

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
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THE CHRISTIAN VISITOR,  
VOLUME XXXVII.

VOL. I

SAINT JOHN, N. B., WEDNESDAY, AUGUST 5, 1885.

NO. 31.

The French sought glory in Tonquin. They got shame and a bill of 475,000,000 francs. It is to be hoped that every nation which goes on filibustering expeditions against the weak, will succeed in the same way. So may it be with the attempt to wrest away the liberty of the natives of Madagascar.

—WHEN SENATOR ALMON, in the debate on the Scott Act, was reminded that 100,000 people had petitioned against its mutilation, he replied: "We are not here to do what the people think best; we are here to do what we please." The senator evidently thinks himself somebody. Queen Victoria would not dare utter such a sentiment. His contempt for the great bulk of the religious and moral portion of the Dominion is serene and self-complacent. How long our people will consent to allow the majority of the senate to hug the sweet delusion of their own high and mightiness, remains to be seen. The people before now have thwarted tyrants which sought to thwart progress.

—A BRASS NEWSPAPER came to our office last week. It is published in the interests of the rum traffic. As an illustration of its moral tone it characterizes Mr. Spurgeon's habits as "hoggyish" and "swinish," and holds them up in most unfavorable contrast with "the natural sensuality which is beneficial, and even necessary to man's health" of an English Chief Justice who died in a brothel. The defenders of this traffic must deny the best men and uphold the worst.

—A RETURNED Wesleyan missionary declares that Pedobaptists in India "administer baptism to all who renounce heathenism even though there be no personal faith in Christ."

We were aware this was done by Episcopalians and Lutherans; but we did not know it was the practice of the evangelical bodies. It is to be hoped this is an extreme statement. If unconverted and ignorant men and women in India are received into the church, it is a sad state of things, and the statistics of church membership in the mission churches of our Pedobaptist brethren may represent less really accomplished than we had hoped.

—A FRAGMENT of a manuscript has lately been discovered containing 105 words, and supposed by some to be of a gospel older than those of Matthew and Mark. It remains to be seen whether this fragment shall bear the test of the closest criticism, and, if it do, what bearing it may have upon our gospel.

—SATAN IS CONTINUING keenly the dominion of the Congo with God's servants. His best agent, rum, is being poured into this country in immense quantities, and the missionaries go to seek to win its myriads of Christ. It will doubtless be a better means to resist Christianity than all the idolatry which flourish along the banks of this grand river and its tributaries.

—WE HAVE RECEIVED the Catalogue of the Union Baptist Seminary, St. John, N. B. We find that there were 37 young men and 27 young ladies in attendance last year. It is to be continued in Berryman's Hall, St. John, during the present year. There is to be a classical and a literary course for college, the latter with a view to a practical business life. Instruction in vocal and instrumental music, and in painting and drawing, will be provided for young ladies. The first term begins Aug. 25th. It is to be hoped that there may be a large attendance at the opening. Homes have been selected for students in respectable and christian families.

—BROTHER SPENDS yearly, on  
Armies and navies, \$917,599,975  
Interest on war debts, 1,037,159,175  
Total, \$1,954,759,150

In addition to all this is the labor lost to the nations by the withdrawal of so many millions from productive employment. Add to this the deprivation of morals, and the cultivation of cruelty, and we have still but a faint conception of the terrible drain war makes upon the world. What a time it will be when the Prince of Peace shall reign! If we but had a tithe of the above immense expenditure to assist in pushing forward the work of subjecting the nations to the reign of our Lord, how soon would the moral desert blossom as the rose.

—JUST WHERE TO "PLACE" baptized infants is the question which troubles our Pedobaptist brethren very much. The Irish Wesleyans have just been having a confused discussion over it, and it was conveniently handed over to a committee to report upon next year. The teaching of the N. Testament is plain on two points. All the baptized should be in members of the church; and none but regenerate people should belong to the church. So these dear brethren, like all evangelical Pedobaptists, are in a dilemma—receive the baptized infants into the church because baptized, or reject them because not regenerate. Those who fail to baptize regeneration have no difficulty, for both qualifications for membership are

supposed to exist in the baptized infant. Others who cannot accept baptismal regeneration, leave these in a misty limbo, and say they are members in some sort—in some sort being left in blessed obscurity. A very few seek to extricate themselves from the dilemma by assuming that all infants are born regenerate—all born again when they are born, in other words. We submit, the only way out of the difficulty is to withhold baptism until children give proof of regeneration by personal faith. It is hard to make an erroneous practice fit into the general teaching of the scripture.

—WE HAVE RECEIVED a communication from a brother belonging to the Pisicagan Baptist Church in Charlotte Co., N. B. It came when we were away, and has been neglected until now. The brother seems grieved that the Association did not recognize this newly formed church. The reason was that there had been no council of sister churches. It seems that one church was invited to send its pastor but owing to the bad roads he did not come, and so their own pastor performed the recognition service. When the church applied for admission into the Association, it was thought best to advise them to seek recognition from sister churches before the Association took action. We are sorry the brethren at Pisicagan have any feeling over this matter, as there is no sufficient ground for it. The Association cannot consistently receive a church which has not been recognized by sister churches. If the council was called and did not assemble, it was the fault of the churches invited to send delegates to the council; but still it would not be proper for the Association to violate a rule which is so necessary to prevent disorder and evil consequences. The brethren can form themselves into a church, but they cannot recognize themselves, because recognition means their reception by the neighboring churches to a place among them. As well might a child adopt himself into a family as for a church to recognize itself. We believe the true course for these brethren is to call a council at once. This can be done without much trouble, and will obviate all difficulty. We can assure this little church that the members of the Association generally have the greatest sympathy with them in their struggles. We hope they will believe this and act in the spirit of the Lord Saviour.

—THE SAD FETTERED have reached us of the death of two more of the English Baptist missionaries on the Congo. This makes three within as many months. There are other brave and devoted young men ready to fill up the ranks, however, and the courage of our English brethren does not falter. Mr. Grenfell, of this mission, has just finished an exploring trip up the Congo in the mission steamer "Peace." He went up one of the tributaries, the Mabangi, 400 miles, and he did not know how much further it was navigable. It is 600 yards wide with a mean depth of 25 feet, and its banks swarm with inhabitants. Here is work for the christian world.

—BRO. E. H. SWEET has embodied his articles in the Bridgetown Monitor in a neat pamphlet, adding a general review of the whole question at issue between him and Mr. Johnson, the Methodist minister of Port George. The facts seem to be that while the meeting house at Port George was built by all denominations on the supposition that it was to be a union house, the grant of the land and all the legal documents were made out in favor of the Methodist denomination exclusively. As some of these documents were prepared before the grant was begun, and was evidently accepted if not solicited, either intentionally or through a misunderstanding, upon a false assumption. The lesson which Bro. Sweet draws from this and several like experiences of Baptists in union houses, so called, is that they have nothing to do with them, at least until there are legal guarantees that they shall not be expelled in the future for upholding their own beliefs. These union efforts, unless most carefully guarded, lead to heart burnings and dissensions. We believe, so far as we have been able to learn, that our Methodist brethren do not give toward union houses, so called, unless they have the control. The instances, at least, are very exceptional.

