

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, MARCH 16, 1887.

NO. 11.

—WHAT HAVE YOU DONE ABOUT IT?—
We mean the plan for systematic work. Have you just read it—possibly said, yes, that is very good, and then—forgotten about it? Take time to think it over, pastors; but don't treat it as some communications are treated by editors. It is vitally connected with the amount and effectiveness of Christian service, growth in grace, the salvation of souls, and the glory of God. Will not some of our pastors write us what they think of it, and of their success in getting their churches to work it?

—THE UPPER CANADIAN BAPTIST MISSION.
—Bro. McLaurin is compelled by failing health to return home. The Samuolotta Seminary, where a grand work is being done in educating native preachers, is thus left without a head. The missionaries on the field have had a consultation, and decided that the Seminary must be suspended for fifteen months, while Bro. McLaurin comes home to escape the death which has this year robbed the mission already of two most noble workers—Timpany and Currie. This is justly regarded as a disaster; but there is no way to avoid it. The Board is calling for a brother to go to India at once. May the Lord put it into the heart of some one well qualified to respond.

—PROHIBITION IN MAINE.—One of the most surprising things in the world is the ease with which people will believe the most absurd statements, if they are according to their wish. It is doubtful if an anti-prohibitionist ever found who is not ready, almost to swear, that prohibition has been a failure in Maine. The papers controlled directly or indirectly by the rum power, never weary in repeating this statement, and all the testimony of governors, judges, mayors and the most reliable men in Maine itself, are of no account whatever. Even a Goldwin Smith and a Howard Crosby can repeat the stale assertion. It seems very strange, if the Maine law be such a failure, leading to more drunkenness and demoralizing the people, that the people of Maine cannot see it, and rise up in their might and wipe it from the Statute Books. Instead of this, however, they keep adding new provisions to make it more effective, and opposition to it has been reduced to a minimum. In our News Summary, last week, is an outline of some most rigorous provisions added to the law, which were carried 101 to 24. If it is impossible to restrict the liquor traffic in this way, as is asserted ad nauseam by people unfavorable to prohibition, surely the people of Maine have had time to know it, and, instead of amending the law, they would repeal it. We have no hope that this new evidence of the satisfaction of the people in Maine with prohibitory legislation will receive the least attention from those who do not wish to believe that prohibition can prohibit; but with reasonable people whose eyes are not blinded by prejudice, the facts will have overwhelming weight.

—PREPARE FOR THE PRAYER MEETING.
Is it not generally the case that Christians go to the prayer meeting from the rush of business or the distractions of life, without taking time to get the mind down to thoughts of God and personal and general need, or the heart open toward heaven in holy desire? It is expected that the prayer meeting itself will bring the mind into the right frame. Is not this the reason why prayer meetings, so generally, drag at the beginning, and often never reach a high level of interest and power? No one is ready to take part at first, and the exercises are cold, formal, lifeless. One thought about the prayer meeting will help correct this state of things. If all should feel that each should go to contribute something to the quickening and edification of others, as well as to receive quickening and edification himself, it would do much to lead Christians to prepare for the prayer meeting. The pastor has a sense of this responsibility, and comes prepared. The teacher is not so apt to go unprepared to school as the scholars, who expect to receive rather than impart. If all should go aside for a few moments for thought and prayer, before going to the meeting, the service might start where it often ends, and go on, gaining in interest, and each heart share in the increased blessing. Won't you try it, brethren?

—GEO. W. CABLE.—This now famous novelist is an earnest Sabbath school worker. Recently he started a bible class at Northampton, where he resides, which has an attendance of over 300. This shows that he is something more and better than a novelist.

—DEMOGRAPHY.—Mr. Powdery, the head of the Knights of Labor, refused to accord any sympathy to the socialists in Chicago, condemned for throwing bombs into a crowd. For this he has been denounced by the Central Labor Union of New York. This will give him but a larger share of the good will of all right-thinking people.

—SACRALIZATION OF THE SABBATH.—It is said in the United States, by many of the irreligious class, that the Sabbath should be secularized, for the sake of the laboring class. These people desire it to be given up to recreation instead of to religious purposes. But to do this would involve the repealing of all laws against labor on the Lord's day. When this is done, it soon results that, instead of securing a day of recreation and amusement, the working men have their day of rest taken away. The following item, clipped from an exchange, bears upon the point:

At Berlin a thousand journeymen carpenters and joiners have petitioned the Government to protect them from Sunday labor, while at Dresden the directors of some large glass works have dismissed all their men—about a thousand—on account of their refusal to work on Sunday.

—JESUIT MISSIONS.—It cannot be denied that Jesuit missionaries have not been behind any in self-sacrifice and devotion. Nevertheless, their missions have had no permanent success. In China and Japan they were driven out, and among the Indians of America their work has well nigh perished. One reason for this is to be found in the fact that they have ever dabbled in politics, and made themselves obnoxious to the secular governments. The Christianity taught, also, was so mixed with error that the power of its truth to make the strongest appeal to the heart was lost. What the world needs is the pure truth of God, kept in its own supreme place, and uncompromised through association with worldly power and guile.

—REVIVAL.—The Examiner of last week is full of reports of revival. Mention is made of over 2,000 souls professing conversion in connection with Baptist churches, chiefly in Kentucky, Virginia, and New York. The gatherings are chiefly in connection with special services. The Lord is ever waiting to be gracious. Among our churches the blessing is falling, where the hearts of our people are lifted up to God for it. Let all believers who read this note see to it that they help prepare the way of the Lord.

—FRANK.—A writer in the *London Methodist Times* makes a frank statement which does honor to his straightforwardness, while it shows how our sentiments are leaning other denominations. He says:

"Our baptism is so meaningless that by many, if not by the most parents, the rite is regarded as useless. They are practically Baptists, and this to an extent that has surprised me."

—SURPRISE.—The following, copied from the *Morning Star*, will be a surprise to many. There are some who believe that the Roman hierarchy is planning with consummate skill to control America through massing a Catholic population in the great centres of trade and influence.

Of the 11,000 children born in Boston last year, 7,000 were of Catholic parents. The *Star* says that a steady annual growth of seven in eleven, independent of the gain by immigration, will in the course of one generation make Boston the most distinctively Catholic city in the world.

—DO LIKEWISE.—Mr. Moody says: "Many years ago, I determined that each day I would speak to some one soul personally about eternal things, and if I live the allotted period of man's life, I will have spoken to 18,250 individuals, personally." If all believers but made a similar rule, what, with God's blessing, might we not expect? It is hard to begin to speak to people about their souls; but it grows easier as it is practiced. But even though it is hard, is it not the will of him who endured unpeppable things for us, and should not inspire us to do it gladly?

Mrs. Mayhew's Experience.
M. B.

"You see it was just like this with me," said Mrs. Mayhew as she smoothed out her long gingham apron, and swung to and fro in the low rocker: "I was always used to being knocked around, and before I got into my teens I had about settled down to the notion that my life wasn't to be easy like other people's."

I instinctively glanced around the large, bright room, comfortable and tasty beyond most farmers' parlors.

"You can't see it here," went on my hostess with an unconscious movement of the hand toward the furniture around her. "It's a long story, but you're around among people so much that, maybe, you might find somebody that it would help. If you don't mind, I'd like to tell you all about it."

I assured her that I would be most glad to hear it, and, folding her hands together in her lap, she went on:

"My father and mother both died before I was eight years old. From that time until I was thirteen I lived in seven different places. In all those homes there wasn't but one thing they used me like I was a living human being. When I went away from there I cried and clung to the woman who had been like a mother to me till the men had to pull my hands apart. But she couldn't keep me, and she cried too. Then I went to live with a hard, selfish, stingy family, who begrudged me the bread I ate. I was always called a good-for-nothing thing and every other bad name till I really believed that I was meaner than any body else. When Moses Mayhew came to see me I could hardly believe my own ears. To think that he wanted me of all the girls in the neighborhood seemed too good to be true. Then, when we got married, I thought I was just as near to heaven as I ever wanted to be. Nobody had ever loved me since father and mother died as Moses did, and I loved him as a starving man loves bread. But Moses had religion, and when he took me with him to meeting I soon found that I wasn't what I ought to be, and things went on until I got back to where I was before and thought I was the biggest sinner in the world. Then they had practiced meeting, and I went forward and they prayed for me. And, when I said I was going to serve the Lord the best I knew as long as I lived, I felt better, and they said I was converted. But still I would have given my right hand to know if the Lord really did save me and if he really was loving me as his child. But I was always uneasy about it."

"By and by my first baby came, and I kissed her and cried over her all the first night. Then while I lay there waiting to get well and thinking, then I thought surely the good Father does love me, or he wouldn't have got me away from my old life of drudgery and given me a good husband and my little baby—so perfect as any queen's baby. And the more I thought of it the more I could see things that he'd been a doing for me, until my heart was that glad and thankful that I just wanted to give myself all to him and never live a minute without thinking him and trying to do all I could to please him. People said, when baby got older and they saw me loving her so much, that I was making an idol of her, and that was a sin, and God would take her away from me if I did that. But I never kissed her that I didn't feel glad and thankful in my heart to the good Father for giving her to me, and I know I loved him more for it. But when they told me 'twas a sin, then I tried not to think of her so much, and I said maybe he didn't love me so much after all; for I couldn't see how he could love me and not want me to love my baby."

