

# Messenger and Visitor.

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## Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

## All our Pastors are Agents.

**NOTICE TO SUBSCRIBERS.**—We begin to send out labels this week. The date to which the subscriber has paid is on the label with the name. When the year alone is mentioned, it means Jan. 1st, of that year. When the month is mentioned, it means the first of the month. It must be remembered that all the accumulated misunderstandings of the past are now to be set right, and there will be some errors. When a subscriber is not credited in full for his payment, will be kindly write us at once, stating to whom he paid last year's subscription, and also send receipt, when he has one. When there is only 5, 6, or 7 on the label, it means Jan., '85, '86 and '87 respectively.

**HELD YOUNG PASTOR.**—Spurgeon feels powerless without the prayers of his people. How much more, if possible, are men of lesser gifts and graces, dependent upon the supplications of their flock? It is well for both pastor and people to feel this. Spurgeon declares his people have made him what he is. Brethren please make your pastors successful if you will. Let the following appeal of Spurgeon to his flock, be an appeal to you to pray for your pastor:

As for me, I beg a special interest in your prayers that I may be sustained in the tremendous work to which I am called. A minister must be upheld by his people's prayers, or what can he do? When a diviner is on the sea-bottom, he depends upon the pumps above, which send him down air. Pump away, brethren, while I am seeking the Lord's lost money among the timbers of this old wreck. I feel the fresh air coming in at every stroke of your prayer-pump; but if you stop your applications, I shall perish.

**OUR LEGISLATORS.**—At Ottawa, at Fredericton and in Halifax our legislators have assembled. The Governor General and the other governors have rode to the legislative halls in more or less state, and have read the speeches prepared for them, and have rode back again, no doubt glad, like sensible men, that the formality is over. The addresses in reply have been moved in speeches as eloquent as the authors of them could make them, and the war of words has begun, as the "outs" attack and the "ins" defend the present policy. And now let each member drive his oratorical steed back and forth over the well worn course of debate. Serious y, there seems to be no great issues before our legislative assemblies. It is probable that the North West policy of the Dominion Government will be discussed; but it is not probable that the execution of Riel will be made an issue. The question forced upon our government by the Japs of the fishery treaty is one of the most important, practically. The deficit will probably make necessary an addition to our already high tariff rates.

**BRO. A. H. WILLIAMS.**—The readers of the MESSENGER AND VISITOR will remember that this young brother, one of our licentiates, took up with the "higher life" idea about a year ago, and was rebaptized by a Mr. Colpitts, we believe. In another column will be found his retraction of that doctrine, and his acknowledgment to his brethren. It is addressed to Bro. A. Estabrooke, no doubt because this brother had something to do with Bro. W.'s acceptance of "higher life" views; but its publication in the MESSENGER AND VISITOR because he wishes to set himself right with his brethren. We have no doubt there are multitudes who have been carried away with a sperm of religious excitement, and have had very strong feelings, and supposed they meant that sin was subdued to rise no more, whose experience has not been fasting. But they have made strong assertions of their own certainty of the superior nature of their religious state, they have contended for the higher life, made it a hobby in all their addresses at religious meetings, and have spoken very strongly about the low life all were living who had not attained to their experience. When the wave of special feeling has passed by, and they find, perhaps, in the reaction, that sin in the nature asserts itself with all the old power, and perhaps with greater force, and that they, after all, are on the ground where there must be warfare with the world, the flesh, and the devil, they are unable to summon the usual courage to confess that they have been in error, as Bro. Williams has done. There is a great danger in this course of keeping up a profession which one feels to be hollow. It will sap all truth from the nature, and may, in the end, lead to total

shipwreck of faith, if not of character. The only safety is in a manly confession of error.

Let us "prove all things" and "hold fast that which is good." That means, we suppose, we are not to commit ourselves to anything until we have "proved" it, and then there will be no need to cast away what is evil. But if we have accepted what is wrong, because we have not proved to prove it, let us, after we have proved it, cast it out by all means.

**A LAMARSHIRE RECTOR.** In a recent sermon, declared that if the English Episcopal Church were disestablished, "no sons of gentlemen would enter the ministry." Why not? Would there be just as much need of saving men? Would not the work be dignified enough unless associated with the state? Our Lord's work was not under the patronage of any state. Or would there be too few "loaves and fishes" for such "fishers of men"?

**THE QUEEN OF MADAGASCAR.** In a proclamation forbidding her subjects to drink rum, she says, "I cannot take a revenue from any thing that will debase and degrade my subjects."

And yet we call her a semi-barbarian! Where is there a government that could not profitably sit at the feet of this dusky Queen?

**GOOD SUGGESTIONS.**—A pastor writes: "I am anxious to put the paper in the hands of as many of our late converts as possible. We have gained access to some new families during our recent meetings. Other pastors are doing the same. New that the MESSENGER AND VISITOR costs but \$1.50 per annum, if paid for within thirty days from the time of subscription, there should be no difficulty in getting all the new converts to take it. How much it would do to instill right ideas and help to a useful life no one can tell. Brethren, put the paper into the hands of all the converts."

**QUEER TEMPERANCE SOCIETY.**—The basis of the Church Temperance Society of New York is as follows: Recognizing temperance as the law of the Gospel, and total abstinence as a rule of conduct essential in some cases and highly desirable in many others, and fully and freely according to every man the right to decide in the exercise of his Christian liberty, whether he will adopt said rule, this society lays down as the basis on which it rests, and from which its work shall be conducted, a union and co-operation on equal terms for the promotion of temperance between those who use moderately and those who entirely abstain from intoxicating liquors as beverages.

This is like an anti small pox society which should allow people who have the small pox moderately to be members with those who want to avoid it altogether.

**CATHOLIC AND PROTESTANT.**—Catholic gets the worst of it in the following book. Says *The Catholic*: "Run to brutalize the Negroes is landed from the same vessel that takes out Protestant missionaries to Christianize them. What a commentary this is on what goes by the name of christian civilization! Truly Protestantism is a sham at home, and worse than a fraud abroad!"

**REPLIES THE INDEPENDENT.**—"We are sorry if there are no Catholic missionaries also on that vessel. All possible influence is needed to fight that liquor. By the way, does *The Catholic* approve the monastery of St. Xavier and the Convent of St. Vincent, with their monks and colleges at Labrador, not very far from Pittsburgh, and the Rt. Rev. Arch-Bishop Boniface Wimmer? Does not the monastery own and run an immense brewery, which ships its beer all over the United States? The difference is that those missionaries hate the rum, while the monks make and drink and sell the beer."

