

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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THE CHRISTIAN VISITOR,
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VOL. II.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 10, 1886.

NO. 45

—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 so 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 in 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 on 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.

—COMMENDABLE.—We have received five dollars from an unknown brother, to pay for three years for the MESSENGER AND VISITOR, going to one of our ministers who is laid aside. May the Lord bless this Christ-like disciple. Our company are doing their part to put the paper into the families of those in straitened circumstances; we are glad there are some to help them share the privilege, and the expense. Are there not others who will place it in the families of the poor, that it may do its work there?

—GRAND LIGNE MISSION.—We have received from Bro. Therrien, the agent of the French mission which has its centre at Grand Ligne, a historical sketch of the Lord's work in connection with this grand work among the French Canadians. It is very interesting reading for all concerned in the good cause of saving men from the errors of Roman Catholicism. The narrative reads like a page from the history of the heroic, martyr age of the church. We commend it to the Christian reader. It can be had, bound in cloth, for fifty cents, and in pamphlet form for twenty-five cents.

—INGERSOLL MUST DIE.—It is said that Robert Ingersoll is attacked with the same disease in the tongue as that from which Gen. Grant died, and that his case is pronounced hopeless by his physicians. What a dreary outlook there must be before him. He does not believe there is a God or an hereafter. His hope is to drop out into nothingness. How different from the devout believer who, as death draws near, awaits to have a translation into a higher state of being, where he shall have a nearer revelation of his God and Lord, and where the soul shall go on in an eternal growth in all that makes for goodness and blessedness. What is to be said of this mixture of sacred and profane, of wisdom and folly, of heroic Christian work and buffoonery? One almost fears to condemn a movement which has for its aim the noble object of raising the neglected and outcast; and yet as to the methods employed we cannot but condemn, seeing these are opposed to the teachings of God's word, irrelevant, and, to put it mildly, merry-making with sacred things.

—LIBERTY ENLIGHTENING THE WORLD.—This celebrated statue has at length been unveiled. The statue itself is one hundred and fifty-five feet high. Its pedestal, on Bedloe's island, in New York harbor, is one hundred and forty-eight feet in height. The torch of liberty in the hand of the statue is three hundred and three feet above the waters of the harbor. It is by far the most gigantic statue ever made. It has been presented by France to the United States. The cost of the work—\$250,000—was provided by the free will offerings of the French people. The means for erecting the pedestal, which cost considerable over an equal amount, were provided, in a similar way, by the people of the United States. The whole cost, from beginning to end reaches the grand total of \$700,000. The unveiling of the face of the colossus was a grand affair. President Cleveland and many of the notables of the U. S., and De Lesseps, Bartholdi, the sculptor, and other distinguished Frenchmen took part in the ceremony. There were processions on land and on sea, cannon firing, etc.

—LAYING OF CORNER STONE.—The corner stone of the new dining hall at Woodstock was laid Oct. 23, by Mrs. McEaster, Dr. Rand gave an address. After the ceremony was completed, Dr. MacArthur, of Calvary church, New York, an old graduate of Woodstock, gave an address in the chapel room. The new building is to consist of a main part 45 x 85, and a wing 50 x 37. It is to be four stories high, including the basement.

—THE NEW DEPARTMENT AT WOODSTOCK, ONTARIO.—We are glad our brethren of the West have seen their way clear to apply for university powers, and to have the new institution controlled by the representatives of the denomination, rather than by a close corporation. The first action settles the question of the independent existence of this institution, which begins its new career

with so much promise. It also opens the door for a growth, limited only by the ability of the denomination. It is ever most depressing to an institution of learning to have it limited in the scope of its purpose. We believe, also, that the denomination will have more interest in it, when they share the control.

—A NEW MISSION.—The Universalists of the United States are about to establish a foreign mission. This is a new departure. This body has not much to stimulate to mission work in its doctrines. It is very much as the old Quaker put it, when a Universalist minister went into a rural community to preach. He arose and said, "Friend, if thy doctrine is not true, we do not want thee; if it is true, we do not need thee." Still, they may desire to make men better off in this world, although they think the heathen made secure for the next world by the work of Christ. It is doubtful if the mission will have much spirit thrown into it when the supporters have no stronger motive, from the human side.

—THE MEETING ON UNION.—The meeting called by the joint committee of the Baptist Convention and the F. Baptist Conference, to be held in Germain St. Baptist Church, St. John, on the 17th, is one of great importance. The reader will see the official notice elsewhere. It is hoped that as many of the members of our various denominational Boards as can will be present, and that a good representation of other leading brethren may come. Especially it is desirable that the brethren in Nova Scotia make an effort to attend. Let there be much prayer for the spirit and wisdom of the Master.

—MORE OF IT.—Our poor old friend, Rev. A. Estabrook, has obtained insertion for one of his peculiar effusions in the *Moncton Times* of Oct. 28. We do not think it worth our while to notice anything further what the strange spirit which possesses him may prompt him to write. We wish him well. The MESSENGER AND VISITOR will try and support the right and uphold truth, in the fear of God, and with goodwill to all. If any one becomes bitter, although that one may be entirely sanctified, we cannot help it. We shall try and do what we shall not fear to meet when we stand before the Judge of quick and dead. It is matter of rejoicing to us that the stand of the MESSENGER AND VISITOR generally commends itself to all who are in sympathy with our denomination.

—SALVATION ARMY IN TORONTO.—The *Canadian Baptist* has the following: The Salvation Army has been on parade Toronto for a week, and their Temple has been the scene of immense gatherings, drum-beating, handkerchief-waving, shouting, fiddling, and, we believe, dancing, praying, earnest and fervent; speaking, wise and otherwise; displays of true heroism, much consecration and much foolishness. What is to be said of this mixture of sacred and profane, of wisdom and folly, of heroic Christian work and buffoonery? One almost fears to condemn a movement which has for its aim the noble object of raising the neglected and outcast; and yet as to the methods employed we cannot but condemn, seeing these are opposed to the teachings of God's word, irrelevant, and, to put it mildly, merry-making with sacred things.

The *Canadian Baptist* thinks the Army will finally settle down as another denomination, casting off its sensationalisms and outwre character. Our contemporary thinks Gen. Booth forces and tears this.

—PULPIT BOOKS.—This star preacher of the Episcopal church, devoted a large part of his sermon to his people, in Boston, on the following Sunday after his return from the Convention in Chicago, to the question of the change of the name of their body, from "Protestant Episcopal Church of the U. S." to "The Catholic Church of America." He looked upon the result of the discussion, at Chicago, and the narrow majority against the change, with alarm. In his sermon he said:

"Now, giving our church an exclusive name, such as has been urged within the last few weeks, such as I tell you, my friends, there is exceeding danger that the church will receive one of these days, is the distinct adoption of this theory (the apostolic succession). That has never been done yet. There is no line in the Prayer Book which declares any such theory. It has, however, been a theory held only by individuals. It has been a theory which many and many, both of the ministry and laity, have freely and frankly avowed that they disbelieved. I tell you, my friends, I never could for a single day consent to that. Let us face it fairly. Encouraged by the result reached by our convention during the last few weeks, the promoters of this movement are going to make the effort more and more to force it upon our church, to make our church accept and declare that as its position. To one who believes that the Christian Church is the aggregate of all who believe and follow Christ, whether they class themselves as Baptists, or Methodists, or Presbyterians, or Congregationalists, or by whatever name, to such a one the acceptance of such a title as this by our body which has called itself heretofore by a name that implies that it was a part of the great Christian bodies, is entirely absurd."

He adds:—

"But unless this feeling and intention of the laity in our church (which gave the largest majority against the change) come out more strongly than in the past, I declare it is absolutely certain that in a few short years our church will have taken its place crowded with a name like this among the little denominations of the country. It will doom our church to become the church of a little fantastic sect. It is not a question whether this theory of the apostolic succession is right or wrong; but whether right or wrong, no man can remain in its ministry—and I do not see how any man can remain in its membership—who does not somehow or other, accept that doctrine."

Means of More Effective Work.

NO. 5.
AN INCREASE OF PASTORAL LABOR.

It is not surprising how rapidly the pen becomes when once liberty is given it? It was by no means my intention to write so fully when I set out, but my thoughts would not down, so, placing upon them what restraints I could, I have let them take their course. But, though much remains to be said, and many more "means" might be enumerated, I shall mention but one more and then leave the field for others. This last that I shall name follows, it seems to me, as a natural sequence from granting the premises of former papers. From a view of the field we have seen need of organization, of discipline, of a development of the benevolent spirit in church members generally, of better system, and the question now arises, how can these needs be met? My aim in writing has been to discover what is true in regard to our condition, and what are the best remedies that can be applied to make our condition more hopeful. We now come to the question, who shall apply these remedies—the physician to take the disease in hand? and my conviction is that the responsibilities must fall upon the pastors of our churches. This, if we consider it, is but natural. The foreseeing, the planning the disposing of troops to meet new emergencies, the whole responsibility connected with furnishing and conducting a campaign lie upon the superior officers, and ministers are the superior officers in Christ's great army. And I see no way of their relieving themselves of these responsibilities, should they be disposed to do so, without being held accountable. Here is an enemy to be dislodged, a hand-to-hand encounter to be waged, a long and difficult conflict to be entered, but the command is most explicit, and it seems to me, capable of no two interpretations to take up this department of labor, and pursue it with all the thoroughness and despatch possible. Now I speak of taking up this work as if it was something new. The work itself—the necessity has been in existence a long time; but, as I mentioned in my first article, there has been hitherto, in a large proportion of our churches, but little attention paid to it. By reason of which, the necessity has grown until to-day it reaches vast proportions, and threatens the success of all our undertakings. It is right, therefore, to speak of this work, and look upon it as a new one to fully undertake and discharge. Now let us take a step further and enquire what are the qualifications requisite for successfully prosecuting this work to be sought for and built up in the pastor. And in the first place I may say that I believe the usually received instructions of the schools are of but little direct aid. Church History, Theology, Old and New Testament Interpretation, Homiletics, &c., are all excellent, and contribute directly to prepare the mind and heart for the successful proclamation and enforcement of Biblical truth. But of that science which deals directly with life, which takes the crude material of unregenerate, or but newly regenerate human nature, and fashions it into new forms, organizes it to pursue new methods, instructs it in higher ambitions and loftier hopes, very little is gained. This latter belongs to the practical, the former usually too exclusively to the theoretical, part of life.

