

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
VOLUME XXXVII.

VOL. I

SAINT JOHN, N. B., WEDNESDAY, AUGUST 12, 1885.

NO. 32

To PROF AND MRS. JONES, of Wolfville, and their sorrowing family, we extend our deepest sympathy, in the sudden and well-nigh overwhelming affliction that has befallen them by the drowning of their son Aubrey, as noticed in another column. May the God of all grace sustain and comfort them.

Our readers will remember the expedition of Bishop Taylor to the Congo. He proposed to evangelize Africa. His plan was to take a colony of men, women and children with him, and trust to the Lord for support, rather than to any missionary organization.

His party have reached their destination. Three of them adopted the faith, and refused quinine in grappling with the deadly fevers of that land so fatal to Europeans. They were all stricken down; two of them abandoned faith for quinine, at the last extremity, and recovered; the third clung to the faith cure and died.

We do not mean to disparage true faith, far from it; but we have yet to find that faith is to be a substitute for means, except when God purposes to work a miracle. If a man will say I have faith to believe that God will keep me alive without eating, he will surely starve; for this is presumption, not faith. Why then when illness is disorder by disease should we believe that God will make faith a substitute for means, any more than in the former case. Let us use the means and then trust to God's use of these to the end proposed.

But Bishop Taylor's whole expedition has been on the principle of the faith cure. He took men, women, and children into this deadly land, expecting that God would keep them. But already death has begun its ravages, and his own son, to keep his wife and children from the scourge, has returned home. It remains to be seen what shall be the final issue of this new departure in missionary operations.

—ST. MARTIN is having a sensation. A Presbyterian minister buried a member of the church of England in ground consecrated to the use of the church of England, after receiving a note from a church-warden on the way to the grave requesting him to refrain from doing so. This has called forth a striking letter, it is supposed from the editor, who compares the act to spitting in the face, and characterizes it as an insult. There may be a process in law. What a terrible thing it must be for a minister to repeat a service of burial in consecrated ground! But if Episcopals have graveyards which are their own by legal purchase, it would be better to respect their rules, however we may regard them.

—We are now well into the second half of the year. We are grateful to the many subscribers who have paid their subscriptions promptly. We want to be grateful to many more who have, but yet, not made it possible for us to begin them. Our expenses are very heavy this year, and we need all subscriptions paid promptly. Will not our subscribers who have been a little careless about remitting send us their subscriptions at once? Do not fail to respond at once, lest it be forgotten.

—A Brother wishes to know whether it is right for church members to attend the circus. Certainly not. Whatever may be said of the performance itself, it is usually associated with all that is low and vulgar and demoralizing. If church members go, it will encourage others to go also, and there are few places where the young are more exposed to what is corrupting. No thoughtful Christian will desire to take the responsibility of encouraging the unwary to go where there is such danger of the character being ruined, even though he could go without risk to himself. We cannot be too careful in all such matters.

—We learn from the published statistics of the Convention of Manitoba and the North West that we have there 14 churches, and 25 preaching stations. To supply these, there are present ten ministers and missionaries laboring on this vast field. There has been an increase of 26 to the membership of the churches last year, making the present number of members 641. It would only seem men into the North West the membership might be doubled in a very short time. This has been a hard year for Manitoba in every way.

—We have received the first issue of the North West Baptist, a paper published under the direction of the Convention of Manitoba and the N. W. Territories. It is to be devoted to the interest of Home Mission work in that broad land of magnificent possibilities. It is a monthly, edited by Rev. A. A. Cameron of Winnipeg. It makes a very creditable appearance. The first issue contains a very interesting account of their recent Convention. It can be had for 50 cts. per year. It is to be hoped it may do a great work in pushing forward our principles in the great North West.

THE POLITICAL outlook in Great Britain at present is a very confused one. There seems to be no platform which it is possible for either party to adopt which will secure the support of all its members. Lord Randolph Churchill is bidding so high for the Parnell vote, and is developing such leadings toward the Radicals—both of which he has shouted himself hoarse, in the past, in denouncing—that the old Conservatives refuse to follow him, and there is danger of a split in the Tory party. The more favorable turn taken by affairs in Egypt through the death of the Mahdi, and the agreement of the powers to the Egyptian loan, with a little bravado, probably, in the face of Russia, will be one strong point in the Conservative canvass. They are also bidding high for the popular vote in England, pursuing the tactics which Disraeli taught them,—fight Liberal measures as long as possible, and when the Liberals were about to carry them in their teeth, out-liberal the Liberals and come in ahead.

The Liberals, on the other hand, are deprived of the presence of Gladstone, who is laid by through an affection of the throat, and seem to be drifting a little apart. The Radicals are pressing for such extreme measures that there is danger of the more conservative of the Liberals refusing to yield, and a split occurring. Stranger things have happened than that the Radicals, Parnellites, and Churchillites should form a party, and the more conservative of both the old parties be the other. This autumn will witness one of the most important elections ever held in Great Britain.

—THE BALTIMORE CORRESPONDENT of the Chicago Standard says "Dr. Ellis is in Newfoundland, or somewhere in its vicinity, engaged in the apostolic business of fishing." Yes, quite so. The Dr. is within five or six hundred miles of Newfoundland, at St. Andrews, N. B. Our American cousins live in a country of considerable extent—not quite so large as this Canada of ours, yet large enough for all practical purposes—and their ideas of space and distance are on a grand scale.

—WE CALL ATTENTION to the advertisement of the Union Baptist Seminary in another column.

THE FOLLOWING BRIEF NOTE from the Freeman shows, better than half a dozen pages of editorial writing in the secular papers, the real undercurrent of feeling in England, among religious people at least, concerning the shocking revelations of immorality recently made. The same paper expresses editorially its high appreciation of the service rendered to the cause of morality by the courageous editor of the Pall Mall Gazette.

CHATHAM.—At Zion Baptist Chapel, on Sunday evening last, after a sermon on "The Bitter Cry of Outcast Children" by the Rev. T. H. Hancock, the large congregation which filled the building rose in concert, and passed unanimously the following resolution:—"That this congregation has learned, with the utmost horror, of the crime committed upon young girls, and urges the Houses of Parliament to pass into law, without delay, the Criminal Law Amendment Act, but so amended as to adequately protect the young of both sexes, and that copies of this resolution be forwarded to the Prime Minister, Home Secretary, Mr. Gladstone, Sir E. Gore, and the editor of the Pall Mall Gazette. Also, that the High Constable of Chatham be requested to call a town meeting to consider this question at the earliest possible date." [P. 8.—This is inserted as a sample of meetings held in many places for the reports of which we have not room.]

—THE AMERICAN BAPTISTS recently sent a delegation to visit in the interest of missionary work, the great Congo district. This is what the Freeman says of their call at London, en route:

—We have already reported that the Missionary Union of American Baptists has taken over the Livingstone Congo Mission. Evidently our transatlantic brethren intend to prosecute the enterprise with intelligence and vigor. They are doing a wise and timely thing. Before effecting any change, or finally resolving on their plans for the future, they are informing themselves about facts and surroundings. To see—son of the Judge—and Mr. Loughbridge—one of their most experienced of their missionaries to the Tulu—survey the field, to spy out the land, and to report. These honored brethren, in passing through London, had an interview with the committee of the Baptist Missionary Society. In the absence, through illness, of the treasurer, Mr. Chown, from the chair, gave a cordial welcome to the distinguished visitors, assured them of the good will of their English brethren, and expressed a wish that the two Baptist Missions on the Congo might co-operate as not to overlap one another's field, but make the Gospel as widely known as possible. Dr. Judson and Mr. Loughbridge responded in the same spirit, and left on the minds of all present the conviction that we should find in their missionaries fellow-workers and true brothers in the work of the Lord. We are sure we shall. Meanwhile, we hope that as a preliminary step, the two societies will agree to work on different banks of the river. Let the Lower Congo, and from Stanley Pool to any given point, or any other length of way, be given to the given point, be divided. As Abraham said to Lot, let each missionary society say to the other, "If thou wilt take the left hand (or bank), then I will go to the right

or, if thou take the right hand, then I will go to the left." With such an arrangement there might be a holy emulation between English and American Baptists as to who should do most good and render the greatest service in the evangelization of the tribes in the region of the Congo and its tributaries. Be this as it may, we wish Dr. Judson and Mrs. Loughbridge a safe and successful visit to the Congo.

