

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
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VOL. I.

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—During the last sixteen years an increase of several millions has been added to the population of Great Britain, and yet the number of prisoners in England and Wales alone has shown a decrease of over 1,700. This diminution appears to have been continuous, and it promises to be well maintained, so that the probability is, that those whose lot is cast in the next century will see better days than any which have gone before. This is very cheering in those days when societies of socialists and anarchists are being formed, and it is a grand witness to the power of the gospel which alone is able to effect such results.

—Mr. Patrick Ryan, of Chicago, who is soon to engage with Mr. John Lawrence Sullivan, of Boston, in a national controversy with H. H. H., has had that affair postponed for a few weeks, it being inconvenient with his religious scruples to engage in such an entertainment during Lent—*Catholic Examiner*.

We have heard of a godless youth who has stopped smoking his cigars, and all his other indulgences during Lent. But he has no intention of forsaking them altogether. If Lent did real service it would compel Ryan and all who observe it, to do better after the 40 days were over. We hope there may come good result from the observance of this season by many; but we are sure that not a few think they have license at other times, because of the rigor with which they keep this period. Better is it to take in the truth than sin in the nature of the sinner rather than because of the time at which it is done, and try and do right all the time.

—Drummond's "Natural Law in the Spiritual World" is being subjected to a good deal of adverse criticism. Professor Dawson, in a late number of the *Hamilton Review*, shows where he has limped in one of his statements of scientific fact, and an article in the *March Contemporary Review* subjects it to a very severe and searching criticism. While it is a work of great ability, and full of fresh thought, we have felt that laudations have generally been somewhat lacking in discrimination. Prof. Drummond intends to publish a defense, so says the *Expositor*.

—In the *March General Baptist Magazine*, Rev. J. Fletcher, in concluding his article on "Church Leakage," sums up as follows in indicating the "fault of others" for losses of members:—(1) The first relates to the minister. At a Presbyterian Conference on this subject one candid friend had the grace to say that people lapsed "because they regarded their ministers as humdrum to the last degree." Hear it, Ministers! but pray remember that he was speaking of Presbyterians, and not General Baptists. (2) Deacons, elders, etc., are sometimes to blame. A gruff deacon can drive people away; a cross steward can create empty pews; so can a chapel-keeper who has confused ideas about cleanliness and comfort. It is marvellously easy to alienate people. The saints are not shod in such a way as to have their feet perfectly free from corns. We need to tread very lightly. (3) There come neglected visiting, and the little things, which after all are the great things. In short, the fault is not single but multiple. In some way or other, through our ignorance or imperfection, it clings to us all. "He that is without fault" is nowhere to be found.

—Canon Morley held that "the religion of Anglicans was a safe way of salvation, because they imposed nothing but what was clearly taught in Scripture and the Fathers, while Roman Catholics taught much which did not seem to be in Scripture, and Anabaptists were always finding much in Scripture which was not in the Fathers."

The Anabaptists (Baptists) do indeed certainly find much in Scripture which was not in the Fathers, and did they all take the trouble, could find much in the Fathers which is not in Scripture, all the worse for the Fathers. They will probably continue to feel that no religion is a safe way of salvation which imposes anything more or less than the Bible teaches.

—The French prisoners of war, who were removed into the heart of Russia, enjoyed as much liberty there as the inhabitants themselves. Nobody watched them, nobody troubled them, because it would have been impossible for them to escape. Those, however, who came near the frontier, were followed up and harassed. They were held close, for fear they should get out of the country. Even so, the children of this world, who are deep within the territories of the prince of this world, they have no conflicts, they think they are free, because they only change from one province to another within the kingdom of sin, without leaving it. But those who begin to draw near the Lord to be delivered, arouse the attention of Satan on themselves. He hurls his serviles against them and attacks them without and within, by every method, to keep them from reaching the boundary of salvation, namely, the cross of Christ, or to tear them from it if they are already there.—*Pelitz Nef*.

And so it may be said of believers. When they keep within the limits of the kingdom of God, they have less temptation. It is when they come to the boundary between the church and the world, that they are wounded by the darts of the wicked one, and the godless reach out and lay

hold of them to drag them across on their own ground. Let us keep as well away from the border as possible, if we wish to be safe and peaceful.

—Among many good thoughts on Revivals, by Prof. Austin Phelps, in the *Advent*, these seem especially pertinent: "Nothing commits men to a religious life but religious living. Nothing blinds men to repentance but repenting. One and but one thing is the thing to be done. Nothing else assists it, nothing else approaches it. Hence, preaching in time of religious awakening should have a singleness of aim."

—Bro. Hopper has been spending the last two months in canvassing the field for stock subscriptions to the Union Seminary in St. John. Although times are hard our people have generally given a good response to the call. Upwards of ten thousand dollars are already pledged and we hope to see the work continue. It is to be regretted that Bro. Hopper's health did not permit him during the winter season to make the thorough examination of the ground that the necessities of the case required. As Brussels Street Church has requested him to resume the pastorate, April 1st, his time has been exceedingly limited. Yet we hope every member of the Baptist brotherhood will do his utmost to assist this most deserving object.

—Good news comes in to us from many of the churches. In some, extensive revivals, with old-time gospel power, have come, sweeping away every division and all traces of Satan's inroads among the flock. We know of nothing better than this. With the new life of spiritual life the pastor's work moves better, every church interest becomes aroused and our Lord's kingdom spreads with wholesome vigor. In this respect Bro. Davison, at Pennfield, and Bro. Anderson, at Newcastle, N. B., have both alike reason to thank God and take courage. These churches have taken a fresh start in the Christian life.

—The Union Seminary at St. John continues to do good work. The Principal, L. E. Wortman, A. M., is assisted by an efficient staff of teachers in all departments. Miss Hooper, teacher of Elocution, is rapidly gaining for herself and the institution a reputation in every respect highly creditable. All friends of the school will be pleased to hear of its increasing usefulness and prosperity.

—We are pleased to note the marriage of Bro. W. Camp and Miss May Long, of Fairville, on Wednesday evening, 18th inst. The ceremony took place in the Baptist Church in the presence of many friends. We wish the happy couple much joy in the new life upon which they have entered.

—There are several interesting letters and articles, including one from our mission field which we have not room for this week.

**The New Movement in Sweden.**

(Rev. T. Trive writes in a recent *Examiner* on this subject—While the writer from whom he quotes is very ironical and sarcastic, we can see the trend of thought by what he pens. We give a portion of the article.)