—SEVERAL COMMUNICATIONS on the question of Woman's Work have been received too late for insertion this week. We can devote but a certain amount of space to this discussion each week, and so we wish our correspondents to be patient and not make it hard for us to be patient. We wish to add that contributions to a candid and dispassionate consideration of this subject will be welcomed, unless they come so often that they wear out their welcome. We are sincere men and women desiring to promote to the utmost the work of the Lord. Let us observe christian courtesy, and say what we say in love, and with mutual respect. The Messenger and Visitor has a profound dis-

like for discussion which is in any other spirit, and will probably refuse to become responsible for the appearance of any communications of this kind should they present themselves.

## THE PHILOSOPHY OF MINISTERIAL SUPPORT.

An Essay, by E. H. Sweet, read at the Annual Conference of the Maritime Baptist Publishing Company, July 14th, and Published by Request.

### CONCLUSION.

We may laud self-sacrifice and patriotism; we may talk pathetically about our home churches, and lament the diminution in the number of ministers, we may even argue that the rising ministry is over-ambitious and inordinately fond of gain; but we cannot set aside the immutable law that adjusts all labor—"demand regulates supply." The demand of the churches regulates the supply of the ministry. The late Dr. Cutting wisely says, "A lack of piety in the churches themselves is the one all-sufficient and comprehensive reason for a scanty supply of ministers."

The present need may be great, but need and demand are not identical. A recent correspondent to our denominational paper affirms that "the greatest need of the denomination at the present time is more faithful pastors. At the lowest estimate," he continues, "there are in the Province, embraced in the Convention, thirty parishes that should be filled at once. Some of these fields are calling loudly for ministers, others are more indifferent, but all greatly need what Christ has appointed for the building up of his churches, the faithful pastor."

In the above, the writer draws a careful distinction between the need which is common to "all" the thirty fields ("all greatly need,") and the demand that comes from some of them only, expressing itself by "calling loudly for ministers." When all our churches call loudly for more ministers, and are ready to meet the consequences that "loud calling" involves, the urgent demand thus created will draw or send in to the vacant fields—home and foreign—an ample supply of willing and competent laborers. But so long as the demand of the churches is less than the supply of ministers, we may expect a gradual, but fatal diminution in the number of young men entering the ministry.

"A few straws may indicate the direction of the current" in our own Province. 1. The churches to a great extent, have forgotten to employ the divinely appointed means for replenishing the ministry. They have sadly ignored the command of the Great Master,—"Pray ye therefore the Lord of the harvest to send forth laborers into His harvest." Coldly and wilfully disobeying the command to pray for more laborers, reveals too clearly the painful fact that the churches do not really desire a replenished ministry.

2. The churches sometimes dissuade young men from preaching the Gospel. There are found at times those who strongly oppose worthy candidates for the ministerial office. From this opposition to the rising ministry, we learn that the churches do not demand more preachers.

3. Those who secure the approval of their brethren for entering the ministry, receive but few inducements to remain in their native provinces. When our young men have completed their studies for the ministry, our churches in most instances seem indifferent as to whether they are retained in our provinces, or are allowed to drift away to other countries. A short time ago a young preacher studying in the United States wrote to a minister of his acquaintance in Nova Scotia, asking him if he knew of any vacant fields for him in his native province. The reply was given,—"If you can get a salary in the States, you had better remain there, for there are more preachers in the provinces now than the churches are able to support." The wisdom of such advice may be questioned, yet it was given in the light of indisputable facts.

The demand of the churches for an increased number of ministers means a higher appreciation of ability, a greater willingness to support the Gospel, and a better assurance of spiritual prosperity. As a natural consequence, a strong demand lays all available sources under tribute, and the coveted supply is immediately forthcoming. In this way the more inviting fields gather up ministerial talent—home and foreign—and thus to a great extent create their own ministry. The demand of our Republican neighbors has much to do with the annual exodus of ministers from these provinces to the United States.

It will thus be seen that the churches virtually make the minister; that their prayer to the Lord, of the harvest only him, that their money supports him, and that their mutual co-operation insures his success as a preacher of the Gospel. The christian ministry is therefore very largely a church-made ministry.

The churches are the custodians of the

ministerial office. They say to this one, go and he goeth, and to that one come and he cometh. They thus create or destroy at pleasure the supply of the christian ministry.

Falling to properly support the Gospel, the churches chill the zeal and diminish the number of candidates for the ministry; they also proclaim "the decline and fall" of many already in the pastorate. The demand of the churches being less than the ministerial supply, and the income falling below the outlay, but one course is open to the pastor, and it ends in ministerial bankruptcy.

The fatal shoals that "make ship-wreck of the ministry," may be briefly outlined as follows:—

1. Frequent removals.—An unpaid salary frequently results in ministerial changes; and thus leads to dissatisfaction, and kindred evils.

2. The doubtful experiment of devoting the remaining seventh of the spiritual—Preachers, encumbered with family and other cares, often find it impracticable to make pastoral removals; but fearing dark-browed poverty "one goes to his farm, another to his merchandise, &c., and but little time and attention can be given to the Gospel ministry. The final result is ministerial dissolution.

3. The calling abandoned.—When all these efforts have failed, the preacher still suffering want, is obliged to abandon his chosen profession. This is the logical and lamentable termination of an unpaid ministry.

We may philosophise respecting "the call" and "the woe" of the preacher, but we must adopt some other means for retaining our ill-paid brethren in the ministry. Perhaps they can "adjust their consciences" by choosing some other profession, believing that there are many ways of preaching Christ to their fellow-men. Besides this they remember that an Old Book says, "If any provide not for his own, and especially for those of his own household, he hath denied the faith and is worse than an infidel."

From the foregoing discussion, it is evident that the churches, while laboring to secure preaching at the least possible outlay, are adopting a principle that means the destruction of the ministry. The low salaries offered implies a proportionately low demand for preaching; and the discount thus placed on ministerial labor leads to an ultimate diminution in the quality and quantity of gospel preaching.

When our churches learn that the expensive services must be followed by correspondingly expensive sacrifices, and believe that their demand regulates the supply of the ministry both in quality and quantity, then may we expect to see a full appreciation of Gospel ministrations, and a universal acceptance of the true philosophy of ministerial support. But how this much-desired revolution is to be brought about may still be considered an open question.

### Notes on India.

BY A TOURIST ROUND THE WORLD.

Ques, like a terrible nightmare, is firmly fastened upon the social life of India. It is not easy for a stranger to understand it. During a severe famine a man with his wife and child applied to a missionary for help. They had come from a distance, and were thin and pinched with hunger. Food was at once brought, but hungry as they were, they would not touch it. The child was on the ground searching for and eating the raw rice that was scattered about the door. Rice being given them, they commenced to cook it, but devoured it before it was half done. They would lose caste by eating food prepared by any one not of their grade. There are four principal castes: The Brahmins or priest are the highest. They consider it beneath them to labor. To tend cattle or to milk a cow would be pollution. Formerly if a low caste person touched them (even by accident) they could kill him on the spot, with impunity. The people yield to them as superiors as a matter of course. A high caste man came into a meeting, a whole bench was vacated, the occupants taking seats on the floor. The natives usually travel third-class on the railway. These cars are so crowded there is not room to sit apart. This has a tendency to break down caste. The railway companies had a difficulty in supplying them water to drink. A high caste man could not drink water brought by a man of lower caste. By employing a high caste man, all can be supplied. Those of lower caste sit on their heels while he pours the water into a cup made by their hands, from which they drink, without touching the carrier. Sometimes a low caste man may employ one of a higher caste. The latter does not eat with his employer, but cooks and eats by himself. A high caste man will not drink water out of a cup or glass belonging to a European.

