

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,  
VOLUME XI.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 26, 1888.

NO. 39.

**UNFULFILLED PROMISES.**—We fear we have reckoned without our host in saying that various addresses, etc., pertaining to the Convention and Jubilee would appear in the *Messenger* and *Visitor*. Bro. Kempton, minister that he is, has assigned his Convention address to the flames. President Jones' retiring address may have been composed in haste, and so have been considered useless for the *ignobile vulgus*. As far as we are concerned, it has not appeared at our meeting in Asolo-Bacon. Bro. Steele thinks it best not to publish his Jubilee address in the *Messenger* and *Visitor*, as it has appeared in the secular press, and will appear in the Jubilee volume with the others. Dr. Foster's address was not written, and as there was no photograph to catch it in its waxen tube, has gone where fides of eloquent speech have before gone. Dr. Sawyer's address fell into the hands of a reporter, and was to appear in an enterprising daily paper. Where it is now, we know not. The closing Jubilee address has not been wrested away, and as a part of it came last and some of it did not come at all, on that historic night when the Jubilee celebration closed, has come first in the *Messenger* and *Visitor*. Dr. Saunders' sermon is quite a *piece de resistance*.

**DRUNKENNESS IN FRANCE.**—Drunkenness so increased in France, and the sad result became so pronounced, that the government appointed a commission to inquire into the evil and suggest a remedy. This commission has just reported. It is evident that those composing it have only made the first step in the direction of the only real remedy. They recognize the traffic in liquor as legitimate, and so intimately related to the social life of the people that it must not be fatally hampered. They recommend government supervision and high license. It will not take very long to convince those who are open to conviction that no such easy methods will cope with the drink evil. Then, when the best men are ready to take another step, there will come the contest with entrenched greed. It is significant, however, that the French government, untouched by moral or religious scruples, and upon purely economic grounds, are prepared to take any action.

**IS COMMUNION AN INCONVENIENCE?**—One of our exchanges calls attention to the fact that those of our ministers who adopt open communion sentiments almost invariably drift away to Pedobaptist denominations, if they do not drift further. For instance, C. H. Malcom has become an Episcopalian, D. M. Reeves a Presbyterian, G. F. Pentecost an A. J. F. Brethrens Congregationalist, etc. The query of our contemporary is, how these brethren who profess such strictness as to the Lord's Supper can be so careless about the sister ordinance as to consent to sprinkle babes, etc. But this is but one side of the question. Is not open communion the result of looseness due to placing sentiment above reason? Those who adopt this view, therefore, are all the more liable to be careless about the other ordinance. It has been well said that the place for those of our denomination in the United States who adopt open communion views is in the Free Will Baptist denomination. That very few of our people become open communists, and still less unite with this body, is shown by the fact that this body is scarcely holding its own. Indeed, we cannot recall one of our ministers who has united with it because of open communion views. When they adopt this view, it seems that they loyalty to Baptist principles is so appalled that they go to the stronger Pedobaptist bodies.

**MISSIONARY COMITY.**—There is trouble between the Lutheran Mission and the Baptist Missionary Union. Some years ago converts from the north of the Kristian River came over to the south side to the Baptist missionaries for baptism. They continued to flock over until six thousand had united with the Baptist churches. As these had to be cared for, the Missionary Union established stations among them, where the Lutherans had none. The Lutherans complained of this, claiming that all the north of the Kristian belonged to their mission field. A conference was held, at which it was agreed that each denomination should have the right to plant stations where the other had none, but that neither should plant a station already occupied by the other. The Lutherans have now declared their intention to plant missions in towns already occupied by our denomination, thus breaking their own agreement. As is usual with the party in the wrong, they are charging the Baptists with attempting to crowd them out of their field.

**STANLEY CONVENTION.**—The Independent has some on one of the most partisan of the Republican partisan papers of the United States. It seems a little incongruous to find the first place on the editorial pages given up to fierce political

articles and these followed by articles on deep spiritual subjects. The politics of the time or of religion do not mingle very well. One has to do with God, the soul and the hereafter; the other with—well, methods, etc., neither divine nor heavenly. While this is said, let it not be thought that it is supposed that politics and religion are necessarily incongruous. But there must be a great lifting of the first from their present state, or a terrible degradation of the latter before they can be harmonized.

**RETRIBUTION.**—The following from the *National Baptist* shows how God overrules a small injustice to accomplish great results, and also illustrates the truth that he does not fail to punish wrongs:

"Those of our readers whose recollections extend over thirty years will, perhaps, remember the case of young Moriara, a Jewish child who had been secretly baptized in Bologna by his Catholic nurse. Thereupon he was kidnapped by the Papal officials on the plea that having been baptized he belonged to the Romish Church. The most strenuous efforts were made to induce the papal authorities to give him up. Sir Moses Montefiore, the Rothschilds, the Archbishop of Canterbury, and many other persons high in public and private stations, protested against the violation of religious liberty, but in vain.

"The boy was brought up for the priesthood, and is now, at the age of 37, 'Father Moriara,' a canon of the Order of St. Augustine. He is a theological student and alchemist man. It is one of those strange cases where God allows righteousness and justice to be trampled in the dust, and injustice, for the time at least, to triumph.

"In the commission of this crime, the Pope was backed by the power of Austria. We have seen it stated that at one point in the Franco-Austrian war of 1859, the Austrian troops might have gained a great advantage, if they had possessed the necessary means for a rapid movement. The Austrian government appealed to the Rothschilds for a loan. The Rothschilds replied, 'No! You sinned the crime against our race in the kidnapping of young Moriara. Nothing for us.' As a result, the Austrians were defeated in the war. Serbia became a compact and independent kingdom, the beginning of free and united Italy. The Rothschilds of Austria was, no doubt, an element in her disastrous defeat by the Prussians seven years later, in the year of 1866, which gave Venice to Italy. Out of that war grew the Franco-Prussian War of 1870, which resulted in overthrowing the temporal power of the Pope, and in creating the Italy of to-day, where religious liberty universally prevails. And so, in a sense, the Moriara child was revenged."