**THE SLAVE TRADE.**—This horrible traffic can be judged of by the following statement from Stanley. The party of Arabs he met were from the eastern coast, but had headquarters at Nyangwe, which may be remembered as a place on the Congo opposite Lake Tanganyika, and where Dr. Livingston and Lieut. Cameron both tarred back. The party was about 300 in number, and had been out eleven months. In that time they had raided and wasted a tract of country of about 34,570 square miles, lying on both sides of the Congo, and just about 2000 square miles greater than the whole of Ireland, and inhabited by one million of people! Stanley counted twelve villages, flourishing and populous when he passed them in 1877, all standing along together on one side of the river, now utterly destroyed. A squad of the slaves numbering 2300, Mr. Stanley saw—all women and children, chained together in groups of twenty, and all but entirely naked. To get these 2300 slaves, 118 villages had been devastated, the men being killed or driven into the woods. The villages, Mr. Stanley thinks, contained 1000 people each, so that out of 118,000 people here are 2300 slaves, of whom more than half will perish before reaching market. Five other squad had already gone forward before this. And out of all, Mr. Stanley calculates that they have secured at Nyangwe 5000 slaves from a million of people, or five slaves out of a thousand persons. In these 183 villages he calculates that as many as 2500 were shot, and that 1800 more died of wounds, hunger, and wretchedness—so that 5000 slaves were had at an expense of 35,000 lives.

**THE CONGO MISSION.** The *Examiner*, which two or three weeks ago evidently favored an abandonment of the Congo Mis-

sion, now not only admits that there is another side to the question, but is convinced that the result of the present discussion will be "a united and strong conviction that the Missionary union can do nothing else than earnestly prosecute the great missionary work opened before it in the vast country through which the magnificent Congo makes a circuit of nearly 3000 miles, and which has an estimated population of 40,000,000 souls." What has wrought this change of view? It is an interview with Dr. Sims, one of our missionaries on the Congo, who recently arrived in this country, and has succeeded in telling his story so persuasively that not only the editor of the *Examiner*, but all who have listened to him have had a new interest awakened in our Congo Mission. It looks now as if the mission would be saved to us as provisionally as was that to the Telugus.

**DR. NATHAN BROWN.**—This veteran missionary to Japan, died on New Year's Day. The following extract from a letter written by him when face to face with death, is enough to stir in every Christian heart a deeper longing to have sinners brought to Christ, and to see themselves and fellow-Christians more joined with the fullness of the gospel. He writes with trembling hand:—

"Every beautiful flower, every bird, hill-top, valley and ocean, strikes me with a richer loveliness as the work of my Father's hand than ever before. I should be willing to live forever in this world, but as he has otherwise ordained, I rejoice to pass away to such other spheres as he has appointed, and especially to obtain a nearer access and stronger love for the dear Jesus, the union of God and man."

## A Consecrated Life the Need of the Time.

AN ADDRESS DELIVERED BEFORE THE ACADIA MISSIONARY SOCIETY, FEB. 1886, BY REV. S. M. BLACK.

I confess that it was not without a feeling of embarrassment that I considered the invitation to address you at this meeting of your society not feeling at all confident that I could have anything to say of sufficient interest or value to you, to justify me in appearing before you. As I reflected, however, on the very important work which this society has undertaken, in the endeavor to promote a wider and more accurate knowledge of what is being done in the world for the advancement of the kingdom of Christ, and to begot and foster here a true missionary spirit; as I reflected that the young men and women, on whom this society is exerting its immediate influence, are soon to go forth from these institutions with enlarged and cultured minds, to take positions of responsibility and influence in the world and in the church; as I thought of the fields white unto the harvest, and no reapers to gather the grain; as I thought of the many fields in the home-land, lying comparatively barren for want of cultivation, and of the Macedonian cry, continually swelling into greater volume and emphasis, from across the seas; as I considered these things, I felt that if any thought or word of mine could, in the least degree, be a thing of cheer or help to you, it certainly must not be withheld.

As I have been left free to select my own topic, with the suggestion from your secretary what it should be related to the main subject, I shall not speak to you of the particular fields of missionary endeavor in regard to which you may be presumed to be already well informed, neither of the special work of the missionary, and the immediate qualifications for that work in regard to which you will easily find more competent instructions. I have chosen, rather to speak to you of a matter which underlies and is a first condition of all special qualifications for the missionary work, viz.—the importance of a whole-hearted Christian life.

Possibly some of you whom I have the honor to address this evening, are debating with yourselves the question—is it my duty to devote my life to distinctively religious work? Ought I not to enter the ministry? Ought I not to give myself to the missionary work? Now, certainly I would not discourage you from asking these questions and seeking an answer to them, nor, on the other hand, would I be in haste to say to you, there is no manner of doubt that you should at once decide to enter the ministry or the missionary field, and lend all your energies to special preparation for that work. I do recognize, indeed, how great is the need of workers in that great world-field, in which so many are living and dying without a knowledge of the gospel of the grace of God—how unspeakably great is the need of true ministers and true missionaries of Christ; but yet I would not have you hasten with unconsidered steps, to take the name and the corresponding duties upon yourselves.

There is another question, which, beyond all doubt, it seems to me, should first be pondered; and when it has been rightly answered, then this other question, to which I have referred, and which some-

times give so much trouble, will, if I mistake not, find an easy solution.

That other question, which I say has thus first demands upon us, may be stated thus: Am I willing and determined by the grace of God, to live a whole-hearted Christian life? Whatever may be the particular calling which I shall follow, is it the supreme purpose of my life to live for God? Have I surrendered myself unconditionally to Christ, and taken him not only as my Saviour, but also as my Lord? If you can say with an intelligent view of what is involved—I have so determined, and resolved to live according to the precepts of God; I will conduct my business, whatever it may be, on such principles that I shall not be ashamed to have the light shined full upon it; I will consider the property, which by the blessing of God, I may accumulate, as a trust to be used for his glory; I will hold my time and talents at the disposal of my master, that they may be used as he shall direct for the advancement of his kingdom and the blessing of my fellow-men. If you shall so determine in your hearts, and if you will keep your vows; and if you go forth into the world and realize this grand ideal of the Christian life, you will find that in the truest and best sense, your life is a mission and yourself an apostle of Christ.

This is, indeed, I think, a true and noble conception of the Christian life—that it is in itself a mission and an apostleship. To every one of us our Lord appoints a field and a work. To one of us he may say, "Go thou forth into the world and preach the kingdom of God." And to another the command may be, "Go thou and tell them of this one house which things God hath done for thee." But each of us is sent, and each is a missionary in his appointed field.

