

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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THE CHRISTIAN VISITOR,
VOLUME XXXVII.

VOL. I

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 7, 1885.

NO. 40

A large number of our subscribers have not yet paid their subscription for the MESSENGER AND VISITOR for the year 1885. They will do us a great kindness to remit at once. Some are sending the advance subscription of \$1.50 for next year with the \$2.00 for this. How many will send us \$3.50 before the end of next week? Please remit promptly, as we are in need of funds.

A CANTONING TOUR of one week has added about 100 new names to our subscription list. In most of the communities we have visited, the most of those not taking the MESSENGER AND VISITOR have subscribed. On two fields our list was tripled in a day. On another, where many papers were already taken, the list was doubled in a day. The best of it is, the new subscribers are of the substantial sort who will continue. What might be done if all would help get the paper in all our families!

A COMMITTEE was appointed at the last meeting of the Ontario Baptist Convention to draft a new constitution for that body. We are glad to see that they propose to make it a purely representative body, composed of delegates from associations and contributing churches.

THERE IS TO BE A Sunday School Convention of the Maritime Provinces in Windsor, beginning October 23rd. It is general, composed of all denominations.

AN EPISCOPAL minister and scholar in North Carolina is quoted by a writer in the *Register*, as saying recently: "I admit that immersion was practiced by the Ancient Church. If I know anything about Church History, and I think I do, that fact is clearly established."

OF COURSE IT IS. Any tyro in Church History knows that. All do not admit it so readily, however.

WE ARE VERY SORRY that the excellent circular letter of the Eastern Association, prepared by Bro. C. H. Havestock, has miscarried, or has been overlooked, during the time the editor was attending the various associations. We supposed it had appeared in the MESSENGER AND VISITOR until reminded by a friend to the contrary. We cannot, at present, find its whereabouts.

QUITE A BREEZE of excitement has been raised in Boston over the action of the Catholic clergy. Six years ago a law was passed by which all women over twenty could vote for School Boards, by payment of a registration fee of fifty cents. The women of the Temperance Union have taken advantage of this to secure voting power to enforce a law which forbids liquor selling within a certain distance of school buildings. With a view to this over 1000 qualified, and used their power to defeat certain Catholics who were in the run interest. This has been understood by some Catholics to mean a crusade against their denomination, and they have induced over 300 of their women to register for the election this autumn. This has led many Protestant women to do the same, and there is prospect that a large vote of the ladies will be cast. It is to be hoped it may all be annulled against the rum interest.

THE PROGRESS of Nonconformity in Wales is surprising. In 1876 the state of things is represented by the following statistics of adherents:

Church of England	391,287
Other Churches	10,960

In 1881 the returns of sittings was:

Church of England	232,730
Other Churches	115,107

The Public Worship Census of 1881 secured information as to actual attendances at churches and chapels. And so we obtain, fifty years later than 1801, another test. It is estimated that the attendants number two-thirds of the attendances. This gives us as present at one or more services on Census Sunday, 1881, in Wales, the following:

Church of England	126,471
Other Churches	528,357

Not is Nonconformity less prosperous today. In 1881, the date of the last census, the population of Wales was 1,574,000. There is good reason to believe that some 1,100,000 of these are adherents of Nonconformity, leaving 474,000 to be divided between the Church of England and the Roman Catholics, and the non-worshipping.

It is no wonder that Wales is crying out for disestablishment. The wonder is that three-quarters of the people should so long have consented to allow that to be called the state church, and to assist in its support, which is really the church of less than a quarter of the population.

Some centuries ago a learned English Jesuit wrote a book to prove that the doctrine was written by monks in the middle ages. And when the critics exposed the extravagance of his thesis, he asked, "What was the use getting up to study at five o'clock in the morning if at the age of fifty, he was to think his other men?"

There is a fifth book, but that German scholar has been largely due to the spirit which animated this old Jesuit. A

German scholar who does not put forth an original theory, or discover some new fact, is not ranked first class. The theory most removed from this is commonplace—one which requires the most ingenuity to defend it, gives the greatest scope to originality, and is most acceptable. While much that is very valuable has thus been produced, much fine spun nonsense has also been evolved. With all the thought of ages around us, there are few men who can be original and not be absurd. The wisest men of to-day are those who are willing to be commonplace, if they must be.

—IN THE NOTICE of Vassar College last week, please read Dr. Kendrick instead of Dr. Kendrick.

FIVE PEDOBAPTIST pastors in Nashville, Tenn., Presbyterians, Methodists, and Cumberland Presbyterians, have been obliged to resort to immersion, in the ingathering of the converts of the recent revival in that city.—*Index*.

This shows that there is no conscientious scruple binding many of our Pedobaptist brethren to sprinkling. Indeed they all acknowledge immersion as baptism. Now Baptists in all good conscience believe immersion only to be baptism. How strange that Pedobaptist brethren complain of us for holding to immersion, on the plea that it prevents a more general union among Christians. Why do they not give up sprinkling, and unite upon the baptism which all admit as valid. For them to do this requires no surrender of principle, as our adoption of sprinkling would demand of us. If any are to blame in this matter, clearly, it is not the Baptists.

—IN FERTING an account of the rise and progress of our sentiments in Wales, published in the *Lancet*, we were struck by the resemblance between the early history of Baptists there and in the Maritime Provinces. In both cases our denomination grew out of a revival in vital piety, and a reaction from formalism and a merely nominal Christianity. Those who became possessed of spiritual life could not long hold to the efficacy of ordinances, and were prepared to accept the New Testament teaching that none should be long to the visible church except those who were members of the body Christ by personal faith. In the beginning local communion was practiced, but was soon abandoned, as strict communion was seen to follow from strict baptism. The first Baptist Church was formed by John Myles, at Heston, in 1649. From this time to 1790 there was little growth; but the revival of the eighteenth century, from that date to this, the Welsh Baptists have grown to be a body of 72,711 strong, and stand as an abiding witness to the truth that staunch loyalty to New Testament teaching is most blessed in the long run. The proportion of Baptists in Wales is greatly in excess of that in England where there is loose communion.