**WELL PUT.**—The following from the *Congregational Journal* puts the truth about our position and that of Pedobaptists generally, in a very true, incisive way. We commend it to the *Presbyterian Witness* and all who wish information on the subject.

"Did we believe that only believers who have been immersed and baptized, and that only baptized persons have a right to the Lord's Table, we should believe and practice strict communion, and we should almost consider it an insult to be required to give it up without a change of views on the subject of baptism. We regard, therefore, all controversy on the subject of close communion, which ignores the ground on which it rests, and requests it to be abandoned merely as a measure of Christian like ally and fellowship, as largely lost. The Watchman turns upon its exhorters and says: 'You are as much close communionists as we are; you require us to abandon what you yourselves practice.' This is true. We, as Pedobaptists, are close communionists, and we hope we should never cease to be such. The only difference between us and our Baptist brethren respects the mode and subjects of baptism, or the validity of Christian baptism, but we both agree in rejecting all unbaptized persons from the communion. Robert Hall contended for free open communion on the ground that baptism is not a pre-requisite to communion; but Pedobaptist writers, especially orthodox Congregationalists, hold that it is pre-requisite to communion, agreeing with their Baptist brethren in this country. Before, therefore, we can exhort them to follow the example of Robert Hall, John Bunyan, or any other man who advocates the same view of the subject, we must ourselves adopt it. The only legitimate subjects of controversy between us and the Baptists are the subjects and mode of baptism."

**ENCOURAGING.**—It is encouraging to the friends of Aodis that her youngest son, as well as the elder, are so enthusiastic in her interests. As noted at the Anniversary the class of 1888 contributed \$25 for an essay prize during the coming year. An other recent class has just given \$5 to the library fund, with the intimation that it is the first of five yearly donations of a like amount to the same purpose. One of the students has asked the privilege of contributing \$25 to the Jubilee Fund.

**THE COLORED BAPTISTS OF THE UNITED STATES.**—The progress made by the colored Baptists of the South is scarcely understood by the mass. There are in the South 200 newspapers published by colored men. Among the colored Baptists alone, there are 526 institutions or churches with \$1,750,000 property. They have church property valued at \$2,500,000. At the present rate of increase, there will be 1,600,000 colored members in Baptist churches in the South at the end of the present century. What

this host of colored Baptists is to be to the evangelization of Africa, can be readily conjectured.

## Sound Doctrine the Root of Righteous Living.

It is not an uncommon practice among men who boastfully call themselves liberal thinkers to decry doctrinal theology. "We have no respect for creeds," is their watchword. Their prejudice against those formulations of Christian truth is derived in part from the revolt of many good men, not from the truth itself, but from those deformities with which the false philosophies of past ages long disfigured the beauty of Christian doctrine. Looking, for example, at the narrow dogmas of Augustine, which fastened for ages like barnacles on the creeds of Christianity, and comparing their narrowness and logical results with the broad, grand, and reasonable concepts of St. Paul and St. John, men have permitted their righteous disgust for those dogmas to breed an unrighteous prejudice against all formulations of doctrine. And this repulsion is not seldom expressed in these words of Pope:

"For modes of faith left graceless zealots fight;  
His can't be wrong whose life is in the right."

It needs but little reflection to convince one's self that this unqualified censure of a creed, as such, and the poet's expression of it are alike unreasonable. Christianity is a life having its genesis in a series of revealed truths. When these truths are clearly perceived by the mind, accepted by the will, and received into the affections by faith, they lift their recipient into what Ewald fittingly describes "as a full personal participation in their inspiring force." That force is the energy of the Holy Ghost operating in and by the truth. Inasmuch, therefore, as the whole circle of saving truths may be expressed in a few significant fundamental propositions—that is, in such a series of formulated statements as may be called a creed—so valid objections can be maintained against a judiciously constructed creed. On the contrary, such may be said in its defense, seeing its practical value as containing the constants, the foundations of faith, is very great. All that is necessary to saving faith may be put into a creed. But to be such it must contain the pure truth of revelation, unadorned with the speculations of men, which, instead of illuminating, too often obscure the path by which souls must approach the cross.

It is therefore, neither wise nor safe to cherish the popular prejudice against creeds to which Pope gave poetic expression. The faith by which men are saved must have a creed; that is, it must stand on clear concepts of those truths which when appropriated become regenerating forces. And it is only when its perception includes the loftiest truths of the Gospel that it attains its utmost energy and develops the highest type of moral beauty in a human life. Instead, if its beliefs be shadowed by mistaken views of the divine character, with misconceptions which limit the propitiation actually made for "the sins of the whole world" to a select few arbitrarily chosen, it cannot give birth to the joyous confidence of a restful love, but only to an uncertain peace subject to constant fluctuations through their evil doubts. Thus the sweetest fruits of faith grow only on clear concepts of the most exalted doctrines of his truth.

Such a faith also acts on the life by bringing its concepts into such authoritative relations with the conscience as to compel its recognition of them as being in harmony with those moral intuitions to which it has always given expression. As the revealed will of God confirms the intuitions of the natural conscience, so the conscience under the inspiration of faith, endorses the ethical requirements of the Gospel, and demands their introduction into the believer's life. And this demand is cordially responded to by the love begotten through faith, because it is the most ardent drink of love to do the will of his object.

This coordinate action of faith and conscience is strongly expressed by St. Paul in his memorable discourse before Felix. After stating the contents of his faith, as including the law, the prophets, and a resurrection, he added, "Hence do I exercise myself to have always a conscience void of offense toward God and toward men." What do these words mean if not that his faith, having appropriated the truths of the Old and New Testament, moved him to strenuous efforts, not only to bring his conscience up to their standard, but also to bring his conduct up to the standard of his spiritually-quickened conscience? Hence he sought to regulate his moral judgment by the teaching of revelation, and then to so abide by that divinely-instructed conscience as not to violate or "offend" it by neglecting the spiritual service he owed to God or his ethical obligations to his fellow-men. These obligations illustrated both the importance of the doctrine which fed his faith, and of his

faith which, through its operation in his conscience, made him faithful to God and morally pure in his relations with men.