In this work, committed by the divine appointment to our hands, consider how highly we are honored. This world is the theatre in which the great work of human redemption is wrought out. Humanity is made the vehicle of the grace of God. The son of God takes not upon himself the nature of angels, but is made flesh, and dwells among us. The body in which he dwells our sins is bone of our bone, and flesh of our flesh. The ministry of reconciliation is committed, not to angels, but to men. The excellency of the power is of God, but we have the divine treasure in earthen vessels. To the very least of all the saints this grace is given, to be a messenger of God's love, and tell the gospel of salvation to men. So that the best in the kingdom of heaven is greater than the greatest of the ancient prophets. But we cannot truly tell that gospel unless our life speak as well as our lips. We cannot be true ministers or missionaries unless we are true men or women. If we are sincerely devoted to our Lord, if we have counted the cost and have really taken up our cross to follow him, and if we prove faithful to that cross, then, whatever we may be, whether minister or missionary, physician, lawyer or teacher, merchant or mariner, mechanic or farmer, we shall be real lights to men and real missionaries of the cross.

There is great need all along the ways of life, of just such missionaries. I do not know of anything of which this generation has greater need, not even excepting ministers to fill our vacant pulpits, and missionaries to go to the heathen, than devoted Christian men and women who will consider themselves "not their own, but bought with a price," who will be honorable in all their dealings, and faithful in all their duties, who will "honor God with their substance and the first fruits of their increase," who will not "defile themselves with the portion of the king's meat," nor "bow down to any golden image," who will be more anxious to bring up their children in the nurture and admonition of the Lord than to have them get on in the world.

I pray God that in this generation there may come another Pentecost, that God shall pour out his spirit upon us all, that our sons and our daughters may prophesy, that our young men may see visions, and our old men dream dreams. I trust that in the coming year, we shall see many of the graduates of these institutions entering the ranks of the ministry or giving themselves to the missionary work; but let us bear in mind, that no talents and no culture, nor even any flashing forth of religious enthusiasm, can supply the need of profound loyalty to Christ and real consecration to his service.

How shall we recruit the ranks of the ministry? How shall we fill our vacant pulpits? How shall we induce our young men of higher talents and culture to give themselves to the work of preaching the gospel? The frequency and the anxiety with which these questions are repeated, indicate a state of things which should stir our minds to most earnest thought. But what is the answer given to these questions? The answer frequently given amounts to this: make the way easy for young men to enter the ministry; provide for them a

free education and pocket-money by the way, and then increase their salaries which will place them on a level, in regard to the good things of this world, with the lawyer, the physician or the man of business. I must confess that I have not a very profound faith in the permanent results of this plan. The fact is, that it indicates a superficial view, and does not go to the root of the trouble.

There is a danger in making the way to the ministry a broad and easy way. There is a danger that men shall find their way into the ministry who have a call to preach, but not for less than \$1000.00 a year; or who have a call to work in the Lord's vineyard, but not outside the limits of a city church. I am afraid that men sometimes make the mistake of supposing that they are called of God to preach the gospel, when really their call has come directly from the devil; and there is a danger that some good people, with the best intentions, will help young men to make this fatal mistake. You have likely heard the story of the colored brother who thought he had a call to preach, and being called upon to explain how or when it was that he received his call, said: "I'll tell you how it was. I was hoeing corn one day, and the hoe was very dull, and the weeds were powerful tough, and the sun was powerful hot, and the flies were powerful thick—and just then I heard my voice saying, Sam, you has a call to go and preach the gospel." The moral, I need not say, is, be very suspicious of any call that comes to take you away from a hard duty, lying just before you. Do not choose the way to the ministry or the missionary work because it looks easier than the way which you are now going. Do not choose the ministry because the pulpit will afford you a fine arena for the exercise of your eloquence, or the missionary work because it will afford a novel and interesting field for the exercise of your energies. Do not even choose it because you are impressed with the great need of more ministers and missionaries; do not choose it because some good brother or sister in the church assures you that you ought to devote your talents to the Lord's work. Certainly you ought, but unless you are willing to be loyal to Christ in any calling and to promote the interest of his kingdom to the extent of your ability, in any sphere of life in which God's providence may place you, you will not really enter his service by becoming a minister or a missionary. But, if life for Christ is your ideal, and you are truly seeking to realize it in your daily life, then I feel sure, that if the master has a special work for you to do, as minister or missionary, he will thrust you into it and you will find yourself saying, with Paul, "woe is me if I preach not the Gospel."

Do not, I beg of you, misconceive my meaning in what I have been saying to you. Do not think I am discouraging you from entering upon distinctively religious work. Before God, my prayer is that he would raise up many preachers of his Gospel, men who shall be clothed with great power and authority to bring men from darkness to light, and from the power of Satan to God. I must have spent years to but little purpose indeed, in the Christian life and in the ministry, if I had not come to perceive how great and terrible are the powers of darkness against which we contend, and how imperative is the need for us to employ every available power, both divine and human, in this great contest. But I see as plainly, that those great forces of evil cannot be successfully contended against by mere human power, but only through the mighty weapons of God. I am anxious, therefore, not so much as to the place you shall occupy in the great army, or the name by which you shall be called, or the special duties which shall devolve upon you. I am anxious rather that you should be inspired with a spirit of profound loyalty to Christ, and that you should be armed with those spiritual weapons which are "mighty before God" for the pulling down of strongholds.

The real reason for the vacant pulpits, and the lack of students for the ministry, lies deeper. It is to be sought in the churches themselves. Many of our churches, I fear, through debasing worship of the golden image, have become so effeminate that they have no spiritual power to beget and nourish sons for the ministry. The spirit of worldliness dominates and corrupts our Christian life. We are in danger of losing the vision of the cross-bearing and crucified Christ. We know not how to train our sons and daughters to large and noble conceptions of the Christian life. We think that we can get men into the ministry by assuring them that it shall be easy to get there, and comfortable for them after they are there—and so, perhaps, we may; but what kind of men? We do not discern the hero or the prophet, lying latent in the youth. The young man's heroism is rarely appealed to in this generation; not, I believe, because the material for heroes is rarer in the world to-day than in the days of Daniel, of Paul, of Luther, or of Judson, but because our hearts have be-

come so corrupt through the worship of Mammon and ease, that we have come to think that nothing which is not gilded with gold, or made soft with cushions, can have any strong attraction for young men.

God forbid, young men and women, that we should so insult your nobility, and that our words and deeds should begot in you that "hardening of the heart that brings irreverence for the dreams of youth." May we not appeal to nobler things in you than the desire for a smooth way in life? May we not appeal to your gratitude to the Saviour, who loved you and gave himself for you? May we not appeal to your sense of the transcendent nobility of a life truly devoted to Christ? May we not appeal to you in the name of those who have lived and suffered for Christ, who despised the world's gains and dared its hatreds, and who, as "a great cloud of witnesses," watch your course—and wait to welcome you to their glorious company? May we not appeal to you in the name of the countless multitudes, perishing without that gospel which has brought to your own hearts the joy of God's salvation? And may we not believe that you will take up the despised cross of Jesus and follow the World's Redeemer into whatever field he may lead you; take your station and stand for him, wherever he may appoint you, whether in the pulpit or at the plough? So saying, you shall find it truth.