"And then my children kept coming every two years regular, until, except for the two weeks after my babies was born, when I always did a good deal of thinking 'bout God and my duty, I can't say that I grew in grace at all. When I only had two or three children about my knees I used to talk to them about the Good Man who loved little children, and pray with them evenings when Moses'd go to meeting. I taught them little hymns, and told them stories out of the Bible, and many's time my oldest boy and girl have put their arms around my neck and told me how much they loved me, and how good they meant to be when they grew up, and how they would always work for me and love me. Sometimes, too, of a Sunday Moses and I would talk over our plans about the children, and how we loved them, and wanted to bring them up in the nurture and admonition of the Lord. And this kept me glad and thankful sometimes for two or three days. Only think: when Jesus had said 'If ye then being evil know how to give good gifts unto your children, how much more shall your Father in heaven give good things to them that ask him?' And yet we never learned from our own love for our little ones what our Father's love was for us, even when he told us so

plain what it was like. We were always looking forward to the time when we'd get out of debt, and the children would be grown up, and be smart and willing to help, and good and respectable like too. And so we kept working and hoping and almost forgetting God sometimes, and never once thinking that he knew or cared what we were doing, just so we kept the commandments, and paid the preacher, and went to Church. It makes my heart ache now to think how ignorant we were. To be sure, we read the Bible. Moses always had family worship mornings, and I read the Bible myself on Sunday. That was all the time I had, you know. And sometimes I wondered what Jesus meant when he said he would send the Comforter, but I thought he only came when people were dying, and why he said 'Love one another as I have loved you, if it was a sin to love them all we could. For surely we could not love them as much as Christ loved us. And when he said, 'Lo, I am with you always,' I wondered if that meant any body else but his disciples. But I hadn't any book-learning, and nobody told me the right about these things, and I didn't dare depend on my own judgment. And so sometimes I'd be 'way down in the dark for months. Indeed if it hadn't been for the babies I don't believe I could have held on at all. Once I read that after God made the world he saw that he couldn't be every where to take care of it all, and so he made mothers. That may be only a heathen legend, but it means a good deal to me. I believe that the Lord Jesus sends his Holy Spirit very near whenever a new human soul has been thrown out into life. And the mother must be very dull who can't hear what he says."

"Well it was not very long till we had eight children, and then we didn't have time for any more little loving talks, and I never prayed with the little ones any more."

"Strange how fast our children grew away from us. Sometimes I think if we hadn't had to work so hard we could have kept them closer. Then times seem to be different too. Why, nowadays people 'round here seem to think it silly to show any feelings for their children or each other, or even for their God."

"By and by our oldest boy got to going in bad company, for that was about the only kind there was. Well, you can't think how it hurts to have your children seem to be turning 'out bad, nor how we worried. But it never occurred to us that our heavenly Father knew or cared. Then when my ninth baby lay beside me, I thought it all over, and I cried more than I did every my first baby. And all the time I was a-thinking how could I ever bring up another boy, something kept saying, 'Cast your care upon Him, for he careth for you,' and, 'Lo! I am with you always, even unto the end of the world.' I thought if only that meant what it said how glad I would be. If I could only feel every day that Jesus knew all about me, and that he would put out his hand to help me just as quick as I would catch my baby if it was falling, then I wouldn't be afraid again."

"But I had no book-learning, and nobody told me the right about it, and so I gave it up; and when I got up and got to work again I soon forgot all about it. And then we worked harder and harder, and got more and more discouraged every year. It took so much money for our boy, and then he was never satisfied. I don't think he had any idea how much money he spent. His father never made him keep any account of it, just gave it to him when he wanted it, and told him to be careful. I think now if he had allowed him so much, and made him buy his own clothes and save his spending money out of it he would have learned how far a dollar would go. But we thought it wouldn't do to trust him with money."

"Well, it got so that we didn't do anything but work, and we didn't talk about any thing but work. We didn't go to any place, except to Church on Sundays, and we were tired and cross and out of heart all the time."

"Our girls were good girls, I can't say anything against them, only they were smart, and I kept feeling that they were getting further and further away from me all the time. Sometimes when my heart was sorer than usual, I used to scold them and forbid them doing things, just because every new thing they learned, or did took them further away from me, and I could not bear it."

"Well, one day, when the last quarterly meeting had come, Moses said he guessed we'd go. I didn't care much, for I had got to thinking the Lord intended me to have a hard time of it and hadn't much feelings for me any way. Well, in the morning we had a new presiding elder at love-feast. When he got up to speak, he said 'The Lord Jesus said to the poor, miserable people who crowded around him when he was on earth, 'Come unto me all ye that labor and are heavy laden and I will give you rest.' I believe that means me just as much as if I had been there."

So I have just taken him at his word and came to him. Four years ago I put myself into his hands. I am not working for myself any more; I am just working for him. I have given myself all to him, soul and body, time and money, friends and loved ones, every thing; and he has given me rest. I don't worry about anything, because Jesus knows just how it is, and he is planning for me better than I could plan for myself. When I am tempted Jesus is near me, so near that I could touch him with my hand. You know he said, 'Lo! I am with you always,' and I know that means me. And, 'I will not leave you comfortless, I will come to you,' and that means me. Dear friends, get better acquainted with the Lord Jesus. He is the same kind, sympathetic friend who wept with Mary and Martha. He means just what he says. I said to myself, that's just what I've been wanting to hear all these years. And if that man can believe in the Lord Jesus like that, I can too. And then I know in a minute that all these things that had been coming to me so many times were sent by the Holy Spirit to get me to believe on the Lord Jesus Christ."

"And then and there I said, Lord Jesus, I do believe that thou wilt take me and help me every day; and so I gave myself to him, with all my troubles and discouragements and mistakes and everything, and he did take me. And when I knelt at the communion table I gave myself to him again, and said I would do everything he asked me to do, and I have just kept doing that way ever since, and he just makes me know that I belong to him, and that he will take care of me and everything I put into his hands."

"When I told my husband about it he said it was all foolishness. But right away the Holy Spirit made me think of that passage where Paul says that the cross of Christ is to the Greeks foolishness, but to them that believe eternal life, and I said I will believe the Holy Spirit."

"And he did help me every day, though, of course, I made mistakes and forgot sometimes, as all beginners do. But I remembered who could teach me and help me and kept right on, and it was not long before Moses wanted some of my comfort. And when we had both learned this way of trust, we quit working so hard, for we say it wasn't God's will that we should kill ourselves for money. And we soon learned to be loving and gentle with our children again; and when we had time to pay some attention to them, they soon got to loving us; and didn't seem to be ashamed to show their feelings either, though it did make my heart ache to see how awkward it came at first. Last winter our boy was converted, and then our cup of joy was full. We work hard yet, and have a good many trials, but we don't work alone any more. The comforter has come."

Saved by a Hymn.

A party of Northern tourists formed part of a large company gathered on the deck of an excursion steamer, that was moving slowly down the historic Potomac one beautiful evening in the summer of 1881. A gentleman had been delighting the party with his happy rendering of many familiar hymns, the last being the sweet psalter, so dear to every Christian heart, "Jesus, lover of my soul."

The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with—

"Beg your pardon, stranger, but were you actively engaged in the 'isre war'?"

"Yes, sir," the man of song answered, courteously; "I fought under 'General Grant.'"

The singer grasped the hand of the Southerner and said with much emotion, "I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends and all that life holds dear. Then the thought of God's care for all that he has created came to me with peculiar force. If he so cares for a sparrow, how much more for man created in his own image; and I sang the prayer of my heart and ceased to feel alone."

"How the prayer was answered! I never knew until this evening, My Heavenly Father thought best to keep this knowledge from me for eighteen years. How much of his goodness to us we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, lover of my soul,' has been a favorite hymn; now it will be inexpressibly dear."

This incident was related to the writer by a lady who was one of the party on the steamer.—*Friendly Greetings.*

This, That, and the Other.

—In the city and suburbs of Montreal, Canada, there are nineteen Methodist Sabbath-schools, with 3,546 scholars. The missionary contributions of these schools last year amounted to \$4,657, an average of \$1.31 per scholar, and an increase of \$382 over the preceding year.

—One of the most eloquent preachers of this city tells us a good joke at his own expense as follows: "When I was in Florida last winter I preached to a negro congregation one Sunday, excusing myself from saying much on account of my poor health. The colored minister in his closing prayer said: 'Oh, good lawd, bless our brother L— who has preached to us in his 'pore weak way.'"

—One of the strangest people with whom the missionary has to do, are the Fulaahs, of Ethiopia, about 200,000 in number, who have as their holy writing the Old Testament in an Ethiopic version, and who still rigidly adhere to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants, when the time of the great dispersion settled in Abyssinia, and married wives of that nation—something not strange, as the Ethiopians are Semitic in nationality and language.—*Advocate.*

—There are a great many Christians who are constantly busy to lay them God along their own way, but try to push them forward, and they stop working and give you trouble. There is a sort of industry even in Christian work which does not amount to very much.