A good many different voices are at the same time heard within the State Church, indicating that here is something going on. A priest within that Church, a sharp-minded and witty writer, has lately written a series of articles about the Church. He is a curate, a man of high learning, has a large influence, and although he has said many things that might cause him trouble, the authorities of the Church do not dare to touch him. In one article called "It goes too fast," he writes about how only a few years ago the priest in company with the policeman went into the houses of Baptists and took the child in the cradle out, and then made the parents of the child pay the expense. The policeman did this many times under duress and swearing, especially if the child did not keep quiet. "Now"—so he writes in irony about this—"Baptism is necessary to regeneration, and God can do of course, not see the most suitable time for the performance of this regeneration, but this must be determined by the parents and the priest, and if the former neglects it, then the priest and the policeman fix the hour when the child shall be born again. That the children are regenerated through baptism is shown plainly by the levity and the irreverence that is manifested already in their youth, and then in their blasphemy, which even young ones are guilty of, and by the perjury, falsehood and other crimes committed by these when they get older. So the condition of the Christianity within the State Church is very glorious. But now there are about 6,000 un baptized and un regenerated children in Sweden. If the priest, among his concerns, had in company with the policeman done his duty and brought these to the baptism, they had all of them been born again because the royal law of 1749, that the police shall aid the priest in case of such baptisms, is still maintained as law, although it looks as if opinion had abrogated it even before

the Diet has been ready to do so; and that proves that it goes too fast. Yes, it goes fast. Until the year 1855 it was a crime for any layman to speak the word of God except at his devotion in his family. Now there is a law that if the Church council considers anyone to teach such doctrines that may lead to separation from the State Church the council may prohibit such one from speaking, and if he transgresses this law, he may be fined 300 Swedish crowns. This fine remains as an evidence of the Christianity of the State Church. The second chamber of the Diet has been so godless that it wanted to take away this fine, but the first chamber has shown its religiosity in retaining it. The Church Conference was so beset by Beelzebub last year that it voted for the taking away of the fine. And we cannot expect that the second chamber will do better than the first. If then the first chamber should be so bewitched as to make the same proposal, what a loss this would be to the Church."

He has written another series of articles called "The manufacturing of Christians." In the first one of these where he speaks of infant baptism, and how the people are made Christians by it, he says: "The manufacturing commences as soon as the child is born. The parents must inform the priest about the birth of the child, and then the day is fixed upon when it shall be regenerated, and made a Christian by baptism. This is a very easy way of making a heathen a Christian, 'a child of wrath' a child of God. But really it cannot go so fast, and no one can fix the day when any one, young or old, shall be born again. The best thing would be to let God take charge of this. But to make people believe that they are regenerated through baptism is to keep them in the greatest self-deception, and make them embrace such a doctrine, that drunkards, swearers and others are as such regenerated." This is the way in which this priest writes. His statements are very bold, considering that the State Church teaches very strongly regeneration and salvation through baptism.

He mentions a case in the same paper about a priest who some time ago came into a house where a little child was sick, and asked to be allowed to bless it. He knew that it was not worth while to ask to be allowed to baptize it. The mother of the child thought he was going to pray for it, and gave her consent. The older children stood around a table, where they had a bowl of soup they had been eating, and the priest asked the oldest of these to go and fetch some water in the bowl. When this was done, the priest took the child out of the cradle, and commenced to read, "Suffer the little children to come unto me," etc., and after that he baptized it, contrary to the protest of the mother. She who was weak on account of fever, got so excited that they thought she would die. And it is very evident that such baptism shall make the priests of the Swedish Church despised."

**The Power of the Tongue.**

BY ELLA WILSON.

The Bible says a great deal about the tongue. We read: "Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof." Ah, do we not eat the fruit of it, and sometimes it is bitter.

How much good or evil a word can do—only a word accompanied perhaps by a scornful look, but like a poisoned arrow it rangles in the heart of our brother or sister, making life's cross seem harder to bear. Only a word, kindly spoken, but it blesses both giver and receiver lifting the cloud from the brow of the former and making the hearts of both lighter. Only an angry word, and friends are parted, brothers and sisters become enemies, and domestic bliss is destroyed.

Only a word—a gentle word—wrath is turned away, wounded hearts are healed, sorrowful ones comforted, and peace takes up her abode with us. We sometimes sing—"Kind words can never die," and how often words spoken years ago, by loved ones whose voices we shall no more hear upon earth, linger still and as we realize how precious, how helpful the remembrance of them is, we desire that when we too shall have gone our words may not die, but continue to exercise an influence for good upon those who shall live after us.

The tongue of the just is as choice silver. A just man will never speak ill of his neighbor. He knows the faults of others should not trouble him until he has none of his own. We should make the most of the good in everyone, and cover up the bad with the mantle of charity.

"He who keepeth his mouth and tongue keepeth his soul from troubles." How many live unhappily, almost continually, because their words are seeds, that spring up speedily, and bring forth bitter fruit. Only a few words whispered by one sister in the church to another, and the ball of scandal is set in motion, gaining in speed

and also, causing sad havoc as it advances, and finding many, alas! ready to give it fresh impetus. "A house divided against itself cannot stand." And, surely the church should be one united family in Christ. Our Lord himself of whom men testified, "never man spoke like this man," said—"I am the vine, and he the branches." Now you cannot injure a branch without hurting the vine; when we say anything against one of Christ's "little ones" we touch the Master.

How great is our responsibility in this regard! We should watch and pray lest we enter into the temptation to speak ill of our brother or sister. We should also pray for grace to speak well of them; for there is good in all, and we shall discover it, if we do not search only for evil.

Come to the home circle; look at the influence of the mother's tongue! The loving accents of that tongue give the baby mind its first impressions of the Great Father; and point it to the tender shepherd.

The influence of the mother's tongue is shown in the child's after life. In manhood and womanhood its fruit can be seen, and if she has been faithful to her trust it will be good fruit. All the influences, good or evil, brought to bear upon the child in its subsequent life, cannot wholly erase the impressions stamped on its mind in infancy by her teaching.

How we should thank our Heavenly Father for the power of speech! Surely we should use it in His praise. I often feel sad at the thought of those who profane His holy name, who proclaim doctrines as blasphemous as their author, Satan, and of the infidelity, scepticism, and all the other abominations that seem to be flooding the civilized world with its dark waters. But the Lord omnipotent reigneth, though wickedness seems to prevail.

