

Messenger and Visitor.

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—TO OUR AGENTS AND ALL LOVERS OF THE MESSENGER AND VISITOR.—Now is the time to get subscribers to the MESSENGER AND VISITOR. This is the season when people are deciding what papers to take for the coming year. If their attention is called now to their own denominational paper, many will subscribe who will not later, when they have committed themselves to take another paper. All our people should take the MESSENGER AND VISITOR in preference to any other. A host of them do, and with a little kindly effort on the part of those already interested in the paper, very many more could be found to do the same. The editor is doing all he possibly can, and he has many helpers; but could not come more assist? Take names now to begin the first of the year, and send them to us as they are obtained, and we will put them down to begin at that time. Let us try and add at least 1,000 new subscribers to the list before the first of January next. We are pleased to find that scarcely any drop the paper who once take it.

—DEAD.—Two men of no little celebrity have died within a few days. Dr. A. A. Hodge, prof. of systematic theology at Princeton, is the first. He was the honored son of an honored father. Although not the equal of his father, Dr. Chas. Hodge, as a theologian, he was a man of rare theological acumen. In the United States theological talent seems to run in families. As instances of this, we need only mention the Edwards, the Dwight, the Hopkins and the Hedges. May these grand lines of kingly men continue.

The death is also announced of ex-President Arthur. Through the death of Garfield, he was left to exercise the functions of the highest office in the gift of a great people. In a most difficult position, made more trying by the way in which he was thrust into it, he acquitted himself in a way that was general admiration. At last, with him as with all men, the question was not how much honors from men he had won; but whether he had childlike trust in the mercy of God through Christ. Yes, death is the great leveler.

—IN THE SAME WITH YOUR NEIGHBORHOOD.—A church in Boston was lamenting that there were so few children in reach of their Sunday school. At last the leading workers determined to find out the facts of the case. They instituted a thorough canvass of the adjacent districts. In three weeks they found one hundred children who were members of no school, that were ready to attend for the asking. Is there to be found a school in the land where the membership might not be largely increased, if there were but the proper means used to gather all in who do not attend any place of Sabbath instruction? Brother superintendent, how is it in your community? Make a careful mental census of the children in the reach of your school, and see if there are not many more than you supposed. If this be so, don't rest until you have gathered them all in. Organize the working force of the school for loving, persevering visiting. Don't you believe this is what the dear Savior wishes? Don't be faint hearted; but persist, and you will find helpers, and God will give success.

—LABELS.—The labels will be found on the papers going to Kings Co. N. S., this week. Remember that the figure after the name always means the year and not the month, or day of the month. When the figure stands alone after the name, it means January of the year specified. When the month is stated, it means the first day of the month mentioned. For example:—John Smith, 85, means that John Smith's subscription is paid to Jan. '86. Jas. Brown, Mar. '87, means that Jas. Brown's is paid to March 1st, '87. Let each subscriber examine his label, and if there is any error, let him write us at once.

—NEW SETTLEMENTS.—A large number of brethren are just settling down on new fields of labor. Much depends upon the first few weeks in their new sphere of work. Some of them begin pastorate where circumstances are trying. Let us all offer up prayer for them.

—ABLE ARTICLE.—The West—Goldwin Smith's paper—contained an article, a week or two ago, felicitating the Methodists upon their recent action in transferring Victoria University, Coburg, Ont., to Toronto, to co-operate with the Protestant University. In the course of remark, the action of the Baptists of the West in deciding to ask for Woodstock university powers, is placed in most damaging contrast; and the government are requested to withhold a charter granting the degree conferring power. This calls for notice from the Canadian Baptist as a very vigorous and trenchant that even Goldwin Smith may conclude he is to meet his match. The war is carried into Africa, as reference is made to the fact that it is provincial universities that are usually over conservative, ultra-progressive; and wanting in the moral force requisite to develop the best powers of a man. It is strongly intimated, also, that if the Baptists are refused their

request to have the liberty by government to press on their institution to a university status, while asking no help from the provincial chest, they may stand upon their rights, and protest against another denomination having large help from the common funds of the province, to bribe them to enter the confederation scheme. The end of this discussion is not yet; we shall watch it with intense interest. One thing is sure, it will educate the Baptists of the West, and destroy the last lingering desire for a share in the confederation scheme. This is well.

—SPEECH ON COMMUNION.—Dr. Wayland, in the National Baptist of Nov. 4, refers to what was said on this topic by Mr. Spurgeon, on the day spent with him. Dr. Hoyt had been to visit Mr. S. Referring to this visit, he said with a smile: "I did not have much success in changing his views on the communion question." There was some conversation on this last topic (between Dr. Wayland and Mr. Spurgeon), partly spoken, partly written, and in the end Mr. Spurgeon said: "If I lived in America, I should, no doubt, be a strict communionist."

It is evident that Mr. S. does not now consider open communion a matter of principle. Were this the case he would be prepared to stand by it everywhere. Those who are for open communion in America, cannot claim Mr. S., as he supposes, under the circumstances, he should be a strict communionist.

—AT HIS ORDINATION at Middleton, Bro. J. W. Tingley stated that his first religious impressions were received from the preaching of the late Rev. A. J. Stevens. The impressions then received led, under God, to his conversion, which was followed by his call to the ministry. Thus, while Bro. Stevens rests from his labors, one converted by means of his word, goes forth to declare the message so dear to the hearts of both. Among the many encouragements to ministers is this, that God, through their efforts, will raise up faithful men who shall not hold their peace till the kingdom of the Lord shall come; though, as in this case, the fruit may not appear till the laborer himself has been removed. "Ye know that your labor is not in vain in the Lord," therefore be steadfast.

—MEXICAN MISSION.—The mission of the Southern Baptists in Mexico is being much blessed. The following extract from a letter to the Standard, from the missionary, Mr. Powell, gives a good idea of what has been done. The head station is at Santillo:

Mexico as a mission field grows more interesting and inviting daily. Just four years ago I pressed foot on Mexican soil as a missionary. I lifted my heart to God on the banks of the Rio Grande and asked God for grace and an entrance to the hearts of the people. A month later I reached this city with my family. After an unsuccessful attempt to preach through an interpreter, I devoted myself to the study of the language with all the energies of my soul. Soon I began to preach and the people heeded. Humbly speaking, they were permissible. What could I do? But the Lord was with us. A church was organized. A mob of seventy-five without first ridiculed us, then spit upon us, and finally stoned us. Our faith was sorely tried for a long while. Now we have more than two hundred members. Sixty candidates for baptism have been received in the past month, thirteen of whom own ranches. We have a commodious house of worship, situated on the second plaza in the city. We have a fine female college, occupying an entire square in the centre of the city. We have had eighty-seven pupils this year, forty-six of whom are boarders. We have organized several churches and an association which supports a missionary. We have sustained a Baptist paper for three years and four months, which has been an invaluable aid to us. Mr. Cardenas, the president of Madro Institute, our girl's college, also publishes a semi-religious paper twice a month, which affords a good opportunity to sow the seed of God's truth wisely. We have the ground and material to build a theological school, which is greatly needed. There are many and potent reasons why our young ministers should not be sent to the United States to be educated. We have three mission stations in different parts of the city. One of our deacons last week presented us with a chapel for one of these missions. The other two are established in private houses.

—CONGO MISSION.—Further news has been received from the mission on the Congo. We have no doubt but that the agitation of the question last year, whether it would not be better to give up this mission, led to more earnest prayer, which is now receiving an answer. The *Washington* says:

We learn by a slip from the Missionary Rooms that the ingathering of converts in the Congo Mission continues; more than a thousand have publicly professed faith in Christ at Bansa Manteko station. At Makibungu there are about thirty recent converts, and at Pankala there are one hundred converts of a work of the Spirit. Two of the King's sons have openly professed to be Christians. Four-fifths of the converts at Bansa Manteko are adults, and they show great zeal and devotion in extending a knowledge of the truth to their people; many of them going to a long distance to make known the Gospel, and returning to the missionary with men and women whom they have persuaded to believe the truth. As is usual where the Spirit is working with power, great opposi-

tion and persecution has been aroused against the Christians. Some have been driven from their homes and some have been murdered, but the work goes on bravely, and the missionary at Bansa Manteko is occupied incessantly sending out preachers, instructing converts, and pointing inquirers to the Lamb of God who taketh away the sin of the world.

North-West Missions.

A "gentle reminder" in your issue of the 29th ult., calls upon me to report on North-West missions. My only exact acquaintance is a vague theory in my mind that the greatest zeal for Home Missions ever found at home, and all attempts to awaken enthusiasm grows less and less promising in direct proportion to the square of the distance from the field. Whenever the temperature of even Ontario and Quebec is taken by this rule, it is scarcely up to blood heat; what, then, may we expect it to be so far off as St. John, N. B.?

But laying theories aside, the material prospects of the Northwest are good. Ten thousand emigrants this year, with a sixteen bushel per acre average crop of first class wheat in Manitoba and Eastern Assiniboia, with 200,000 cattle, sheep and horses on the grazing lands, with 140 miles extension of branch railway lines, with the main line in operation from ocean to ocean, and this progress likely to continue for years to come, it is no dark outlook.

The moral and spiritual condition of the country is also prospectively good. The voice of the missionary is heard in almost every settlement. Our Pedo-baptist brethren are, with commendable zeal, preempting every neighborhood. Eighty Presbyterian missionaries, about 60 Methodist, some 30 church of England, and six Baptists, have their preaching stations, averaging four to each preacher, scattered like a net work over all the most densely settled districts. Very few in the Northwest are without the privilege of hearing the gospel at least once in the month.

But notwithstanding all this earnest effort to evangelize this new land, such revival meetings and spiritual awakenings as are common in the East are rarely witnessed in the West. There are many settlements, five and six years old, where not one sinner has been heard to say, "Whereas I once was blind now I see." The missionaries are earnest and persevering in their work; but, alas! many of them aim too low. Schools of morality are common, churches built up of living stones rare. In this land Pedo-baptist principles are having free scope to develop without the restraining influence of New Testament churches. The general assembly call the attention of the missionaries to the great need of being evangelized, but the work goes on, on this one thing wanting. The conference gives almost a tie-ovon to a resolution to memorialize the general conference, "To recognize in a more practical manner the church membership of children baptized by Methodist ministers."

With half that great body West intent baptism has reached its logical conclusion, infant church membership, and the roll is easily filled. The kingdom of our Lord requires—O how many it requires—two great object lessons, to be set before the eyes of the people in settlement after settlement throughout this land. The first is the scene of being "born of water," the burial of the old man, the resurrection of the new. The great crucial doctrine, "Ye must be born again," must be preached through the eye, the ear is too dull of hearing alone to take it in. This and this alone is the God-given instrument for correcting our great error, now plainly to be seen in the work of missionaries in the West. The other complimentary object lesson, is the table of the Lord surrounded by the *feces* born only men must see as well as hear that the church is a Royal Priesthood, Living Stones, a Peculiar People. There is a wide door thrown open in the West and the Master says, "Go," in unmistakable tones to the same school of disciples be commissioned at first, "Go," with these two great visible moulds of doctrine, make disciples and establish churches of the New Testament order.

Now is the set time to do this work; there is a tide in the affairs of a denomination as well as of men. This is flowing now. There is a strong local feeling in the new settlements and very decided ideas about the necessity of crowding in on pre-empted ground. If a minister of any denomination has been in a settlement during its first years, the people cling to him; there is union in the air here also, and there are a thousand and one reasons for the few Baptists to fall in with the majority. It is a fact also, that the wheat growing part of the Northwest is rapidly filling up. On the grazing lands churches will be sparse missionary for a century by the sparse population. The next ten years settles the question as to who shall possess this land.

Now, we have the best machinery for doing this work ever organized by the body as a whole. A Dominion Board of Home

missions your own Dr. Welton is secretary and W. N. Clarke, D.D., its treasurer, with an open hand ready to receive all gifts for the work. The field has been surveyed and the best selection of preaching stations made and these carefully grouped; but the work stands still for want of money and of men. We are glad that, amid all their own home work, the Maritime Baptists are not forgetting their own in the West; that they are not only caring a cent for them. But, brethren, could you not care ten cents a year for this work in the West. Let all the Baptists in the East do this much and we shall be well able to go up and possess the land. G. B. DAVIS.

Toronto Notes.

The revivalists, Sam Jones and Sam Small, have closed their services here and departed. The excitement which during their stay was at fever heat, has disappeared. True, some of the churches are still continuing special meetings, but the enthusiasm has gone with the evangelists, and many earnest Christians who at first were heartily in sympathy with the work, are now beginning to weigh the results, good and evil, as far as they can be ascertained, in order to learn on which side to place the balance. The sincerity and earnestness of the men, few will deny, and their teaching has done much for the cause of temperance and honesty. They were fearless in their denunciation of evil, and earnest in their advocacy of morality. But when this is admitted, but little else can be said in their favor as Christian workers.