—The Baptist Cuban missionary, Revs. Alberto Diaz, has baptized 130 converts on the island during the present year. Hundreds of others have renounced Romanism and are awaiting baptism.

—It was stated recently in the *Daily Telegraph* that 334 packs of hounds are kept in England, the aggregate cost of keeping which now amounts to no less than 34 millions sterling.

—Mrs. Jenay Lind Goldsmith is living at Cannes, in a handsome villa, with her devoted husband. She is a gentle-faced, silver-haired old lady, with very quiet manners and a remarkable simplicity of nature underneath them.

—According to the Roman Catholic directory, just issued, there are 413 priests in New York City, 312 in Boston, 287 in Baltimore, 282 in Chicago, 270 in Philadelphia, 254 in St. Louis, 226 in Milwaukee, and 219 in Cincinnati.

—Joseph Cook was asked whether he thought the Chicago anarchists should be pardoned. He replied, "May the Lord have mercy on their souls. May the courts not have mercy upon their bodies."

—There was another exposure of spiritual "materialization" at Boston recently. Mrs. H. V. Ross of Providence has been astonishing the Back Bay for some time with her seances. At a given signal, some sceptic seized her and her "ghosts," and showed the latter to be four boys and a little girl who had been used together with a cunningly devised cabinet.

"—Yes, sah," said the old colored man; "de first yeah, when I giv fifty dollars to the church, dey call me Mistah Richard Johnson, Esquair; de secon' yeah times was bad an' I couldn't giv no moah than twenty-five dollars, an' dey call me Brud-dah Johnson; de next yeah I couldn't giv nuffin, an' dey call me ole nigrah Johnson."

—The Anglo-Saxon race, the race of progress and dominion, the custodian of Christianity, numbered but 7,000,000 when the Pilgrim Fathers replanted Christianity on the eastern shores of North America. It now numbers 100,000,000, and is marching on to universal supremacy.

—The *Christian Register* suggests "three arts for the minister to learn—expression, compression, impression."

Christian Union.

The following paper was read before the Annual Conference of the Methodist Episcopal Church, South, at the City of New York, Feb. 25th, and published by request of that body.

Union is the basis of prosperity in all conditions and circumstances of life, and is even necessary to the existence and perpetuation of different forms of society, and especially so, of organizations for the well-being and prosperity of man and his posterity. It is a principle that needs no argument to establish its truthfulness.

But union is not to be permanent, effective and useful, unless it is based upon a common principle, and a common end, and a common interest. It is not a mere association of individuals, but a union of hearts and minds, and a union of interests.

When we speak of Christian Union, we mean a union of hearts and minds, and a union of interests. It is not a mere association of individuals, but a union of hearts and minds, and a union of interests.

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ments, and such like devices; thereby turning the house of the Lord into a house of merchandise, in order to raise a few dollars for some religious purpose, or to make up a deficiency in the stipulated salary of the minister.

It will not now enter into a discussion of these methods and devices, but, with all seriousness will ask, Brethren, are these things right? Are they necessary? Do we manifest union with our Great Head and with one another when we do such things to exist? Nay, when by our curbing, we force their adoption almost as a necessity!

There are very many to whom these remarks will not apply, and for whom they are not intended; but it is not a fact that there are too many amongst us who are doing this. It is not a fact that there are too many amongst us who are doing this.

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any rate it effectually avoids the error we have been combating. A man who knows he is saved by believing in Christ does not, when he is baptized, lift his baptism into a looking-out for a deficiency in the fact of the best protector against that mistake, because he holds that he has no right to be baptized until he is saved, he bears a testimony against baptismal regeneration in his being baptized as professedly an already regenerated man.

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dress themselves and find out a way which is pleasing to the flesh and gentle to carnal desires, must go their way. A great wronging time is coming to God's saints, and we shall be clearer on these things than we now are from union with those who are upholding Popery, under the pretence of teaching Protestantism.

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and I am beginning to long to make my call. But the next visit I have to make will be all pleasure. I am going into the high school to see Roberts, the new teacher.

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Advertisement for Dr. Pierce's Favorite Prescription, a medicine for women's health.

Advertisement for St. John Building Society, Odd Fellows' Hall, incorporated 1861.

Advertisement for Perry Davis' Pain-Killer, a medicine for various pains.

Advertisement for Isaac Erb's Photograph Rooms, located at 13 Charlotte Street.

Advertisement for J. Harris & Co., 27 & 29 Water St., Saint John, N.B.

Advertisement for London House, Wholesale Dry Goods, Daniel & Boyd.

Advertisement for New Goods! in Gentlemen's Department, 27 King Street.

Advertisement for Manchester, Robertson, & Allison, 27 King Street.

Advertisement for a new medicine for various ailments.

Advertisement for a new medicine for various ailments.

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Various small advertisements and notices on the right margin, including 'The C...', 'PAIN-KILLER', 'ISAAC ERB'S', 'J. HARRIS & Co.', 'LONDON HOUSE', 'DRY GOODS', 'DANIEL & BOYD', 'NEW GOODS!', 'MANCHESTER, ROBERTSON, & ALLISON'.

Messenger and Visitor.

100.00 per Annum when paid within thirty days 61.50.

All communications respecting advertising should be addressed to E. A. POWERS, publisher, St. John, N. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

Messenger and Visitor.

WEDNESDAY, MARCH 16, 1887.

THE BASIS OF UNION.

Below is published the basis of union, adopted in substance by the joint committee of our Convention, and the Free Christian Baptist Conference, and put into final form by a sub-committee, appointed for that purpose.

DOCTRINAL STATEMENTS.

THE SCRIPTURES.—The Holy Scriptures of the Old and New Testaments have their authority from God alone, and are given to us by divine inspiration. They are perfect, supreme, infallible and sufficient standard of faith and practice.

GOD.—There is one true and living God; He is an infinite spirit, self-existent, omnipresent, omniscient, omnipotent, good, wise, just and merciful. He is the creator, preserver and sovereign of the universe; He is inexhaustibly glorious in holiness, and worthy of all honor, confidence and love. In the Godhead there are three persons in one—The Father, the Son and the Holy Ghost, who are equal in every divine perfection, and who execute distinct but harmonious offices in the great work of redemption.

CHRIST.—Jesus Christ, the Son of God, is the person of the Trinity, who by virtue of his sacrificial work, is the world's redeemer and the Saviour of all that believe. He is at present the intercessor of his people at the right hand of the Father, and is to be the judge of all men.

THE HOLY SPIRIT.—The Holy Spirit is the person of the Trinity by whom all saving, comforting and sanctifying power is exerted upon human hearts.

STATE AND FALL OF MAN.—Man was created sinless. By his own disobedience he fell into sin. Through his fall into sin, an evil nature was transmitted to the whole race, revealing itself in actual transgression, and bringing all under the reign of condemnation and death.

ATONEMENT.—The perfect life, the vicarious death, and the resurrection of Jesus Christ, have removed the obstacles in the way of the Holy Spirit's regenerating power, and of the Father's forgiving grace being extended to the sinner, and constitute for every believing soul an all-prevailing plea and sufficient ground for righteousness before God.

REGENERATION.—In regeneration a new life principle is begotten in the soul of man by the Holy Spirit, through the word of truth, producing a disposition to joyful obedience to Christ and to holy conduct in life.

REPENTANCE.—In repentance, the sinner having seen his sin, being moved by the energy of the Holy Ghost, is led to grieve for, and hate it as an offence against God, and apprehending the grace of our Lord Jesus Christ, he lovingly returns to God to walk in the way of his commandments.

FAITH.—Faith is a conviction of the intellect that God will perform all that he has promised, and as implicit trust in the heart is Christ as a personal Saviour. It includes a hearty concurrence of the will and affections with the whole plan of salvation as revealed in the Gospel, and is a condition of justification and of cleansing from the pollution of sin, and of all subsequent Gospel blessings.

JUSTIFICATION.—Justification is an act of God wherein he accepts as righteous the sinner, to whom is imputed the perfect righteousness of Christ, on the condition of faith alone.

PENITENCE.—We believe that persevering attachment to Christ is the grand mark which distinguishes real Christians from superficial professors. If any who have been born of God altogether lose the grace received at regeneration, there is for them no renewal unto eternal life.

This does not mean, however, that the regenerate may not become back-sliders.

SANCTIFICATION.—The scriptures teach that sanctification is the process by which, according to the will of God, Christians are made partakers of his holiness; that it has its beginning in regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, in the continual use of the appointed means—the word of God, self-examination, self-denial, watchfulness and prayer.

THE CHRISTIAN SABBATH.—We believe that the first day of the week is the Lord's day or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

A GOSPEL CHURCH.—We believe that a Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that the only scriptural officers of a church are Bishops, or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus. In a more general sense, the word church is used to designate all whose names are written in the Lamb's Book of Life.