Let our words, to each other be dictated by love, and let us not be backward in speaking, to those who are in darkness, words that may bring them light.

Let us speak tenderly to the weak ones; kindly to the erring. Let our words comfort those that mourn, cheer sad hearts, and cause the flower of Hope to lift up its bright head once more in the atmosphere that is darkly shrouded in despair. And let us remember, "Thou speakest with the tongues of men and angels and have not charity; 'we are become as sounding brass and tinkling cymbals.'"

**Ministerial Support.**

This is a subject of the gravest importance. On its right solution depends, largely, upon God, the growth and expansion, if not the very existence of our denomination. We see our young people, often the flower of our churches, drifting one by one across the border, giving their consecrated hearts and trained intellects to the service of the churches of that country. This is in great measure owing to the inadequate support offered by our own churches. Still further, the same thing has a most depressing effect on the ministers actually settled over our churches. It chills their ardor and represses their growth.

Brethren in the ministry I sympathize with you. I can imagine the feeling of humiliation with which you must often receive the sums which barely suffice for your maintenance; and the sickening sense of shame for the parsimony of your brethren who render so pitiable a return for labors that are always trying and often arduous.

"If that," you sadly ask yourself, "is that the measure of their appreciation for us and for our work?" And on looking over our Provinces you see our Presbyterian brethren just completing a scheme for providing a comfortable competency for every one of their ministers; and in the city of Halifax you find their smallest stipend excluding that from a small church in the suburbs, to be \$1200 with a manse. This is an amount about equal to the largest salary paid by any Baptist church in Nova Scotia.

On the other hand, it was openly stated not long ago, at a public meeting, by one of our most prominent ministers, that a graduate of Acadia of several years' standing is now in receipt of only \$350 from the church for which he labors.

Now, what is the reason for this state of things, and what is the remedy? Probably there are more reasons than one. In the nature of things it cannot be that the base principle of our church polity is incapable of awakening an enthusiasm as deep, and a devotion as loyal, as the basis principle of the Presbyterian ecclesiastical structure. Surely the idea instilled in the great Baptist family—the kingdom of God made up solely of those who have been born again—ought to evoke a stronger devotion, and elicit larger sacrifices than any other principle whatever. But it is certain that Baptist churches are not generally made up of wealthy people. They never have been. Paul records of his own day, "Not many

rich, not many noble are called," and the rule holds good, still. This, however, is not the main reason. Rising high above and behind all our admitted inability to equal the contributions of our brethren of other communions, lies the paramount cause—The want of a due sense of obligation to our Master, and love to his earthly representative, the church.

This is put most forcibly and pointedly by the *Presbyterian Witness* of October 11th, 1884:

"There are large and prosperous sections of country, where the people are all in the enjoyment of the comforts, and many of the elegancies of life, where the gospel has been preached for more than a century, but where to this hour there is no fitting idea of the claims of God upon our property. 'A' has a fine farm and a richly laden orchard. He has flocks and herds, horses and carriages. He subscribes and pays \$5 a year towards the support of the minister. For missions and other objects he gives three dollars more, making it all \$8. He ought to give at least \$120 a year; and at this moment he owes the Lord's cause about \$5,000. 'B' is similarly wealthy and comfortable, and being a 'deacon' he gives one half more than A. About a hundred families might thus be gone over, not one of whom has ever given to the limit of ability. They are extremely orthodox; they claim to be Christians of the cleanest type. Yet if we are to judge by their liberality, mammon is their god, to whom they offer sacrifice. Never yet have they sacrificed anything for the sake of Christ. They will not give the product of one apple tree for the promotion of the Gospel! The congregation we have thus tried to describe is not a Presbyterian congregation, but we fear it would not be altogether impossible to match it from among our own congregations. The people we have described pay their pastor \$600 a year and make him some donations, visits besides. This, for a people so wealthy, is eminently discreditable."

This is a vivid picture. Do you recognize it? Does it not portray, not one only, but many of our churches in these provinces?

Now my brethren in the ministry, who are receiving \$600 a year, and a few donations visits besides, does not a share of the blame for this discreditable state of things rest upon your own shoulders. What have you done to develop a spirit of benevolence in your flock? Have you faithfully and strenuously urged upon your people their obligation to obey the Saviour's last command, and preach the gospel to every creature, by proxy, if not in person? Have you often preached from the text, "Ye are my friends if ye do the things which I command you?" If you have, what reply can you give to the sharp and searching question: "Why call ye me Lord! Lord! and do not the things which I say?"

Do you imagine that if you fail in laying upon your people this obligation to the Lord and his work in the earth, they will not also fail in their sense of duty to you? Adopt a new method. Never rest until it will be impossible to draw such a picture as that given, of any Baptist church in these Maritime Provinces at least.

Last year a revival spirit prevailed very largely over our churches; many were added to the fold; but, have our benevolent contributions increased in proportion? That the young converts suffer from the same want of training in active benevolence as their elders, is abundantly evident. The eloquent example of Barnabas ought to be held up for imitation, and depend upon it, abounding love for the Lord's cause in the world at large, will, by an un-failing reflex influence, give our pastors more freedom from caring cares, and a larger ability to lead the way when pleading for missions at home and abroad.

H. H. R.

**A Ridiculous Proposition.**

BY REV. A. M. DUBOUC.

We noticed not long ago, the following little squib in a Chicago daily: "Rev. Minot J. Savage is going around the country delivering a lecture in which he says that he would not accept of heaven for himself if he knew that the meanest man on earth was subject to eternal torment." This is a very fine sentiment. We presume the audience loudly applauded this profession of heroism; and that, as George Eliot says of Savonarola, Rev. Minot J. Savage experienced at that moment all the joy, without the pain, of martyrdom. Who ever heard of devotion so chivalric? Jesus Christ left heaven to suffer and die, in order to save men from eternal misery; but Rev. Minot J. Savage tells us that he would surrender heaven, not for the purpose of saving anybody—may when he knew that nobody could possibly be saved by it—but simply through unwillingness to fare better than the meanest man in existence. Now such devotion is ideally very beautiful; but it is of a lofty nature that an ordinary mortal may be pardoned for not being able to contemplate it without a certain sense of disincense. To our gross and carnal minds it appears so ethereal as to awaken a suspicion that it cannot be very substantial.