That the same fidelity to the law of faith would bring every Christian up to the standard of Paul's life, who can doubt? Why, then, do so many men professing faith in Christ's doctrines live so far below his spiritual and moral purity? Why do so many such men habitually do deeds, apparently without serious self-censure, which cannot be justified by either of the two great commandments? Why does not their faith move them to exercise themselves, as Paul did himself, to have conscience void of offense toward God and toward men?

If such men have saving faith, they are, or at least have been, so moved, but lacking that fidelity which is the handmaid of faith, they have failed to give due heed to its impulses. They have permitted their selfishness to break the upward force of faith. Instead of effort to bring their consciences up to the moral standard of the doctrines in which faith found its life, and on which it must feed or starve, they accept conventional moral standards, thereby blinding, deadening, and defiling their own consciences. Thus, instead of steadily growing into a higher spirituality and into a purer morality, they fall into religious formalism, and into practices which, though conventionally tolerated, are immoral, both in principle and tendency. They are ruled, not by the love of God and man, but by selfishness. Sentiment, not living faith, has become the source of their religious professions, and of the support they give to the institutions of Christianity. The belief or faith of such men may be as correct as Paul's, but having stifled his impulses, and refused to let it lift their consciences up to the level of divine laws, they have put it to death, and their outward conduct has become so nearly like that of men who make no professions as to make it difficult to distinguish them apart.

Such sentimental Christianity, says a thoughtful writer, "is little or no better than that sentimental humanitarianism which, when it was dominant in France, had its influence far had hardly surpassed that of the professedly criminal class. It produces a 'mawkish benevolence' which walks hand-in-hand with habitual violations of the law of religion, and human brotherhood, which it unctuously praises while remorselessly trampling on it. The effect of it is to weaken public conscience in the sincerity of Christian profession, and to undermine men's faith in the truth so hypocritically professed."—*Christian Advocate*.

## We Shall Get Home.

BY REV. O. H. SPURGEON.

We shall get home; for oh, if we do not, what a lament there will be in heaven! Think of that. If the children do not come home, what mourning for the lost ones will be heard in the mansions above. Neither God nor good men could see the divine family broken and yet be happy. Every angel in heaven would feel a disappointment if one child of God was absent at the reading of the muster-roll. Did they not once rejoice over each one of us as a sinner repenting? Their sympathetic hearts were premature in our case if we perish by the way. But angels are not doomed to find their hopes frustrated, neither will the great Father find that he himself was glad too soon. Heaven would be a desolate place if at its banquet table David's seat was empty! We cannot endure to imagine some member of the sacred family missing, lost forever, cast into hell! I must not be, for in the land of absolute perfections there is

No missing heir; no harp that lies unused,  
No vacant place those hallowed halls among.

We shall get home, for the great Father himself will never rest until we do; and he that thought us with his precious blood will never be satisfied till all his redeemed shall stand around him girt in their snowy white robes. If we had been on a pilgrimage with our families, and we had reached home ourselves, and then missed a dear child, what a stir there would be! I appeal to every father's heart: would you sleep with a child lost? Would you not tramp back every step of the road to seek your dear stray lamb? You would cry every where, "Saw ye him whom my soul loveth?" Well, I imagine our good Shepherd using the same words concerning any one of us if we did not get home, and asking every where, "Saw ye him whom my soul loveth?" He would not rest until he had found his chosen, his heart's delight. Did he rest the first time till he brought us home on his shoulders rejoicing? Would he rest a second time till he had folded us in glory? No, he can never have (all joy in his heart until all his ransomed are in the place where the many mansions be. "We shall get home."

We shall get home, I am sure we shall,

and what a joy it will be! Think of the bliss of seeing our Father, our home, our Saviour, and all those who are dear to us for Jesus' sake. A venerable sister who saw me very busy the other day remarked that I shall have plenty of time to talk to each other in eternity. I do not quite see how there can be time when time shall be no more; but to doubt there will be space and opportunity for the fullest communion with each other, and for much fellowship of united delight in the adorable person of our blessed Lord. I anticipate such felicity from fellowship with perfect saints above, since I have had so much pleasure in the society of imperfect saints below. Many have gone home from us late, and we are all getting older; but let us not regret the fact, since the home above is being filled, and a perfect society is being formed which will last forever.

## Try It Now.

BY REV. E. H. HOWARD.

Scripture nowhere authorizes us to wait to fully comprehend the truth before heartily embracing it; but rather at once to make room for it in our hearts, adjoining until the leisure of some later day an exhaustive, theoretical, scientific, or philosophical examination or analysis of the same. This, plainly, is wise. Life is short. Eternity is long. Neither time nor habit waits for anyone. There are certain questions which will not wait for lengthened solution. They must be settled on the instant or possibly not at all. It will soon be too late. Under this head are to be included all questions relating to the formation of character. Habits grow upon us apace—both habits of mind and of action. Like the vicissitudes of the seasons, like the laws of physical health, these formative processes of the soul have very little respect for mere opinion. They never call a halt out of deference for one's "views," or adjourn business until some future day, to allow one the necessary amount of time for deliberation. Questions relating to matters of human duty, and involving the formation of human character, must be settled practically and at once.

Pre-eminently is this true in regard to the soul's relation to God, and its salvation through Christ. To hesitate here for purposes either of speculation or debate is in the very nature of the case, to put in everlasting jeopardy most priceless interests.

It is the part of wisdom, on the part of a sick man, especially if sick unto death, to insist on discussing theories of medical practice, before taking the remedy prescribed? No. Having called the physician in whose skill you have the most confidence, at once you bare the pulse, show the tongue, gulp down the medicine; and then, when the days of convalescence shall have come, if you still have interest enough in the matter to do so, you discuss to your heart's content the relative merits of the different medical paths. The probability is, however, that the simple fact, that the very treatment to which, in an eminently critical moment, you unhesitatingly resorted, resulted in saving your life, will quite suffice to resolve all doubts, and to answer all perplexing questions touching this subject.