One of the most serious objections to their work was their methods, the whole tendency of which was to destroy reverence for God and sacred things. Christ and his apostles were represented as little above common loafers, indulging in all the slang of to-day, while Jehovah himself was "a very fine fellow" who "took Job by the arm and said 'come along, old man.'" The audience laughed while Mr. Jones was telling the story of Calvary, and the church liberally rang with merriment while he described the experience of a fellow "being in perdition."

The chief objection, however, to the evangelists was their doctrine. "Do and live" was its centre and circumference. The idea of salvation by grace, justification by faith, or vicarious atonements, has no place in their teaching. The one thought dwelt on by Mr. Jones was "quit your meanness, be honest and kind, and you will be saved." If urged men to join the church even if they did not believe in Christ, or the atonement, or anything of the kind. "Join the church and hold your tongue," are his words, and scores took his advice; but the excitement is passing away and soon the wedding time will come, when some of the churches will awake to the fact that one acre of wheat free from thistles is much better than two acres, if half be thistles.

Though the Baptist churches of this city took no active part in the Jones-Small movement, they have not been idle. The glorious, old gospel has been fearlessly proclaimed with telling effect, and there has been a steady increase in the membership of the different churches. Pastor Harris of the Bloor Street church, has secured the services of Dr. Edward Judson, of New York, to assist him in special meetings. Dr. Judson is a son of the world-renowned missionary, whose labors of love and patient endurance for Christ's sake, coupled with his wonderful success in the foreign field, has won for him a place in the heart of every true child of God. In an editorial this morning referring to the work begun by the Bloor Street church, the *Globe* says:

"Dr. Edward Judson is a man of medium height, with a well proportioned body, broad, high forehead, and smooth nose which generally wears a bright smile. The first thing he impresses upon his audience is his earnestness for the salvation of souls. He is a fine speaker and holds the attention of his hearers with unflinching interest. His opening discourse, delivered on Tuesday afternoon, was on the text 'Revive thy work,' Habakkuk 3:2. His three main thoughts were: first, What is a revival of religion; second, Is it desirable and what are the objections; third, How may a revival of religion be promoted. In the course of his address he sharply criticized the methods of many modern revivalists, who generally leave churches in a worse condition than they find them. He contended earnestly for the old doctrine of salvation through the atoning work of Christ. No extravagant measures are resorted to as a means of attracting a crowd, or arousing

excitement, but the story of Gethsemane and Calvary is told with such wonderful simplicity and touching tenderness that large audiences are attracted to hear him, and many have already laid down the weapons of their rebellion, and acknowledged the crucified as their king. The interest is deepening and broadening, and pastor Harris has made arrangements for continuing the services after Dr. Judson is gone.

Dr. Judson was present at the regular "Missionary Day" services in McMaster Hall on Friday, and addressed the students on City Missions. The occasion was one long to be remembered by those present. As most of your readers are probably aware, some five years ago, Dr. Judson resigned the pastorate of one of the wealthiest and most attractive churches on this continent, that of North Orange, N. J., and gave himself to the work of missions in one of the poorest quarters in the city of New York. He gave it as his opinion, based on five years experience in active work, that the way to begin city mission work was to begin a church. Do not aim at leading men to Christ and then send them off telling them to go and join some church, but have the church there and take them into it. The mission church should be cosmopolitan, it should be democratic, missionary, evangelical, and philanthropic. The address was a grand one and will add new energy to the already strong missionary spirit that prevails among the students.

It is proposed by Dr. Judson to proceed at once to the collection of funds for a new church edifice, as a memorial to his father. August 9, 1888, will be the one hundredth anniversary of his birth, and, as he was buried at sea and no suitable monument to his memory has as yet erected, it is proposed to do so now in the form of a new building to take the place of the one now used by Dr. J. The plan proposed for raising the money is to ask from every Baptist in the world ten cents, for which he will send them the Religious Tract Society's Life of Adoniram Judson, with a portrait. The object of Dr. Judson is a worthy one and we trust and believe it will receive the hearty support of our Baptist brethren everywhere.

Professor McGregor, who succeeded Professor Stewart, is winning golden opinions among the students here. "The right man in the right place," is the verdict of all. With the exception of those students who love Woodstock better than McMaster Hall, all regret the absence from the class rooms of Dr. Rand. He was very popular among the boys, and the only soldier they find in remembering that their loss is to Woodstock students a corresponding gain. McMaster Hall, Nov. 12, '86.

Notes from Riverside, California.

After four week's absence from Nova Scotia, and nearly three of a sojourn in this sunny clime of the far west, one naturally longs for news from home and friends. To-day, for the first time, a thoughtful individual handed me the MESSENGER AND VISITOR of the 27th ult. I have always prized our paper; but never before have I perused its columns with such intense interest. It was indeed as cold water to a thirsty soul. Our denominational interests in the Maritime Provinces are very dear to me, and although separated from them by the breadth of this great continent, I shall ever hail with grateful eyes any medium of intelligence therefrom. As I shall expect soon the regular weekly visits of the MESSENGER AND VISITOR, let me here express the hope that the coming months may be seasons of abundant harvests in all our churches.

Now just a few words about Riverside, and of my brief experience here. This is a city of about ten years' growth, said to be three miles wide and ten long, situated on an extensive plain between the Sierra Nevada and Coast Range of mountains. The spectator's vision is everywhere bounded by lofty mountain peaks. The city is more like a garden park—a reclaimed oasis. By the means of irrigation the desert has been made to "blossom as the rose." One can travel for miles through vineyards and orange groves, surrounded by beautiful hedges. There are also an abundance of lime, almond, peach, pear, apricot, fig and walnut trees, besides a luxuriant growth of various ornamental trees, such as the pepper, sycamore and eucalyptus. This is one of the great health resorts of California for Eastern people particularly. One meets almost hourly with someone who is ready to testify of personal benefits derived from the climate. So far it has proved to us to be a land of almost constant sunshine. No rain since last May, and very little since March, is the testimony of the people. Still vegetation is luxuriant, which a gorgeous array of fragrant roses on my table at this moment, nobly demonstrates. We have been sitting on our veranda to-day, basking in the heat of the sun, while our doves

and windows have remained open for the reception of the balmy air. One evening, however, we must confess, has been disappointing to us. I allude to the coolness of the nights—midsummer days succeeded, as has happened to us, by almost wintry nights. In fact, all the covering by which we have been accustomed during the coldest nights in winter in Nova Scotia has already been used by us and appreciated. Possibly, however, are only getting acclimated, and the difference will be less observable after we get rid of cold contracted during our journey, and since arrival. The social and religious advantages of Riverside even surpass our former expectations. The temperance element is strong. Only one vendor of intoxicants in the city, and I am told that he is paying \$2,500 for his license. If he persists he will probably be required to pay \$3,000 next year. All Evangelical denominations are here represented, and much harmony seems to prevail. The meetings of the Y. M. C. A. seem to be well sustained. It is very cheering to meet devoted young men, in this new city, ready for every good work, anxious in their labors to possess the land for Christ. The Baptist church seems to be in a very healthy condition. The pastor, Rev. Mr. Burton, is a faithful preacher and a devoted worker. The stranger is promptly looked after, and welcomed, and speedily remembered in the pastor's prayers. We have already received unbounded attention and kindness from members of the church. No local Eastern Baptist can fail to feel at home among this people. Everything is so homelike. How significant the language of the poet: "One family on earth we dwell," etc. But I must stay my pen. I shall be glad at any time to answer inquiry of any readers of the MESSENGER AND VISITOR who think of visiting California. C. A. WHELAN.

This, That, and the Other.

—There is a good deal of practical common-sense in the answer of the old cook in New Orleans when her young mistress told her of Wiggins' coming earthquake. "Go 'long, chile," she said, "go 'long wid yer nonsense! God-a-mily don't do, He jes go 'long and do it."

—It is estimated that in Pittsburg and Allegheny city alone 105,000,000 bushels of coal are saved annually by the use of natural gas for light and fuel.

—Never be grandiose if you want to drive home a truth. Don't whip with a switch that has leaves on, if you want to travel.—H. W. Beecher.

—The New York Central and Hudson River Railroad Company has issued an order that no liquor shall be sold on its lines.

—"Disappointments do not change us," says Ruth Garret; "they never ruin people who have not ruin in their nature."

The following Oklahoma preacher reports, after a certain conversation between himself and one of his members: "A sister said to me, 'We want you to take a vacation.' 'I do not need a vacation,' 'Go away for your health.' 'I am not sick.' 'Go to increase your strength.' 'I have more strength now than I am willing to use.' 'Go and rest.' 'I am not tired.' 'Well, go then, and let us rest.'"

—The simplicity and naturalness of the Bible are most striking. Where else can be found such graphic pictures of parental and domestic life? The straightforward delineation of its most conspicuous characters; its record of the sins of God's people with the same impartial pen as is used for the setting forth of their virtues; its lofty moral tone; its sublimity of thought, as well as its superhuman authority, all bespeak its unique character. For like the Master, of whom it is the constant and consistent witness, its words are with authority. It never speculates or halts in its teaching, but drives straight to the mark in its ever-recurring "Thus saith the Lord," in the Old Testament, and in the "Verily, verily, I say unto you" of the Master.—Dr. Outbass.

—It was once thought by the superstitious in England that "the dead body of a wicked man runs about after death, by the agency of the devil." This would be horrible, if true. But is it not true and far more horrible, that the wicked man's influence often "runs about" in society by that agency, for years and years after he has passed away?

—Dr. Hiden, in the *Western Recorder*, tells of a certain church member whose business absorbed his entire time and energies. His little three year old girl, who was speculating on the question which of her relatives were likely to go to heaven, said, "Well, I reckon mamma will go, and Sister Mary, and Aunt Susan, and papa—No, I don't reckon he will go, because he ain't leave the store."

—Africa converts of the Methodist missions in Sierra Leone and the Gold Coast, amounting 10,000, have raised a jubilee fund of \$75,000.

Living to God

Since the subject of Christian giving necessarily holds such an important place in connection with the Church of Christ and all religious enterprises, it seems most desirable that every Christian should have clearly before his mind the true significance of the gift...

He has chosen to do this work through the agency of his people. With the question whether he might have done it otherwise, we have nothing to do. Nothing can be clearer than the fact that the Lord has made his people his agents in the evangelization of the world.

For this mighty enterprise, money is required. Men know that every enterprise requires money, whether it be war, or a political campaign, or a business undertaking, or the propagation of principles of any kind.

That offerings of money were to form a part of the worship and service of Christ the Messiah, was foretold and forewarned. In the 72nd Psalm, that beautiful, inspiring, Messianic prophecy, it is written, "to him shall be given of the gold of Sheba."

When the man from the East, representative of the Gentile world, guided by the star, came to the land of Israel to pay his homage to the new-born king, they fell down before him, and gave him their treasures, presented to him gifts, "gold and frankincense and myrrh."

But may he say, "We cannot see the Savior now, how can we give to him?" Though we cannot see him with these bodily eyes, yet we do not believe in his presence, yet he is not promised to be in the midst where even two or three are assembled together in his name?

Let us, then, make our offerings to the Lord Jesus, through his servants. If we give towards the salary of the minister, let us give it primarily to Christ, for his servant's support, because that servant is preaching Christ's gospel.

We read of Jesus sitting down opposite the treasury, in the temple, and watching the offerings of the people. Let us imagine the blessed glorified Redeemer, at the time of collection in our churches on the Lord's day, sitting by the Communion table, looking with unutterable love upon, extending towards us his hands still bearing the print of the nails, and wearing the marks of the thorns on his majestic brow, and inviting all who love him and who desire to see him crowned Lord of all by all the nations, to come forward and make an offering for his cause.

making money for the society, or for the board, or for the missionaries, or for the benevolent work. But there is a straight-forward, earnest, loving appeal to Christians to bring offerings and present them to the Lord Jesus Christ, for this or that department of his work, not the society's work.

Let pastors teach that giving is an act of Christian worship. That is the true light in which to regard it. The singing of praise, the reading of the Scriptures, the offering of prayer, the preaching of the Word, the presentation of offerings for the Lord's work, all these are portions of the public worship and service of Christ.

According to the above principle, we would give from a sense of sacred obligation, not because some one asks for it, not to get rid of an importunate collector; not in order to appear respectable, not because we admire a certain man; but because we love Christ, and desire that all mankind may know and love him too.

If our giving were regulated by this principle, we would not wait to be asked, but would make our free-will offerings spontaneously, at regular times, out of love to our Saviour. Guided by this idea, we would give something like the amount that we ought, because we would be giving to Christ, and we would be unwilling to offer him a man, a worthy gift.

