

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 31, 1888.

NO. 44.

—IS THE THEATRE HARMLESS?—There are those who are ready to defend the theatre as an innocent form of recreation. A Mr. Clement Smith, for the past twenty-five years the leading theatrical critic of London and editor of a leading theatrical journal, has recently given his testimony. From the nature of his profession he is in a position to know just what the modern theatre is and would be inclined to make the best of it; yet he says in answer to the question "whether he considered the stage a place where women could remain moral and respectable?" "One out of a hundred may be safe, but even then she must hear things that she had better not listen to, and witness things that she had better not see. In every class of life, women are exposed to danger and temptation, but far more in the theatre than elsewhere." This institution which is of such a character within that one naturally inclined to be favorable will give such testimony, cannot but be evil in its outer influence.

—MORMONS.—There is a very interesting article in the last number of the *Missionary Review* on missions among the Mormons. All the principal denominations are laboring in Utah. They now have 33 churches and 69 ministers in the territory. There are also 2,360 children in their Sabbath-schools. The Mormons are being slowly but surely crowded out of their own chosen ground. In Salt Lake alone, as much as \$2,000,000 worth of real estate has passed into Gentile hands within the last two years. In five of the electoral districts of this stronghold of Mormonism the Latter Day Saints have been ousted and the control of the schools has passed from their hands. One fact in reference to their income is suggestive: From their tithes the Mormons collect \$750,000 annually. If all Christians should but give one-tenth of their income, what grand things might be done for the work of the Lord! And yet, who among us might not do this, and be all the better off?

—AN OTHER SAINT.—Bro. Hanna, who was at the Convention at Wolfville, and presided in the church on Sabbath morning, writes of his trip to Nova Scotia in the *Christian Inquirer*. Of the beauty of the site of Acadia College, he says: "I have had the opportunity of surveying the landscape from the sites of various colleges, but I cannot now remember anything so beautiful as the scene that extends, northward and eastward, before the eyes of one who looks out of the Acadia college. It is a combination of mountains and prairie and sea and garden that might do for the island and valley of Avilion." The first morning proved to be the most favorable for this view. The promontories that project from the "North Mountain" into the Basin of Minas, were partly robed in half-lifted fog, and the water was splendidly illumined by the full-beaming sun; the waters in the rest bay were spread out, bright as "a molten looking-glass," or, rather, as "the most ancient heavens" above them, "fresh and strong." The sun bright prospect of that glorious landscape is now a treasured picture of memory, and now I shall never think of Nova Scotia but that scene will be projected again upon the canvas of imagination.

—GOOD SHEEP.—We commend the following sensible suggestion from the *National Baptist* to the right men or women in each of our churches just now: "Wanted in every church, somebody who will just make it a business to raise the money to send the pastor and his tolling, heaven-deserving, weary-in-heart-and-brain-and-nerve-and-arms wife, to the anniversary meetings. And don't just give them the railroad fare; they can't stay out in the street when they are in the capital on they? Do the handsome thing by them. It will do them no end of good, and will come back to you in every sermon. It is just; the pastor goes, not on his own business, but on your business; he goes to see how your work of evangelizing the world is getting on. Don't let him go at his own charge."

—HARVARD AND YALE.—There is an interesting article in a recent *Christian Advocate* on the men from whom Harvard and Yale colleges derived their names. The only known lineal descendant of Mr. Harvard has just died. He was an esteemed Methodist minister of England. The Mr. Harvard who gave his name to the great New England college was for a long time almost a mythical personage. It has only been within a short time that a diligent search of the church registers, etc., of England has given the date of his christening—Nov. 29, 1607, in London—the name of his parents, etc. He died at Charlestown, Mass., 1638, aged 31. He was a minister, and gave half the small savings of his life—\$2,750—and his modest library of 300 volumes, to assist to found a college and provide for it a library. From this small beginning grew America's greatest university. It may be mentioned, however, that the first large donation to Harvard was from an English Baptist. Mr. Yale, from whom Yale college is named, was born in New Haven, Conn., in 1648. His thirty years of age he went to the East Indies, and was for some time governor of Madras. He accumulated a large fortune. He gave only \$2,500 to Yale; but it was at an opportune time. His tomb is in the church at Wrexham, North Wales. His

epitaph is in the quaint style of the time. It mentions that he did "some ill" as well as "much good." He was not altogether a saint, as can be seen from the fact that he hanged his groom, without judge or jury, because he had ridden one of Mr. Y's horses a two or three days' journey without leave, and came pretty near hanging, with judge and jury, himself.

—FUNERALS OF THE SABBATH.—At the recent F. C. Baptist Conference, in a resolution on the observance of the Sabbath, their people are dissuaded from buying their dead on the Lord's day. This was done on two grounds: first, as entailing manual labor on that day; secondly, because it interfered with the regular services and overtaxed the strength of the pastors. There is a natural feeling, on the part of the relatives of the deceased, that as large an attendance as possible be had at the obsequies of their dead ones; still there are the most valid reasons why the regular Sabbath services should not be disturbed. Many of our pastors are already overworked on the Lord's day. Many of them have so much to do that other regular religious appointments have to be neglected, if any new work is to be done. It is to be hoped that our people will set in the spirit of this resolution, and arrange for the interment of friends on another day that may not disturb and overburden.

—HINDUISM.—Hinduism is awakening to its danger from the work of Christian missionaries. A Hindu tract society has been established at Madras, and is pouring out a flood of tracts assailing Christianity. A Hindu theological seminary has been suggested as a means of counteracting the progress of the Christian religion. This all shows that Hinduism is becoming alarmed, and is a testimony to the success of Christian missions which cannot be easily set aside. These measures, also, will but arouse a more general and deeper spirit of enquiry among the people, which will, in the end, help mission work forward.

—THE NEW THEOLOGY AND MISSIONS.—It was our fortune to be present at the examination of Mr. Noyes in the Berkeley street Congregational church, Boston. It will be remembered that he applied to the American Board to be sent out as a missionary, and was not accepted by this great missionary organization because of holding to the idea of probation after death. He has been taken up by this church, which proposes to send him out on its own responsibility. The statement he gave of his ideas about a second probation were of a very wild type. He held that there was nothing in scripture to forbid the hope that those who had not had a chance to hear the gospel in this life would have it in the next world. He would not assert that there would be such a second probation for this class; he only refused to abandon the hope that there might be. It seemed to be the impression that his statement made before the advisory committee of the American Board was toned down a good deal in the present one. After a discussion of four hours, the council came to the conclusion to ordain Mr. Noyes, with the understanding that he was first to apply again to the Board to be sent, and only go as the missionary of the church if refused appointment by the Board.

—CONTRADICTION.—In the statement of Mr. Noyes before the council of ordination, referred to in another note, we were interested to hear his deliverance on the question of baptism. He first declared baptism to be the symbol of repentance and faith and purification. In the next sentence he avowed his adherence to infant baptism, which, as he must have known, could be the symbol of neither. The fact is, if Pedobaptists are to hold to infant baptism and adult baptism as well, they must admit that the symbolism and purpose of the ordinance in the two cases are distinct and separate—in other words, that there are two baptisms instead of one. No single definition can be framed which will include them both. The definition which would cover one will always fail to cover the facts of the other case, or will contradict them. Why do not our Pedobaptist brethren admit this and take the consequences?

