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Remember! the "Messenger and Visitor" for \$1.50 a year to all new subscribers who pay within thirty days of the time of subscribing.

A COMMITTEE of the Senate has been investigating certain parts of the government of New York. Among other things, the mystery is solved how the worst characters have been able to get licenses to sell liquor in the face of unfavorable police reports and protests from the best citizens. It is now found that the Board of Equalization, who have the granting of licenses, have been accustomed to take bribes and violate their oath of office generally.

—FAYTON HOOD, in his "Scottish Characteristics," tells of a youth, who, the day before the family were going to the seaside, "said his prayers over and over until midnight, to last him during the holidays." The idea of prayer according to weight and measure is bad enough, but are there not some professed Christians who do not pray at all, and is this not worse? We pray for Christians; for real Christians do pray.

—THE BRITISH AND FOREIGN Bible Society determined last year to issue an edition of the New Testament at two cents a copy. In nine months 950,000 copies were sold. And yet there are people who say that the Bible is losing its hold on the masses.

—When HENRY MONROE MILNES, (afterwards Lord Houghton), the poet, visited Toronto, Canada, a few years ago, a handsome church was in process of erection on Jarvis street. "Of course it is an English church," he said, and when told that the Baptists were building it, he exclaimed, "Well! the presumption of these dissenters!" Would he have Baptists like the man of whom Robert Hall tells us, who was "so modest that he seemed to be asking everybody's pardon for being on the face of the earth?" Well, they are not—quite, at least.—Index.

—Out at the Glens Valley Association, and Old Landmarker asked Dr. Curry if in his criticisms in Pedobaptism he was not encouraging them in their false doctrines. Dr. Curry replied somewhat after this manner: "When you were courting your wife, did you sit off and lecture her about her faults?" "No," said the Old Landmarker. "I got up close to her and took her hand in mine and told her how good and sweet she was." Dr. Curry: "Why did you do that way?" "Because I wanted to win her." "Well, brother," continued Dr. Curry, "you must win Pedobaptists somewhat in the same way. Give them credit for all the good they do, and speak lovingly to them, if you would have them in a good frame of mind for considering the points on which we differ from them. To pursue any other plan is to build up Pedobaptism and overthrow our own faith."—Religious Herald.

—In his volume of "Sermon Notes," Mr. Spurgeon gives many illustrations as unique as they are rare. Discouraging, for instance, on the character of Rehoboam, he tells of one who was frequently an attendant upon his ministry, who said, "I am like a multi-colored doll when you are preaching; you can make me into any shape you like; but then I get back into my old form when you have done." The text is Job, "Will he always call upon God?" recalls a prayer said to have been uttered by an American child: "Good-bye, God, we are all going to Saragosa, and pa and ma won't go to meeting or pray any more till we come back again." In contradiction to a dissent which frequently finds utterance on very inadequate grounds, Mr. Spurgeon testifies: "As a rule, the children of godly parents are godly." In these days of sensational revivalism, it may be well to remember what he says of some "old practitioners," who repeatedly undergo "conversion of their sort." Of such people he says: "Easily affected, their piety itself is an affectation; they are little easily hypocrites, but yet there is no little depth in them that they are next door to it. They are a sort of people whom even the Gospel does not bless—marries which even the river of life does not fertilize."

—A PRESBYTERIAN minister in Pennsylvania has recently become a Baptist, his name is Philip Bany. He throws out a challenge in which he agrees to pay to the Presbyterian Board of Foreign Missions one hundred dollars on the following conditions:

1. If any one here from the New Testament that sprinkling was a mode of baptism sanctioned and practiced by Christ and his apostles, or

2. If any one prefer to prove from the New Testament the christening of infants, the same will be paid where the proof is given.

3. In case no one is able or willing to prove the above, then I myself stand ready and willing to prove from the New Testa-

ment that Baptism, as ordained by Christ and practiced by John the Baptist and the apostles, was by immersion, with believers for subjects, or, in case of failure, to pay the \$100 as above stated.

4. In case the decision cannot be reached without a referee, then the discussion is to be referred to that eminent Presbyterian scholar and divine, Prof. Philip Schaff, D. D., LL. D., of New York City.

Our Presbyterian friends are very pronounced in their advocacy of sprinkling and infant baptism. Here is a fair proposition and we hope that some of them will avail themselves of it. We wait to see what they will do it.—*Can. Baptist.*

—Mr. SPURGEON, in his address to young men at the Mansion House, London, said: "Lots of people go sneaking away and suppose that all they have to do is to save their own souls. Their religion is only big enough to fill the vacuum between their own ribs. But true religion makes a man a warrior. Nothing should be secular, everything should be sacred. To the true Christian every meal is a sacrament, every robe a vestment, and his house is a temple. The religion of the Lord Jesus Christ is sanctified common-sense. It is not a thing to be put off and on—that religion which you can part with, you had better part with. True religion is vital and diffusive. The whole life should be made to serve God. Have such amusements as Jesus Christ would have. There is mirth enough in the world without going into sin. Begin every day with God. Don't bury the Bible under the ledger. Do the right whatever may come of it. We can do without lying and cheating. First be a Christian, then a business man, then a politician—all these things shall be added. If you mind God's business God will mind your business. Many a man gets smaller as he gets richer. The man's the man, not the money and the wealth. Keep yourself for God and his Christ. Don't degrade yourself into a mere money grubber. Trust in the Lord, and do good, and verily you shall be fed."

—EXAMINATIONS AND TEACHING.—Dr. Wilson, president of the University College, Toronto, made the following observations at the annual Convocation on the 16th inst., in reference to the effects of the "paper University":

"To ourselves it has proved an impediment in various respects, but especially from its ever increasing tendency to begot a process of examination based on mere text books, and not on actual teaching and college work. The mischievous results of such a system, when carried out to its extreme, are now fully recognized in the working of the London University. The organization of the Owens College along with other provincial colleges, into a new northern university for England, is one grand protest against the system; and now the cry gains strength in London itself for replacing its mere senatus and examining boards by a teaching university. A system of paper examinations, wholly independent of the instruction given to the students, effects some departments much more than others; but every experienced teacher knows the mischievous tendency to substitute cram for genuine study, whereby the student has to look forward to the chance questions of a stranger instead of an examination by experienced teachers, on the work of a year. This evil will now, I trust, be removed by arrangements which come into immediate force, whereby the examinations of the second and third years are transferred from the University to the colleges."

Halifax University became effete before opportunity was given to test this matter among ourselves, but there is no reason to suppose that results would have been any more favorable in a paper university at Halifax, than elsewhere."

—THE CUMBERLAND PRESBYTERIAN, in an article in which it speaks strongly against union revival services, has the following:

"What becomes of the nominal converts who take a religious stand at what are called purely 'union revivals' (3) That they do not unite with the Churches, is clear from the report. (2) And then that the inside life of Churches is not vitalized with new energy, is an indisputable and lamentable fact. (3) Those who started well back, never having allied themselves with Churches, inflict the double injury of being the more difficult to move next time, and of having exerted a pernicious influence over the sinners."

To which the Christian Index sharply adds:

"And our own observation is that when the 'nominal converts' do unite with the churches, (1) they do no good; (2) they get no good; (3) they do harm; (4) they get harm; and (5) finally, they have to be excluded. So we want no 'nominal converts' in any of our Baptist churches."

There is too much truth in both these statements.

—According to the *Congregationalist*, fifty persons, with a few months confessed to a minister that their Christian love had grown cold, as the result of their neglect of scriptural prayer.

The sad process of religious declension usually begins here, and goes on through want of love to neglect of duty, if not into actual sin. If the water falls in the city, it is wise to examine the mains which lie between the city and the reservoir; so, if there is a decline of grace, let the Christian look well to the communication between the fulness in God and his own soul. The fulness in God is ever full. If the channel

between it and our empty hearts be kept open of prayer and fellowship, we can always be filled with all the fulness of God.

—Hon. J. WARREN MENZIES has a continental reputation as one of the most earnest workers of our body. He has been foremost in denominational work; his purse has ever been open to the claims of the cause of Christ; and he has ever been one of the most active workers in the old Cambridge Baptist church. He has been called aside "into a desert place to rest awhile" by reason of declining health, and has had time to review his life and labors, which he has improved. In the prayer meeting of his church a few evenings since, he gave it as his conclusion that, had he his life to live over again, he would forego much of his own church privileges, in order to go out as a laborer among the destitute, unchurched masses. We have no doubt that God would have been better pleased with this earnest layman, had he done, during his active years, as he now feels he should have done. Laymen in our churches, with talents which might make you useful in such work as this, think the matter over, and see if God does not require this of you. Selfish enjoyment, even though it be of a religious kind, is not the great aim of life, it is service. In such a world as this, with its multitudes of men and women unblest of the gospel and lost, and with such a world after this, surely the question is not how can I enjoy myself, but what can I do?

—A very touching story of the power of the influence of a mother's favorite hymn was told me some time ago, and I relate it here as it may help some good mother who longs to surround her children with holy influences that will go with them through life.