BAPTISM.—This is the immersion of believers in water, into the name of the Father, Son, and Holy Ghost, in which are represented their death to the world, the washing of their souls from the pollution of sin, their resurrection to a newness of life, the burial and resurrection of Christ, their resurrection at the last day, and their engagement to serve God.

THE LORD'S SUPPER is designed to commemorate the sufferings of Christ, and to represent in the use of bread and wine the communion which exists with him and with each other. Every baptized believer in Christ, being a member of his body, and a part of his visible church, has not only a right to partake of the emblems of his body and his blood in the Communion, but is under obligation thus to commemorate his death.

DEATH.—At death our bodies return to dust, our souls to God who gave them. The righteous being then perfected in happiness are received to dwell with God, waiting the full redemption of their bodies. The wicked are cast into Hades, reserved unto the judgment of the great day.

RESURRECTION.—There will be a general resurrection of the bodies of the just and of the unjust; the righteous in the likeness of Christ, but the wicked to shame and everlasting contempt.

GENERAL JUDGMENT.—There will be a judgment of quick and dead, of the just and unjust, on principles of righteousness, by our Lord Jesus Christ, at his second coming. The wicked will be condemned to eternal punishment, and the righteous received into the fulness of eternal life and joy.

CHURCH POLITY.—Article I. The voluntary principle underlies the whole church polity of the New Testament. Each church is independent, but the churches are interdependent. All the power the more general bodies have over the less general and the individual churches is to advise, and to enforce advice with the strongest moral motives. In case a church, or the churches composing a less general body, depart from the belief and practice of the denomination, it shall be the right of the more general body to withdraw fellowship.

Article II. Each church as occasion may require shall have the right to appeal to the more general body for the help of their advice and moral influence, or to call a council from other churches. If a church, torn by dissensions and heresy, decline to seek assistance of this kind, it is the right of the more general body to send a delegation to assist the church as far as this may be possible.

Article III. Any church should be very careful in granting a license to preach. Every license, to be valid, must be signed by the pastor and clerk of the church granting it, and countersigned by at least two neighboring pastors, after an examination of the candidate's qualifications.

Article IV. When a church desires the ordination of a brother, a council from as many of the nearest churches as will secure the attendance of at least five ordained pastors, with a suitable number of laymen, may be called, or the more general body be requested to attend to the matter.

UNION.

Some time since the Independent sought to boom a union between the Free Will Baptists of the U. S. and the Congregationalists. This did not seem to take very well with the former, except among the extreme open communists. Later, there have been negotiations between the Free Will Baptists and the Christian body, which has, in the past, been Unitarian in its proclivities. During all this time not a word was said about a union, which would seem more desirable, between the Free Will Baptists and the great Regular Baptist brotherhood of the United States.

The doctrinally there is no reason now why Baptists and Free Will Baptists should perpetuate the division which occurred a century ago. They stand substantially upon the same platform. Ministers, who were once Free Will Baptist ministers, but now are pastors of Baptist churches, tell us that in changing their denominational relations they have not found it necessary to change their doctrinal views. They find that they can heartily accept the articles of faith held by our churches, and they are preaching the same great truths, and in the same way, which they preached in their former ecclesiastical relations.

We have been led to these remarks by a letter which we recently received from a Free Will Baptist minister in this State asking us upon what terms, in our view, a union of Baptists and Free Will Baptists can be effected. There has been in certain quarters some talk of a union of Free Will Baptists and Congregationalists. This brother evidently has no sympathy with any movement of this kind. He is not ready to throw away his Baptist principles, nor are the rank and file of the Free Will Baptist body. "Assure our brethren," says the Free Will Baptist pastor, "that they can preach a general atonement, and your churches may say with whom they may commune."

For a long time it has been evident that the communion question alone has divided the two bodies. But there is no practical difficulty here, as this brother testifies. When we asked him how many Congregationalists and Methodists had accepted an invitation to the Lord's supper during the past ten years, his reply was as follows: "Since you asked me the question I have been trying to think of any Federalist who has accepted the sacrament at my table. I cannot call to mind one in a dozen years." We have received the same testimony from Free Will Baptist ministers again and again.

On the other hand the practical effect of open communion views upon at least some of the Free Will Baptist body is easily discoverable. Those who have been the most active in their advocacy of open communion are the men who are now prominent in advocating union for Congregationalists, and who in past years have advocated the admission to Free Will Baptist churches of unimpaired members of other churches. We do not wonder that those who are Baptists in Free Will Baptist churches look with alarm at this state of things. The very fact that union with Congregationalists is entertained for a moment discloses the drift of things, as well as the reception of membership in Free Will Baptist churches of persons who have been sprinkled.

Baptists have taken their stand as a denomination not upon close communion, but close baptism. We hold the former because of the latter. If Free Will Baptists will take a stand here with us we shall rejoice. If two-thirds of the Free Will Baptists in Maine would unite with the Baptists, the force of Baptist principles would be greatly increased throughout the State. The churches would be strengthened in many places, pastors would receive a better support, and a new impulse would be given to Christian work in all its departments.

On this account we hope that brethren in all parts of the State will give some attention to this matter. The letter, to which we have referred is an evidence of the spirit of inquiry that is abroad at the present time. There may be in it more than some of us, perhaps most of us, are aware.

HENRY WARD BEECHER.

Henry Ward Beecher breathed his last on Tuesday, March 8th, at 9:30 in the morning: He was within three months of 74 years of age. His father, Lyman Beecher, one of the ablest preachers of his day, was, Boston. Henry Ward Beecher was one of a family of thirteen, all marked by strong individuality. Scarcely second to him in genius and varied talent, stands his sister, Harriet Beecher Stowe, while his brother, for many years, pastor of Park street church, Thos. K. Beecher, has won note as a writer and preacher.

Henry Ward Beecher has continued to attract wide attention from the time he became pastor of Plymouth church, Brooklyn, 74 years ago the next September. His abounding energy and broad sympathies soon developed activities outside the pulpit. Probably there were no more potent factors in the anti-slavery movement than Mr. Beecher's eloquent and fervid utterances on the platform, and the touching pathos of Mrs. Stowe's "Uncle Tom's Cabin" in the homes of the people of the North.

In 1863, Mr. Beecher went to Great Britain and, in all the great centres, used the utmost power of his eloquence to turn back to the North the tide of sympathy that was flowing out toward the South. The result of his trip was soon seen in a marked change of public sentiment, especially among the great middle class. At the conclusion of the war, he gave more time to literary pursuits, being editor, at different times, of the Independent and the Christian Union. In 1884, he became involved in a scandal case; for months the papers were full of it. The jury finally disagreed, and the great jury of public sentiment has also disagreed ever since. His people stood by him, and he has maintained his hold upon the public by his varied power.

For the last few years he has been developing greater and greater looseness of views. He has attempted to group the results of his thinking around the evolution idea. This has led to the severance of his connection with the Congregational body, to which he nominally belonged. While he had great versatility and wonderful power to move the masses, his mind was not of the constructive type, his thinking being disjointed, rather than systematic. He failed to grasp the bearing of one truth upon another. From this reason he made statements, at one time, most inconsistent with those made at another, and was most unsafe, as a leader. It is to be feared that he has made many less reverent, and has sent many more off on the wide, misty sea of skeptical thought, where they have lost all anchorage ground for faith. A year or two ago, he seemed to feel that his life-work at Plymouth church had not in it anything to bind the people to anything enduring, and that the church would fall apart like a rope of sand, when he had to take his final departure. It remains to be seen whether these were the expression of a temporary depression, or the well-considered statement of a far-sighted leader.

Be this as it may, many of the best men of the age have been made unutterably sad, as they have seen the expiring energies of his master mind devoted to the weakening of the confidence of men in the grand

truths that have been the uplifting lever and stay of the world in the ages past. There is no question that he had a large heart, wherein there was a warm place for all the suffering, the downtrodden and the oppressed. May the living emulate his excellencies and avoid his defects.

THE WEEK.

War rumors still abound on the Continent of Europe. The late insurrections in Bulgaria are supposed to have been instigated by Russian emissaries. It is thought to have been a wide-spread plot against the government; but that it was prematurely sprung, thus destroying concert of action. The Regente of Bulgaria executed swift punishment upon the leaders of the rebels, in this way making it impossible for the Czar to interfere for their protection, as he did when Prince Alexander was kidnapped by his agents. The Continental correspondents of the English papers think that war is certain in a short time, but doubt whether it will begin this summer. France and Germany still watch each other with lynx eyes, and Austria and Russia are likely to fall upon each other, should the Czar attempt to overrun Bulgaria. This would mean that the whole Turkish question should be reopened, with all its delicate complications. It is also rumored that Russian forces are being concentrated in Central Asia, for a possible move upon Afghanistan. The Ameer has a rebellion on his hands, and has made an extraordinary levy on his subjects to provide men and money.