—CATHOLIC EMANCIPATION.—Dr. Gordon, of Clarendon Street Baptist Church, gave a sermon on this subject on Sabbath evening, Oct. 21. In showing the need of emancipation from what he happily termed church-lordism as compared with laic-lordism, he referred to a fact brought out by the assessment lists in Montreal. While Protestants comprise but one-quarter of the inhabitants, the remaining three-quarters being Catholic, they own half the real estate of the city, and control three-quarters of its trade. He spoke very calmly but very strongly about the change of school books made at the behest of Rome. In the new history which takes the place of Swinton's, the reformation of the sixteenth century is spoken of as the so-called reformation, and other references to what is unfavorable to Rome in a similar

way. Dr. Duryea, Congregationalist, champions the new book. Dr. Gordon made a good point on him by asking if Dr. D. would feel himself complimented should someone speak of him as the so-called Protestant minister. Dr. Duryea. The progress made in Italy in emancipation from the Papacy was illustrated by the fact that here, where the Pope a few years ago had the seat of his power, common schools have been introduced and that a law has just been carried, 245 to 67, virtually proclaiming religious liberty and making it criminal for priests to speak to school children against the government. The change in France is indicated by the fact that in Paris, where the streets ran with Protestant blood at St. Bartholomew, a martyr to Admiral Coligny, one of the martyrs of the massacre, is about to be erected.

The True Salvation Army.

BY REV. J. CLARK, WOLFVILLE.

Not with gaily flaunting banners,
Not with sound of battle-drum,
Not with shouts and clanging cymbals
Does Immanuel's kingdom come.

Martial names and martial honors,
Such as cling to this poor earth,
Do not prove that those who bear them
Ever knew a heavenly birth.

Outward show and demonstration
May not spring from grace within;
Noisy speech and wild emotion
Gain no mastery over sin.

One omnipotent Commander,
Full of grace, enthroned above,
Has alone the right to govern
Hearts that glow with christian love.

Faith in God and love to Jesus,
Joy and peace through sin forgiven,
These are true salvation tokens,
Clear as day and sure as heaven.

Every holy feeling cherished,
Every penitential sigh,
Every act of true obedience
Plainly shows that God is nigh.

Men may boast of rank and standing
Yet act shrewdly the heavenly strife;
Soldier's dress and soldier's language
Make no change in heart or life.

Rules that emanate from mortals,
Lacking signature divine,
Have no power to bind the conscience,
Truth must govern vows and mine.

Empty forms and eager cleaner
Care no evils, alas! no foes;
Vain display can yield no comfort
When this mortal life shall close.

Hallowed words and sacred phrases
Do not always count for prayer;
Heaven is true, and human records
Do not read the same up there.

Patience, gentleness and meekness
Crave not loud publicity;
Valor's word; often tested
Where no human eye can see.

Not amid undue excitement
Undeveloped religion thrives;
Saving faith and true repentance
Show their fruit in holy lives.

Lowly souls that have no merit
Yet adorn the spheres they fill,
While with reverent thought and feeling
They obey their Maker's will.

Souls that breathe the Saviour's spirit
Keeping daily near his side,
These belong to God's great army,
These are victors true and tried.

Would you win the crown immortal,
Bright with glory ought can dim?
Let your heart be right with Jesus,
All are saved who side with him.

Sable Island.

The county of Halifax has the honor of being the first territory in all North America touched by the earliest expedition sent from the old country with a view to a settlement, for it is Sable Island in the mid ocean (it is), and did not the Frenchman, Baron de Lery, in 1518 land at said island (he did), and left thereon a number of live cattle and west on his way? That was very soon after 1492, when Columbus touched America. In or about 1678, another Frenchman, the Marquis de la Roche, landed and left 50 French convicts there, intending to call for them, but never fulfilling that intention. Henry IV. of France, after seven years, sent for them, and found twelve surviving. They were taken home, and received each 50 crowns and a free pardon. These are among the first traces of a colonization in America.

This island lies about 100 miles south of Cape Breton. It is under the exclusive jurisdiction, in fact, is the property, of the Dominion. It is a low, sandy island, whence its name, Sable (*sandy*)—not Sable, *dark*, though it might well be named the dark island, for it is without doubt one of the chief graveyards of the Atlantic. Its history from shortly after the discovery of America till the present time is one of the very saddest. It has been the scene of constant shipwrecks. "Unameliorated disaster" seems to have ever since "followed fast and followed faster," till not a year, I believe, passes without one or more of such calamities. When Rider Haggard exhausts every other fountain of the dreadful, let him turn to Sable Island. Here even he may surfeit with horror.

The island is subject to terrible and sudden shifting and wearing away. The West End lighthouse, built about sixteen years ago and moved inland about five years ago about one-quarter of a mile, has this summer been again taken down and moved back a mile and a half further, so rapidly is that end of the island wearing away; so that the West light is now 1 1/2 miles eastward of its location on charts new in use. Mariners should out this out and act accordingly. There is a lighthouse also at the east end, and Governor Boutilier's residence and station is between them on the north side of the island. There are four or five families residing on the island. The lighthouses on East and West Ends are connected by telephone with the governor's residence, so that earliest intelligence of arrivals or wrecks may be communicated to headquarters. But there is no cable connecting with the mainland. This is much needed. None but employees of the government are permitted to reside on the island. It used to be quite an inhospitable home. Not a tree to be found in the place. They have tried willows, but even they do not flourish. There is some tolerably good soil, and hay grows in out for the forty or fifty head of cattle kept. The winters are short, snow soon melts, and the summers are long. There is no church, no chaplain, no preacher, no missionary in all that section of Halifax county. "Go ye into all the world"—Sable Island is a part of the world. Home Missionary Boards are bound to take notice of this. The place is not 24 hours away from the city of Halifax. The storms that sometimes rage around this desolate spot are said to be most terrific. The air is thick with sand. You cannot face the wind. Great sand bars run far out under the sea of the north-west and north-east shores, into which, once it has driven, no ship can long survive, every wave plunging it deeper and deeper into the hungry sand. Should the island lose its visibility and no place be left for a light, it will be regarded as the resting place of all ships coasting along these shores and never reporting their arrival. Probably it is impossible to prevent it wearing away. It is very much smaller every way than when it was first surveyed. Having had an interview with the builder who has just completed the removal and recreation of the west end lighthouse, I am at second hand an

Halifax, Oct. 26. OSASAWA.

Necessity for More Ministers.

While attending one of the morning prayer meetings during our late Convention at Wolfville, I made request that special prayer be offered in accordance with Luke 10: 2, that the Lord of the harvest would, in his abundant mercy, raise up more faithful ministers among us. So deeply is the necessity for more laborers impressed upon my mind, that I now resolve to make my request through the widely circulated columns of the *Messenger and Visitor*. Presently our churches will be requested to offer special prayer for our institutions of learning. Shall we not on the day of prayer for colleges, and continuously, offer believing supplication to our beautiful Father and Saviour that he may raise up, from the ranks of our young men, more faithful laborers? Surely now, as in the days of our Lord, the harvest is great and the laborers few. As illustrative of this, I need only state the fact that there are now twenty-five or more important fields, with fine prospects for "cultivating and enlargement, vacant in the Maritime Provinces alone. These vacant churches and fields are calling loudly for ministers, but available men are not to be found. It is true we have a fine class of promising young brethren, who have the ministry in view, and some of them have already proved themselves to be successful laborers in the Lord's vineyard. But many more must enter the list of ministerial students before we may reasonably hope to see the supply equal to the demand. Shall I not then entreat my brethren to offer earnest prayer in harmony with the Saviour's directions? He will honor our faith. Some, it may be, have been looking to our institutions of learning for the needed supply. This may be well to a certain extent, but we must look higher. If we look to academies, colleges, or theological seminaries only, we may have, as the result, a feeble supply who can be of little service. If, however, we look to the great Lord of the harvest he will honor our faith by giving us strong men who will prove an unspeakable blessing to us. Having sent up our earnest cry to the Lord of the harvest, we should then give all the encouragement in our power to help those who may give evidence of a divine call, in procuring a suitable training for their life work. And while we look to the Lord in our great necessity, let us, at the same time, encourage our gifted and pious young brethren to think seriously of the claims of the Christian ministry, in deciding as to their future course. The gospel ministry gives scope for, and demands, the power

of the most talented of our young men.