Thus relative to the soul's interests, the thing here manifestly to be done is at once and confidently to venture, with all our dreary sin-sickness, on the Great Physician, leaving all the speculative aspects of the case to be taken up, if need be, and discussed at some future day, when one has nothing of greater importance to attend to. The fact is, however, once this practical and decisive step is taken, speculation will be found to be at a discount.

There is nothing like the fervors of love to clarify the brain, or to quicken spiritual insight. Indeed, the questions under consideration are of such a nature that their solution really lies quite beyond the domain of logic and science. The truth here clearly must be spiritually discerned, if at all. It must be apprehended by faith. In fact, the satisfactory solution of all strictly spiritual problems can be reached only by actual experiment, or knowledge of the Gospel's work or power, in one's own heart and life—in that conscious elevation of his aims and ambitions, purification of his affections and joys, and sanctification and fertilization of his whole spiritual being, born of actually reducing to practice the precepts of God's holy word. He, indeed, that is willing, heartily, unconditionally, to submit to—unreservedly obey—the truth shall personally, conclusively, know of the doctrine, whether it be of God. Try this Gospel, therefore, dear reader; try it now. To-morrow, habit, religious insensibility, or death may have sealed your eternal doom. "And the door was shut."—*New York Observer*.

—Of the 117,743 Fijians more than nine tenths attend church with fair regularity. Yet fifty years ago they were idolaters and cannibals.

## Bought With His Blood.

Some Africans are terribly blood-thirsty and cruel. A chief one day ordered a slave to be killed for a very small offense. An Englishman who overheard the order many costly things if only he would spare the poor man's life. But the chief turned to him and said, "I don't want ivory, or slaves, or gold; I can go against yonder tribe and capture their stores and their villages. I want no favors from the white man. All I want is blood." Then he ordered one of his men to pull his bow string, and discharge an arrow at the heart of the poor slave. The Englishman instinctively threw himself in front and held up his arm, and the next moment the arrow was quivering in the white man's flesh. The black men were astonished. Then, as the Englishman pulled the arrow from his arm, he said to the chief: "Here is blood; I give my blood for this poor slave, and I claim his life." The chief had never seen such love before, and he was completely overcome by it. He gave the slave to the white man, saying, "Yes, white man, you have bought him with your blood, and he shall be yours." In a moment the poor slave threw himself at the feet of his deliverer, and with tears flowing down his face, exclaimed, "O, white man, you have bought me with your blood; I will be your slave forever!" The Englishman could never make him take his freedom. Wherever he went the slave was beside him, and no drudgery was too hard, no task too hopeless for the grateful slave to do for his deliverer. If the heart of a poor heathen can thus be won by the wound on a stranger's arm, shall not we, who are "redeemed by the precious blood of Christ," give our whole lives also to his service?—*Friend of Missions*.

## This, That, and The Other.

—Yesterday is yours no longer; to-morrow may never be yours; but to-day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.—*F. W. Farrar*.

—There are now in the United Kingdom 1,250 workmen's retail stores, with nearly one million members, and a capital of £3,000,000, besides some millions on deposit. The sales last year to members were over £25,000,000, with £3,000,000 profits.

—At the end of the Franco-Prussian war, in a fit of despondency and confidence rare with him, Prince Bismarck is said to have exclaimed in the presence of Moritz Busch: "Good heavens! What a failure my life has been. Without my existence three great wars would have been avoided; 80,000 men, at least—may more—would not have been killed, and such numbers of families, fathers, mothers, sisters and brothers plunged into sorrow. However, it is done, and that account I must settle with God when I die. I have made thousands unhappy, derived no joy from my successes, and have led a life, so far of endless regret, vexation, content, worry and overwork." On another occasion Herr Busch heard him say: "If my life has been a perversion and a disappointment, it is mine." If the story is not exaggerated, it requires a line of comment.—*Independent*.

—The Bonnavas, an independent tribe of Kafir, among whom the missionaries of the Scotch United Presbyterian Church established a station last December, have an interesting history. When they came to their present territory, about one hundred and fifty years ago, there were but few of them. Now they number from 20,000 to 30,000. In those early days two white women, who were saved from the wreck of an East Indian man, settled among them, and were married to chiefs. Their descendants for a separate tribe called "the white people." Although no mission work had ever been done for this people, the missionaries found them kindly disposed. Thus far, however, only three have been converted.

—It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. More "coasters" will bring you coals, or such like ordinary things; but they that go afar to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home laden with a golden freight.—*C. H. Spurgeon*.

—On Sunday, Aug. 19, a new Baptist Chinese mission was dedicated in the heart of Chinatown, San Francisco. The lot and building cost \$30,000. The mission includes about 100 Chinese, of whom twenty-five have joined the church. The main attraction is the night school. Ninety Chinese, who work in shops and factories, are taught English. The day school has 120 Chinese girls and boys.





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Published weekly, except on Sundays, at the office of the Messenger and Visitor, No. 101 N. 2nd St., St. Paul, Minn.

Subscription rates: Single copies, 10 cents; three months, \$2.50; six months, \$4.50; one year, \$8.00. Advance payment required.

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WEDNESDAY, SEPTEMBER 26, 1888.

THE REPORT OF THE STATE OF THE DENOMINATION.

In connection with the adoption of this report at the Convention, it was resolved, on motion of Bro. Steele, that the pastors be requested to read it, or such portions of it as might be thought most suitable, to their churches, and that the editor of the Messenger and Visitor call special attention to the facts brought out in the latter part of it.

There are so many points brought out by the report that justice cannot be done them in one editorial. Their importance demands that they be taken up *seriatim*. The first question brought out is the fact that less than half the members of our churches attend prayer meetings with any regularity.

Attendance at prayer meeting is an index—a symptom—and a cause. The man or woman who habitually neglects the prayer meeting can have but little spiritual life. This life, when vigorous, will crave the hour of social worship as the physical nature craves the meal hour.