Now that work to which we are referring is practical to the fullest extent. To pursue it, therefore, pastors must, I believe, after having been educated, proceed to educate themselves—to educate themselves in business methods; in the power of leadership; in the ability to organize, systematize, develop; to teach men, and train them, and lead them into prosperity and success. While preaching must continue to occupy the place it has ever occupied, and develop in efficiency, with the development of the age, in our churches; at least, there has got to be a greater laying hold of that known as pastoral work; of the personal supervision and watch-care of every member of the flock; of the training of these for battle as a captain trains his company. And to do this, beyond the education that I have referred to, there is also necessary a more settled and stable mind in pastors. The injury that often results from a pastor severing too hastily his connection with a church, cannot be estimated. Why, it is getting to be that a pastorate of five or six years is quite a rarity, while many last for only a year and some even less! Very much of the general inefficiency of many

of our churches is attributable more directly to this cause than any other. A pastor, possibly a succession of pastors, have been settled. These have entered energetically upon the work of preaching salvation; a revival follows; and in the reaction, sure to come afterwards, some misunderstanding arises, or the prevailing coldness dampens the pastor's zeal, and he resigns in hopes of finding a new field where another gathering may be expected. The church thus operated upon soon gets into a most deplorable condition, unless more than usual grace and ability and faithfulness and I know not what else are found among its members. Perhaps I am speaking too freely, and possibly should not live out the precepts I so particularly emphasize, but I am seeking the truth in all I say, and am willing to bring down the rod of deserved chastisement on my own head as well as on those of others. In order that our churches have broad and deep foundations laid beneath them and be built up strongly and surely, leaders in the work must not be too often changed.

A good illustration of the result of pursuing other methods is at hand. Near by, a short railroad is being built. The work was commenced many years ago. Scarcely a season goes by without a new company comes into power. The result has been in every way disastrous.

Thousands of dollars have been squandered and the work is yet far from completion. The tenant system is ruinous wherever found. And is not that pursued in our churches too nearly allied to it? Pastors accept their charges by the year, how many, like occupants of city tenements, move when the year is up!

No, that the work of building up properly done, there must needs be a feeling of proprietorship in the breasts of pastors. They should take their fields, more as husbands their wives, for better or for worse, with a willingness that it be for life.

But I must draw my writing to a close. Perhaps I should have done so sooner, or better never have commenced, but in my present inactivity, as I have had leisure to behold the great and pressing needs of our denomination, my soul has been stirred, and my interest aroused, as never before. And I believe many are similarly affected. Are not these, my brethren, evidences of the Spirit's working, and may we not take them as pledges that God is still with us and ready to help? Oh, that his kingdom may come and his will be done on Earth as it is in Heaven; and when that blissful time shall come, to Him shall be all honor and glory.

G. R. B. DODD.

Grande-Ligne Rustics.

In the year 1835, Henrietta Feller, a cultivated young woman, lavishly endowed with intellectual and moral qualities, left a lovely home in Lausanne, Switzerland, and came to Canada to devote her life to the work of evangelization among the French Romanists. She began her work at Grande-Ligne, P. Q., in the attic of a log hut still in existence, having half the attic for her dwelling place, and the other half for a school-room. She gathered around her children and adults to whom she taught reading, writing, and especially the blessed truths of the Gospel. In the meanwhile Louis Roussey, a young missionary, full of holy zeal and of the love of Christ, who had come to this land, from Yvev, Switzerland, with Madame Feller, preached the Gospel at Grande-Ligne and vicinity. Souls were soon converted, and eighteen months after their arrival, a church was organized. Such was the foundation of the Grande-Ligne Mission.

For the little log hut has been substituted two large and substantial stone buildings, where eighty or ninety young people are received annually to be taught in the common branches of education and the Word of God; a church costing 5,000 dollars, half of which sum was contributed by the converts of the place, has been erected and dedicated free of debt. Since the foundation of the Mission thirty preaching stations have been opened, twelve churches organized, from twenty-five to thirty missionaries educated, trained, and sent in various fields, over two thousand young people have passed through the school, the great majority of whom were converted to Christ while there, and more than four thousand converts were gathered from the ranks of Romanism through this mission alone.

This work is signally owned of the Lord, is still in progress. Over one hundred happy converts have confessed their faith by baptism within the last two years, and hundreds of copies of God's Word have been distributed among the masses of Roman Catholics who form the great majority of the population in the Province of Quebec.

Two hundred and twenty-five applications to enter the school came before the Educational Committee last Fall, when only eighty-five could be admitted. The rest had to be reluctantly turned off, on account of lack of room and funds! The annual expenses of the society range

from nine to ten thousand dollars; nearly one third of which is contributed by the converts, through the churches and the school. Nineteen Missionaries, including the wives of seven of them, are now employed, and three others are preparing to enter the field.

The evangelization of the French Canadians is the best and only Christ-like way of solving the "race difficulties" which threaten the peace of our fair Dominion, and by this work alone can we carry out the injunction of "the great commission" among a million and a half of our own countrymen who are in the darkness of superstition and error.

Christian brother, or sister, will you help us, according to your ability, in carrying on this work for our common Lord and Saviour?

REV. A. G. UTHAM, President.
REV. T. LAFLURE, Secretary.
JOSEPH RICHARDS, Treasurer.
REV. A. L. TREMBLE, Collector.
Montreal, Sept. 3rd, 1886.

The Minnesota Baptist Convention.

One day last week we started for Duluth to attend the Baptist Convention. After about one hundred and fifty miles of travel, performed at night and with most vexatious delays, we arrived at the "zenith city," as Duluthians are pleased to term it, and were met by a delegation of the church and taken to breakfast. Need it be said we did justice to this first hospitality of our Duluth brethren and sisters? We were on the road all night you know. Well, notwithstanding the fact that a gentleman was kind enough to inform us, as the train approached the city, that every citizen of Duluth was a committee of one to boom their favorite town, and that it would be dangerous for any of the delegation to speak anything disparagingly of it, we were somewhat disappointed with the city of Duluth. The city is built on the shore of Lake Superior and its site is a precipitous hill or cliff. It is long and narrow—I don't know how long for I was not to either extremity,—and I don't think it is more than a half mile in breadth, and the difference in altitude between the front of the city on the lake shore and the back on the hill is about five hundred feet, I would judge. This hill is a solid rock of a soft granite species, I think, so that in my opinion there is not much of a chance for a very extensive city without an immense amount of work and an enormous cost. However, if it seems that commerce demands that this shall be a large city, the peer of either of the twin cities of St. Paul or Minneapolis or both, I have no doubt but that the energy and ambition of man is equal to the emergency, and that some way or other these hills will be lowered and that land will be made on the lake shore which will answer all the purposes of an immense centre of commerce and industry. At all events this is the dream of the enthusiastic Duluthian. Real estate is a great business here. A man buys a piece of property for a few dollars and allows the sun to rise and set but a few times, until he has doubled and trebled the amount of his investment and thus it is men are amassing fortunes by simply signing deeds. It is said no man ever lost money in Duluth real estate. Duluth has one of the finest harbors which it has ever been the privilege of our correspondent to see. A point about eight miles long and perhaps an average width of one hundred and fifty yards forms a natural breakwater. This point evidently is the work of the current of the St. Louis River, on the one side, which at this point makes the boundary line between Minnesota and Wisconsin, and the wash of the lake on the other. The formation of the point would seem to be conclusive evidence of this, as on the lake shore it is composed of sand and gravel, and on the other, rich, alluvial soil, such as is formed by deposits from rivers. Through this point on the Minnesota side a canal has been cut. On the inside, when your correspondent was there, all was calm and peaceful, while on the lake shore the waters were turbulent, even boisterous. At the entrance to the canal on the lake side is a steam fog whistle, the exact counterpart of that in the harbor of St. John. Its tones are just as monotonous and, as I was awakened in the middle of the night by its doleful moan, I could hardly believe but I had been transported to the Bay of Fundy. Superior City is on the other side of the St. Louis river and the point of the lake, and has a location very favorable for the building of the city. One would think that naturally it should be there, as they could have, with a little expense, equal harbor privileges; but Duluthians claim that the citizens of Superior City lacked enterprise and so "got left." As it is, it reminds one forcibly of Longfellow's "Deserted Village."

The pastor of the First Baptist church, Duluth, with whom the convention met is a Prince Edward Island man, and a good many of the readers of the MESSENGER AND VISITOR will remember him—Rev. E. F. Simpson. The church edifice on approaching looks small, but as one enters he meets with pleasing disappointment, for it has a

large, cheery, and tasty audience room, comfortably and neatly furnished. There is another Baptist meeting house in Duluth, but no church has been organized, as they are not able to support a pastor. A Sunday school is sustained, however.