If this idea prevailed in the churches, we would not call it "begging" when those who have the management of Christian enterprises ask for money, for we would see that to call it begging (if the cause is Christ's) is equivalent to calling him a beggar.

Then the popular objection to collections would cease, at least among genuine Christians. They would no longer say that the sound of money on the Lord's Day, and in a religious meeting is offensive to them, because it is an offering to Christ, and if it is not offensive to him, surely need not be to his servants. Moreover, the one to whom, and the object for which it is given, sanctify the gift.

What a sense of reality this idea gives! Christ's real presence, his vital connection with Christian enterprises, our co-operation with him in the advancement of his kingdom! He sees our offerings, he marks the amount, the motives with which we give, the feelings of our hearts toward him, all as really as if he were visibly standing at our side.

Let us examine of the practical working of this principle by our conclusion. The writer is intimately acquainted with the persons and all the circumstances connected with this case. A Christian man and his wife, some twelve years ago upon the expiration of the duty of Christian giving, and without solicitation, decided to lay aside for God one-tenth of all that they received, and out of that sum to give to the various religious purposes.

The words of the preacher, however eloquently and fluently spoken, which he has not himself learned in his own struggle to be the conqueror of his own heart's experiences, may please the ear and touch the fancy; but they do not greatly help or bless others. We all know that the most effective oratory is not that which flows, without effort, from the lips of the speaker; but that which tells of cost in the knit brow, and glowing eyes and trembling voice.

that experts are quarrelling about to-day, and that the revelation of the ages and dispensations, and the doctrine of the Bible, from those familiar yet precious truths that the child can comprehend, on to the doctrines that the wisest students obscurely and interpret variously, is one grand revelation of the ages and dispensations. It enriches him who explores only its surface. It gives increasing wealth of knowledge, hope and joy to him who goes down into its depths.

Work for those that costs us nothing is scarcely worth doing. At least it takes heart's blood to keep hearts. Too many of us are ready to work for Christ, and do good to our fellowmen, only so long as it is very easy, and requires no sacrifice or self-denial. But if we stop there, we stop just where our service is likely to become of little value. This saving of life process, in the end, the losing of it. It is they who sow in tears that shall reap in joy. It is that good faith and weeping, bearing precious seed, that shall come again with rejoicing, bringing his sheaves with him.

That great Christian scientist, Joseph Henry, once said to me during my college days at Princeton: "Mr. A.—sometimes laughs at me. He says that I have but one idea. He can discuss every topic, and aims to excel in many things; but I have learned that if I ever make a breach I must train my gaze continually upon one point."

This sober sagacity found its reward. From the time when as an obscure youth he studied Sir William's Journal by freight in a log cabin, to the time when he presided over the highest of his fertile brain, he gave his days and nights to physical science. He linked one galvanic battery to another—harassed the subtle electric current into gigantic magnets, and made them lift prodigious weights. The electric telegraph had its earliest germ in his fertile brain. And when at last a bronze statue arose to his memory as the sovereign of American science, the genius of Truth seemed to crown Joseph Henry with this benediction: "Thou hast sought me and found me, because I did not seek for me with all thy heart."

This same principle furnishes the clew to the highest success in the spiritual life. The first converts at Jerusalem, in the ardors of their first love, served their Master with gladness and singleness of heart. Jesus had his earliest germ in his fertile brain, and he gave his days and nights to physical science. The meaning of the "thorny ground" here is in the Parable of the Sower is that two different and adverse crops can not thrive in the same soil. The weeds choke out the wheat. The world chokes out the planter, and a Christian can produce no fruit in perfection. His early followers, therefore, broke with Judaism and broke with the world, and gave themselves to him without reservation. This accounts for the one idea, "This is the way, and he did it."—Dr. T. S. Cuyler.

John Jenkins don't want to be a Christian, he is only trying to get a message. He is all the time hunting for objections to the Bible. He came to me the other day with this one. "You say that the Bible is a revelation from God—that he gave it to the world to teach us what to believe and do. The fact that we are reading it for hundreds of years and are still finding it so full of mysteries and obscurities, shows that God understood human nature better than you do. He meant that this book should instruct men as long as men lived on the earth; for that reason he made it so deep and some parts that we shall never get sounding lines long enough to fathom it. But we will keep trying, just because we don't succeed; as we keep sending expeditions to find the North Pole. Every time we try we learn something new and valuable, and we gain strength by the effort."

As John did not seem quite satisfied with this little explanation, I went on to say, "You used to be a miner, I believe." "Yes, I came over in '49 and worked in the placers." "You found gold lying loose all over the ground, didn't you? You had only to shovel it up into sacks and carry it away?" "Not much. Why, don't you know that the most of the gold was in little particles, scattered all through great banks of sand and gravel? We had to dig tons of coarse material out of the ground, and then sift it in our rockers to get a few ounces of gold. And when we had exhausted the placers and went into quartz mining, it was harder yet. We had to sink shafts and drill in all directions in the solid rock to find the gold-bearing veins. And when we found them we had to go down and scatter it in banks of sand, or through ledges of rock, as God did. You would have seen nuggets broadcast all over the earth. You would have made it no plenty and easy to get, that any man could go out in the morning and gather a bagful before breakfast."

"Do you think that I am a fool? Why, if gold were as plenty as that, it would not be worth gathering. A bagful of it would not buy a loaf of bread. It is the most precious of metals because it is so scarce and so hard to get." "You can see, then, the wisdom of God in the gold mines that you used to work. Can't you see the same wisdom in this greatest and best of God's mines that we call the Bible? There are treasures hidden in it to stimulate and reward our earnest study. There are ore that have been thoroughly explored, and that we can work and be sure of getting 'pay rock' all the time; and there are other veins that have been prospected, as yet, and only with the prospect of a drill. We don't know just how the veins are, but we know they are there, and we are sure that even our grandchildren may not be able to find them. But so from the nuggets on the surface, so the Indians picked up a hundred year ago, down to the ore in the 3000-foot level

great theologian was fully equal to the occasion, and at once replied, "Why, Major, you do not understand the doctrine of 'Special Providence.' I believe and teach it with all my heart, and I look upon this thick gate post as a very 'Special Providence' just at this juncture."—Zion's Advocate.

It was a dreary winter's night; the streets were deserted, and gusts of chilling breeze dashed with violence on the snow-awnings; while the street lamps shone with a sickly glare. Huddled in the corner of a doorway, shivering and hungry, was a ragged little boy. Now and then, persons wrapped in huge coats hurried by their warm homes; and an occasional hawk, filled with drunken man drove rapidly by. The lad saw all this as he longed for morning to appear; and overcome by fatigue, he fell into a sound sleep. By a singular freak of nature, he dreamt of downy white beds, and most lordly feasts; but also the reality was done to perish; for a police officer, going his rounds, rudely awakened him.

"What yer doing here?" gruffly asked he, giving him another shake by way of emphasis. The little fellow blinked his eyes in astonishment; for the transition from the banquet to his present position was indeed a sudden one. "Where do yer live?" inquired the policeman, thinking he had captured an embryo burglar. "I'm doing nothing," blurted the boy, beginning to cry with his eyes. "Why don't yer go home?" once more queried the custodian of the peace. "I'm—waiting for—my brother." "Where's he?" "In there," answered the lad, pointing to a beer saloon a few doors away. "Why don't yer go in and keep him company? yer can't sit here." Still sobbing as if his heart would break, he replied: "I—promised my mother—when she died—never to go into a place where they sell liquor; and so did my brother; but he's broken his promise, and—gone in there."

"Are both yer parents dead?" "Yes, sir." "Who takes care of you?" "John does when he's sober, but lately he's been drunk all the time, and he's been taking me to the police station. "Come along and I'll get yer a bed," said the officer, taking the lad by the hand and leading him up the street. The little fellow demonstrated that he wished to wait for John, but his guide paid no attention to him. They presently reached the city prison. The boy struggled to get away, the horror of the place frightening him, but his efforts were useless. A bunk was given him, and he went himself to sleep.

The pauper ward being full, the lad had been placed in one of the tanks, and on waking found the next morning saw the many faces of hardened sinners. He sat watching them with curiosity and fear. Eke long, members of the Young Men's Christian Association entered to hold morning services for the prisoners. Their singing led him with joy, and their prayers with awe. When they departed, his attention was called to a man seated with his face in his hands, and apparently weeping. For some moments this continued, when, to his surprise, he recognized in him his brother. The little fellow rushed to his side; both embraced and cried piteously at the other's grief.

On the following Sunday they were in the hall of the Young Men's Christian Association. The expression of eagerness with which they listened to the sermon, told plainly that the seed sown at the prison was not in vain. A new era in their life had begun. John never drank again; and the happy brothers are known in the South Sea Islands as most zealous missionaries.—Association Bulletin, Oakland, Cal.

Hints to the Dear Young Ladies.

Don't be dear to the young ladies—or to your tailor. Don't be a duds—or a sloven. Let the knees of your pantaloons show threadbare rather than the bit of carpet in front of your looking glass,—the first will suggest much prayer, the latter much vanity.

Don't let the daily newspaper go into your study; you can get all you want out of it at the breakfast table, or on the street car, or when you're not studying to do. If you let it occupy your first, best study hour, you will be a weaker man in the pulpit. Don't bother yourself with evolution, nor squaring the circle, nor discovering perpetual motion, nor arguing the superiority of orthodoxy of twaddledium over heretical widdleedle in theology.

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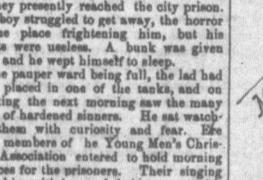
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WEDNESDAY, November 24, 1886.

THE BAPTIST CHILDREN OF WESTGLEN.

This is the title of an article in the Wesleyan, of Nov. 16. It is copied from the Methodist Times, of England. As far as it does, without any criticism from the editor of our contemporary, we presume it voices his own belief. We are glad that our Methodist friends in England are making the attempt to gain definite ideas about the purpose served by baptism, in case of the infant. It has seemed to be the policy in the past to envelop this whole subject in as great a mist as possible, or to leave it sternly alone. It has been our opinion that this is the best policy for our Pedobaptist brethren. If nothing be said, the people will be less likely to be stirred to think upon the subject, and they may still be satisfied to cling to the hereditary belief.

The great difficulty, in the discussion of this whole question, is to make baptism mean to the infant what it signifies in case of the adult. The most careful reading of the New Testament makes it plain that there is but one baptism mentioned—and that baptism is for the same purpose in each instance. There can be no doubt as to its meaning in the case of adults. This is to be the form, therefore, by which we are to find its meaning in case of the infant. This article, copied into the Wesleyan, seems to recognize this principle in a measure, and makes an attempt to explain infant baptism in harmony with the design and purpose of adult baptism.

At the outset, it states that baptism is not a meaningless rite. Certainly not. Our Lord is never guilty of folly. When he gave baptism to his purpose, it had a meaning. Those of us who believe only in believers' baptism, have no trouble about the meaning it has. It is only when infants are baptized that any difficulty arises, and then the trouble and perplexity are very great. Strange as it may appear, the difficulty is in the exact proportion as Pedobaptists become more evangelical. The churches of Rome, the Greek church, and the high party of the Church of England, are not particularly perplexed over the purpose of infant baptism. These all hold that baptism regenerates, and is the symbol of the regeneration it effects. In this way, infant and adult baptism signify the same thing, and there is some show of self-consistency to their view. It is true, they make the ordinance efficacious to the infant, while the most out and out sacramentarians might hesitate to attribute to it the same efficacy, when applied to the adult; there, also, it is not a profession of faith, as the New Testament represents it; nevertheless, there is some show of self-consistency, and some agreement between infant and adult baptism. But when a denomination is too evangelical to admit that baptism regenerates, how are they to justify infant baptism? How can they make it mean anything, or if anything, that thing which the Scriptures say it means, and which they admit it means, in case of the adult?

Let us see how this is attempted in the article in our contemporary. In the articulation of its writer, baptism "recognizes a grace prevenient in the heart of the child." The writer complains of the deficiencies of the views of many that have preceded him in giving reasons for infant baptism, yet he is not very definite himself. What is the nature of this "prevenient grace?" Is it the same grace symbolized in adult baptism? This is the crucial question. We should like to hear the opinion of the editor of the Wesleyan, on this point. We know that, in this case, it is regeneration—saving grace—that is shown forth. If this is not the kind of prevenient grace possessed by the infant, why apply to him an ordinance that symbolizes this grace? If it is asserted that this is the grace possessed by the infant, then we wish to have the proof from the Word of God. But even if it is admitted that the infant is regenerate, and receives baptism in token of this fact, still all the purposes served by baptism, according to the New Testament, do not have place in their case. Is it a putting on of Christ, as a soldier puts on his liver? Is it the infant putting on, as it is said, the brethren to whom the apostle wrote, put it on, or is it some else clothing the little unconscious being in that of which he has no knowledge?