—WE HAVE ALL read of the traditions of the Karens which led them to expect the coming of the white man with his book, and which made it easier to reach them with the gospel. According to a writer in the *last Nineteenth Century*, there are similar ideas abroad among the Thibetans, one of the few peoples to whom the gospel has not yet been preached.

The writer says there are four prophecies among the Thibetans:—(1) That the Thibetan religion will be replaced by another from the East. (2) That after the thirtieth *Tu lei lama* (or spiritual ruler) there would never be another. The present *Tu lei lama* is the thirtieth (some say he is the twelfth), and at his selection there was a strong party against raising another. (3) There is a prophecy among Buddhists, extracted from their Scripture, and much talked about by the Thibetan people, which assigns dates or terms for the duration of several Buddhist sects. According to these dates the Buddhist religion itself should pass away about this time; and it is also said it will be replaced by a religion coming from the south, not east, as in prophecy No. 1. (4) When a certain lake's water, probably the Tangri Nor, or Nuam Tso, runs low and becomes salt, then the Lama power will come to an end. This, in the matter of the water, is said to have already occurred.

—THE STATISTICS of the Free Christian Baptist denomination for this year, as given at the Conference at present in session at Sussex, are:

Baptized during the year	409
Received by letter	126
Total gain	535
Decrease from all causes	188
Net gain	347
Present membership	11,604

The statistics of the Sabbath schools so far as reported are:

Schools, 90	kept open during the year,
23	scholars, 4,833
average attendance,	3,816
converted during the year,	92
money raised,	\$1,244.75

—ARRIVAL is called to the notice of the meeting of the Senate and Trustees of Toronto Baptist College, which appears in another column.

Letter from Brother Churchill.

It has occurred to me this evening that many of my friends, who have known of my trouble with my teeth this past summer, and of my coming on here for treatment, may desire to know how I am getting on, and as I can reach such through your paper more readily than in any other way, I have started to write you a short note.

I left Halifax Saturday afternoon, Sept. 19th, and reached Boston Monday morning about ten o'clock. The weather was very pleasant. The steamer was completely crowded with passengers, especially the part devoted to the ladies. It took the health officer several hours to examine all on board, which was done on account of the small-pox in Canada. Quite a large number had to be vaccinated before they were allowed to land.

During the few hours I remained in Boston I saw but little—the *Register* I secured did not permit me to go sight seeing. But the little I did see showed me the city had changed much in twelve years, especially the main business portions, which were in ruins from the great fire when I last passed through.

I came on to New York via Fall River and Newport. The steamer was the newest, finest boat on the line—the *Pilgrim*—and crowded as she was with passengers, was an interesting sight indeed. There was a great crowd. Every state-room and berth was occupied and hundreds of mattresses were spread on the decks, and still many had to sit up all night. I had a place on the floor, and good enough, but there was little sleep for me. The pain in my face was simply torture. I came on at once to Philadelphia, reaching the city Tuesday noon. My first object was to get rid of the pain; but I did not succeed as quickly as I desired. Dr. Mears, however, succeeded in getting me into an hospital, and on Friday last performed an operation. He laid open the flesh and then cut down into the jaw, taking out everything almost to the bottom. The young doctor who assisted him said it was a severe operation; but the severe pain was stopped, and I have not had much since, though I have been troubled a good deal with neuralgia. I remained in the hospital a week, during which recovery was very rapid. I shall probably be home here for a couple of weeks to see how the flesh heals and whether the disease in the jaw has been all removed.

As you may readily imagine, I have neither much time nor inclination for sight seeing. It has been a very pleasant visit to meet Mr. and Mrs. Chandler, from whom we received so much kindness, and whom we learned to esteem so highly in Baryhook twelve years ago. They are living just across the river, in Camden, N. J., and have kindly invited me to spend next week with them. But I have already written too much. G. CHURCHILL.

Philadelphia, Oct. 2.

New England Theology.

I wish to direct the attention of those of a theological turn of mind to the strong article in the *Baptist Review* for July, with the above heading, from the pen of Herman Lincoln, D. D. It is written in purest English, not a Latin, Greek or Hebrew word in it, is in spirit calm, discriminating and analytical, and cannot fail to repay a thorough reading. All of us have much to learn concerning the New England and all other theologies. It is not perhaps best to forward you the extracts I had marked, as the paper as a whole ought to be considered.

The *Review* has several other articles that are really good, and under the new management promises to be worthy of the patronage of the reading men of denomination. In order to know what is the state of the theological world, with its questionings, its criticisms, its discoveries, and the new light lit in upon the Bible by archaeologists and philologists, it seems necessary to take a periodical of this kind. A thoroughly good Baptist quarterly is what we need, and the *Baptist Review* gives promise of being such. D. A. STRENN.

Amherst, Oct. 3, 1885.

To the Members of the Board of Governors and the Senate of Acadia College.

As it was not to be expected that the vacancy caused by the retirement of Dr. Band, could be filled before the opening of the college, the Faculty have made a temporary assignment of Physiology and Psychology within their present number, and have rearranged the order of some of the studies in the course so that History will be taken in the second session of this year. They have not attempted to make any provision for the specific department of education. It is their opinion that the college may be conducted until Christmas on the plan here indicated without any serious detriment.

As it will be necessary that an addition should be made to the staff of instruction before the opening of the second session, it is probable that the Board of Governors and the Senate will be called together about the first of Nov. to take such action as in the circumstances they may think best. A. W. STARR.

Wolfville, Sept. 25, 1885.

A Letter from Victoria, B. C.

Believing that the numerous readers of the MESSENGER AND VISITOR in the Eastern Provinces are much interested in the work and prosperity of the little Baptist church in this the queen city of the Pacific, and in learning of the advancement and success of the Master's Kingdom, I have thought it well to send you a brief account (Bro. Bars being too ill) of the progress the Baptist church is making, and of the result of special revival meetings held lately under the auspices of the Young Men's Christian Association of this city, by the Rev. A. N. Graves, D. D., of New York. In the early part of July, Dr. Graves arrived here on his way to Alaska on an excursion, and his leaving to remain over the Sabbath he preached for Bro. Bars morning and evening, and in the afternoon conducted services in the Young Men's Christian Association rooms. Deep solemnity prevailed at all the services, it being manifest that the spirit of God was moving on the hearts of sinners. God's people feeling that the time for which they had for many months been earnestly praying had come, made arrangements with him to conduct on his return from Alaska, a series of revival meetings, in the meantime "prayer was made without ceasing unto God" that he would "pour out a rich blessing upon the people."