In their villages each caste lives by it-

self. Each has its own shops or bazaars. Below the regular castes are the outcasts,—those who have broken over some of the various restrictions. They are rejected by their set, and become pariahs. There are many subdivisions among these. Coolies or job workers are often of this class. Off the lines of railway they are employed to transport passengers. They use a two-wheeled cart called a "bandy." It has a covered top; straw is placed in the bottom. Two or five are bundled into a cart of this kind for a night's ride of forty-five miles. We both slept well. Night travelling is best, as it is cooler, and the danger from the sun is avoided. We had six coolies to draw us. They go on a jog trot, about four miles an hour. The men that started with us went about half the distance, where they overtook six others, that had set out a few hours in advance, to be ready to go on the second stage. The regular price is four annas, about ten cents, for a course of ten miles. For the chance of earning about twenty-five cents the last set had a run of ninety miles. On one excursion by boat on a canal, six men ran sixty miles in twenty-four hours. There being a scarcity of men, they cornered the market, putting up the price twenty-five per cent. On this trip of about 200 miles, in addition to the coolies, we had a captain of the boat, and one forward. The latter's wife cooked for the crew. We had a man to cook for us—a crew of ten all told. Provisions, cooking, utensils, dishes and bedding had to be taken with us. For meat we took live chickens. Fresh meat will not keep long in that climate.

The boat was only thirty feet long. Midships it was decked over. This was roofed over, but only high enough to sit upright. This was cabin, dining, and stateroom. Our cook never seemed to hurry, but sitting on his heels in front of the fire (which he kept feeding with little sticks), in a very short time a chicken would be made into a savory stew. We made a discovery the second day, viz, that a sheet was doing duty as a table-cloth.

Only in large cities are hotels to be found. "Travellers' bungalows" have been built by the government in some places. These are unfurnished, but are a shelter from thieves, wild beasts, and rain. You may get eggs, chickens, and rice, of the natives; except these, whatever is needed must be taken along, as much as if you were going into a wilderness. An English officer gave me his experience in one of these bungalows. He was nude, taking a bath. He had thrown some water on a pile of rubbish in a corner. Hearing a slight noise, he was horrified by seeing a cobra emerge from the heap, angry and standing erect ready to strike. There was nothing within reach to defend himself with. The snake was between him and the door, cutting off his retreat. Calling his servant to hand his sword through the window, he broke its back. There is some danger in doing this, as they are quick to dodge, and may strike one if he fails to disable them. Their fangs are in the under jaw; after striking they twist the head and inject the poison into the wound.

Some use tents in travelling. They are made double with a space between, to keep them cooler. Inside they are divided by canvas into rooms, as needed. Dining with an English governor in one of these tents one night, as we sat about the table after dinner, a frog climbed up and took a survey of the situation. Winking at me, he coolly proceeded to take a sitz bath in my tumbler. These frogs are about as large as a silver dollar. In one place I found them running over the walls of my chamber. Most chambers have a bath-room connected. They are simple affairs—only a cemented floor. One stands on this, dipping the water from a ten-gallon earthen jar, and pouring it over the body. The water drains off through a hole in the wall through which Mister Frog enters. Most people take two baths a day. It is often the work of one man to fill these jars and bring the water for the family. One was told to water a few pot plants. He said "it was not his work" and left. He had been taken from pity, having been out of work some time. In this case he came to his senses after a time, and returned to work.—*Watchman.*

Waiting for Sam Jones.

A pastor said in our hearing the other day that his church would do nothing more till next winter, then they would want special meetings and an evangelist to help, and would expect a boom in religious life. There is no use hoping that this church is the only one in Canada similarly resting on its oars, for it is only too true that in more than one denomination the same ease and indifference prevails, with the same expectation of revival and progress in the fall and winter when the set time and man arrive. There is no doubt either that the same spirit is manifest across the border, for we find reference to it time and again among our exchanges. The New Orleans Christian Advocate says:—

"One brother writes: 'Our meeting

did not accomplish much; people are waiting for Sam Jones.' Another writes: 'Brother So-and-so is waiting for Sam Jones.' And another: 'I met a brother a few days ago who said his people did not seem to expect or want anything done until brother Jones comes.'"

And so the sad sentiment has spread and is spreading, till from Atlantic to Pacific, and on both shores of the oceans the churches bide their business, convenience and wait for Sam Somebody to come from somewhere to, kindle the fires upon the altar, or to rebuild the wasted walls of Zion. If an eminent evangelist cannot be secured, then it must be a "Band" of some sort, or a "union meeting," or a special effort in the winter—anything, indeed, but steady watching and working and waiting at the Master's feet. The pastor will do very well to fill in ordinary Sabbaths and prayer-meetings, and attend funerals; the church will do fairly well if it succeeds in thoroughly rousing itself when Mr. Jones arrives, but to expect a revival every Lord's day and a renewal every Wednesday night prayer-meeting, is altogether unreasonable and preposterous, better take it easy during the summer, arrange for Sam in the fall, and wait till he comes, if it should be not till after the new year!

Now Pastor Sam Jones is described as eloquent, dramatic and wise, though his English is more colloquial than eloquent, and he has done and is doing a grand work for temperance and religion in the south, but the church that waits for him, or for any of his class, singly or in companies, betrays its trust, denies the faith, and is little removed from the infidel. Waiting on the Lord and watching for His coming, is the only Scriptural condition for His church. What wait we for.—*Can. Baptist.*

### The Secret of Victory.

Many who have to combat with adverse circumstances and strong temptations will perhaps be encouraged and sustained to stronger faith by perusing the following extracts from an address given recently to a large gathering of University students at Cambridge, by Rev. H. C. Moule.

"There is in college life, for many reasons, a special risk of manifold self-indulgence; waste of time and means; indifference to the claims of dependents; laxity in little duties. There is the risk, in the field of emulation, of great growth of self-confidence and self-seeking. And then the even darker temptations—the sin of dark streets and lanes; and not that only, but the invasion of at least the imagination by secret impurity; not begun here, indeed but liable here to terrible development. How shall we overcome? We shall not overcome by intellectual force or refinements, good gifts as these things are. Literary perception, logical precision, these things are dust in the wind against the power of sin in the springs of thought and will. And as to modern substitutes for Christianity, however gracefully met and reasoned, whatever else lies against them this surely lies, that they have no inmost secret for purification of thought and will at the springs. What can I say? I can say—Jesus Christ. With absolute certainty I say this, that our Lord Jesus, Christ is able to deal, and to deal thoroughly, with the worst temptations you can bring Him."

In reference to the links between the power of Christ and the individual soul in its personal conflicts, the same speaker thus strikingly sets forth the truth:—  
"There are conditions to his action. You must in a very real way come to Him; you must take Him at his own terms; you must submit and commit in strong reality. You must in no figure of speech yield yourself to be his slave; that harsh, degrading, glorious word; once deeply repugnant to my own will, now, I trust, as dear to me as word can be. Yes, to be king in temptation you must be slave to Christ; realizing that you, indeed his chattel are the chattel of the crucified, atoning, risen Redeemer. But be this, do this, and I venture to affirm you shall be astonished at the work within you which your Master will do. You will adore his mysterious power to break habits at the root. Kindness will have displaced selfishness, patience, impatience, party pollution; your aims will be merged in his. Call in this Divine Keeper of the soul with a full remembrance that He is indeed 'not yourselves,' a Personality infinitely real. One who knows you, and can handle you with a divine personal influence throughout."  
The Christian.