Many years ago, among the hills of New England, in a humble farm-house a mother dwelt. She had one little boy, and at evening when she rocked him to sleep, she always sang

"Jerusalem, my happy home!
Name ever dear to me!"

The words were the echoes of the thoughts of her soul. The Lord had caused her to pass through many trials, and the labors of life had been arduous and wearying. To sing of "rest and joy" in the "city of her soul" was very comforting to her tired soul after the day's long, weary work was over. When the boy came home at evening, bringing the cows from the pasture, his mother's voice and the words of the hymn—

"Blest estate! Through rude and stormy
press,
I onward press to you,"

often fell upon his ear, and he knew that they were sorrowful and heavy-hearted. But after a time the mother's voice grew weaker, and the boy heard her sing this verse oftener than any other and in feeble tones—

"Why should I shrink at pain or woe,
Or feel at death dismay?
I've God's own goodly land in view,
And realms of endless day."

Soon the mother's voice was forever hushed upon earth, and the little boy was motherless, the light and joy had gone out of his home forever.

The father was a hard man, and the boy had not the grace to endure the persecution which his mother had borne so patiently for years. One night, after his father had dealt very unjustly with him, he stole softly out of his desolate home with his little bundle, comprising his mother's Bible and a few clothes. He went to a large city, mingled with evil associates, and after a time became a dissipated, dissolute young man. He had inherited his mother's delicate constitution, and in a few years after he left his home he was very ill in an upper room of a tenement house.

Owing to the providence of his mother's God, who had not forgotten him, a good city missionary visited him. The gentleman became unusually interested in the young man. He spent considerable time with him every day; he talked with him about his habits of life, of his probable nearness to an exchange of worlds, but for a time the prayers and entreaties of the man of God seemed to be in vain—the dying man's heart seemed impenetrable. One evening, discouraged and broken in spirit, the good man turned away from the dying one, and with his face toward the dingy, broken window which looked beyond the west, he began singing in a low tone of voice—

"Jerusalem, my happy home!"

Before he had finished singing the first verse, the wanderer's eyes were filled with tears. "My mother used to sing that hymn!" he exclaimed. His mother's voice came back to him as if he were long since gone by. He lived over again the days when he was rocked in his mother's arms; the nights when she kissed him to sleep under the sloping roof of the humble home. "O that hymn!" he exclaimed. "I have not thought of it for years! How many times it called me home again when I had gone out angry at

my father, and resolved never to go back."

His mother's hymn had come to him again to call him back to be reconciled with his Father in heaven. His heart was melted; he threw himself at the feet of the Mediator and prayed for forgiveness. Sweet peace filled his soul. He and his Father were reconciled. In a few days more he passed away, and the good clergyman as he watched beside him, said: "That mother's hymn! It was the means, through Christ, of saving her wandering boy. Blessed be God for such an influence in the dying hour."—*N. Y. Evangelist.*

—Evangelist Moody's Religion.

THE STORY OF NOAH AND THE FLOOD AND THE SERMON ON THE MOUNT.

Evangelist Moody, on the last day of his recent meetings in Louisville, said: "A class of people have got an idea nowadays that we've got two Bibles. There's no difference, so far as inspiration is concerned, between the Old and the New Testaments. Now, I want to say that when I give up the story of Noah and the flood I'm going to give up the Sermon on the Mount. Before Abraham was, I am," said Christ; there people presume to deny the history and truths related in the Old Testament. I believe the old just as readily as I believe the new. People stretch their necks and say, in a very wise way, 'Well, you ain't going to believe the story of Noah and the flood.' Yes I am; I believe that just as much as I believe the resurrection. Could not God have made a whale big enough to swallow a man? A lot of men were on a vessel, and one man scoffed at the idea of God making Balaam's ass speak; said he had examined as ass' mouth, and he knew that it was a physical impossibility for an ass to speak. An old Scotchman said, 'My friend, if you'll make the ass I'll agree to make him speak.' A great many people say they won't believe the Bible because they can't understand it. There are a great many things that you can't understand, but you believe 'em all the same. I don't understand a great many things about my own body, but I'm very sure I've got a body, ain't you? I don't know how I can move that finger, but I know that I can move it; there's no doubt of that."

"I think there are more backsliders in this country than in any other country in the world. They need curing. Give 'em the Bible love and promises. An old friend of mine who knew how to use the Bible (and that is the great secret after all), used to floor the skeptics by quoting the Bible. That's the way; just pour the Bible into 'em and you'll floor 'em every time. What we want is to get right into the book ourselves. I advise everybody to get a concordance before they get their dinner. It was ten years before I could get into the Bible—before I learned how to read it. You'll never understand the Bible in the world until you get to studying it; you won't get it by reading. Go to the Bible and get faith. Show me a man or woman that knows the Bible, and I'll show you a man and woman who have faith. Feed 'em on the very fountain of faith, and faith will grow in 'em. After you once get full of these things there'll be no trouble. Take the Bible for all things. Preachers talk against sudden conversions, but go to the Bible and see if you can find any other kind. This new birth is sudden. Spiritual life can grow, and does grow, but conversion is sudden. 'Right about, face' is the word. 'Let him that steals, steal no more.' He does not tell him to quit gradually, and in the course of a few years he'll be an honest man. There is only one way. 'Again, some don't believe in the atonement, when that is the very key to the Bible. Take that out of the Bible and I don't want it. So take up the subjects—one at a time—justification by faith, for instance, and study them. Take up Bible characters, one by one, and each one will warm up your own heart. Take up one word, 'blessed,' for instance, or 'overcome,' and 'precious' and 'walk,' and you soon become interested. People are sick and tired of text preaching. A preacher will take a text and go sailing away unfrustrated. Oh, we want to teach the people the Bible. We need less big preaching and more exposition of the Bible. People are hungry for the Bible, and instead of feeding them on the precious word, you go firing science and evolution and zoology and such comparatively trifling things down their throats, and you make them sick. And yet you wonder why the church does not flourish. (Here Mr. Moody went into a thorough analysis on the Book of St. John, discovering a wonderful knowledge and memory of the book.) Take all the helps you can. Twenty years ago we got these old question books out of our Sunday-schools, and here come these lectures. You can feed people on sawdust for a while, but they'll soon get tired of it and cry for bread. We should feed those that are hungry. Don't you think people like expository preaching? They 'em on it, and you'll find

that they do. What they want to-day is some one that will unfold to them the word of life. What we want is just to get people right into the Bible. Get a good one, one of good print, and study it. If you hear any one say a good thing, put it down. I don't hear any thing worth remembering in this convention that I don't put it down before night; if it's good for me it will be good for somebody else, and I want to give it to 'em. That is the way I do, and that is the way you ought to do. If you get a coin don't bury it, but put it in circulation. In this way, you'll soon have something worth saving, and people will flock to hear you. You frequently hear men who get up and have nothing to say, and you wish they would keep still. The plan of the gospel is to get and give, and it is a good rule."

"Too Late."

If there is an "accepted time," there is also a time that is not "accepted." If there is a "day of salvation," there is a day which is not a "day of salvation." Think of this, that that get putting off the time of thy return to God. This is a terrible reflection, and it ought to fill thee with alarm. To-day is the time of this acceptance. To-morrow thou mayest find no place for repentance, though sought by thee in tears. To-morrow strong delusion may have wrapped thee in its serpent folds. To-morrow the harvest may be past, thy summer may be ended, and thy soul may not be saved. Trust not, then, to the future; for the future may bring thee only pain and unavailing remorse.

It is sometimes, even in this life, too late to repent; for the Spirit does not always strive with man up to the moment of his death. It is awful to think that the sad time of such spiritual desertion may be coming on thee, thou perverse neglecter of the "great salvation." It will be too late, when long continuance in sin shall have hardened thy heart, and seared thy conscience, and made thee insensible to the powers of the world to come. It will be too late, when the exhortations and the warnings of the gospel, often heard and so often resisted, effect thee no longer, and fall upon thee as the idle words of an unmeaning tale.

It will be too late, when the calm peacefulness of Sunday, with the outpourings of its prayers and the notes of its praise and the appeals of its sermons, only lull thee to stupidity and rocks thee to a deeper sleep. It will be too late, when, after being conscience-stricken again and again, and having as often relapsed into the Spirit of evil shall go away and leave thee to the hardness of mind and hardness of heart. It will be too late, when death, suddenly raising his giant hand, shall fall thee to the ground. It will be too late, when sickness shall creep upon thee by slow but sure advance, waste thy strength in a lingering illness, put out the light of reason, confuse thy thought, and deprive thee of all opportunity for making thy peace with God. O it will be forever too late, when the day of judgment shall be revealed, and when the angel of Jehovah shall peel these words of horror into thine astounded ears. "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still."

Then will it be too late indeed. The time for prayer, the time for penitence and faith, will have been over. The time of wrath end of fury and indignation will have come. Thou wilt then cry out in wild despair, but no voice from mercy or from hope will return to thee an answer. All will be utter confusion and dire dismay. O then, the time of thy acceptance may have passed away, and the day of thy salvation will have set. Then, amid the crashings and groanings of a disolving world, thou wilt see in terror from thy doom. Thou wilt hasten to the rocks and to the mountains, and wilt call aloud upon them to hide thee from the face of him that sitteth upon the throne and on the Seraph of the Lamb. But all thy imploring will be vain; for "the great day of his wrath" will have come, "and who shall be able to stand?"