By the earnest and close attention given to the preaching of the word, and the increased attendance at our weekly meetings for prayer, it was apparent that God was preparing the hearts of the sinners for the reception of his word, and leading Christian workers to special consecration, several in the Baptist congregation having professed faith in Jesus their Saviour.

Immediately upon the return of Dr. Graves the revival services were commenced, and continued for three weeks, afternoon and evening, in the first Presbyterian church which was secured by the association for the purpose, and which was crowded each evening.

In a clear, simple, yet forcible manner, the preacher presented the gospel of peace to sinners, urging them to renounce sin, and surrender their hearts to Jesus the only refuge. It was evident the Holy Spirit was in the meetings, many arose and asked Christians to pray that God would "send more upon them, and in the enquiry meetings a large number professed to have found peace in Jesus. Mrs. Graves who accompanies her husband, held each afternoon a children's meeting which was largely attended and richly blessed. It is estimated that during the meetings not less than 75 persons were hopefully converted to God. After closing his meetings here, Dr. Graves left for New Westminster, where he held a series of meetings similar to those held in this city and which it is stated were largely blessed.

Although the immediate visible results of these special meetings were not so great as was anticipated by the over-zealous, yet it is evident a deeper interest in religious subjects is more generally manifested in all circles, backsliders were reclaimed to God, and Christians have been quickened and encouraged to more zealous effort in laboring for the advancement of the Master's Kingdom. The addition to the Baptist church to date has been 13 by baptisms, 2 by letter, 2 by experience and 1 restored, in addition to this 4 have been received who will with others be baptized shortly. The Presbyterian and Methodist churches have also shared largely in the blessing. The pastors of these three churches actively cooperated with Dr. Graves, but the work was largely done by Bro. Bars; the other two being called away were not able to attend at many of the meetings.

Our fears that our pastor was over-working were fully realized, as the day after the meetings closed he was prostrated by serious illness, and for several days much apprehension was felt and fears entertained that he would not recover, but through the merciful goodness of our loving Father, good nursing, and the best of care he is rapidly recovering, and we trust that with a few months quiet rest, and a short trip south, he will return fully restored and be enabled to resume work among his people, which has since he was laid aside, been carried on by Rev. A. B. Banks of Seattle, General Missionary for this district. The church since its organization has been worshipped in the Temperance Hall, but the brethren feeling the great necessity of having a house of their own, decided a few months ago to arise and build. After some delay in deciding upon places and completing the necessary arrangements, building operations were commenced and work is being pushed forward vigorously. By the last of November we expect to have completed a church building which will be not only an ornament to the city, but will bear testimony to the pluck and zeal and sacrificing liberality of the brethren.

The cost of the building which has a seating capacity of 300,—will not exceed \$3,500 and I am pleased to say when completed it will be nearly if not entirely freed from debt, with the exception of a loan of

\$500 from the American Baptist church edifice society. Under the pastoral care of Bro. Bars, the church has had a year of marked prosperity with largely increased spiritual life, and in the year to come, will, we believe, wield a large influence for good in this city. There are many subjects of interest pertaining to the city and province which I might dwell upon, but feeling that this letter is already much longer than was intended, I will close. C. H. K.

Council at Alma, P. E. I.

A council called by the Baptist people of this place, was held here this day to take into consideration the advisability of forming a church. Delegates were present from the churches at Alberton, Knutsford and Belmont. The following ministerial brethren were also present, Rev. D. G. McDonald, Gen. Missionary; Rev. Mr. Kinlay and Mr. Phelan, Lic.

The council was organized by choosing Dea. Saml. Simpson of Belmont church, Moderator, and the undersigned sec'y.

On behalf of the brethren of the district Bro. Wm. S. Clark read a statement of the rise and progress of the Baptist cause in the vicinity, and of the necessity of having a church home nearer than Alberton, to which most of the applicants now belonged. After hearing from the delegates of the Alberton church, who expressed themselves willing for the division, as being in the best interests of the Alma people, the council after earnest discussion, resolved unanimously to acquiesce in the wishes of those calling the council and to advise that the new church be formed. After devotional exercises the office bearers were chosen as follows: Deacons, Brethren Wm. Dunbar, Geo. Rider, and Wm. S. Clark; clerk, Wm. S. Clark; treas. Wm. Dunbar.

In the evening public services were held as follows: Opening exercises Bro. Phelan, prayer Dea. Hardy, sermon Bro. Kinlay, deacons to the church, Bro. McDonald. The deacons were then solemnly ordained and the exercises brought to a close.

This little church enters on life with fairly good prospects; many are being brought under conviction and it looks as present as if their numbers would soon be increased. J. P. FREDRICK, Sec'y.

Sept. 25, 1885.

—The following from Bro. W. C. Masters explains itself. The \$15.00 have been sent to Dr. Day. May the Lord put it into the hearts of many to respond!

To the Baptist brethren and sisters of Nova Scotia.

I recently offered to be one of one hundred in the Maritime Provinces to give \$10.00 each, extra, to supply the urgent wants of Home and Foreign Missions. The \$10.00 is enclosed, because my dear old brother Capt. George W. Masters, no sooner saw my offer than he wrote me that he supplemented it with ten times the dollar, and I am only afraid that some one will supplement that with ten times one hundred, and prevent us poor fellows from giving anything at all. Thus it is The rich not only monopolize wealth, but if we men of small means do not unite our little as quickly as possible they will monopolize beneficence too, and we shall lose the poor widow's blessing. To prevent this I will be one of five hundred in Nova Scotia to give \$5.00 each for the convention fund's immediate wants. Do be quick, my small purse friends, else some of my 1st, 2nd or 20th cousins will jump right in to monopolize that too. It will be just like them. It was my old father's doctrine that a Christian should never be rich. The world's needs, he thought too great and urgent, and the true Christian heart too full of sympathy to allow it. As to the monopoly of beneficence by the rich, who knows but God is about to overrule this trait of human nature, to hasten the flight of the angel in mid heaven with the everlasting good news, I preach to every nation and tongue and tribe and people. W. C. MASTERS.