Having humbly made this earnest request, I beg to suggest to my brethren in the ministry, and to our churches, the importance of giving ourselves afresh to the vast work before us. The harvest is great. The fields are white. Souls are perishing. Time is passing. The judgment hastens. Faithful, unselfish, consecrated effort to rescue the perishing and advance in every possible way the Redeemer's Kingdom, will not fail of gracious results. Our blessed Lord assures us that his Word shall not return void. Let us then go forth weeping bearing precious seed. May this be a year of the right hand of the Most High in all our churches and mission fields!

ISA. WALLACE,
Apple River, N. S., Oct. 24.

Ripeness in Character.

Rev. Charles H. Spurgeon beautifully illustrates the marks of ripeness in Christian character somewhat as follows: One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of unselfish sanctification, which the Word of God know by the name of "beauty of holiness."

Another mark of ripeness is sweetness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are green. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be found which will ultimately be removed. As we grow in grace we are sure to grow in charity, sympathy and love; we shall have greater and more intense affection for the person of him "whom having not seen, we love;" we shall have greater delight in the precious things of his gospel, the doctrines which perhaps we did not understand at first will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honeycomb in the deep things of our religion. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough. You shake the tree and the ripe apples fall. If you wish to eat fresh fruit, you put out your hand to pluck it, and if it comes off with difficulty you feel you had better leave it alone for a little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it is in good condition.

When loved wisdom drink out of the same cup in this everyday world, it is the exception.—*Mrs. Necker.*

Divine Comfort.

Sorrow comes, and sorrow is always bitter and hard to endure, but divine comfort comes with it, unless in our blindness we thrust the blessed angel from the door. And heavenly comfort is so rich an experience—being held close to the heart of Christ and consoled by His sweet love—that it more than compensates for the sorrow. It was the Master himself who said: "Blessed are they that mourn: for they shall be comforted." He certainly meant that God's comfort is so great a blessing that it is well worth while to mourn just to enjoy it; that those who do not mourn miss one of the richest, sweetest beauties of divine love. Night draws on with its darkness, and we dread its approach, but when it deepens over us ten thousand stars flash out; the stars are rich compensation for the darkness. So it is when sorrow comes; we shudder at its coming, but we pass under its shadow, and heavenly comfort, which we had not seen before, appeared glowing in silvery splendor above our head. In the bright summer days clouds gather and blot out the blue of the sky and fill the air with ominous gloom and fierce lightning and terrific thunder-peals; but out of the clouds rain pours down to refresh the thirsty

earth, and to give new life to the flowers and the plants. So it is, also, with the clouds of trial whose black folds outline together above us in our fair summer days of gladness; there is compensation in the blessing they bring to our lives.—*Presbyterian.*

Be Not Anxious.

God's children need not worry, for God will care for them. Will he? Well, if he will not, then throw away the Bible. But will he give them all they want? That is another question. Will the wise parent give the child all he wants? Will the physician give the patient all he wants? Will the teacher give the pupil all he wants? Never; for that would often ruin instead of profiting. Ask again, Will God give his child all he needs? We have his word that, if we seek the kingdom of God and his righteousness, all these things shall be added unto us. God is pledged to supply all the real needs of his people in such a manner as is indicated by wisdom and love combined in power. And the trouble arises just here, that men are not willing calmly to trust this divine guidance. Just imagine a family of children who are never restrained, and whose every wish is gratified. They come and go as they please, they spend according to their own judgment; they study and play to suit themselves. No restraint at all is put upon them. What kind of men and women do you suppose they will grow up to be? Will they make a success of life, or will their lives turn out to be miserable failures? Probably the worst thing that could happen to a family of children would be such treatment as this. Better for them were they all to die of scarlet fever before they are five years old. So, says God to give His children all they really need, it would ruin them for time and eternity.

Now, while Christ tells us what not to worry, He tells us what to seek after. "Seek ye first the kingdom of God." On this we are to build our first energies. It may be well just here to pause and ask ourselves what is the object of our most devoted search. Some are seeking for riches, some for education, some for position, some for power. Every one has something for whose possession he is most anxious, and for the sake of which he will most readily sacrifice all else. What is your most coveted object in life? Find out, and then lay it in the balance on one side, and put "the kingdom of God" in the other scale. Now say, candidly, which outweighs the other? Which is the more valuable? Which will last the longest? Is it any wonder, then, that the Son of God says seek this first? And since He was right in His estimate, will you not follow His command?—*Sunday School Notes.*

This, That, and The Other.

—Did you ever feel the joy of winning a soul for Christ? If so, you will need no special argument for attempting to spread the knowledge of His name to every creature. I tell you there is no joy out of Heaven which excels it—the grasp of the hand of one who says: "By your means I was turned from darkness to light."—*C. H. Spurgeon.*

—In a late sermon Mr. Spurgeon thus spoke: "I cannot," said one to me, "join a church, because I cannot find one that is perfect." "No," I said, "and if you do not join a church till you do find a perfect one, you must wait till you get to heaven; and, besides, my dear friend, if you ever find a perfect church they will not take you in; for I am sure they would not be perfect any longer if they did."

—An item is going the rounds of the press to the effect that whiskey is now manufactured out of old rags. We see nothing remarkable about this. Every one knows that nearly all the old rags now in the country are manufactured out of whiskey, and there is no apparent reason why the process of conversion may not work as well one way as another; from whiskey to rags, and from rags to whiskey. What a beautiful business it is!—*New York Observer.*

—The total abstinence society connected with Mr. Spurgeon's Tabernacle obtained 527 pledges last year. Mr. Spurgeon says that he has never thought that a man could not be saved without the pledge, but he now thinks a man might be put in the way of being saved through it. He hopes it will become the rule, and not the exception, that Christian people everywhere, for the sake of doing the largest possible good, will become total abstainers.—*Christian Inquirer.*

—Twenty years ago the Gospel was not allowed to enter Spain; now there are between 10,000 and 12,000 adherents to the Evangelical cause.—*John Methodist.*

—Your speeches often proceed from a sad heart. It is a pity to take such notice of what some softeners say, for they will be sorry for it soon. If we knew the real reason for many a harsh word, our sympathy would prevent even momentary anger.—*Spurgeon.*

Mr. Spurgeon Agais After Twenty-nine Years.

BY WILLIAM G. WILKINSON.

I have just heard Mr. Spurgeon preach twice after an interval of twenty-nine years...

Mr. Spurgeon, on the first occasion referred to, was a young man, one might almost say a youth, of twenty-four years...

That voice is still, as it was in the beginning, a master key to the secret of Mr. Spurgeon's extraordinary power...

Mr. Spurgeon's noble frankness and simplicity made me feel free to refer with me to a late very extraordinary personal criticism...

These were, as I judged, comparatively cultivated people, representing, therefore, a different class of the congregation...

When this reached the ear of Mantion Field he set his own white teeth firmly together and muttered through them...