In the British House of Commons, there has been nothing of special interest. The parties are preparing for their great grapple of forces over the coercion bill, which the government are to bring in this week. Gladstone has notified his followers that he intends to take the lead of the opposition to the measure. Chamberlain has made a speech in which he declares the statements of the Gladstonians premature, as to an agreement between himself and their leader. He reiterates his determination to oppose all measures granting home rule to Ireland. Hartington declares that the Unionists will go almost solid for the government coercion bill. If this be true, then the measure will be passed with a good majority. It will, at least, be the test question.

The following statement of the points in dispute between Canada and the United States on the fisheries question is taken from the Montreal Witness. It is clear, and will help our readers to a fair understanding of the case: The Canadians were under a treaty with the Americans, and fulfilled their part of the treaty faithfully, while the Americans did not do so. The Americans terminated the treaty. They have ever since refused, though constantly asked, to take any steps toward a new treaty or agreement, and still refuse. By this action the relations between the two countries rest upon an antiquated treaty, the provisions of which it was necessary for our government to enforce, if they were to have any control of the national fisheries at all. The manner in which they have done this has been in the highest degree generous. The treaty terminated at the middle of the fishing season of 1885. At the request of the United States Government, which promised that steps would immediately be taken to arrange a new treaty, the American fishermen were allowed, without any return, to continue their fishing for that season. The American government took no steps to arrange a new treaty, because, at the instance of the New England fishermen, Congress finally refused to do so. The law was enforced during the season of 1886, in the most gentle manner compatible with firmness. Mr. Secretary Manning, ministered doublets by people on the coast, called this "brutal," word which had no foundation in fact, and which in the mouth of a diplomat of any other country would be considered an international outrage. This is the whole story.

The Nova Scotia Legislature began its session on Thursday last. The governor's speech does not forecast any very important measures, unless the statement, "Questions involved in the relation of the province to the central government at Ottawa, will doubtless again engage your attention," refers to a movement for repeal of the Union with the Dominions.

The liquor sellers of Halifax are in trouble. Under the new and stringent provincial license law, but 80 out of nearly 200 can obtain permits to sell. They have petitioned the city council to ask the provincial legislature to suspend the act until they had tested its constitutionality in the courts. It is significant that these are the very men who resisted the Dominion license law as ultra vires, because such legislation belonged to the province. Now they think the provincial law ultra vires, because such legislation belongs to the Dominion.

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The matter of absorbing interest in St. John, and quite generally in New Brunswick, is the failure of the Maritime Bank. Up to the present no statement has been published. The long delay seems to confirm the suspicion that the affairs of the Bank are in the utmost confusion. A liquidator is to be appointed in a day or two. Very many have their hard earnings deposited in this bank, it having offered a higher rate of interest than any other. It remains to be seen whether there will be anything left, after the bills are redeemed, to pay to the depositors. The stockholders are liable to twice the amount of their stock, and some of these will be ruined if the collapse is as bad as is feared.

There is another railway horror, near Boston, as will be seen from the News Summary.

Dr. Hopper's Resignation.

At the regular meeting of the Union Baptist Ministerial Conference held in St. John, March 14th, 1887, it was moved and unanimously carried:

That whereas our brother Rev. Dr. Hopper, the senior Baptist pastor in this city, has been compelled to retire for awhile from the active duties of the pastorate, and to seek rest in a Southern climate.

Therefore resolved: That we as a Conference take this opportunity of expressing our high estimate of his character as a man, and as an able, faithful, and successful preacher of the gospel of our Lord Jesus Christ; and to cherish the hope that in the good providence of God he may soon be restored to health and strength, again to engage in the work of the Lord.

Signed on behalf of the Conference, W. J. SWAFFIELD, Secy.

Dr. Hopper closed his pastorate of the Brussels street church on Sabbath last. During his pastorate of a little over six years, he has given the right hand of fellowship to over three hundred members. The prayer meetings of the church and the Sabbath school are increasing in attendance and interest. There is thus afforded a very promising field for labor to any brother it may be the Lord's will shall become pastor. Dr. Hopper left for Jacksonville, Florida, last evening. On behalf of our readers we earnestly repeat the hope expressed in the foregoing resolution. We hope he may kindly favor the readers of the MESSENGER AND VISITOR with an occasional communication.

A Cry from Carleton County.

Realizing the sad state of our denominational interests throughout this county at the present time, I have taken it upon myself to raise the Macedonian cry through your columns, hoping it may reach the ears of some saints who will conclude that God hath called them to preach the gospel to some of our destitute churches in Carleton county. For we certainly have great need of at least two or three energetic and efficient pastors at once.

A dozen or more of our churches are pastorless. Some of them have been so long in that condition that they are fast losing their viability. But few of them have vitality enough left to bestir themselves in their own behalf. Yet all of them are located in well settled districts, and ought to become, if properly directed and labored with, centres of religious life and activity for their respective communities.

Owing to their weak condition, it might be impossible, even if the churches were conveniently grouped, for a pastor to receive the financial support he should have to begin with. But the rich soil, and general thrift of our county, forbid that anyone who is competent and courageous enough to declare the whole counsel of God, should suffer in this regard, or be long without a comfortable stipend. I feel confident that all our people need a little training in this matter to make them as benevolent as any other body of Christians. But we require pastors, who can do just this work, and much more besides. For nowhere in our province, I believe, are there so many and such subtle heresies to contend with as we have in this county. Many a conscientious Baptist is troubled over this, not being able clearly to separate truth from error, and needs the help which only one who is well grounded in the Scriptures can give him. Our needs call for men thoroughly established in the truth, and in whom the truth is thoroughly established. None others can do more than assist our churches in their retrogression, even though they slacken its speed somewhat.

Here are opportunities to do work for the Master that may not win as much distinction from men generally as some others may, but which are certainly golden in promise for both the workman and the work. With so much to contend for and withstand, one must grow in grace up here or grow out of it. Never for one-fourth can a man of God feel sufficient in himself for his work in Carleton county. Our people are not usually slow in appreciating well directed effort. As sure as truth is mightier than error, so sure is the man of truth to win his way ultimately, and meantime into his character be wrought such stuff as Christian heroes are made of. Fellow workers, do not flinch if God calls you this way. Don't wait for the churches to call you. I know that's what they should do. But they are too weak to make you hear them. Come right along at the Master's call. Any of our pastors resident in the county will be glad to give you all the assistance possible.

Woodstock, N. B. W. R. P.

Bible Societies and the Baptists.

Several articles with the above caption, from the pen of W. J. Stewart, of Portland, N. B., appeared last year in the June and July numbers of the MESSENGER AND VISITOR. In these articles Mr. Stewart very plainly showed that the British and Foreign Bible Society and the American Bible Society positively refused to make any money grants to the Baptist missionaries, Dr. Gates and Rev. Mr. Price, to aid them in printing Dr. Carey's Bengali Bible. This positive refusal was made by these societies because the missionaries would not consent to have Dr. Carey's translation changed by translating the word baptize, instead of translating it as Dr. Carey had done. This decided denial, on the part of these societies, took place in the year 1835, and since that time no grants of money have been made by them to any Baptist missionaries to print and circulate in his pious God's word, although these societies for their origin and early success are indebted to the Baptists. Mr. Stewart very wisely suggests that as the English Baptists organized the Bible Translation Society, and the American Bible Society, the Canadian Baptists, following their praiseworthy example, ought to organize and support a Bible Society for Canada.

The Foreign Mission Board of the Baptists of the Maritime Provinces adopted a resolution to establish a Bible Fund for the circulation of the Holy Scriptures in India, translated by Baptist Missionaries. The claims of this fund were brought before the denomination during the Convention lately held in the city of St. John, N. B., by John March, Esq., in his report and as a public foreign missionary meeting. They met with a ready and generous support, a strong desire being manifested that something ought to be done for a more extended circulation of the Bible, unutilized, among those who sit in the region and shadow of death.

The MESSENGER AND VISITOR, though its circulation, we are pleased to know, is increasing, and its editorial staff with much profit, does not, we regret, reach all the homes we could desire. There are many Baptist families who never see it. These know scarcely anything about Bible societies, and give their money to these societies to which we believe they ought not. In our recent visit, upon a single day, we found a sub-agent—there are many of them—in several Baptist families, soliciting and obtaining funds for the British and Foreign Bible Society. It would indeed be desirable if we could put the MESSENGER AND VISITOR into every Baptist home in the maritime provinces, for many reasons, this one not the least, that we have in connection with our foreign mission board a Bible fund, to give to the heathen world unadulterated the word of God.

J. COOMBS, March 1st.

of the correspondence of the Association. Much sympathy was expressed for Mr. Parsons, and after discussion the former corresponding secretary, Rev. T. F. Fotheringham, agreed to relieve him of this portion of the work.

The issue of collecting cards was left to a committee; and also the preparation and issue of blanks for statistics.

Members of the executive are asked to send in to the president, as soon as possible, the names of any who wish to attend the International S. S. Convention at Chicago.

Hand-Picking.

We believe in hand-picking for souls. It is, in the end, more saving, and consequently more profitable. The only hindrance to successful and wide-reaching hand-picking is lack of hands.

The Master's example is the most powerful argument for the truth of this method. Take the story of His life, and with but few notable exceptions, it is the story of personal influence and individual work.