All, however, is not yet lost, repeating sinner. The day of mercy still shines with beams of love divine. Darkness has not yet entangled thee in her arms of mist and gloom. Happy soul, the waters of redemption still gush forth for thee from out the Rock of Ages. Flee to him for refuge and for life eternal. Flee to him and say, "Hide me, Rock of Ages, in thy sweet shadow of silence, peace, and joy. Hide me now, and hide me always."

"While I draw this fleeting breath,
When mine eyes-life close in death,
When I rise to worlds unknown,
See thee on thy judgment throne,—
Rock of Ages, cleave for me,
Let me hide myself in thee."
—*Western Recorder.*

—How many will help us, past the Messenger and Visitor into every Baptist family?

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Subscription information and rates for the Messenger and Visitor.

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WEDNESDAY, OCT. 28, 1885.

CHURCH FELLOWSHIP.

Reference has been made in our paper to the frequent cases of troubles in the church, the great evil worked by them, and the difficulty of removing them.

The existence of such troubles and the sorrow they cause are evidence that a deep fellowship properly exists among the members of a church.

This fellowship arises from the spiritual birth which the members have experienced. They have come from the same God, are born of the same spirit, are partakers of the same new life, and so are one in the truest sense.

This bond of union is made stronger also by the common service in which they engage, a service which calls into exercise the highest qualities of mind and heart, and will therefore create the deepest sympathy among the members.

When we see churches thus living in unity of the spirit and the bond of peace, striving together to advance the interests of the one beloved Redeemer, we can easily say, "Behold how good and how pleasant it is for brethren to dwell together in unity." Such a church is a living witness of Christ's resurrection power.

But this happy state cannot be continuously secured without thought and care. If the bonds of union are strong, so also are the forces tending to dissolution. The power of self-will preventing submission to the majority, the strength of social differences, a variety of tastes and degrees of culture, and experience, the love of pre-eminence, the devices of the evil one, all these are foes to the unity of God's people that constantly threaten a church so loved by Christ.

How can this fellowship be gained and retained? If we walk in the light of God's truth and God's commands, if we have fellowship with the Father by hearty submission to his sovereign will, and with the Son by zealous co-operation with him in his redeeming work among men, we shall thereby be kept near each other. Truth is one, and unifying in its tendency; service is what makes true yoke fellows.

A faithful is the best prevention of disease, so full hearty devotion to Christ is the surest guard against church dissensions; anxiety for the welfare of Zion, will remove many sources of misunderstanding.

If the eye is single the body will be full of light. But it may be added that members should know each other before they can deeply sympathize with them that rejoice, and weep with those that weep. In large churches this mutual knowledge is not easily secured. The duties of life, the natural social relations of each, take so much time that it may often happen that many members are unacquainted. Especially if the habit of reporting one's self at conference and prayer meetings is not kept up, the knowledge of each other's religious experience will be so slight that little sympathy is awakened. Social meetings for cultivating general acquaintances, the cherishing of a desire for mutual helpfulness, and something to make membership something. Advantage is gained also from having printed lists of members to give to each. Such lists are helpful to the pastor, who has by this means, the names of the less prominent members, the young, the absent, the careless ones, brought into greater distinctness before him as he prays for his people and seeks them out as sheep needing a shepherd. The list also enables new comers to the community to know who the members are, and so to enter into real alliance with them in work. This general acquaintance will

make the prayers of the people for each other's welfare more intelligent and earnest, and so prevent differences, as we are not very likely to quarrel with those for whom we are sincerely and continually praying.

It is, it seems to us, by such methods as these, with others that will suggest themselves to our readers, that we must look for that genuine sympathy, that readiness for service, which will enable the church to exercise its full influence as an aggressive force. The fellowship desired, cannot be secured by passing resolutions, as we have known churches to do. Each member must be placed in relations to others that will be favorable for creation of sympathy and harmony in the tender ties of Christian love.

What is said here of a single church, may be said also of the churches united in the one denomination. Each church must look not only upon what pertains to its own welfare, but also to what concerns the sister churches. If any of these are weak, they that are strong must bear the burdens of those, and not simply please themselves. The interest of one church is the interest of all. If the Lord comes to each of these churches with a special message, now of rebuke, now of encouragement, the other churches may profit by his visitations. If one church suffers, the entire body is affected. Now, this fellowship of the churches is to be secured in essentially the same way as that of members of the same church. The reports from the churches week by week in the paper, the meetings in associations and convention, and other means of forming general acquaintance will provide conditions of mutual watchcare and interest. If our readers will take the lists of churches of the various associations as found in the Year Book, and make each church the subject of repeated prayers, they will find their interest in the great body increasing, and learn that it is only by uniting themselves with all saints that they can know the height and depth of the love of Christ.

INDIVIDUAL RESPONSIBILITY IN CHURCH LIFE.

Rightly or wrongly, there appears to be a very general assent to the opinion that the winter season is the proper time for harvest for the church; and set nearly if not quite all the ingathering of the year. The present, therefore, when many are doubtless planning and preparing for special and vigorous efforts toward bringing in the sheaves, seems an opportune time for the serious consideration of means and methods in church work.

Now there seems to prevail throughout our churches, what may be designated as a genius for delegation, a determined propensity to transfer to others one's own share in the burdens and responsibilities of the church. That spirit is still dominant, which Moses manifested at Horeb, when he prayed that he might be exempted from the mission of Pharaoh and another despatched in his stead. If the conviction is forced upon the church, that an extra effort should be made to reach the unconverted, it will at once appear to many that the only feasible plan is to invite help from without. They will say, at least in spirit, call in some successful and celebrated evangelist, and we will commit the work to his hands; and ourselves will have but little to do, and little to care for, and when the mission of the evangelist is accomplished, we can subside into our former state of content. Or if we look again at the more ordinary life of the church, we quickly discover a predisposition on the part of many, to delegate the great part of the real aggressive activity to the pastor and a few "leading" brethren. In theory, Baptist churches are determinedly democratic, but in practice many of them are as decidedly oligarchical. How few comparatively take any active part in either the inner business of the church, or the general christian work of the community. There are a few who are willing to undertake a great deal, and the residue are willing that they should. And accordingly many accusation them, selves to the use of the second and third personal pronouns, rather than the first, in speaking of the church of which they are regarded as component members.

Now if we inquire into the actual reasons for the prevalence of this tendency, we shall probably find in the majority of cases it has been greatly fostered by the general policy of the church. Usually there are a few in the church who are always ready to respond to whatever demands may be made upon them; and hence in the nomination of delegates, or in the appointment of committees, or in the selection of individuals for any particular work, a monopoly of duties is consigned to these willing few. A few individuals are found competent to manage the business affairs of the church, and to their willing hands all such matters are entrusted, while those outside their circle know little, and care less, about this part of the work. Then, too, in the devotional services, in the prayer and conference meetings, it seems to be expected that all the praying and exhorting will be done by a certain few earnest and devoted ones. So again, the same persons are usually appointed to visit and direct inquirers, to examine candidates, to attend to the wants of the poor, and the sick, while all the time there are others, especially among the younger members, probably equally competent for any or all of these duties, whose voices are seldom heard in the con-

gregation, and whose shoulders bear but little of the burden of the day.

Now where such a state of affairs obtains, there is manifestly something decidedly wrong. Where only a small number know anything of the financial business of the church, and but few participate in the devotional exercises, and only a small number is enlisted in active service, while the majority feel there is nothing left for them to do but to attend the public services and lead a sort of passively obedient life, there is crying need for a thorough re-adjustment of affairs, and a more general division of labor. The Master assigns to each man his own work, and all are individually accountable for the full discharge of every personal obligation to him, so that none can be the deputy of another. This is a fact which merits a more extended recognition than is usually accorded it. Where a narrower principle is adopted, see what lamentable results naturally follow. The number who are unemployed become by the very force of circumstances gradually more and more indifferent, and if at any time their assistance should be temporarily desired, or expected, they decline to answer any call made upon them.

Now that so much talent should lie buried, that so much christian life with its energies and potentialities should be kept under restraint, is truly deplorable. How many are sickly, and how many are asleep, because of prolonged inactivity? Or perhaps worse than this, the inactive ones have become not only careless, but even censorious. To find fault is a thing that almost any one can do, but none can do it with a greater relish or with more effectiveness than the idle and unemployed.

Now what remedy can be prescribed? We cannot dispense with the willing and abundant services of those tried and faithful few. The ability and wisdom they have acquired in the actual discharge of the multifarious duties assigned them are always in requisition. But cannot more be made for others to work by their side? Or cannot new lines be marked out for new workers? If departments of church work all seem to be well filled, are there no possibilities of opening new departments? Can not the pastor point out to individuals specific lines of action? The people probably would have a mind for the work if special duties were assigned them. It is not sufficient to point out generally the duty of consecration to the cause of the Master. A wise master-builder not only indicates in outline the duties of his assistants, but he designates each workman to his particular place. So ought it to be, as far as possible, in the christian church. Let it be distinctly understood by every member of the church from the outset, that each one is to share in the common burdens, and to participate in all the services, as well as in the blessings accruing to the church. Let the young particularly be thoroughly instructed in the practical duties of membership, and entrusted with a fair share of responsibility. And thus with all the available force of the church in active service, there will be less need of dependence upon external assistance, the work of the year may be hopefully undertaken, and satisfactory and cheering results joyfully anticipated.