Preliminary to the convention the meeting of the Pastors' Union and the Woman's societies took place simultaneously in the Congregational and Baptist meeting houses. The meeting of the Pastors' Union was a most interesting one. Rev. Dr. Chas. preached the opening sermon, taking for his subject the "Endowment with power from on high." In the afternoon session Rev. Dr. Woods spoke on the "Minister's relation to the temperance question," which is a vital one in Minnesota at present. We are on the eve of an election, and the nominees of the Democratic party is an avowed anti-temperance man. He has been and is at present mayor of Minneapolis, and runs the civic affairs of that city on what is known out here as the "wide open" policy. That is, give the saloon men all the range possible, and allow them to carry on their deadly traffic without restraint. The Republican party have adopted a plank in their platform binding them to high license and enforcement of existing law, which is not much progress, but is a little better. Then the Prohibition party have their men in the field. This is the situation which the pastors discussed, and discussed warmly too. Dr. Wood took the ground that prohibition was what was wanted, but that they were sure of not being able to get at this time, because public sentiment was not educated up to a point where it could be successfully carried. Besides the prohibition party in this state is totally an offshoot of the Republican party, and consequently would weaken that party and probably the result would be the election of the "wide open" Democratic nominee. In view of these facts Dr. Wood felt called upon to support the Republican party this time. When the Dr. finished, the prohibitionists, fired with rare enthusiasm, began jumping up all over the house, and with commendable zeal extolled their party as the right, which, by the way, nobody questioned. The difference of opinion was as to how prohibition could be best attained, and in this difference of opinion the pastors seemed about equally divided.

The convention proper opened on Tuesday evening in the Grand Opera House, the church it was feared would be too small to hold the congregation. The opening sermon was preached by Rev. D. D. Reed, of Rochester. This was followed by an address of welcome by Rev. B. F. Simpson, and the reply of the President. There were two hundred and three delegates present. There are in the state 138 churches, including the Swedish, the Dane and Norwegian, and the German. 118 are supplied with pastors, and 62 without pastors. The work of the year was shown to be quite encouraging, there being quite an increase in numbers and benevolence. The educational meeting was held on Wednesday afternoon, and was quite interesting. The matter of the Owtomac Academy received considerable attention. The president of the convention, Hon. Geo. A. Pillsbury, done a grand thing for this institution last year. He donated a boarding hall for the seminary, which it was agreed at this meeting, should be called Pillsbury Hall. This was a most noble gift, and the donor intimated that the bottom of his pocket had not yet been reached for that institution. Mr. Pillsbury is a most liberal man and does much for the churches of the denomination.

A quite warm discussion took place on the report of the committee of Systematic Benevolence. Rev. H. C. Mable, D. D., pastor of the First Church, St. Paul, and with whom many of the readers of the MESSENGER AND VISITOR are quite familiar, was chairman of that committee, and prepared a report. The Dr. was not permitted to be present, however, on account of the illness of his wife. The report was read by a brother, and it was found to strongly recommend the old Jewish system of tithing, as a good system of giving to the Lord. Not that a tenth was all one should give, but the least. The paper was admirably prepared, as is all that comes from the doctor. Rev. M. Gates, of the Central Church, Minneapolis, led the discussion on the opposite side, and very ably too. He laid down the broad principle that all was the Lord's, and that we should give, if needs be, it all for the support of his kingdom. After a discussion of about one hour and a half it was quite evident that the doctor's paper and Bro. Gates' were not nearly so much at variance as all the talk would seem to indicate.

The Convention adjourned on Thursday evening, after what was a very pleasant, and what all must have felt to be a very profitable session. Of course in this letter I have not attempted to give a full outline of the work of the Convention, but have merely cited what impressed me as most likely to be of interest to your readers.

West St. Paul, Minn. C. S. S.

NOTICE OF CO-PARTNERSHIP.

I HAVE this day associated with myself in the business of MERCHANT TAILORING...

Spring Announcement, 1886.

I refer to the above notice of Co-Partnership...

Spring Tweeds, Diagonals Coatings, Pant Goods.

And the latest novelties in SUITINGS, which are now in stock and arriving.

NEW GOODS!

In Gentlemen's Department 27 King Street.

New Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Fongee, Braces, French Braces...

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Rubber and Leather Mangle. Our Machine Belting has earned a high reputation for durability and uniform quality.

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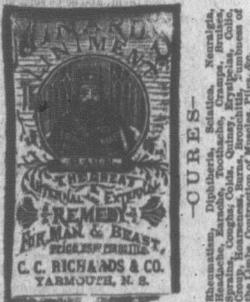
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ALL WOOL 2 PLY CARPETS.

All Wool Dutch Carpets, Union Carpets, Jute and Hemp Carpets, Hall Carpets with Star Carpets to Match.

A. O. SKINNER, 38 King Street.



C. C. RICHARDS & CO. Sole Proprietors.

It is an Invaluable Hair Restorer & cleans the scalp of all Dandruff.

THE DREADFUL DISEASE REFERRED TO. I have used your Mineral's Lotion...

BUNSEY & CO.'S HYDRAULIC RAM IN OPERATION.

FARMERS AND OTHERS having spring or running water can have the water conveyed to their premises by using a Hydraulic Ram...

CONSUMPTION. I have a positive remedy for the above complaint...

Branch Office, 37 Yonge St., Toronto.

Sabbath School.

BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN.

Fourth Quarter.

Lesson VIII. Nov. 11. 1 John 1:5-16.

WALKING IN THE LIGHT.

GOLDEN TEXT.

If we walk in the light, as he is in the light, we have fellowship with another...

I. THE MESSAGE FROM HEAVEN—GOD IS LIGHT. 5. This then is the message...

II. FELLOWSHIP WITH GOD, IS THE LIGHT. 6. If we say that we have fellowship with him...

III. FELLOWSHIP WITH CHRISTIANS, IN THE LIGHT. 7. But if we walk in the light...

IV. CLEANING FROM SIN. The next fruit of walking in the light of God is salvation from the bondage of sin.

V. THE SUFFERING AND DEATH OF JESUS MAKING ATONEMENT FOR US. Cleanth (is purifying) us from all sin.

VI. JUSTIFICATION, BY WHICH WE ARE BROUGHT INTO COMMUNION WITH GOD. (2) Identification, by which the power of sin is gradually abolished.

VII. IF WE SAY WE HAVE NO SIN. St. John is writing to persons whose sins have been forgiven them...

VIII. IF WE CONFESS OUR SINS. To God, with words, but such as spring from true repentance in the heart...

IX. IF WE CONFESS OUR SINS. To God, with words, but such as spring from true repentance in the heart...

X. IF WE SAY THAT WE HAVE NOT SINNED. Not a mere repetition, but a confirmation and intensification of ver. 8; this verse is related to ver. 9 as ver. 3 is to ver. 7.

XI. THE SAVED, WHO ENABLES US TO WALK IN THE LIGHT. 9. My little children, John was aged and experienced, and those to whom he wrote were far younger in

Christian experience and knowledge, if not in years. These things write I unto you, that ye sin not. This is the great and blessed message...

Why, what was my time worth to me today? What was there in the book I wanted to read...

Joseph was not in a very good humor that Sunday, though it was his birthday. In the first place, a Sunday birthday was a dull sort of thing...

"On Earth as it is in Heaven." Joseph was not in a very good humor that Sunday, though it was his birthday. In the first place, a Sunday birthday was a dull sort of thing...

Day's Horse Powder increases the natural tendency of swine to take on flesh; it is the best in use. Dr. Bull's Balaam's Balm is always safe and reliable...

SOME REASONS for the Success of the St. John Business College. 1. The Teachers are practical business men, specially trained and fitted for their present work.

THE BELL HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and drink your system...

WANTED—AN ENERGETIC PERSON in every district to sell the most remarkable book of the age entitled "Proposals and Appeals on Marriage and Celibacy."

HOW PRINTING PAYS. The Power of the Press is the greatest force in the world. It is the most powerful of all the arts...

OPINION. I have a positive remedy for the above complaint. I have a positive remedy for the above complaint. I have a positive remedy for the above complaint.

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THREE will be sold at Public Auction at Chubb's corner, on called in the City of Saint John in the City and County of Saint John...

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LONDON HOUSE Wholesale. Received since 1st June, 217 packages British Foreign, and Canadian Manufactured.

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NOTICE TO ALL.

To secure a Family Right and Receipt for the CANADIAN LABOR-SAVING LAUNDRY SOAP, the best soap in the world...

E. H. MACALPINE, A. M. Barrister, Notary, Etc. REFEREE IN EQUITY.

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Baptist Book & Tract Society. 94 Granville St., opp. Province Building. BOOKS! BOOKS!

OUR Lord's Life on Earth. Hannah, \$1.50. In Christ, A. J. Gordon, D. D., \$1.50. The Two Fold Life, \$1.50.

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All communications respecting advertising should be addressed to E. A. Foy, publisher, St. John, N. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 50 cents.

Messenger and Visitor.

WEDNESDAY, NOVEMBER 10, 1885.

FALSE SHAME.

How much false shame there is in the world! It is found more among the young than with the old, still, some are troubled with it till their dying day. It is the evidence and outcome of weakness in the nature, and makes weakness more weak when yielded to. It is found in all the departments of life, and everywhere it is seen in its effects, and only evil. We doubt if there is anything to lay more pernicious than this false shame. It is the chief temptation to much of the inconsistency, the folly and the crime that disgraces the business and social realms, and the church.