Old readers of The Independent, those with long memories, may some of them, still bear in mind a story that, in the year of 1859...

For a full hour, Mr. Spurgeon held his breath, then he fell on his knees by the open window...

Another tender motherly kiss was pressed upon his hot forehead, and he thought the vessel from the house...

The flames were now making giant strides towards the starry sky. The buildings seemed doomed, but much valuable property might yet be saved...

When dear old Daddy came rushing out, I knew it was my hand alone had reached his haller, Field continued, gratefully...

"I cannot tell," he said. "At first I thought it incendiary, and the work of—"

"I was more to blame than you," cried Mantion, generously; "I was the elder and should have set you a good example in evil at last, and I'll never forget it."

Thus also have the scales fallen from my eyes!" exclaimed Mantion Field, solemnly...

"A Pulley of Other People." Years ago, when I was a little girl, I was sent to visit my grandmother in the country...

"Grandma, I don't think things taste so nice out of these queer places." "One is naturally more tolerant with six than with sixteen, and when, ten years later, I again visited my grandmother...

I succeeded in making myself generally disagreeable to my grandmothers and discontented, finding fault, as I had done for so many summers, with the old house and its furnishings...

"I rather have a stick of my own than a pulley of other people's." "I jumped at the words much more quickly than from the pain inflicted by the broken glass...

"I looked at her in amazement, and became completely speechless. The exact meaning in the words, 'batter' door, was the ring and rhythm of them beat through and through my brain...

"I was written by my father to his poor old mother; a story of reckless speculation, accumulated debts, disgrace, dishonor, and threatened imprisonment."

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The Old Doctors.

Drew blood, modern doctors clean it; hence the increased demand for Alteratives. It is now well known that most diseases are due, not to over-abundance, but to impurity of the Blood...

Recommended.

Above all others, we used it with marvelous results. The sore and swollen health and strength rapidly returned.

Ayer's Sarsaparilla.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price 61 cents, bottle, 60 cents.



For 'worn-out,' 'run-down,' debilitated school teachers, milliners, seamstresses, housekeepers, and all who are afflicted with the blood...

NEW GOODS!

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Various small advertisements and notices on the right margin, including 'Spec', 'St. John', 'GAI', 'SAULT', 'NEW MUSICAL INSTRUMENTS', 'Bells of Victory', 'Praise in Song', 'The Great Self Washer', and 'Geo. A. Betherington, M.D.'.

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Lesson VI. Nov. 11. Josh. 14: 1-10. CALEB'S INHERITANCE.

GOLDEN TEXT. "Trust in the Lord and do good; so shall thou dwell in the land, and verily thou shalt be blessed."

I. THE DIVISION OF THE LAND AMONG THE TRIBES. 5. As the Lord commanded Moses... they divided the land.

II. THE FUTURE SERVICE. 6. Then, while they were in Gilgal preparing to make the division, he before it was made.

III. THE PROMISE. 9. Moses saith on that day, saying, "I am this day fourscore and five years old."

not diminished. He believed 45 years before, and he still believed in God's promise and help.

15. Kirjath arbā : i. e., City of Arba. Arba was a giant, a leader of the Anakim, who had conquered the city.

16. "Behold, now is the accepted time; behold now is the day of salvation."

17. Because if I am moral and honest God will expect no more.

18. "I know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

19. "Boast not of to-morrow; for thou knowest not what a day may bring forth."

20. "Behold, now is the day of salvation; behold now is the day of salvation."

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him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa 55:7.

3. Because I have nothing to offer in return for so great a blessing.

4. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; ye, come, buy wine and milk without money and without price." Isa 55:1.

5. "Whoever will let him take the water of life freely." Rev. 22:17.

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Messenger and Visitor.

WEDNESDAY, OCTOBER 24, 1888.

MISSIONS AND PROGRESS.

"The missionary work of the world is the fundamental work, underneath all educational and all political advancement, and all humanitarian progress; and the missionary thought is the living thought today in the best minds of Protestant Christendom, and we are to trust God for the future."

This sentence from an address of Rev. R. S. Barry, D. D., President of the American Foreign Mission Board (Congressional) contains food for thought, and much to encourage us.

The missionary idea underlies all educational advancement. The culture which has no higher, no other object than culture itself soon grows corrupt. The people who seek culture only for the sake of the advantage and dignity which culture gives, will soon lose even the best that is in education itself.

Let a young man get a strong desire to help his fellow-men and you have kindled a fire within him that will burn up the withering power of conceit and lifeless training.

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THE HEATHEN AT HOME.

Formerly an appeal for Foreign Missions was sometimes met by the remark that we have enough heathen at home, and should therefore not waste our limited resources upon the dark continents.

But what a list of non church goers could be made from the section of country for the spiritual interest of which the church is to a large degree responsible.

This is true of city and country. How shall we reach these straying ones? What is the difficulty in bringing them in? Dr. Lyman Abbott says: "The great difficulty in the way of mission work in the home field is the lack of a will to do it."

Where there is a will there is a way. The problem is not so much to find a way as to create a will. The greatest difficulty lies inside the church, not outside.

A great deal of discussion on this subject is expended in inquiring how to do it without doing it. We want to do christian work without taking up our cross and following Christ, and that is impossible.

How can we do a mission work in the home field without self-denial? The answer is simply, it cannot be done. Foreign missionary work not only can but must be done by proxy.

Home missionary work not only must not but cannot be done by proxy. There is no way by which we can carry the gospel to our home heathen except by carrying it to them.

If christianity were a system of philosophy we could hire teachers to propagate it. But it is not a system of philosophy, it is a life, and life is not a marketable article.

Life is self-propagating. Only life begets life. You cannot hire a city missionary to carry it about for you.

Are not some of our churches willing to hire a minister and then leave him to "draw" the people, while nothing is done to "compel" the outcasts by the gospel methods of loving entreaty?

Let the spiritual ones go out and bring in the weak. The Son of God brings life to earth; he does send it. "Light and heat do not leap from torch to torch."

The live torch must come in contact with the unkindled one in order to kindle it. "It is not true that the heart of man resists all enticement to goodness; but it is true that it does not seek for it as for hid treasure."

Open a liquor shop and the customers will swarm in; open a school, a reading room, or a church, and they must be brought in."

Brothers of the churches, while you have numbers of neighbors whose lives are unblest by religion, do not rest until your own heart and mind have wrought fully in pleading with God on their behalf and with them on God's behalf.

Jesus came to save as well as to save; may not we be followers of Jesus in seeking the lost ones that they may be saved? Let us pray and give for the heathen abroad; let our hearts and hands touch the heathen at home.

THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC.

Our brethren of the West have been holding their anniversary at St. Catherine's, Ontario. The record of the year in the way of beneficence is a most creditable one.

They have contributed \$19,281 for Foreign Missions, an increase of \$4,062 over last year, and \$15,992 to Home Missions, leaving a balance in hand of \$4,493 over the expenditure of the year.

One of the missionaries in India—Bro. Luffman—has decided to remain single, and give up \$300 of his \$800 salary to aid in supporting another missionary.

All honor to this self-sacrificing brother. There have been about 1000 added to the 130 churches assisted by the Home Mission Board, 630 of these being by baptism.

In view of the fact that the Manitoba Convention had withdrawn from the Dominion Board, and that our Convention declined to appoint directors this year, it was decided to dissolve the organization.

The good financial showing mentioned above is due, no doubt, largely to the local organizations that have similar to our own just adopted. Let our brethren make a note of this and act accordingly, as that a like result may be secured in our denominational finances.