"That men may rise on stepping stones, Of their dead selves to higher things."

"Strong son of God, immortal love, Whom we, that have not seen his face By faith, and faith alone, embrace, Believing where we cannot prove."

"Thou seemest human and divine, The highest, holiest manhood, thou. Our wills are ours, we know not how, Our wills are ours to make them thine."

It is the grandest possibility, the consummate glory of our humanity, to have fellowship with that highest, holiest, most beautiful of the divine son of man. Let us remember that as the way for him to the throne and the crowns of his glory, lay through self renunciation and agony; "the form of a servant, and the death of a cross," so is our fellowship with him to be attained, by taking up the cross and following him. Not through pilgrimages or crusades, nor in the hermit's lodge or in the monastic cell, not by any holy quest or any sacred ministry are we to seek that fellowship. We shall find that divine fellowship by opening the doors of our present lives to him, and letting him come in and sup with us, and we with him.

In closing this address, which has grown too long upon me, I offer as a suggestion for further study and reflection the closing words of the king in Tennyson's Holy Grail.

"And some among you held, that if the king Had seen the sight, he would have sworn the vow. Not easily, seeing that the king must guard That which he rules, and it is but as the hid To whom a space of land is given to plough, Who may not wander from the allotted field Before his work be done; but, being done, Let visions of the night or of the day Come as they will; and many a time they come, Until this earth he walks on seems not earth. This light that strikes his eye-ball is not light. This air that enters his forehead is not air— But vision—yes, his very hand and foot— In moments when he feels he cannot die, And knows himself no vision to himself Nor the high God a vision, nor that one Who rose again; ye have seen what ye have seen."

"So spake the king: I knew not all he meant."

The following from the *Sunday-School Times* requires close thinking to be appreciated, but it is worth being read and re-read and well pondered over:

You speak a great deal of the right of private judgment as if that meant the right to think whatever you choose. Have you never learned that the right of private judgment is another name for the right of responsibility; and that that responsibility exists, not because you have a right to think what you choose, but because you ought to think what is right? To thousands of men the right of private judgment means nothing more than an excuse for private prejudices; and to thousands more the phrase is a kind of charm to justify any departure from rational thinking. If private judgment means to you the right to think anything at all, whether true or false, then it is well to know that, in that sense, the right of private judgment does not exist. Only he knows what the right of private judgment is, who knows what is his responsibility; and who tries to think, not as he would like to think, but as he ought to think.

Rev. Mr. Boge writes that the present is a critical time in the Telugu mission. The multitude of recent converts are passing through the trial of their faith. He says: Let the brethren pray earnestly for these Telugu mission fields over which there has been so much rejoicing in days past. Let them not be forgotten this Jubilee year.











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WEDNESDAY, March 3, 1886.

SEVENTH DAY ADVERTISING.

As our readers are aware, this sect believe that the Jewish Sabbath—the seventh day—should be observed as the day of rest, and not the first day of the week—our Sunday—as practiced by all Christians except themselves.

It is true, there is not much said concerning the day of worship in the New Testament; but what is said in all one way, and we find all the churches, immediately after the apostles' time, observing the first day of the week.

It was upon this day our Lord rose from the dead. On five separate occasions on this day he appeared to his followers. (See Jn. 20: 14, Matt. 28: 9, 1 Cor. 15: 5, Luke 24: 13, Luke 24: 36).

Now, if the Jewish Sabbath was observed by the apostolic church, we have a right to suppose that immediately after the apostles time we should find this day generally kept, and if the change from apostolic institution or sanction were made it must have come in gradually, and under protest.

The teaching of the Twelve Apostles, supposed to be the earliest writing after the Apostles, says: Christians were to meet for worship on "the Lord's day of the Lord."

The Epistle of Barnabas, written in the earlier part of the 2nd century, declares, "We celebrate the eighth day with joy, on which, too, Jesus rose from the dead."

Justin Martyr, who wrote about a half century after the death of John, minutely describes the Christian worship which was held "on the day called Sunday."

And so we might refer to Dionysius of Corinth, Melito of Sardis, Irenaeus, Clement, Tertullian, all in the second century, and others right on down, to the same effect.

If the seventh is the day of rest for Christians, how does it happen that all the institutions of apostolic practice as to the day of rest and worship, in the New Testament, are that this day was the first day of the week: how does it happen that all the Christian writers of the first and second century after the apostles all declare that this was the day actually observed by the early church: how does it happen that there is no intimation of any opposite opinion among those who are recognized as orthodox believers during all this time?

There seems also to be a reason and congruity in the change of day when the new dispensation was ushered in. It was needful to be free from the old as possible, so that there be no bond to draw men back from the freedom of the Gospel to the bondage of the law. Thus the initiatory and commemorative rites were changed. If the day of the Jewish observance of the Sabbath remained, there would be a risk, a temptation, a lure, which a change of day would remove.

But may there not be traced in this change of the event to be commemorated, another instance of the progress of truth in scripture, or rather does not this progress require this change? Under the Patriarchal and Jewish dispensation, the chief end of all the laws and institutions, was to fix firmly the idea of God, and the belief in Him. The Sabbath as commemorating the work of the Supreme Creator, served perpetually to remind men of His existence, power and rule.

How many more might be brought into the school were a systematic canvass made of the town, village, district of the city or the country place where the church is located, and loving impertinence exercised all the time by brethren and sisters who should be constantly on the watch to get all the children under the powerful influence of Sabbath-school instruction!

THE HARVEST OF DEATH.

The succession of deaths in the last few months among the public men of the United States is remarkable. Representative Grant, Vice-president Hendricks, General McClellan and Hancock and Horatio Seymour have been called away at short intervals.

The ideal world we reached were each member to have his special work and to do it. Anyone, however, who attempts to realize this ideal has set before himself a difficult task. It will be no easy matter to cope with the inertia of habits of inactivity confirmed by the practice of a church in all the past.

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If the seventh is the day of rest for Christians, how does it happen that all the institutions of apostolic practice as to the day of rest and worship, in the New Testament, are that this day was the first day of the week: how does it happen that all the Christian writers of the first and second century after the apostles all declare that this was the day actually observed by the early church: how does it happen that there is no intimation of any opposite opinion among those who are recognized as orthodox believers during all this time?

that if teachers can be found for the children who come to Sabbath-school; if prayer meetings are regularly sustained, with a series of special meetings now and then, and if some money is collected to pay the salary of the pastor and give a little to outside objects, the church is doing its whole work? We are so apt to take our ideas from what is, rather than what ought to be.

After the whole field of labor in reach of the church is surveyed and divided into departments, the object should be to get each member engaged in some of the work. If many of the members are too indifferent to be induced to undertake anything, they will be fit subjects for watch-care and help.