What leads to the great defalcations that shake the confidence of men in all business integrity? In most cases it is not that a man cares so much for the mere money he is willing to risk everything to win. It is not even that he is enamored of the social life which his money helps him to enjoy. This is often but a weariness and a hollow sham that he would be glad to exchange for a less pretentious, but a more real life. It is this false shame that makes him wreck honor, in order not to meet the humiliation of giving up a higher for a lower place. Why cannot a man hold to his integrity, do his best, and let his business crash, if need be, and go forth a poor man, looking every man in the face with fearless eye, brave in the approval of his own conscience? It is this same false shame that makes the poor strive so hard to vie with the rich, to dress and keep up a style beyond their means, and reduce life to one long struggle to keep up appearances. It is this that gives Madam Grundy her commanding influence. To be out of the fashion is a greater terror to many than to be out of the path of duty—so it is worse than to be out of the Kingdom of heaven. It is this false shame that makes so many the bond slaves of "what will people say?" and shrink more from the thoughtless words of members of their social clique, than from any ordinary sin. This shame is the very god of the devil, often, to incite the young onward in the ways of death, against the protests of conscience, and the warnings of reason and common sense. The young man, fresh from a pure home, takes his first glass, rather than endure the thoughtless jibes of some gay comrades. He takes the first step in sin rather than hear the jeering voice of a companion call him a saint. Yielding to this shame once, it soon becomes a tyrant, and the young man is ready to be jerked on to the very gates of destruction. But never is this false shame more often seen, and never is its effect more pernicious, than in connection with religion. How terribly false the shame that makes a man blush to confess interest in the welfare of his own soul, or to admit he is sorry he has so long refused to heed the entreaties of him who has proved his friendship by dying for him! Yet how many will conceal all feelings of this kind, as if they were unworthy, and not the most honorable to the very best that is in a man's nature? The devil fills men with so much of this false shame, often, that they will not even go to a place of worship, lest their loon companions might think them serious. Even when a man thinks himself saved this shame will cling to him. It is this that keeps so many from confessing Christ, even after they think they have been saved by him. How many refuse to admit they have been in error, when they had hereditary notions swept away? How many refuse to confess a wrong, after they are convinced of it? How many are stubborn, and will not yield, even when they know they have taken a false position? In all these cases, and in a thousand more, it is this false shame that comes in to bar the way to right action. The backslider is ashamed even to attempt to amend his life, often. It is so strange that all this should be so. Why can men not decide what is right, and then go on in spite of everything? Why should we, after having decided that question, stop to look around, to catch either the smiles or the jeers of men? When a man once yields to this false shame, he becomes a coward, and is in constant danger of shipwreck of character, because the helm is given up, and he is left to be driven hither and thither, whithersoever the popular current, for the time, may sweep him. There are lost souls in myriads who began their downward career through being shamed out of the right into the wrong. We know nothing more pernicious to the young than this. Let its first beginnings be trampled under foot, as though they were the coils of a serpent that will tighten and tighten, until all independence, decision, and courage for the right are crushed out. But how can this be done? We know of no other way than to have a supreme regard for the approval of God and our own consciences. If we can but look up all

the time, we shall care less for what those around us think. No man is ever truly independent, in the highest sense, until regard for God has set him free from slavery to the regard of men.

RAMBLINGS.

We spent last Lord's day, Oct. 31, on Bro. Ganong's field. It extends all the way from Stierri's landing, on the river St. John, to Willow Grove, a distance of over thirty miles. It includes six preaching stations—Titusville, Smithtown, Rothesay, Willow Grove, Loch Lomond and Stierri's Landing. Our brother had another station at South Stream, in the midst of a Pebo Baptist community; but the Presbyterian minister appointing a service there at the same hour of his appointment, he gave it up, although the people assured him, if he came, they would attend his service. He may take up this appointment again, if he can find the strength to do the extra work. He preaches three times each Lord's day, and attends meetings in proportion, during the week. This is his first field, and it seems to have the warm regard of his people. Neither is he in want of hearers. At Titusville, especially, the people come from far and near, and of all denominations. He has not had many advantages; but is young enough to take a thorough course of study, and still have his life before him, if he is to live to an ordinary age. We are glad to know he intends to devote himself to preparation for his great work. This is well. It is one thing to interest a congregation when the early enthusiasm and youthful vigor are upon a man, and another to find permanent resources to edify people when the after years come.

There was quite an ingathering at Rothesay, over a year ago. About twenty were added to the church by baptism. Last year there was a revival at Smithtown, at which about sixteen were baptized. This church had been torn by dissensions; these have been healed, and the church is now in fine working order. Bro. Ganong has just concluded a series of meetings at Titusville. The church was much revived, three were baptized and five united by experience and letter. We were sorry to find that the friends of other denominations were not so kind, when people began to be baptized, as they should have been. Some people of the baser sort misbehaved during the ordinance. It was thought best for us to speak to the people on the fourth of the evening of the day after they were there. All gave respectful attention; although some, of course, were not pleased. We hope the Master will bless it, in some humble way, to advance the truth.

All the country along the Hammond River must be very pretty in summer. The country is broken; but the land is rich.

BAPTIST CONVENTION OF ONTARIO.

Our brethren of the West held their anniversary at Paris, beginning Oct. 19. Much important business was transacted. The Trustees of Woodstock College reported that the \$56,000 upon which Mr. McMaster's \$250,000 was conditioned, had all been provided, except \$2,515. It was determined to ask university powers, at the next session of the legislature, to be used as soon as the institution shall be able to give the needed instruction. The governing body is no longer to be a close corporation, but it is to be controlled by a Board of Governors, and when the time comes, by a Senate, very much as Acadia is to-day. Thirty of the 125 students at Woodstock have the ministry in view. The work of Home Missions has been much blessed. About 500 have been added to the Mission churches by baptism and 200 by letter. The report of the Board speaks of the very satisfactory work done by local boards appointed by each association, "to investigate, advise, and oversee work done in its bounds." Although but a beginning has been made, it is believed this plan of work will give a great impulse to Home Missions. One of our associations has determined to oversee the work of collecting funds within its bounds. We hope the pastors that constitute the committee may have great success. The work of the Woman's Home Mission Society was also referred to approvingly. Of the 240 churches in Ontario, 115 require help. There was a debt of \$2,000 on the operations of the year. This was all cleared off but \$306 during the session. There were raised for Home Missions about \$8,000 during the year. This is exclusive of the amount paid on the debt, and the expenses of the general agent. Including these, the whole amount raised is about \$12,000.

There were \$14,203 given to Foreign Missions during the year. Considering that \$36,495 have been subscribed for Woodstock College, and the current expenses of McMaster Hall met, this is a good showing for our brethren of the West.

QUESTIONS.

- 1. If any member of the church be publicly guilty of any crime or gross impropriety, can the said member be set aside or expelled from the church without being duly tried by the church to answer to the charge? Please give us the regular order of doing such business, as taught in the New Testament and practised by our churches.
2. Is it according to Baptist usage for a member of the church to simply ask a brother, who has been guilty of impropriety and deserving of censure, if he attended the conference meeting, when he had not been notified of any charge, and when no charge has actually been laid against him? Would it be just and right to set such a one aside in his absence according to what I have stated above?
3. If a brother charged with a gross

impropriety attends the conference meeting, confesses his sin, and humbly asks permission to still work with the church, and shall the church expel, or set him aside, and then take him back again, or forgive him and still work with him as before? Please give us the right and regular practice among our churches.

We will do our best to answer our brother's questions, not one by one, but all together. It is doubtful if there is any uniform practice among our churches, in the cases specified. The following is our own view:

If there be any doubt of the guilt of the party to be dealt with, he should be cited to appear before the church, or he should have the opportunity to make his defense before a committee of the church. If there be no doubt that he has been guilty of gross immorality, we believe there is no need of such citation. In this case, even though the guilty party profess penitence, he should be excluded nevertheless.

Every man feels a kind of penitence when he is found out in what is a blot upon his reputation, and brings upon him the general odium. It may be genuine, and it may not. It may be only sorrow that he has brought the evil consequences upon himself. In this case, therefore, it is better to exclude the offender, and let time enough pass, before restoration, to prove the sincerity of his professions. Besides, the reputation of the church must be maintained, and even though the offender were truly penitent, we believe he should be excluded, to preserve the moral influence of the church intact. If he is a truly penitent man, he will be very willing to be set aside, until he can regain the confidence of the community sufficiently to enable the church to take him back, and not do injury to her influence. So far as the scripture throws light upon the case in hand, it is in 1 Cor. 5: 1-13. It does not appear that the offender was to be present, when the church was counselled to take action. In all cases, the act of discipline should be done in love, with a desire to save the sinner.

HOME MISSIONS.

THE STREAM OF contributions for the debt is increasing in volume each week. Brethren and sisters are coming nobly to the rescue. The following have been received since Oct. 29th: A Sister at New Glasgow, \$1; Sophia Saunders, Wm. Harding, and Chas. Rogers, \$5; Rev. S. B. Kempton, Canada, \$1; A. A. Pineo, do., \$4; Rev. P. S. McGregor, \$1; Rev. H. N. Parry, Lockport, \$1; Deacon Jack Burkie and Zach. Vickery, Ohio, \$1 each; Jared Tozer, Newcastle, \$2; J. H. Hall, Kingston, \$2; A Friend to Missions, Hampton, N. S., \$5; Windsor Subscriber, \$1; L. J. Walker, Mrs. L. J. Walker, and C. S. Hanson, Truro, \$1 each; Mrs. E. Freeman, E. M. Freeman, and Mrs. Silas Jackson, Clarence, \$1 each. From Windsor, per Mark Curry, as follows: A. P. Shand, \$5; E. D. Shand, \$5; F. A. Shand, \$2; C. J. Shand, \$2; Shubal Dimock, \$4; C. H. Dimock, \$3; F. W. Dimock, \$1; C. W. Knowles, \$2; John Nalder, \$2; Rev. H. Foshey, \$1; Alfred O. Sharp, \$1; I. W. Sharp, \$50; B. S. Knowles, \$50; Jesse P. Smith, \$50; Wm. Gruno, \$50; John Ryley, \$50; L. K. Bennett, \$50; and Mark Curry, \$5. Richard Clark and Seth Wade, Bear River, \$1 each; Mrs. O. J. Spencer, Cow Bay, \$2; A Family at Freeport, \$10; A Friend, Ganning, \$3; Joseph Amos and Annie McNeil, Derby, \$1 each. Before reported, \$215 27, less \$1 75; total to date, \$302 52.