—THE RELIGIOUS PRESS.—Persons connected with the press are greatly astonished at its neglect by ministers. In this respect many of our pastors are a century behind their age. Dr. Joseph Parker recently said of the religious newspaper: "It is a pulpit on the wing—articles are sermons, and reviews are spiritual monitors. There is a ministry of the pen as well as a ministry of the voice. . . . It is the assistance which, in many respects, the ministry needs more than any other; but if the ministry would receive it, the ministry must recognize in every Christian editor a fellow-labourer in the great cause of Christian education and moral progress, and must cease to think of the religious press as other than a colleague and a friend. We pray for preachers, missionaries, and teachers; why would we omit from our supplications brethren whose influence is immeasurably wider, and in whose power it is to give the Gospel a universal hearing." —Freeman.

Another, Yet the Same.

GRADUATING ESSAY BY ESTELLE MOORE, ST. JOHN SEMINARY.

It is a great pleasure to stand by the sea shore and gaze upon the vast and heaving ocean as its surface breaks into a myriad of transient mirrors.

Where joyously the bright crests of innumerable waves glance to the sun at once, as when the hands of a great multitude are upward flung in acclamation.

Instinctively, as an accompaniment to the sonorous pulsations of the restless billows fretting and chafing themselves against the bounds they may not pass, sound through the chambers of the soul those grand words of the master of song:

"Unchangeable save to thy wild waves play,
Time writes no wrinkle on thine azure brow;
Such as creation's dawn beheld, thou rollest now."

But this feeling of the permanence and unchangeableness of the ocean is immediately succeeded by one entirely different. A wandering cloud has thrown its shadow upon the silvery bosom of the waters; and at once arises before our mind the misty panorama of the circulating floods.

"Still from that realm of rain thy cloud goes up,
As at the first, to water the great earth,
And keep her valleys green. A hundred years hence
Watch its broad shadow warping on the wharf,
And in the dropping shower with gladness hear
The promise of the harvest."

Now suspended in visible mud air, now gathered in the soft nebulous mazes of a June day, floating lazily under the caressing influences of the breezes from land to land, then in black storm clouds descending upon the earth and by tiny rivulets and mighty rivers losing itself again in the great deeps; and so for ages the same ceaseless "circle of eternal change which is the life of nature" has continued, ever changing yet unchanged, "another, and yet the same," and we behold in it an example of the benevolent wisdom of the Almighty in his marvellous accomplishment of different purposes and results by one simple instrument.

And throughout the whole realm of nature, physical and spiritual, we find the same mysterious association of the permanent with the ever-changing; the same substance with the different manifestations; the same marvellous co-existence of contradictory qualities; each fulfilling perfectly its own wise end, and bearing witness to the omniscience of the great Designer. We are taught that the material substance of these our bodies, in stated periods of time completely changes, passing away and being replaced by new; that the process of life consists in the continual destruction of the particles of which our nerves, our muscles, our blood, our tissues, are composed, and the constant renewal and substitution of other; and that in the course of time our bodies become entirely different from what they were. But yet we know that we still are the same individual persons; that though our bodies may have insensibly passed through an entire course of reconstruction, our memory is still the guiding star which streams its shining pathway back to the very particulars of our existence; and assures us with the authority of a voice from the Supreme Lawgiver that though in one sense we may have completely changed, in another and more perfect sense we are the same. Our hopes, our fears, our thoughts, our plans, —we can trace them all back through the

years. "Another, and yet the same," is the two-fold stamp of our existence; and we bear it till the close of life.

Inanimate nature owns the same law, and eloquently proclaims the same admirable wisdom and economy of the Divine Artificer.

Nature is infinite in her processes and manifestations,—a child may number the different materials which she employs. The diamond that sparkles its many-colored rays of light above the brow of the proudest sovereign upon earth,—the humble piece of lead pencil which arrests and fixes the fleeting thoughts of a perchance idle moment, or the profoundest meditation,—"surely," we say, "these are not the same, they do not answer the same purposes, our senses tell us they are diverse; yet we find nothing in which they correspond; if there be any meaning at all in the word 'different,' it must be bodied forth here."

Chemistry answered in a voice which there is no gainsaying, "the differences are superficial; in substance my subtle and potent agents have found them identical, they are the same."

"Another and yet the same." This mysterious, inseparable union of contraries; this concord of discords; we cannot comprehend it, we are not expected to comprehend it, for it forms even the very ground work of our Christian religion,—which it is not given to us to understand by reason. We must accept it through faith, and it is the test of our faith. For in the beautiful words of the ancient creed our Deity is the Trine God; the three in one and one in three; whom we worship, "neither confounding the persons nor dividing the substance, for there is one person of each, yet their Godhead is inseparable, identical; they are not three eternal, but one eternal." "Another yet the same," is the crowning glory and keystone of the sublimest revelation of the Divine Intelligence yet made known to men, incomprehensible as it seems to us.

And of these two attributes stamped as we have seen upon all things, material and immaterial,—animate and inanimate,—the changing is the imperfect, the unchanging the Perfect; the varying the Finite, and the unvarying the Infinite; the mutable is the transitory, the permanent is the eternal. For when the "long breathless slumber of the grave" shall have fallen upon us, in that grave will lie forever the imperfect, the transitory, the changeable; beyond that grave, the Bible, the instinct of immortality within us, all things, tell us we shall appear. "Another and yet the same." Changed indeed, yet not changed; only the changeable cast aside like an old garment; henceforward "until time shall have run its course," and the wide firmament be rolled up like a scroll, there will lie in us the one attribute of "the same," "the unchanging," "the eternal."

But ere there is much to be done. The world's old, But the old world waits the time to be renewed. Towards which our hearts in individual growth. Must quicken and increase to multitude In new dynasties of the race of men."

Time within its swift wing does not tarry, each growing hour brings new duties and fresh burdens; and we must keep pace with them. We can halt for but a brief space to take a tender farewell of past recollections and encourage each other in the entrance upon new ones.

News from Himilapatan, India.

The following extracts from Miss Wright's letter to Mrs. Sanford are of general interest:

"How may little things that I wish to tell you in art, rushing into my mind. I try to arrange them. Do not be surprised to see my own handwriting; for after hearing from Mrs. A. of my illness for 'He who is my keeper' has blessed the means used for my restoration, and I yet hope to be permitted to spend many years in this land. 'The Lord I see in,' is sufficient for me. I feel assured He will give strength according to my day. I have been so tired to come out, there will be much to tell you that I cannot write now."

"The breaking of the monsoon, which occurred on the 14th inst. (June), was not with violence but the gentle rain fell all day. Oh, by cool and refreshing it was! It seemed to me that every drop did me good, as if on the veranda all the afternoon unwashed it. Each day since, I have been certain that it was the cause. At present we have a nice breeze through the day, cool at evening, reminding me of an October evening at home, the clouds having the sea-breeze appearance, then later on we have a nice shower."

"A few evenings ago, Mrs. A. and I were seated in the veranda, and one of those heavy showers accompanied with terrific thunder and lightning came on. You know how it pours, straight down. The wind flew very heavily, driving the rain along all we only had a small space

that was dry. We were just by the centre door of the sitting-room on the veranda. Yet we wanted to watch the flashes, lighting up the sea and the hill to the left, when a more vivid flash of lightning and louder peal of thunder caused us to step inside, rather hurriedly, I assure you. Both of us felt that we had fire in our eyes. We were sure that damage had been done, not far distant. Its fury being spent, the elements were once more calmed and the inmates of the Mission House retired feeling that He who stilled the ragings of the deep, in answer to the cry of His followers, had also protected them amidst surrounding dangers. I am sure we realize here more than at home the precious words, "I have covered thee in the shadow of mine hand."

Let us pray for the health and success of our sisters and brothers on the Mission field.
R. SANFORD.
Wolfville, Aug. 10th.

Adorning the Doctrine of God.

BY REV. HENRY M. KING, D. D.

Christianity has its basis in doctrine. There is something to be adored, and that something is doctrine. By this we are to understand the truths, the teachings of Christ with reference to the salvation which God has provided for man. You may place these truths in a formal creed or not; you may give to them that much-abused and much-misunderstood name "dogma" or not; but this fact no man has a right to question, viz.: that the religion of Christ and the life of His disciples have their foundation in truth, in revealed truth, in historical truth, in doctrinal truth. The remembrance of this is of immense practical importance to every one who undertakes to live for Christ and to work for Christ.