We have no other means of judging how a man is likely to act in the world to come, than by the manner in which he is acting in the present world. It is very well for Mr. Savage to boast of the heroism he will or would display in the future life; but we would like to know whether he dare claim that he is acting on any such exalted principle now, in this life. Does he refuse ever, for example, to enjoy the beauties of nature because there are so many blind people? Does he deny himself all the pleasures of music because there are those who are deaf? Did he ever, when thirsty, refuse to drink because he happened to reflect that, way off on the burning plains of the Soudan, some poor wounded soldier was even then dying from fever and thirst, who would exchange a fortune for one cool, refreshing draught? If he could not enjoy heaven while he is known that a single human being was in torment, how is it he can enjoy himself so well in this world, where not only one but thousands of beings are in torment? What imagination can picture, or what arithmetic can compute the amount of suffering which each day witnesses in the earth? The sun which shines with pleasing radiance through lace curtains into the comfortable study of Rev. Minot J. Savage is at the same moment looking down upon innumerable woe and men writhing with anguish. It is speaking despair to the criminal doomed to die in another hour; and is peering into the garret of the invalid mother who, racked with bodily pain, is enduring the worse torment of not being able to answer her children's cry for bread.

Mr. Savage may choose to deny the reality of suffering in the future world; but he certainly cannot deny its reality in the present world. During the very winter, while he has been going around receiving applause for his fancied heroism, how much hard, unrelieved suffering there has been in Boston, almost within stone's throw of his study? How many men and women have been without employment and without sufficient food and shelter! Now we would like to know whether Mr. Savage has ever refused to draw his pay, on the ground that he would not live on a good fat salary while others were without any means of livelihood. When called to his savory breakfast, has he ever left it un-tasted, in order to send it to some poor tramp who had been without breakfast and supper too? He may be in the habit of doing all this, but we have never heard of it. The probability is he has been eating and drinking like others, and altogether leading a very comfortable life. Now if he can enjoy himself so well in a world where so many are enduring all the pangs of disease hunger and remorse, is it not mockery for him to claim that he would refuse to accept a heaven from which he knew a single human being was excluded, no matter how justly?

We have exposed at greater length than it might seem to deserve, this ridiculous pretension of Mr. Savage, because we often hear the same sentiment from Universalists. They are anxious to have the world think that if they do not believe in eternal punishment it is because of their superior liberality, which could not allow them to endure the thought that the meanest man on earth should suffer eternally. This, however, is mere mock generosity. It is not by vehement denials of the existence of misery, but by its efforts to relieve it, that love reveals itself. A disinclination to believe in the sufferings of others often springs from want of sympathy, and an unwillingness to have one's feelings harrowed by the contemplation of pain. It is the skinflint, not the philanthropist, who is confident that the sufferings of the poor are greatly overdrawn, and that none are really needy but the indolent and the vicious. It is so much pleasanter, as relieving us of a burden of responsibility toward others to assume that this is a very comfortable world, and that if any one does not find it so it is his own fault. So there are thousands who reject the belief in eternal punishment, simply because it saves them all painful efforts for their own salvation or that of their fellow-men, to believe that God will not deal very strictly with the sins of anybody, and that the meanest man on earth is sure eventually to be transformed into an angel of light.

We would by no means assert that this is true of all Universalists. But when they lay claim to superior liberality on account of their belief, we have a right to demand proof a little more substantial. What are they doing above others to lessen the crime and misery of the world? Let them produce their list of offenders and martyrs in the cause of truth and humanity. Where are their Pauls, their Luthers, their Judsons, or their Careys? What great missionary enterprise have they carried on? What cannibals have they converted? Or what Indian tribes have they civilized. It must be admitted that these noble achievements have been chiefly, or altogether, the work of men who, believing in the terrible consequences of sin, both in this world and that to come, have sacrificed all, "if by any means they might save some." Which then is the most truly liberal?







But this is not the only result of the operation of the commercial principle upon the church. The congregation is rendered select and is made to consist of the rich, the refined and the fashionable; and there will be nothing consequently to offend the cultured tastes and sensibilities of the devout and spiritually minded worshippers, whose worldly means allow them to occupy and slumber in the comfortable and luxurious seats provided for the members of this favored and happy and religious community.

From Puyallup, Washington Territory. The receipt of a bundle of the MESSENGER AND VISITOR, from New Westminster, B. C., prompts me to again address you after a silence of some years. So far from the field of your operations and knowing so little of its needs and capabilities, I can only fall back upon the old truism that in union there is strength, and congratulate you upon the marriage of the Messenger and the Visitor as a union of power and wish you success in your work for the Master.

Naturally you desire distant correspondents to write of the field in which they live. As I desire to write of the cause, our cause, I must take in, so far as I am able, what is here termed the Sound Country. That is the country tributary to and dependent upon Puget Sound. I have written before that churches here suffer from lack of the piety and zeal to be found in those of the east. This is, in real spiritual mindedness, not so general here as there. But I must say that I think Christians pay perhaps better than at the east, even if they don't pray quite so much. This is a distant country and it requires an effort to get here. The industry lack both the courage and application necessary to come so far. A given population with given means will do more for a cause that instills their sympathies, through the force of character that would plant them here, therefore, I think we have rather more done in the way of church edifice building and decoration than the same numbers and means would produce in the east.

In this Puget Sound association there are about fourteen churches. These are not in a group but strung out in line. There are the churches in Victoria and New Westminster, then beginning with the lower sound there are on the Skagit River three or perhaps four, all small, supplied by two ministers. In the city of Seattle there are two. The first, the most important on the field, having a good house and, for a new country, a large membership.

The second church in the same place, though less active and doing a good work. That in Tacoma is of recent formation and quite small, has a neat little building and, from its location, the terminus of the Northern Pacific R. R., should come into prominence. On White River there has been a church for some years though still few in number.

About eight years ago the Rev. Mr. Wecker came to Puyallup, then a dense forest, and found two or three Baptists, succeeded after a time in forming a church of seven members. By some means, now known just how, he succeeded in getting up a church building and held the ground till between two and three years ago he resigned and Rev. M. C. Jones was called to the pastorate, since when, by baptism and letter the membership has reached about forty, only twenty five being resident. In connection with this place the Rev. M. C. Jones took in Centralia, which church has been increased about as we have here converted their "old barn" into the nearest church in the country and, the pastor says, is a live working church.