WORDS OF CHEER.

accompany many of the remittances. The following are some of them: Bro. Mark Curry, of Windsor, writes: "Please find enclosed \$36, a special contribution to the Home Mission indebtedness fund from a few members of our church. I hope a large number of our churches will do likewise. It only requires a little personal effort of a few in each church to raise the whole amount, which I trust will be done at an early date."

Bro. Clark writes: "May your wish be fully realized, and the Home Mission treasury supplied with sufficient funds, so that your efforts may be enlarged rather than diminished."

The father of the family at Freeport writes: "On last Sunday evening, after reading your appeal for help, the matter was laid before the household around the tea-table, and on Monday the enclosed contribution was received. And we do hereby promise that this is not to lessen but rather increase our investments in Home Mission, or Convention Fund. You have our most earnest sympathy in your untiring efforts, and the good cause is gaining ground in our hearts day by day. Our pastor, Rev. G. H. Gouldy, spoke in the evening of the matter with great earnestness."

Our Hampton friend says: "Though the offering is small, my prayer is that the spirit of the Lord may bless it to the salvation of many souls."

The Canning Friend writes: "The H. M. Board in the hands of God are doing a good work and may your faith in this crisis be equal to the burdens laid upon you. May you not be compelled to retrench, but rather have plenty in your hands to enlarge your field. I believe there are many praying for the wiping out of this debt, and the success of this good work to which you have put your hands. I think the tide is coming in; hold on a little longer."

Yes, what a tide of contributions in the coming days. And how easy it could be made to rise if all who

read this will just enclose one dollar, (if they cannot spare more as an extra) and mail it to me. Where is P. E. Island that is always to the front? And have we no Maritime Baptists scattered abroad who love their native land? We are expecting to hear from some of them.

In our first acknowledgment instead of \$3.75 from Mrs. Willard Estabrooks, it should have read \$2.00.

A LEGACY.

of \$200, left by the late Winkworth Chipman of Kentville, has lately been received. We hope that all who are making their wills will remember Home Missions. Better still give now. A. CONORS, Cor. Sec'y. Halifax, Nov. 5.

Letter from Bro. D. G. MacDonald.

As the falling rain prevents my pastoral visitation this p. m., I feel drawn to send you a note, which you can give your readers if you think it worthy of space.

The high privilege of preaching the blessed gospel of Jesus steadily for thirteen years, in so many parts of the Maritime Provinces, gave me the opportunity of making many valued and never-to-be-forgotten friends. I have heard the first public testimony of faith in the blessed Saviour from more than two thousand precious souls saved by His grace, in meetings in which I was permitted to take some humble part, and about one-half of whom it was my own privilege to baptize, the others being baptized by the pastors with whom I labored. This fact reminds me that there are many that would like to hear from me, and so I write. Some, doubtless, think it strange that I should leave this week to spend so much of my time within the walls of a seminary, while the great harvest field is white on every hand, and golden grain is falling for lack of reapers. Let my brethren who are disposed to blame me remember that for thirteen years, with a full sickle, making additional demands on my strength because of its dulness, I toiled without one week's vacation, frequently preaching ten times per week—all these years feeling my great need of fuller mental as well as spiritual preparation for this, the greatest calling on earth.

While fully convinced that the Lord can and does bless with great usefulness every instrument that is passive in his hands, no matter how weak or illiterate, I know that, other things being equal, a developed mind can do more and better work in the great battle-field of this world in the age in which we live. I know that in some circles there is the opinion that as the development of the mind increases, the piety of the soul and consecration of the heart lessens, so that when men become mental giants they are spiritual dwarfs. Alas! that there should be any example; but, thank God, it is not the rule. I highly appreciate my present opportunity for mental growth, and hope to profit by it. My coming here, I doubt not, is of God. For many years I cherished the hope, and on three occasions made the attempt, but was hitherto prevented. On reading the life of the late Dr. Fife, about three months ago, the old desire returned with increased force, so that I concluded to come if I could find a place within reach of the college where I could be useful on the Lord's day. The very day I came to that decision, a letter reached me from this church, which I now serve, asking if I could come to serve them in connection with studies at Newton. I never saw any member of the church prior to my receiving this letter, but more than a year ago they heard that I had a desire to come to the institution if such an opening should offer, and as the retiring of their pastor they wrote as above intimated. I regarded it as the voice of God and hastened to obey. On my arrival here, on the 12th of July, I found that the school of Hebrew, under the able management of Dr. Harper, was to open at Newton, on the 14th, and I gladly availed myself of the rare opportunity there offered. The school continued for four weeks, during which time I studied Hebrew for six days every week, and presided on the seventh. I now spend five days of each week at the seminary, and the other two I give to the church. I do not suppose that my college life, at this period of my life, would be so enjoyable to me did I not have this privilege.

Mrs. MacDonald is delighted with the change, and improved in health. We are most pleasantly situated; but often my heart goes down to the Provinces, especially to the islands of Cape Breton and Prince Edward, where Jesus so signally manifested his power in connection with last year's work. Last Lord's day I preached in a neighboring town (my own pulpit being most acceptably supplied by Bro. Beale, one of Acadia's class of '86), and you may know how pleased I was to count eighteen P. E. Islanders in the congregation. I was hospitably entertained by Bro. John T. Burhoe, a constant reader of the MESSENGER AND VISITOR, whose pastor I had the honor of being for several years in Charlottetown. The first prayer-meeting I attended at Newton Centre I met three young ladies whom I baptized in Sackville, N. B., and some of my best members here are Nova Scotians, who have come to make their home in this great country, whose greatness impresses me more and more daily.

But I am trespassing. I must conclude by saying that I never felt better satisfied with the pleasant thought that God is leading me than now, and I am still ready to sing as the language of my own soul: "I know not what awaits me, God kindly veil mine eyes. And o'er each step of my onward way He makes new scenes to rise; And every joy He sends me comes, A sweet and glad surprise. Where he may lead I'll follow, My trust in Him repose. And every hour in perfect peace, I'll sing, He knows; He knows." When through with my studies here I shall, I trust, be willing to go wherever the Master directs—anywhere. "In the desert let me labor; On the mountain let me toil, How He did—the blessed Saviour— To redeem my soul from hell." May heaven bless the MESSENGER AND VISITOR, its Editor and readers. My address is Box 8, Ashland, Mass.; or Box 332, Newton Centre, Mass. D. G. MACDONALD. Ashland, Mass., Oct. 30. P. S.—And so, dear Editor, you have "rambled" into the "Tyne Valley paragon?" I am glad you were pleased with it. Will you please say to your readers that we yet need about \$30 to complete our payment of it, and that Bro. Kroylin there or I here would be glad to receive enough to wipe it off. Please acknowledge \$1 each from Dr. Sawyer, Wolfville; T. L. Hay, St. John; and John Bell, Sackville. D. G. M.

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Ottawa Correspondence.

Not political! There is something in Ottawa besides politics and lumber-piles. These two things have undoubtedly done much to make Ottawa what it is to-day. But it is more than either or both combined have made it. It has for the past few years been rapidly becoming one of the railway and commercial centres of the Dominion. Its population is increasing at the rate of about 3000 a year. The present population is about 35,000, not including half a dozen suburban villages near the city of Hull just over the river. Nearly half our population is Roman Catholic, chiefly of the French race. Roman Catholicism is a mighty power here, and that not for good. Of Protestant churches there are four Episcopalians, four Presbyterians, three Methodists, one Congregationalist, and one Baptist. The Baptist church has been making steady progress, and is now much stronger than ever in its history.

Last month the Eastern Convention met here. The body is a small one, but the meeting in attendance and interest was considered to be probably the best we have ever had. Our churches in Eastern Ontario and Quebec are few and scattered. But no more devoted and active Christian workers are to be found anywhere than in some of these struggling churches. Some of our home missionaries are men of apostolic spirit and labor. We have but about 4500 church members in our Convention. Fourteen missionaries were employed during the whole or some part of the year. About 130 baptisms were reported. Some very destitute fields were supplied with the bread of life by these missionaries. For some time the desirability of union with the Home Mission Society of the West has been felt. This question was discussed, and a resolution passed expressive of its desirability, and a committee was appointed to proceed to the meeting of the Western Convention, clothed with authority to consummate such a union if everything was found favorable. The brethren in the West received the proposal with much favor, and distinctly recognized our situation as a "scattered file" of churches along "the aggressive edge of Papal power." Distance was thought by some, both in East and West, as a serious obstacle to the efficient working of a society covering the whole ground. This, however, will be greatly lessened by the organization of local boards in each association. The business of these boards (already organized in the West) is to look after the interests of Home Mission work within the bounds of their respective Associations, and to make recommendations as to aid, &c., to the central executive.

Church Bazaars and Festivals.

ESSAY READ AT ALBERT COUNTY QUARTERLY MEETING.

I have chosen for my subject, "Modern Church Bazaars and Festivals and their Results." Centuries ago, the divine command went forth to the children of God, "Come ye out from among them, and be ye separate." Later another divine command was issued through the Apostle Paul, to believers regarding the support of the Gospel: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."

Although these commands were reiterated by God's faithful watchmen ever since, the latter, especially, has not always been obeyed by all of God's children. The children of the heavenly King, not adhering to their Father's way of raising money to carry on his work on earth, invented other methods. Thus men's inventions were substituted for God's institution. One of these inventions is the "church bazaar and festival." The method of conducting such unscriptural proceedings is briefly described as follows:—After the manufacturing of the staple and fancy articles at the "Sewing Circle," and the preparation of the food, all these things are brought into the house of God. The provisions are there arranged or ready for sale. Supper being ready, numbers sit down at the tables, "fare sumptuously," and pay twenty-five or thirty-five cents each, therefore. Feasting being over, the irrelevant congregation turn their attention to another part of the programme. The costly quilt is now disposed of by means of a lottery. Small fancy articles bring about ten times their value in the same way. In a corner is a dry fish pond, where children fish out prizes after paying for the privilege of a game at chance. On either side of the pulpit and extending each way to the wall, and covering up the sacred desk, is a platform on which theatrical performances are indulged in. Then follows the auctioning of the goods that are left on hand. Thus the house of God is transformed into a house of amusement, a house of feasting, a gambling hall, a house of extortion, a house of merchandise, a theatre, an auction room.