There is a kind of sentimental way of talking, more or less prevalent at the present time, which attempts to throw discredit upon and bring into reproach any faith in formal truth. It is said that "Christianity is not a faith, but a life; it is not believing, but doing." Paul taught no doctrine, Matthew taught no doctrine, Jesus taught no doctrine. It makes no difference what a man believes. Hardly a single dogma is to be found in all the gospels. The fatal absurdity of such language should be apparent to every man of ordinary intelligence. He who tries to occupy such a position as that is very much in the condition of a man who attempts the impossible feat of standing on a hole. He may be very earnest and very graceful, but you may as soon expect that he will be successful as that he who discards doctrinal truth and decries faith in it, will succeed in retaining a standing in Christianity.

Remember, first, that without doctrine there is no piety. There may be emotion; there may be a sort of enthusiasm. But there is no steady, glowing, purifying devotion. Christianity is a life, but it is a life by the faith of the Son of God. Doctrine is the instrument in the renewal of every soul. "Of his own will began he us" with the word of truth. It is also the means by which piety is nourished and developed, and the soul sanctified. "Sanctify them," said Christ, "by the truth; thy word is truth." A man's piety may not depend upon the amount of doctrine which he holds, so much as upon the correctness of what he does hold. He must hold some, and that must be the truth, as it is in Jesus. Each Christian grace, and each Christian character will have strength, beauty and completeness according to the insight and the love which the soul has for the vital truths of the gospel.

Again, without doctrine there can be no steady activity and enterprise in religious work. There will be nothing to work for, nothing to quicken and stimulate the moral energies, and nothing to be accomplished if those energies are quickened. The constancy and extent of the efforts which Christian disciples make for the salvation of men, will be in proportion to the hold which they have on the doctrine of the cross. Men may be very earnest, in inviting others to come to Jesus, but how long will such earnestness hold out if they do not feel the power of those fundamental truths which stand out boldly in some enterprise to evangelize a community; but how long will they keep it unless they have possession of the doctrines which underlie all such work, or rather, unless these doctrines have possession of them? Failure at this point accounts for that dying out of activity, that weakening of vital energy, which is sometimes painfully perceptible. Men become like spent balls. The force is out of them. Wee to the pulpit that loses its hold upon the fundamental truths of revealed religion. Wee to the church or the man that does not rest upon the positive, granite doctrines of the gospel. Their power is diminishing. Their usefulness is waning.

Moreover, without doctrine Christianity itself does not exist. The beautiful structure falls in pieces. It has nothing solid,

nothing tangible. It becomes light as air and empty as a dream. Christianity is not the fragrance, but the flower itself, endowed with permanent form and unswerving beauty. It is not the light, but the sun with its massive substance and material bulk. If Christ did not teach truth to be believed for the saving of the soul, he did not teach at all. If Paul did not teach doctrine, clearly defined and authoritative, he was as "sounding brass and a tinkling cymbal." Christ was truth. His whole life was an expression of truth. His religion is a system of truth. The ordinances of Christianity are the symbols of living truth. Wherever we look, we are met by a universal demand for faith, and faith demands an object. You may build castles in air, and ask men to look upon them, and study their proportions and admire their beauty; but it is impossible to exhibit to men the gospel of Christ without putting into it the foundation stones and the solid timbers of its doctrinal truths. Christ did more than lay down certain rules for the government of life. He prescribed a faith in himself, his divine person, his sinless character, his atoning work, as absolutely essential to all true living. The doctrines of the gospel are the gospel, and not to accept those doctrines is to have no Christianity. God has nowhere told us that the spirit of Christianity can exist and be received apart from its truths.

Accepting, then, the fact that Christianity consists of certain essential truths, which may be called the doctrine of God, let us proceed to enquire how it may be adorned. We are wont to think very much of what the truth is doing for us; but we do not think enough, perhaps, of what we are doing for it.

It is not implied that the truth is imperfect, and needs any finishing-touch from the hand of man. It is not like a rough piece of stony that needs to be chiseled, first on this side and then on that, to bring it down to the standard of proper taste and beauty. It bears no resemblance to an unfinished painting that has been outlined and partly completed by the artist, and that left to be filled out by some other hand. Men have sometimes presumptuously undertaken such ornamentation and rashly thought to improve upon God's finished work. Neither is the doctrine of God and his salvation like some old coin that has long been buried and is now covered with rust and needs to be polished, that its value and beauty may appear. The rust of ages cannot tarnish the gospel of Christ or dim its lustre. It is as bright and precious to-day as when it came fresh from the mint of God.

But as when a picture is placed in an appropriate frame, it seems to possess a new beauty and excellency, and as when a diamond is put in a beautiful setting, it seems to sparkle with an added brilliancy, so the doctrine of Christ, when it is set in Christian characters, and in holy and unselfish lives, is itself adorned and made more glorious. Yes, that most beautiful of all beautiful things in this world, the gospel of God's saving love, divine in its origin and perfect in every fact and angle, flash with the very glory of heaven, true "fountain of light" to men, the disciples of Christ may adorn. It may shine more brightly in the glow of their burning love; it may receive new lustre from the pure light of their holy devotion; it may be, as it were, transfigured in the eyes of the world upon the mount of every consecrated life; it may sparkle with apparently a divine radiance from the coronet of each saintly spirit.

Let Christians show the power of a present salvation, a life that is hid with Christ in God, a spirit that is unworshiped, transparent, sincere in all things great and small, and the clouds that often lie across the sky of the world's vision will disappear and the sun of the gospel will shine forth with redoubled splendor. Men who would spur a gross temptation are not sufficiently careful about the little things of conduct and life. Christianity condemns meanness as well as fraud, the slightest deception as well as murder. It requires but a little departure to bring a large reproach upon christian doctrine, a slight weakness to put an almost ineffaceable stain upon gospel truth. The Christian life is one of noble bearing, of generous impulses, of pure motives, of rigid honesty, and of thorough correctness. The ideal Christian is above everything that is small, low or dishonest, all slovenliness of thought and of manner, and all vulgarity of speech and of conduct, and everything that is deceitful and unbecoming. He is open, generous, trustworthy. He is kind, charitable, and loving. He is modest, courteous, gentlemanly. He vaunts not himself, is not puffed up, doth not behave himself unseemly. In a word he is unselfish, devout, spiritual, Christlike, such as one as every Christian should be. How such a man commends religion; how he adorns the church; how he honors the name of God and illumines and makes illustrious the doctrine of his salvation in the world!

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Third Quarter.

Lesson VIII.—Aug. 22. 1 Kings 19: 1-18.

ELIJAH AT HOREB.

A golden text.

And after the fire a still small voice.—1 KINGS 19: 12.

I. THE DISCOURAGED PROPHET.—Vers. 1-4. And Ahab told Jezebel all that Elijah had done.

2. Then Jezebel sent a messenger unto Elijah. Either she sent this messenger privately, unknown to King Ahab...

3. And he said, I have been very jealous for the Lord (Jehovah).

4. And he said, I have been very jealous for the Lord (Jehovah).

5. And he said, I have been very jealous for the Lord (Jehovah).

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39. And he said, I have been very jealous for the Lord (Jehovah).

40. And he said, I have been very jealous for the Lord (Jehovah).

The inquiry should pursue those who have fled to caves in which they would hide themselves from responsibility.

10. And he said, I have been very jealous for the Lord (Jehovah).

11. Go forth, and stand upon the mountain. That is, just outside the cave.

12. And he said, I have been very jealous for the Lord (Jehovah).

13. And he said, I have been very jealous for the Lord (Jehovah).

14. And he said, I have been very jealous for the Lord (Jehovah).

15. And he said, I have been very jealous for the Lord (Jehovah).

16. And he said, I have been very jealous for the Lord (Jehovah).

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WHAT I AM TO FIX upon the mind of the reader is this: that the master has given his churches pastors, as well as evangelists...

10. And he said, I have been very jealous for the Lord (Jehovah).

11. Go forth, and stand upon the mountain.

12. And he said, I have been very jealous for the Lord (Jehovah).

13. And he said, I have been very jealous for the Lord (Jehovah).

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Messenger and Visitor.

WEDNESDAY, AUGUST 12, 1896.

WOMAN'S WORK.

The view we have long held on the relation of christian work and workers to the church is no secret. We have doubted, however, whether it would be proper to coincide with this view in the more representative position we hold through the kindness of our brethren.

And now what shall we say? We would not for our right hand put a word on paper fitted to do injury to the cause of God and humanity which we love. We know that feelings are sensitive, that there is much smouldering heat, that there is danger of misconception on both sides.

