

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

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THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 5, 1887.

NO. 40.

VACANT.—Nearly one-fifth of all the congregations of the Presbyterians of the United States are without pastors.

DON'T BE DISCOURAGED.—The missionaries of the Baptist Missionary Union of the United States baptized, last year, 9,842 converts. That is 778 per month, 25 a day, one each hour. Yet this mission had a smaller beginning than that of the Baptists of the Maritime Provinces.

ON VACATION.—The editor of the MESSENGER AND VISITOR expects to be away in the United States for three or four weeks. He has arranged that all matters pertaining to the paper be attended to, during his absence. There may, however, be some delay in attending to correspondence, &c., and this, we hope, may be excused. We know the subscribers to the MESSENGER AND VISITOR will be glad to have us attempt to take a little rest.

A CRITICISM.—The *Christian Guardian*, the organ of the Methodists of Ontario and Quebec, referring to Mr. McMaster's bequest, says:—"Mr. McMaster's liberality was mainly confined to his own church. Though we do not begrudge our Baptist brethren the advantages they have received from Mr. McMaster's wealth and liberality, yet we think it would have been more creditable to him if he had shown a broader sympathy with benevolent enterprises outside his own religious communion."

The question occurs to us whether the *Guardian* would have made this criticism had Mr. McMaster been a Methodist, and had he mainly confined his liberality to his own church.

NOT PREPARED FOR UNION.—The Free Baptist Conference of Nova Scotia has just been held. The question of Union with the Baptists of the Maritime provinces was discussed, and the following adopted, twenty-five for, and twenty-one against, "that in the opinion of this Conference it would not be wise to seek, at this time, organic union with the Baptist brethren." The reason agreed upon for declining to unite with us was "the need of emphasizing certain doctrines represented by their denomination," and the fear that the union would interfere with their liberty of doing so. If there is not sufficient agreement between them and us to make union possible without the surrender of liberty to declare the whole counsel of God as either interpret it, certainly let us stay apart.

THE QUARTERLY MEETING.—The Quarterly Meeting at Penfield was of more than ordinary spiritual interest. Pastor Ingram had been assisted by Bro. Wallace in some special services, for a few days before the Quarterly Meeting began, and there was a deep solemnity resting upon the people. The sermons by Brethren Todd and Hunt were very appropriate and helpful to the interest. The after social meetings were very impressive. There is quite a number of enquirers. Several brethren remained over on Thursday to assist Bro. Ingram; and it is hoped that others besides those reported last week will be gathered into the church. Bro. Wallace goes to Weldford, to help on the good work there.

The platform meeting on Wednesday evening must be very helpful to our general denominational work.

STILL GOING ON.—Reference has been made, several times, in the MESSENGER AND VISITOR to the progress of the Mission of the Southern Baptists in Mexico. In a late number of the *Western Recorder*, Bro. W. D. Powell gives an account of the baptism of fifty-nine, at one time, at San Rafael. The sacred rite was performed in a marble baptistry in the court of the hacienda, in sight of the mountains peaks all around. The people came in crowds from many miles away, and were most solemnly organized. The new converts were then introduced into a church. Two days later, fifteen more were immersed, and later, seven more, making eighty-one in all. No wonder the missionary calls the day he baptized the fifty-nine the happiest in his life.

GREAT GUILT.—REBIS.—Our brother of the *Witness* is too old a bird to be caught in the snare of our questions. He acknowledges that our view is not as stated by him in a previous issue. He does not think us such a bad people, after all, any more than we think Presbyterians the worst people in the world. Let us all love each other sincerely, stand up for the truth fearlessly, respect each other's convictions and try, and do as much as we can for our Master. We know the time is coming when the minds of all Christians shall be purged from the idea that the church is for regenerate and unregenerate, and we shall do our best service for the church and the world by seeking to baptize that day. But we should like our brother to answer our questions. Ought he not to try, in the hope he might convert us to the view that dead sinners have a rightful place in the body of Christ?