After the matter was considered at length, it was deemed by all advisable not to take any hasty action, while some of the brethren were in doubt about the expediency of the movement. At the request of the committee, the Home Mission Society of the West very generously consented to allow their general superintendent of missions, Rev. A. Grant, to spend two months during the coming winter on our Eastern field. He has been instrumental in doing great things for missions in the West, and we are looking forward with great hope to his visit to the East. He expects to look over our whole ground, advise and encourage the missionary pastors, effect better organization for the work, and generally do a work that is calculated to give the mission cause in this field a lift forward. He is, himself, very anxious that this union should be effected. After he has been over the field and studied the situation, he will be better able to decide about the practicability of successful union.

The meetings in Paris, as those in Ottawa, were characterized by much of the spirit of Christ. Never has our denomination in these two provinces looked forward with such hopefulness for great success in every department of its work. The Foreign Missionary Society closed the year with a balance in the treasury. Its income was over \$14,000, the largest in its history. Much more was

raised for Home Missions last year than ever before. And all this notwithstanding the great push for Woodstock College. Our policy respecting this institution is now settled, I believe, for all time. We are now to push on as rapidly as possible to make Woodstock College a denominational University. I think we have reached a very general conviction that, as a Christian body, we can do better work for Christ in this department, by adopting the policy now proposed, than by any alliance with the state. Dr. Rand has already done good work, and has created a fine impression as to his eminent fitness for the position he now occupies.

But as a preacher always does, I, too, must come to a conclusion. Let me say, however, that we are glad of occasional visits in the Capital from friends from your provinces.

We had a pleasant call from Mr. and Mrs. Whidden, of Antigonish, a short time ago. Mr. H. H. Bligh, Q. C., of the same place, has been in the city for a few weeks on government business, and we are glad to hear his voice in our meetings. We were pleased also to see Mr. Eaton, Q. C., of Halifax, in our prayer-meeting last week. A. P. McD. Ottawa, Nov. 1.

Woman's Christian Association.

NOTES OF WORK READ AT THE ANNUAL MEETING, HALIFAX, OCT. 25, 1885.

Greater advances have been made in Association work the past year than in any previous one. The Woman's Home property has been purchased, enlarged and thoroughly renovated. The improvements are all paid for, the money to perform the work having been collected by R. W. Fraser, Esq. The Institution still enjoys the valuable services of Miss Bentley as Matron.

The Poor's Home has been visited regularly by Miss Pryor and occasionally by other members of the Association; the Hospital, by Miss Kerr and others; the Prison, by Mrs. R. W. Fraser.

Visiting in Albermarle, and adjoining streets, has been faithfully continued by Mrs. J. H. Symons, and Mrs. R. D. Clarke, assisted somewhat by other ladies.

The necessity for more visitors is very urgent. Miss A. Johnson has been very active in visiting in Dartmouth, and has secured several inmates for the Home.

Miss Tremaine has been a constant leader of the Tuesday meeting on Albermarle St., the visitors assisting. The Night School has never been such a success, ably superintended by Mrs. F. Benanson, and Mrs. C. C. Blackadar. The number of pupils exceeded one hundred. The teachers numbered twenty-one. Contributions to the Home have been cheerfully given and increased, manifested in the reformatory work among women, in which we are engaged. The time approaches when our Home will receive the same favor from the charitable, in the distribution of their means, as other institutions enjoy. FANNY S. FRYON, Sec'y. Woman's C. Assoc'n.

Church Bazaars and Festivals.

ESSAY READ AT ALBERT COUNTY QUARTERLY MEETING.

I have chosen for my subject, "Modern Church Bazaars and Festivals and their Results." Centuries ago, the divine command went forth to the children of God, "Come ye out from among them, and be ye separate." Later another divine command was issued through the Apostle Paul, to believers regarding the support of the Gospel: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."

Although these commands were reiterated by God's faithful watchmen ever since, the latter, especially, has not always been obeyed by all of God's children.

The children of the heavenly King, not adhering to their Father's way of raising money to carry on his work on earth, invented other methods. Thus men's inventions were substituted for God's institution. One of these inventions is the "church bazaar and festival." The method of conducting such unscriptural proceedings is briefly described as follows:—After the manufacturing of the staple and fancy articles at the "Sewing Circle," and the preparation of the food, all these things are brought into the house of God. The provisions are there arranged or ready for sale. Supper being ready, numbers sit down at the tables, "fare sumptuously," and pay twenty-five or thirty-five cents each, therefore. Feasting being over, the irrelevant congregation turn their attention to another part of the programme. The costly quilt is now disposed of by means of a lottery. Small fancy articles bring about ten times their value in the same way. In a corner is a dry fish pond, where children fish out prizes after paying for the privilege of a game at chance. On either side of the pulpit and extending each way to the wall, and covering up the sacred desk, is a platform on which theatrical performances are indulged in. Then follows the auctioning of the goods that are left on hand. Thus the house of God is transformed into a house of amusement, a house of feasting, a gambling hall, a house of extortion, a house of merchandise, a theatre, an auction room. One of the results of all this in the 20 is

ing of small sums of money for church purposes. But, do churches by this human invention, raise as much money as they would in the scriptural way. History proves that they do not.

Children and adults are trained to gamble. They lose their reverence for God, and their respect for his house. This invention dishonors God by stepping into the place of his perfect institution. It places the wisdom of man, the finite, above the wisdom of God, the infinite. The fountains of spiritual life almost dry up, while God is robbed of his due. W. ROBERT.

Alma, N. B. Oct. 13, '86. [We did not know there ever were such performances as those described above in any of our churches. We are aware that of the unseemly things alluded to have place at some church bazaars, and are to be condoned. All approaches to gambling are worthy of the strongest censure. It is also true that if we adopted the scriptural way to raise money, there would be no need of these results.]

Ordination at Pine Grove.

A session called by the Pine Grove Baptist church to examine Brother J. W. Tingley, their pastor, and advise in reference to his public ordination to the gospel ministry, convened at the Baptist church, Middleton, Nov. 3, at 2 p. m. Upon motion, Rev. J. A. McLean was elected moderator. Rev. B. D. Porter was called upon to offer prayer. Singing followed, and prayer by Rev. W. J. Bleakney, after which Rev. C. R. B. Dodge was chosen clerk. The following delegates reported themselves:

- Pine Grove—Dea. Theo. Marshall, Dea. S. Rupp, Rev. W. C. Rideout, Rev. C. R. B. Dodge, Chas. Elliott, Charles Skinner, Isaiah Dodge. Springfield—Rev. W. J. Bleakney, Wm. McNair, Dea. Chas. Marshall. Lawrenceton—Rev. R. D. Poster, M. A. Wm. McKewen. Lower Granville—Rev. Frank Potter. Nictaux—Deacons Felch, W. Morse, H. Parker. Upper Wilnot—Rev. J. Rowe, Dea. L. Baker. Especially invited: Rev. E. H. Howe, Kingston; Rev. E. M. Kierstead, M. A., Wolfville; Rev. J. A. McLean, Hantsport.

The following were invited to seats with the council: Wm. Bishop, Dea. Wm. Shaffer, Dea. Thos. Marshall, Edwin Dodge, George Nelly, Manning McGregor, A. Knowlton, Joseph North, Dea. Z. Elliott, Gilford Mathall. The statement of the action of the church in regard to the ordination of Bro. Tingley, was asked for and approved. Bro. Tingley was then called upon to give a relation of his Christian experience, call to the ministry, and views of doctrine. After a full and clear statement had been given, questions were asked by many of the church council, after which the council withdrew and unanimously passed the following resolution: That, having listened to Bro. Tingley's statements, and they being so entirely satisfactory, the council heartily recommend that the ordination be proceeded with.

After making arrangements for the evening service it was moved that the moderator prepare a certificate of ordination to present to Bro. Tingley, and that the clerk be instructed to forward a copy of the minutes to the MESSENGER AND VISITOR for publication.

The following was the programme of the evening: Preliminary exercises, Rev. R. D. Porter, M. A.; Sermon, Prof. E. M. Kierstead, M. A.; Night Hand of Fellowship, Rev. J. A. McLean; Ordination Prayer, Rev. J. Rowe; Charge to candidate, Rev. E. H. Howe; Charge to church, Rev. W. J. Bleakney; Benediction, Rev. J. W. Tingley. C. R. B. DODGE, Clerk.

Thanksgiving Day.

THE INFANTS HOME, HALIFAX.

The time has come for us to renew our earnest appeal to the Churches for timely help. We have to return thanks for past Thanksgiving collections and contributions from Baptist, Methodist, Episcopal and Presbyterian Churches, from every county in Nova Scotia, from P. E. Island, and from New Brunswick. The Infants Home has done much to save the lives of poor, helpless babes and little children, over a hundred and twenty of whom we have placed in Christian families, where they will be brought up to lives of virtue and usefulness. Every year we thus save scores of children from death, or from a life far worse than death. This is our special work, but there are incidental benefits flowing from the Home, such as the temporary relief and aid afforded to widows and orphans, and the motherless babes of mechanics and labourers. We respectfully ask you to help us in this work of Christian charity. Please bring the request of the Infants Home before your congregation on or before Thanksgiving day (if possible), and speak a few kind words for an institution which is so truly needed as any mission to China or Africa. We regret to say that we have special need of help this year. Our work is extending. All parts of the country share more or less in the benefits of it. We have not a dollar of endowment or fixed revenue; and we have to throw ourselves on the warm sympathies of the Christian people. If you cannot present our humble claim on Thanksgiving Day, will you kindly take some other method by which your people may have an opportunity to help us? A few young friends would readily solicit subscriptions, and

thus aid us. But we beg anew to leave the matter to your own sound judgment and kind heart. We may add that the Home is non-sectarian, and is under the management of ladies connected with all the Halifax Churches.