ANOTHER YEAR.

ALREADY the first quarter of the Convention year is drawing to a close. Only a small proportion of the churches appear as yet to have made remittances to the Financial Agent. In a few days the Treasurers of the various Boards will be expected to make their quarterly payments. From what source is the money to be obtained? The fact that the boards which carry the largest responsibilities reported deficits last year, adds to the seriousness of the situation. To drift along with no effort to retrieve the past, and make proper provision for the future, is to invite disaster and incur the guilt of culpable neglect. The Convention at its last meeting expressly urged upon the churches that collections for its several objects should be made quarterly. September, December, March and June are probably the most convenient months for this purpose. Only a short time remains before the close of the first quarter. It is exceedingly important that every church that has not already adopted some suitable plan for gathering the benevolent offerings of its members, should do so at once, and put the plan into immediate operation. If only a few of our people are able to give large sums, it is also true that almost all could give something every month to the objects of the Convention. If all would contribute regularly and frequently, according to their ability, the amount that would be raised in a year would exceed our expectations and would be ample for the reasonable needs of all our boards. Year by year there has been some advance in the amount of the contributions from the churches, but it is small. Twice as much should be collected. In order that this may be accomplished, system, industry and perseverance are needed. Somebody must undertake labor and responsibility or the work will be done. It should not be left to the pastors. The deacons have a duty in this regard, all the members have a duty. They should talk the matter over with one another; pray over it and act. The consequences of a lost or wasted year can be prevented only by immediate and continued activity.

Important as it is to have the financial plant of our Convention carried on success-

fully and great as will be the failure and loss if this shall not be done, there are other aspects of the year's history that impress us even more profoundly. Are our pastors to preach with more power and success this year than in the last year? Are our prayer-meetings to be less cold, formal and intermittent? Are our Sabbath schools to be more efficient agencies for the spiritual enlightenment and guidance of the young? Are not Christians to become more faithful, true and Christ-like, and are not unbelievers to be turned to the Lord? It is well to ask ourselves these questions for they stimulate to serious thoughtfulness and earnest action. The value of a year's work in any serious business, is an important factor in the value of one's life. These successive years are making their histories. Our opportunities for labor are not indefinite. We gather in our Association meetings and at our Conventions and, as the past is reviewed, determine for the future to be more earnest and unflinching in the various departments of christian labor. But these good resolutions are often forgotten and we relapse into our old habits. The months of the year are passing and it is well for us to consider the question, what shall be the record?

Baptism, According to the Book of Common Prayer.

THE MESSENGER AND VISITOR of a few weeks ago gave its readers the doctrine of the Lutheran church in reference to baptism, as acknowledged by the body. It will probably be as acceptable to those who look to that journal for religious intelligence to learn what is the belief of Churchmen, or the Episcopalians, or Anglicans, on the same subject. The doctrine of "the church" is fully set forth in the Book of Common Prayer; and that there may be no uncertainty or dispute, the very words of the volume will be cited as our guide in the present investigation.

The Prayer Book contains three "offices" for the due celebration of the ceremony, or "sacrament," of baptism—the first, for the "public baptism of infants," the second, for the "private baptism" of the same class, and the third, for the "baptism of such as are of riper years." The former two will engage our attention on this occasion.

In the "Office for the Public Baptism of Infants," there is nothing said definitely as to the age of the child to be baptized; but, as such is held to depend upon the ordinance, as will appear in the sequel, that the understanding is that the rite shall be administered as soon after birth as may be possible or convenient.

The Church of Rome has been more watchful on this point, and it must be added, more consistent, too. She carries her anxieties up to even a tendere age than does her youthful sister. See "Rituale Romanum," pp. vii., viii.: "Nemo infans... clausus baptizari debet, sed si infans captus," etc. This is logical; indeed the premises demanded being granted, no terminus short of the one reached by that communion is admissible; and one can not but wonder why this portion of the "Rituale Romanum" has not been adopted by the Anglican Church.

In the "Office for the Private Baptism of Infants," we are informed that "the people" are to be "admonished" that "they defer not the baptism of their children longer than the first or second Sunday after birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the curate." The word "great" in the above is particularly worthy of attention, for it is pregnant with meaning. It points directly to the reason for this abnormal performance of the rite; it is tacitly admitted by the Prayer Book to be abnormal.

In the "Office for the Public Baptism of Infants," the child, according to the authority we are following, is to be "dipped in the water"—of the foot—"discreetly and warily," that is, "if the Priest be certified that the child may well endure it." But if he be certified "that the child is weak, it shall suffice to pour water upon it."

In the "Office for the Private Baptism of Infants," there is no alternative mode allowed—"the Minister shall pour water upon it." This is presumably because the child is peculiarly "weak," and therefore unfit to be "dipped in the water."

But in practice, these directions of the Statute Book of the Church are wholly departed from, and that without authority, as far as appears. The infant is never "dipped," or next to never, and it is rare indeed that "water is poured" upon it. Water may be applied in some way; but as the ceremony is often administered, it is impossible to say how or when.

The next and last stage of the performance, as far as the child is concerned, is that it is "signed with the sign of the Cross," which, in, as we are informed by the Prayer Book, "is taken that hereafter he shall not be ashamed of the faith of Christ crucified," but shall "manfully fight under his banner against sin, the world, and the devil," and "continue Christ's faithful soldier and servant unto his life's end." The language is very beautiful; would that the existing circumstances, or at least some probable eventualities of the future, warranted the employment of it!

But the Prayer Book proceeds, "Let there should be any scruples concerning the use of 'the sign of the Cross,' the true explanation and just reasons thereof may be seen in the XXX. Canon." It would be more satisfactory if we were informed where we would find the "Explanations" of the New Testament, and still more so if

we were shown in that volume something on the general subject of Infant Baptism—by whom it was instituted, what is its significance, and what benefits may be expected to result from it—but, unfortunately, the Christian Statute Book is silent upon the whole subject, and consequently says nothing about the "sign of the Cross."

The Church of Rome goes somewhat farther in the same direction than her English sister, and why not? When once we leave the Word of God, who shall fix the limit at which we should halt? Why not make the ceremony more complete, and add a little oil and a little spittle, as has been done? And why stop at the oil and the spittle? There are other of God's good gifts at hand, which might be pressed into the service.

In the case of the private baptism of infants, the ceremony is very short. But, to quote again from the Directory, "If the child, who is after this sort baptized, do afterwards live, it is to be 'brought to the church,' when the portions that were in the emergency omitted are duly observed. One of these portions, and the most important of them, is what relates to the godfathers and godmothers, as they are called, or more comprehensively and briefly, the sponsors or sureties.

In the case of a male child, there are two godfathers and one god-mother; in the case of a female child, two god-mothers and one god-father. Before the water is applied to the infant, or before by a fiction, the infant is "dipped into the water," these sponsors are required to promise for the child and "in his name," or as it is expressed in the Prayer Book by a form of language not to be met with elsewhere, "the child faithfully promises by his sponsors," that he "will renounce the devil and all his works, and constantly be true to God's Holy Word." The first part of this remarkable engagement is subsequently made more explicit and specific by the enumeration of several particulars, but these need not here be mentioned.

How the child by his sponsors, or the sponsors for the child, could promise that in his future life he would "renounce the devil and all his works," is sufficiently explainable, but that they should engage for him, that he will "constantly believe God's Holy Word" is beyond the reach of human comprehension. They might consistently promise to do all in their power, if they felt any concern whatever in the matter, to secure so desirable a result; but belief is very capricious and uncertain, as perhaps some sponsors could testify from their own personal experience. At least, we read in the Scripture that "faith is the gift of God." As no one can believe for us, so no one can make us believe; the teachings of the Prayer Book to the contrary, notwithstanding. Besides, sponsors do not always wish their god-children to believe; in fact by their lives, if not by their teaching, they do all in their power to prevent it.

After the rite has been performed, as herein set forth, the infant is formally declared by "the priest" to be "regenerated," and to be "God's own child by adoption." Here is a greater miracle than transubstantiation. Thousands have declared themselves unable to believe the latter, and have gone cheerfully to the stake in proof of their sincerity; but thousands of thousands are daily giving their tacit consent, if not an open avowal of a dogma, which reason, observation and every faculty of the human mind pronounce as an utter absurdity, and a terrible delusion. No language can adequately express the enormity, not to say, blasphemy, of the assumption.