Maryland, Sept. 29, 1885.

P. S. So sure am I that my offer will be met that I enclose the \$5.00 also to Bro. Goodspeed, and will allow all returns of N. S. to come in. W. C. M.

The Secular Press.

MRS. M. S. ROBINSON.

Mr. Brockway, superintendent of the Elmira Reformatory, and one of the most successful of the prison reformers of this later era, avers that the efforts made for the improvement of the men under his care would be futile if the men were permitted to read the secular papers with their detailed and extended accounts of crime. He avers substantially, that the secular press conduces to the depraving of the morals of the public, and is a powerful educator in all the departments of evil doing. Its influence in keeping alive, fostering, and exciting the criminal tendencies of the inmates of the reformatory

would hopelessly impair and neutralize all the appliances for their moral well-being that are brought to bear on them, during their terms of detention there. A similar assertion is made by the superintendents of the other large penal institutions of this and other countries. At the reformatory we have named, the superintendent and certain assistants edit, for their particular public, a journal from which all details of crimes and of criminal deeds are excluded. In this respect the Elmira probationers are to be felicitated, and may well become the envy of their less fortunate, continually criminally taught countrymen. And it is assuredly matter for regret that decent, law-respecting Christian people should be unable to enjoy a like immunity; that in glancing the daily news they should have thrust upon their attention the deeds and depravities of the vilest of the race. The beneficial effects of immoral reading are invidious, profound, and far-reaching. The compilers and dispensers of criminal news are responsible for quite as much mischief, we apprehend, as are the manufacturers and dispensers of alcoholic liquors, and when the present temperance reform shall have won its way, we can but cherish the hope that the Woman's Christian Union will have the courage to undertake a labor not less colossal than the one that now engages them: the labor of cleansing the Augean dirtiness of the secular press. An Englishman of distinction has described it as "a characterless press," using the mildest possible adjective that could serve before the substantive. The depraving influence of this press upon character in general can not be expressed adequately in any statement of words or figures. Every community of Western Christendom suffers from its polluting influence. Is it impossible for us of this Republic to have a family edition of some one of our great dailies or secular weeklies serve a cleanly issue for respectable people of the *New York Tribune*, *Times*, *Herald*, or *World*? We can not believe that we err in believing that such an edition could not fall of a profit paying patronage from the proponderating class that so greatly need it; especially if its cleansing included the vulgar political asperities that form so odious a feature of secular journalism as at present conducted. Where, outside of the newspaper column, could a man or woman in decent circles call another man or woman a free eater, or a mugwump? What benefit do decent people derive the perusal of this kind of political slang?

Of the news journals known to us we can name but two that are fit for the use of non-political readers, and for citizens who are not saloon politicians: The *(New York) Evening Post* and the *(New York) Weekly Witness*. The others feed the taste and fill the ranks of the pugilist, the libertine, the ruffian. The daily uttered prayer, "Thy kingdom come," will never be realized in our advance sections of Christendom, unless some improvement as we have suggested is made for the respectable, well-inclined, and Christian portion of the society of these sections. Meantime those parents and guardians who are as concerned for the quality of reading, as they are for the quality of milk and of meat that are brought into their homes, might do some preventive good by pasting over with blank paper those parts of the column of the daily or weekly that are filled with the abominations of iniquity, the works of darkness, the records of the kingdom of evil, before the journal is committed to the household for perusal. Were one to follow this covering up of shameful things for a week one would be astonished at the amount of newspaper surface requiring such treatment, and this even with the best of news sheets. In view of the characterless status of the secular press, many good people rely increasingly on the secular news-record of their religious journal—a department that could be enlarged and elaborated with advantage by the editors of these journals, to meet this particular need. In any event, it is better to have a limited knowledge of the doings of the world at large than to fill the head daily with descriptions of frauds, murders, defalcations, robberies, and whatever other things are so slowly and impure. We should beware to sip even of the cup of iniquity. May we reasonably anticipate a time when even the secular journal shall have no fellowship with the unfruitful works of darkness? In that they will proclaim the evening of the millennium.—*Western Christian Advocate*.

A new lot of Psalms, 10¢ each. Baptist Book and Tract Society, 94 Granville street, Halifax, N. S.

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

Let every reader of the MESSENGER AND VISITOR please cut out the Baptist Book and Tract Society's advertisement for future reference, and send order and cash at once.

New Carpet Store! New Goods!

BRUNN'S Carpeting, All Wool, Cotton, and...
Moose Carpets, Rugs, Door Mats, Toilet...
Curtains, Blinds, Window Shades...

Sabbath School.

BIBLE LESSONS.

FROM PELOUBET'S SELECT NOTES

Fourth Quarter.

Lease III—Oct. 18. 8 Kings 10: 12-21

JEHU'S FALSE ZEAL.

GOLDEN TEXT.

Blessed is the man that walketh not in the counsel of the ungodly.—Ps. 1: 1.

I. THE NEW DYNASTY.—THE HOUSE OF JEHU. (1) HISTORY. Jehu, the tenth king of Israel, was the son of Jehoshaphat (2 Kings 9: 2), the son of Nimshi.

CHARACTER. Jehu was a great roider, a man of intense energy, of quick wit, of positive opinions, and decisive action. He was cruel, impulsive, treacherous, ambitious, boastful, and selfish.

ESTERNO TROX HIS REIGN. Jehu, at the time of his anointing by Elisha, was in charge of the fortress of Ramoth-Gilead. His brother officers at once recognized and proclaimed him king.

II. THE FIRST EXHIBITION OF JEHU'S ZEAL.—THE EXTINCTION OF THE HOUSE OF AHAZ. In both Kings 10: 15. And when Ahab's son departed, from the "shearing-house" between Jezreel and Samaria...