Contributions may be sent to Miss A. Nordbeck, Treasurer, Mrs. E. M. Saunders, Mrs. Adam Burns, Mrs. John Stairs, Mrs. Robert Murray, Corresponding Secretary, or any member of the Committee. Halifax, November 1.

Row Don'ts.

Don't look at your watch, or in any other way manifest uneasiness, even should the sermon be forty minutes in length. You would listen patiently, that length of time, to a discourse on politics or science. Is religion of less importance than those?

Don't allow your thoughts, or even your eyes, to wander during the sermon. Listen, for the purpose exercises your will power in keeping your attention fixed on the subject: "Take heed how you hear."

Don't be critical. You go to the house of God to be instructed and edified, not merely to be entertained. By criticism you may mar the work of God.

Don't find fault with the sermons. Those to whom you speak may have been solemnly impressed by it, and your fault finding might destroy that impression. Satan, without your help, can catch away that which was sown in the heart.

Don't speak disrespectfully of your minister. None who despise the messenger will be benefited by the message.

Don't absent yourself from the house of God because it storms. Storms are not more malignant on Sundays than on other days.

Don't be afraid to tell your minister if you are helped by his preaching. It cannot injure him; it may afford him encouragement.

Don't absent yourself from prayer and conference meetings. If such meetings are necessary, it is not necessary that you should attend them.

Don't remain silent and then complain that the meeting is uninteresting. Set an example which, if followed, would render the meeting one of intense interest.

Don't think that as your minister visits the sick you are under no obligation to do so. It is your privilege to hear the Judge say, "I was sick and ye visited me."

Don't fail to supply the wants of the poor in the church. The pious poor will generally suffer rather than ask for help, and Christ has said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Berwick, N. S.

Ordination.

Pursuant to notice given of action taken Oct. 29, by the Falmouth Baptist Church, a council convened on Tuesday, 2nd inst., to consider the advisability of ordaining Bro. J. W. Brown to the work of the gospel ministry.

MORNING SESSION.

opened at 11 a. m., by electing Rev. T. A. Higgins, D. D., Moderator, and Rev. H. Foshay, Secretary. After prayer by Rev. J. A. McLean and Augustus Freeman, and singing "All hail the power of Jesus name" the following list of delegates was made out:

- Falmouth—Bro. Bacon, A. Shaw, Thomas Davidson, F. Duncanson and Geo. Young. Canard—Rev. S. B. Kempton, Dea. Thomas and Lockwood. Wolfville—Rev. Dr. Higgins. North Ch. Halifax—Rev. J. W. Manning. Hantsport—Rev. J. A. McLean, Dea. Porter and Bro. John Churchill. Windsor—Rev. H. Foshay, Dea. Reddin, C. H. Dincock. Newport—Rev. Augustus Freeman. Brookline—Bro. Cyrus West. Gasperan—Rev. M. P. Freeman, Dea. John Vaughan.

The following brethren were invited to seats in the council: Brethren G. B. White and I. W. Porter, of Acadia College, Edward Young, of Metropolitan Baptist Church, Washington, and Geo. Payzant, of Union Temple, Boston. The Moderator having asked the church to state reasons why they had called candidate to ordination, also to inform the council as to arrangements made for support of a pastor, Dea. Shaw responded on behalf of the church with much satisfaction to all.

The candidate was not asked to give a statement of his conversion, call to the ministry, and views of christian doctrine, which he did, also answering questions put to him by various members of the council. Moved to adjourn to meet at 3 p. m. Closing prayer by Rev. M. P. Freeman.

AFTERNOON SESSION.

opened at 3 o'clock. Prayer by Rev. J. W. Manning. Bro. Stearns, of McMaster Hall was invited to a seat.

Council having retired to deliberate the following resolution moved by Rev. H. Foshay, seconded by Rev. J. W. Manning was carried.

Having heard from Bro. Brown the statement of his conversion, call to the ministry, and views of christian doctrine, we hereby express our entire satisfaction with the same and unanimously recommend that his ordination to the work of the gospel ministry take place this evening. The following arrangements were then made for the evening service and announced:

Sermon, Rev. S. B. Kempton; ordaining prayer, Rev. M. P. Freeman; hand of fellowship, Rev. J. A. McLean; charge to candidate, Rev. J. W. Manning; charge to church, Rev. H. Foshay; closing address,

by the Moderator; benediction, by candidate. After the announcement of the programme, a season of prayer was had for special blessing from God on the work of the day.

Evening Session.

opened at 8 o'clock, at which the above programme was carried out with interest and profit to all. May God add his blessing. HERBERT FOSHAY, Sec'y Council.

Religious Intelligence.

NEWS FROM THE CHURCHES.

St. Margaret's Bay, Hal. Co., N. S., Nov. 1st.—I am glad to inform the brethren in our sister churches of the success attending our labors on different parts of this field. Sister Bond, who has consecrated her life to the service of the Master, is being greatly blessed in her labors, for God is giving her many souls for her hire. Bro. E. G. Sibley, who has been with us a short time, is about to leave. He will never be forgotten on these shores as an earnest and devoted servant of the Master. Yesterday I had the pleasure of seeing Bro. busy another sister in baptism. It was witnessed by a large assembly. Many of them are inquiring, "Oh, that I knew where I might find Him." Pray for us, brethren, that the good work begun here may increase and deepen in many souls who are in the grasp of darkness, may find the light as it is in Jesus. To God be the praise and glory. BYRON W. HATFIELD.

New Aeneas.—I spent a few days in New Aeneas the last of October, and on Sunday the 31st had the privilege of baptizing two happy laborers in Christ, a young lady, and an old gentleman sixty years of age. We are looking for others to follow. F. D. DAVISON.

Tarbo, Nov. 6.—The Lord is still adding to our numbers the saved. Last evening, at 8 o'clock, six related their Christian experience and were received to membership after baptism. These were chiefly young persons from the Sunday school. God has laid a special burden on our heart on behalf of the young, and we are fully expecting a rich harvest from that interesting class. Our large vestry was crowded last evening to its utmost capacity. We hope to burst the sides out of it soon and compel enlargement. Our church is well organized for work, quite a large number of our members go out every week to adjacent communities, and hold evangelistic services and cottage prayer meetings, and God is blessing their labors on behalf of others, and these laborers are sure to come back with hearts aflame to tell the Home Church what God has done for them as well as the world. Our evening meetings are a great source of strength for the new recruits and prevents them getting lost amongst the crowd. We allow only the converts of a few months old and anxious ones to attend it, that they may have perfect freedom amongst themselves. We find it an excellent opportunity to instruct them in God's word and train them for Christian work. We will have our hands specially full now looking after strangers, who, from every part of the province are coming to the Normal school. Many of them took part in our meeting last evening. We ask all Christians to join us in prayer that the unconverted portion of these pupil teachers may be brought to Christ this winter. J. B. GORCHES.

Brookfield, N. S.—I spent the last Sunday in October with the Baptists of Brookfield and baptised five persons into the fellowship of the Baptist church. Bro. Luther Fields has been laboring there for some weeks and God has blessed his labors in reviving the church and converting souls. He labors faithfully and with much acceptance to all the people. C. H. MARTELL.

New Glasgow, N. S.—Congregations are on the increase; prayer meetings well attended. Six have joined since we moved to New Glasgow, five by letter and one on experience. Expect to receive some for baptism at next Conference. Pray for us. A. T. DYKEMAN.

Centerville.—The Lord is greatly blessing us here; signs are being converted and wondrous revivals. Friends at Florenceville have made me a donation, amounting to \$40. Geo. HOWARD.

Re-dedication.—After several postponements the North Baptist church of Halifax was finally re-dedicated, on Sunday, Oct. 31st. Services were held morning, afternoon, and evening, and notwithstanding the unpleasant weather, the spacious audience room was well filled on each occasion. The building has been so thoroughly remodelled that its present appearance in many respects is that of a new edifice. The tall spire has been replaced by a tower, and the arrangements of the front have been greatly changed. The plan of the interior has been radically altered, the platform being situated on the side midway from either end. The seats are arranged in semi-circular form. They are elegant and comfortable, and although six hundred in number, are well accommodated. One can sit very far from the speaker. The general effect of the auditorium with its stained wood finish and graceful outlines is very pleasing. In the morning the pastor, Rev. J. W. Manning, preached the re-dedicatory sermon, taking his text from the 118th psalm and, and taking upon himself the burden of the responsibility. "Oh, Lord, I beseech thee, send now prosperity. The discourse was an eloquent and affecting plea for the necessity of constantly looking to our God as the source of all true prosperity. In the afternoon Rev. T. A. Higgins delivered a thoughtful sermon, founded on the nineteenth verse of the second chapter of Haggai, "From this day I will bless thee." At the evening service the sermon was by Rev. W. B. Bagge the returned missionary, who delivered an impressive discourse on the necessity of pressing the gospel to all nations. All the services were favored by special singing which was rendered by the choir and others who kindly volunteered for the occasion; the selections were rendered in an excellent manner. The North Church is now in a happy condition. Several candidates are expected to follow our Lord in baptism, on next Lord's day, and we are hoping and earnestly praying that this is only the beginning of a plentiful shower of Divine Grace.

Rockland, Oct. 24.—I baptised three candidates at North Branch of Beagunic, where we have been holding our special meetings of late. A. H. BAYARD.