The same pastor was one day invited to preach in Chehalis, four miles from Centralia, the result of which is a continuance of the preaching once a month, a church of nearly or quite forty members, a good building paid for and dedicated some three months ago, and a band of zealous workers who are determined to hold the fort and spurn the entreatments of the enemy.

Over the whole field the cause has doubled in the past two years, obstacles are still in the way but, reasoning from the light of the past, prompted by a real love for souls and having confidence in the captain of our salvation we shall overcome them and smell the fragrance of the Rose of Sharon in the land which, so long under the curse, has only brought forth thorns and briars.

Women's Home Mission Circles in Ontario.

One of the most enthusiastic meetings I have ever yet been permitted to attend, was held last Tuesday evening, in Jarvis Street church, Toronto, in the interest of missions. The honor of its inception belongs to the Home Missions of Toronto. In Ontario, as in the Mar time Provinces, the sisters have been rendering valuable aid to Foreign Missions through the agency of their Foreign Mission Circles. During the past year about \$3,000, or one fourth of the entire sum raised in Ontario and Quebec, for Foreign Missions, has been obtained in this way. But it has occurred to them that they might assist Home Missions in a similar way, and to an equal extent. Accordingly they met, and talked, and prayed over the matter, and the result was the founding of a new society, to be known as the Home Mission Circle, with the recommendation that one be formed in each

of the churches. Eighteen of these Circles have already been formed, in as many churches, and it is believed that many other churches, or the sisters in them, will soon fall into line. In fact, throughout the Baptist ranks in Ontario there is at the present time a waking up in the matter of Home Missions. And this is as it should be. Hitherto in this Province the churches have contributed to Foreign Missions more than twice the amount that they have given to Home. Not, indeed, that it would be difficult to show that the claims of Foreign Missions are to this extent relatively greater than those of Home. It is only necessary to state that, if certainly begins there, and it is no exaggeration of the claims of Home Missions upon the benevolence of our churches, to say that for every dollar spent on the Foreign field, there should be at least an equal sum expended in assisting weak churches and planting new ones in the Home field. The proper thing, then, to do, is to give, not less to Foreign Missions, but more, very much more, to Home. Many leading Baptists are beginning to see the matter in this light in Ontario. It is only recently that Rev. Alexander Grant, one of the ablest and most popular preachers of the city, was asked to resign the pastorate of the Talbot Street church, London, to take the office of General Travelling Agent for Home Missions in Ontario and Quebec. So far he has been simply going over the ground and consulting with the ministers and leading laymen of the different Associations, whom he has called together for this purpose. But already his work is bearing fruit. He is of opinion that within five years from now, instead of \$5,000 a year, the Baptists of Ontario and Quebec will contribute \$20,000 to Home Missions alone. This is at least the ideal that he will endeavor to realize.

In the afternoon of the evening above referred to, the ladies of the eight Baptist churches of Toronto, or a strong representation from them, met in the parlor of the Jarvis Street church and discussed the whole Home Mission question, particularly as it was likely to be affected by their Home Mission Circles. Mrs. Dr. Castle occupied the chair, and extended a cordial welcome to the sisters from the other churches. This was followed by papers and addresses by Mrs. Newman and Mrs. Freeman, of Bloor Street, by Mrs. Rose, of Alexander Street, by Mrs. Humphrey, of Jarvis Street, and by others. Mrs. Newman that very day had secured eight life members to the Bloor Street Circle. At half past six the attendance was increased by three or four hundred, who all sat down to a tea which had been prepared by the ladies. This over, the company proceeded to the large Sunday School room where, swollen by other hundreds, they listened to two magnificent missionary addresses, one by Rev. J. W. A. Stewart, of Hamilton, Secretary of the Foreign Mission Board, the other by Rev. Alexander Grant, the Home Mission Agent. It was my purpose, when I begin to write, to give your readers an outline of these addresses, but my time and your space admonish me to stop now.

Acadia Seminary.

Donations received since last September for the museum of Acadia Seminary:—Horns of ox, India, Paper, picture, money, Japan, Bananas branches, moths Capt. W. D. Robertson, Painting on mica, India, Mrs. B. V. Jones; Fossil Worm-tracks; Horten Bluff, Mrs. A. E. Caldwell; Mangrove, Walton, Rev. G. O. Gates; Amianthus, Montreal, Rev. G. B. Day; Preserved flying-fish, gar-fish, crab, shrimp and parasite from Alaska, Grace A. Porter. The library received the following volumes and amounts of money:—"Cruise of the Betsey," "Life of Thomas Carlyle," Rev. Walter Barnes; \$1.75; Miss J. M. Hitchens; \$5; Miss E. T. Harding; \$5; from a friend.

In addition to the above gifts, for which we are deeply grateful, the library will soon be increased by about thirty volumes, the result of the last entertainment of the Pictian Society. MARY E. GRATES, Principal.

The Year Book.

The note from the publishers of the Year Book, and the editorial remarks in the Messenger and Visitor of March 18th call for some additional words. I feel warranted in saying that the delay in publishing was not due to delay in furnishing manuscripts to the printer, from the dates at which I sent the copy to St. John and from the letters I received on this subject, which were in agreement with my statement. My manuscripts were, for the most part, furnished to the publishers through Mr. Bartlett, secretary to committee of publication, with whom my correspondence was conducted. Beginning with the minutes of convention, sent Sept. 3 and 4, all the copy of the matter which appears in the Year Book on page 105 was sent before Sept. 10th; the manuscripts of the next 35 pages of the book, with large portions of the remaining pages, were sent in September; other manuscripts were sent in October, with directions that publication should not be delayed for additional matter. The balance of the copy was forwarded Nov. 1st and Nov. 12th, when I wrote that I had nothing more to contribute and desired the book to appear as soon as possible. I sent nothing after that. I was unable to furnish the last portion of the copy earlier because the records of an association, were not sent me until two months of correspondence by telegraph and letter had expired. But even then it was some three months before the book was published.

As to the editorial remarks in the Messenger and Visitor, may say that I have made no request to the editor to refrain from strictures; that the statistics of the churches were forwarded as furnished by the clerks of the associations, who probably did the best they could with the letters from the churches; that I asked for the proof to be sent me and received only one sheet, which I immediately corrected and returned; that while there are some mistakes, I think the book will be found generally trustworthy. The experience of the past will be of advantage to those who may have the management of this business so that we may hope for more satisfaction in the future.