Let the denomination deal with the matter at the meetings of Associations and Conventions. The time has come when the Body should affirm that the minimum salary of our pastors should be \$600 and parsonage: Yes, more, let the Convention at its next gathering say to the weak churches, if you will group yourselves to the satisfaction of brethren whom we shall appoint, and will raise an amount equal to not less than \$4.00 per resident member, for your pastor's support, if unable to do more, we will bring up his salary to the \$600.

But we are "not able" to do this. This year has been raised against every undertaking. We were "not able" to establish institutions of learning or an independent mission; but we have established them, and they are being sustained. That we are able to do much more, is apparent from the fact that our churches last year gave to Convention Fund at the rate of 35 cents per member. Surely we are a long way from the limit of our ability.

SYSTEM OF CHURCH WORK.

Last week something was said about the necessity of system in church work. This week we propose to offer some practical suggestions on the difficult question.

The ideal world we reached were each member to have his special work and to do it. Anyone, however, who attempts to realize this ideal has set before himself a difficult task. It will be no easy matter to cope with the inertia of habits of inactivity confirmed by the practice of a church in all the past.

The teaching of the Twelve Apostles, supposed to be the earliest writing after the Apostles, says: Christians were to meet for worship on "the Lord's day of the Lord."

Justin Martyr, who wrote about a half century after the death of John, minutely describes the Christian worship which was held "on the day called Sunday."

And so we might refer to Dionysius of Corinth, Melito of Sardis, Irenaeus, Clement, Tertullian, all in the second century, and others right on down, to the same effect.

If the seventh is the day of rest for Christians, how does it happen that all the institutions of apostolic practice as to the day of rest and worship, in the New Testament, are that this day was the first day of the week: how does it happen that all the Christian writers of the first and second century after the apostles all declare that this was the day actually observed by the early church: how does it happen that there is no intimation of any opposite opinion among those who are recognized as orthodox believers during all this time?

Our Great Need, and How To Supply It.

In our last we showed that insufficient support is one of the causes of our great need, i. e., our lack of efficient pastors. Now, what shall we do about it? Remove it, as we are well able to do. But how shall this be done? First of all, agitate, agitate. This is the way all reforms are brought about.

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A second paper was read by Mr. Geo. Chandler taking up the question, "How shall a student stimulate his mental and spiritual activities, when thrown upon his own resources on a mission field?"

At 2.30 p. m., we assembled in the chapel room and spent an hour in listening to stirring addresses, by brethren Graham and Vining, who had recently been engaged in special meeting at Josephine, Ont., and also to an address by Rev. C. A. Cook of Parliament St. Church, Toronto, who went up to Josephine to baptize some of those who had been led to Christ during the above meeting.

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When I go to their village, they appear quite alarmed, lest I take their children away, and it is difficult to persuade them that we wish to teach them and also their children a religion that will save the soul.

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Feb. 19th, Those who this town to ship, will be there is mov esteemed pas baptised and last quarter members they year towards for the paste gularly ery small balanc this they clear the meeti field at the b

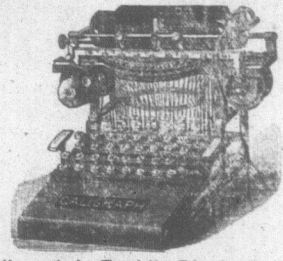
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The estim ending July 3 receipts to

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Caligraph Writing Machine.



The Caligraph is Rapidly Displacing the Pen. By its use more than 50 per cent. in time and labor is saved and it turns off work that is as easily and rapidly read as printing.

Correspondence in offices using "Caligraphs" is always more complete and comprehensive than elsewhere, letters being so rapidly written and so easily read.

They condense matter and a less expensive paper is adapted to their use.

To lawyers and for court work the "Caligraph" is invaluable, for in addition to advantages named above a number of exact duplicates of any instrument may be made at once.

We annex one of the many Testimonials we have received: ST. STEPHEN, N. B., Jan. 10th, 1885.

It gives me great pleasure to send you a testimonial in regard to the working of the "Caligraph." I have used my machine for some seven or eight months, and I find that it gives me good satisfaction. I can write more quickly, more legibly, and with much less fatigue than with my pen.

I remain yours very truly, RALPH M. HUNT, Pastor of the Union St. Bapt. Ch.

Tippet, Burditt & Co., GENERAL AGENTS, SAINT JOHN, N. B.

Send for descriptive catalogue and price list.

BAIRD'S QUININE AND IRON TONIC

Has become favorably known as an efficient preparation for PURIFYING and ENRICHING the BLOOD and CLEANSING the SYSTEM from all Pileous Humors, Debility, Dyspepsia, Loss of Appetite, Scrofulous Humors and Eruptions of the Skin; and for Pale and Delicate Females.

Sold by all Dealers Throughout the Provinces. PRICE, 50 Cents. 6 Bottles, \$3.50.

PURE SPICES and SYRUPS!

Brown & Webb's Ground Spices ARE THE BEST!

INGREDIENTS AND PACKED in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' sale throughout the Maritime Provinces has established the fact that

The Best Spices are Brown & Webb's. For Sale by all Respectable Grocers and General Dealers.

Our REAL FRUIT SYRUPS

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

N. B.—Observe the New White and Gold Label, with fac-simile of our signature and seal. BEWARE of so-called "FRUIT SYRUPS" with gaudy labels and bright colors, prepared with chemicals, acids and artificial flavorings and colorings.

BROWN & WEBB Wholesale Drug and Spice Merchants, HALIFAX, N. S.

able to hand over to the Treasurer of the church, the round sum of two hundred dollars; and that from a square, honest sale—no raffling or trickery of any kind. This enables us to pay for our organ, a bill due on the stove, interest on debt, insurance and incidentals.

Before the church, organized on the 26th of last June, was three days old, we sent to the association twenty-five dollars for convention funds, and we hope to do as much more before the end of the year.

This little church, of a score and a half members, and none of them by any means rich, will raise for all purposes, this year, about five hundred and fifty dollars. I do not think that all the property represented by all the resident members of the church (chapel property not included) will amount to more than five thousand five hundred dollars. We therefore will raise, for the support of the gospel this year, a sum not only equal to a tenth of our income, but a sum actually equal to a tenth of all the property owned by the members of the church. If such liberality could be set down as the rule, and not the exception among baptisms, what a different state of things would we see.

On the whole the outlook is good, and I have no doubt that steady unremitting toil will, by the blessing of God, firmly root in this town the principles we hold dear.

THE REGULAR MONTHLY MEETING of the Board of Directors of the Union Baptist Education Society, will be held in the Secretary's office, Palmer's Chambers, Princess Street, on Thursday next, at 11 o'clock, a. m. JAMES A. ESTEVY, pro tem Secretary.