Alma, &c.—We held weekly prayer meetings, on the 2nd Nov. several delegates were elected, to meet here with seven delegates from Little Boobier on the 13th, to consider the union of the two churches.

If it can be done and some help got from the Home Mission Board, we can have permanent preaching here, and perhaps, in a short while, become self-sustaining. ROSAM.

GREENFIELD, QUEEN CO., N. S.—I have been my privilege to baptise eight willing converts to-day in Greenfield. Many wanderers have been brought again to the fold, and we hope there are more to follow. Surely God has done great things for us; to him be all the glory. Brethren, still pray for us. There more stay steady here, and more unconverted ones whom we hope God will save. Yours in the work. A. W. BARRS.

MILTON, Yarmouth.—I baptised four happy believers on Sunday last, two of them heads of families, and received three others by letter. The interest all our work very encouraging. Our last conference was very largely attended and over sixty testimonies given. The prayer meetings are seasons of refreshing. Our Band of Willing Workers is full of activity and zeal for the Lord. We are praying for and expecting a large gathering of the winter. J. A. FORD.

Elgin, N. B.—I have just closed four and a half years of service with the First Elgin Church. During that time a goodly number of persons have united with the church. I have always found the people very kind, considerate, and respectful, and a good church to labor among. They are able and willing to do considerable for the cause of God and truth. Failing health compels me rest from all labor for the time. May these people be blessed in the selection of my successor. GEO. SHELLEY.

Bathurst, N. S.—Seventeen have been baptized in this church during the last three months,—four of these last Lord's day.

New Germany.—Matters with us are looking more encouraging. Not long since I baptised two, and a good number more are just waiting. I believe that before long we will have good news to record in Pastor's settlement. A section of the N. G. church, we have for a long time felt the need of a meeting-house. This want is about to be supplied; the good people having decided to build a house for the Lord. The frame is at the saw-mill, and I expect by the time this reaches you will be ready for the carpenter. May the Lord crown their efforts with success. M. W. B.

UBRUH BAPTIST MINISTERIAL CONFERENCE. St. John.—Bro. Stewart reported a growing interest in Portland. There are several inquirers. The house is too small for the evening congregations, and the vestry for the prayer meetings. Enlargement is felt to be a necessity. There seems to be a deep longing, on the part of all the pastors, to see souls saved. The most of the time was devoted to prayer.

at Hillsboro, N. B.—Some time ago, Dr. Day called upon us to assume a part of the present indebtedness of our mission work—Home and Foreign. He said that it amounted to about \$15 00 per church in the Convention. We agreed to raise \$50 00 as our portion of this debt. So we have sent that amount to our financial agent. Will not all our churches send a contribution to meet this indebtedness? This is the grandest work which God has called us to do, and it is giving the gospel to the whole world. Why should the boards be crippled in their work by the "horrid debt" as Bro. Cokous terms it. Our love for the Saviour ought to prompt us to carry out his great commission: "Go ye into all the world and preach the gospel to every creature." And I believe our churches will give a practical proof of their love for missions, if rightly approached. I send you this communication to show you how our people feel about this matter of indebtedness, and also to show that they regard Dr. Day's appeal as a sacred duty that ought to be cheerfully and promptly discharged. The spiritual condition of our church is encouraging. On Sunday it was my privilege to baptize three happy converts into the fellowship of our church. Since we have received the message for baptism. Others are deeply concerned about their souls' salvation. To illustrate how one can work for a good cause, let me say, that a lady of our village, Mrs. Jane Stevens, now in her 84th year, and who is a member of our congregation, made a beautiful quilt and sold it for \$50, and gave the money to the deacons as her contribution towards the parsonage debt. She did all the work herself, and what is certainly remarkable, did it without glasses. There are many ways in which one can work for Christ, and the willing worker will never fail to discover at least one of these ways. Let us do with our might what our hands find to do. W. CAMP.

GUYSBORO, &c.—Bro. J. W. A. Rouse has been holding special services in different sections of Gaysboro church during the past summer and now at Manchester, with encouraging results.

DORCHESTER.—Yesterday after the morning service in the church at the Corner, we visited our baptistry, where our pastor buried five Christians in likeness of their Saviour's burial, and raised them in the likeness of his resurrection. The rite was maintained during a storm of wind and rain, but that did not prevent a large number from being present to witness these acts of obedience to the divine command. In the evening the pastor gave the right hand of fellowship to six,—the five baptistry in the former part of the day, and one received on her experience. The ceremony was very interesting. Two of the newly baptized in telling their experience dated their conversion many years back, and admitted they had long been disobedient in not openly confessing their Lord and Master before man, and taking upon himself the badge of discipleship. One of the was a widow, two were married women, and the other three little maidens, between the ages of fourteen and sixteen. Capt. Todd will be pleased to hear that two of the latter have now been promoted from the ranks of her army into the full Christian fellowship of a Baptist church. What a pity it is that she cannot see her way clear to go and do likewise. The Dorchester church is recovering from the confusion into which the hasty and unexpected resignation of Bro. Dykeman threw it. Bro. Young is working in his quiet way, and is fast gaining the confidence of the people of Dorchester. COM.

PERSONAL. Bro. W. B. Boggs, has been appointed Principal of the Telugu Theological Seminary at Ramapatnam, India. He writes us that he may possibly start for India early in January. We are glad our dear brother has a place of such high responsibility and usefulness awaiting him. We hope he may not return too soon, however, and run the risk of premature break down. Brother Ganong has handed in his

resignation of the R. H. church, to take effect the first of January.

NOTICES.

There will be a meeting of the Executive of the Governors of Acadia College at Wolfville, on Wednesday, Nov. 24th, at 7 1/2 past 9 a. m. T. A. HIGGINS, Sec'y.

By order of the Moderator, a special meeting of the Senate is called for Tuesday, the 23rd inst, at ELEVEN O'CLOCK A. M. for the consideration of matters connected with the enlargement of the staff of instruction of the College. The meeting will be held at the College. A full attendance is desirable. HERBERT C. CREED, Sec'y.

It was resolved by the joint committee of the Baptist Convention and of the Free Christian Baptist Conference, at their session in St. John, to call a meeting of the members of the Boards of their respective bodies, together with such members of the executive committee of the Free Baptist Conference of Nova Scotia as may be invited to be held in St. John on Wednesday, Nov. 17, at 10 a. m. to consider the basis of union adopted by the said joint committee. It was also resolved that a further number of the respective denominations who might wish to come, would be welcome at the meeting. By authority of this resolution the above named meeting is hereby called. DR. BILL C. STEVENSON, D. McLEOD VICE, Sec'y. Com.

BAPTIST BOOK ROOM, HALIFAX.—Just arrived, per S. S. Carthagena, from London, G. B. 3 cases of Bibles, comprising in part, Oxford Teachers' Bibles, from \$2.50 up—splendid lot; Scholar's pocket Bibles, styles, sizes and prices to suit the times. Another lot of Bibles and Testaments—the smallest in the world—excellent present for a dear friend; can carry the Testament in your pocket. A so, cheap Testaments at \$3.00 per 100. T. Geo. A. McDonald, Sec'y Treas.

ASSESSMENT SYSTEM.

THE Mutual Relief Society, OF NOVA SCOTIA.

HOME OFFICE, - YARMOUTH, N. S.

Registered under the Insurance Act 1856.

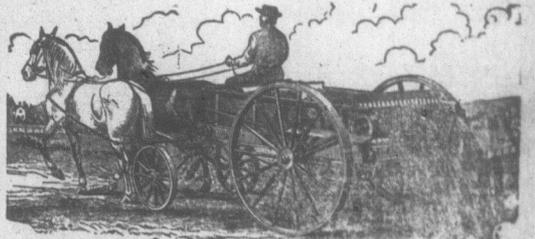
This Society has over two thousand members. Has done a million new business in 1886. Has more than five thousand dollars advance assessment ready to pay first death claim. It is in addition to this over three thousand dollars reserve. Members, with few exceptions, respond to the Society's assessments. 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. For particulars please write to or see our agents. THOMAS B. CRUSBY, Manager. Yarmouth, Nov. 6, 1886.

SALISBURY, N. B., Nov. 1, 1886.

To the President and Directors of the Mutual Relief Society of Nova Scotia.

GENTLEMEN: 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 husband, George M. Harris. The promise with which this claim has been paid, furnishes strong evidence of your Society's ability to meet its liabilities and commitments to the confidence of the general public. I am yours sincerely, EMMA SMITH HARRIS, Widow of the late Geo. M. Harris. WM. S. ROBBIN and JOHN DIXON, Joint Agents at St. John, N. B. 65-66

KEMP'S PATENT Manure Spreader.



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

THERE ARE NOW SEVERAL THOUSAND IN USE, each telling its own story of the economy of labor and the better use of manure. It makes the roughest and severest labor of the farm the easiest and speediest. Handles all kinds of manure found on the farm, from the coarsest to the finest, including lime, ashes, muck, marl, etc., in any condition, wet or dry; placing any amount desired per acre, from twenty bushels upwards, broadcast or in drills, in one-tenth the time it can be done by hand.

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

FOR SALE BY TIPPET, BURDITT & CO., - St. John, N. B. Or any of their authorized Agents throughout the Maritime Provinces.

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 remedial agents that soothe and allay the most obstinate Cough. It produces easy expectoration, is very healing in its nature, and by its Tonic properties strengthens the muscles of the Throat and gives tone and vigor to the organs of speech. Baird's Balsam of Horehound will give relief as if by magic. Price 25 cents. At all dealers.



THOSE who desire the best should not fail to examine the BEHR and the VOSE PIANOFORTES; also the PIANOS made by JOHN BRIMMERMAN & 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. Because they are the "Only" Upright "Behr" terms. Tuning done to order.

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