Let it be understood that the next question is, "How can our sisters do the best and most effective work for the Saviour and the world?" To suppose that any would wish to see the sisters doing the most, and that men would be attributed the spirit of devils, and would be angry.

Viewed then, to state our view—a view which we have never converted from, and which we think as we are capable of doing, any subject. If we have any wrong conclusions, pily the weakness of our intellect, but do not blame the holding a belief which subjects us to such an unpleasant.

We believe that our Lord constituted the church to be a body in which, and under the authority of which, believers should do their organized work for him.

Now we believe that our Ladies' Aids are not "in" the church and under its control in any real and proper sense. No vote of the church is asked before they are formed. The funds collected are not controlled by the representatives of the churches in the Convention.

As our Lord, then, constituted the church to be the body in which, and under the control of which, his people should do their organized work for him, and as Ladies' Aids are an organization separate from the church, and not under its control, we do not think them formed on scripture principles.

In our own thinking the relative position of men and women in the church has not had so much to do with our conclusion. We should object equally to the brethren joining Aid Societies not controlled by the church. We submit, though, in reference to brother Cohoon's argument, as it is based on the teachings of the New Testament, so appeal to history will weaken its force, and tell us that the New Testament teaches as to the work of women in the church. We submit, also, that a certain

interpretation of scripture, in discussion, is to be admitted as the best until a better is given, or at least attempted. If Bro. March had noticed that Bro. Cohoon merely states that women hold a secondary place to man as to leadership in the church, while he declares that she is not his inferior, he would not have described Bro. Cohoon's words as an indigly offered to pay wives, &c. Have we reached the position where we hold that the sisters should preach and take full share in public business discussions of the church and Convention? We ask for information.

It is ever true that organizations on unscriptural principles have in themselves elements of danger, which make them open to practical objection.

Permit us to mention some we see in the principle of Ladies Aids. Bro. Cohoon has referred to some of them:

If we are to have Ladies Aids for Foreign Missions, we must soon have them for Home Missions and also for Acadia College. We do not want our sisters to have their interest all absorbed in one object. This will be bad for them and for the cause. In the United States and in Ontario the logical process has gone as far as Home Mission Aids; and in the United States there is a movement which only the effort of strong men kept down, to form Publication Society Aids. Would it be well to have our sisters having all these various Aids in each church, which is the ideal state of things according to the principle of Foreign Mission Aids? But the logical process does not stop here. If it be well for the sisters to have all these aid societies, why not have Gentlemen's aids, and aids for each object? This is begun in the United States where our brethren are forming Home Holders Societies for the young men, we believe. Let us then have all these societies formed, and say to them all those who might do earnest work, and what then? Why, we have got confusion worse confounded, we have practically said that the church, organized by Christ, is a body that fetters rather than helps christian work, and therefore that the real earnest workers must get out of organic relationship to it to do their work; the church is continually abandoned, and we cast the imputation of folly on what Christ has ordained. We believe the tendency of the age to experiment in societies when earnest work is to be done, is one of its most dangerous features. We are profoundly sincere in this. We believe one reason why our American brethren present the anomaly of doing the least for Foreign Missions while they are most blessed on the foreign field is largely due to the fact that their work at home is on wrong principles while that abroad is on right. There is no vital or organic connection between the churches and the great works of the denomination. It is all society and no church. Other denominations who are less scriptural in other things may make such a system work; but our scriptural constitution in part will not act as a fetter, unless we supplement it with scriptural methods as a whole. We are committing ourselves to a principle in ladies aids which will leave the church.

We believe also that separate societies for men and women are wrong. Our Lord in his wisdom made any body to contain both. They are each useful to the other, God intended them to supplement each other's deficiencies. When they work in separation of any kind, neither can do their best work. We need all the ardor and tenderness and heart power of our sisters joined to the qualities which are more peculiar to man, to make work most effective and most safe.

Finally, we believe the sisters are not adopting the best ways to accomplish the great objects they so laudably are attempting to attain. If the whole church is to be enthused, it cannot be done by stepping aside into a society and asking those who wish to become interested to put themselves under its influence. This is much like the kindling saying to the wet, soaked wood, Come over to me that I may set you on fire. Those who are already interested up to a certain point will come, those who need to be kindled into zeal will stay away. Let the kindling be put among the green wood, and set on fire. So let those who are earnest in the Lord's work keep with their sisters in the church, and seek, in this way, to spread the fire among all. The brethren also need the full armor of the sisters thrown into the church, rather than into a society of sisters alone, in order that they may be kept alive. We believe that the church of Christ must depend chiefly upon the sisters with their warm hearts, to do this, for the brethren are absorbed more in business and worldly work. If the sisters do not throw all the treasure of their enthusiasm into the common fund, but hoard a part of it away among themselves, the church is robbed of what is inestimably precious. We have thus given some of our reasons for believing that our sisters are doing their work in a way which will ultimately prove less effective though done in the church as church members alone. This is no whim with us; it is as profound a conviction as we are capable of, and we do not wish to oppose the next best thing if we cannot obtain the best, but there can be no harm in having some thought on this whole question on which, probably, hitherto, there has been but little. Let there be some hot and kindling feelings, and if we cannot well agree, let us be brotherly and sisterly, and not to be betrayed into anything we should not like to think of when we die.

We have trespassed to some length upon our readers, because we wish to say our say and have done. May God give us all wisdom, grace, forbearance, candor,—everything we need to help us think and do just right.

A Depleted Treasury.

No. 2.

THE OUTLOOK.

In my former communication I endeavored to point out one at least of the causes that have led up to the financial difficulties in which the denomination finds itself involved.

My enquiry now is,—how shall the present crisis be met, and what shall the future in store for us? The debt already incurred must be liquidated, and the Boards saved from disgrace. This can only be done, in the event of delinquent churches continuing to refuse to contribute these quotas to the Convention Fund,—by the churches that have already honorably discharged their obligations making up by increased liberality the deficiencies of the defaulting churches. This will bear hardly on those cases where the members have, it may be as some personal sacrifice, redeemed their pledge,—but there seems no other resource compatible with preserving the honor of the denomination. As regards the future, either the denominational work must be curtailed, until the expenditure is brought within any miserable pittance that the churches may from time to time choose to dole out for benevolent purposes, or the funds to be dispensed be increased to an amount sufficient to insure that all the obligations which the various boards shall be authorized to assume on behalf of the denomination shall be fully, punctually and honorably met.

Which shall it be? Is there one church within the limits of the Convention, no matter how negligent in giving it had been, which if the alternative were placed before it would respond "Curtail the work"? No, methinks very shame would tie its tongue; but what the lips refuse to express, no high toned religious principle prevents many of them from practically declaring. There are doubtless in the Convention some churches whose financial ability will not permit their contributing the sum of one dollar for each of their members; such are not expected to perform impossibilities. I think however, that fewer churches would complain of their weakness in this respect, if only the members were possessed of a willing mind,—the widow did not neglect or refuse to cast her mite into the treasury, because it did not equal the amounts poured in by the rich out of their abundance. But what of those churches, whose members, or the majority of them, are blessed with a fair share of this world's goods, who have all the necessaries, and enjoy most of the luxuries of life, and who never dream of stinting themselves or their families in sought, but who turn the cold shoulder to every appeal, and urge inability to give, when solicited to contribute to the cause of the Lord? Thirty one churches in one Association are reported as having given nothing to the Convention Fund last year; what shall we say of them? That all the members on the several church rolls, are paupers; or shall we sin against the Christian grace of charity, if we write the members down as selfish, indifferent, careless, and recreant to their bountiful duty? Baptist only in name, who deem the chief and primary use of money is to minister to their own luxuries, tastes and pleasures, or who value it as a means for grinding out interest. The records of the denomination will show that these thirty-one churches are not sinners above all other Baptists, but that the different Associations hold many churches which contribute nothing at all, or the meagre pittance in comparison with what they could and ought to do; toward the maintenance of the benevolent work of the denomination. This unwillingly we give it a ranker worm eating slowly it may be, but all the more surely, into, and sapping our denominational vitality.

The footstep of the destroyer may be stealthily and enfolded in robes of worldly selfishness; we may dream not of danger, but on, on, he hastens, and when he strikes, his blow is none the less deadly, that his approach was unheralded, and all unheeded.