Still the difficulty remains. The signment of prevenient grace, wrought by the Spirit of God, is but another misty expression to fill with mist the chasm which lies between infant baptism and the baptism of the New Testament, in the hope that the bank of fog may be taken for a bridge. The writer evidently feels that baptism must be more than this, and goes on to say:

"Grace may be imparted in baptism, which may lead to conversion, and we

ought to assume that such grace will be imparted. Every ordinance, rite, and institution of God has its appointed grace. Our baptismal services, old and new, are framed on the supposition that prevenient grace will be given to the child."

Just so. We ought to assume that grace will be imparted to the child in baptism that will lead to conversion. What does this mean? Simply this, that we should assume baptism will lead to salvation, while it may not save. Any one who can see in this anything better, or less perilous, than the doctrine of baptismal regeneration, must be more sharp-sighted than we are. Still the teaching is that we have a right to expect that the salvation of the unconscious babe may be secured by an ordinance, of which it may never know it was made the subject.

But the writer fears to come out and say that it is the baptism after all that has this efficacy.

"Of course the efficacy of baptism as a means of grace always depends on moral and spiritual conditions, and not upon mere form and ceremonial. When the requisite conditions are forth-coming, then the ceremony is certainly a means of grace to the child."

Which reminds us of a story, as Lincoln used to say. A tramp one day offered to show a woman how to make stone soup, if she would but give him his dinner. The bargain was soon struck, and the tramp, asked for a piece of meat, some rice, salt, pepper, &c., and was not long in having a very nice pot of soup. The woman was very well pleased with her bargain, until a friend told her that the soup would have been just as good without the stone. So of these statements about baptism. The question is whether these various conditions would not be as efficacious for the child, without the baptism as with it. If the means of good are not fully as effective without the baptism, then the baptism has some of the power of a charm; for there is nothing to reach the consciousness of the child, and we have the germ of rank sacramentalism. If baptism has this independent efficacy for the infant, then the children of Pedobaptists should be better than those of Baptists under equally good influences. Will our contemporary presume to affirm this? If it has no effect, beyond that of the means accompanying it, why then is it practiced on the score of efficacy? In all this we see a confusion of thought which must ever surround an erroneous belief. We see, also, that our denomination is needed as a safeguard for the grand doctrine of salvation by personal faith alone. It is to be hoped that the teaching of this article may not be accepted by the Methodist body generally.

THE MEETING ON UNION.

We doubt if there be any question exciting so much interest to-day, in the Baptist bodies of the Maritime Provinces, as that of their union. It is the general conversation, in many of the communities, and the progress of the movement having union in view is watched with the deepest concern by the great majority of the denominations directly interested. Indeed, brethren of other bodies are far from indifferent; some hope it may be realized, it may be that others view it with misgivings. We are sure that the most of the readers of the MESSENGER AND VISITOR will await the coming of their paper this week with much more than the ordinary interest, knowing that the report of the meeting called for last Wednesday will be found in it.

Although the meeting was called especially for the members of the various denominational boards, the attendance was very respectable. There were twenty-one of our ministers and sixteen of our laymen, and twenty ministers and twenty laymen from our F. Baptist brethren. From our sister denomination, the attendance included all their representative ministers; many of our own representative men were not present. Still, the attendance of our brethren was very fair.

The business was to consider the basis of union prepared by the joint committee from our Convention and the F. Baptist Conference. This was done in three sessions held on Wednesday last, the evening one continuing to a late hour. On all hands it seemed to be the feeling that the brother who spoke out most freely all the fears that were in his heart, or who gave the plainest statement of his convictions, was most to be respected. So far as we know there was not a single word left by a stinging word. The best spirit prevailed, although the discussions were most unconstrained. The seriousness of the question under consideration, seemed to make all indisposed to mere captious criticism.

The basis was taken up clause by clause. It was found that there were only two of the proposed articles of faith, upon which there was any difference of opinion. The first of these—that on final perseverance—passed with but three dissentients. The other—that on the Lord's supper—passed with but two dissentients, one in each denomination. The wonder is not that there were so many who did not see eye to eye with the great majority; but that there were so few.

It remains now for the committee to report their action, endorsed as it has been by this large meeting, to the Conference and the Convention appointing its members, at their next annual session. It may be that the two bodies, as there respectively represented, may not ratify what has been done—it may be that if they give their endorsement to this basis of union, the churches, many of them, may not adopt it,

still, with proper care and in the exercise of a patience that recognizes the truth that the most stable results are secured slowly, we have great hope that the Baptists of the Maritime Provinces may yet be gathered into one great brotherhood. But even though this consummation, so devoutly to be wished, do not take place for years, or never, the Baptist bodies will understand one the other better than heretofore, and they will cherish mutual and abiding respect and a sincere love.

It has been decided to publish the basis of union adopted in the denominational papers, as soon as it has been put into the best shape. Some were of the opinion this should not be done, until the committee had reported back to the two bodies appointing its two parts. It was thought, however, that the people needed to be informed of what the proposed basis is, in order to be able to weigh it, and be in a position to act more intelligently when the matter comes up for discussion at the general meetings of the bodies. But it was thought best to pass a resolution requesting the editors of the denominational papers not to open their columns to the discussion of the deliverance, as it was thought that discussion should be reserved for the bodies for whom the basis is prepared. If, therefore, there are any brethren who are whetting their theological knives to a hair splitting edge, to whittle this deliverance up into the thinnest shavings, we counsel them to put up their weapons into their sheaths. It is to be hoped, that when the basis is published, it may receive the most candid and prayerful consideration. There is great gain in union, if it can be brought about in a way that will not compromise principle. This gain should not be made impossible by any captious criticism. We have too much confidence in the head and heart of our people generally, to be very apprehensive, on this score. May the All Wise help us.

THE BIBLE AND CIVILIZATION.

The present generation often boasts of the advancement of science and art, the freedom from superstition, the general intelligence, the high degree of civilization, that prevail. After making all necessary deduction for extravagance of language, it is beyond doubt true that many advantages are enjoyed now compared with those possessed in former periods. Often we are sensible of these advantages, and often we are ignorant of the sources whence these possessions come. Take the stability of government, the immense accumulation of material wealth, the advanced state of popular education, the spirit of enterprise and mental activity, the uplifting force of literature, so largely developed to-day, and consider how much we are indebted to these for the security, the enjoyment, the usefulness and hopefulness of our people. These are marks, as President Sawyer showed in a recent address, of every nation that can claim to be called civilized. But with these forces, as he also showed, are always to be found morality and religion. No nation can long prosper without sound morality among its people; and Carlyle has told us that a nation's religion is the chief fact with regard to it, as a man's religion is the chief fact with regard to him. If morality and religion are then so necessary to our civilization, how can we best secure the prevalence of the needed moral order and religious life? When Dr. Sawyer claims that the Bible is the best guide to the best civilization, that it stands alone as a complete guide to duty, that it gives more light on labor questions than all the books on Political Economy, that it is the great source of religious knowledge, he attests truths well worth pondering. To the same effect, Dr. Angus says that the history of the influence of the Scriptures is the history of civilization and happiness. The sacred stream of God's holy Word makes rich and glad whatever nation it enters. It inspires men who are centre of life and power. Goldwin Smith thinks John Bunyan has contributed as much, perhaps, as any one since the fishermen of Galilee to the religious life of the world. But the truths of the Bible made Bunyan what he was; and the Bible remains far greater than Bunyan. Upon this meat our men must feed if they would be truly great. What we need now is this Bible put into the minds and hearts of the people, the inspired Book in regenerated men and women. So shall we have morality and religion, intellectual life, thrift and economy, peace and prosperity.

Must not such a book be worthy of more recognition and study than it receives? We are glad to know that theological seminaries are giving more attention to the study of the English Scriptures, as well as to Hebrew and Greek, and thereby removing occasion for the charge that they study everything except the Bible. Will the time ever come when colleges and academies will find anything in the Christian Scriptures worthy of their regard in the way of education?

SIGNIFICANCE OF THANKSGIVING.

The general lessons of Thanksgiving Day have been set forth from the pulpits throughout the land, but some special features may well be dwelt upon by all who love the truth and dwell upon it. The fact that the day is so generally observed by a people who do not acknowledge the right of government to meddle in religious matters, awakens hope for the spiritual welfare of the nation. As a man who is really grateful to God will have a spiritual life, so a nation that is truly thankful for

blessings received, will not be an irreligious nation. The special truth acknowledged, too, is of special importance in these days. For while some bold philosophers would exclude Deity from the operations of the material world, their speculations will not shake the foundation of society as long as the nation in general heartily declares that God has opened His hand and given the harvest. "We believe in God, in none less, none other," the people say as they devoutly render thanks. While that faith dominates them, the doctrines of prayer and providence, of the resurrection and of life everlasting, will be most precious to them. They all will rejoice, that our country in this way so fully acknowledges the God over all, blessed for evermore. It is also a day for religious joy. In many other service the inculcation of duty, the offering of petition occupies a prominent place; but on this occasion, thanksgiving is the subject and brings abounding joyfulness as the loving kindness of the Lord is called to mind.

But, amid all this joy, how humiliating it is to think that so considerable a portion of the harvest will be converted into poison to destroy the life it was meant to build up; and that the same people that publicly declare this grain is from God, will openly or actually endorse the liquor traffic so entirely contradictory to its pious professions on Thanksgiving Day. To be really grateful must we not pledge ourselves to cease perverting from their intended use the kindly gifts of a bounteous and merciful Providence? A grateful nation should set itself to extirpate evils so abhorred by God, and so destructive of all that is good for man.

QUESTIONS.

A brother wants to know if there is authority in the New Testament to sustain a minister in refusing to baptize a candidate unless he has been received by a vote of the church for church membership, and if not, why this is the general practice of our ministers?

We believe there is Scriptural authority to justify a minister in refusing baptism when the candidate does not propose to unite with a church, and that for this reason, it is the practice of our ministers.

1. There are exceptional cases. Philip baptized the eunuch. There was no church at hand. The eunuch was on his way home, and there could be no church membership after baptism. So to-day, brethren on mission fields where there is no church, must baptize on their own responsibility.

2. Those who were baptized at Pentecost were added to the church so far as we can find, there was no case in the New Testament where the baptized did not in their baptism become members of the body of believers, if a church had been already gathered.

3. Whether there was always or ever a vote of the church, as to-day, we have no direct statement. The probabilities are that at Pentecost the apostles, in the exercise of their inspired knowledge, determined who were fit subjects for baptism. But this is so precedent for the uninspired.

4. We find, however, sufficient indirect information on the point. The church at Corinth was exhorted by Paul to cast out the fornicator (1 Cor. chap. 5), and then again to restore him, after he had repented (2 Cor. chap. 2). If it was not the pastor but the church that was to exclude members and to receive them back again, the principle is fixed that it is a vote of the church by which membership in a church is to be ended and begun. If the church and not the pastor is to determine by her vote who are to be excluded and restored again, it could not have been otherwise but that it was a vote of the church by which candidates were received into the church at first, through baptism.

In brief, baptism and church membership were inseparable. The right to determine who should be members was given to the church herself, and not to the pastor; therefore, neither are ministers to baptize people to remain outside the church, nor have they power to thrust members upon the church by baptizing on their own responsibility. There is special need of guarding this principle just now. There are many who lightly esteem the church. They suppose that any organization or none will answer as well as the church. Many of these would gladly receive baptism at the hands of our ministers to run loose, or to join some other body than the church. We must uphold the church and the ordinances as never before, if we do not wish to see the institutions of God ignored or revolutionized.

The Convention Fund.

To bring up the Convention Fund receipts to the standard originally aimed at, I suggested to the churches last year, a plan in the circular addressed to them. Confident that this plan would prove abundantly successful if it should be generally adopted and properly worked, I have again presented it to the churches. It is this—

- 1. Have a missionary sermon preached every quarter and a collection taken at the time for the Convention Fund.
2. Hold a missionary prayer meeting in each month and take a collection for missions. (The first prayer meeting night after the observance of the Lord's Supper is a favorable time for this meeting.)
3. Let some of the most influential members of the church solicit subscriptions to the Convention Fund of every member of the congregation, who shall agree to pay weekly, monthly, quarterly or half yearly.

(c) Large churches should appoint a treasurer to take charge of this fund. Small ones can commit the work to the church treasurer.

(d) Some energetic persons should be appointed to call on subscribers, if necessary, and report to the treasurer.