LARGE IN HIS LIFE Paul declared himself to be the "least of the apostles" about two years later, that he was "less than the least of all saints;" and still later, that Christ Jesus came into the world to save "sinners of whom he (I am) was chief." Nothing could more clearly show the apostle's growth in grace. The more we become like Christ, the less we think we are like him.—*Indiana Baptist.*





Messenger and Visitor,

50 CENTS PER ANNUM, IN ADVANCE. Payment within three months from Jan. 1st will be accepted as in advance.

Messenger and Visitor.

WEDNESDAY, AUGUST 5, 1885.

LET US FACE THE FACTS.

Our Convention is at hand. Unless our churches give more this week and next than ever before in the same time, we shall be confronted with a very serious state of things.

THE ALTERNATIVE. We must either unbuckle ourselves of a part of our work, or we must get more money from our people.

During the time Dr. Rand has been at Acadia his work has commended itself. Begun under the most unfavorable circumstances, there are few to-day who do not admit its importance.

While we are sorry to lose Dr. Rand from Acadia, and from the general work of our denomination in the Maritime Provinces in which he takes so deep and so wide an interest, we are sure he will still take in our work here as his own.

THE QUESTION is whether the proper means have been taken to secure from them the largest contributions which they will give.

THE NEW CHAIRS AT McMASTER HALL.

Two new chairs have been endowed at McMaster Hall by the same magnificent giver who has made this young institution what it is.

THE ALTERNATIVE. We must either unbuckle ourselves of a part of our work, or we must get more money from our people.

THE RIVER. It was our privilege last week to attend the ordination of Bro. Webb at Manguerville.

THE QUESTION is whether the proper means have been taken to secure from them the largest contributions which they will give.

ORDINATION. can be seen in another column. Bro. Webb has been in this country less than a year.

His own name is in the last Strict Baptist Handbook as a minister without charge, which corresponds to having a license among us, and he has satisfactory letters which members of the council have examined.

THE MANGUEVILLE CHURCH, which called our brother to ordination, is an offshoot of the old Canning church, the mother of churches—some think she has had too many children.

GANNING AND SHEFFIELD church. This is the oldest church in N. B. having been organized in 1800. It was gathered by Father Joseph Crandall.

MINISTERS here and renew old friendships and make new ones. Brethren Anderson and Keirstead are laboring earnestly at Newcastle and Chipman.

PROSPECT OF A BETTER CROP than usual, except where the land is very low, where the water has injured the yield of hay.

A DEDICATED TREASURY. No. I. The public announcement made some time since that the Boards were in debt and the Baptist exchequer empty.

WHENCE THIS DEFICIENCY? In order to educate the Baptists in systematic giving, the Convention scheme was propounded, each church was to raise a sum equal one dollar for every member.

I believe that I am correct in stating, that in no instance, have the Boards overrun the amount that would have been at their disposal had the churches done their duty.

failed to make good their pledges? Is it, that their delegates at Convention lacking the moral courage to declare, "the church I represent will give nothing to the benevolent schemes of the denomination,"

But, Mr. Editor, that I do not monopolize too much of your valuable space, I must ask permission to continue this subject on other issues of your paper.

Spiritual Destination. The following touching appeal is extracted from a letter recently received by Brother G. A. McDonald, secretary of our book room.

"I would ask as a solemn matter of justice, that while the Lord is blessing the labours of our ministers with His Holy Spirit in almost every Baptist church in the province of Nova Scotia, and nearly all the churches are well supplied with good and faithful pastors, there is no one to pity the poor scattered few who hold Baptist principles, on this part of the seashore of Nova Scotia.

According to this appeal, and under the direction of our H. M. Bd., Rev. I. Wallace, general missionary, leaves this city to-day, to look after those destitute districts and asks that the prayers of God's people may follow him.

McMaster Hall and Maritime Baptists. It was our intention in this last communication on this subject, to say a few words respecting the financial responsibility of Lower Province Baptists in reference to our Theological school at Toronto.

Indeed if we mistake not, we have reason even now to blush in view of our failure to meet our obligations.

But suppose we were to forward sufficient funds each year to meet the traveling expenses of the young men who go there, and also to supplement the salaries of the students who shall spend their vacation on mission fields in these Provinces—suppose, I say, we should do this, would our obligation then be discharged? Certainly not.

What are the facts? We all know them. The magnificent gift of one man in common with the Baptists of the Upper Provinces came into possession of a first-class institution of learning with four chairs permanently endowed.

year's work that the amount required to meet the annual cost of the school is nearly \$6,000. This amount must be raised by the Baptists of Canada.

It comes to this. Are we here in the Lower Provinces to regard the school at Toronto as in part belonging to us?

It will not do for us to ignore our obligation. We must do one of two things, we must bear our part of the running expenses of the school, or else we must go back on our vote to unite, and say so.

I have been thinking for some days of taking time to pen a few paragraphs for your columns, but have been hindered until now.

A number of brethren met together at 4.30 o'clock p. m., in response to invitations addressed by the Manguerville church to sister churches calling a council to advise in reference to the advisability of setting apart Bro. Josiah Webb to the work of the gospel ministry.

Deacon Treadwell of the Manguerville church, in the absence of the clerk, and the records of that church, made a statement to the effect that the church had unanimously decided in favor of the ordination of Bro. Webb, who has been ministering to them since the 1st of May, and had directed the clerk to address letters to sister churches requesting them to send their pastors and two delegates each to sit in council with them, as above set forth.

Bro. Webb informed the meeting what churches had been asked to send delegates, and what ministers had been personally invited to attend. The following list of delegates present was made out by the secretary.

The council was thereupon organized by the appointment of Rev. A. B. McDonald as chairman, and Bro. H. C. Creed as clerk.

The following brethren, being present by invitation of the church, were invited to seats in the council—Rev. W. Campbell, Rev. C. Goodspeed, Rev. E. M. Keirstead, Rev. W. D. Manser, Rev. W. J. Stewart.

excellent young brother, J. H. Doolittle, late of McMaster Hall, where we met, not only with a host of old, tried and true friends, but also with a number of new ones, and among them the genial young brother from the Maritime Provinces, H. G. Mellick, who promises to be a worthy successor to the late "Borealis," as Manitoba correspondent to the Messenger and Visitor.

The candidate that the council met upon the question—After due consideration—By Bro. Anderson—That in the statements made this occasion are council recommendations.

The following brethren, being present by invitation of the church, were invited to seats in the council—Rev. W. Campbell, Rev. C. Goodspeed, Rev. E. M. Keirstead, Rev. W. D. Manser, Rev. W. J. Stewart.

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Manguerville church for ordination. After a number of several brethren Bro. Webb, by his statement of his call to the ministry, being interrogated as to his being, by Rev. C. Goodspeed, questioned by vote of that duty. Questioned by other brethren.