One thing escaped notice in considering the renunciation assumed to be given by the sponsors for the infant. In all copies of the Prayer Book, the term Devil begins with a small letter; whereas water, holy-days, &c.; but it would confer no such honour on the such-meaning of God and man. However much we may dislike the proceedings, the important part he has played with the history of the world, and of the church too, it may be added, would seem to entitle him, that is, by the Rules of Grammar, to the large letter. But perhaps this denial of the capital is intended as a "renouncing" of the Devil, made as before by proxy; the Prayer Book in this case performing the office. It appears, however, to be only treating that individual with grammatical disrespect. God-parents and infants must do something more than this, or their "solemn promise and vow" will remain unredemmed.

A remark is made at the close of the baptismal service to this effect: "It is certain by God's Holy Word that children who are baptized, dying before they commit actual sin, are undoubtedly saved." It might perhaps be found somewhat difficult to prove so much from the Scriptures; but let us not be troubled on that account. Reason assures us that such is the case, and reason is not as easy to be misinterpreted as the Bible. Take baptism itself as a proof. Do not nine-tenths, if not ninety-nine hundredths, of the Christian world falsely interpret the Sacred Text? Do we recognize in the Prayer Book the lineaments of the ordinance, as found in the New Testament? In these even one features the same in the two volumes?

But to return. What about the future of those infants that have not been baptized, and have died before committing "actual sin"? If there is any doubt as to their salvation, it would seem that some means should be devised to make the performance of the rite universal, and compulsory, if need be. The Church of Rome is in this, again, more consistent than her youthful daughter.

From the above we see that in the Anglo-Catholic Church "priests" perform the ceremony of baptism. There is no case mentioned in the New Testament of such officers being ever so employed, though we learn, from Acts vi., 7, that "a great company of priests became obedient to the faith," and were doubtless thereupon baptized.

The mode of baptism, as known to Paul, agrees with that prescribed by the Prayer Book. (See Romans vi., 4, and Colossians ii., 12.) The apostle found in that mode a most appropriate and impressive symbol of a burial and resurrection—"a death to sin and a life to righteousness." Would he find as much in the so-called baptism of the Anglo-Catholic Church? LAYMAN. Wolfville, Oct. 1.

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Missionary Intelligence.

On the list of the month we were favoured with a visit from a number of the Tekkali christians, and with them two who had repeatedly asked for baptism and waited for a considerable time in patience and faith. These persons were a nephew of Daliah, the first Tekkalian baptized by me, and a widowed sister of Kuhnaha, another one of the older members there. Although their knowledge of the Bible was very limited (the woman being unable to read), it was thought best by the church to receive them for baptism and church membership. They were accordingly baptized on the morning of Aug. 2nd. I have been slower of late in receiving converts from the Tekkali people, for the reason that the man Jagabundu, baptized last Nov., and who seemed a most promising convert, has gone back into heathenism. He seems to have been actuated solely by hopes of gain; and when he found that the missionary's pocket was not so accessible, suddenly discovered too that he was still a heathen and acted accordingly. The other converts there seem to be steadfast and prospering under the care of Sookrish and Ruthia.

The school is also doing well, as far as I can learn. Some seven boys, recently went into the last book. My touring last year was, for various causes, short of what I intended it to be. I want to do much more this year if possible. Although such work is both difficult and dangerous in the rainy season, I determined to make a start on the first opportunity; and on the 5th of the month set out with four men in the direction of Palcondah. As there was great probability of rain before our return, I did not take my tent, but decided to put upon such bungalows as I could find on the road. We moved on by easy stages to Palcondah, where the bungalows being all occupied, we were unable to make any stay, and moved straight on to the next bungalow, at Seetapur. This place is in a beautiful pass between the hills and on the road to Kotur, some 40 miles north of Chicacole. Although so beautiful to the eye this place is very feverish, and, though every precaution was taken while there to guard against exposure, we moved on as quickly as possible to Kotur. Here heavy rain set in and continued so unremittingly that we got home as quickly as possible, having spent some ten days on the field. After a Sunday at home we again started, this time in the direction of Calingapatam. Finding the bungalow 12 miles from here (where I had intended stopping) under repair, I pushed on to Calingapatam, where I received a warm welcome from Bro. Gibson of the Bimbi church, who is now Archbishop's agent at the former place. Here we remained five days preaching in all the near villages and many times in the town itself. Bro. Gibson is a live christian worker; and joined me in my visits to the town as his business would permit. On two occasions we met the leading men of the place and enjoyed a great opportunity of presenting the claims of the truth. On Sunday morning Tamminah had a large audience in one of the Company's warehouses, and preached the truth with much acceptance. The same afternoon I conducted an English service for the few English-speaking people at the station. We returned home on Monday feeling that the Lord had been with us in a very special sense.

Since our return, I regret to say, all the men have been taken down with bad malarial fever and are still unable to get about. I am having medical attendance for them and hope they will soon recover. For the last three or four days I have been fighting the fever—a slow, wearing, internal form, that does not lay one up but makes life a burden. But quinine pills and care in regard to diet seem to have pulled me through, and I am feeling quite myself again this morning.

At various places in the district—Calingapatam, Betwa, Kimdy—cholera still lingers. Since my last there have been no cases here. The rain is very short, and the rivers are beginning to raise their usual cry of scarcity. It is probable that we will get heavy rain shortly. Until that comes, and comes over the whole country, cholera is likely to linger. Bagawan Bahara, 4th C. Davison with

him to Akhalatap... of the month, with... the numerous ill... owing to the rain... and to the serious... was unable to do... attended to some... house, and visited... I have at last... good photograph of... does not, however... mices. There is no... which a view of the... had. The front view... the trees and the... gives the house a... will shortly send... which you can have... doing this for two... here are both dear... a few copies printe... The negative cost... charging to the Boas... your directions.

The schools, Bible... ing on as usual. Ho... in very good health... is trying to do w... tage is just now r... owing to three mo... months schooling, b... lack of demand for... previous large sales.

Venkiok has just... ports a very good mo... not much done amo... this is their busy se... difficult to find them... plot of land in Tel... leased for four year... money, of course go... which has now Ra... building a place of w...

To the Graduate... It has occurred... has come for an st... bars paying off the... Seminary. It may... of you that in 1884... the Jubilee of the... lege. It would be... in case, the announce... "Every dollar of L... institutions of Learn... We owe no man any... result is attainable... question. That is... effort to attain will... I propose to offer... acted upon, my ve... securing so desirabl... jestion is that the... Princes of the... Ladies Seminary by... with which the lad... last year in aid of... enterprises hastened... suggestion. The deb... 10,000. I propos... divided into shares... payable at the rat... months. This wou... shares allowing for... shrinkage. Perhaps... make the number of... surplus dollars wou... there are 1,800 lad... Princes who wou... \$1.00 every six mont... remove the debt on... there would not need... there are a number... gladly take five, or... their circumstances... number of shares... take would not be li... be pleasant to hav... take shares.

Who shall underta... It occurs to m... might be taken by... and are studying at... by the alumnae... beginning, and so... Leo will do it? Le... is any community... formal way, form a... cular to say lady... the Seminary, col... operation in a con... community. In loc... no lady graduates... Seminary, let some... Master's cause be... the undertaking. C... of the Seminary, issu... for a meeting of the... movement at, say... this autumn, to dis... removal of the deb... above or in some o... It has been gratify... not a lady to whom... been made, who ha... her approval of the... belief that the thing... will as not. Will... lead off in the enter... somebody else to be... obligation might see... rest. It will not be... made a beginning... the College will put... to devise ways and... debt upon the Colleg... rivalry will not be... enterprises. We can... indeed, and not in... there are brethren w... with reference to... they will be in cer... them, and more cer... we allowed the \$20

him to Aklatamparah, at the beginning of the month, with the intention of visiting the numerous villages in that vicinity, but owing to the rain in that part of the country, and to the serious illness of his wife, he was unable to do much. Bookish has attended to some repairs on the Kimly house, and visited Tekkall.

I have at last succeeded in getting a good photograph of the mission house. It does not, however, show the whole premises. There is no elevation near from which a view of the whole place can be had. The front view, too, is obscured by the trees and the wall. The photo taken, gives the house as seen from the gates. I will shortly send you the negative, from which you can have copies printed. I am doing 'his for two reasons—copies printed here are both dear and poor. We have a few copies printed for ourselves only. The negative cost Rs. 16, which I am charging to the Board in accordance with your directions.

The schools, Bible work etc., are moving on as usual. Herriamah has not been in very good health for the past two weeks; but is trying to do what she can. Colportage is just now rather slack. This is owing to three causes—Juggiah's two months schooling, his present illness, and lack of demand for books, consequent on previous large sales.

Venkhia just come in. He reports a very good month's work, although not much done among his own people as this is their busy season, when it is very difficult to find them in the villages. The plot of land in Tekkall has been again leased for four years at Rs. 2, 8. This money, of course goes to the church there, which has now Rs. 60 in hand towards building a place of worship, some day.

J. R. HUGHES.

To the Graduates and Students of Acadia Seminary.