III. SCENE II.—JEHU'S ZEAL.—DESTRUCTION OF THE PROPHETS OF BAAL.—VER. 18. Ahab served Baal a little; but Jehu shall serve him much. This was true after a manner, for Baal never before had such a sacrifice, but it was not the gods, but to deceive the priest of Baal so that Jehu could get them together in his power.

IV. SCENE III.—JEHU'S ZEAL.—DESTRUCTION OF THE PROPHETS OF BAAL.—VER. 18. Ahab served Baal a little; but Jehu shall serve him much. This was true after a manner, for Baal never before had such a sacrifice, but it was not the gods, but to deceive the priest of Baal so that Jehu could get them together in his power.

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VII. SCENE VI.—JEHU'S ZEAL.—DESTRUCTION OF THE PROPHETS OF BAAL.—VER. 18. Ahab served Baal a little; but Jehu shall serve him much. This was true after a manner, for Baal never before had such a sacrifice, but it was not the gods, but to deceive the priest of Baal so that Jehu could get them together in his power.

VIII. SCENE VII.—JEHU'S ZEAL.—DESTRUCTION OF THE PROPHETS OF BAAL.—VER. 18. Ahab served Baal a little; but Jehu shall serve him much. This was true after a manner, for Baal never before had such a sacrifice, but it was not the gods, but to deceive the priest of Baal so that Jehu could get them together in his power.

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29. Houbelt from the sins of Jeroboam...
Jehu departed not. He was brought up under the worship of the golden calves, so that it did not seem so evil in his eyes.

everybody made her the idol of the city. Though her complexion was sallow, her grey eyes small and sunken, yet she held in devotion to her the greatest love of her time.

A man freeing to death because at a certain stage of the process insensible to pain so that as if it were a banishing course when penitential sorrow comes, and then spiritual death is not far off.

"I will frankly tell you that my experience in prolonged scientific investigations, convinces me that my belief in God—God who is behind and within the chaos of vanishing points or human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown.—Prof. Agassiz.

An Alarming Disease Affecting a Numerous Class. The disease commences with a slight derangement of the stomach, but, if neglected, it, in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted drags out a belated and painful existence.

The Bad Elements in Jehu's Zeal. (1) It was selfish, and not for God. (2) It was not for the good of the people, but for the good of the king. (3) It was not for the good of the kingdom, but for the good of the king's house.

A Run for Life. Many a terrible experience of being chased by wolves has so ended as to leave no one to tell the tale. It is only the advent—or appreciate the struggle and the fate of those who are lost.

Mark Place, Peckington, York, N. B., Oct. 18, 1885. —Being a sufferer for years with dyspepsia in all its worst forms, and after spending pounds in medicines, I was at last persuaded to try Mother's Syrup.

Notice to the Public.—I am now prepared to furnish at the shortest possible notice all kinds of work in this line by day or week, and at a very low price.

WELCOME SOAP. But is an original compound, made from the PUREST STOCK, and is sold by the makers and dealers nearer the cost of production than any other Laundry Soap in the market.

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Intercolonial Railway. '85. SUMMER ARRANGEMENT. '85. ON AND AFTER MONDAY, JUNE 1st, the Trains of this Railway will run daily (Sundays excepted) as follows:—

TRAINS WILL LEAVE ST. JOHN. Express, 1:30 a.m. Accommodation, 11:30 a.m. Express for St. John and Quebec, 10:15 p.m.

TRAINS WILL ARRIVE AT ST. JOHN. Express from Halifax and Quebec, 1:30 a.m. Accommodation, 11:30 a.m. Express for St. John and Quebec, 10:15 p.m.

Windsor and Annapolis Railway. 1885. SUMMER ARRANGEMENT. 1885. Miles, TRAINS GOING EAST. Exp. M.W.F. Dy.

Windsor and Annapolis Railway. 1885. SUMMER ARRANGEMENT. 1885. Miles, TRAINS GOING WEST. Exp. M.W.F. Dy.

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Mutual Reserved Fund LIFE ASSOCIATION. 65 Liberty Street, New York. E. B. HARPER, President.

Progress Unparalleled. Figures and facts showing the marvelous growth of the Mutual Reserved Fund Life Association, which speak for itself, and which refute the numerous falsehoods circulated by its less successful competitors.

Assets July 1, 1885. \$1,800,000.00. Total Amount of Certificates Issued. 31,300.00. Total Amount of Insurance Written. 140,000.00.

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Cures RHEUMATISM. Cures DIPHTHERIA. ALSO CURES Sciatica, Neuralgia, Headache, Paralysis, Toothache, Cramps, Sprains, Rheumatism, Colic, Quinsy, Erysipelas, Colic, Cramp, Cholera, Hoarseness, Burns, Brochitis, Numbness of the Limbs, removing Bandages and sores, and is equally efficacious in all directions without injury whatever.

500.00 REWARD offered for a better article, to the Proprietors of any remedy showing more Testimonials of genuine cures than the above, since it is the best of its kind. There is nothing like it when taken internally for Cramps, Colic, Cholera, Quinsy, Erysipelas, Colic, Cramp, Cholera, Hoarseness, Burns, Brochitis, Numbness of the Limbs, removing Bandages and sores, and is equally efficacious in all directions without injury whatever.

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Messenger and Visitor,

Published weekly, in Advance. Payment within three months from Jan. 1st will be accepted as in advance.

Messenger and Visitor.

WEDNESDAY, OCT. 7, 1886.

EDITORIAL CORRESPONDENCE.

On one of our tours among the churches, we spent a day on the

GRANVILLE

field. Here Bro. Frank Potter is laboring. He is an accession from England, and is working hard to supply the needs of a very large field, extending from Digby Gut to Annapolis, a distance of fourteen miles.

ANAPOLIS VALLEY.

We found the people quietly prosperous. The crops have been above the average. One of the largest fruit dealers says that the apple crop will be at least a medium one.