It is even worse than this. Our dear Lord has promised to be with his people as they assemble for worship. When profiting Christians have so lost their relish for the prayer meeting that they do not wish to be found there, they have become so insensible to spiritual things that they cannot discern his presence, or so careless that they do not long to meet him.

This neglect of the prayer meeting also shows lack of interest in the work of the church, carelessness about the fate of the perishing, indifference to the claims of brotherly love. Those who do not care to meet with the dear Lord will not be bound in very close bonds with his followers.

On this field there are eight preaching stations, and six Sabbath schools. Occasionally, service is held at Lake George, over the South Mountain. There is a roomy house of worship at Morristown, on the northern slope of the South Mountain. Besides at the house at the centre in Aylesford, services are held at Brooklyn and Hillville, in the valley. Between the North Mountain and the Bay, services are held at Burlington, Victoria and Long Point.

From this neglect of the prayer meeting as a cause, many wonderful results follow. Not the least serious of these is its self-perpetuating power. In churches where all the members attend the prayer meeting young converts begin to attend a congregation to do so, as a matter of course.

being, or may be, gathered in, let them not help lead others to this same neglect, with all that it means in the future of their life and influence.

Another of the results of this neglect is found in its effects upon the unconverted. Where prayer-meeting rooms are always well filled with all the members of the church who can attend, they are not wanting in the presence of those who are still unconverted; but let there be but a handful of members present and the unconverted are not found there.

But this is not all: their absence from the prayer-meeting, because of their inconsistent indifference to interests of the most superlative importance, manifests, reveals sinners from religion, and is an occasion for re-education and reed.

Most of all, we must remember, that the prayer-meeting is where our weakness takes hold of the divine strength, where the power of God is poured down along all the channels of grace to help us in our inner lives before God and our outer service for men.

Wishing to spend the time between the Jubilee and the Eastern Association in the interest of the Messenger and Visitor, we went down the Annapolis Valley, where one can scarcely go amiss for Baptists. Our first "objective point" was Upper Aylesford. This is a part of the great domain over which Dr. Tupper roamed and toiled so long.

This church is not among those whose members have itching ears which must be tickled every few years by a new voice. As the years go by the old voice grows dearer. Pastors here are something like the poet's brook and may say, "men may come and men may go, but I go on forever"—or, at least, so long as they live.

Not the least serious of these is its self-perpetuating power. In churches where all the members attend the prayer meeting young converts begin to attend a congregation to do so, as a matter of course. On the other hand, when a large proportion of the members absent themselves, those who do attend, do not surely, in the long numbers, drift away from the beneficent and helpful influence of social worship.

happen, is not very long for the lower life on earth. May the Lord sustain her in the fiery furnace of suffering, and her loved ones, the light of whose lives she has been. The power of religion, not only to sustain in suffering, but also to make obedient and glad, is seen, in a wonderful way, in her case. We cannot but acknowledge the overflowing kindness of the family whose guests it was our good fortune to be, as well the hearty reception accorded us everywhere. With the earnest co-operation of Bro. Read, almost every family upon whom we called will receive the Messenger and Visitor, we hope for a long time to come.

Only a part of a day remained to devote to the "SERVIC FIELD."

This is also an extensive field. Over the North Mountain in Haberville, where a good audience greets the preacher. On the South Mountain in South Berwick. Preaching is also regularly sustained at Somerset and Weston. At Berwick, the centre of the field, a very large congregation gathers on the Sabbath mornings, taxing the capacity of the large house of worship to the utmost.

Did we not have quite a day to spend on this field. As Pastor Read said, we only touched it. And yet, thirteen were added to the list of subscribers of the Messenger and Visitor. We may add that a few hours spent while in Canis, at the Association, resulted in securing nineteen new subscribers. Again, as so often before, we have to acknowledge the help rendered by the pastors on these fields, without which, we could not have been so successful, and for the kindly reception accorded us by all.

THE WEEK.

Chamberlain has given several addresses during the week, in connection with the Radical Unionist Association of Bradford. He thinks the rupture between the Unionists and the Gladstonians final, because the latter hold to their leader who is not to be treated with the shaping of relations between Great Britain and Ireland.

Our weakness is painfully obtrusive at every point. Here in New York, the sailing of the *Albatross*, which has been branded by antiquated foes "which are beneath contempt." Bermuda, an English naval station, is only fifty-eight hours sail from this city, and when least expected a few war ships might steal upon us like a thief in the night, and find their destructive power unopposed by our defenses.

There is a panic in the Southern States because of the spread of the yellow fever. At Jacksonville, Fla., the people are dying by scores. Up to Sept. 19, there had been 1,333 cases and 170 deaths. The chief cities of the south are enforcing the strictest quarantine regulations, to prevent the entrance of the dreadful scourge.

The choir question is a difficult one. There is not much scripture teaching respecting it. There were singers appointed to lead in the praise of the temple service; but the New Testament is silent on the matter. We should not venture to say that all unconverted persons should be excluded from church choirs.

Italy seems determined to press her advantage in Africa. It is reported in Rome that an expedition of 25,000 men will be sent against King Joho, of Abyssinia, in November. The Italians are arming the friendly tribes at Massowah. The Italian government has given Armstrong an order for 100 large guns for coast defence. The navy of Italy is now one of the strongest, ranking second, after that of Great Britain.

The Pope has been offered a home in Belgium, if he leaves Rome. It is said that the new Emperor of Germany has changed much for the better, since his accession to the throne. A correspondent of a New York paper says:

Under the influence of his powerful Prime Minister, Emperor William has gradually yielded to his mother's advice, and is now actually engaged in studying the governmental plans elaborated by his father previous to the latter's death. During the lifetime of Emperor Frederick, the present Emperor was undoubtedly on bad terms with his parents, but since his accession to the throne his demeanor toward his mother, both in public and in private, has been all that could be wished. The question is whether William has sufficient force of character and conviction, to resist the pressure of the war party and the anti-liberal sections, and adopt entirely the liberal policy his father intended to pursue.

Jubilee Aftermath.