GIVING FROM THE RIGHT MOTIVE—LOVE.

A good deal of importance attaches to system in the raising of funds for benevolent purposes. Many churches would double the amount of their present contributions by the adoption of a better method.

Many professing christians are much more systematic in the management of their own affairs than they are in the management of those of the church—possibly because they think their own the more important. But system alone will not accomplish everything.

Very much depends upon the motive that lies back of it and puts it in motion. The benevolent spirit without system is better than system without the benevolent spirit; but, of course, the best results are reached when the two are joined.

Little good can come from talking of system in giving with persons who have never entertained the idea of giving, and are possibly strongly averse to it. To speak of the luxury of giving to individuals to whom the giving of a dime would be a positive pain, is to speak only unmeaningly and unavailingly.

Such language is above their comprehension and taste. They need a more elementary instruction to come into sympathy with the fundamental principles of giving.

Before being carried to the happy summit of privilege in giving here, all unused to such altitudes, their dizzy souls would cry out with fear, they need, first of all, to be indoctrinated in bottom principles, to learn the great truth of duty and obligation to Christ, who bought them with his blood.

They need so deeply to feel the constraining power of his love as to be moved to lay their richest offerings at his feet, deeming them to be all unworthy of his acceptance. Until this love is the great controlling motive, their giving will be reluctant and meagre—unless, indeed, as is sometimes the case, it is prompted by inferior motives, as the mere name of the thing, in which case, whatever good may result from the giving, it cannot be reckoned a gospel virtue.

When genuine love to Christ is the impelling cause, then giving is a delightful act, and sacrifices are cheerfully made in order to give; then giving is especially pleasing to God and will be rewarded in the eternal world.

And what is true of individuals in this regard, is true also of churches—their adoption of schemes of benevolence will not amount to much if the spirit of benevolence is wanting. The application of system to the gathering of benevolent funds may result, indeed, in bringing more money into the treasury of the church who love to the Saviour is not the grand impelling motive—for systems of itself will accomplish a good deal; but it is when system and the right motive go together—it is when system is worked by churches whose members have drunk in the unselfish, self-sacrificing spirit of Jesus Christ, and know what it is to find their lives by losing them, that the grand results may be expected to follow.

It is not usually the case that cold, dead and worldly churches employ system at all in obtaining money for the Lord's cause. A magnificent system in the hands of such a church—could such a thing be conceived of—would finely illustrate the futility of all mere plans of Christian giving that are not set in motion and kept in a parallel to the ancient Abderites of Greece who resolved, in bringing the water into their city, to have it pour through the throats of huge statues of lions standing in a public square.

But after the lions were put in their place, the supply of water proved insufficient—there was only enough to drip from their chins. The most that could be said of them was that they dripped. An elaborate and pretentious scheme of collecting and disbursing benevolent funds will effect but little—will produce little more than a drip—if it is not worked, and from the right principle. The benevolent machinery must be connected with the Throne, must have the gentle but mighty impulsion of immortal love.

In our judgment, then, that Christian pastor will best succeed in leading his people to contribute to their worldly substance to the Lord's cause who most effectively brings to bear upon them the great motives which the gospel supplies. Mere soul-drawing or shaming people into benevolence will accomplish but little. The mightiest motive will be found in the consideration of the love that moved the Saviour through rich, to become poor, that men through his poverty might be made rich.

THE WEEK.

Quite a stir has been caused both in England and the United States by a letter innocently written by L. Sackville West, England's representative at Washington, which got into the press over a month ago, but has just been brought into prominent notice.

The whole affair appears to be but part of the desperate and unworthy methods resorted to in the election campaign in the republic. The President having made a bid for the anti-English vote by his retaliation message, the Republicans made an attempt to offset it by getting some prominent Englishman to endorse the Democrats. A letter was sent to the British minister, woveled by a naturalized Englishman, asking whether the administration were really as opposed to British interests as the retaliation message appeared, and for advice how he should vote. It was promised the reply would be strictly private. The minister candidly wrote that he thought the party in power desired to maintain friendly relations with Great Britain and settle all questions with Canada, but refrained from giving further advice. Now, Republican leaders, including Blaine, who associates with him on the best class of Irish agitators, are using the letter as a campaign document to incite the Irish voters against the Democrats, and the administration, perceiving the damaging effect, are endeavoring to offset it by demanding the return of the British minister. Of the various comments, we quote that of the London Times, which says:

It seems certain the American government has taken a step that will render it impossible for Sackville West to remain at Washington. We are not prepared to censure Sackville West. A British minister whether at Washington or elsewhere must be an English gentleman, and be forgiven if he is not up to the dirty tricks of American politicians.

However, he blundered. The Times' Parcell case has begun. The interest in it is not so great as was anticipated, and the London papers, after making large preparations, find their editors not so much larger as they anticipated. Very eminent counsel are engaged on both sides. The judges are determined to push the matter through as quickly as possible, and so have ruled that the court should sit five days each week, though the lawyers desired but three or four. The Parcellites desire to narrow the issue down to a single point. The letters, and nothing but the letters,—that is their contention: "If the letters are genuine, we admit—Mr. Parcell himself admitted in parliament—they are damning. Mr. Parcell must step down and out, and home rule disappear with him. But if they are forged, if we prove them to be forged, as we mean to, then so more of 'Parcellism and Crime.' All the rest of the charges melt into air. They are neither new nor true; they are political. The Times, instead of Parcell, is damned, and the government, since it is identified in this matter with the Times, is condemned also. Away with it."

The other side would broaden out the issue, inquiring whether the leaders of the home rule movement have conducted a political agitation by legal and constitutional methods, or whether they have been guilty of criminal complicity in the outrages by which that movement has been accompanied, if not promoted; and will search into the origin and causes, direct or indirect, of all the agrarian and political crimes committed by discontented Irishmen for the last nine years.

Attorney General Webster in his opening speech, presenting the case for the Times, occupied all of last week and will probably require all this week as well.

Lord Rosebery, a rising young English Liberal, who was foreign secretary in Gladstone's last Cabinet and is said to be the probable successor to the Liberal leadership in Great Britain, made a speech recently to the Leeds Chamber of Commerce on British trade and Imperial Federation. He contended that the colonies were England's best customers and that they should be admitted to a much larger share in her affairs than at present, to prompt the voice of England when it speaks abroad to much greater extent than at present.

The young German Emperor seems to have had a summary way of cutting short the communications the Pope sought to make to him at their interview at the Vatican. When His Holiness had just begun his discourse, which he had intended should be a long one, the Emperor called in his brother to introduce him, and this ended it. Young William on his pleasure excursion apparently did not mean to be involved in making promises which would involve him in difficulty, nor yet to have to refuse to do so.

All hope of Stanley's safety does not seem to be yet given up. It appears he anticipated that there would be a time that he would not be heard from. There are efforts for further expeditions of relief.

The French Houses of Parliament are now in session. Premier Floquet introduced a measure for the revision of the constitution. This, while cheered by many, is thought to be opposed by a majority of the Senate.

At a Christian Conference held in Montreal at which delegates were present of all denominations from all parts of the Dominion, a Dominion Evangelical Alliance was formed. Senator MacDonald was chosen president, and among the vice-presidents were the following from the Maritime Provinces: Revs. Dr. Burns, Saunders, Lathern, Macne and Hole, and Messrs. T. W. Daniel, Hon. A. P. Randolph and F. W. James.