Rev. F. Beattie and wife have been made the recipients of a donation from the Farnborough church of \$55. This donation only crowns many acts of kindness received since pastoral commencement. It is a genuine one, as salary is promptly paid each month.

Bro. I. J. Skinner has been made the recipient of a beautiful fur coat and cap, by the friends at Bedouque and Freetown.

TRUE VALUE COOK'S FRIEND BAKING POWDER

As compared with two other brands the strength, purity, and quality have been established, especially in the following: 1 tin "Royal" costs 50 cts. gives 500 lbs. of Gas, or 24 inches for a cent.

Dr. Geo. A. Hetherington, OFFICE: 129 UNION STREET, ST. JOHN, N. B. MONT. McDONALD, Barrister, Attorney-at-Law, Solicitor, Etc OFFICE: No. 1 Barnhill's Building, Princess St.

appointed to make inquiry; the participation in the Colonial Exhibition, the appointment of a Municipal Assessment Commission, the purchase by the Government of the last toll bridge—the Avon Bridge—in the province, bills to amend the laws in relation to Elections, Public Charities, the Independence of Parliament, etc., are promised.

The Missionary Spirit at Acadia.

Perhaps it would be a matter of interest to the friends of Acadia, to know that the missionary spirit among the students has, of late, taken a truly practical turn. A number of Christian young men have banded themselves together to do missionary work on Sabbath afternoons.

There are some fifteen or twenty students who spend their Sunday afternoons in this way, and others are offering their service. At present, the field of operation is within a radius of about three and a half miles of Wolfville.

The boys are kindly received by those whose welfare they seek; and the homes and hearts of the people are open for social religious talk, and prayer. We feel sure that God will richly reward the efforts of this "band of Christian workers," as they style themselves.

In addition to this, there are a large number of students who have regular appointments for preaching once or twice a month.

I may say that not only the home, but also the foreign missionary spirit is rife among the students.

The earnest addresses of Messrs. Curry, Churchill and Sandford, to which it has been the privilege of the students to listen, during the past year, are doubtless bearing fruit in this direction.

Acadia is the right spot on which to sow the seeds of a missionary spirit. From her halls must go forth the men and the women for both the home and the foreign field.

And we cannot but feel, that these missionary brethren have been doing noble, active, and aggressive work for God and the foreign field, while from time to time they have addressed the students on the important question of missionary work.

The immediate effects of this missionary spirit may be seen and felt in our social meetings on the hill, which are of a highly interesting character. Never before in the history of Acadia, has she had such a large number of earnest and faithful Christian students, as at present.

We have repaired the altar, and are trying to lay ourselves upon it as will ascributes. What we need is the "fire." Friends, pray for us that our faith fall not, until God shall come in his mighty power to save the unsave in our midst.

Open Letter of Retraction.

DEAR BRO. ESTEVY: I wish to humbly acknowledge my mistakes and faults to my brethren through "The Messenger and Visitor," which I am sorry to say have hurt the cause of God.

I see now, by the light which God has lately given me, that during the past year I have fallen into very serious errors in doctrine, which have resulted in greatly hurting my usefulness, greatly grieving my brethren, and destroying my own peace of mind.

I was in error, and wish to retrace my steps as far as is possible. God be praised that He has not left me altogether! I hope to be guided rightly hereafter. I want my brethren to forgive me wherein I have gone wrong, and so charitably hope, and to earnestly pray, for me a better future.

Yours in Christ, A. H. WILLIAMS, Feb. 19th, 1886.

Home Mission Notes.

FINANCE. The estimated expenditure for the year ending July 31st, 1886, is \$3,000, the total receipts to Feb. 24th, \$1,368.97.

Those who have assisted the brethren in this town to complete their house of worship, will be glad to know that the work there is moving steadily forward. Their esteemed pastor, S. H. Cain, reports two baptisms and three received by letter during last quarter. Though numbering only 21 members they undertook to raise \$300 per year towards their pastor's salary.

STYNET, CAPE BRETON. This is one of our old fields. Pastor Coldwell has been toiling on with some encouragement since his settlement in 1854. He writes, the blessing we have been looking for has come. Numbers have professed faith and others are enquiring the way.

STYNET, CAPE BRETON. This field as at present constituted has been under the direction of the Board since April last. Pastor Lewis reports two baptized and hopes for a greater ingathering.

LOWER STERWICK FIELD. The encouraging advance made on this field in the past year seems likely to be sustained in the present. Pastor Miller reports three baptized and three received by letter during quarter; the meeting-house in Meagher's Grant finished, furnished and opened for public worship. Remaining debt \$175.00.

TYNE VALLEY. Pastor Kinlay reports the outlook on this field as hopeful. "The new parsonage purchased by Bro. MacDonald is quite comfortable." Preparations are being made to build a meeting house in the spring.

OWE BAY FIELD. The work done on this field during the quarter has been most encouraging. General Missionary McDonald has so fully reported the work through the MESSENGER AND VISITOR, that it is only necessary to add that the field has been so strengthened that it will no longer be dependent on the Home Mission Board, but will henceforth take its place among the strong that are to bear the burdens of the weak. Now for a faithful pastor.

CAMPBELLTON. This field, organized by Gen. Missionary Wallace in November last, has secured as their pastor Rev. W. C. Vincent, late of New York state, but a native of New Brunswick. The church is feeling that God has blessed them in their choice. We feel that we have been most fortunate thus early to secure a good pastor and that too from without.

Cor. Sec'y H. M. B. Hebrou, N. S., Feb. 24th, 1886.

Missionary Notes.

The London Missionary society has received advice from Zanzibar to the effect that two men who have returned to that place from Uagoga report that they saw Bishop Hannington, with fifty men of his expedition, taken out for execution.

INDIA.—India is in the throes of a social, intellectual and religious revolution. The masses of the people have not, to a large extent, been caught by the whirl of the agitation; but the educated, who have imbued Western ideas through their Western education, are strongly moved. Intellectually, India is free; and a man may think as he likes, without much fear of persecution. Socially, India is improving; and many much-needed reforms are ardently discussed, and slowly put into practice.

Religiously, India is held in the most rigorous bondage; and woe to the man who openly disavows the god of his fathers! But even here there is movement. Men fear not to criticise the beliefs of their ancestors; they show a desire for fuller knowledge of those mysteries that surround the spiritual nature of man; and what wonder, while they thus inquire, if they learn something of the European materialism, or even of the degraded infidelity of a gross school? It has been known for some time that infidel, or "free-thought" literature has been disseminated in India, though to what extent was unknown. Recently the Religious Tract Society, to the many blessings which it has conferred upon India, has added another, in appointing a committee to investigate this matter, and provide means to counteract the evil.—Missionary Outlook.