In this whole region it is the time of sowing. Bro. Weeks at Round Hill and Annapolis, and Bro. Sweet on the Pine Grove field, had had ingathering last year. This latter church is now pastorless.

Bro. Price, at Paradise and Clarence, has three preaching stations and a meeting about every evening of the week. If the people of this field expect their pastor to have the time to study, which he must have to maintain his power in the pulpit and to be a growing man, they must not make too heavy demands upon him for pastoral work.

The Pine Grove field stretches over Middleton, Victoria Vale, Hanley Mountain, Port George, and we know not how much more territory. The Nictaux field furnishes Bro. Clark with a preaching place almost every evening of the week, as well as on Sunday.

Finally, there is laid upon our churches that are pastorless all the greater need to make greater efforts to

being gathered in. Let all but unite in the one great work of doing for Christ and for the perishing, and the reaping will be speedy and abundant.

PASTORLESS CHURCHES.

Between twenty and thirty fields which have been supplied by student missionaries during the summer are now vacant, as the students have returned to their studies. Eleven other churches and fields in New Brunswick, nearly an equal number in Nova Scotia, and more than half the churches in Prince Edward Island, are pastorless.

WHAT IS TO BE DONE?

is the question. If all these fields, weak and strong, are left, and if the usual result follows, the stronger will grow weak and the weaker weaker. Our Home Mission Board is doing its utmost with the men and means at its disposal to supply this need.

THREE WAYS

are open by which something may be done. If the stronger churches that are supplied with pastoral labor would be unselfish and allow their pastors to go forth occasionally and hold series of meetings in destitute places, much might be effected. There are fields on all hands which are white for the harvest, and it only requires the reapers to go in with the sickle.

THE LAY ELEMENT

in our churches might be of avail to do much. Why a church of 2, 3 or 400 should all be satisfied with listening Sabbath after Sabbath to preaching, and undertake nothing for Christ beyond a little Sabbath School work, while hundreds and perhaps thousands within easy reach are perishing, we cannot understand.

HELP THEMSELVES.

It seems strange that churches of a membership of scores, and perhaps hundreds, should become so helpless as many of them do when left to themselves. The trouble is that our churches grow into the habit of depending upon a pastor altogether too much. Instead of his being the leader he is regarded as the man of all work.

and go away to their business during the week with very little effort to put his teaching in practice. This is about as reasonable as for soldiers to learn all there is in the drill-book and then leave the commander to fight the battles. When the pastor leaves, under these circumstances, the church is helpless. While it is not quite so bad as this in our churches, there is the most crying need that there be a greater degree of self-dependence cultivated.

It is certain that the churches that are thrown upon their own resources are called of God to put forth any effort to keep up the means of grace, so that the lost, who are depending upon them under Christ for salvation, may not be left to go down the broad way unhindered. We have just read of a little church in the village of Manitoba, scores of miles away from the preaching of the gospel, that by faithfulness in prayer and social religious services are now blessed with a revival, and a brother has been with them to baptize.

THE CHURCH VS. THE ASSOCIATION.

There has been trouble in the Bowdoin Baptist church for some time. Pastor Downs, by an arbitrary policy, drove away one hundred of the most experienced members and the best workers. The young people, however, rallied to his support. At length a grievous charge of immorality has been made against him. Whether true or false, the use of it to gain notoriety and to draw large congregations of sensation seekers has a bad look.

We have always believed that the relationship of the church to the Association was similar to that of the individual to the church. Each member of the church is independent, just as each church is independent. But the right of each member of the church to guide his own actions and to hold his own opinions does not forbid to the church the power to investigate and to discipline. Membership in a church implies an agreement upon some basis of union, tacitly understood, if not expressed.

In a similar, if not in the same way, the Association to which a church belongs is held responsible for the action and doctrine of the church it continues to recognize as a member, and must have the right to withdraw such recognition when it sees fit, or the individual church can tyrannize over the body of which it forms a part. It cannot complain if, when the agreement upon which it became a member of the Association is broken, the body refuses to continue to recognize the church as a part of itself.

But in order to take action there must be investigation by the Association in case of the church whose course is compromising it. The Association, then, has a right to inquire into the life and doctrine of a church, so far as this is needful to protect herself and maintain the basis upon which churches have united into associations. In the case of a pastor, if the church he serves will not take action in the circumstances named, the Association or the denomination must have some way to find out the facts, so as to take action which may be needed to preserve its own reputation from the blench of his bad life or false doctrine.

The American University.

Dr. McCosh, the honored President of Princeton College, New Jersey, presents in the September number of Education some thoughts on universities for America. The writer's wide experience in connection with the educational institutions of Great Britain, as well as those of the United States, demands that whatever he may say on this subject should receive attention.

Dr. McCosh holds that, while all the colleges that impart real knowledge and culture should be retained, there should be universities for higher work. The university is described as a number and variety of departments combined in a unity of government and aim. It should establish courses for graduates, in which the very highest studies and investigations in the several arts should be pursued.

This is a priest-trident people. When a Brahmin priest enters a village the superstitious people place a pile or board stool for him to stand upon, bring water to wash his feet (sometimes drinking the water afterwards), and give him of what they have in the house. These excursions are frequent, and must amount to considerable in the course of a year for a poor village. When we enter a village and sing a hymn to attract the people, they frequently suppose that we have come for duff or alms. This often makes the poorer and more ignorant classes unwilling to hear.

This is an outline of this distinguished educationalist's views on this important subject. The article fails to give entire satisfaction, for the reason that it falls into the obscurity that marks most of the discussions on the university question. It does not present a sufficiently clear distinction between the college and the university. If it is possible, by increasing the number of students, multiplying departments, and adding building to building, to change a college into a university, then it is possible to make a number of universities on this continent in a short period.

First, I shall say a word about that which caused all of us so much anxiety, namely, the illness of our dear sister, Miss Wright. She has indeed passed through a severe trial. At one time we thought she would not live, even to return to Canada. But the all-wise God overruled all for good. He had called her to this work and now has raised her, from what we feared her death, to work for Him here. Such things do not happen by chance.