(e) Cards like the following, or a subscription paper, should be offered to all intending subscribers:

For the current year, beginning August 1st, 1886, and ending August 1st, 1887, I agree to give towards the objects comprised in the Convention scheme, at the rate of \$ per week. (Signature.)

(f) The amount subscribed should be put in an envelope, bearing the name of the donor and the part of subscription then paid, and placed on the collection plate on Sunday.

4. Let the church clerk, or some person appointed for the purpose, write to all non-resident members and request a contribution to the Convention Fund.

It is expected that all the pastors of our churches will call attention to this matter. Circulars, in which it is suggested, have been sent to all the churches in the Maritime Provinces. The amount that each church is expected to contribute is stated therein. All that is needed now is an earnest and persistent effort on the part of a few leading brethren in each community. Others will catch the contagion of their example and come to the help of the Lord. The demand for such efforts are exceedingly pressing. The claims upon us as a denomination are very great. The Year Book, just published, is to be paid for. Five hundred dollars are to be sent from our Home Mission funds to the Dominion Board of Home Missions, to be expended in the Northwest. The debt of last year, which burdens our Home Mission Board is to be removed, and the necessary expenditure of the present year is to be met. The demands of our Foreign Missionary Board claim immediate attention. Our educational institutions will need funds before the close of the year, and the treasuries of the other Boards must be replenished.

The contributions which have been made afford some encouragement. Rev. Mr. Therrien has lately collected from a few of our churches about \$500. Donations toward removing the debt of the Home Mission Board are coming in weekly, and additions are frequently made to the capital of the Book Room. All this shows that there is a spirit of liberality in the churches. It is generally admitted, I suppose, that the convention scheme should occupy the first place in our contributions to denominational work. Any donations, however, to objects kindred to those comprised in the convention scheme will not be regarded unfavorably by the denomination, unless they interfere with the more comprehensive plan.

Pastors, I appeal to you for help to make our benevolent work for the year a great success. Shall it not be given, in the name of the Lord and for his sake, to the fullest extent possible? G. E. DAY. Yarmouth, Nov. 19, '86.

Our Churches and Our Courts.

After the judgment in the Currie case, it may be well for us to consider how far Baptists are amenable to the courts, and whether the Supreme Courts of Canada have appellate jurisdiction over our churches?

If in the Currie case the Supreme Court of New Brunswick is right, two Christian denominations, the Wesleyan, and the Episcopal, are subservient to the courts, in case of discipline. As we are not much interested in other denominations, it is not our purpose to discuss at large their relation to our Supreme Courts as appellate jurisdictions, and we shall only glance at the status of Baptist churches.

That the Supreme Court of New Brunswick has paramount jurisdiction over the churches in our Eastern and Western Associations in all matters touching property, and the manner of holding and using it, we have to admit. This jurisdiction is incidental to the act of incorporation, incorporating the churches within those associations. The property of each church is placed under the control of certain persons, and consequently all disputes about such property and its use may find their way into the Supreme Court for adjudication. Even before the act of incorporation Baptists sometimes appealed to the law of the land, as in the memorable case in Albert county, when the polity of a Baptist church was given in evidence, and freely discussed before the court. That was a question about the right to a building, and in discussing it no question was raised about the power of a church to administer discipline.

Our education societies, as far as they have accepted the assistance of the law by acts of incorporation, are also under the jurisdiction of the Supreme Courts, and the courts are for them the last resort, and these education societies have at times had places on the records of those courts, as litigants.

The next and important question is, can our Supreme Courts claim jurisdiction over the action of a Baptist church, or association, in matters of discipline? The law with Baptists is that all church members are amenable to the church in which they have their membership; that the local organization is the only tribunal that can try one of its members for heresy, or immorality, and that from the judgment of the church there is no appeal. This is the rule even where the accused is an ordained minister. The associations and conventions have no jurisdiction over the action

of a Baptist church, and the furthest either can go is to refuse to associate with a church when disapproving of its action. A Baptist church acknowledges no temporal head in matters of faith and conduct, and in administering discipline allows no legal interference. This claim in the early days of Christianity brought many a Baptist to the stake, and has caused the history of the Baptists to be written in the blood of martyrs. Any attempt to-day to interfere with the internal discipline of a Baptist church, would be resisted, and a Baptist church would no more yield, to-day, to the interference of the state with its doctrine and discipline, than in the days of the Caesars, of the pontiffs, or of the kings and queens of England during the early stages of the Reformation.

The Canadian Baptists have been perhaps rather too prone to ask for acts of incorporation, which, to say the least, are a doubtful good, but as yet we have not intentionally placed the discipline of our churches under the control of the courts, as it is now claimed our Wesleyan brethren have. There is an ambiguous section in the act incorporating the churches within the eastern and western Associations, which reads, "Such trustees, may on due notice, meet together and manage the temporal affairs of the Chapel," &c. What may be included in these "temporal affairs" is a question, and the subsequent words, "and property in connection therewith," makes the meaning still more doubtful, as they seem to indicate that "the temporal affairs" do not mean property. It may be argued, that this constitutes the trustees a court to administer discipline. If it does there would be an appeal from their judgment to the Supreme Court, on the principle that a tribunal established by law, must be subservient to the law. We do not contend that there is much in this, but we know enough about the ingenuity of lawyers to decide that they could build an argument upon it, and we know enough about our Supreme Court to say, you cannot always tell what interpretation it may place on a section, or even on a word. The interminable arguments in some "Scott Act" cases are yet fresh in our memory, or the meaning of the words "low" and "city." To say the least, the section is a little indefinite.

Our Courts in Canada, are parts of an aristocratic form of government, and as the Judges are never brought before the popular tribunal, the people, to give an account of their stewardship, as they are in republics, they can be just as independent as they please. Men placed in such a position may be adverse to acknowledge, that there is any power in the state, even though that power be ecclesiastical, that is without their jurisdiction. We are not as entirely free from the dominion of Church and State in Canada as some of us may suppose. The Episcopal church has admitted, in the Davenport matter, that the courts are its last resort. In the Currie case, the Supreme Court of New Brunswick has declared that it is the dominant power over the Wesleyan church. While it may not always be well to look ahead for difficulties, "to be forewarned is to be furnished." Baptist churches have of late shown themselves inclined to deal in a most summary manner with ministers and other members, and it would be something new for one of our churches to find itself before our Supreme Court, and have the court, after an elaborate argument, decide whether professed "entire sanctification" was a good ground on which to excommunicate a minister, or expel a lay brother.

I must not further trespass on your space, except to say that it becomes us as Baptists to look carefully over all our acts of incorporation, and inquire if, by any inadvertence, we have placed our doctrines and discipline under the Supreme Courts of the Province, and whether in spiritual matters we are under the control of Caesar or Christ.

Nov. 16th. J. S. K.

Missionary Correspondence.

Many of your readers will be glad to know that the majority of your missionaries have stood, tolerably well, the long six months of unusually hot weather, and that the cool season is at hand in which we hope to regain our lost strength and flesh.

Our tour of two months to the Bobbili field proved a very trying one, owing to the great rains, the unsatisfactory spirit of some of the helpers, and to more or less determined opposition to our work, manifested by some of the brethren. The good news of salvation was preached in about forty villages. Some heard very well and we were not left by our Heavenly Father without tokens of the approaching harvest. Expect to spend another month there soon, and, if the Lord will, some sheaves shall be gathered in.

Kotiah, our preacher stationed in Pedda Penki, was unable to join us because of a severe attack of rheumatism, from which he has since recovered. His sister, Raganmah, who has been working faithfully as Bible woman for several months among the low caste women, died about a week ago. This is the first death among the Bobbili church members. Two of our useful and energetic Eurasian members at Bimlipatnam have died during the present year. September has been spent by us at Bimlipatnam. Our two preachers have been in from Raiga with their families. They have co-operated heartily in the evangelistic work which has been going on daily in the town and near villages, and have assisted by the Bible class instruction and all the teaching which they have heard.

The mother of Chittiah, who is the

older of the two preachers stationed at Raiga, and a boy of eleven years, a relative of his, were baptized last Lord's day morning. On being examined before the church on Saturday, she told how she persecuted her son eight years ago, when he became a Christian, and how she had been led to believe in Jesus through his teaching. Five have been baptized here since the first of July. Others will come soon, we believe.

This church has now nineteen resident and nineteen non-resident members. All of the absent ones are being corresponded with.

About forty persons are now contributing to the funds of the church at the Sunday morning services. Eighty dollars have been paid for the property at Raiga from the funds. There are only eleven dollars now due on it, and that we hope soon to wipe off. The collections during the last three months have amounted to sixteen dollars.

On these fields, to a greater extent than ever before, there is manifested a willingness to hear the gospel. The harvest is great and the laborers few. We are hoping and praying that help may soon come.

I. C. ARCHIBALD.

Bimlipatam, India, Oct. 7.

Bro. J. R. Hutchison writes from Chicaco, India, Oct. 5th, as follows: I returned from my trip to Ceylon on the 13th Sept., after an absence of seven weeks, much improved and invigorated by the change. Heavy rains are at present interfering with touring; but as soon as the weather gets somewhat settled, I hope to get into tents for the cold season.

Modern Evangelists.

It is evident from the teaching of scripture, that the office of an evangelist is a gift to the Church, and of no high order; for it is written that "He gave some apostles and some prophets; and some evangelists; therefore there must be something amiss when some of our successful, tried and honored pastors feel regarding the modern evangelist as was expressed at one of our morning prayer-meetings at our late Convention. One old veteran said, with much feeling that there was a terrible flood of fanaticism breaking in upon our churches, calculated to lead us away from the good old path—the stars, sterling and fundamental doctrines of the Bible, promulgated by the Fathers. Reference was specially made to the doctrine of repentance, that there was too little prominence given to "Calling upon all men everywhere to repent," and "repentance towards God" &c. This feeling seemed to be echoed by many hearts. One large-hearted brother—not small corporeally, either—whose praise is in all our churches, spoke out "oppose the slimy work, speak out." Yes, it is high time to speak out, and in no better place can that be done than through the columns of our own paper. Let it be done dispassionately in the spirit of the Master, and it will be a means of grace. It is to be hoped that some of our experienced laborers will undertake the work. The following questions are simply suggestive:

- 1st. Are travelling evangelists necessary where there is a settled pastor? If so, under what circumstances?
2nd. Are the methods generally adopted by this fraternity consistent with the teaching of the word of God, and do they leave an impression on the thoughtful mind that they proclaim the glorious gospel of the blessed God?
3rd. Do the teachings of modern evangelists lower the standard of Biblical repentance—thus creating sickly and weak Christians; if not, how is self-deception?
4th. Have revivals carried on by modern evangelists proved a lasting blessing to the church? Would not the real gain—when that occurs—be more satisfactorily secured by special efforts put forth by the church and pastor, and, if necessary, a neighboring pastor or helper?
DIBYANU.

W. B. M. U.

The second annual report of the W. B. M. U. of the Maritime Provinces, 1885-86, has just been published. It consists of 64 pages, containing the constitution of the Union, by-laws of the Executive Board, constitution and by-laws of W. M. A. S.; also, the constitution of Mission Bands, the minutes of all meetings in connection with our annual gathering, the President's address—which should be read by every sister in connection with our (single) reports from the secretary and treasurer of the Union; also, reports from Provincial secretaries from N. S., N. B., and P. E. I., Mrs. Churchill's and Mrs. Sanford's farewell addresses, which will touch many hearts and urge them to renewed efforts for the Master; papers from Mrs. I. C. Archibald, Misses Wright and Gray, which were prepared for and read at the annual meeting; a report from the county secretary of Yarmouth, and a list of the life members as far as they could be obtained.

Previously, the reports of our societies have been published in the Year Book, but this year it was deemed best for the Union to issue a separate report, containing a portion of the most recent reports for the year. It is hoped these will be freely circulated among our societies, and carefully read, so that each sister may be fully acquainted with the work undertaken by the Union in connection with Home and Foreign Missions.

It has been suggested that we ask each

sister to make a Christmas offering to the Master for Home Missions, not less than 10 cents. We hope it will be very much more; but want to bring it within the capacity of all, so that none may be excluded. The needs are pressing. The work of the Home Mission Board has been wonderfully blessed during the past year, which calls for thankfulness and an expression of gratitude on our part. Will our sisters nobly respond? Appoint one or more in each society as collectors to solicit these gifts, then transmit as usual to the treasurer of the Union. "Arise therefore and be doing, and the Lord be with thee."
A. J. H.
Halifax, Nov. 16.

Yarmouth S. S. Convention.