LARGE REQUESTS FOR EDUCATION.—In one copy of the *National Baptist*, there are notices of the following donations to colleges, &c.: Twelve men, \$250,000 for

Washington University, St. Louis; Anonymous offer of \$30,000, Trinity College, Hartford; Hon. A. T. Soule, \$50,000, Presbyterian College in Kansas; Hon. W. L. Gilbert, \$400,000 to endow a Ladies' College at Winsted, Conn.; Dr. H. D. Cogswell, \$1,250,000 for a Polytechnic Institution in San Francisco. Week by week large donations and bequests are being made for education. This shows that the rich business men see in educational institutions one of the best investments for their wealth. It means, also, that educational institutions generally are to be raised to a higher grade, and that those which are to live and stand the competition, must be well equipped. The lesson is plain for us. Let us raise the \$50,000 Jubilee Offering, and be prepared to raise another \$50,000 before many years.

SACRIFICE.—The following from the *Missionary Magazine*, shows that religion has not lost its power to lead men to self-sacrifice:

"Brother Powloff writes of a long journey he took along the Don river. A part of the time he was accompanied by a brother who is the son of a millowner; but when he made known his intention of joining the Baptists, his father drove him away, with his wife and child, and threatened to disinherit him. But nothing daunted, the man began to preach the gospel; and during the two years he has gathered thirty-two baptized believers about him. Brother Powloff visited the father, together with his brother; but the father treated his son as a stranger, and rebuked brother Powloff severely for having disturbed the peace of his family. The church felt greatly blessed by the visit of Mr. Bodeker, an evangelist, and of brother Kargel. Some were convinced that they ought to give more, and resolved to give the tenth to the Lord, which improves the finances of the church very much."

HOW IT WORKS.—The pastor of one of our churches which has introduced the plan for systematic work, tells us it is having a most excellent effect upon his people. In a prayer meeting, recently, many of the members acknowledged the good it had done them. Some said they had had no idea that there was so much work to be done, until they had seen it mapped out in the plan. It had opened to them a broader range of duties. Others declared they had never had such an idea of personal and individual responsibility as had come to them since definite work had been given them to do. With this deepening of their sense of responsibility had come a consciousness of the need of greater consecration and of the help of the spirit of God. This is leading them to cast themselves upon the divine help, and is proving a tonic to the whole life. The pastor feels that he can no more surely and firmly build up the church and lead sinners to Christ than by pushing systematic work in his church. Brother pastors, do you not wish to have the spiritual life of your people deepened and the church fitted for the most effective work in saving souls and engaged in it? Will you not try it among your people? Send for plans.

A REMARKABLE DOCUMENT.—One of the most remarkable incidents in connection with the prohibition movement is the following address to the voters of Tennessee, which was signed by about four hundred of the convicts in the State penitentiary at Nashville:

To the Voters of the State of Tennessee: We, the inmates of the State penitentiary, knowing by observation, and convinced by undeniable facts, that liquor is the cause of all the misery we endure, of all the hardships and privations we are subject to, and that dependent upon us do hereby most earnestly ask that the voters of this great State may seriously consider the question before them, and give their aid in word and deed to the cause of prohibition.

We do not say that every prisoner in the State is a habitual drunkard. We do not claim that every criminal act was perpetrated under the influence of whiskey; but we fearlessly assert that three-fourths confined in these walls can trace their downfall directly or indirectly to that cause.

Wearing the garb of disgrace, being dishonored and counted unworthy to mingle with the people of our State, we yet have the same devotion to our mothers, the same affection for our sisters; and for their sake, and for the sake of our children, we appeal to you to unite as one man, and free the State from a curse created by the hands of men, disesteemed by the law of God.

Rev. W. N. Udey, chaplain of the penitentiary, certifies that the appeal "was drawn up and signed in this exact form by the prisoners themselves, without any dictation as to form or matter upon my part, or the part of any other man outside of the roll of convicts themselves."

It was our privilege once, in the course of a severely contested temperance campaign, to circulate a petition in the interest of the temperance movement. There was little trouble to get the victims of the rum habit to sign it. In most cases they were eager to do so. It was the respectable moderate drinker who did not believe himself in danger and who wished to have the means of gratifying a well-earned appetite, even though others go to the dogs, that refused to help secure prohibition.

Soul-Winning.
CIRCULAR LETTER OF THE EASTERN N. S. ASSOCIATION.