Forewarned, it is the duty of those who have the welfare of the Baptists at heart, to rise, equal to the occasion, and if possible save the denomination from the dire effects that are sure, sooner or later, to result from a continuance in our present course.

In another issue, I intend to offer some suggestions that have recommended themselves to my mind, and which, if adopted, may accomplish the purpose of raising the contributions to the Convention Fund, and of so systematizing the scheme that the load shall be borne in due proportion by each, and not unduly fall on any church. Dartmouth, J. W. J.

Correction.

J. W. J. in his article in this week's issue, headed "A Depleted Treasury," referring to the "Convention Scheme" made a mistake in saying that "each Church was to raise a sum equal to one dollar for every member." The design of the Convention Scheme was to "raise a sum for our Demolitional Objects of Benevolence equal to one dollar a head of our whole membership." Each church to give according to its ability. See Feb. Book for 1876, page 68. J. S. Berkeley, Aug. 7, 1896.

Woman's Position and Work in the Church.

So long as a minister's content with the presentation of his views and opinions upon a given subject to his own church and people, his matter, and his methods of treating it, are questions to be settled in accordance with the tastes and dispositions of those who form the special circle for whose benefit they may be delivered, and are not open to general criticism. But when a sermon which has been preached in a restricted sphere is given to the public in the columns of a newspaper, its subject matter, arguments, and style, become objects for legitimate criticism by any one who regards its doctrine as abhorrent, or its style to be deprecated.

Let this be my apology for the present letter. The forced effort by which certain paragraphs were dragged into the Rev. A. Cohoon's sermon on "How shall Woman work for her Saviour?" which appeared in your paper last week,—the unjust and distorted setting given to one class of Christian workers,—the circumstances which called forth the sermon and then gave it to the public through the press,—the harmony existing between the views expressed on the point now referred to and sundry statements which have found a place in late numbers of the MESSENGER AND VISITOR,—and the known views of the editor as expressed by him on many occasions, all pointing to the conclusion that a deadly onset is to be made,—is, indeed, being met, upon the Baptist Woman's Missionary Aid Societies of these provinces.

The selected grounds of attack are: (a) That these Societies are agencies outside of the church; (b) That they are composed of persons who ought to regard themselves as occupying a secondary position in the church; (c) That their lines of action are productive of friction in carrying on the work of the body by the General Board appointed to manage the department of Foreign Missions.

A correct acquaintance with the facts will show how gratuitous these assertions are, and, also, how far they are from expressing the true position these Societies occupy. It is my purpose to answer these charges as briefly as possible.

(a) That the Woman's Mission Aid Society is an agency independent of the church. In point of fact the Aid Society is an organization within the local church, having for its object the greater development of the missionary spirit among its members. Its creation was the natural outgrowth of the work the Baptists of these provinces had undertaken to prosecute in foreign lands. The firm footing it has secured demonstrates its utility, and its success stamps it with Divine approval.

That the end sought to be attained by the Societies could be reached by the whole membership of a church entering with the same faith and zeal into the work they now carry forward, may not be denied. Neither can it be denied that the church rarely, if ever, undertakes any of its enterprises with the aid of its membership in gross. To deny to church members the right to organize for the more thorough prosecution of a department of christian effort is to doom the whole membership to inactivity and to a settled disregard to their duties and obligations. In most of our churches we have separate organizations, more or less in line with the W. M. Aid Society, for the instruction of the young; for the development of the social, mental, and moral elements in the characters and lives of the members; for the relief and aid of the poor and suffering; for the growth of material interest in the salvation of those who form the families of the church and congregation and for the promulgation of the principles of temperance in the community.

If the Aid Society must go because it engages the interest of only a part of the church, on the very same ground the Sunday School, as at present constituted, must also go. So, too, must the Literary and Social Circle. So, too, the Dorcas and Sewing Circle. So, too, the Bands for visitation of the sick, and the disbursing of the Lord's money to the Lord's poor. So, too, the Mother's meeting. So, too, the Juvenile Temperance Bands. Now, all these are integral parts of the work of the church, and the more they are multiplied and vigorously worked the more will the church accomplish for the cause for which she exists. Happily, none of those named have a sorer footing or higher office than the Woman's Aid Society.

There is another point to be noted in this connection. These Aid Societies have been in existence fifteen years, during which period they have been regularly organized and their work has been endorsed by Convention, to which body their reports have been annually submitted, and received of unanimous endorsement, with directions to the Foreign Missionary Board to incorporate them in the official reports. Further, upon the adoption of the Convention scheme, Convention by resolution directed that the contributions of these Societies should be credited to the churches with which they are connected, as part of the sum which goes to make the per capita quota. For five years the Finance Committee have made up their accounts in this way, and Convention has regularly adopted them.

Thus in the local church and by the body at large these Societies are regarded as part and parcel of church operations, and no sense can be said to be outside of or antagonistic to the legitimate purposes

for which churches have been established, but, on the contrary, are among the noblest and most successful efforts yet devised for quickening spiritual growth within the church, and at the same time aiding it and the denomination in their benevolent and financial undertakings.

(b) With regard to the second ground of objection, that woman occupies a secondary position to man, and therefore should not be encouraged or, indeed, permitted to work in the front rank of life's enterprises, proof is entirely wanting. Before taking the stand he has done, the Rev. A. Cohoon should have satisfied himself that it is tenable, and produced the reasons that led him to such a conclusion. He might have stated the realm in which this fact—if fact it be—ist found,—whether physical, mental or poetical. He might have named a King or Emperor in the world's history who has displayed more ability to govern, more courage to fight, more patriotism, more self-devotion to the interests of the people, more wisdom in regulating the affairs of a nation, more patience under trials and reverses, and more purity of life in the midst of corruption, than were exemplified in the Empress Queen Maria Theresa. He might produce a statesman more learned in state craft and better versed in the principles of political economy and self-government than was Harriet Martineau. He might bring forward a poet possessed of a diviner affluence than that which winged the pen of Elizabeth Barrett Browning. He might show us the man who could reproduce in story the realities and mysteries of life, and sketch the beauties of the natural world with greater fullness and a richer glow than has been done by George Elliot. He might set forth into view the preacher of righteousness who has more fully lived up to the principles he preached than did Elizabeth Fry. He might tell us of the man who has possessed the virtues of gentleness, purity, humility, and faith in a higher degree than were found in Mary, the mother of Jesus. He should at any rate tell us something of woman's deficiencies which necessarily compel her to occupy a secondary position, before he uses so unfounded, or, at least, so unproved, a charge as the basis of an onslaught upon so worthy and beneficent an organization as the Woman's Missionary Aid Society.

Now, let us see for a moment how compose these societies. I believe I shall not be using too glowing terms when I characterize the members as forming the major part of the education, refinement, culture, piety, and christian zeal to be found in the churches where these Societies are established. Surely our mothers, wives, and sisters might have been spared such an indignity as that cast upon them by the reverend preacher when he relegated them to a secondary position in the church of Christ to that occupied by man.

(c) But it is claimed by the Rev. A. Cohoon that these Aid Societies are causes of friction in the work of the General Board, and he seeks to strengthen his claims by quotations from the reports of the Rev. Dr. Myrdock, Secretary of the American Baptist Missionary Union. Now, so far as I know, Dr. Myrdock has never, either publicly or privately, decry the work which the women of the United States are doing to aid the Union in its incomparable enterprise. On the contrary, he has always welcomed their assistance and freely accorded to them the right to work in their own way for the raising of funds, and thankfully accepted the largesse they have poured into the treasury, whilst their sympathies and prayers he holds to be a power of strength to the Union in the toils and trials to which it is constantly subjected.

But as to the "friction" between the Aid Societies and the General Board of Foreign Missions in these provinces. There has been friction—just that kind of friction which shows that the two bodies are at work, agitating and reacting on each other—friction of a character to stimulate, rather than retard. It has been a friction which related to details rather than principle movements, and developed the fact that the men and women engaged in this department of christian labor hold decided views as to the best methods of carrying out, not only the general policy, but the minor details of missionary endeavor. No difficulties have arisen that have not been resolvable when carefully approached and considered in the spirit of christian equality and forbearance.

As to the amount of "friction" experienced, it is only just to all concerned to say, that I have known it to not exceed that which I have known to exist in a single year in a single live church, arising from diversity of opinion as to methods of carrying on its general work. Indeed, more unpleasantness and heart-burning are at times developed in the course of church business meeting upon some question of little practical moment, than have appeared in the whole intercourse of these Boards. Certain it is that nothing has yet arisen to cause the Foreign Missionary Board to wish to see specific Woman's Aid work at home and abroad eliminated from the mechanism of its operations.