The German doctors, ruffled by Doctor McKenzie's book concerning the treatment of the late Emperor Frederick, obtained a decree forbidding its sale there. This, however, has been declared illegal, so now they will have to try other methods of disposing of McKenzie's charges than by suppressing them.

Prayer Meeting Topics. Oct. 3. Church Covenant meeting. 4. Teaching. Matt. 23: 10. 10. Missionary meeting. Acts. Col. 1. 12. 13. Bowing. Gal. 6: 7. 17. Self denial. Mark 10: 21. 19. Holy Living. 1 Cor. 10: 31. 24. Service. Luke 16: 13. 26. Fidelity. John 15: 4. 31. Church Covenant meeting. Nov. 2. Testimony. Acts 4: 20. 7. Missionary meeting. India. Col. 1. 12. 13. Hope. Heb. 6: 19. 14. Trust. Ps. 34: 8. 16. Strength. Ps. 84: 5. 21. Steadfastness. 1 Cor. 15: 58. 23. Bartimeus. Mark 10: 47. 28. Church Covenant meeting. 30. The Publican. Luke 18: 13. Dec. 5. Missionary meeting. China. Col. 1. 12. 13. 7. Dying Thief. Luke 23: 42. 12. The Tongue. Titus 3: 2. 14. Peace. Rom. 5: 1. 19. The Touch. Mark 1: 41.

Dec. 21. Why born? Gal. 4: 4-5. 26. The Star. Matt. 2: 1-9. 28. The End. Num. 23: 10. Jan. 2. Promise meeting. Each bring a promise for the New Year. 4. New Creation. 2 Cor. 5: 17. 9. Missionary meeting. Japan. Col. 1. 12. 13. 11. Racing. Heb. 12: 1, 2. 16. Happiness. Prov. 16: 20. 18. Temptation. Matt. 26: 41. 23. Substitution. 1 Peter 2: 24. 25. Valuation. Mark 8: 36. 30. Church Covenant meeting. Feb. 1. Love. John 3: 16. 6. Missionary meeting. Bible Lands. Col. 1. 12. 13. 8. Witness. Isa. 43: 10. 13. Pardon. Isa. 55: 7. 15. The One. Luke 15: 1-7. 20. Bread. Matt. 4: 4. 22. Come. Matt. 11: 28. 27. Church Covenant meeting. Mar. 1. Ability. Heb. 7: 25. 6. Missionary meeting. India. Col. 1. 12. 13. 8. The Jailor. Acts 16: 29-34. 13. Rooted. Eph. 3: 17. 15. None Other. Acts 4: 12. 20. The Order. Acts 2: 37-42. 22 Am I? Gen. 4: 9. 27. Looking for. 2 Peter 3: 10-14. 29. Thanksgiving. Ps. 103: 1-14.

Church Council. Parson upon an invitation extended by the Jordan River Baptist Church to the Baptist churches of Hebron, Barrington, Shelburne, Jordan Bay and Sand Point, Lookport, Osborne, East Ragged Islands, Liverpool and Milton (Queens Co.), to sit with them in council for the purpose of setting apart to the work of the gospel ministry Bro. Llewellyn J. Tingley. Assembly convened. Rev. W. H. Richan was chosen chairman, and prayer was offered by Rev. J. F. McKennie. Rev. B. N. Nobles was chosen secretary, after which the minutes of the church meeting at which it was resolved to issue the invitation were read, and found satisfactory.

Delegates present were: Rev. A. Cochon, Bro. R. K. Ross of Hebron; Rev. W. H. Richan of Barrington; Bro. D. Nicholson and F. McQuade of Shelburne; Bro. Wm. McClure, J. D. Goodick and Edward Peterson of Jordan Bay and Sand Point; Rev. B. N. Nobles and Bro. Martin Ringer of Lookport; Rev. Frank Potter, Bro. James Hayden and Augustus Freeman of Osborne; Rev. J. F. McKennie and Bro. Gorham Freeman of East Ragged Islands; Rev. S. H. Cain of Liverpool; Rev. D. W. Crandall and Bro. Ecos Ford of Milton (Queens Co.), and Bro. D. Dunlap, Chas. Hardy and Thomas Hardy of Jordan River.

An motion it was resolved that Bro. Daniel McAdam, Gordon McKay, Allen Duquain, Robert Stuenkel and James Holder be invited to seats in the council. Moved by Rev. S. H. Cain, seconded by Bro. D. Dunlap, and resolved, "That this body as now constituted, consider itself of sufficient strength to advise with this church as to the propriety of ordaining Bro. Tingley to the work of the gospel ministry." Upon enquiry being made it was stated that Bro. Tingley was a member of the church, and that provision had been made for his support for the year.

The brother was then called upon for a statement of his christian experience, call to the ministry and doctrine, which was given in a calm and clear manner. After being somewhat thoroughly questioned by several brethren, Bro. Tingley retired, whereupon it was unanimously resolved, that having heard Bro. Tingley's statement of christian experience, doctrine and call to the ministry, we advise the church to proceed to his ordination.

The following order of service was determined upon: Sermon, Rev. A. Cochon; Ordaining Prayers, Rev. B. N. Nobles; Head of Fellowship, Rev. S. H. Cain; Charge to Candidate, Rev. W. H. Richan; Charge to Church, Rev. D. W. Crandall; Benediction, Rev. L. J. Tingley. Resolved, that evening services be at 7.30, and a collection be taken for Conventions Fund. Resolved, that secretary furnish minutes of this council for publication in MESSANGER AND VISITOR. Adjourned.

In evening above programme was followed, Revs. J. F. McKennie and Frank Potter conducting the preliminary exercises. W. H. RICHAN, Moderator, B. N. NOBLES, Secretary. Jordan River, Sept. 20.

Ministerial Conference and District Meeting. At the meeting of the Digby Co. Baptist Ministerial Conference held at Freeport and Westport, Oct. 24 and 25th, the following resolutions were carried:

Resolved, That we recommend that all churches and pastors be urged to more fraternal and united efforts for our local and denominational work.

Resolved, That we hold special services for mutual encouragement and inspiration in the Lord's work with all our churches, and that our pastors and representatives from the churches be urged, so far as possible, to attend social services.

In order that the above resolutions be carried out, the following programme of services was arranged: Resolved, That meetings be held in November with the churches of Digby and Digby Neck; in December with the Freeport and Westport brethren; in January '89 with the St. Mary's Bay and Hill Grove churches; in February at Westmouth and New Tasket; in March with the 1st and 2nd Hillsburg churches.

Resolved, That a copy of these resolutions be sent to the Messengers and Visitors for publication.

The first of these District meetings is to be held with the churches in Digby, Nov. 13, 14 and 15. The first service opening at 7.30 p. m., Tuesday, Nov. 13th. We hope every pastor in the county will make a special effort to be present. The object of these services, as may be gathered from the resolutions, is three fold—the quickening of spiritual life; a deeper interest in the welfare of sister churches and a better knowledge of each other; and the presentation of our work as a denomination. It is therefore important that all our pastors be present to share in the responsibility of such gatherings and aid in the work.

Brothers of Digby Co. do not let a little wind, or snow, or cold prevent your coming together for united work along the lines mapped out by the Conference. Let us help and cheer each other in the great work given unto us in this county, and with united aim and purpose "prove God."