The Free Christian Baptist Sunday school held its 20th semi-annual session with the Beaver River Baptist church, Nov. 9th, 1886. These sessions were held as usual. This being the yearly meeting, officers were chosen for the ensuing year; Moses Harris, Esq., of Hebron, was chosen president. After the usual business of the session, reading letters, &c., the Convention proceeded to discuss the following subjects:
1st. How can Temperance work be carried on in the Sabbath school. Opened by Brother E. C. Simonson.
2nd. What is good Sabbath School Teaching. Opened by Rev. J. A. Ford.
3rd. The importance of teaching adherence to the doctrines and practices of the New Testament. Opened by A. Cohoon.
4th. The benefit of Sunday school teaching to the community, and its claims upon it. Opened by J. B. Woodland.
Seventeen schools, out of a total of 21, were represented by letter, and 45 delegates.
W. E. HUNTER, Sec'y.

Superintendents and Teachers.

Dear Superintendents and Teachers,—The time to renew the order for Sunday school lessons helps and papers for 1887 has come. We have sent to superintendents a package containing order blank, sample of papers, catalogue of made up libraries, &c., which will be of great help in making selections; the Baptist Teacher and Sunday school quarterlies of the various grades are so well known that samples are not needed. Since sending out the sample package, a reduction has been made in the prices of Young Reader and Sunlight, until further notice, they will be sold at 10c. monthly, or 20c. semi-monthly in clubs of 5 and upwards for a year. Our English magazine and periodical list is large, and new subscribers will please remember in some magazines the New Year vol. begins with November number. A few back numbers of magazines are on hand.

During the year we have had increasing demands for library books. By an extra effort many poor schools are now in possession of a good library. As the winter season approaches, when more time is given to reading, we that a good supply of choice books is secured. You say, we can't raise funds. Try the money barrels. Several schools have raised \$40 in this way. Try a S. S. concert, with silver collection. Try giving one dollar each. The money can be raised, but effort must be put forth. Young men and women, take hold with determination, and you will get books. Besides having library books, lesson helps, papers, &c., each class should have a supply of Bibles. We have just opened up a lot of cheap school Bibles and Testaments; also teachers' Bibles.

Sunday's schools are now in use by many of our schools but not in large numbers. A ten cent edition is now offered for sale, and every school should promptly take advantage of this. Let every boy and girl bring the cents to school next Sunday, give it to the superintendent, who will order a quantity at once. Sunday Schools will not close this winter, so I hear.

To encourage the school a little, the superintendent or teacher might send to the Book Room for some Christmas cards or choice motto tract cards, perhaps some would prefer Prize Gift Books. See our advertisement elsewhere.

One word of caution—don't wait until the best is gone. Don't wait until January '87 is here to order Lesson Helps. Don't wait until everybody else is suited to a library, or Bibles, or Songs, &c., &c., but be first, if possible. And be assured that your own Baptist Book Room will do its very best to suit you.
Geo. A. McDONALD, Sec'y Treas.

Literary Notes.

Shots at Sunday Targets is a handsome volume, published by E. B. Treat, 771 Broadway, New York, price \$2. This book is composed of pithy extracts from the writings of Dr. Talmage. They are full of the force and fire of this popular preacher. Dr. Talmage always hits hard; but never harder than when he aims at a wrong. The book fairly represents him at his best. Dr. Talmage is Dr. Talmage, with a personality peculiarly his own. This is seen in this collection of his forceful sayings. It will doubtless have a large sale.

Captain Collins' "Open Letter" in the October Century on the Fisheries Question has been admitted as evidence before the committee of the United States Senate, which is investigating the subject.

The December St. Nicholas will be made especially attractive as the Christmas number. It will contain the first part of a new story by Frank R. Stockton. "A Fortunate Opening," is something after

the manner of the author's "The casting away of Mrs. Leeks and Mrs. Alekshie"; and also the first part of a short serial by Mrs. Burnett.

SOMETHING TO THINK ABOUT.—Thirty years ago the Baptists of the four states of Michigan, Indiana, Illinois and Wisconsin were more numerous than the Presbyterians and Congregationalists combined. But now the Baptists of Wisconsin are outnumbered by the Congregationalists alone. The Congregationalists located a college at Jacksonville before they had five hundred members in the state, then followed Gatesburg, Wheaton, and Beloit, on the north line of the state. The numerical strength of a denomination, as influenced by its institutions of learning, is a very important and interesting subject. A denomination that does not provide for the education of its rising generation will at length have no rising generation to educate.—Watchman Correspondence.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PGOWASH AND WALLACE, Nov. 12.—Nearly three months have passed since I took the pastoral charge of these churches. Your readers will remember the glorious work in this place last winter, under brother Wallace. The converts are doing well, and many of them are already active in church work. My time has been largely devoted in becoming acquainted with the people, and the needs of the field. I find myself surrounded with loving and helpful people, as well as with many friends and helpers. We had the privilege of visiting the baptismal waters in Pughwash last Lord's Day. The religious interest is good on every hand, and Baptist sentiments are prominent. The church in Pughwash has a commodious and comfortable home for the pastor and his family almost completed. Rev. D. A. Steele, M. A., favored us with a lecture on "Dr. Watts" on Tuesday evening. It was gratuitous to the church, and the proceeds were to aid in completing the parsonage. Brother Steele has the thanks of us for the intellectual treat with which he favored us upon that occasion.
C. C. BROWN.

ANTIGONISH AND TRACADIE, Nov. 13.—We are pleasantly situated at Antigonish, and trust the Lord has a work for us to do here. We have met with appreciative congregations and kindness from the people. My health is very much improved, and I hope in time it will be fully restored. After the Association at Parobro, Bro. Brown visited Tracadie and spent a part of two weeks with the church there. He found the people prepared to receive the truth. He received seven for baptism, but the presence of his work at Guyaboro called him away. Three weeks ago I visited them and baptized six of those received. Since then I have visited them twice and have baptized eleven more. And still the prospect is that more will be ready to follow their Saviour when I visit them again.
W. B. BAZZANAW.

A TOUR IN CHARLOTTE AND SHERBROOK, Nov. 13.—I have just returned from a tour in Sunbury and York. I spent a night in Lee, where a few years ago 50 were added to the 2nd Falls Church. The Lord is healing the breaches of Zion there, and is blessing them with a pious, judicious pastor. They love Bro. Good. I visited Pughwash and Little Lake Church. They keep up their social meetings and Sabbath schools, though they have no preaching. They lament the death of Bro. Craig, who visited them as a collector. He was a pious and humble Christian. On Saturday I reached Fredericton. A few miles beyond the junction we came to the District we travelled so far to reach—Treetree Creek. Bro. Cahill preached there twelve years ago. No minister has visited them since. We tried to deliver the message in the King's name in that mixed assembly the pastor of God was displayed. After we had visited the baptismal waters once, I had to return home, as I was threatened with congestion of the lungs.
JAMES THOMAS.

OXFORD, N. S., Nov. 13.—Last Sabbath we had the pleasure of meeting at the waters of baptism. God was with us. The work we are engaged in holding special services, under the auspices of the Y. M. C. Association. Meetings are well attended. Lately I have been having some special meetings at River Philip, with good results.
T. M. MORSE.

CALEDONIA, &c.—Last Sabbath, 14th, we visited the baptismal waters at Caledonia in the morning, two young ladies, being buried with Christ; and in the afternoon, at Baltimore, some five miles distant, six noble young men and one young woman followed the Lord. Bro. Q. H. King has been laboring there for a few weeks. To God be all the praise.
S. C. MOORE.

CONWALLIS, N. S.—A few Sabbaths ago I was out on a preaching tour into the Church, one by baptism, and one on experience.
J. E. HEAD.

EXPLANATION.—The name of Rev. Truman Bishop, pastor of the Baptist church at Isaacs Harbor, Guyaboro, N. S., was unintentionally omitted when the list of ordained ministers belonging to the N. S. Eastern Baptist Association was prepared for the minutes; also that of W. A. C. Rowe, lying laboring at Guyaboro, N. S.
T. B. BAYTON, Sec'y of N. S. E. B. A.

WOLFVILLE.—Special service was held in Assembly Hall on Thanksgiving Day, when an excellent address was delivered by President Sawyer.—The second meeting of the Horton Churches for reunion, was held at Gaspareaux on 10th inst. Papers were read by Rev. S. McC. Black, Dr. Sawyer, and Dea. J. W. Barnes. The evening session was devoted to discussion of "Church Prosperity." The interest of the meetings steadily increased to the close. Among those who were present and participated in the exercises were Rev. D. Freeman, Rev. M. P. Freeman, Rev. E. O. Read, Rev. Dr. Higgins, Rev. J. W. Brown, and Rev. Wm. Cummings, of Truro. The profit of such meetings is becoming more and more apparent.

Rev. W. B. Briggs, M. A., addressed the Acadia Missionary Society at its last meeting. He also preached to the Wolfville church and congregation on Lord's Day morning. Both addresses were full of thought and highly appreciated.

ing on well, though few in number and weak in financial ability. The ironworks are not in full blast as formerly, and many have been obliged to leave the place and look for employment elsewhere, and times are very much depressed. Still, they are struggling to support their pastor, Bro. F. D. Davison, without asking the H. M. Board for assistance. They gave us a very good collection for Convention Schemes, which has been already forwarded. We have organized a Missionary Conference, and will meet frequently at different points in the County, and work upon a missionary interest by giving information and suggesting methods of raising money for our work. Of course, we can hardly be expected to raise much, when there are only three or four self-sustaining churches in the County; but every little helps, and we can, at the same time, lend encouragement to our weak churches. It was commendation enough, and reward enough, when on the evening referred to, one of the Deacons said to me "Your country Conference, and your work, could not the pastors in the other counties, outside the E. Association, combine for a similar purpose?"
J. E. GORCEAN.

ST. STEPHEN.—Pastor Hunt closed the fifth year of his pastorate with the Union St. Church last week. Since his pastorate began, there has been a net increase in membership of 100. In 1881 only \$1500 were given for denominational purposes, but last year the amount given was \$1500.00. Bro. Hunt is highly esteemed by all classes. This is his first church.

PASTOR WANTED.—The Wilnot Baptist Church being at present without the services of a regular pastor would invite communications from unengaged ministers with a view to an engagement. Any communication from persons desiring a pastorate will receive immediate attention, and any information required will be given by C. S. PRINCE, Clerk.

PARLISVILLE, N. B.—Two were baptized and received into the fellowship of this church Nov. 7. The church has been greatly refreshed. On the 12th we held a social conference meeting at Ledlow. It was a time of joy and gladness to all. Sunday morning, 14th inst., at 10 o'clock we baptized our beloved young sister Dorothy Hovey; and at 11 o'clock, in the new meeting house, a sermon was preached by the pastor from Malachi 3: 10. Many felt it was their duty to bring in the tithes. The covenant was read and the right hand of fellowship given to Sister Hovey. At 4 o'clock p. m., Rev. S. Smith preached from 1 Corinthians 11: 23, 24. It was a good explanation of the Lord's Supper. After the sermon the ordinance was administered. So closed the first Sabbath in the new house, a day of thanksgiving for the blessing received.
W. M. EDWARDS.

NEWCASTLE.—I have Newcastle and go to take charge of the church at Chequocton, N. S. I am now en route thither. I do hope a good man will soon be secured for Newcastle. The Lord has very much blessed us in our work there. I have found the people kind and thoughtful of their pastor and many of them earnest and self-sacrificing in the service of the Lord. The little church has more than doubled in its membership and we trust a good foundation is laid for future prosperity. The Lord send the dear people a man after his own heart. As I take up the work on another field, I would crave the presence in the prayers of my brethren, that the Lord may use me, if he can, for his own glory in the building up of the church and the salvation of precious souls.
I. E. BILL, Jr.

HILLSBORO, N. S.—On Sunday evening the 21st inst., the pastor gave the right hand of fellowship to seven recent converts, four of whom were baptized in the afternoon.
W. O.

PERSONAL.—Bro. C. H. Havestock, having resigned the pastorate of the Margaret church, and accepted a call to the Upper and Lower Economy churches, desires all his correspondence addressed to Bass River, Colchester Co., N. S.

Rev. W. H. Bookwith and wife were the recipients of good wishes and presents from kind friends on the evening of Nov. 23d, being the 45th anniversary of their marriage.

Bro. E. K. Ganoax, at the earnest request of the Rothery church, has recalled his resignation. The church has kindly granted him a vacation.

Bro. D. W. Crandall accepts a call to Mahobe Bay, Lunenburg Co.

Bro. C. R. P. Dodge is so far restored in health that he goes to Bridgewater to labor.

Bro. I. E. Bill accepts a call to the church at Chequocton, Yarmouth, left vacant by Bro. Crandall's removal to Mahobe Bay.

Bro. W. M. Edwards, of Blissfield, acknowledges with thanks kind tokens of esteem from his people, with whom he has labored for twenty-six years.