In conclusion, permit me to express the hope that the preacher of the sermon in question, the editor of the MESSENGER AND VISITOR, and many others, who hold views in accord with these as to woman's position in the church and woman's work in Foreign Missions, will reconsider the whole subject, retrace their steps, and accord to our sisters that eminence and freedom from interference to which they are entitled by

reason of what they are, what they have done, what they are now doing, and what they will yet accomplish for God, the church, and the world.

J. MARCK. Saint John, N. B., Aug. 3, 1895.

The Bird of the Air.

I heard,—well, I may as well say plainly, I did not hear it,—I "gathered" it,—as so many things are "gathered"—I can hardly tell how—from the hints of one, the flocks of another, and a significant word from a person in the inside circle,—as also from the state of the atmosphere,—some things are "in the air," you know—that one of our longest settled pastors has been asked to step over the Bay of Fundy to minister to the most important mission in New Brunswick. Although a long pastorate, the minister cannot be said to be an elderly gentleman. He is just about the age of the brother last held hold of by Mr. Master Hall. The church did not see the preacher for a succession of Sundays, as they are sensible people, and know that nobody can judge a man by half-a-dozen sermons. They relied upon the reputation of the man.

I heard the Deacon say, that is the kind of man he believes in. He says that these old churches need men of experience, who have shown their ability to lead through a course of years.

The widow Blank, who is a pillar in Navy Harbor church, says she believes that the young interests need these mature brethren. I am only a little bird, but the question comes to my little noddle, where, then, are the boys to go? There are a lot of young brethren, promising fellows—they look just as nice as those middle-aged ministers used to do—with their close-fitting coats, all buttoned-up before. Where will they go?

All along shore, my darling,—to the little churches—where you are not taxed to death every day. Grow, my boys; get heads of bears; a hat full of experience—a little more beard—and a good modicum of ballast, and then—boys, look out. The little bird will act a rumor flying that will make your blood tingle, and your "feelin'" will fly "all ways to 'omst, like sparks on burn-up paper."

Don't be in a hurry! Your time will come. May be. And if it never come, why you will be doing the Master's work, in a small church or in a series of little churches. I don't know much, but why shouldn't a minister do God's service by taking several weak bodies—and binding them into one strong interest? Is not that as important a work as any on earth, or in Heaven, for that matter.

Thoughts for Thinkers.

The Temperance question is of too much importance to be trifled with. The Apostle Paul places it between righteousness and the judgment. Acts 24.25, and there let it ever be kept.

No person can be truly righteous, who is not thoroughly temperate, and no person can be prepared to stand in the judgment, who is not truly righteous. And as drunkards shall not inherit the kingdom of God, 1 Cor. 6.10, it becomes the duty of all christians, especially of christian ministers, to ring out the terrible truth, loud and clear; and to do all in their power to prevent men and women from going down to the drunkard's hell! It is true, much has been done, sermons have been preached, lectures delivered, and various societies formed professedly in the interest of temperance. And, no doubt, by each of these means some good has been done. But, however strange it might seem, it is an undeniable fact, that the majority of those who, hitherto, have organized, talked, lectured and preached against the evils of the liquor traffic, have each in some way or another done much to thwart their efforts at promoting the temperance cause. It is said, "dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly that is in reputation for wisdom and knowledge." Eccl. x. 1; not to speak of the foolish dialogues, debates about singular subjects, and light frothy speeches, with comic theatrical performances, often practiced at fairs, etc. Nor of those who, while they talk temperance, do at the same time indulge in tipping practices. Nor of those (so called) temperance people who habitually patronize drunken lawyers, drunken doctors, drunken magistrates, and other drunken officials; each of which of all these is a "dead fly in the ointment, causing a stinking savour."

But there is one notoriously inconsistent practice in which the majority of both professing temperance and professing christian men indulge, which, most of all, militates against the progress of temperance, and that is the too common practice of sacrificing, at the time of a general or county election, temperance and christian principle for the sake of sustaining their political party.

Of what use is it to preach, lecture, organize clubs, pass resolutions, etc., in favour of total abstinence and of prohibition, and then turn around and choose men to make laws and to put into effect, to execute those laws, who are known to be tipplers and drunkards. It is time and money worse than wasted to get up divisions and leagues, by fraternal, banquets,

screen, and other such a week; to subjects, simply get off the most amount of hilarity call a good time to most at county officers, deliver resolutions, however resolutions may and drunkards positions of infamy persons who abstinence principle. The devil know that making do with a poverty hell with a peeping hell as the manner of christian use (rather than christian principles). Surely the christian churches society, virtues down each spirit forth unto all in favour of the principle and practice and christians they vote for no and good their spots, if they temperance and allow them to be this done. Y prohibition, but traffic to continue prevents drunkards to be very Dear christian of humanity, be you continue to monster evil liquors, and is not will not only temperance the rule of abetting the ru will be partake God forbids that sordid, and frightened or per abandon the temper profess to love opportunity occur ence felt; others be friends of the Satan, and you professed temper be so easily put a sham! But, severely denounc of the rumstill drunkards, do not required to love the moral salva to, induce wicked practice faithful labourers reap, if you faint Millville June

The value of generally admitted denominational sentiment as it does principles in the and difficulty, in attention and great truth. Anything that upon that history treasured up. The rise and several churches least a local its compelling such possible to obtai rage the attention. Some have at many churches to preserve the which are being destruction of p light on the labo Baptist pioneers vicinity have ev For such rea undertaken to ed of the histo in this year. Second Hillaba origin of the which it is a br your paper both in other church serving such like collected, this sketch as comp and progress for asking any per possession your throwing any l of this region, stance of what be in posses bearing upon t this vicinity of Tower, Edm Daniel McGre Any such in fully received, power would b ing a like tak Smith's Cov

An import tist ranks we tion of Mr. W pal of Picke Out. Mr. B pal church, piety, which will not wdout no,

at they have... J. MARSH... screens, and other such like trash, to meet once a week, to make speeches and debate subjects, simply to see which speaker can get off the most wit and cause the greatest amount of hilarity, and to have what they call a good time. Nor, is it of much use to meet at county and grand lodges, to install officers, deliver addresses and pass resolutions, however good those addresses and resolutions may be, so long as rum-sellers and drunkards are patronized and placed in positions of influence and power by the very persons who are boasting of their abstemious principles.

Religious Intelligence.

NEWS FROM THE CHURCHES.

INDIAN HARBOR.—At a recent church meeting two candidates were received into the fellowship of the Indian Harbor Church after baptism. The ordinance will be administered as soon as the services of an ordained minister can be obtained. Others are endeavoring, and we hope to see the church made strong by the return of wanderers, as well as by the addition of many from the ranks of the enemy. We ask for the church and congregation the prayers of all who read this note. F. H. BEALS.

BROOKS FALLS, St. James.—Bro. F. D. Davison baptised two at Brooks Falls, St. George, last week. There are many others interested, and it is hoped that a good work is but just begun.

UPPER BLACKWELL.—Aug. 2nd we visited Big South-west river, and administered the ordinance of baptism to two candidates, one of them a 14 year old son of the pastor. May Israel's God help them to be faithful to death. Brethren pray for us.

OSBORNE, N. S.—On August 2nd of this year we organized a Mission Band at Osborne, under the leadership of the Rev. J. R. Raggles. The band consists of twenty-three members, which is steadily growing in number and usefulness. We are confident the Band is doing a good work in instructing the young with respect to the state of the human world, and the necessity of paying to send the gospel to the perishing.

Our membership is now forty-one. The following officers were elected: President, Mrs. P. R. Foster; Vice-president, Mrs. J. Page; and Mrs. F. Hardy; Secretary, Miss Annie Freeman; Treasurer, Miss Annie Belcher; Managers, Miss Mercy Hayden; Miss Annie Giffin; Miss Doccie Fraude; Mrs. T. Hayden; Mrs. J. Williams; and Mrs. J. L. Foster.

ANDOVER.—Will you allow me a brief space in your columns for reference to the resolution adopted by the Canadian and Victoria county's quarterly meeting in July and published in your last issue. A. Anderson is the shrine-town of the Co. of Victoria, and the centre of a large and important mission field. The brethren and sisters comprising the church are few and poor, but are doing much to forward the Lord's work. During the past year they have raised by means of social festivals and private subscriptions, the respectable amount of some \$250 for building purposes, besides contributing fully generously to their pastor's support.