It has occurred to me that the time has come for an effort to be made towards paying off the debt on our Ladies' Seminary. It may not be known to most of you that in 1888 it is proposed to hold the Jubilee of the founding of Acadia College. It would be inspiring if, on that occasion, the announcement could be made, "Every dollar of indebtedness upon our Institutions of Learning has been removed. We owe no man anything." That such a result is attainable will scarcely admit of a question. That it is worth making an effort to attain will also not be questioned. I propose to offer a suggestion, which, if acted upon, may very materially assist in securing so desirable a result. My suggestion is that the ladies of these Maritime Provinces undertake to pay the debt on the Ladies Seminary by June 1888. The ease with which the ladies raised about \$4,000 last year in aid of our Foreign Mission enterprise hastened me to make the above suggestion. The debt on the Seminary is \$10,000. I propose that that debt be divided into shares, say, of \$60 each, payable at the rate of \$1.00 every six months. This would make about 1,700 shares allowing for necessary expenses and shrinkage. Perhaps it would be better to make the number of shares 1,800. A few surplus dollars would not be amiss. Surely there are 1,800 ladies in these Maritime Provinces who would be willing to give \$1.00 every six months for three years to remove the debt on Acadia Seminary. But there would not be so many; for there are a number of ladies who would gladly take more than one share—some would take five, or ten, or twenty, or fifty, as their circumstances would permit. The number of shares any one sister might take would not be limited, though it would be pleasant to have as many as possible take shares.

Who shall undertake this work?

It occurs to me that the initiative might be taken by ladies who have studied and are studying at the Seminary—possibly by the alumnae. But there must be a beginning, and some one must lead off. Who will do it? Let a few ladies living in any community meet together in an informal way, form a committee—issue a circular to any lady who has ever studied at the Seminary, soliciting her active co-operation in a canvass of the ladies in her community. In localities where there are no lady graduates or no old students of the Seminary, let some active worker in the Master's cause be invited to co-operate in the undertaking. Or let the Principal of the Seminary issue a circular and call for a meeting of the ladies interested in the movement at, say Wolfville, some time this autumn, to discuss some plan for the removal of the debt, either as suggested above or in some other more feasible way.

It has been gratifying to know that there is not a lady to whom the above suggestion has been made, who has not only expressed her approval of the scheme, but also her belief that the thing could be done just as well as not. Will not some of the sisters lead off in the enterprise? Do not wait for somebody else to begin, upon whom the obligation might seem more especially to rest. It will not be long after you have made a beginning, before the Alumni of the College will put their heads together to devise ways and means for paying the debt upon the College building. A healthy rivalry will not be out of place in such an enterprise. We can then have a Jubilee indeed, and not in name only. And if there are brethren who have large plans with reference to the future of Acadia, they will be in a better position to present them, and more certain of success than if we allowed the \$20,000 to remain like a

dead weight upon our institutions of Learning.

Sisters! you can do this work if you will make the effort. Let there be no unnecessary delay.

Your fellow-worker,
W. J. MARSH.

Manitoba Correspondence.

We are pleased to see your MESSENGER and VISITOR bearing such an evident impress of able management, and hope its circulation may soon exceed your highest expectations. It was a happy union that was consummated when those two devoted servants of Christ were united; and you ought to receive a good fee. If they cannot give it, their friends ought to. We welcome this cheerful couple to the prairie, for they always come burdened with good tidings. Our hearts are cheered as we read of the onward march of the cause of Christ amongst you, and of the numbers that are being continually added unto the Lord. We feel that we are one, and are glad that our big brethren down by these are in deep sympathy with us, and we hope the union will soon be consummated which will make us one effectively in carrying on the work of our one blessed Redeemer. We are young, but are growing fast. Our last convention was an important gathering. It was found necessary that we should have a small paper especially in the interest of our own missionary work. Hence the *North-West Baptist*, under the able editorship of Rev. A. A. Cameron, of Winnipeg, appears monthly, and we trust you salt water Baptists will give it a hearty patronage, so that you can see what your fresh water brethren are doing out here.

As I have given quite a full account of the field and work already, I will not take up much space, but just add a few words. Shortly after I wrote concerning the prospect of a bountiful harvest, there came a heavy frost and destroyed much of the wheat, and some of our brethren have met with heavy loss in the great prairie fires that have been raging here for some days. I made mention of the prairie fires in the spring, but they were a mere taper compared with what we see here now. I have read about them long ago, in school books, but to be hemmed in on all sides by one is quite a different thing. It has been an enjoyable season to our souls. The Lord has greatly favored us, and is still continuing to bless us.

On August 30th I had the pleasure of baptizing four happy believers. About three hundred people gathered at the river to see the ordinance administered. We took the opportunity of showing the Divine authority for believers' burial in baptism, and many present were honest enough to acknowledge that they were convinced that the Scriptures teach no other mode of baptism. Some, who were received for baptism, were hindered by enemies, who call themselves friends, from following their convictions. On September 19th, two others followed their Saviour in the ordinance, and others were convinced of the truth. Two others have been restored and received into our fellowship, and a goodly number profess to be converted.

There is an earnest search being made by the people in the Scriptures on the subject of baptism; and we are satisfied that if they go in the right spirit, and be allowed to decide for themselves, their conclusion will be: *Believers' immersion is the only Scriptural baptism commanded by Christ and practiced by the Apostles.* But their liberty has been interfered with by the Pedobaptist ministers, and three sermons against our practice were delivered Sunday, September 28th, in which the covenant of circumcision was brought forward as authority for infant sprinkling and infant church membership, to which we replied, and since have not been molested. We expect to administer the ordinance soon again. May the Lord impress the truth upon the people, and the truth will make them free.

The work has become so pressing that I have decided to remain another year. Pray for us, brethren, that it may be a harvest year. We have given out the contract for the building in Morden, and the work is being pushed forward rapidly. The house is to be completed before Dec. 15th, 1885, and is costing \$1,200. We pray that the Lord may be the glory of the house when it is finished.

Acknowledgment.—We wish to most gratefully acknowledge the handsome sum of \$120 from the First Baptist Church, Yarmouth, N. S., towards our church building in Morden, which was given in the following items: Collection, Sept. 20th, \$13.02; Subscriptions—Mrs. Ann Lovitt, \$10.00; Mrs. Hannah Wyman, \$1; Mr. C. W. Sanders, \$1; W. E. Heustis, \$1; J. R. Kinney, \$1; S. B. Crosby, \$1; Edna Wyman, \$2.25; making a total of \$120.27.

I know Bro. Weir will get a line from his private letter to myself. "Edna Wyman is only nine years old, and hereby gives the contents of her mission-box for the above object. I may add that she wished to do something for missions, and has earned this amount during the current year by an agreement with her father for 3 cents each day she stood first in her class at school. Noble girl!"

Who will give us the pleasure of such an acknowledgment soon again? This is not the first time we have enjoyed Mrs. Lovitt's benevolence, although she has probably forgotten it. Truly, the Lord loveth a cheerful giver. — W. J. MARSH.

The Albert Quarterly Meeting.

To be present at the Albert Quarterly Meeting, we left St. John on Tuesday, the 6th inst., for Leithead station. We there met the Rev. George Seely, who we hoped would take us to the place of meeting, which was twelve miles distant. But as circumstances prevented him from going, we were indebted to a newly found friend for a passage to the home of Rev. D. P. Harris, who lives at Poller River. By his aid we arrived at the Elgin meeting house a little after service had commenced. As Bro. Howe, who was appointed to preach the Quarterly Sermon, and his alternate, were both absent, we were requested to occupy the place of Bro. Howe. We had a full house and an interesting service. The Convention Scheme was explained at considerable length.

The forenoon of the next day was occupied in transacting the business of the Quarterly Meeting and in religious services. Revs. D. P. Harris, O. Keith, W. W. Corey, E. Hopper, Geo. Beckwith, and brethren Peck, Lewis, and others took part in the meeting. The afternoon was set apart for the ordination of deacons. An introductory sermon was preached by the writer, who also offered the ordaining prayer. A charge was given to the church by Rev. D. P. Harris, and Rev. W. W. Corey addressed the newly elected deacons.

In the evening we had an excellent missionary meeting, during which we had the privilege of occupying much of the time. The subject of missions and our Convention Scheme were brought forcibly to the minds of the people. We were glad to find pastors and churches ready to adopt our plan for collecting benevolent funds. But our joy was moderated and our faith in human nature weakened as we met persons who profess to be the Lord's and happy in his love, while they are wasting large amounts in the use of things positively injurious, and have nothing for the cause of God.

The following extract from a letter recently received shows conduct in striking and beautiful contrast to that referred to above: "Allow me to say that \$3.50 of the amount are a part of the last bequest of our esteemed brother—Just previous to his decease he called his daughter to his side and placed in her hand his last five dollars, with instructions to provide his children with the MESSENGER AND VISITOR for one year, and to give the balance to the Convention Fund. He was a poor man, but he contributed every year, according to his ability, to the Master's cause."

From Elgin we returned to St. John. Circumstances seemed to indicate that we should proceed to Yarmouth rather than to St. George. At the former place it was our privilege to address the Temple Church and the West Yarmouth church, at Chezzaguis and Overton, on the subject of missions. We found the brethren ready to help us in the good work. — G. E. DAY, Yarmouth, Oct. 24.

Notes.

TO SENATORS AND GOVERNORS.