Another of these evils is the misery attendant on this state of mind. We often say that "anything is better than suspense"; and if a doubter on religious is honest, he must be the most unhappy of men, because of the immense importance to him of the matters in question.

But is this method of work adequate to meet the need of the world for salvation? If the evangelization of the world depends upon individual work, will it ever be accomplished? Is not the method too slow? The Lord did not seem to be troubled with this question, when at the beginning he sent forth the handful of disciples to conquer the world for him.

The church has lost sight of this principle of the growth of the kingdom of Christ. Too much thought of reaching results by wholesale method, rather than diligent personal effort for individuals, has marked the history of the church.

Suppose a farmer with a large orchard laden with ripe fruit should put only one man to pick all the fruit, what would be the result? The work of one man, and more than likely, a discouraged man at that. Yet how often do we see, not only the laborer, sent by the Master to work at gathering souls, forming a

combination and selecting one of their number to do their part of the work. The Lord never provided for substitutes in His work. He expects everyone to do his duty. No other soul can gather your share of the harvest, even though you pay him for it.

Yet the Lord fulfills his promise to those who obey his command. He is with the faithful worker always. He gives success to personal effort. An eminent minister, lately came into our own denomination, a few weeks since in the Fulton street meeting, gave his testimony to the hand-picking of souls.

Evils of Indecision.

One of these lies in the self-deception which it fosters. It is apparently holding itself in suspense, while really it is already on one side. An English authoress has said: "Men often sin, not so much because they choose, as because they don't choose."

Remember, too, that indecision puts an arrest on activity. Those who have done the most good in the world have always possessed positive convictions on which they earnestly acted. Without decision a man is destitute of backbone.

What this has done for me? What Five Points mission has it carried out? If, therefore, a man wishes to help on those movements which are doing most to bless and benefit mankind, he must get to positive convictions, and seek courageously to act them out. Such a one will be a man for the times; and in his own sphere and place will be another Elijah for the doing of whatever reformation work God may require at his hand.

Christ.—W. M. Taylor, D. D.

Literary Notes.

The Century for March, is a superb number. The Lincoln History enters upon the second stage of ten years, which opens when the subject was forty years of age and concludes with his speech-making in New York and New England.

life in Louisiana. Other articles too numerous to mention help to place the Century in the foremost ranks in the magazine world. Price \$4.00 a year. Century Company, Union Square, New York.

Perhaps the most interesting features in the March Wide Awake are among the unillustrated articles which include the last of "the Longfellow papers," "Longfellow and the Children," by the Rev. Samuel Longfellow; a delightful botanical paper by Grant Allen, entitled "A New England Flower," a little Roman adventure by Mary Denail, called "Nan's Bambino"; a good story by Penn Shirley, "A Boy's Lawuit," also a sketch of a Western school-girl editor, "A Colorado Wasp."

The Brooklyn Magazine for March contains a large variety of very readable articles, and four sermons by Henry Ward Beecher. It is a very taking family magazine. Price \$2.00 a year. Published 130-132 Pearl Street, New York.

Religious Intelligence.

NEWS FROM THE CHURCHES.

New Glasgow, March 9.—Last Sabbath, March 8, was a blessed day for the Baptist Church here. In the morning we visited our baptistry, where it was my privilege to administer the ordinance of baptism to two young women, and at the close of the service to give the hand of fellowship to them and five others, three of whom joined by letters and two on certificates.

OSBORNE, SHEL. CO., MARCH 3.—The Lord has been working in wonderful power among us of late. Brother Wallace came here on January 31st; held meetings twice a day; the Spirit's power was manifested from the beginning. A small number of the church had been meeting nightly for a few weeks for prayer, a revival, and had been blessed with the Holy Spirit.

CHARLOTTE CO., N. B.—Brother Ingram is the beloved pastor at Peninsula; he is a devoted man, and preaches the truth in the love of it. Our much esteemed Bro. Good is holding the fort well at St. George, and the Second Falls. His prudent christian example is doing much at the Second Falls to heal the wounds of Zion there.

THE CARLETON AND VICTORIA COUNTIES quarterly meeting holds its next session with the Jacksonville church. The session opens March 19, at 2.30 p. m. Opening sermon by Bro. J. G. Blackley; quarterly sermon by Bro. Chas. Henderson, W. F. Parker, alternate. A large delegation is looked for.

CONVENTION FUNDS RECEIVED: First Yarmouth church: Mrs. Jno. Lovitt, \$60.00; Sundry donations, 60.67; North Sydney church, 50.00; Sussex church, 20.00; Sussex Sunday school, 5.00; Lower Aylesford, N. Kingston, 18.50; River Albert, 10.00; Cavendish, P. E. I., 10.00; Kemp, Hants county, 8.20; Tryon, P. E. I., 4.00; Acadia collection, 2.00; Walter Smith, Cavendish, for H. M., 1.00.

Yarmouth, March 14. G. E. DAY. For W. B. M. U.

ELGIN, per M. A. Beck, \$1.75; St. John (Brunswick St.), H. R. B., 23.68; McDonald's Corner, per A. McAlary, 8.00; Port, Medway, per Mrs. A. W. Barnes, to constitute a I. F. member, 25.00; Wolfville, per M. C. Barnes, 30.00; Salisbury, per Mrs. J. Bentley, 5.00; Tryon, per Lillie E. Brown, 6.00; Sussex, per M. E. Bray, 7.00; Parrabro, per Mrs. McLeod, 10.00.

SADE J. MANNING.

FREEMONT, March 10th.—It was my privilege to baptize, last Sabbath-morning, nine more youthful disciples; all quite young except two. At every conference or most every conference, one or more come forward. A few at the centre of the island have professed faith in Jesus, we shall likely add them to the church as soon as convenient. G. H. GORNEY.

KINGUS CO., N. S.—At a meeting held in Wolfville in February, of which some account was given in these columns, it was resolved to establish Quarterly Meetings in connection with the churches of the county. In pursuance of this resolution, a meeting was called last week at Cambridge. On Tuesday evening, 8th inst. Rev. D. Freeman preached. On Wednesday morning there was an informal and social religious meeting, and in the afternoon the meeting was organized by calling Rev. T. A. Higgins, D. D., to the chair. S. McC. Black was appointed secretary. The circumstances which had led to the calling of the meeting, and the objects aimed at in holding Quarterly Meetings, were stated by the Chairman and Rev. D. Freeman. After some general discussion as to the state of the churches, and the need of more earnest and organized effort, in which several brethren participated, a committee, consisting of Brethren S. B. Kempton, D. Freeman and Black, was appointed to prepare a form of constitution, and submit the same at the next meeting, which it was resolved to hold May 10th, place of meeting to be arranged by the committee. The remainder of the afternoon was spent in religious services, and all felt that the meeting was a profitable one.

In the evening, Rev. M. P. Freeman preached. Meetings were held also on Thursday and Friday evenings, and on Saturday evening Rev. D. Freeman preached. He also occupied the pulpit on Sunday, preaching three times, and reports large congregations and a good deal of interest. It has been arranged to hold some extra services during the week. It is hoped that good fruit is already appearing as the result of a meeting held with this church. The Cambridge church has been for a considerable time without a pastor. The brethren have been looking for a minister, and it is hoped now that their wants in this respect will shortly be supplied. An extensive revival has been in progress during the past few weeks in the Billow church under Bro. Young. It is reported that Bro. Beale, of Newlon, has accepted a call to the pastorate of this church. It will be much to the interest of both pastor and people if Bro. B. can enter upon his pastorate at once. While the iron is hot is the time to strike and fashion it. Bro. Reed reports more than ordinary interest at Berwick; and at Kentville, while the regular meetings have been fairly well sustained, there has not been this winter any special religious movement. A very interesting S. S. concert was held last evening, the collection to go to Home Mission societies. It is reported that the Canning church is negotiating with Bro. Stearns, now in Ontario, with a view to securing his services as pastor. Dr. Higgins, of Wolfville, has returned from Montreal, looking well after a few weeks vacation. Rev. S. B. Kempton has been suffering from bad cold and sore throat. S. McC. B.

DOUGHERTY.—Have been having an ideal revival; souls pressing into the kingdom one by one. This has been so ever since I came. Three more baptized yesterday; others have been received, and others enquiring. Splendid congregations. F. M. V.

FOUR MOUNTAINS.—Our young Bro. Thomas is proving himself an earnest worker, and God is blessing him abundantly. I am convinced if more of our large churches would secure an assistant for the pastor and take in the out-lying sections, they would experience grand results. I baptized 21 at Bridgton yesterday, and there are very bright prospects before that little church. Wm. E. HALL.

LUDLOW, NORTH CO.—I returned to this field the 1st of February. Four more have been baptized, an addition by baptism 17, by letter 1, making 18 added to this church since the work commenced. To God be all the glory. I am here at Bro. W. M. Edwards' request. His health is poor this winter. May the Lord of the harvest hasten his recovery to health, in my prayer and sincere desire; for this, brethren, pray. Dear brethren, pray for us. S. SMITH.