E. M. KEENEHEAD.

Religious Intelligence.

NEWS FROM THE CHURCHES.

BEAR RIVER.—God is still blessing us. The work is quiet, but continues. Seventeen were baptised yesterday and thirteen others are received for baptism, but did not present themselves yesterday morning. Wm. E. HALL.

CHARLOTTETOWN.—The following cheering news comes to us from our church in Charlottetown. Church never more prosperous; congregations larger than ever; baptism Sunday 8th, outlook hopeful.

CHESAPEAKE.—Ten have recently been baptised by Pastor Crandall at Chesapeake, Va. Co. The church is most revived.

BROOKFIELD, COLCHESTER.—Bro. Isaiah Wallace has spent some two or three weeks in all laboring with the different sections of the church and some encouragement has been experienced. Three have professed a change of heart and await baptism, and one has been received by letter. The church members have been stimulated, show renewed zeal, and are anxious to secure a pastor. This they greatly need. May the Lord hear their prayers, and abundantly answer. C. B. DODGE.

TANCOCK ISLAND.—I have spent two months here and I hope with profit both to the writer and people. I found here on this island quite a large church, a membership of one hundred and fifty-one. I have three preaching stations, Big Tancock and Little Tancock, and Blanford. Since I came here I have held 36 meetings, attended two funerals, and there will be baptism here as soon as a change can be made with Bro. Kempton. We have organized a Sunday school since I came, superintended by the writer, assisted by Dea. A. Baker, with 15 teachers and Secretary and Treasurer. The interest manifested is good. Pray for us. Yours in Christ. C. E. PIRRO.

TORONTO.—Dr. Newman refers to the Baptist churches in Toronto as follows in the Examiner of March 11th: "The Toronto churches are steadily advancing. Dr. Thomas, of Jarvis street church, baptizes nearly every month, and preaches most ably to the masses. His success in Toronto is in every way highly gratifying. Probably no pastor in the city, of any denomination, is more universally beloved by his people and respected by the rest of the community. The Alexander street church continues quietly to do its work under pastor Denovan, one of the ablest preachers and writers among us. The prosperity of the Bloor street church is all that could be desired. Successes occur about twice a month, and conversions are occurring every week. The evening congregations frequently fill the audience-room. The prayer-meetings are largely attended, and are full of interest. The Dover Court Road church has outgrown the building which has heretofore sufficed. This is to be enlarged at once, and it is hoped that the way will be opened to build a suitable audience-room in a year or two. There is no more promising interest in the city than this. The Beverly street church, Rev. John Trotter, pastor, must build immediately, or lose a grand opportunity for work. Further progress under present circumstances is thought to be out of the question." The progress of our denomination in Toronto is remarkable. About half a life time ago there was but one church, and that not strong.

SPRING HILL.—The Lord is still blessing his people here and the number of believers is gradually increasing. The 8th March there were 12 baptisms, by Rev. C. Corey, others are looking Zionward. The membership has increased within the last year from 14 to 51. The ladies of the church held a sociable on the 20th.

KEWICK.—Mercy drops are falling upon Kewick. The union services held by pastors Blackadar and Reid are moving a blessing. God is hearing prayer and owning the labors of his servants. Wanderers are coming back to their fatherly home and sinners are being hopefully converted to God. To Him belongs the Glory. Pray for us. T. A. B.

TRURO.—Though the general mass exertions are closed, the good influences exerted will long continue. All Christians who have been converted, have evidently become more interested in active Christian work, and experienced more of the real joy of salvation than ever before, and more Bible reading.

The children of the Sunday and day schools have been publicly addressed as never before, and many of them have become active little Christians, and must wield a good influence in the future.

Probably, four hundred, or more, have been converted in Truro alone, and have, or will, join the different churches of many of these are young men, in the prime of life, and some are from among the boldest sinners.

There has been a falling off of the liquor-sellers' customers and receipts, and there will be an increase in other branches of trade, and greater joy in the homes of the people.

The good influence, in Truro, is extending into the surrounding country and will be favourably felt for years to come. The work has been a quiet, yet intelligent one, the language plain and largely scriptural—much heart work and deep earnest, faithful service.

Closing thanksgiving, Tuesday, 17th, will long be remembered in this town. From 9.30 a. m. till 5 p. m., the interest was untiring; the noon hour, to such an extent, being largely silent prayer. The last hymn was one of Christian consecration; a solemn, yet delightful hour. Rev. Dr. McCollough's large church was packed; meeting, "was thanksgiving, prayer, praise and addresses.

By request, special prayer was offered for Halifax city. Mr. Mickel said, "the Lord can do a greater work in Halifax than He has done in Truro." Then an earnest, general prayer followed, that such might be the case. At this time a telegram was received and read, asking the evangelist to spend a week in the city. This incident, the "Macedonia message," seemed an indication for good.

Acadia Mines, Onslow, Belmont, Brookfield, Yarmouth, Valley, Eason's Crossing, Bass River, Economy, Clifton, and other places, are also sharing in the revival influences. All moves on quietly. The people, generally, are well-informed and well-trained, and so make all the more consistent Christians when converted. W. J. G.

PERSONAL.

The Rev. T. M. Munro, of Salisbury, wishes to acknowledge with thanks a donation, a pure gift, from the members of his church, amounting to \$50. This brother is still open to receive correspondence from any church desiring a pastor.

Rev. J. L. M. Young called at our office last week on his way home for a few days from Newton Theological Seminary, where he is spending a year in study.

The Rev. James Scott has been remembered by the people of his charge in Canoe, in the substantial manner of a donation amounting to \$40. This is but one of many occasions, he says, on which these people have given tokens of their kindness.

We learn from the Religious Herald that Dr. C. H. Corey, President of Richmond Institute, "looks worn and weary, but being well as could be expected under the circumstances, although it may be necessary for him to spend a few weeks in Florida." Dr. Corey now possesses three pairs of D. D.'s, a pair each from Richmond College, Texas University and Toronto Baptist College.

Mr. Spurgeon is now at his customary resting place, Mentone, in the South of France; he hopes to return in time to be at the Tabernacle on the first Sabbath in April. Mr. Spurgeon has already greatly benefited by the rest and change, and has held several services at the Mission-room at the Villa les Grottes.