We are constantly being mistaken for Government servants. Frequently the people say, "If the Company (a term still used for Government) orders it, we will all become Christians." Then we explain that we have no connection whatever with Government; that not a farthing of our pay comes from the state; that we are sent here and supported by English Christians who contribute of their means voluntarily and freely to send the gospel of salvation to this land.

The work here goes steadily on, although there are not many conversions. I believe the sowing time is almost past, and ere long the harvest will be gathered in. It cannot be otherwise, for our Father tells us that whatever we ask in faith, ye shall

clean filthy reservoirs and deep ditches. Neither have I anything to do with the revenue, or the roads, or the telegraph, or the post-office, or government schools. By the time all this explanation is made the village saint and his minions begin to breathe freely; but along with their sense of relief comes a feeling of contempt for a Doras who, confessedly, is a nobody, i. e., not a government official; and by the time one gets fairly touched on his true subject, his indifferent hearers have vanished by decrements of one and two. Why should they stay? What possible interest can they have in listening to the words of one who acknowledges that he has no authority over them?

Government officials, again, are always preceded and attended by a small army of peons—paid servants wearing the badge of that particular department to which their master belongs. These peons have influence, and do not scruple to use it. They are frequently a terror to the simple villagers, who stand in awe of them no less than of the unapproachable master who controls the whole crew with a word. The natural simplicity of the people, but more especially the rank oppression of the past when every Company servant was a petty tyrant, is the chief cause of this. The degree of servility shown by the people toward an official is accurately gauged by the number of his peons. It is, of course, unnecessary to say that missionaries are heralded by no be-bridged servants.

The number of English words one hears in these villages is astonishing. Such words as the following have gradually crept into use all over the country. If read phonetically they will be recognizable: Roads, teekoh, arders, company, pead, pistbook, standaird, kalassa, doglairs, collekaters, pinahis, inspectars, kristians, supervisors, jedgkourts, mastars, chafes, ressets, sunabairs, this last being the common word for lawsuit. It sounds homelike to hear even one-mangled English word in a hundred. One frequently meets in the villages, too, young men who have studied a few terms in English or government schools and still retain enough English to say "Good morning, sar." It pleases such persons immensely and sometimes rids one of very unpleasant pests to speak a few English words to them before one begins his talk in Telugu. I have often sighed for the assurance with which these young fellows show off their meagre knowledge of our language. The Telugu young man's bump of language is well developed; but it is cast into deep shadow by his bump of self-esteem.

Bro. J. H. Jenner returned to his old field in Charlotte Co. He to has been made to rejoice in seeing seven added by baptism. The brethren at Baillie are endeavoring to complete their house of worship.

Bro. J. B. Smith. Eight have been added by baptism. Bro. Smith has gained a large place in the confidence of the people. It is hoped that these sections may for the present be added to the Parraboro field.

Bro. W. W. Weeks occupied New Jerusalem in connection with Grosvenor Hill. Circumstances seemed to interfere with this arrangement and the brother's hours were extended to Grand Bay. His reports are considerable in the course of a year for a poor village. When we enter a village and sing a hymn to attract the people, they frequently suppose that we have come for duff or alms. This often makes the poorer and more ignorant classes unwilling to hear.

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receive, and when we think of all the prayers that have been offered for the last ten or twelve years, may we not expect great things? Oh! I hope and pray that we may not do anything to hinder the blessing.

Mr. and Mrs. A. have been touring on the Bobbili field. They speak very encouragingly of the work there, say that many have heard the gospel during those four weeks, and all listened well.

At present they are in Waltai, and in a few weeks will leave us for another tour. Mrs. A. does not look very strong, and we fear that she will work too hard, if they continue to tour all the autumn. She never spares herself for the Telugus, but endures all things that Christ's kingdom may be built up. I need not say pray for her.

Home Mission Notes.

STUDENT MISSIONARIES.

A large measure of blessing has rested upon the labours of the Student Missionaries during the past vacation, as the following concerning some of the fields occupied will show.

Bro. W. H. Jenkins was sent to assist Rev. M. Normandy in caring for the interest of his large field, Kent County. His labours were confined chiefly to Little Bactouch, Couvages and one section of St. Mary's church. Nine were added by baptism and one by experience. Prayer-meetings and Sabbath-schools were started, and the cause greatly strengthened by the labours of Bro. Jenkins.

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We were pleased to hear of the success of the churches in the Sabbath evening school.

This was one of the kind for many months and made an excellent Home Mission County.

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We were pleased to meet again these excellent and devoted ministers who serve the churches in Carlisle and Victoria.

Sabbath was a charming day. People came flocking from all the regions round about. The large and comfortable meeting-house was filled to repletion.

It is our present intention to attend next week the Quarterly Meetings to be held at Elgin and St. George.

Quarterly Meeting.

The York and Sunbury Counties Quarterly Meeting convened at Lower Hainville on Friday, Sept. 18, according to previous announcement.

It was a very thoughtful and appropriate discourse. In the afternoon we addressed a crowded audience, and in the evening Bro. Howard preached from the words, "Comfort ye, comfort ye my people."

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Religious Intelligence.

NEWS FROM THE CHURCHES.

PEEL.—It was my happy privilege to baptize three more at Peel yesterday, two of them between 60 and 70 years of age.

PEREAU.—It was my privilege to baptize at Perreau, on Sabbath last, a sister over sixty years of age.

LEINSTER STREET.—This church accepted their newly settled pastor, Rev. J. A. Gordon, an enthusiastic welcome meeting on Thursday Sep. 24. There was a large gathering, an address of welcome was made and a response given, and words of fraternal greeting were spoken by several of the ministers of the city.

The pastor baptized two ladies at the close of the morning service yesterday, and gave the right hand of fellowship to three of the close of the evening service. There will be a recognition service in this church on Thursday, 9th inst, commencing at 8 p. m. All friends are cordially invited to attend.

NEWCASTLE, NORTH CO.—I said in my last issue, that a glorious work of grace was in progress under the labors of Bro. Stackhouse at North Bay and the Little

South West. God is indeed blessing our young brother, and many are turning to the Lord through his instrumentality.