Not less than two thousand children marched in procession at the annual Sunday school festival a few weeks ago in Lucknow, India. The boys were nearly all Hindus and Mohammedans, and two elephants graced the procession. That straw looks as if the stream were running. Missions are not quite a failure.

MURDER OF BISHOP HANNINGTON.—The corresponding secretary of the church Missionary Society has written to the Times confirming the sad report of the killing of the missionary bishop of Eastern Equatorial Africa. Dr. Hannington was consecrated as recently as 1884, and does not seem to have served in Africa many years. His career gave promise of great usefulness. But it has been cut short by the cruel orders of the successor of the well-known King Mtesa, who was somewhat friendly to Christianity. The present king is unfriendly to missionaries. When he heard that Bishop Hannington with fifty men was coming in his direction he ordered them to be seized, and after they had been kept in prison seven days he directed they should be led out to execution. And killed they were, and added to "the noble army of martyrs."

Religious Intelligence.

NEWS FROM THE CHURCHES. ALEXANDRIA, BELFAST and URGU, P. E. I.—Last Oct. this field was vacated by Bro. J. O. Redden, a change of climate being necessary for his health. About three months ago received a call, through the H. M. B., to the pastoral charge of the above named churches. I accepted, and after visiting the various parts of the field commenced special service at Alexandria, where the harvest seemed fully ripe. Here the "faithful in Christ Jesus" came up nobly to the work of the Master, and many precious souls were spoken to by God.

God was present to bless. Many have found peace in believing the finished work of redemption. Twenty-two happy believers have been buried with Christ in baptism, four others are received, and still more to follow. Two have left us by letter, two on expiation and one has been restored. To God be all the praise.

Last Sabbath as we sat at the Lord's table, a number partaking of the sacred emblem for the first time, many were the thanks offered to God, for full hearts, "for his unsearchable gift."

Our aged and highly respected Bro. Ross spent last Sabbath with us. He will remain at Belfast this week, where we are holding special services. We are looking for God's blessing here. A great many young people attend the meetings, for whom many earnest prayers are offered. May God richly bless them, and brethren pray for us. E. A. ALLART, Feb. 23rd 1886.

HANTSPOET, N. S.—The church here under the faithful labours of Bro. McLean, is in a prosperous condition. Its preaching services and social meetings are largely attended. The Lord is working among people. Some have made public profession of faith in Him, and others are anxiously seeking the way. Its interest in the cause of Missions is reviving, and the general state of the church is much improved. W. A. P.

STYNET.—The work of grace on this field still continues with much interest. Five more were baptized last Sunday and others are seeking salvation. We are holding services this week at South Bay, a section of this church, with very encouraging results. E. P. COLDWELL, Feb. 24th.

MIDDLEBORO, CUM. CO.—Rev. Jas. Wallace writes under date of Feb. 24th. "The Lord is doing wonders for the people of this place. Grievances of long standing have been removed, and the people are returning to God and to the church, words are assembling to hear the Word of Life and scores are seeking and finding Jesus. Last Lord's day it was my privilege to baptize 12 rejoicing converts into the fellowship of the Baptist church here and it is likely that a larger number than that may be requested baptism at the close of this week. The prayers of God's people are requested for the advancement of this gracious work."

LITTLE GLACE BAY.—It was my privilege at Little Glace Bay, on Saturday last, to welcome into the fellowship of the church a young man of such more than ordinary promise who has given me acceptably and valuable help in the meetings there and in other parts of the field. His membership hitherto was in connection with the Methodist brethren; but having become fully persuaded that the doctrines held by us are in fuller harmony with the teachings of God's Word, he has cast in his lot amongst us. He will be a great help to the brethren, especially in their pastoral condition. I believe that all his future life will be given to the preparation for and work of the Christian ministry.

I spent a few days with Bro. Coldwell at Sydney, who is toiling faithfully, and in every respect the esteem and sympathy of his people. He is blessed in his work. During the last three weeks he has baptized thirteen, and still there are more to follow. I am spending this week with Bro. Bancroft, in North Sydney, where he holds an important position, and has held it for some seven years. It has been his privilege to enjoy frequent indications of God's favor, in the way of ingathering, all along those years, but now a special harvest time has come. In the meetings of this week about forty have given public evidence of a hope in Jesus, and a desire to obtain it. The meetings are large and peculiarly blessed of God. Evangelists Meikle and Gerrier are expected in the town this week. There is plenty of room and work for them. May heaven's blessing attend their work.

I thankfully acknowledge \$1 from each of the following brethren for Tyne Valley parsonage: Rev. W. B. Hinson, Rev. Walter Barnes, B. C. John Cohoon. A few more, brethren, please. D. G. M., North Sydney, Feb. 25.

RIVER JOHN AND NEW GLASGOW.—The work of grace in the village of River John, which we reported in our recent issue, resulted in the conversion of a large number of people. The little Baptist church has been strengthened, and the prospects for future success were never more encouraging. Eight persons were added to the River John church, last week. Five by baptism and three by statement. A young man has been lately baptized and welcomed into the New Glasgow Baptist Church. Feb. 25th 1886. P. S. MACGREGOR.

SECOND GRAND LAKE, N. B.—The Lord still continues to bless us. It was my privilege again last Sabbath to visit the baptismal waters, and baptize six more willing converts on a profession of their faith, all heads of families, four of which were over fifty years of age. To God be all the praise. F. S. TODD, Feb. 24 1886.

TRAYON.—Our esteemed pastor is at present laid aside from active duty, owing to a cold contracted a few weeks ago, while engaged in his Master's work. Being blessed with poor constitution, he has been entertained and many prayers offered that he may be speedily restored to health. He has the heartfelt sympathy of the entire church.

Death is doing its work among us; a week ago last Sabbath Pastor Skinner conducted three funerals, besides traveling about twelve miles and preaching two sermons. One of those buried, was a member of the Baptist church of this place for a number of years, a young woman of genuine piety. She "lived well," and "died the death of the righteous."

ORONO.—It rejoices my heart exceedingly when I think of the Messengers and Visitors, that our good and Heavenly Father, by His Holy Spirit, is visiting many of our churches in special power and blessing. Nothing gives the true lovers of Jesus greater joy than to learn that his cause is prospering and that poor sinners are being saved from the coming wrath, and that God's name is being glorified in their salvation. When God, our Saviour, comes to a place in his converting and soul-saving power, it makes a blessed change, known only to those where it takes place. Such a change is ours to experience. God has come in power and blessing to Oxford. All the Christian denominations have shared, and are still sharing, in this great revival in this town. The work is marvellous in our eyes. There are but very few homes in this place where the angel of mercy has not gone and left precious souls in his footsteps. It has moved all classes, and ages—infants and drunkards. We hear them speak of the wonderful work of God's mercy to them. Our houses of worship are filled to their utmost capacity. The dance hall is closed and rum is hiding its head for shame. God is now saving the people prodigally here. In our meetings with new converts, there are outcasts, prodigals and social meetings almost every night, in which the power of God is most signally manifested in the

awakening and conversion of souls to Christ. So the good work is still going on and may it continue till every one is brought to Jesus and saved. Yesterday, Feb. 25, at 9:30 o'clock, we met at the baptismal water, when 13 rejoicing converts followed their dear Lord in the ordinance of baptism, in the presence of a large and mixed multitude. It was a season of rejoicing to our souls. At 11 a. m. a sermon was preached on the subject of the Lord's Supper, showing scriptural reasons for our practice of restricted communion, after which the right hand of fellowship was given to the newly baptized, and we all sat down to commemorate the suffering love of our Divine Saviour. The communion was large, and God was with us. I expect to baptize all through the spring. March 1. T. M. MURRO.