On account of there would be in representative council, Bro. Keirstead, Bro. M. and N. W. Condon, on behalf of the church, that arrangement of the consideration of time before the close of the response to this request that the delegates themselves into a proceeding to examine, per, to obtain Bro. Pastor Cameron, Moderator, pastor J. Clerk. The following delegates present, as stated—Brandon, J. H. Doolittle, J. E. Davis, J. H. Francis, pastor J. G. A. Curtis, John G. Cameron, P. A. J. pastor Cameron, J. O. F. Stephens, H. F. Tyre, J. Donovan.

After the order of the day was read, and the convention, and of his and to state his views. His statements were unanimously approved, and it was resolved that the ordination after the Convention, in the following order of proceedings: Ordination on of hands, pastor G. Goodspeed, pastor G. Goodspeed, pastor G. Goodspeed, candidate, pastor G. Goodspeed, pastor G. Goodspeed.

Bro. Mellick has a much work that is felt, but he is being deuced of fruit. By getting labor, warm spirit, he has won the esteem of his people. Mellick's labors on a with the summer men are calling him, but cannot spare him.

The Tabernacle. 1885, said, "Flower of the people of the world, rather call us, hand of our Father, instruct our hearts in life. How dull and life there was no flower. The voiceless lips of preschors. Each of flower a book, supplied more teachers—in week in visiting them was arrested in one of them, very nearly dying. "He is too far gone for friends yesterday; by anything." Anxious word was addressed to head. The water of the water of the river. Who can do in the dark valley of Jordan? What there alone, without staff of Jesus, who able, and who decan with thee?"

The council was thereupon organized by the appointment of Rev. A. B. McDonald as chairman, and Bro. H. C. Creed as clerk.

The following brethren, being present by invitation of the church, were invited to seats in the council—Rev. W. Campbell, Rev. C. Goodspeed, Rev. E. M. Keirstead, Rev. W. D. Manser, Rev. W. J. Stewart.

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Maugerville church in calling Bro. Webb for ordination.

After a number of questions proposed by several brethren had been answered by Bro. Webb, he was called on to make a statement of his Christian experience and his call to the ministry.

Having done this, the candidate was interrogated as to his views of Christian doctrine, by Rev. C. Goodspeed, who was requested by vote of the council to discharge that duty. Questions were also asked by other brethren.

The candidate then withdrew by request, that the council might deliberate privately upon the question of his ordination.

After due consideration, it was moved by Bro. Anderson, seconded Bro. Bridges—that in the opinion of this council, the statements made by Bro. Webb on this occasion are satisfactory, and that the council recommend his ordination to the ministry.

After discussion, prayer for divine guidance by the chairman, the motion was carried.

The following arrangements were then made for the ordination services—Sermon to be preached by Rev. A. B. McDonald.

Charge to the candidate by Rev. C. Goodspeed. Ordination prayer by Rev. T. A. Blackadar. Hand of fellowship by Rev. W. J. Stewart. Charge to the church by Prof. Keirstead.

A. B. McDONALD, Moderator. H. C. CARRE, Sec'y.

BRANDON, MAN.

On account of the very great difficulties there would be involved, in securing a representative council to meet with the Dufferin church, Bro. H. G. Mellick, after the preliminary business of Tuesday afternoon, July 14th, in connection with the M. and N. W. Convention, requested, on behalf of the church of which he is pastor, that arrangements should be made for the consideration of his ordination, some time before the close of the Convention. In response to this request, it was decided that the delegates present should form themselves into a council, and, at once proceed to examine and, if thought proper, to ordain Bro. Mellick.

Pastor Cameron, Winnipeg, was chosen Moderator, pastor J. H. Doolittle, Emerson, clerk. The following are the names of the delegates present, and the churches represented—Brandon, B. Darrah; Emerson, pastor J. H. Doolittle; Oakburn, pastor J. E. Davis; J. H. Morgan; Portage la Prairie, pastor J. Gibson; J. M. Robinson; A. Curtis, John Giles; Shastohol, P. C. Cameron; P. A. McFarlane; Winnipeg, pastor Cameron; J. B. McArthur, Q. C. O. F. Stephens, H. B. Sharpe, J. F. McIntyre, J. Denover.

After the council was formed, the candidate was asked to give an account of his conversion, and of his call to the ministry, and to state his views of Scriptural truth. His statements were necessarily brief, but were unanimously accepted as satisfactory, and it was resolved to proceed with the ordination after the opening service of the Convention, in the evening, when the following order of exercises was duly carried out: Ordination prayer, with the laying on of hands, pastor Marnie. Hand of fellowship, pastor Gibson. Charge to the candidate, pastor Cameron.

Bro. Mellick has a large field, involving much work that is not pleasant to the flesh, but he is being encouraged with evidence of fruit. By his faithful and energetic labor, warm heart, and Christian spirit, he has won the confidence and esteem of his people. We trust that Bro. Mellick's labors on this field will not cease with the summer months. Eastern fields are calling him, but Manitoba needs him, and cannot spare him.

J. H. DOOLITTLE, clerk.

The Tabernacle Flower Mosaic.

It is said, "Flowers are the beautiful hieroglyphs of nature, with which she indicates how much she loves us." But we would rather call them Divine love-tokens, beauty rays, and gems from the hand of our Father, who would cheer and instruct our hearts in the pilgrimage of life. How dull and cheerless the journey were there no flowers by the wayside. The voiceless lips of flowers are living preachers. Each cup is a pulpit; each flower a book, supplying to my fancy numerous teachers—in loveliest nooks. Last week in visiting the hospital, attention was arrested in one of the wards, by a patient evidently dying. We found that he was very near the end. A patient said: "He is too far gone; he did not know his friends yesterday; to-day he does not know anything." Anxious to speak a comforting word we addressed him; but he did not heed. The ears seemed dulled by the surging of the waters of death's mysterious river. Who can tell what they will do in the dark valley, and in the swellings of Jordan? What must it be to enter there alone, without the comforting rod and staff of Jesus, who has made it fordable, and who declared: "Fear not; I am with thee?" It was evident to us that the dying one did not heed or understand our words. For a moment we stood and felt nonplussed in the stern and awful presence of death. The thought occurred, "Give him a flower; maybe it will awaken some recollection"—and, to our surprise and delight, the hand which had been palsied by death eagerly seized the flower, with evident appreciation of its beauty and fragrance. The hand dropped back again it was raised, and we realized that

there is a language in flowers particularly plain and sweet. They speak of human frailty, and the beauty of that sinless Eden where everlasting spring abides, and never withering flowers.

"We, Lord, like flowers must bloom and must wither— We, like these blossoms must fade and must die; Gather us, Lord, to Thy bosom forever, Grant us a place in Thy home in the sky."

We do well to consider the lilies; they are many and generally crowded, yet God finds room and glory too for all. The Lord careth for them. "All flesh is grass, and all the goodness thereof as the flower of the field; the grass withereth, and the flower fadeth, but the word of our God shall stand forever." Here the stability of the eternal Word, in contrast to human frailty is the lesson taught.