TANNO.—The Truro church has adopted the "Weekly Prayer System." Pastor Goucher recently preached a powerful sermon on the subject, insisting that giving should be proportionate, cheerful, systematic, religious, as an act of worship. This church is moving on in all good work. PERSONAL.

We have been saddened to learn that Bro. McLean, of Hantsport, is no better. He is in a very precarious state. Brethren, pray for our ministers whose health is so much shattered, that the Lord may restore them. NOTICES.

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A GIFT FOR YOUR PASTOR.



SUITABLE FOR THE NEW YEAR OR ANY OTHER SEASON. This is one of the most useful presents that can be given to an over-worked Clergyman, and will save many weary hours' work.

The following is one of the many unsolicited testimonials we are constantly receiving from our customers.

YARMOUTH, N. S., December 17, 1886. Messrs. TIPPET, BURDITT & CO. Gentlemen,—It is now ten months since I began to use my Calligraph, and I take pleasure in saying that the results have exceeded my most sanguine expectations. Having a great weakness in the small of my back, I purchased a machine, hoping that the pain caused by leaning over a writing table would be prevented, as in using the calligraph one can sit upright. Before getting the Calligraph, I tried the "Hall," but the SMALLNESS and CLOSENESS of the letters on the plate necessitated as much bending over the table as does the PEN, and therefore failed to answer the FIRST object I had in view in obtaining a type-writer. In this comparison, to the Calligraph "I award the gold medal."

I have been greatly surprised at my improved composition since using the Calligraph. The sight of your thought-clad in the beautiful type and placed in regular lines, all carefully punctuated, greatly assists literary dictation. And I have found myself developing a thought in a more consecutive order, since owning my "beautiful writer" than ever before. And what has astonished me not a little is the EASE and ACCURACY with which I can read a sermon or use sermon notes in the pulpit. To a preacher whose chirography is bad and whose miserable reading of a good sermon has made him unpopular, I would say: "Sell the coat on your back," if by no other means you can get a Calligraph. H. FRANCIS ADAMS, Pastor of the First Baptist Church, Yarmouth, N. S., Canada.

PROGRESS AND POSITION ONTARIO MUTUAL LIFE COMPANY.

Table with 4 columns: Year, Income, Assets, Amounts in Force. Data for years 1870-1886.

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Baird's Balsam of Horehound.

For the relief and cure of obstinate Coughs, Irritation of the Throat, Sore Lungs, Bronchitis, Asthma, Croup, &c. Baird's Balsam of Horehound is composed of choice gums and other remedial agents that soothe and allay the most obstinate Cough. It produces easy expectoration, is very healing in its nature, and by its Tonic properties strengthens the muscles of the Throat and gives tone and vigor to the organs of speech. Baird's Balsam of Horehound will give relief as if by magic. Price 25 cents. At all dealers.

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ISSUES ALL APPROVED FORMS OF POLICY. THE COMMERCIAL PLAN of this Company offers more advantages to those seeking a cheap insurance than any other plan in existence. The policy is guaranteed by the entire assets of the Company and is not a mere Certificate of Membership without any definite security. It is indispensible after three years; has a cash surrender value; and participates in profits. Who will do without adequate protection when the Regular Quarterly Premiums for each \$1,000 Insurance are at: AGE 25 ONLY \$2.50 AGE 40 ONLY \$3.10 AGE 50 ONLY \$3.50 AGE 60 ONLY \$4.00 Applications for agency may be made to J. HERBERT WRIGHT, INSPECTOR, 90 QUEEN STREET, ST. JOHN, N. B.



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Harold Gilbert's NEW CARPET STORE.

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CARPETS & HOUSE FURNISHING GOODS.

1. The Stock is all New, imported this Spring.
2. Bought from the best known makers.
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4. Comprises Goods in all qualities, from the Cheapest to the Best.
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SAINT JOHN, N. B.

News Summary.

DOMINION.

The N. S. Legislature opened on Thursday. M. J. Power, of Halifax, was elected speaker.

Dr. Silas Alward was returned by acclamation to the seat in the N. B. Legislature made vacant by Mr. Ellis' resignation.

The proposed attempt to cross to P. E. Island by the Northern Light has been abandoned by order of the Department of Marine.

Nine hundred and fifty-five bears were killed in New Brunswick last year, costing the province \$1,210 for bounties.

The contract for rebuilding the highway bridge over the north branch of the Drummond river, which was swept away by the freshet last Christmas, has been awarded to Mr. J. V. Brewer. The price is \$2,400.

The Kentville Chronicle has changed hands, Mr. G. W. Woodworth retiring, and Mr. Bryner assuming proprietorship. Mr. Woodworth has been in the newspaper business eight years.

At a recent meeting of the shareholders of the Yarmouth Steamship Company, it was decided to increase the capital stock to \$100,000, and to take over the steamer City of St. John. The travelling public and merchants will find a great advantage in this connection of the line to the shore ports with Boston and St. John, via through routes and through bills of lading. The steamers now owned by the company are the new steel steamer "Yarmouth," propeller "Dominion" and "Alpha," and the side wheeler "City of St. John." Yarmouth Times.

More than the usual interest prevails in the civic elections in the principal Maritime towns and cities. St. John has no less than six candidates for the office of Mayor. Halifax has three candidates, Moncton had three candidates, and there was considerable excitement during the election on Monday, which resulted in the return of Mr. John McKenzie. Mr. Duffy, the temperance candidate, was, we regret to say, defeated.

The Toronto Week offers two prizes in connection with the Queen's Jubilee, one of \$100 for the best poem on that subject, not to exceed 100 lines in length, and the other a like sum for the best oration not to exceed 3,000 words. The Week is entitled to the thanks of all newspaper men in Canada, as this offer will tend to concentrate the energies of the army of "Spring" poets on another subject, at least we hope so, though the limit of 100 lines leaves room for doubt.

Hon. Donald Ferguson has been re-appointed provincial secretary of Prince Edward Island.

The movement for the erection in Halifax of a \$250,000 cathedral in commemoration of the establishment of the first colonial see in Nova Scotia, a century ago, is assuming shape. Bishop Binney offers \$5,000.

New York Freestone Company is the name of a newly organized corporation to work the stone reef on the Stephen Barnes farm at Wood Point, says the Post. Mr. Austin Roberts is manager. Preliminary work has been commenced. Stone of excellent quality and of a handsome red exists in the vicinity of the proposed workings.

Hon. C. J. Townshend, of Amherst, has been appointed Judge of Supreme Court of Nova Scotia, to fill the vacancy caused by the death of the late Judge Rigby.

A company composed of Halifax and North Sydney business men, propose placing a steamer on the route between Halifax and the Western Shore of New Brunswick, calling at North Sydney. A new steamer is now being built by a firm in Nova Scotia and will be ready in the month of June. In the meantime another steamer will be placed on the route.

The boiler in the finishing department of the Victoria Manganese Mining Company, at Markhamville, exploded on the 9th.

Hon. Elizer Wright, late Insurance Commissioner of Massachusetts, and the father of life insurance science in America, says: "There is no reason why a life insurance association which insures without banking, should not be as permanent as any other, and better accommodate all those business men who wish to have all the capital they can for use in their own business." Such is the Dominion Safety Fund Life Association, St. John, N. B.

While the Salvation Army in Chatham was marching along the street Saturday night, one of their ranks, a Mrs. Essex, of Newcastle, fell in a fit. She died a short time after.

Fire has destroyed the extensive furniture factory of Mark Wright & Co., Charlottetown, and several dwellings adjoining. The loss will be serious, as the high rate of insurance on the island—seven per cent.—prevented property owners carrying more than a nominal amount of insurance. A store and dwelling at Tyne V. Bay, were also destroyed by fire recently.

The road department of Montreal has 730 men and 353 horses constantly employed removing snow from the streets. In 1886 this city disbursed \$9,000 for snow carriage. This season up to late \$20,000 have not been expended, and they expect to spend another \$15,000 to \$20,000.

The fourth annual meeting of the Nova Scotia Dairywomen's Association will be held in Amherst on the 16th and 17th March. Mr. Ballantyne, of Ontario, Prof. Arnold, Halifax and W. B. Smith, and W. B. Lynch, King of Quebec, Prof. F. P. Curtis, of Chicago and others, are named for addresses.

One of the most remarkable cases of longevity has just come to notice by the death, near Montreal, of Mrs. Sophia Mathers. Her baptismal certificate shows that she was born at Black River in the year 1778, thus being at the time of her death 119 years old. Notwithstanding her great age, she was bright and active up till a short time before her death and not a single hair in her head was gray. She married early in life and had eight children, five of whom are dead.

The mayor of Halifax has called a meeting of citizens for the purpose of ascertaining public opinion on the carrying out of the Queen's jubilee celebration.

BRITISH AND FOREIGN.

Stambuloff, one of the Bulgarian regents, has received a letter warning him that regents are to be assassinated. The letter is signed "The Revolutionary Committee."

A rich Christian named Lo has been executed in his behalf. This is taken as an indication that China is determined to maintain her denial that France, has any

exceptional right of protection on religious grounds.