I went early and stayed late. At the first prayer meeting I attended—Thursday evening before Convention—it was discussed whether prayer was, of what value it is, whether God hears prayer, and so forth; at the last meeting I attended, Thursday morning following the Jubilee, those present just prayed. The change was simply marvellous.

I wonder if the Fathers ever discussed prayer. I fancy not, but they prayed; I am sure of that. I wonder if the present generation of ministers in every respect stand on the shoulders of the Fathers? It was the habit of the Fathers to bring the matter of the world's position before God right home to each man or woman they met, imitating thus our Lord's interview with Nicodemus and with her of Samaria. What is the custom now? The Fathers always gave great prominence to the basal doctrines of our faith.

That address of President Sawyer's—was it too strong language to term it "unassakably magnificent"? It is difficult to construct a garbled version that will just fit around it. It will suffice to say, and it will be inside of the truth to say, that it imparts the great occasion, and in the matter of the education of what is highest in man, did it not strike a note further up the gamut than we are wont to touch? What is greatest in man? Take the reply from Tenyson:

"For tho' the giant ages leave the hill And break the shore, and evermore Make and break, and work their will; Tho' world on world in myriad myriads roll Round us, each with different powers, And other forms of life than ours, What know we greater than the Soul?"

Sherman has made a remarkable speech in the United States Senate. He advocates free trade between the United States and Canada as the way to cultivate the friendly relations which will finally lead Canada to become a part of the Republic. To this end he moved a resolution instructing the committee on foreign relations to inquire into the state of the relations of the United States with Great Britain and the Dominion of Canada, and to report at the next session such measures as are expedient to promote friendly commercial and political intercourse between those countries and the United States.

The New York Sun calls the attention of its countrymen to some facts which are too serious for bluster. It says: An English fleet could pass up the St. Lawrence and into the great lakes. Once there, it would meet with no obstacle in the way of defence to prevent the destruction by bombardment of every town from Ogdensburg to Chicago. At one fell swoop our commerce could be swept from the entire chain of lakes.

Dear refuge of my weary soul, instead of "weary soul," "brings out the more better than 'sweet relief,' and prevents that monotonous, invariable resting of the voice on the last word of every line. "So say a word; he would take it kindly from you," etc., etc. But I know that neither of them said the word to Bro. Timothy, for I hovered around a good while and heard nothing, and he reads the hymns just as before. For my part, and I have listened to ministers reading in the temple under Solomon, and in all sorts of synagogues and meeting houses down to this day,—I wish they wouldn't read them at all unless they can read. It always makes my feathers rise up, and I never feel nice till I get the mischief prayed out of me. I am all rumped up now.

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if an excluded member, while continuing in the sin for which he was excluded, consents to take part in the business and the spiritual exercises of the church, what course should be pursued toward him? He should be made to understand that these privileges have been taken away, and can only be restored on his repentance, amendment and restoration. A private intimation to that effect from pastor or deacons should be sufficient. If he continues in willfulness, it is probable he could be dealt with in law for disturbing public meetings. Recourse should be had to the law only in a very extreme case.

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Now for the result. The sister who had made the application felt not a little disappointed and disatisfied. She, however, waited expectantly for the promised certificate of good standing from the clerk of the said Baptist church. That clerical brother has the reputation, whether justly earned or not, of slowness. But for once, at least, good came out of seeming and perplexing tardiness.

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NEW ENGLAND CONSERVATORY. Through instruction under ablest Masters in BRITISH, FRENCH, ITALIAN, SPANISH, GERMANY, PORTUGAL, HUNGARY, and SWEDEN.

Mrs. J. F. Kempton responded in fitting words, and gave an interesting account of her experience in connection with the work of our Societies, throwing out many valuable hints.

Mrs. Gann reported from the Society in Oaslow, referring especially to the success which had attended the use of mite boxes. Mrs. T. B. Layton gave a pleasing report from the Society in Great Village, and spoke cheering and encouraging words which were listened to with much interest.

An interesting feature in the exercises was the reading of the minutes of a meeting held in Canoe Baptist church, June 18th, 1870, on which occasion the first W. M. A. S. in the province was formed, under the direction of Miss E. M. Norris, now Mrs. Armstrong.

Mrs. A. N. Whitman gave a sketch of the history of the Canoe Society since its organization, followed by an excellent paper read by Miss Emma Cook on Mission Work in India.

After prayer by Mrs. D. A. Steele and Mrs. A. T. Dykeman, in which special reference was made to Mr. and Mrs. Carobell in their recent sorrow, the meeting closed.

Home Missions. BOARD MEETING. The first meeting of the new year was held in the vestry of the First Baptist church, Yarmouth, on the 10th inst.

From closing accounts to Sept. 8: A. A. Caswell, Hillsburn, \$1; Rochvale S. S. Co., \$2; Mrs. Jas. Moffat, Amherst, \$1; Mrs. Durand, Milton, Tar. Co., \$2; Con. Fund, Mrs. Herbert Cass, Milton, Tar. Co., \$5; East Margaretsville, per D. Fales, \$11.17; 1st Springfield S. S., Kings Co., N. B., \$2; McLeod's Corner S. S., Kings Co., N. B., \$1; Waterville, Hants Co., S. S., \$1.33; Mrs. W. R. Rice, Bear River, \$1; Mrs. A. Duns, Bear River, \$1; Mrs. E. B. Goudey, Bear River, \$1; DeLong Settlement S. S., Queens Co., \$4.50; "W. W." \$5; Salem Church, Amherst, \$2.00; Con. Fund, Caleb Ross, Margarets, \$5; Con. Fund, Mrs. Kidson, Margarets, \$5; A. Friend, Avondale, Hants Co., \$5; Convention Fund, Parker's Cove, \$2.50; Litchfield \$2.50; Trunket church, Gavelton, \$4.50; Margarets church \$5; Jos. Tingley, \$5; Jos. Ingram, \$5; Fred Hart, \$5; Jacobstown S. S. concert, \$4; Rev. T. A. Blackadar, Kewick Ridge, \$5. Total, \$69.74.