The Secretary of the Senate has pleasure in informing the members of the Board of Governors and the Senate of Acadia College that he has secured for those who go up to Wolfville to attend the meetings called for the 6th of November, the privilege of free return fares by the Intercolonial Railway and the steamer "Empress." Passengers by the Windsor and Annapolis Railway will pay a first class fare going, and will be taken back for one-third first class fare, on presentation to the agent at Wolfville of a certificate of attendance, duly signed by the Secretary.

Those who travel by the I. C. R., will purchase ordinary first-class tickets from their nearest stations to Windsor Junction. Having attended the meeting, they will obtain from the Secretary at Wolfville, certificates which will enable them to procure at Windsor Junction Station, return tickets free of charge, good till Nov. 9th. Those who travel by the "Empress" to Annapolis, will pay the regular fare in going, and will return on certificates to be issued by the Secretary.

Religious Intelligence.

NEWS FROM THE CHURCHES.

CARLETON.—I baptized one yesterday, 25th inst., and gave the right hand of fellowship to two last evening. I expect to baptize again next Sunday. Our meetings are well attended. — JOE A. CANTLE.

WOLFVILLE.—The different departments of our educational institutions are in successful operation. Sixty-six are in attendance in the College, and more are expected the first of November. The enrollment for the year will probably exceed eighty. Fifty-five are in the Academy and forty-six in the Seminary. Others will probably join these departments, so that the full number in attendance here will be nearly or quite two hundred. The entire body of students is characterized by orderly deportment and eagerness to make the most of the privileges opened to them here for study. The weekly prayer meetings are large and very interesting.

OHIO.—Rev. J. T. Eaton and wife, of Ohio, N. S., were put on the sunny side of a pastor's life on Monday evening, 19th inst., by their friends visiting them, to surprise. The evening passed pleasantly with music, speeches and all the good things the ladies provided. After the farewells, they found themselves in possession of a purse containing forty dollars (\$40), for which they thank their Heavenly Father and a kind people.

WEST BAY, CAPE BRETON.—In this quiet little village, at the head of the magnificent Bras d'Or Lake, which covers about 400 square miles and is surrounded by scenery

the most charming, I find myself preaching "the glorious gospel of the blessed God," which is becoming increasingly precious to my own soul. Although the Baptist cause is very low here—not one baptized believer in the village, and only ten within a circle having a radius of eight miles, three only of the ten being males, and one of the three confined to his house daily and patiently waiting for the message, "come up higher."

Yet the attendance at our meetings is large and the interest of the hearers is high. We are preaching "the old story" and praying for the "power from on high." Will you join with us in prayer, reader? Who of the Lord's servants will come here and to Hawkesbury to take hold of the Master's work? Write to Peter Paint, Esq., Port Hawkesbury.

Our thanks are hereby given to the following friends for their contributions to the T. V. Valley property: Peter Paint, \$5; Mrs. John Lewis, \$5; Schramm, \$5; Wadman. Reader, giving to this object is, without doubt, lending to the Lord. "If you like the security, down with the dust." Remember the address: Frestown, P. E. I., Oct. 23. — D. G. MACDONALD.

GERMAIN STREET.—The Rev. J. F. Avery, of the Tabernacle, Halifax, preached with very great acceptance and power, and to a congregation considerably enlarged, on the evening of Sunday last.

CANING.—Last Sabbath, a sister who had passed her thirtieth and ten years, followed her Saviour in the ordinance of baptism. She and another sister about the same age, who had previously been baptized, were welcomed to the fellowship of the First Church. — W. H. ROBERTSON, Oct. 24.

FAIRVILLE.—The Harvest Festival, in connection with the Fairville Baptist Church, on Thursday last, was a great success, over \$100 being cleared. The interest in the services is on the increase, and many are the prayers for the prosperity of Zion.

SMITHTOWN, N. B.—Bro. Elias K. Ganang has been holding special services in this field, and a deep interest has been aroused in the church and community. Seven have already united with the church—six by baptism and one by experience. One of the candidates baptized last Sabbath was a brother 55 years of age. The outlook is promising.

PEEL, CARLETON CO.—We have held some special meetings in connection with East Florenceville church for the last six weeks, with glorious results. We have baptized six Sabbath in succession. Twelve have been added by baptism and four by experience. The cause is greatly revived and the church strengthened. It has afforded me much pleasure thus to labor at home. I expect to leave for Nova Scotia this week. — J. W. S. YOUSO.

WINDSOR.—The first annual convention of the Sunday School Association of Nova Scotia was held here 23rd to 25th inst. The meeting is considered a success. About 100 delegates were in attendance from schools of several denominations. Among them were T. S. Simms, St. John; G. J. C. White, Smeck; S. J. Parsons, Henton, and W. Leonard, Fredericton. The services were well attended, the mass meetings on Sunday being crowded. The address of welcome was delivered by Rev. H. Foshay, Windsor, and responded to by Wm. Cummings, Truro. The following subjects were discussed during the meetings: "The use and abuse of lesson help," "The qualified teacher," "The Sunday School, the Church, and the Family." Among those taking leading parts in the discussions were Rev. Dr. Burns, Rev. B. B. Kingston, Rev. J. A. Rogers, Rev. S. B. Dunn, E. D. King, Esq., Mayor McIntosh, of Halifax, W. Grierson, Halifax city missionary, Wm. Cummings, Truro, J. W. Bars, Wolfville, Rev. J. McMillan. One session was given to illustrative exercises, showing what kind of work can be effectively done by Sunday Schools. The primary class was taught by Miss Jessie S. Campbell, the teachers' class by Rev. W. H. Gline, blackboard exercises by S. E. Watson, all of Halifax. It was resolved to organize the counties for S. S. work. Statistics presented showed that there are 40,000 children in Nova Scotia, not including Catholics and Episcopalians, who are not in Sunday School.

THE ANAPOLIS COUNTY MISSIONARY CONFERENCE met at Yarmouth, on Tuesday, the 20th inst. There were three sessions during the day. Bro. B. Miller, Lisianski, presided. Brethren gave verbal reports of their several fields of labor. The Rev. F. Ford read a paper on "Lord's Supper." By unanimous vote of the brethren, the writer was requested to forward a copy to the editor of the MESSENGER AND VISITOR for publication. The Rev. W. H. Warren read a paper, full of sterling thoughts on "Christ's Astonishing Power." The Rev. Warren Parker presented an outline of a good practical sermon on Neh. iv. 6: "The people had a mind to work." In the evening, a sound and helpful exhortation was presented by the Rev. D. Price, from Job xix. 23-7, after which a collection was taken up on behalf of Home Missions.

The various exercises of the day were all felt to be profitable. — J. CLARK, Sec'y.

ACKNOWLEDGMENTS. The Baptist Book and Tract Society acknowledge with thanks the following papers contributed to the Reading Room: *The Montreal Gazette, The Canadian Baptist, The Christian Intelligence, The Examiner.*

A good brother contributed \$5.00 for a free circulation of Baptist Tracts, much needed. Who will send us another. Much good work may be done in this way. — GEO. A. McDONALD, Sec'y.

PERSONALS.

Rev. H. Boal sailed from Swanes, soon after the close of the meetings of the Baptist Union, held there. The steamship "Danvers" in which he sailed was expected at Halifax about the 23rd inst.

J. J. Skinner, of Havelock, was visited by a number of friends on the 22nd inst., and made richer to the value of over \$50.00. He desires to express his grateful thanks to the donors.

Rev. John Williams, of Gasperaux was, on the 19th, washed on by his people and presented with cash and goods to the amount of \$65.48. He has been on the 34 six years, and much regret is expressed at his removal.

"WORLD IS NOT FOR ME" Well! If each Association in our denomination had an educational committee, and the relation of our churches and our schools, colleges and seminaries was formally considered?—*Correspondence in the Watchman from the Southern N. B. Baptist Association.*

This is precisely what the Baptist Associations of these Provinces have been doing for a generation. The benefits of the practice have been most manifest.

Heaven.

BY THE REV. J. CLARK, NITUAUX.

No tempests blow
Around the shores of you, bright sinless land,
Where my beloved—my soul's true kindred stand
In glory's glow.

A splendour falls
On all its hills of light, its blissful bowers,
Its streams, its streets of gold, its glittering towers,
And jasper walls.

How best are they
Who there find rest from all their wanderings!
No pain, no grief is there—the former things
Are passed away.

In rapture sweet
These heavenly denizens, all faultless now,
With palms extol their King, or silent, bow
Before his feet.

With love agleam,
They serve their best Redeemer day and night,
Their God their glory, and the Lamb their light:
Oh, bliss supreme!

Heaven's gates unfold
To let the welcome friends of Jesus in;
But oh, what heights and depths of joy they win
Hath not been told.

When God shall will,
I too shall find a home in that blest place,
And gaze forever on the King of grace:
O soul, be still!

Lord, even so!
Forgiven by Thee the fullest "seven times seven,"
The sweet, full, perfect blessedness of heaven
I soon shall know.

—Christian Treasury.

SEAL SKIN SACQUES.