J. S. BAIRD, Sec'y pro tem. Digby, N. S., Oct. 27.

The Convention at St. Catherine's. The Baptists of Ontario and Quebec met this year in their annual gathering at St. Catherine's. This is a town of about ten thousand people. The Baptist church building is a neat unpretentious building of brick. The inside is very neatly furnished and indicates wealth and interest. The social services each morning is one of the grand things of the meeting. The President leads the meeting along in the business, very deliberately giving ample time for the discussion of each subject. Careful advance marks the handling of any subject. Very little friction is seen, yet there is occasionally a ripple on the placid waters. Foreign Missions were taken up the first day, Oct. 18th. Some discussion was indulged in as to the policy of the Board as regards its treatment of returned missionaries. It was stated that Bro. McLaughlin had severed his connection with the Board. This may be only temporary, as he is not yet able to return to India.

The speaking in the evening on Foreign Missions was notable for its earnestness, devotion to the cause, and breadth of thought. Friday was given to Home Missions. The Secretary's report showed a good year's work, and the Superintendent's review of the year's toil, both of himself and the missionaries, was well put. The receipts for both Home and Foreign Missions were several thousands of dollars in advance of any other year, and each B. had closed the year free of debt. Saturday was devoted to superannuated ministers and church edifice societies, with some miscellaneous work.

On Sabbath morning a sermon on education was preached before the body, and in the evening one on missions. Both were able presentations and will tend to strengthen the denomination in these matters. The afternoon was given to a mass Sunday-school gathering, and showed that the messengers of the churches are alive to the importance of Sunday-schools and the early conversion of the youth, as many of them are lost to the church of God. Quite a talk arose about the propriety of receiving youths into the church at an early age. The sentiment prevailed that converted children should be in the church and given work to do, so as to make them feel that they were members of the church and held a very responsible relation to it and its growth and purity.

An effort is being made by the Anglican church to introduce into the public schools an expurgated edition of the Bible and a book of systematic doctrine. The Convention was asked to concur and appoint a committee to act with them in this matter, but positively declined to have anything to do in the matter and protested against religious instruction being given in the public schools. There was generally unanimity, although some warm discussion was indulged in occasionally.

The greatest difficulty arose about the selecting of a secretary for the Foreign Missionary Board. This doubtless will be amicably arranged before the session closes.

W. E. E. I am glad to be able to report the formation of another Aid Society. On the 24th inst. Mrs. March came up from St. John, and we drove ten miles to Newswear, where we held a women's meeting according to appointment.

About twenty-five sisters were present, and the matter was with us. We had scarcely begun that a society would be the outcome of the effort; however, our lack of faith was rebuked when, on the question, would they like to organize, being asked, thirteen sisters rose to their feet, thus signifying their vote to be their desire. The following were elected officers: President, Mrs. S. Manser; vice president, Mrs. L. Goodspeed; secretary, Miss Manser; treasurer, Mrs. Campbell; auditor, Mrs. Peterson. We believe this society will do good service for missions, and shall not be surprised if the Lord elect from it a worker for the foreign field.

St. Y. Y. K. E. Fredericton, Oct. 26th.

—Mrs. Julia S. Parrell, mother of Charles Stewart Parrell, has addressed a letter to the Irish-American voters appealing to them to support the Democratic national state ticket. She declares the Parrells have been and are Democrats.

Another been gathered at St. John, N. B. Father T. Economy, age follows fully in his distinct of other special treat he went for vision; and him and get little known berland as his name ordained a 1851, and sized about others refer spoken by Wallace, aged brother dated their one a Dis converted, by him we Johnson, and other ago he met Spicer. D for him me by years at May as the L her faithful daughter Bro The his salary less. Th salary, he would not whelp he h whole coun have know re) as theward of h have said a good fight, have keep laid up for etc." The steady, O ed their reg and the ser resident pass from 25th to pass, the light. All ment of th occasion: "Served Best for The Elder "

Twin Co harbor about Some years then resident tomed to a this neighb evinced great and when that the rec used by his Great det should be given of the Dan Grant, this ad on Sab house, although formally de delivered by coupled th M. A., of H Olive, and of Parker, or collection, ten dollars building fut tentions on and when a fortable ab due the Dar say seal me house, espe that only s itself was a of the Home "

The Carli Meeting towns Baptist the 5th inst. Tod. Bus Saturday year, we R. I. D. Irwin trees. O was transac will be held churo", w was appoint sermon on held the Q alternate. prepare a p national c Conference the evening Grant, and J. March, o preached the morning p which, now Rev. G. W. The ed Robert H "

Obituary.

Another of God's faithful servants has been gathered to his fathers. Rev. Samuel Thompson died at his home in Parboro, N. S., Friday morning, Oct. 18, at the advanced age of eighty-three.

He was a man of God's favor, and his life was a life of service to his Master. He was born in Lower Economy, N. S., and till past forty years of age followed agricultural pursuits successfully in his native place.

He then heard a distinct command to go forth and scatter other seed. Without education, with no special training, in true apostolic manner he went forth, obedient unto the heavenly vision, and God who sent him was with him and gave him success.

Through his little hands outside the counties of Cumberland and Colchester, in these districts his name is loved and honored. He was ordained at West Brook, N. S., Sept. 17th, 1851, and in the succeeding years he baptized about 600 converts, while scores of others refer their first awakening to words spoken by him.

In a gracious revival at Wallace, he baptized over a hundred. An aged brother relates that eleven persons dated their conversion from one sermon, and that under another sermon two persons, one a Deist, the other a Universalist, were converted.

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Missions but also for Home Missions. May all those departments of Christian work be under the controlling and guiding wisdom of God, through the church, and by his blessing be made a power for good.

LUKENSBERG.—We acknowledge with thanks the receipt of \$4.86 from "friends," to aid us in removing our church debt. Until that debt is paid all money received will be used for that purpose alone.

Pastor! Will you not represent our case to your people and suggest to them some plan by which at least a small sum may be raised to aid us in removing our debt? The cause is worthy of your effort. "Men of Israel, help!" J. W. BROWN, Oct. 26.

HILLSBORO, N. B.—As it is some little time since any communication was sent from the Hillsboro Baptist church, perhaps a few lines at this time would not be out of place. During the past summer the church building has been repaired and painted at a cost of \$200.00.

ISA. WALLACE. We had an impressive service at Etonville, on Sabbath evening, Oct. 21st. The business formerly conducted in the late firm of D. B. and C. F. Eaton is now in the hands of Fred. E. Eaton, the third son of our departed brother, D. R. Eaton, who is carrying forward quite a large business, both in lumbering and ship-building.

PERSONAL. Rev. A. E. Ingram requests all correspondents to be addressed to him at his present residence, No. 80 City Road, St. John, N. B.

Bro. Stephen Langille has moved to New Ross, Lun. Co., from East Randon, Hants Co. Correspondents will please note change of address.

Marriages.

WESTER-BELVA.—In this city, at the residence of Mr. John Goding, Oct. 28th, by the Rev. H. G. Mellick, Mr. William A. Webster, of Wickham, Queens co., to Miss Alice A. Belva, of the same place.

GRIMMER-OLIVE.—At St. Stephen, Oct. 24th, by Rev. W. C. Goucher, Mr. Frederick Parker Grimmer, and Miss Grace Vernon Olive, both of St. Stephen.

BROWN-DAVIDSON.—At Dartmouth, on the 18th October, by the Rev. A. W. Jordan, B. D., Mr. James H. Brown, of Fox's Lake, Halifax co., to Miss Mary E. Davidson, of Halifax, N. S.

CHAPMAN-TAYLOR.—Sept. 27, by Rev. Wm. E. Hall, Clifford E. Chapman, to Missie J., daughter of Capt. Alfred Taylor, all of Rockland.