Flowers are a luxury from Heaven, so freely scattered, that rich and poor should have a share. Let us, if we have abundance, call a few with reverent hand and thankful heart for these less favoured, and who by sickness, poverty or circumstances are placed where they cannot see the beautiful growth of flowers, or catch the fragrant perfume of their breath. If, by our selfishness, flowers bloom and bluish unseen, and "waste their sweetness," who gathered the fragments that nothing might be lost, will hold us accountable for this waste. It cannot be waste to pluck the choicest, freshest flower and give to some poor sick one, and if done for the sake of God, the giver of all that is beautiful and good, the sacrifice, if sacrifice it be, cannot be made in vain. It is for the Master's sake we ask for helpers and sharers in this work of the flower mission? Buds and blossoms, flowers and fruit go well together. We often find, especially in the poor house, that we can, by our books and papers and flowers, minister to eyes and nostrils as Bunyan expresses it, and as by experience and experiment we have proved, taste-gate is an ever open avenue for good things, if not doing good. A few dollars thus expended certainly would not be wasted. Last fall friends enabled us to distribute a few barrels of apples. How happy we should be to have the pleasure repeated of giving away this fall, and then making many happy by their distribution to the poor house. Is any doubt the eagerness and delight of the recipients we invite them to come and see.

Religious Intelligence.

In an island paper of this week appeared a notice of the death and burial of Bro. Mr. Hodgson, "priest" as he was with much veneration called by the Editor in emphasis of his rank, of St. Peter's church, Charlottetown, P. E. I. Mr. H. was by reputation one of the best scholars and most eloquent divines of the Anglican church in the Lower Provinces; and according to the papers, abundant in the work belonging to his office and a remarkably holy, devoted man. As a proof of his eminent holiness and spirituality, the papers announce that before his death he requested that after his disolution, the people should pray for the great blessing known in the Roman Catholic Church as the "repose of the soul." As reported in the papers the request was conveyed in these terms: "When I am gone from you, pray for my soul, that it may rest in peace, and be made perfect in that day." It will be noticed that not only is the blessing here sought, the blessing of which we hear so much in the church of Rome, but that the identical words are borrowed from that communion. The "rest in peace" is a mere reproduction of the conventional "Requiescat in pace," of Catholic tomb-stones, "done in English." And why should we not have the words, when the thing was already in our possession? According to the papers, the dying man requested his parishioners to seek two blessings in his behalf; one was the "repose of his soul," the other, that he should be made perfect in that day.—the day for which all other days were made.

The blessings sought are blessings of incalculable value; but they were not sought at the proper time nor in the proper manner. On the authority of the Scriptures—the only reliable or possible one—the "rest" and "peace" and "perfection" solicited are to be secured in this world alone, and by the individual himself who is interested. If he is a true believer, he enters into "rest" when he comes to Christ. If he is a Christian, he is made a possessor in this life of the "peace" of God. If he is to be declared "perfect" in the great day, it will be because in this world he became partaker of the righteousness of Christ by a vital union with him. If we take the Word of God for our directory and instructor, neither the blessings specified nor any others can be procured by prayer—it matters not by whom uttered—after the day of probation is over. That day—the day of peace—is contemporaneous with our earthly life; if it is not, the language of Scripture is to be interpreted on principles different from all other language; in other words it is unintelligible and misleading. Or, to be plain, we have no divine revelation, and may believe whatever we wish, and do whatever we like.

The papers inform us not merely that certain requests were made by the dying "priest," but that they were complied with, not in their retirement by the parishioners, but in the most public and ostentatious manner possible. It was in this wise: The body was taken into the

chancel of the church, and placed "at the foot of the altar." "Holy Communion was celebrated" three times within three hours, and by as many celebrants, once by Archdeacon Gilpin, once by the Rev. Mr. Kaulbach of Truro, and once by the Rev. Mr. Harris of Amherst. The Communicants were directed by the acting priest, Rev. Mr. Darling, with the following words: "When you go up to communicate, you will pass by him—the body—and you will, I am sure, pray your prayer" which it is presumed, they duly did; that is, all who had got so near Rome as to understand the language addressed to them, and did not regard it as either nonsense or blasphemy.

But we cannot help asking again, why was the request made? The individual in whose behalf the prayers were solicited was a professed Christian, a Minister of Religion in the church which is represented as the true church, and he was a holy priest. If he was really a priest, in the New Testament application of the term, he must have been holy and a true Christian; in which case his sins had been pardoned; he knew the "peace of God which passeth all understanding" and his soul had already entered into "rest." The "rest" of Heaven is only a perpetuation of the rest which Christ gives to all who comply with his gracious invitation, and "come" to him. Then what did the strange ceremony mean—so unusual, so unprecedented in these Provinces? It meant an advanced stage in the progress towards Rome—a progress which is continually being hastened and made more and more secure with each revolving year and with almost every passing day. Now is there anything remarkable in this onward march. It is the legitimate outcome of the teachings, expressed or implied, of the Book of Common Prayer—the Papal Liturgy in English dress, with the various "Offices" contained in that volume—from which the Ritualists derive their doctrines and practices and the High Church learn to direct its adherents to "pray for the soul" of the dead, and that "they may be made perfect" in the day of Judgment. The truth is that when we abandon the Word of God in spiritual things, we embrace one absurdity after another, till our ideas of God and of truth are but little in advance of those entertained by the disciples of Brahmins and Budhas, or even by the Fetish worshippers of central Africa.

ANTI-RITUALIST. Wolfville, N. S., July 30th 1885.

Religious Intelligence.

NEWS FROM THE CHURCHES.—BRANFORD.—I had the pleasure of baptizing three young persons at Branford yesterday. These are the fruits of our regular services, and are expected to follow. Our congregations are excellent and the prospects are encouraging. Aug. 24, 1885. E. O. READ.

ALMA, ALBERT CO., N. B.—We have enjoyed ourselves here working for the Master, and now we believe the same has reached a crisis. There are evidences of a rich outpouring of the Holy Spirit among us. Brethren pray that this portion of the Master's vineyard may be made the earthly home of many of Christ's chosen ones. Last Sabbath it was my privilege (and a sad one) to conduct the funeral service of a little boy. The occasion was a solemn one, and we believe that many went back to their homes very thoughtful. Bro. and sister Keirstead, the parents of the child, have the sympathy of the entire community, in this their time of trouble. B. H. THOMAS.

NEWCASTLE, MIRAMICHI.—We visited our Jordan again yesterday and baptized three converts. God is blessing us at this time. To his name be all the praise. We expect men to follow in the ordinance of baptism soon. I. E. BELL, JR. Aug. 3rd, 1885.

PORT GEORGE.—Bro. Sweet had baptism at Port George on Sabbath July 26th. UPPER STEWICK VALLEY.—Rev. A. C. Chute, pastor of Stillman Valley Baptist Church, Illinois, is doing good service for the little Baptist church here in his native place, while spending his vacation (he accompanied Rev. J. E. Greenhalgh's pulpit two weeks ago). Our province may well feel proud of noble sons. He baptized two converts yesterday. This little church of about twenty-five members has a good school. It has sent out the following pastor: The late Rev. S. N. Bentley; also his worthy son, now preparing for the work. The late Rev. James Newcomb; also his son, Rev. Wm. Newcomb. Rev. A. C. Chute, now serving the Archibald (our missionary) and his brother, Rev. E. N. Archibald. Not bad for such a small band. Mr. Newcomb, one of their members, heads the list for a church organ with \$20. The organ is much needed to aid them in their church services. Two Stewick ministerial boys, Mr. Henry Dickie, Presbyterian, and Mr. Chute, occupied the Baptist pulpit last Sabbath. Such a noble little band of zealous Christian workers are a power for good, and should not be discouraged but press on, and on. Well may our Home Mission Board urge our people to aid them with funds so as to see after the small scattered harvest fields, occupying them when practicable. When the people have a will to work, good inevitably results. The promises are sure. This Stewick Valley is a beautiful section of country and very fertile. The people are industrious and religiously inclined. The men abroad whose early homes and training were here occupy no mean positions. From such districts often spring up some of our most talented men and women. W. J. G. Aug. 3.