HAVING received three cases of London Dried, Double extra Quality Alaska Seal Skin, we are now prepared to execute orders for SEAL SACQUES or other garments for immediate or autumn delivery.

All garments made in latest styles and satisfaction guaranteed.
Seal Sacques dyed, lengthened, and altered to fashionable style, at lowest possible prices.
C. & E. EVERETT, Purveyors,
11 King Street.

FARM MACHINERY OF ALL KINDS,

Best Models and Materials.

KEMP'S

Patent Manure Spreader.

The greatest invention since the introduction of the Reaper and Mower. It covers every square inch of ground with finely pulverized manure, in one-tenth the time required with shovels and forks, and ten times as well. Every particle of manure is at once utilized for plant food, ensuring rapid growth and large, uniform crops. The fields where the Spreader is used can be distinguished from others by the quality of crops. Farmers having become familiar with the Spreader claim they would sooner part with their Mower and Reaper than with the Spreader, so indispensable has it become. It is a staunch and reliable implement, well made of best material, durable, not liable to breakage with fair use, and can be readily used as a common cart.

There are now over Two Thousand in use in the United States, each telling its own story of the economy of labor and the better use of manure. It makes the roughest and severest labor of the farm the easiest and speediest. Handles all kinds of manure found on the farm, from the coarsest to the finest, including lime, ash, muck, marl, etc., in any condition, wet or dry; placing any amount desired per acre, from twenty bushels upwards, broadcast or in drills, in one-fourth the time it can be done by hand.

Many farmers write: "It saves its cost every year." Another writes: "We have just finished outfitting over 200 tons actual weight of hay, 50 tons which we give the Spreader credit for, in consequence of evenly spreading the manure used in top dressing."

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WE DO NOT PUBLISH

The comparative worth of Baking Powders,

Some of which you have never heard, BUT

HALIFAX HOTEL uses Woodill's German Baking Powder.

HOTEL DUFFERIN uses Woodill's German Baking Powder.

QUEEN'S HOTEL uses Woodill's German Baking Powder.

BARKER HOUSE uses Woodill's German Baking Powder.

HOTEL BREUNSWICK uses Woodill's German Baking Powder.

NEW VICTORIA uses Woodill's German Baking Powder.

AND ALL SAY: It is the best they have ever used. Try it and so will you.

ASK YOUR GROCER FOR IT.

Sold in Cans and in Paper.

"The New Great Iron Wheel,"

—BY—

J. R. GRAVES, D. D.

PRICE. — \$1.50.

WANTED, the whole-hearted practical co-operation of all LOVERS OF TRUTH. In order that a copy of the above *ALIVE WORK* may be put into every SABBATH-SCHOOL AND HOME AT ONCE.

DIOECHE ARCHBISHOP, 38 Robt St., Halifax.

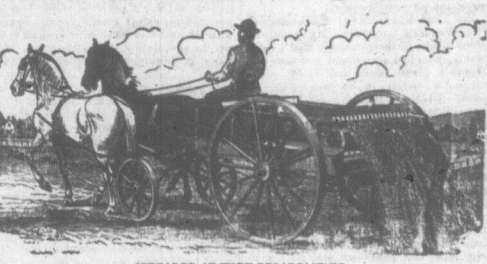
Oct. 26th, 1885. P.S.—Please cut this out for reference.

PUBLIC NOTICE

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

Dated at Toronto, this 28th day of September, A. D. 1885.

THOMSON & HENDERSON, 40td., Solicitors, Toronto.



SPREADER AT WORK BROADCASTING.

The greatest invention since the introduction of the Reaper and Mower. It covers every square inch of ground with finely pulverized manure, in one-tenth the time required with shovels and forks, and ten times as well. Every particle of manure is at once utilized for plant food, ensuring rapid growth and large, uniform crops. The fields where the Spreader is used can be distinguished from others by the quality of crops. Farmers having become familiar with the Spreader claim they would sooner part with their Mower and Reaper than with the Spreader, so indispensable has it become. It is a staunch and reliable implement, well made of best material, durable, not liable to breakage with fair use, and can be readily used as a common cart.

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Many farmers write: "It saves its cost every year." Another writes: "We have just finished outfitting over 200 tons actual weight of hay, 50 tons which we give the Spreader credit for, in consequence of evenly spreading the manure used in top dressing."

Tippet, Burditt & Co.,

39 to 43 Germain Street, SAINT JOHN, N. B.

C. B. PIDGEON,

INDIANTOWN,

—IS SELLING—

GOOD Blue Serge Suits, for \$5.75.

BETTER Blue Serge Suits, for 6.50.

BEST Blue Serge Suits, for 7.50.

—ALSO—

A JOB LOT OF WOMEN'S BUTTON BOOTS,

at 90 Cents per pair.

10000

Important to Housekeepers!

The Secret Out! No more Blue Mondays and no more blacked hair...

Remember the Family Right! For making the above named Soap will certainly save you...

JAMES HALLIDAY, Tailor and Clothier, GENTS' FURNISHINGS.

J. G. McNALLY, NEW GOODS.

618 DORSET ST. McNeill's White Granite and Praline Soap...

IF YOU WANT A NEAT PORTRAIT...

Prices to suit the Times

Just go to A. MACDONALD'S, No. 9, Germain Street.

Work all guaranteed.

MONT. McDONALD, Barrister, Attorney-at-Law.

Solicitor, E. C. OFFICE.

No. 10 Barnhill's Building, Princess St.

WELCOME SOAP

Every vocation in life requires years of preparation...

WELCOME SOAP PAYS NO FANCY PROFIT

But is an original compound, made from the PUREST STOCK...

WELCOME SOAP PAYS NO FANCY PROFIT

Man Wanted

MESSINGER PRINTING OFFICE

BOOK AND JOB PRINTING

NEW ENGLAND CONSERVATORY OF MUSIC

Conservatory of Music

Conservatory of Music

Conservatory of Music

Conservatory of Music

Conservatory of Music

Conservatory of Music

Conservatory of Music

Conservatory of Music

Conservatory of Music

Conservatory of Music

THE HOME

Love Lightens Labor. A good wife with her bed one morn'g...

There's a good reason to be fed. There are meals to be got for the men in the field.

And the children to fix away. To school, and the milk to be skimmed and churned.

And all to be done that day. It had rained in the night, and all the wood was wet as it could be.

And there were puddings and pies to bake, and a loaf of cake for tea.

The day was hot, and the aching head. 'Tis a weary day she said.

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Good Temper.

Good temper is the sunshine of the domestic circle...

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PORT ELGIN Woollen Mills.

The Largest and Best Equipped Mill in the Province.

Have in stock and are making up a fine assortment of TWEEDS AND HOMESPUNS.

FLANNELS AND SHIRTINGS. LADIES' TWEEDS AND YARNS in various Shades and Colors.

The quality and finish of these Goods are well known.

Wool taken in exchange and highest prices allowed, and prompt returns made.

Samples and price sent on application. In shipping Wool send to SACKVILLE STATION, I. C. E. JOHN READ & SONS.

Port Elgin, N. B. May 25, 1888.

Windsor and Annapolis Railway.

1888. SUMMER ARRANGEMENT. 1888.

Miles. TRAINS GOING EAST. Exp. Acc. Oct. 27. N.B. P.

Halifax, leave, 7:00 7:15 2:30

14 Windsor Junction, 7:38 7:53 2:58

42 Newport, 8:05 8:20 3:25

42 Windsor Junction, 8:32 8:47 3:52

42 Windsor Junction, 9:00 9:15 4:20

42 Windsor Junction, 9:27 9:42 4:47

42 Windsor Junction, 9:54 10:09 5:14

42 Windsor Junction, 10:21 10:36 5:41

42 Windsor Junction, 10:48 11:03 6:08

42 Windsor Junction, 11:15 11:30 6:35

42 Windsor Junction, 11:42 11:57 7:02

42 Windsor Junction, 12:09 12:24 7:29

42 Windsor Junction, 12:36 12:51 7:56

42 Windsor Junction, 13:03 13:18 8:23

42 Windsor Junction, 13:30 13:45 8:50

42 Windsor Junction, 13:57 14:12 9:17

42 Windsor Junction, 14:24 14:39 9:44

42 Windsor Junction, 14:51 15:06 10:11

42 Windsor Junction, 15:18 15:33 10:38

42 Windsor Junction, 15:45 16:00 11:05

42 Windsor Junction, 16:12 16:27 11:32

42 Windsor Junction, 16:39 16:54 11:59

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42 Windsor Junction, 18:00 18:15 1:20

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42 Windsor Junction, 19:21 19:36 2:41

42 Windsor Junction, 19:48 20:03 3:08

42 Windsor Junction, 20:15 20:30 3:35

TEMPERANCE

Mr. John Bright, in proposing the health of Lord Harrington at the Spencer banquet...

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Mutual Reserved Fund

LIFE ASSOCIATION. 55 Liberty Street, New York

E. B. HARPER, President.

Progress Unparalleled.

Figures and facts showing the marvellous growth of the Mutual Reserve Fund Life Association...

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COOKING STOVES, Ranges, &c.

The subscribers are showing a large assortment of above goods...

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