GALE-PATTERSON.—At the Temperance House, Seakville, Oct. 23, by the Rev. Wm. E. Hall, Wm. A. Gale, and Miss May Patterson, both of Seakville.

HICKS-ATY.—At the residence of the bride's father, Oct. 27, by the Rev. Wm. E. Hall, Clarence L. Hicks, of Jolicore, and Lucy S., eldest daughter of Theodore Aty, E. q., of Seakville.

MURRAY-STEWART.—At the home of the bride, on the 24th inst, by Rev. Sydney Walton, A. B., Mr. Alfred D. Murray, to Miss Anna, youngest daughter of William Stewart, E. q., all of Pogoquois, Kings Co., N. B.

COT-HAILEN.—In Fredericton, Oct. 25, by Rev. F. D. Crawley, Mr. Woodford Coy and Miss Mabel Hailein, both of Fredericton.

WILSON-MILLER.—In Fredericton, Oct. 25, by Rev. F. D. Crawley, Mr. Walter Wilson, of Maryville, and Miss Cassie Miller of Fredericton.

HAVLAND-STRAZ.—In Fredericton, Oct. 25, by Rev. F. D. Crawley, Mr. Frank Havland and Miss Emma Straz, both of Fredericton.

WOODWORTH-BENEF.—At the Baptist Parsonage, Grafton, Sept. 25, by the Rev. D. Price, Henry A. Woodworth of Lakeville, Kings co., to Sarah A. Bishop of the same place.

HERNOY-EMERSON.—At Cole Harbor Road, Dartmouth, Oct. 2nd, by the Rev. J. W. Manning, B. A., Mr. Joe Hernoy, of Hernoy's Island, Lunenburg, and Frances Emerson, of Dartmouth.

HART-SMITH.—By the Rev. J. W. Manning, B. A., G. W. Hart, Esq., of the firm of Hart & Murray, and Ella B. Smith, eldest daughter of Martin Smith, all of Halifax.

HARLOW-PERRY.—By the Rev. J. W. Manning, B. A., Rev. J. H. Perry, of Liverpool, N. B., and Missie E. Perry, eldest daughter of the late Capt. Samuel Perry, of Halifax.

CHARLOTTE-CHUTE.—At South Berwick, Oct. 24 by Rev. E. O. Reed, assisted by Rev. J. Clarke, Mr. Thomas R. Charlton, of Williamson, N. S., and Miss Rue L., only daughter of S. P. Coats, E. q., of South Berwick.

TITUS-TRUS.—On Oct. 24 by Rev. R. Match, Mr. Jacob D. Titus, of Uplam, and Mrs. Fanny J. Titus, of Indianown, N. B.

Deaths.

SPROWL.—At Nictaux Falls, Oct. 22, Mr. Moses C. Sprowl, aged 77 years.

MURROW.—At Newcastle, Grand Lake, S. p. 30, Ada, daughter of Samuel and Dorothy Murrow, aged 8 years and 6 months.

ROLLIER.—At Newcastle, Q. Co., Oct. 19, Sarah A. Rollier, aged 71 years, widow of the late F. J. Rollier.

WASSON.—At Newcastle, Grand Lake, Sept. 14, Cecil G. Wasson, aged 3 years and 27 days, son of George and Julia Wasson.

WASSON.—At Newcastle, Grand Lake, September 17, Carmel Clair, aged 18 months son of George and Julia Wasson.

KEIRSTEAD.—At Surrey, Lillian Co., Oct. 9, of membranous croup, Lillian Winifred, aged 1 year and three months, infant daughter of Rev. S. W. and M. G. Keirstead.

BISHOP.—At Bishopville, Oct. 16th, Margaret, beloved wife of Mr. James Bishop, aged 54 years. She was a member of the 2nd Horton Baptist church, and was noted for her consistent life and great piety.

HICKS.—Oct. 17, Titus Hicks, E. q., aged 73, for many years deacon of the 2nd Baptist church of Seakville, N. B.

SLOAT.—On the 13th inst., Dea. James Sloat, in his 75th year. He was a delegate to the quarterly meeting at Jacktown, in the conference meeting he spoke with more than his usual fervency. He took tea with Bro. John Connolly, and while in conversation with a friend returning to the evening meeting he suddenly dropped dead. His remains were carried to Centerville, where a funeral service was preached by his pastor to a large congregation.

SCHURMAN.—At Bedouque, P. E. I., on the 16th Oct., Maria Davison, wife of Dea. Solomon Schurman, aged 68 years. Our sister was an honored member of the Bedouque Baptist church for some 46 years. In life, she was cheerful in disposition and kind & all. In death, through Christ she was triumphant, and through a great sufferer she never mourned.

COVY.—At the home of her only surviving child, Mrs. W. Black of Westport, Windsor, N. S., Oct. 21, aged 81 years, Martha, widow of the late Theodore Covy, of Westport, N. S., calmly and peacefully passed to her rest. Her christian life was not ostentatious, but bright. She was baptized in the St. George river, at moonlight, and united with the 2nd Calais Baptist church, of which she remained a consistent member until her death. "The memory of the just is blessed." J. T. E.

THOMPSON.—At Parboro, N. S., Oct. 19, at the ripe age of 83 years, 7 months, Rev. S. Thompson, an earnest and successful laborer in the Lord's vineyard.

PERRON.—At Forest Glen, Acad. Co., on the 14th inst., Mrs. Mary A. Perron, aged 66 years. Sister Perron found the Saviour precious to her soul in early life and ever maintained a good profession before the world. She was greatly sustained during her long and trying illness. When her flesh failed, the Lord was her strength and her portion. She rests from her labors and her works do follow her.

NEWCOMB.—At Parboro, N. S., Oct. 26, Isaac Newcomb, aged 76 years. Deceased was for many years member of the Baptist church. He leaves a widow, also far advanced in years, to mourn.

ROGERS.—At Parboro, N. S., Oct. 24, Doris Rogers, aged 14 years. May the Lord comfort the mourning family.

ELLIOT.—At Wilcox Mountain, Acad. Co., N. S., Oct. 22nd, Levia, beloved wife of Robert Elliot, in her 73rd year. Our sister was baptized about fifty-two years ago, during a revival, by the late Rev. John Chase, she united with the Wilcox Mountain church where as a member and a Christian her light shone brilliantly. For many years she has been afflicted, but she found comfort in resting upon the Rock of Ages. Her dying words were, "Weep not for me, for your loss is my gain." Her end was peace. She leaves an aged husband and six children, who, it is hoped, will follow in the steps of the departed. The funeral sermon was preached from Phil. 1: 23. Having a desire to depart and be with Christ which is far better.

FOSTER.—At Hampton, Acad. Co., N. S., Oct. 21st, Elizabeth, beloved wife of Dea. John Van Eaton Foster. Our sister was in her 73rd year. Fifty-two years ago she was baptized by the late Rev. Mr. Porter and has since been a shining light in the community. The church will feel the loss very much as she was truly a "moth in Israel." She has been a great sufferer for several years, a victim to rheumatism, but during her agonizing sufferings she manifested much patience and meekness of spirit. Her last words were "Come Lord Jesus, come quickly." Undoubtedly she is now among the number who, "Coming out of great tribulation have washed their robes and made them white in the blood of the Lamb." She leaves a husband and four sons to mourn their loss.

NORTHROP.—At Harbourville, Oct. 21, Wilber, youngest son of James Northrop, E. q., aged 15 years. He was a very interesting lad, and the bereavement is deeply felt in the afflicted family.

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