NEWCASTLE, MIAMI.—It was our privilege again yesterday, to visit the beautiful waters and immerse a young man beneath the yielding wave. We were rejoiced to have with us Bro. Walton the honored pastor at Sussex, presiding as we morning and evening. In the afternoon at Derby. His faithful words were listened to with deep interest and no doubt they will be attended with lasting good.

CHURCH RECORDS.—The value of a record of the past is generally admitted, and the history of our own denomination, abroad and at home, presenting as it does such triumphs of right principles in the face of much opposition and difficulty, is calculated to excite the attention and gratitude of all lovers of religious truth.

THE RISE AND PROGRESS OF THE DENOMINATION in various localities, the origin of our several churches, will always possess at least a local interest, and the subject of compiling such histories, while it is still possible to obtain the material should engage the attention of each of our churches.

SOME have attempted to do this, but in many churches no effort has yet been made to preserve the memories of the past which are being lost by death, or by the destruction of papers which would throw light on the labors and successes of the Baptist pioneers. Some churches in this vicinity have ever lost their early records.

FOR such reasons as these the writer has undertaken to collect what can be gathered of the history of the Baptist cause in this vicinity, the seat of the Second Hillsboro church, including the origin of the neighbouring churches of which it is a branch, and asks for space in your paper both to urge upon his brethren in other churches the desirability of preserving such historical memoranda as can be collected, thus giving each church a sketch as complete as possible of its origin and progress for future reference, and of asking any persons who may have in their possession journals, letters, or other papers throwing any light upon the early history of this region, to kindly give him the substance of whatever information they may be in possession of, especially anything bearing upon the labors or residence in this vicinity of Elders J. W. Manning, Enoch Townser, Edmund J. Keir, David Harris, Daniel McGregor and Bennett Taylor.

ANY such information would be thankfully received, and any similar aid in my power would be given to others undertaking a like task. CHAS. A. HARDY. Smith's Cove, Digby N. S.

AN important addition to the Baptist ranks was gained recently by the baptism of Mr. W. H. Huston M. A., Principal of Pickering College near Whiteby, Ont. Mr. Huston comes from the Episcopal church, with a high reputation for piety, scholarship, and social relations which will make him eminently useful. We doubt not, in our ministry.

have been promptly met and a small balance left in treasury; 42 have been added to the church during the year. Harmonious and good feeling increasing—outlook hopeful.

THE month of July has been the hottest and most sunshiny Yarmouth has seen for very many years. The gold fever is raging about Kemp, almost every week originates a new company somewhere.

BRO. J. A. FORD is applying for Milton Baptist Church. Bro. Tingley is doing good work and exciting golden opinions at Tusket and vicinity.

BRO. S. H. GONDEY has removed his family to Maitland. A preacher of Bro. Gondey's eloquence and worth cannot be long without a pastorate when we have so many vacant churches.

SHUBENIG.—In May last I baptised one into the fellowship of Jordan River church. At our last conference two more were received,—one by letter and the other by experience.

YARMOUTH.—A very interesting session of the Baptist Ministerial Conference was held in the Ghegongin Church, on Thursday, 6th inst. A number of ministers and others were present. Animated discussions took place on questions suggested by the papers submitted to the Conference.

At the close of the afternoon meeting, a unanimous resolution was passed by the ministers present, expressive of their deep regret at the evening, to the Rev. J. A. Gordon to another field, and containing hearty wishes for his future welfare and success.

Rev. W. C. Weir, B. A., of First Baptist Church preached a convincing and practical sermon to the evening, to a large congregation. Addresses were given at the close by Mr. Eaton and Mr. Ford.—Yarmouth Times.

ST. ANDREW'S AND BAY SIDE.—Last Sunday was a day of days for the Baptists of this vicinity. Dr. Ellis baptised two at St. Andrews in the morning, and three at Bay Side in the afternoon. Both of these occasions proved exceedingly impressive, the administrations of the ordinance being witnessed by hundreds.

At the afternoon service, the church was filled, and in the evening it was impossible for many to obtain seats. The sermons were mighty. Dr. Ellis, Deacon Chipman and Charles Thomas, ex-Deacon Calhoun of St. John, certainly gave us their whole strength last evening. The effects of this hard days work will be felt through long years.

THE special meetings lately held at Bay Side, have been of interest. After twenty-five years, the captivity of Zion has been turned, and the days of her rejoicing are at hand. THE BAPTIST SCHOOL CONVENTION.—The Sabbath School Convention of the N. S. Central Baptist Association will be held at Hanston, in Hants County on Thursday, the 17th day of September next, at 10 o'clock, a. m.

THE following are the committee of arrangements.—Bro. W. A. Porter, John Churchill, Dr. Margerson, John and Charles Thomas. I will mail circulars to the different Sabbath Schools so far as I know; and any independent not receiving the same will please notify me by card and I will forward the same immediately.

THE committee no doubt, will make all necessary arrangements and give sufficient notice of the same. We hope that there will be a large gathering of those who are interested in the Sabbath School work. CHIPMAN CORNER, CORNWALLIS, AUG. 10 1885.

PERSONALS.—Bro. J. J. Skinner is spending a vacation on P. E. Island. The Rev. J. Clark, of Nictaux, is on a trip to Boston. Bro. Davison, of Pennfield, is away on a vacation in Nova Scotia.

Rev. J. W. A. Stewart, pastor of the Baptist church, Hamilton, Ontario, and recently appointed a professorship in McMaster Hall, will occupy the pulpit of the German street church for a few Sabbaths. Mr. Stewart lectured and preached to immense audiences at Chantanooga a week or two ago, and he has kindly consented to deliver his well-known lecture on "WILLIAM CAREY, the great missionary," in German Street Church, on Tuesday evening, Aug. 18th. All interested in the work of Missions in Saint John and vicinity are earnestly invited to be present.

Mark Currie, Esq., of Windsor, has returned from business, and goes on a trip to England for his health, which is much impaired. The best wishes of hosts of friends will follow him. It is to be hoped that he may be restored to health again, for his own sake, and for the sake of work which lies near his heart.

Rev. I. E. Bill, D.D., and Mrs. Bill have been spending a few days in the city. The Doctor preached in Brussels Street on Sunday. Dr. Hopper supplying at St. Martins.

Rev. H. D. Day, D.D., made us a brief call on Saturday. He had been recruiting on the Island for a few weeks, and was on his way up the river.

UNION BAPTIST SEMINARY. SAINT JOHN, N. S. A CLASSICAL AND HIGH SCHOOL. Under the direction of the Union Baptist Education Society.

First Term Begins August 26th. L. E. WORTMAN, M. A., Principal; Teacher of Classics, French and German. A. B. BOYER, M. A., Teacher of Mathematics and Science.

Horton Collegiate Academy ACADIA SEMINARY, WOLFVILLE, N. S. The next year begins on WEDNESDAY, SEPTEMBER 2.

FOR SALE OF TO LET. That desirable property in WOLFVILLE VILLAGE, lately occupied by A. J. Pines, M. A., consisting of a Dwelling, having seven rooms, and front porch, a Stable, Carriage house, &c., Garden, and Wall of good water. Price moderate. Immediate possession.

CUT THIS OUT and return to us with 10c. of 4c. stamps, and you'll get by return mail a Golden Box of Goods that will bring you in more money in one month than anything else in America. Either sex make money fast. CUT NOVELTY CO. Yarmouth, N. S.

CONVENTION AND RETURN ARRANGEMENTS. Delegates to Convention travelling by the Intercolonial, Albert, New Brunswick, Grand Southern or Cumberland railways—and having paid one full fare class fare, may return free on presentation of a properly signed certificate of attendance. A like return granted by St. John River and Fishwick's steamers.

THE Messrs. Chubbill's steamer from Hantsport to Parboon, will return free the ministers who have paid full fare in going, and lay delegates for one-half fare. The Western Co's R'y will issue return tickets for one and one-third first class fare.

Delegates from P. E. Island, travelling by P. E. I. R'y or the boats of P. E. I. Steam Navigation Co. will inform agent or purser of destination, and on return by presenting certificate will pass free.

MEETING OF THE GOVERNORS OF THE COLLEGE.—As the report of governors of Acadia College must be presented on Saturday, the 22nd, it will be necessary that members of the board should reach Amherst before the morning of the 21st, otherwise there will not be time for all the business that should receive attention before the report is presented to the Convention.