TRAYON.—The religious interest of the town is fully sustained, and much good accomplished through the various means employed. The churches are securing weekly accessions of converts to their membership. Bro. Goucher baptized seven last evening, and others are expected next Sabbath.

The young men's Saturday evening meeting in the Y. M. C. A. Hall is full of interest, as well as the Sunday afternoon Railway meetings; every Sabbath witnesses conversions. The Salvation Army work also goes on in their way, doubtless accomplishing good, but (as a city pastor said) "not an unmixed good." The missionary spirit is also kept to the front, in fact general Christian active work is earnestly carried in the town and outside.

FALMOUTH.—Rev. E. M. Saunders, D. D., is holding meetings of great interest at Falmouth. Numbers have professed conversion, and still the work goes on.

ARCADIA.—The Lord is still blessing us in this part of his redeemed heritage. I had the privilege of baptizing seven, more happy converts last Sabbath, and expect others to follow next Sabbath. The blessed work is spreading all over the community. Bro. Knowlin, Free Baptist, and I are holding union services at the union house at Melbourne, with cheering prospects. Three were baptized there last Sabbath, and we expect many more to follow. J. H. HOWES.

GENEAUX ST.—Pastor Gates baptized four persons on Sabbath evening.

OSBORNE.—A very promising young man has lately been received into the church by experience, from whom the denomination may hope much in coming days. The church is assisting the 2nd Sable River church, which exists only in name. Quite an interest has already attended the efforts put forth, and some have professed faith in Christ. It is to be hoped this little church will again live and act for the Master. The Osborne W. M. A. Society and Mission Band, gave a missionary concert on Sunday evening the 24th. A very large congregation listened with great attention, and proved their appreciation by a generous collection. The pastor has resigned at Osborne, to take effect the first of May.

WOLFVILLE.—The church sociable, in charge of the Sisters' Committee, held on 24th inst., was an enjoyable affair. The sum of \$50 was received, a part of which, it is understood, is to be devoted to the treasury of the Dominion Board of Home Missions.

The Pierian Society of Acadia Seminary gave one of their entertainments in College Hall, on Friday evening. The young ladies received praise for the music and readings rendered on the occasion. The \$25 received for tickets will be devoted to the library fund of the Seminary.

CONYVALLIS ST., HALIFAX.—It was my privilege to baptize a young man at the close of the evening service on the 21st ult. Brethren pray for us.

PORTLAND.—Bro. Stewart baptized five on Sabbath last, making 40 since the beginning of the year.

LUNenburg.—The many friends of the infant cause in Lunenburg, will be interested to know how we are prospering. I have delayed reporting, hoping to have something more fruitful to report. Although we have not received a large accession to our membership, it has been our happy privilege to baptize four, and receive a number by letter. Our occasions of baptism have attracted crowds of spectators. On one occasion—on Friday—when the people began to assemble an hour and a half before the time appointed and, although the crowd was great, the order was perfect; indeed a more impressive stillness could hardly have characterized the baptisms of John, when "there went out unto him all the land of Judea, and they of Jerusalem." In our cases they came not to be baptized indeed, but to witness the work of God. They were so impressed, from witnessing the ordinance in New Testament form, many of them for the first time, as shall by the blessing of God, yet result in their burial in the liquid grave.

Humanly speaking it can hardly be expected that a people, thoroughly conservative in all their habits, amounting even to a decided suspicion of all innovations, can soon be persuaded to embrace such a novelty as Baptist doctrine is thought to be. Nevertheless the plain declaration of the grand old doctrine of "Salvation by faith through personal faith in Christ" is telling upon the people; and we have perfect confidence in it to do its work. Already others are seeking, and we hope soon again to visit the baptismal waters.

We have here a thoroughly devoted little band of workers. Our prayer meetings are well sustained, and characterized by fervency and deep devotion. Our Sabbath school is small, but we have a teacher efficient, and a power in the cause. On Sabbath afternoons, when the other churches are not in session, our congregations amount to two hundred; and in the evening sometimes reach eighty.

The religion of this little band does not consist entirely in song prayers and loud speaking, we believe in something practical, even touching the pocket and tazing the muscles. The financial strain comes heavy upon us; but it has been shown that God is making a home of a living faith in God, and worthy only of such a cause. The weekly contributions, pledged at the commencement of the year, towards the missionaries' salary, in most cases are being paid with marked regularity, and not a month has been allowed by the church to pass without promptly paying over the salary due for the month.

In the autumn our good sisters set to work with eager hearts and willing hands to prepare for a bazaar sale. The hard times and slow sale of the summer's catch of fish made the outlook very dark. Some of the brethren about their heads in a manner ominous of evil. But, true as steel, the sisters went steadily on, determined that failure should not come through lack of effort, and were finally rewarded by being



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Selected Serial.
ONE COMMONPLACE DAY.

CHAPTER VIII.—Continued.
GENERAL STARTLING POINTS.
Mr. Durant, do you—do you suppose you could remember the name of one young man in Chicago, so that if you should meet him you would know that you had heard something about him?

CHAPTER IX.
A VICTIM OF CIRCUMSTANCES.
Ordinarily a greeting of this sort would have had no effect on Bruce. He was inclined to be quiet and studious. He was ambitious, and meant to be something more than a second book keeper in a retail store.

receiving somewhat anxious assistance, his face being flushed, and his step unsteady.
It was this man whom Mr. Durant at last observed, and he halted to call across the ravine:
"Is your friend Mr. Fleming? Can we be of any assistance?"

And the door closed on Lloyd, who went back to his car and reported that his friend was suffering from nervous headache, but the boys who had taken him in charge were very kind—warm-hearted fellows, evidently, if they were a little wild.
And "the boys" laughed at the door closed after him, and Fred Fleming, drawing a relieved breath, declared himself glad that some of the sharp-eyed fellows had some very good ideas of their victims, for if this thing got out there would be no end of talk, which would not be pleasant for the old folks.

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