It was my privilege to baptize for Bro. S. twice last Sunday. Three were baptized and received into the Whitneyville church, recently organized, and twenty three into the Little South West church. It was a day of great joy to very many hearts.

It gave us much pleasure to welcome Bro. Wallace at the station last Sunday morning. He preached three times on Sunday, to the delight and edification of his people.

LEWIS MOUNTAIN.—Four more have been added to the church on Lewis Mountain, since my last writing; two by baptism and two by profession. The work is still progressing slowly. Pray for us.

WITTENBERG.—Two more were received into the fellowship of the Lower Stewiacke Baptist church on Sabbath Sept. 27. Two others united with us at a special meeting of whom was Rev. E. J. Sibley, a former member, who was ordained to the work of Gospel ministry in California, last winter.

In the afternoon we committed to the earth, the remains of our beloved Bro. A. B. Sibley after a lingering illness. He passed away gloriously and triumphantly, trusting in the promise which he frequently repeated. Our loss is his eternal gain.

AMHERST.—Mr. G. R. White having labored with us for four months, has returned to college. He is a good, solid man and will make his mark. He has been a help and comfort to the pastor, and leaves with the highest respect of the congregation.

YARMOUTH COUNTY.—A public missionary meeting was held in Lake George, Yarmouth Co., Sept. 17th, at which interesting addresses were delivered by the pastor Rev. A. Cogswell and Rev. J. T. Eaton.

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about resigning his charge of this church. The South London Observer referring to this step says: "In common with many others, we much regret our high admiration of the scholarly attainments and fervent zeal of this unassuming gentleman, in whom, if he decides to leave, the neighborhood will lose a valuable teacher and a large and generous-minded thinker."

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daughter of Thos. L. Hay, Esq., all of St. John. No cards.

WOODWORTH-KRYNO.—At the parsonage, Western Square, on the 25th inst, by the Rev. J. Rowe, Spencer, Woodworth, to Edna Rhyon, both of Torbrack.

McVicar-Lovett.—At Park Hotel, St. George, on Sept. 25, by Rev. F. D. Davison, John McVicar and Mary Lovett, both of St. George, N. B.

LOVETT-KINSEY.—At Park Hotel, St. George, on Sept. 28 by Rev. F. D. Davison, Elisha Lovett and Agnes Kinsey, both of St. George, N. B.

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During all these years of weakness, the light never flickered, but shone brighter and brighter. Neither did she forget Zion, but by prayers and tears declared her love for the church of God.

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PUBLIC NOTICE

Is hereby given that the first meeting of the SENATE OF TORONTO BAPTIST COLLEGE will be held in McMASTER HALL, in the City of Toronto, on Tuesday, the 3rd day of November next, at 2 o'clock in the afternoon.

AMERICAN Rubber Boots and Shoes. SPECIAL AGENCY For New Brunswick, Nova Scotia, and Prince Edward Islands.

Woonsocket, Wales, Good-year, Hayward, Rhode Island, New England and Connecticut RUBBER COMPANIES.

ESTY, ALLWOOD & CO., 68 Prince Wm. St., BAPTIST CHURCH, Rubber Goods and Mill Supplies.

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REMEMBER! RENEW Sunday School Lesson Helps Periodicals for 1886.

Baptist Book and Tract Society, 94 Granville St., Halifax, N. S. Geo. A. McDonald, Sec'y.

McT. McDONALD, Barrister, Attorney-at-Law Solicitor, Etc OFFICE: No. 10 Barnhill's Building, Princess St.

FARM MACHINERY OF ALL KINDS,

Best Models and Materials.

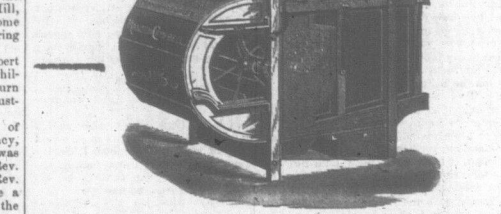
LEVEL HEAD HORSE POWERS.

OLDS PATENT HORSE POWERS.

"LITTLE GIANT" THRESHERS.

OLDS PATENT THRESHERS.

1, 2 AND 3 HORSE POWERS.



The "CHATHAM" Fanning Mill will clean 80 to 90 Bushels per hour!

It is the CHEAPEST and BEST hand power Cleaner made.

SEND FOR DESCRIPTIVE CATALOGUE.

TIPPET, BURDITT & CO., 39 to 43 Germain Street, SAINT JOHN, N. B.

C. B. PIDGEON,

INDIANTOWN,

—IS SELLING—

GOOD Blue Serge Suits, for \$5.75.

BETTER Blue Serge Suits, for 6.50.

BEST Blue Serge Suits, for 7.50.

—ALSO—

A JOB LOT OF WOMEN'S BUTTON BOOTS,

at 90 Cents per pair.

Received for W. B. M. Union.

Table listing donations to the W. B. M. Union, including names like Jemseg, Hoera, and amounts.

CONVENTION FUNDS RECEIVED.

Table listing contributions to the Convention Funds, including names like Cardigan church and amounts.

Deaths.

YOUNG.—At Peel, C. Co., Sept. 8, Clara D., second daughter of Rev. J. W. S. and Leticia Young, aged 12 years and six months.

Early in life she became the subject of Divine grace, and during a powerful revival in the Clements church, in the winter of 1875, she and her husband were baptized by Rev. J. M. Parker.

But while the divine life within constrained her to glorify the Master, it became so apparent that her frail body had been crushed by the ravaging disease of consumption. For four or five years a loving husband and affectionate parents contended, through the best of means, with the fatal disease, but without avail.

Marriages.

CLINE.—At Halifax, Sept. 25th, the wife of Rev. W. H. Cline of a son.

Baptisms.

TRUETT-FULLERTON.—At Westport, N. S., on Sept. 26th, by Rev. J. A. McLean, Mr. Alfred Truett, to Miss Lilla Fullerton, both of Westport.

McKENNISH-HAY.—At Leinster St. Baptist church on Oct. 1st, by the Rev. J. A. Gordon, Dawson McKendrick, to Robie E.