NOTICE.—The next annual meeting of the Baptist Convention of the Maritime Provinces will be held with the church at Amherst, N. S., commencing Saturday August 22nd, 1885, at 10 o'clock a. m.

FOR a report of the names of those who are members under act III sec. 3, 4 and 5 of constitution. Lists of the associations are hereby requested to send the names of delegates appointed by the association, and also to forward at once the minutes or records which are to be published in the year book.

NOTICE.—The Executive Board of the W. B. M. U. will meet at Amherst August 22nd at 10 o'clock a. m. The annual meeting of the W. B. M. U. will be held at Amherst, Monday, August 24th, commencing at 2 p. m.

Attention is hereby called to article 4th of the constitution which reads as follows: "Each Woman's Missionary Aid Society shall be entitled to send to any meeting of the Union two of its members as delegates."

Every president and secretary of any

Aid Society shall be members of the Union. "Any woman by the payment of twenty-five dollars at any one time into the funds of the Union shall become a life member."

ONE EXAMPLE OF MANY. W. H. MOSE of Brussels, Ont., took Life Policy No. 675 for \$1,000, age 57, premium, \$14.44 in 1880.

MESSENGER PRINTING OFFICE, 71 Granville Street, Halifax, N. S.

NEW DOMINION PAPER BAG CO. WE are happy to inform the Public and our Patrons in particular that, as we had no connection or intercourse with the Mill destroyed at Penobscot, our business continues without interruption.

FOR SALE OF TO LET. That desirable property in WOLFVILLE VILLAGE, lately occupied by A. J. Pines, M. A., consisting of a Dwelling, having seven rooms, and front porch, a Stable, Carriage house, &c., Garden, and Wall of good water.

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The Minister's Saturday Night

BY FRANCIS HENRY HAYWARD

Rest him, O Father! Thou didst send him forth With great and gracious messages of love; But thy ambassador is weary now, and worn with the weight of his high embassy...

many details, I left a note for the mother, begging her to let the children come to see me, and in the firm conviction that the young rascal who stood kicking his heels together on the doorstep would give her a peace-until he had worried a consent out of her, which proved to be well-founded.

class. I am naturally desirous that I should read a volume of this nature, for it has undertaken to gather it on my own responsibility, unprompted and unhelped.

ed he; coolly, between two puffs of his pipe, he said: "Hume, by all means." "Tripled, rising 'for it is most fit that a man who begins by getting rid of the Gospel, a Saviour, and all that the renewed heart holds most dear, should end by getting rid of himself—'

The True Elixir of Life

AYER'S SARSAPARILLA, a highly concentrated medicine, scientifically compounded of the genuine Sarsaparilla, Yellow Dock, Mandrake, Silligie, Iodine of Potassium and Iron, and other ingredients of great strength and curative virtue.

Ayer's Sarsaparilla

DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all druggists; price \$1; six bottles for \$5.

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Straw STRAW

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News Summary.

BRITISH AND FOREIGN.—The British Government has refused to discuss the question of the evacuation of Egypt by Turkey. —SUKLA, July 31.—The viceroy has sent circulars to all the Government departments privately enjoining reticence, and requesting officials not to impart news to newspapers. —MEXICO, Aug. 4.—The Russian prince, Alexander Gagavin, driven to desperation by heavy losses at Monte Carlo, committed suicide. —MANITOBA, Aug. 5.—The Manchester ship canal bill passed its third reading in the commons this afternoon. Mr. Labouchere's motion was rejected. —LONDON, Aug. 5.—Advices from Abyssinia say the Rasulula, with 5,000 troops, and Rasmarool, with 3,500, will attack the besiegers of Kassala at two points in October, and at the same time 1,200 Indians and 800 Anglo-Egyptians will attack them at the third point. —MADRID, Aug. 5.—Throughout Spain yesterday there were 4,282 new cases of cholera reported and 1,570 deaths. —Mr. Gladstone started on his cruise to Norway, last night of the Prince of Wales are brought up in the most simple manner. The three sisters occupy one large bedroom, furnished very plainly. They lead so quiet a life that they are still children, although they are all in their thirties. They are constantly with their mother, forming a charming group and are very distinguished in manner and extremely well educated. —Half-penny dinners can now be obtained in London, consisting of a rich stew made of the best quality potatoes, carrots, onions, oatmeal and meat, and a second course of bread and jam. —The German people who were only 25,000,000 in 1816, are now 45,000,000 and their present rate of increase is greater than that of any European race. —The white races now number four hundred and twenty millions, or one third of the entire population of the world. Two hundred years ago they formed about one-tenth of the population then existing. —UNITED STATES.—Miss Catherine Wolfe, the wealthiest maiden lady of America, is about to devote \$100,000, to a search for the Garden of Eden. —Five American Steamship Companies having lines across the Pacific to Venezuela, and to several West India Islands, have refused to carry the mails unless receiving an exorbitant subsidy.—The result: government has made arrangements for sending the mails by other routes. —A gigantic devil-fish, sixteen feet wide and fourteen feet long, weighing two tons, and having a mouth four feet wide, was caught in the Gulf of Mexico on Friday and conveyed to Galveston. The monster was one of a school which had been seen in the vicinity for several days. —The people of the United States according to the census return of 1880, annually spend for— \$800,000,000 Intoxicating drink, \$500,000,000 Bread, 500,000,000 Meat, 303,000,000 Woolen and Cotton Goods, 447,000,000 Boots and Shoes, 196,000,000 Education, 600,000,000 Christian Missions, 6,000,000 In the face of such figures the Moravian asks what right have we to be called a "Christian people?" What right even to be called a "true" civilized people? —The total value of imports of merchandise into the United States during the twelve months ended June 30th, 1885, was \$277,476,000, and during the previous twelve months \$277,697,000. The value of exports of merchandise for the twelve months ended June 30th, 1885, was \$21,893,000, and for the twelve months ended June 30th, 1884, \$24,513,000. —The new post office at Boston has cost altogether \$5,494,295.06. —Convention Funds Received.—New Glasgow, B. C., Con. Fund, \$5 00 Billtown, " " 75 00 Barrsboro, Digby, " H. Mission, 10 00 Pastors Church, Convent'n Fund, 26 25 Chester, " " " " 60 00 Windsor, " " " " 213 82 Hantsport, " " " " 55 00 Kempf, Summerville, " " 22 00 Tusket Sections, " " 24 00 Isaac's Harter, " " 43 00 Canning, " " " " 25 55 Bear River " " " " 1 00 Mr. P. Johnson, " " " " 5 00 W. E. Hall, " " " " 567 52 Yarmouth, N. S., Aug. 5, 1885. —First Hillsburgh Church, C. Fund, \$7 60 Port Greenville and Diligent Rev. Church, Con. Fund, 11 00 Great Village Church, Con. Fund, 2 50 First Horton Baptist Church, (Wolville), Con. Fund, 38 69 Dartmouth Baptist Church, " 35 00 Granville St. Baptist Church, " 35 05 Milton Baptist Church (H.M.), \$6.99 Con. Fund, 6 65 Lower Granville Baptist Church, " Con. Fund, 27 36 Amherst Church, Con. Fund, 100 80 River Herbert " " " " 5 80 \$307 85 G. E. DAY. Yarmouth, N. S., Aug 7th. 1st Elgin Church per J. Horsemann, \$11.50 Dorchester, per Rev. A. T. Dykeman, 9.53 Fairville, per J. March, 21.45 Sussex, for Home Missions, from J. S. Triggs, Sussex School, 12.24 Bessie and Louise Triggs, on H.M. 1.90 Sales S. S. per Rev. C. Goodspeed, 2.29 Bruce, per Rev. J. E. Topper, 94.89 Sussex, per Rev. S. Walton, 42.80 C. D. Everest, Hampton Station Church, Foreign Missions, 10.00 do Home Missions, 10.00 \$214.11 Moncton, Aug. 8. Geo. O. GAVAN. F. E. RECEIPTS. J. H. Harding, Deerfield Church per Rev. J. H. Hughes, 5.00 Mrs. T. H. Parker, Berwick N. S. 5.00 Mrs. Thos. Sanford, Scotch Village, 1.00 W. B. N. C., per Mrs. R. J. Manning, 621.25 Mrs. J. McKinnon, Carleton, 5.00 N. B. Con. Fund per Rev. G. O. Gavan, 322.37 C. D. Everett, Hantsport Station, 16.00

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