Stanley's expedition for the relief of Emin Bey has arrived at Cape Town, en route to the Congo river; all well.

Judge O'Brien, in opening the Kerry assizes Thursday, said he grieved to announce that there had been no decrease in crime since the last assizes. Nocturnal audacity, he said, had succeeded midnight terrors. There was an expectation that something was about to happen beyond local or agrarian disturbances. He was confident that order could be restored, but it was not his duty to indicate who was responsible for the attainment of that object.

A soldier named Torry, connected with Chatham, has been dismissed the service for selling information in regard to British military affairs. It has been proven that Torry's revelations were indirectly to an American legation. Torry admitted the truth of the charges against him, but declared he did not know for whom the information was intended.

UNITED STATES.

A railway syndicate recently formed, and embracing many prominent railroad men, has purchased the Baltimore and Ohio railroad, and now controls soon 1,600 miles of track.

A fire occurred in New York last Wednesday, causing loss of \$100,000. The James blocked the train on the elevated railway, and a number of passengers started to walk along the track. Soon after the train started, and their motion shook the track and frightened some of the pedestrians. A panic ensued, and ten persons were pushed into the street below, three being killed and the others probably fatally injured.

A fuel famine continues at Fort Benton, in Montana. Coal is \$60 a ton and is extremely difficult to obtain even at that price. Wood is scarce and is selling at a high figure.

John Templeton is a blacksmith who owns a fine specimen of the English mastiff. Last week Mr. Templeton was working at a forge, putting a new steel in a pick. The new steel was slightly burned in the heating, and, instead of welding, flew in half a dozen pieces. One piece struck the blacksmith just above the right eye with such force as to fasten itself in firmly. The blacksmith staggered and fell backward. How low he was unconscious in the dog lay almost in the middle of the shop crying almost like a human being, and rubbing his jaws in the dust of the floor. The piece of steel that had struck Mr. Templeton lay a short distance from the dog. The fatal brute had seized the dog by the neck and drawn it from the front of the shop. Mr. Templeton's head. The dog's mouth was found to be badly burned. Albany Journal.

Another terrible railroad accident occurred on the Boston and Providence railroad, on Monday morning, by which thirty persons were killed and over one hundred injured. Cause, a weak bridge.

GENERAL.

On the panel of the base of the granite drinking fountain at Stratford-on-Avon is the inscription: "The great American citizen, Mr. George William Childs, of Philadelphia, to the town of Shakespeare, in the jubilee reign of Queen Victoria." Mr. Childs does not know how much his gift will cost; he has simply ordered the bills to be sent to him, whatever they may amount to.

The Crystal Palace, which has long been one of the chief attractions of London, has at last proved a financial failure, and is in the hands of a receiver, and will probably be torn down and the site sold for building lots.

The two copies of the Bible used at Queen Victoria's coronation are still in existence. One is an incunabulum in the family of the late Dr. Sumner, bishop of Winchester, and the other is preserved in the cathedral at Norwich.

The Queen's jubilee takes place on June 21st. There have been only three similar events in English history. The jubilee of Henry III., on the 19th October, 1265; the jubilee of Edward III., on the 25th January, 1351; and the jubilee of George III., on the 25th October, 1809. On the first two occasions all exiles were recalled and all persons imprisoned for debt were released. All these jubilees were held at the end of the forty-ninth year and the fiftieth anniversary of the reign, but by Her Majesty's request the jubilee will be celebrated at the end of the fiftieth year, as stated above, on June 21st next.

Our Brave Volunteers

Endured the severe marching of the North West campaign with admirable fortitude. The government should have supplied them with a quantity of the celebrated Putnam's Painless Corn Extractor. It never fails to remove corns painlessly, and the volunteers and everybody else should have it. Beware of substitutes. Get Putnam's Extractor and take no other.

Marriages.

MARGARET WOODWORTH.—At Herwick, on the 9th inst., by Rev. E. O. Read, Mr. Charles S. Margeson, of the above named place, and Miss Charlotte L., daughter of Stephen Woodworth, Esq. of Shubensside.

WOLFE-LIGHTFOOT.—On the 9th inst., at the parsonage, by the Rev. J. W. Brown, B.A., Mr. John Wolfe, of Falmouth Forks, Hants county, and Miss Mary Lightfoot, of Kentville, Kings county.

JONAS BUTLER.—At 3625 Butterfield street, Chicago, Ill., on the evening of the 1st inst., by the Rev. Arthur W. Jordan, of Halifax, N. S., Mr. Samuel Johnson and Miss J. Harriet Butler, both of Chicago, Ill.

BISHOP-STEWART.—At the Baptist parsonage, Harvey, N. B., Mar. 5, by Rev. L. M. Weeks, Mr. Albert Bishop and Miss Rachel Stuart.

SCHURMAN-SCHURMAN.—At the residence of the bride's mother, on the 3rd inst., by Rev. I. J. Skinner, Mr. Wm. G. Schurman and Miss Ada B. Schurman, all of Freeport, P. E. Island.

BARTON-McALLISTER.—At the residence of the bride's father, Feb. 24, by Rev. F. S. Todd, Mr. Judson F. Barton, of the Range, and Miss Lizzie McAllister, of Chipman, Q. C.

NILES-McKEE.—At the parsonage, Fredericton, by Rev. F. D. Crawley, Mr. O. Miles, of Queensbury, to Miss Lina E. McKee, of Bright.

TRUETT-KELLEY.—At the Commercial House, Fredericton, by Rev. F. D. Crawley, Jan. 30, 1886, Mr. Thomas A. Turney, of

Burton, Queens Co., to Mrs. Sarah A. Kelley, of Queensbury, York Co. (Above notice was inadvertently omitted at proper date.—F. D. C.)

COSMAN-BROCKE.—On 21st February, at Canton by Rev. Jos. A. Cahill, Yezza W. Cosman, of St. John city, to Miss Lillie B. Bourke, of Indiantown.

ORR-STEWART.—On the 8th ult., at the home of the bride's father, by Rev. S. Smith, Mr. John Orr, of Coverdale, Albert Co., and Miss Lydia Stewart, of Ludlow, North Co.

McUTCHEON-EARLE.—On the 9th inst., at the residence of Robert Gilliland, Kingston, by Rev. E. K. Ganong, Benjamin McCutcheon, to Maggie J. Earle, all of Kingston.

Deaths.

CURRY.—At Fredericton, March 9, of chronic bronchitis, Mr. James Albert Curry, in the 50th year of his age. Bro. Curry had been for some time a deacon of the Baptist church in the city, and was held in loving esteem by his brethren as a humble, warm-hearted, consistent disciple of Jesus. After a prolonged illness, borne with cheerful fortitude, he passed away in the triumph of faith.

MINARD.—At Dorchester, Mass., on the 25th ult., Sarah, relict of the late David Minard, Sr., of Brooklyn St., Kings Co. N. S., in the 70th year of her age.

McLEARN.—At Uniacke Station, Feb. 22, George Edward, infant son of Edward M. and Beattie McLearn, aged 4 months.

JENKINS.—At Cumberland Bay, Q. C., Jan. 16, Gustie Jenkins, aged 20 years. There was a patient waiting for death, and we trust, a blessed release from all suffering.

JOSLIN.—At Prince William, Mar. 5, John A. Joslin in the 68th year of his age. He was a member of the Prince William church. He leaves a wife and an adopted daughter to feel the loss of a kind husband and friend. His funeral was largely attended, and a sermon preached by the pastor of the church, Rev. B. N. Hughes.

LUDINGTON.—At New Harbour, on the 20th day of February, after fourteen days of severe illness, Mrs. Mary E. Ludington, beloved wife of W. Ludington, aged 28 years, and was received into the New Harbour church, of which she remained a member until death. Sister Ludington has left a husband and four children, with a large circle of friends and relatives to mourn their loss. D. McLeod.

TITUS.—At Boston, on Feb. 28, Jennie, aged 30 years, beloved daughter of Deacon Jonathan Titus, of Titusville, Kings Co., N. B. Her remains were brought home, and buried at Titusville March 7th. Her end was peace.

GENIBSON.—At St. Andrews, N. B., on Saturday, March 5th, George Gunnison, in the 86th year of his age.

GARRISON.—Suddenly, on the evening of the 6th inst., our aged brother, Geo. Garrison, passed to his reward, at the age of 84 years. He was converted under the preaching of Father Jos. Crandall, and by him baptized Jan. 10, 1825, in Seckville, New Brunswick, and he remained in the faith with the German St. church, at that time the only Baptist church in the city. Of this church he remained a beloved member until death. He filled, with credit to himself and the satisfaction of his brethren, the office of Church Clerk, Sunday-school superintendent and Deacon. On the 6th day of his death, he was at the morning service and spoke tenderly to friends of the pastor's sermon. Our brother was indeed a good man—and of him how true "the memory of the just is blessed." At his funeral service, participated in by the pastor of the German St. church and Bro. Gordon, Spencer and Hickson, brief remarks were made on a passage, Rev. 22:14, previously selected by the departed.

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