The next Albert County Baptist Quarterly Meeting will be held with the 2nd Coverdale Church, at Stone Creek, commencing on Tuesday, the 17th of April, at 2 p. m. in conformity with the Quarterly Meeting to be preached by Rev. E. H. Hovey, alternate Rev. E. Hopper.

MICHAEL GROSS, Sec. Treas.

W. M. A. Society.

Rev. Mr. Churchill and Mrs. Churchill have been visiting New Glasgow. On Sunday the 8th of March, Mr. Churchill preached for the little Baptist church there in the morning, and in the afternoon Mr. and Mrs. C. spoke to the children in S. School.

The sisters were invited by Mrs. C. to meet with her at the parsonage on Monday afternoon for a woman's meeting, at the close of which those present were organized into a Woman's Mission Aid Society. Mrs. McGregor was elected President, and Mrs. Morrow, Secretary and Treasurer.

In the evening a more public meeting was held, and our missionary friends were urged to repeat their visit.

M. R. SELDEN, Sec'y for N. S.

Foreign Mission Societies.

- MARCH 27th to 24th. First Springfield church, per Rev. W. E. McIntyre, \$ 2.50. Second Springfield church, per Rev. W. E. McIntyre, 2.50. Rev. D. Crandall 1.00. O. Jones, Moncton 50.00. N. S. Convention Fund, Rev. G. E. Day, M. D., (\$120) 119.70. G. C. Stevens, East Town, N. S. 22.00. Onslow Church, Essex 5.30. Onslow Church, West, per S. Clarke 13.00. Milton (Quebec) S. S., per J. B. Freeman, for support of native teacher, 50.00. Cow Bay church, per Rev. J. C. Spurr, 5.00. Blair Fulton, Truro, N. S. 5.00. N. S. Convention Fund, Rev. G. E. Day, M. D. 11.00. New Glasgow church, 5.09. E. C. Simonsen, Tusket, per Rev. C. Goodspeed, 5.00. Mrs. John Halliday, Tusket, per Rev. G. Goodspeed, 5.00. 1st Hillboro' ch. per W. J. Stewart 16.00. Leinster S. ch. " 6.00. Brussels St. ch. " 6.00. Miss Clark's Class, Charlottetown 2.00. Mrs. Selma Carr, Boston, 4.00. Portland ch. 4.00. Granville Street church, per Rev. E. M. Saunders, D.D. 110.00. Mamie Chaloner, Digby, 1.00. Mrs. E. Anderson, Sackville, per Rev. E. C. Corey, 10.00. Truro church, per Rev. J. E. Goucher 100.00.

JOBNS MARCE, Treas. F. M. Board. St. John, N. B., Mar. 24, 1885.

Convention Funds Received.

- Milton Church, Yar., instalment, \$35 00. Kempf, Hants, 7 25. Mrs. Harriet M. Lane, Pugwash, for Home Missions, 1 00. Onslow East, for Home Missions, 7 25. Yarmouth, N. S., 840 50. March 16, 1885. G. E. DAY.

P. S.—In the acknowledgment published last week, "Beaver River" not "Bear River," should be credited with \$5.00, and Rev. J. I. DeWolf with \$5.00 for Home Missions. G. E. D.

Marriages.

At Freeport, on the 12th inst., by the Rev. R. H. Bishop, Mr. Harris W. Moore of Freeport to Miss Eva Francis Chute of Bridgetown, Annapolis Co.

At the residence of the Rev. R. Mutch, T. Westa Barnes, to Georgia A. Titus, both of Upham, Kings Co., N. B.

On Mar. 19th, at the residence of the father of the bride, by Rev. S. B. Kempton, assisted by Rev. Dr. Armstrong, Aubrey M. son of Charles H. Borden, Esq., of Canada, to Ella L. daughter of John W. Morgeson, Esq., Kentville.

In the Fairville Baptist church, on the 18th inst., by the Rev. W. J. Stewart, Rev. Wellington Camp, pastor of the Fairville church, to May F. Long, of Fairville, N. B.

At the residence of the bride's father, Weldford, by the Rev. M. Normandy, on the 16th of March, Mr. John Edward Leard; to Miss Elizabeth McIntosh, both of Weldford, Kent County, N. B.

Deaths.

At Gasperaux, on the 15th inst., after a lingering illness, Mrs. Ezra Lyman, in view of eternal life.

At Seal Harbor, Guysborough Co., on March 9th of consumption, Maggie A. Fanning, aged 23. Sister Fanning was baptized last summer by Rev. I. Wallace, and united with the Seal Harbor church. In her sickness she was an example of patience and Christian resignation. She leaves a widowed mother, sisters and brothers to mourn their loss. D. McLean.

At Streets Ridge, Cum. Co. N.S., on 12th inst., Mr. William Montrose, a member of Wallace River church, much beloved and respected, aged 64 years.

Entered into rest at Woodstock, on the 13th inst. Palmer Woodworth, aged 63 years, leaving a wife and four children to mourn the loss of a Christian husband and father. "Blessed are the dead who die in the Lord." (Frederick papers please copy.)

At McKean's Corner, South Richmond, Carleton Co., on Thursday, March 5th, Bena Evelyn, daughter of Mary E. and Burnham D. Hoyt, aged 1 year and 10 months. "She died to sin, she died to care. But for a moment felt the rod. Then rising on the wingless air. Spreads her light wings, and soared to God." George A. Dumphy, after a short, but severe illness, passed to the better land, in the triumph of faith March 11th, from his earthly home in Douglas York Co., aged 46. He leaves behind to mourn, a sorrowful wife, seven children, an aged father, four brothers, one sister, and a great number of relations and friends. Their loss is his eternal gain. At the age of 20, in the very strength of his youth, Bro. Dumphy, fully entered in the army of Jesus Christ as a Father, and united with the second Baptist church in Kewick. During all these years he has loved the church and earnestly prayed for her prosperity. The church and the community will greatly miss the man of God.—Com.

At Debec, Carleton Co., on the morning of Monday, March 9th, Deborah, wife of James Henderson Esq., in the 73 year of her age, leaving a large family of sons and daughters to mourn their loss. Sister Henderson was brought to know Christ as her Saviour nearly fifty years ago, was the first to be baptized by immersion in South Richmond, and one of the first to join the South Richmond Baptist church. She ever adorned her profession by a well-lived life and Godly conversation. Her life was truly hid with Christ in God. Her end was perfect peace. The funeral services were conducted by the writer, the pastor of the South Richmond Baptist church, assisted by the Rev. Kenneth McKay, Presbyterian, and the Rev. I. Heines, Methodist minister.