MARGARET'S BAY.—We are glad to be able to report progress. The work in all the sections of this field is increasing in interest. Some are seeking Christ, and others who had previously found him, have recently followed him in his appointed ordinances. The little church at French Valley is encouraged by the addition of four to its membership—three by baptism and one by letter. Dr. E. M. Saunders, who kindly exchanged appointments administered the ordinances last Lord's day. The Lord's Supper was also observed at Indian Harbor. Neither of these churches

has gathered around the table of the Lord for three years. We trust that the commemoration of their Saviour's death may have the effort of drawing all nearer to Him.

The new church building at French Village, which has existed hitherto only in the minds of the people, is fast taking shape. It is a matter of regret to us all that the appeal for aid which received such a generous response from the other Associations, should not have been brought before the session at all. We are hoping, however, that some of our brethren in the eastern counties who might have contributed of our claim had been presented, may still send us an assurance of their good will. The brethren are both ready and worthy. July 27th, 1885. T. H. BEALS.

MELVERN SQUARE.—I have had brother Young assisting me in a few special services in the Melvern Square section of my church. We had some interesting meetings. As part of the result, I have baptized two persons, and others, we trust have been benefited. After Bro. Young left me he held some deeply interesting meetings at Meadowvale, a section of the Wilnot tract. He baptized seven persons there last Sabbath evening. J. ROWE.

LOCKPORT.—Mrs. Churchill visited us last week and organized a W. M. A. Society, on July 17th. Officers: President, Mrs. L. Churchill; Vice-President, Mrs. Harlowe, 2nd Vice-Mrs. Enoch Churchill; Sec. Maudie Locke; Treas. Mrs. J. Chadsey; Auditor, Miss G. Kempton; Board, Mrs. Cromell, Mrs. Colquhoun, Mrs. Kempton, Mrs. Cooling. Number of members 2.

MADE LOCKE, Sec. BELMONT MISSION BAND.—President, Mr. M. J. Staples; secretary and treasurer, Miss Lillie Stevens. This mission band embraces the entire Sunday School, and the prospects are encouraging. NOTICE.—There will be a meeting of the Board of Governors of Acadia College, at the Baptist church, Amherst, N. S., Friday Aug. 21st, at 8 1/2 a. m. T. A. HIGGINS, Sec'y.

COPY OF RESOLUTION adopted by the Carleton and Victoria County's Quarterly meeting held at Andover in July.

Whereas, This quarterly meeting recognizes the great importance of our Andover and Grand Falls Mission field and would hail with joy any movement that would strengthen the work there going forward.

And Whereas, We have learned that the Andover church is trying hard to erect a parsonage which we believe will materially aid our mission in obtaining a hold upon the community.

Therefore resolved, That we heartily commend this object as deserving of assistance from our brethren and churches.

Notice.—Delegates to the Convention to be held in Amherst on Aug. 22nd, will please send their names to the undersigned by the 12th day of August. Accommodation will be provided for delegates, for the ladies attending the "Women's Missionary Union," and for visiting brethren from other Conventions. JAMES MORFAY, Clerk Amherst Bap. church.

PERSONALS.—There was a very pleasant gathering at the parsonage in Hereford last week, when Bro. Swaffield was kindly remembered by his people.

We were pleased to have a call from Rev. G. W. Burnham, of Pawtucket, R. I., one day last week. He is spending a part of his vacation in St. John's. Bro. Craig, the returned missionary of our upper Canadian brethren, is about to return to his field of labor at Akidju, where he has been so richly blessed. He does not go back alone. We tender him our best wishes for his personal happiness, and for his success in his great work.

Bro. E. H. Sweet is about to leave his church at Elm Grove, to pursue a course of study at McMaster Hall. The Lord has abundantly blessed his labors on this field. May his blessing still follow him as he further preparation for the great work.

To the Stockholders of the Maritime Baptist Publishing Company.

Notice is hereby given that there will be a meeting of the stockholders of the above company in the vestry of the Baptist church, Amherst, Aug. 21st, at 1:30 p. m. All stockholders who can possibly attend are requested to be present, as permanent directors are to be chosen and other important business transacted. A. F. RANDOLPH, F. R. BLACK, G. J. C. WHITE, I. J. SKINNER, C. GOODSPEED.

MARRIAGES.

FAWCETT-TINLEY.—At Upper Dorchester at the residence of the bride's father, on the 25th July, by Rev. A. T. Dykeman, Albert C. Fawcett of Sackville, to Maudie Tinley of Dorchester.

ALLEN-HOGAN.—In Warren Ave. Baptist church, Boston Mass, July 30th by J. L. M. Young, Mr. Isaac C. Atkinson, and Miss Clara Hogan, all of Boston.

LACKEY-GREGORY.—In Houlton, Me., July 29th, by Rev. N. T. Dutton. Mr. Hugh B. Lackey of Woodstock, N. B., and Miss Nellie B. Gregory of Glasville, N. B.

MOORE-KELLY.—July 29th, by Rev. B. N. Hughes, Mr. John Moore, and Miss Lavinia Kelley, all of Prince William Lake.

HERBERT-BUCKMAN.—At Freeport, on the 25th inst., by the Rev. R. H. Bishop, Mr. Ira Hervey, to Miss Edith A. Buckman, both of Freeport Digby Co.

MILLEN-ANTHONY.—At Bridgewater, N. S., on the 28th ult., by Rev. W. H. Warren, Mr. Jas. W. Miller, of Dedham, Mass, to Miss Martha Anthony, of Port Lorne, Ann. Co., N. S.

BURFORD-HOGAN.—On the 30th of July, at the residence of the bride's father, by Rev. J. G. Harvey, Mr. A. Cyrus Burford, of Burden, Sunbury County, and Miss Kate second daughter of George W. Hoben Esq., of Burden.

FLOWER-FERRIS.—In Portland city, on the 28th ult., by the Rev. W. J. Stewart, at Gilson Flower of Canaan, N. B., to Martha Ferris of Ferris, N. B.

RAFUSE-PORTER.—At Centerville, N. S., by Rev. W. B. Bradshaw, M. A., Mr. Lewis E. Rafuse to Miss Mary Porter, all of Centerville.

BENNETT-KINSMAN.—At Lower Canaan, July 27th, by the Rev. W. B. Bradshaw, M. A., Mr. Elmer E. Bennett of Brooklyn, New York, to Miss Annie E. Kinaman, daughter of Lee, Kinaman, Esq., of Lower Canaan.

Deaths.

KRIESTEAD.—At Alma, Albert Co., N. B., on July 31st, Jerome, aged three years and 9 months, only son of Henry and Mary Keirstead.

HERBERT.—At Havelock, on the 28th ult., Tamar, daughter of Coy and Sarah Herrett, aged 4 years. Also, on the 29th ult., Sarah, the beloved wife of Mr. Coy Herrett, aged 41 years. Both mother and child had been rapidly sinking with consumption for some time, and it was the prayer of the mother's heart that her dear child might go before her. That prayer was answered, and when it was told her that the child was dead, she said, "Now I can die happy." She lingered about twelve hours and then fell asleep in Jesus. Both were buried in the same coffin. May God sustain the sorrow stricken husband and children.