Rev. P. R. Foster has settled with the church at Barton, Digby Co., and wishes correspondents to address him there.

Rev. W. L. Parker has removed from Port Louis to Westville, and wishes all correspondence addressed to Westville, Digby Co.

NOTICES.—The next Quarterly Meeting for York and Sunbury counties is to take place at Macanquack. The opening service is to commence on Friday, the 10th day of December, at 7 o'clock, p. m. A good representation from all the churches in the counties is most earnestly solicited.

Brethren, come—come fall of tithes and of the Holy Spirit, that we may be able to accomplish great things for the Master.

Kewwick Ridge, Nov. 14. Sec'y Treas. There will be a meeting of the Board of the Governors of Acadia College at Wolfville, on Wednesday, Nov. 24th, at half past 9 a. m.
T. A. HUGGINS, Sec'y.

The following Aid Societies of the Missionary Union are marked "not reported." It is therefore impossible to send them the annual report, which is now ready. But if the secretary will forward her address, and the number of members in the society, to Mrs. Seiden, Prov. Sec'y for N. S., the reports will be forwarded.

Table with financial data for W. B. M. U. including items like Amherst, Annapolis, Lower Acadia, etc.

Moncton, Mrs. Snow... 1 00
Miss Dora Duffy... 1 00

Received from N. S. ... \$216 00
" " N. B. ... 107 78
" " P. E. I. ... 19 50

Total for 1st quarter... \$443 28
Oct. 31st.—Paid J. Marsh, treasurer of F. M. B., \$250.00, first quarterly instalment of W. B. M. U.

Paid Rev. A. Couvion, treasurer of H. M. Board, \$36 00.
S. J. MARSHING, Treas. of W. B. M. U.

Convention Funds Received.—Cavendish, P. E. I., instalment... \$10 00
Fredericton... 158 44
Diligent River... 2 00

Annapolis, P. E. I. ... 4 20
John Nichols, Annapolis... 5 00
Acadia Mines... 1 50

Yarmouth, Nov. 22 G. E. DAY.
\$192 14

Boys and Girls who are growing rapidly should be given steady and healthy food (Lactogen) to ensure regular Phosphorus Emulsion, to keep up the waste that is continually going on in the system during the growing period. Always ask for Phosphorus Emulsion, and be sure you get it.

ASSESSMENT SYSTEM.

THE Mutual Relief Society, OF NOVA SCOTIA.

HOME OFFICE, - YARMOUTH, N. S.

Registered under the Insurance Act 1886.

The Society has done more than ever before. It has in addition to the ordinary insurance, a special plan for the benefit of the members, who are invited to make a comparison between the merits of this Society and those of other companies before giving an application. For particulars please write to or see our agents. THOMAS R. CRIBBY, Manager.

SALESBURY, N. B., Nov. 1, 1886. To the President and Directors of the Mutual Relief Society of Nova Scotia:

GEORGE L. HARRIS—I hereby acknowledge the receipt of the check of the Society from your representative, Rev. Sidney Weston, for the sum of Three Thousand Dollars, being the amount of bond issued by your Society and held by my late brother's George M. Harris. The promotion with which this claim has been paid, furnish a proof of the ability of your Society to meet its liabilities and commends it to the confidence of the general public. I am yours sincerely, GEORGE L. HARRIS, Widow of the late Geo. M. Harris. Wm. S. BOBBIN and JOHN DIXON, Joint Agents at St. John, N. S.

SHIPMAN Automatic Engine. ACME MODEL, STATIONERY.

ST. JOHN, N. B., November, 1886.

If you are now, or ever expect to be, in want of a small power engine to drive a boat, or to run printing presses, lathes, sewing machines, or for any other purpose, we beg to call your attention to the SHIPMAN AUTOMATIC STEAM ENGINE.

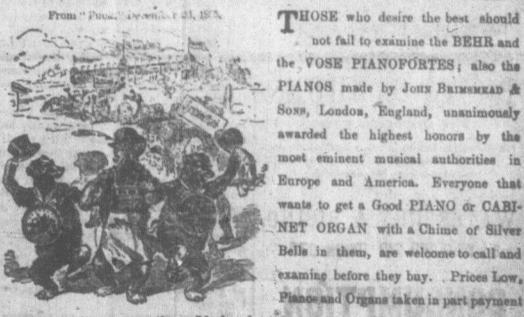
which we believe to be just what you want,

- 1st. Because of its low first cost.
2nd. Because it is economical to run.
3rd. Because it is absolutely safe from explosion.
4th. Because its fuel being Kerosene Oil causes no dirt or dust.
5th. Because it is perfectly automatic, and you need no engineer.
6th. Because it is always ready for duty, and expense ceases the moment the work is done.

If you wish to know more about this engine, write us for a pamphlet giving detailed description of the new "ACME MODEL" SHIPMAN ENGINE; every page of which will interest you. Your truly, TIPPET, BURDITT & CO.

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 vegetable medicinal 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.



Those who desire the best should not fail to examine the BEER and the VOSE PIANOFORTES; also the PIANOS made by JOHN BRIMMEAD & SONS, London, England, unanimously awarded the highest honors by the most eminent musical authorities in Europe and America. Everyone that wants to get a Good PIANO or CABINET ORGAN with a Chime of Silver Bells in them, are welcome to call and examine before they buy. Prices Low, Pianos and Organs taken in part payment for new ones. Also to hire on reasonable terms. Tuning done to order. Why do they wear those Medals? Because they are the "Only Upright" "Best" terms. WILLIAM CRAWFORD, DIRECT IMPORTER, 66 KING STREET, ST. JOHN, N. B. The Store formerly occupied by G. R. BERRY.

THE HOME

In The West

Gather them close to your loving breast— Cradle them close to your loving breast— They will soon enough leave your brooding care...

When you long for a repetition sweet, That comes through each room, Of "mother" "mother" the dear love calls...

There may come a time when you'll long to hear The eager, boyish tread, The tuneless whistling, the clear, shrill shout...

When the boys and girls are all grown up, And scattered far and wide, Or gone to the undiscovered shore...

Then gather them to your loving heart, Cradle them to your breast, They will soon enough leave your brooding care...

Life counts not by joys or pangs, But not by duties done, And when I lie in the green kirkyard...

Only "she did her best," "You may be sure that she is his wife," said a friend to me...

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"The person referred to had taken his whip and reins in one hand, and was pulling himself up with the other before the lady...

"Ob, this is an exception," said I. "They are probably vulgar people, without refinement or education."

"This reminds me," said my companion, "of a conversation I recently overheard. At a concert, two young ladies were deeply interested in a fine looking couple...

"What a change," said my friend, "I spent Thursday evening there. About nine he came into the parlor, and after bowing to me and uttering a few commonplace remarks..."

"Now, this gentleman had been married only a few years; he had been one of the most attentive and devoted lovers; every wish was anticipated..."

"We recently saw a hen in a fancier's yard, early in the morning, that we remarked was dying from a disease which had been driven from her nest or perch by their deprivations upon her..."

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THE FARM

How to Water a Horse

No animal subdued to the use of man is more deserving of kindly and judicious treatment than the horse. His delicate organization, his sensitiveness, his willing obedience, his invaluable services, all alike appeal to his master to deal kindly and gently with him...

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day? Do you even expect it to go half a day without drinking, in the blaze of a burning sun? If so, you are all wrong...

—Milk can be fed to poultry in any condition either as skimmed milk, buttermilk, curds or whey mixed with meal or ground grain of any kind. It is a valuable food for egg production, being rich in albumen and supplies many substances that may be lacking in other foods...

—Lime Water for Earth-Worms. In the use of lime water, to destroy earth-worms in the soil of flower-pots, some persons fear injury to the plants by using it too strong, and therefore neglect it altogether...

It is a fact that at the very time the people of this nation were crying hard times one year ago, the citizens of Maine, according to the official records, were depositing more money in the savings banks than in any other period since the State was formed...

It is a fact that in Providence, R. I., where Prohibition went into effect July 1, the arrests, according to the Chief of Police, were as follows: February, 683; March, 464; April, 592; May, 527; June, 516; July, 263.

It is a fact that in Atlanta, where Prohibition went into force July 1, in spite of all the lying newspaper reports regarding the injury to the financial prosperity of the city, the tax commissioners the other day decreased the tax rate from 40 cents on \$100 to 30 cents.

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that it is encouragement for moderate drinkers. It is? I knew a man in Washington, twenty-two years old, who had carried two bullets in his head from the West of 1812. Go get two bullets in your head, and see if you can stand it! My father was a moderate drinker, but I could not be a moderate drinker any more than I could discharge a gun slowly. See that man wringing on a scaffold 110 feet high. Could you do it? I could not. I would go down so rapidly I would not have time to say, as the man falling from the eleventh story, said to the man at the fourth story, 'I am having an awful fall.'

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day, travels thousands of miles every week, eats heartily, sleeps well, and walks as briskly as a young man. His hair and whiskers are white, but his head is not bald. His teeth are as white as milk, and his face has hardly a wrinkle in it. For vigor and ability to do hard work he is superior to most men of 50 years. A stranger would not think him over three score. The General says he always worked hard and took no particular care of his health. During his three years in the army he was located near New Orleans most of the time, and though nearly half of the men who were with him died, he came out as hearty as when he entered. He says he was bored with a long family of Quakers, who led quiet lives. To this kind of bringing up and freedom from the use of ardent spirits, he attributes his vigor, and sees no reason why he may not live 20 years longer.—Portland, Me., dispatch to N. Y. Sun, Aug. 30.

Mrs. E. A. Seelye read an essay before the Crawford County Pomona Grange, reported by the Pennsylvania Farmer, in which cider-drinking is declared to be "one of the beginnings of a great evil," causing more American boys to become drunkards "than all the beer brewed this side the great waters." Children from frequent use of cider form an appetite for something stronger. It is satisfied perhaps for a while by a nip from papa's tobacco-box, or by a whiff from a cigar, and their wits run dim for something stronger, and it is not very long till they can quaff the strongest liquors. Fellow-patrons and matrons, I ask you to weigh this cider question, and think seriously upon it. If any of you knew of a poisonous snake near your dwelling by which your boy is likely to be bit, you would search until it was found, and its head come off. So it should be with the cider barrel; the sooner the head goes in, the better.

A German woman recently said: "You temperance ladies that cry out against the evil of intemperance. Could you see what my eyes have seen, and what I have known of my own knowledge in these things, you might talk. The half has never been told. Oh, the brutes that bear marks of man! How their wits run dim, and how they hide themselves! How the children that have been born are idiots and deformed! How women have learned to drink and were so subjugated by the habit that they felt their souls were lost! I have seen a decent, respectable woman counting her beads, and praying, and being in a picture of despair. Haven't I told you, Annie, (her eldest daughter), that if we could vote, we women, we would soon put a stop to these things!"—Union Signal.

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one only a week or two ago. Yes, I'm poor in flesh as well as in purse. "So your grandchildren had dolls, eh?" "Yes, dear-dolls and toys and fine clothes and books and everything they wanted. I was rich then." "And they're 'comb your hair'?" "Oh, yes, 'til 1877's." "And sing to you?" "Well, I guess I'll sing you a song, for I'm going to ask me if I can't adopt you as my grandpa. You must excuse my voice, for I swallowed a pin the other day and now it expects it to work out of my shoulder this fall. I guess I'll sing about the three little graves. Don't look at me or I shall forget."

And in a voice full of childish quavers, and frequently stopping, as if to swallow some of the words, she sang: "Under an elm-tree three little graves— Under the sod my children three— The years may pass, but my heart will grieve— A sorrow will ever rest with me— Under the elm I walked to-day— I looked—"

"Why, grandpa, the tears are just running down your cheeks!" "Y-es, child, I can't help it! My poor old life is full of graves and griefs!" "Is your wife dead?" "Long ago, child." "And all the children?" "Dead or scattered. I am all alone." "Well, that's funny. You can wipe your eyes on my apron, if you want to." "Here's your doll—good as new." "That's nice. If I should adopt you I'd keep you mending dolls all the time. Here you got over crying?" "Y-es, child."

"Well, then, you must be hungry. I'm always hungry after a good cry. Wait a minute." She ran into the house to return with a generous slice of bread and butter and a piece of meat, and as she handed the food to the old man, she said: "I've got to go in now, but we'll remember that I've adopted you as my grandpa. Don't cry any more, and come back tomorrow. Good-bye, grandpa!"

"Good-bye!" The man who passed by saw an old man with his face in his hands to hide his tears, and when they asked the matter, a child who stood by explained: "Why, sir, he's crying because he's all alone in the world, and a little girl has adopted him!"—Detroit Free Press.