KILLED BY THE FALLING OF A TREE.—The subject of this brief narrative was a man quite extensively known and highly respected by all who had the pleasure of his acquaintance. Isaac John Fryant, when quite a young man, came from Falmouth, Hants Co. N. S., and settled at Black River Kings County, where, by diligence and perseverance as a farmer, made himself a comfortable home, and

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accumulated considerable property. He was somewhat afflicted in his family, which consisted of ten children in all, four of those deaf mutes. This he felt to be an affliction, but rejoiced that he had good reason to believe the whole family were Christians.

In early life he connected himself with the second Horton Baptist church, and after a few years was chosen and ordained one of its deacons, which office he continued to fill with good acceptance until the time of his death, which occurred on Friday the 13th inst., in the 76th year of his age, in the following manner.

He and his two sons, (deaf mutes) went to the woods on Friday last to make timber. The father set the young men at work chopping down a tree, while he was engaged trimming one up that was already down, the tree fell in the opposite direction from which they expected, and striking the father on the head, killed him instantly. The deceased was a kind husband, a loving father, a good citizen, and an earnest Christian; he loved his Bible and Saviour, and made a good use of both, he could always find time to say something on religion, on the street, in the field, or your home, no matter where, religion was uppermost in his mind, and to him the most delightful theme for conversation. May the Lord sustain the afflicted family and sanctify this dispensation of his providence to our good. J. W.

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Subscribers indebted to the "Christian Visitor" have had their bills sent them. If there are any mistakes, please notify us at once, as after a reasonable time all unpaid subscriptions will pass into other hands for collection.

J. E. HOPPER, Proprietor.

12-20

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Lesser God to order all ways,
And hope in him, whatever be,
Thou'lt find him in the wide world.

Secreted Serial.
SHILOH:
WITHOUT AND WITHIN.

BY W. M. L. JAY.

CHAPTER VIII.—Continued.

There seems to be no good reason why
the stream of recollection, continually
fed by fresh tribulations, should not have
intermittent, if it had met with no
interruption.

CHAPTER IX.

Mrs. Prescott now entered. Mrs. Seber
and Esiee Volger followed her, the former
with a pale and anxious expression and
dancing eyes.

That lady's skill in portraiture, while she
was engaged in the original. In a few
minutes, Mrs. Danforth had glided
easily into conversation with those nearest
her; in four she was relating some incident
of her life with a varied modulation.

On the whole, she impressed me much
as a washerwoman, masquerading as a
queen might have done, only in a far less
marked and offensive degree. I have often
seen German and Spanish women of
identical characteristics, rarely an American.

"I'm desperate glad to hear it. But,
I'm afraid you've never met a woman with
such expostions. Mrs. Warren has got I
expected yesterday morning to see her
break down all at once and have a historical
turn, but she kept around like a marble
statue."

CHAPTER IX.

"Ladies," said Mrs. Prescott, "you all
know what has brought us together. There
is a chance of our having a ministerial
more; we want to do what we can to make
it a certainty. The men say that Shiloh
can't support a clergyman. I say it can, and
it does its best. We have met to-day to find
out what our Society is willing to do towards
supporting one."

Mr. Burcham being speechless with
confusion and rage, Mrs. Prescott proceeded:
"Our first business is to organize the
Society. It has a charter for memberships
first, as only members are allowed to vote.
Nothing less than twelve and a half cents
constitutes a member, but you can pay just
as much more as you please. Esther will
write the names as they are given."

Miss Esiee (in an alarmed whisper). For
Heaven's sake, Miss Frost!—for the sake of
all that's good natural and obliging!—
Aunt Vin (in equally dismayed tones
from the other side). Now don't decline,
pray don't! Leave just wait and insult Mrs.
Prescott about it!

"I'm proceeding steadily. I must beg
to decline the nomination most respectfully,
yet decidedly. There are many ladies
present, who, being thoroughly acquainted
with me, and the way in which I have
been best of doing it, can all these of
you better than any stranger. It gives
me pleasure to nominate in my place Miss
Volger."

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"Ladies," said Mrs. Prescott, "you all
know what has brought us together. There
is a chance of our having a ministerial
more; we want to do what we can to make
it a certainty. The men say that Shiloh
can't support a clergyman. I say it can, and
it does its best. We have met to-day to find
out what our Society is willing to do towards
supporting one."

yield to our solicitations. Mrs. Seber
placed the nomination. Cousin Prilla,
second the nomination. Mrs. Burcham
made one last effort. "My dear
Esiee," she said, blandly, "I cannot
allow you to withdraw in that way, as if
we made you serve for 'Jack's a pinch.'
There is no reason why we should have
two, or more, candidates, and you will by
all means vote for me."

"I'm proceeding steadily. I must beg
to decline the nomination most respectfully,
yet decidedly. There are many ladies
present, who, being thoroughly acquainted
with me, and the way in which I have
been best of doing it, can all these of
you better than any stranger. It gives
me pleasure to nominate in my place Miss
Volger."

CHAPTER IX.

"Ladies," said Mrs. Prescott, "you all
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EVERY PERSON IS INTERESTED IN KNOWING THAT
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Rheumatism and Neuralgia, Pains,
Stomachic and Nervous,
Chronic disposition to Constipation,
Amenia caused by Dyspepsia,
Torpor of the obstructed liver,
Heart disease induced by Constipation,
Apolectic tendencies similarly originated,
Relaxation of the nervous system,
Torturing sleeplessness from Indigestion,
Inflammation of the coeliac bowels,
Clogging and deterioration of the kidneys,
Pain in shoulders and back,
Indigestion and Constipation,
Liver Complaint and Biliousness,
Lowness of spirits and Nervousness,
Skin Eruptions caused by Constipation,
Costiveness and Pain in the bowels,
Uric acid poison in the blood,
Lowness of the bowels,
Loss of appetite and furred tongue,
Spittings symptomatic of Dropsy,
There is no form of disease, caused by
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not yield to their beneficial power. They
stimulate the digestive and assimilatory
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and have no drastic or weakening effects.
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find in their own community abundant wit-
nesses to assure him that the best
pills in the world for cure of the many
diseases consequent upon derangement of
the digestive functions are

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