BURTON.—At Denver, Colorado, May 15, Joseph O. Burton of Margaree, aged 41 years. Brother Burton professed faith in Christ about six years ago, and was baptized by Bro. Foster. Naturally our dear brother possessed a mild and lovely disposition, and when by faith his soul rested in Christ he became "An Israelite indeed, in whom there was no guile." He leaves a widow and seven children to mourn the loss of an affectionate husband and indulgent father. May God sustain the widow and give her grace to submit to His will. "Asleep in Jesus! far from thee Thy kindred and their graves may be; But there is still a blessed sleep, From which none ever wake to weep."

GROSS.—On the 8th ult., deacon Daniel Gross, a highly respected and beloved brother of the African Baptist church, passed away to his reward, in the 71st year of his age. He was a zealous christian, a good counsellor, and was always ready "to contend for the faith which was once delivered to the saints." A little over a year ago symptoms of a very ugly and serious disease began to prey upon him. The family physician was summoned, and everything that human skill could suggest was done, but all proved abortive. On the above date he was relieved from the sufferings of his life. He died in the triumph of a blessed resurrection, and from his grave we seem to hear Jesus saying, "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live." He was borne to his last resting place by a large concourse of friends and relatives. "He is not dead, but sleepeth." "Blessed are the dead which die in the Lord from henceforth; yes, saith the Spirit, that they may rest from their labors; and their works do follow them."

Notice.—Elizabeth Byrnes, passed from time into eternity on the 25th ult.

Probable insurers are respectfully asked to compare the figures with the excessive rate of stock companies or with the increasing rates, dissatisfaction and uncertainty of assessment institutions, and remember that the Overseas Mutual Life Insurance Company, unlike any other company in the Dominion, consists of its policy holders only and divides its profits wholly among them.

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FARM MACHINERY OF ALL KINDS, Best Models and Materials.

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Experience has demonstrated the fact that BULLARD'S PATENT HAY TEDDER is the only one yet offered to the public that will thoroughly spread long heavy grass, taking it up from the bottom, tossing it gently into the air, and leaving it upon the ground in a heavy condition.

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

PURE SPICES and SYRUPS!

Brown & Webb's Ground Spices ARE THE BEST! BEING GROUND AND PACKED in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' sale throughout the Maritime Provinces has been to establish the fact that

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Make Most Delicious Summer or Winter Drinks. PURE SUGAR AND FRUIT JUICES being used in their preparation, they are palatable and beneficial for the Weak and Invalid.

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The Grand Old Book. How many are reading the grand old book...

In the splendour of tropic islands. On the cold, white Arctic wastes...

Selected Serial.

SHILOH: WITHOUT AND WITHIN.

BY W. M. L. JAY. CHAPTER XXIX.

AN AFTERNOON AT THE SEWING SOCIETY. I have been thinking, Frances, how odd life often leads us to the very point...

To be frank, however, I made my visit to Bryer Farm the subject of no such study to me as a comfortable end...

"Mrs. Danforth's fair" repeated that lady, suddenly flashing all her diamonds before my eyes...

will become the 'child of the regiment'—that is to say, of the Society!"

"Not quite so bad as that; only I should like permission to do better—if I can. I have a theory that the best class for a teacher who really loves work, and loves it, is the one that she gathers up herself from the waste places of Shiloh—"

"I claim the right to answer that question," said Mr. Taylor, quickly. "No, Mrs. Seber, most emphatically, not a clergyman would need a hundred hands, and as many heads, to do all of such work..."

"But everybody hasn't the time for such business," objected Mrs. Burcham. "Now, I like a class in the Sunday School—I have always had one—but, good land! I should never have it if I had to go round and hunt up such material!"

"Well, it is not just what we are doing," explained Mrs. Danforth triumphantly. "Some of us, certainly, are working hard enough, and self-sacrificingly enough, to deserve some little credit for labours of love..."

"With all my heart—only, if those are your sentiments, I am obliged to your consideration in declining to proclaim them on the house—"

"I can't say," returned I, coolly. "Towards the close of the afternoon, Mr. Taylor appeared. Having made the tour of the room, and said a pleasant word to each of the workers, he came to my corner..."

"Is there no one else who would like it? He looked surprised and disappointed. "And I understand that you should not like it?"

"Not quite so bad as that; only I should like permission to do better—if I can. I have a theory that the best class for a teacher who really loves work, and loves it, is the one that she gathers up herself from the waste places of Shiloh—"

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The New Sideboard. "It's arranged, Tom; they will dine with us to-morrow evening."

"Well, then, we will have to get everything ready," said Tom, "get everything ready."

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HALL'S Vegetable Glaxian HAIR RENEWER. It is the first preparation perfectly adapted to cure diseases of the scalp...

Buckingham's Dye FOR THE WHISKERS. Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away.

BUY ONLY THE GENUINE Bell Organ! A MODEL OF BEAUTY AND SWEET IN TONE. Our Designs are all NEW, and we employ only the best skilled labor.

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NERVE OINTMENT. A truly a household necessity, and is used extensively and internally for the Rheumatism, Sciatica, Cuts, Bruises, Chapped Hands, Cuts, Burns, Scalds, Chapped Hands, Cuts, Burns, Scalds, Chapped Hands...

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WELCOME SOAP. Never varies, does not contain one particle of the adulterations used to reduce the cost of PURE GOODS. But DOES possess the FULL VALUE of every Legitimate Washing Quality, which gives it every advantage over Soaps of doubtful character...

Vertical text on the far right edge of the page, including "Years of intense", "Extend to my bride", "It took bed at time", "The Doctor", "When a man", "The second", "I was taken", "It called me", "I have been", "It has been", "That poor", "Or do you", "Can be m", "with a fe", "Put", "HYPO", "It is invad", "due to caus", "Cough, Bronch", "Sciatica, Rhe", "etc., etc.", "ENDORSE", "Dr. W. B. S", "I have tried", "made, very p", "to do good i", "phases are c", "Dr. S. H. C", "Any one", "In General D", "Ineligible.", "BENJAMIN", "used i", "satisfac", "COULD", "Remember th", "contains no o", "All Deceit", "Important", "The Soc", "Blue M", "mor", "SAYES THE", "LABO", "The 'Genuine'", "costs but tw", "sure, and a ch", "100 pounds i", "the cheap", "country or", "contracted by", "positively con", "most tender sk", "the finer fab", "rubbing. Disp", "and h", "housewife.", "Having compe", "of the skin.", "Soap, and rec", "molecule from", "covery. I saw", "of urethane in", "311 Oct. Upon", "send the recip", "for using by r", "As SENI", "Address: P. W", "24-0", "FOR", "Wool", "The Largest", "Mill in", "Have in sto", "a 'B", "TWEDS AND H", "FLANNEL", "LAD", "In various", "The quality", "well known.", "Wool taken", "allowed, and", "Samples and", "to shipping W", "SACKVILLE", "JOE", "Port King, N. B.", "IF YO", "POR", "Prices to", "A. MA", "No. 9", "Work all", "Also offer", "will give a", "well known", "HALLIFDAY,