It must not be forgotten that the year closed with a debt of \$717.11, and that the students are now about closing their missions and will need their pay, so that funds are needed at once.

W. M. A. S. at E. S. Eastern Association. An interesting meeting of the W. M. A. S. in connection with the N. S. Eastern Association was held in Canoe, on Monday 8 p.m. at 3 p.m. Mrs. J. F. Kempton, of Hopewell, N. B., presided. After a season spent in prayer, interspersed with appropriate music, Miss L. Wiltman on behalf of the Canoe Society gave an address of welcome to the strangers.

Dr. Sawyer, 4; Emma Tupper Knowles, Avondale, 10; Rev. A. J. Lebrun, St. Pie, 4; Lauchlan McDonald, Margarets, 2; Mrs. G. W. Sawyer, Hebron, 4; W. A. Society, Upper Bewick, 8; Spurgeon Bureau, Margarets, 10, and Rev. O. S. Wallace, Lawrence, Mass, 2nd instalment, \$3 - 497; shares, Before reported, 15,870; total, 16,367. A. CONNOR, Sec'y Jub. Com. Hebron, N. S., Sept. 14th.

The New Hymn Book. Through the courtesy of Mr. A. P. Shand, I had the privilege of examining a copy of the new Hymn Book. The book contains nearly 800 hymns, well selected and carefully arranged. The index is very full, and consequently there can be no trouble in finding a suitable hymn for any occasion.

St. Margarets Bay. - Having had a vacation granted me by the church, I went after Convention, to St. Margarets Bay, intending to rest among old friends. But there I found Seventh Day Adventists at work, not so much in trying to save souls, as in their want to divide churches.

McLellan-Stewart. - At Cumberland Bay, on the 19th inst., by the Rev. J. Coombes, Mr. Archibald D. McLellan, of Chipman, and Mr. John B. Stewart, of Waterborough, Queens Co., N. B.

Clark-Richardson. - Sept. 19th, by the Rev. Wm. E. Hall, Wm. Clark and Cassie M. Richardson, both of Wood Point.

McKinnon-Snowdon. - Sept. 20, by the Rev. W. E. Hall, Almon E. McKinnon, of Wood Point, and Miss youngest daughter of Ernest Snowdon, of the same place.

Roop-Ross. - At Bridgetown, N. S., on the 19th inst., by the Rev. W. E. Warren, Joseph R. Ross, Esq. of Clementsport, to Mrs. Catherine J. Chealey, of Bridgetown.

Moffatt-Wood. - At the residence of the bride's father, Sept. 19th, by Rev. J. M. Parker, James A. Moffatt, of River Hebert, and E. B. S. daughter of Orestes Wood Esq. of River Hebert, Queens Co., N. B.

Atkinson-Ward. - At the residence of the bride's father, on the 20th inst., by the Rev. W. T. Cory, Henry W. Atkinson, of Dalhousie, eldest daughter of James E. Ward, of Mortimer, Kent Co.

Spencer-Elliott. - At the Baptist church, Bass River, Sept. 5th, by Rev. C. H. Haycock, Theophilus Duff, of Spencer Island, and Agatha Elliott, of Economy.

Bro. F. M. Young has entered upon his work at South Temple, Ohio, Va. Co., N. S. Correspondents will address him there. He speaks in appreciative terms of the effort the church is making to give him a comfortable support.

Bro. J. M. Parker having accepted a call to the River Hebert and Macoon churches, and having entered upon his work on his new field, wishes all correspondents addressed to West River Hebert, Cumberland Co., N. S.

Bro. A. J. Danton was the recipient of a present and a very kindly address from the pupils of the Halifax Co. Academy, on the occasion of his leaving them. He has been absent from school and proposes to spend the time at Harvard in special studies in science. We wish him our warmest wishes of speed, and hope his health may soon be fully restored.

The Carleton and Victoria counties quarterly meeting will be held with the New Brunswick Baptist church on the first Friday in October, beginning at 7 p.m. This will be the annual meeting; election of officers for the ensuing year. A large representation of ministers and delegates is specially requested.

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fever would go down and he would be rational till the second day fever came on, so I thought I would have a few days more, any way, with my darling boy. I did not mind during small-pox for that-but at 1:30 p.m., he was gone. Pray that the Lord will use this deep sorrow to bring some in Bobbitt to confess their faith in Christ-and that j'y may come to our stricken hearts.

Mrs. Archibald: Six have been baptised since the beginning of the year. While we were away two more came from a village, seventy miles away, to ask for baptism; of course, had to go home without it. We were very sorry, but do not know how to manage everything at one time. Mr. Archibald will go up there, as soon as possible, and try and do what he can for them. We have six preachers and five Christian teachers at work, besides Miss Wright's Bible women. There are also five S. S. in as many different villages. Human agents enough, I often say, for the Lord to do a great work with; if they are pleasing in his sight. We need nothing so much as the power of the spirit in the heart to convince the multitudes that have an intelligent knowledge of the truth, that it also has a spiritual side, that it is the power of God unto salvation.

You were of your Aid Society praying for Chiacole. I have been wondering if there is any connection between those prayers and a work that began in the hearts of these people in this town in March. Be that as it may, it began and continued till all three were baptised on the latter part of April. The truth is among the people, it needs to be used by a more perfect hand than ours. These three were almost unknown to us, and known to the Christians as people who had known much with great indifference. But a certain word spoken at a certain time and blessed by God has changed all the current of their lives.

As I write this way, and think of those two men who came so far for baptism, we do not think they ever saw a missionary, but heard of Christ in some other way. There is almost a cry in my heart for the spirit of God to come and work as he is able. He can move upon these hearts, and bring them from any direction to accept the offered Saviour. When I know that hundreds and thousands of the people know the truth, and that only the peace and the two are being brought in, I feel as if I could not be content, till a change comes. I am talking to Mr. A. about giving ourselves entirely to prayer and to seeking God for a season, instead of so much preaching to those who know the truth and have so often rejected it. Pray for us with all the faith God gives you, and do not cease till you hear from us that the windows of heaven have been opened over Chiacole field, and that a blessing had been poured out.