Horses like man need medicine when they are sick. Day's Horse Powder is the thing to give them. Whether arising from indigestion or nervousness headache is cured by Dr. Bull's Baltimore Pills.

Dr. Bull's Baby Syrup does not contain dangerous drugs, it is a perfectly safe medicine. Price 25 cents. Unexcelled in odor, Dr. Bull's Bell Cologne.

These Contaminations in poorly ventilated work rooms and want of proper exercise, are often unavoidable, but tend to produce nervousness, want of energy, and general debility. In such cases Hasting's Quinine and Iron is the best medicine to use. See Dr. Bull's Quinine and Iron, the original formula.

Boys and Girls who are growing rapidly should be sure to get Dr. Bull's Baby Syrup. It is a perfectly safe medicine. Price 25 cents. Unexcelled in odor, Dr. Bull's Bell Cologne.

A gentleman from Nova Scotia writes us a letter, which, for want of space, we cannot give in full, but he says: "I had read your paper in the most judicious form, the worst case that was ever known in this place, and I am very happy to inform you that two packages of your pills have entirely cured me. The doctors here gave me no relief, but Dr. Bull's was a perfect cure, and I am as well as ever!"—his own life.

ASSESSMENT SYSTEM. THE Mutual Relief Society, OF NOVA SCOTIA.

HOME OFFICE, - YARMOUTH, N. S. Registered under the Insurance Act 1886.

This Society has over two thousand members. It does a million new business in 1886. Has more than five thousand dollars advance assessment ready to pay first death claim.

In addition to this over three thousand dollars reserve. Members with few exceptions, respond promptly when assessments are made. The Society pays all its bonds in full on proof of claim.

Individuals desiring insurance are invited to make a comparison between the merits of this Society and those of other companies before giving an application. Particulars please write to or see our agents.

THOMAS B. CROSBY, Manager. Yarmouth, Nov. 6, 1886. To the President and Directors of the Mutual Relief Society of Nova Scotia.

I hereby acknowledge the receipt of the check of the Society from your representative, Rev. Sidney Weston, for the amount of bond issued by your Society and held by my late husband, George M. Harris. The promise with which this claim has been paid, furnishes proof of the ability of your Society to meet its liabilities and commands me to the confidence of the general public.

WIDOW OF THE LATE GEO. M. HARRIS. Wg. S. ROBINSON and JOHN DINEEN, Joint Agents at St. John, N. B. 45-48.

"BELL'S" ORGANS. Unapproached for Tone and Quality. CATALOGUES FREE. BELL & CO., Guelph, Ont.

A PRIZE. Send six cents for postage, and receive free a costly book of more than 100 pages, containing 1000 more money right away than anything else in the world. Terms applied for without delay. Write to Geo. P. Rowell & Co., 10 Spruce St., New York.

DR. J. C. HARRISON'S FOR INTERNAL AND EXTERNAL USE.

CHOLERA DYSENTERY. Cures Diphtheria, Group, Asthma, Bronchitis, Neuralgia, Pneumonia, Rheumatism, Bleeding at the Lungs, Hoarseness, Indigestion, Hacking Cough, Whooping Cough, Catarrh, Cholera Morbus, Dysentery, Cholera in the Army and Navy, and all cases of Cholera, consisting of a combination of very great value. Dr. J. C. Harrison's Cholera Remedy is a most valuable medicine, and those who have used it will never after thank their lucky stars.

THE MOST WONDERFUL FAMILY REMEDY EVER KNOWN.

H. C. MARTIN & CO. Portrait Artists.

INDIA INK, WATER COLORS, CRAYON, OIL, etc. COPIED FROM ANY STYLE OF SMALL PICTURES. SATISFACTION GUARANTEED.

Studio - 46 King Street. Saint John, N. B.

EQUITY SALE. THERE will be sold at Public Auction at Chubb's corner, as called, in the City of Saint John, in the Province of New Brunswick, on SATURDAY, the 27th day of DECEMBER, 1886, at 10 o'clock, pursuant to the directions of their Hon. the Judges of the Supreme Court in England, on the eighteenth day of September 1886, a certain salt marsh, pending a certain John Harris, individually and as administrator of the estate of William Harris, deceased, of the one side, and Israel B. Harris and Sophie Harris, his wife, Elizabeth J. Fairbanks, individually and as administratrix of the estate of George Fairbanks, deceased, Joseph E. Tyler, his wife, Charles and Beata, who were of Whitcomb Fairbanks, deceased, Joseph E. Tyler, his wife, Louis M. Tyler, his wife, and Charles H. Fawcett, individually and as administrators of the estate of John B. Harris, individually and as administrator of the goods, chattels and effects of the late William Harris, deceased, Plaintiff, vs. the said Israel B. Harris and Elizabeth J. Fairbanks, individually and as administrators of the estate of George Fairbanks, deceased, and Charles H. Fawcett, individually and as administrators of the estate of John B. Harris, deceased, Defendants, who were of Whitcomb Fairbanks, deceased, Joseph E. Tyler, his wife, Charles H. Fawcett, individually and as administrators of the estate of John B. Harris, deceased, and Sophie Harris, his wife, Plaintiff, vs. the said Israel B. Harris and Elizabeth J. Fairbanks, individually and as administrators of the estate of George Fairbanks, deceased, and Charles H. Fawcett, individually and as administrators of the estate of John B. Harris, deceased, Defendant, in and to the said Decree of the Court, which is as follows: That I—

London House Wholesale. Controlled since June, 37 packages British Foreign, and Canadian Manufactured.

DIY GOODS. All orders by our Travellers or by Letter, will have as usual, prompt and careful attention.

DANIEL & BOYD. ALWAYS IN STOCK. Brussels Carpets, Tapestry Carpets, 100 ft and 3 ply carpets.

ALL WOOL 3 GORD CARPETS. ALL WOOL 2 PLY CARPETS. All Wool 2 and 3 ply Carpets, Tapestry Carpets, and all other Carpets, with their Carpeting.

A. O. SKINNER, 88 King Street. Illustrative Sample Free. SELF PRESERVATION.

HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and spend your system with anxious sleep, and pale the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION.

Three hundred pages, substantial binding. Contains more than one hundred valuable prescriptions, embracing all the vegetable, mineral and animal remedies, for all forms of chronic and acute diseases, besides being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postage paid in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL. Young and middle aged men, for the best thing they can do, send for one of these, for you may never see its equal. Address DR. W. H. PARKER, 4 Balthazet St., Boston, Mass.

ADVERTISERS can learn the exact cost of any proposed line of advertising in American papers by addressing Geo. P. Rowell & Co., Newspaper Advertising Bureau, 10 Spruce St., New York. Send 10c for 100-Page Pamphlet.

LORD & THOMAS, NEWSPAPER ADVERTISING AGENTS. 45-46 Randolph St., Chicago, keep this paper on the stand are authorized to send contracts with ADVERTISERS.

ROYAL BAKING POWDER Absolutely Pure.

ACADIA COLLEGE WOLFVILLE, N. S.

SEPTEMBER 30th.

Horton Collegiate Academy

ACADIA SEMINARY WOLFVILLE, N. S.

WEDNESDAY, Sept. 1st.

UNION BAPTIST SEMINARY.

FOR SALE!

ONE SECOND-HAND Dedericks' Hay Press.

TIPPET, BURDITT & CO.

Great London & China Tea Co.

KNABE PIANOFORTES.

BRITISH AND FOREIGN.

THE MILITARY STRENGTH OF SOME EUROPEAN NATIONS.

BRITISH AND FOREIGN.

THE MILITARY STRENGTH OF SOME EUROPEAN NATIONS.

BRITISH AND FOREIGN.

News Summary.

DOMESTIC.

The Ontario Government railway...

Over thirty men at Cayce, a...

The Ontario legislature has been...

Our neighbor, the Telegraph, appeared...

Diphtheria is prevalent in Gibson, York...

S. J. King has been appointed to the...

The prospect of a new evening paper...

The Board of Trade, in reference to...

The harbor of Port Malcom, N. S., was...

The display lately made of Canadian...

The report of the Ontario board of...

The contractors for the erection of the...

A movement has been started in Win...

A project is on foot to build an elevat...

The bank and Dominion note circula...

Two Pullman cars attached to the...

A boy named Day was found dead on...

The sermons of Rev. T. De Witt Tal...

He struck a chord that should find...

He said: "How a man with no surplus...

(Also expires. The French artillery is...

The Socialists of London notified Lord...

Plans for "the largest clock in the...

An attempt was made last week to...

The town of Dunham, S. C., had a...

Statistical reports show that the value...

Since the New York elevated railroads...

James Adams of Newburyport, Mass.,...

Food for Convicts.—Scott's Emulsion...

A starch factory in Blaine, Aroostook...

Vermont has appropriated \$20,000 for...

For the Year 1886

No better resolution can be made than...

STUBBS—McADAM.—At Sydney, C. B.,...

GRAY—MASON.—At Sprindale, on the...

REED—WILSON.—In the City of Portland...

WENY—KIRKADDER.—On the 17th inst.,...

DEWAR—SMITH.—At Danvers, on the...

KRAMER—BARRETT.—At Elm Wood...

McDONALD—ETHRIDGE.—At Margate,...

ELLIOTT—WHITMAN.—At Factoryville,...

DOAK—BRUCE.—At the Baptist parsonage...

DISCOCK—BOSS.—Of the 17th inst.,...

RYDER—NICKERSON.—At Arville, N. Y.,...

BAKER—WHITMAN.—At Arlington, Nov. 9...

WOODMAN—CORBANO.—At W. W. Hill,...

Deaths.

McDONALD.—At Margate, Nov. 1, Mrs....

MARSHALL.—At Woodlawn, Cornwallis,...

FAREWORTH.—At Granville Ferry, An...

HELBRETT.—At Plymouth, Y. Co. N. S.,...

HERMAN.—On Sept. 26, 1886, Mr. George...

GROSS.—At Moncton, on the 14th inst.,...

COLEMAN.—At Beaver River, Y. Co. N. S.,...

TRURO Accommodation, 8.15 a. m.

QUEEN HOTEL.

Since my connection here, and for years...

WOODRILL'S & GERMAN BAKING POWDER.

ENGLISH WALKING CANES.

JUST LOVELY!

I have just received and am opening...

Gold and Silver WATCHES.

Jewelry, Silverware, Spectacles.

W. Tremaine Gard.

INDIAN TOWN BOOT AND SHOE STORE.

J. E. COWAN.

JUDICIOUS

Advertising is a key to certain success;

MEN

who have something to sell must

ADVERTISE

And will take pains to satisfy themselves as to

LIBERALLY

Papers of the largest bona fide circulation always

bring the best returns for the

money invested.

The "MESSENGER AND VISITOR" has the

LARGEST CIRCULATION of any religious weekly in

the Maritime provinces.

SWORN STATEMENTS issued each month.

For Advertising rates address

E. A. POWERS, Publisher,

SAINT JOHN, N. B.

Intercolonial Railway.

'86 WINTER ARRANGEMENT, '87.

AND AFTER MONDAY, NOVEMBER 15, 1886...

TRAINS WILL LEAVE ST. JOHN.

Day Express, 7.30 a. m.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec, 7.00 a. m.

TRAINS WILL LEAVE HALIFAX.

Day Express, 8.30 a. m.

TRAINS WILL ARRIVE AT HALIFAX.

TRURO Accommodation, 8.15 a. m.

QUEEN HOTEL.

Since my connection here, and for years...

WOODRILL'S & GERMAN BAKING POWDER.

FURNACE LINE

BETWEEN

LONDON and ST. JOHN.

Under Contract with Canadian Government.

SAILLINGS FROM LONDON.

MILANESH 2,000 Tons, October 11

SAILLINGS FROM HAMBURG.

DAMARA, 1,770 Tons, November 3

SAILLINGS FROM ST. JOHN.

DAMARA, 1,770 Tons, November 3

The "Ungava" and "Damara" are

superior Clyde-built Steamers; with superior

accommodation for passengers, and are

equipped throughout in the most modern

style, with Saloons, saloonettes, and large, airy

State Rooms.

For Freight or Passage, apply to

S. SCHOFIELD, Agent.

Windsor and Annapolis Railway.

1886 SUMMER ARRANGEMENT, 1886

Miles, TRAINS GOING WEST.

Halifax, leave, 7.00 a. m.

1 Richmond, 7.30 a. m.

14 Windsor Junction, 7.50 a. m.

40 Kingsport, 8.15 a. m.

40 Windsor, 8.30 a. m.

40 New York, 8.45 a. m.

40 Annapolis, 9.00 a. m.

40 Kentville, arrive, 10.00 a. m.

40 Kentville, leave, 10.30 a. m.

40 Annapolis, arrive, 11.00 a. m.

Miles, TRAINS GOING EAST.