Your committee regret that more had not been accomplished for this fund, and have decided to keep it open during the current convention year, so that those who have not already contributed to it may have an opportunity of doing so. The following is the list of churches and persons who have sent in their contributions:

Woman's Jubilee Fund. River Hebert, per Mrs. Christie, \$10.00; Lookport, per Mrs. Noble, \$18.50; Mrs. Price, Campbellton, N. B., \$5.00; Mrs. Levi Dimock, Ashdale, \$1.00; Great Village, per Mrs. Stearns, \$3.25; Fredericton, per Mrs. C. B. Widdien, \$2.20; Mrs. Dr. McKenna, Mass., \$7.50; Miss Mary E. G. Ave, Claremont, N. H., \$10.00; Mrs. E. B. Treacy, Bridgewater, \$3.00; Kentville, per Mrs. H. Lovett, \$4.00; Indian Harbor, per Mrs. Feder, \$1.00; Springhill, per Mrs. J. Murray, \$5.00; New Germany, per Mrs. Brown, \$6.72; Cavendish and St. Peter's Road, P. E. Island, per Mrs. J. C. Surr, \$7.25; Canaan, N. S., per Mrs. F. Read, \$1.40; Mrs. M. Curry, Windsor, \$2.99; Antigonish, per Mrs. Bradshaw, \$3.30; Antigonish, per Mrs. C. B. Widdien, \$20.00; Sandy Cove, per Mrs. J. C. Moore, \$2.00; Miss Louise Dimock, Windsor, \$2.99; St. George, N. B., per Rev. G. E. Good, \$3.75; Chagoga, per Mrs. E. H. Hill, \$3.20; Collins, N. B., per Mrs. Kierstead, \$3.00; Sydney, C. B., per Mrs. Harwood, \$1.00; A friend, P. E., per Mr. Prof. Higgins, \$2.00; Bethel ch., St. John, per Mrs. Spencer, \$3.00; Berrington, per Mrs. Richan, \$5.00; Brookfield, Col. Co., per Mrs. C. C. Lockhart, \$4.25; Kempt church, per Mrs. Withers, \$10.00; Centre, I., per Mrs. C. B. Widdien, \$9.00; Sackville, N. S., per Mrs. Wether, \$5.25; Andover, N. B., per Mrs. C. Henderson, \$4.50; Canard, per Mrs. Beale, \$2.50; Billtown, per Mrs. Freeman, \$2.18; Mahone Bay, per Mrs. Ormsdall, \$5.50; Mrs. Healy, Bonnad Hill, \$2.00; North Sydney, per Mrs. Isaacson, \$5.10; Lower Aylesford, per Mrs. E. H. How, \$1.20; Lislester St., St. John, per Mrs. A. W. Porter, \$7.00; Fort Hawkebury, per Mrs. Gace, \$4.00; New B. Bay, per G. W. Lamb, \$1.15; Yarmouth, per Mrs. Sanderson, \$11.00; Upper Wilcox, per Mrs. Rows, \$8.00; Truro, per Mrs. King, \$3.00; Diligent River, per Mrs. Jenks, \$2.00; Clinch's Mills, per Mrs. Olmsted, \$2.00; Lower Aylesford, per Mrs. Red, \$3.00; Windsor, per Mrs. Shand, \$20.25; New Minas, per Mrs. DeWitt, \$5.00; Bonaventure, Bayside, and friends, per Mrs. Williams, \$5.00; Wolville, \$44.95.

M. E. SAWYER, Treas.

W. M. A. S. at E. S. Eastern Association. An interesting meeting of the W. M. A. S. in connection with the N. S. Eastern Association was held in Canoe, on Monday 8 p.m. at 3 p.m. Mrs. J. F. Kempton, of Hopewell, N. B., presided. After a season spent in prayer, interspersed with appropriate music, Miss L. Wiltman on behalf of the Canoe Society gave an address of welcome to the strangers.

Dr. Sawyer, 4; Emma Tupper Knowles, Avondale, 10; Rev. A. J. Lebrun, St. Pie, 4; Lauchlan McDonald, Margarets, 2; Mrs. G. W. Sawyer, Hebron, 4; W. A. Society, Upper Bewick, 8; Spurgeon Bureau, Margarets, 10, and Rev. O. S. Wallace, Lawrence, Mass, 2nd instalment, \$3 - 497; shares, Before reported, 15,870; total, 16,367. A. CONNOR, Sec'y Jub. Com. Hebron, N. S., Sept. 14th.

St. Margarets Bay. - Having had a vacation granted me by the church, I went after Convention, to St. Margarets Bay, intending to rest among old friends. But there I found Seventh Day Adventists at work, not so much in trying to save souls, as in their want to divide churches.

McLellan-Stewart. - At Cumberland Bay, on the 19th inst., by the Rev. J. Coombes, Mr. Archibald D. McLellan, of Chipman, and Mr. John B. Stewart, of Waterborough, Queens Co., N. B.



VOICE CULTURE.

MISS JENNIE D. HITCHENS,
Fugit of Mr. L. F. McBRILL, of Boston, Mass.
Will open a class in vocal music in St. John
September 28th.

The undersigned, desiring of forming a
limited partnership under the laws of the
Province of New Brunswick, hereby certify:

1. That the name or firm under which such
partnership is to be conducted is W. C. FITZ-
HUBBARD & CO.

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NOTICE TO TENDERS.
The undersigned, desiring of forming a
limited partnership under the laws of the
Province of New Brunswick, hereby certify:

McShane Bell Foundry.

THE HOME.
A Song of the Burden Bearer.
'I'll drop my burden at his feet,
And bear a song away.'

Over the narrow foot-path
That led from my lowly door,
I went with a thought of the Master,
As oft I had walked before.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word.

THE FARM.
Analyses of steam and boiled potatoes
have been published which seem to estab-
lish the fact that the former are more
nutritious than the latter.

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