The prophet Ezekiel speaking by the Spirit would make the people hear God say, "All souls are mine," and then follows up that statement immediately with the startling assertion, "the soul that sinneth, it shall die." Almost before the listening soul can recover itself from the shock given it by Ezekiel's words, to define its position or to retrace as to what it thinks that position is, Paul delivers his message in his own emphatic manner, "By one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." And now the soul is appalled at the revelation and seeing no way of escape, sends up a despairing cry for a helper. In answer he hears the voice of Him whom he soon learns to call "his beloved," as He cometh leaping upon the mountains—"of the world's sin"—and who, looking heavenward, says, "Lo, I come to die for you;" and looking out toward the despairing one, says, "I am come that ye may have life." This is the gospel "that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." If we ask, "to whom then were they imputed?" the answer is quick and decisive, "the Lord hath laid on Him the iniquity of us all;" and further, "that Christ died for our sin, according to the Scriptures; and that he was buried and rose again the third day."

Now as those who profess to have accepted life through the living one, and have believed in Christ as our sin-bearer, and our pattern for the coming days of earthly service, what is our position?

Christ says to those who have been blessed by his life and saved by his death, "Ye are my witnesses." Paul, knowing the divine will, and accepting the divine commission, says, "Now then we are ambassadors for Christ," and then raising his voice to reach the whole unregenerate host, exclaims, "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. In view of this, we very easily conclude that there is but one open way before a Christian's face in which his spiritual life may find its unfolding.

He has been saved; he now must seek, tremblingly it may be, yet always prayerfully and earnestly, to bring another soul to his Saviour, and then another, until he is called to the higher service. This is the ideal set forth in the teaching of Christ, and in the ministry of his apostles. Peter, the Galilean fisherman, is converted, and then sent out to fish for souls among the sin-stricken multitude. Saul, on the Damascus road, sees Jesus, and immediately starts out to point others to the Lamb of God. Bunyan, learning the lesson of reliance on the atoning sacrifice alone for salvation, passes his days teaching others that only by the death of Christ can man have life, only by his righteousness can man be pure.

We do not keep this ideal before us as we should. Too seldom do we hear from our pulpits the anguished cry of the watchman warning sinners of the avenger of blood, and directing them to the city of refuge. Too large an extent do we assume the position of receivers, and regard the gospel as simply a feeding place for ourselves, forgetting that it is our duty to be carrying it out to others, and our privilege to obtain our own rest by the way.

Our Saviour's life pre-eminently sets forth from this ideal. Follow him where you will—at the Samaritan well, through the thickly peopled valleys, or on the lonely hill-tops, it was always his meat and his drink to be doing his Father's will.

In one of his inimitable discourses on the life of Christ, Spurgeon gives an illustration to help us understand Christ's enthusiasm in winning souls, and to help us understand our position as soul-winners. He tells us of the chamois hunter, who quits his hard couch at day-break and climbs the mountains. He watches from the first grey light for the creature which is the object of his pursuit. Ask him how it is when he returns late in the evening that he has had nothing to eat all the day long. He answers, "I never thought of it. I saw a chamois on a distant crag and I hastened after it. I leaped the ravines, I climbed the steep faces of the rocks, I sprang down again; I was almost on my prey, but it was gone. I crept up within range again, holding my breath. I felt the scent of me should alarm the watchful chamois. It was not until I began to lift the game to my shoulder that I thought that I had neither eaten nor drunk that day."

We can, in a measure, enter into the enthusiasm of the hunter. Can we enter into the enthusiasm of our Master as he seeks for souls, to such an extent that we shall drop all self and enter with all our energy into the seeking for souls as well? Let us not forget that we are sent of God. Each redeemed one is sent forth by his

Redeemer, and if this be so, we shall be like the greater Sent One of whom we read: "He shall not strive, nor cry, nor cause his voice to be heard in the streets," but at the same time, "he shall not fail, nor be discouraged."

"Say not ye," like the tardy ones, "There are yet four months and then cometh harvest." Just now is the opportunity the Master gives you in a ripe harvest field. Just now we may all find joyful satisfaction in divine things as we spend ourselves for Christ.

Best of all, in the toil and heat, struggling perhaps against rebuff from aggressive sinners, and against indifference in careless ones, and struggling against our own weak hearts, we may anticipate the reward. We are told that "He that retheth with sweat, and we are also told that the sower, even though he sowed in tears, shall reap in joy, and beyond the sowing and the reaping there lies a glorious future when the end shall come; "when Jesus shall come to gladden the souls of his busy stewards. Then shall we sit down together at the Lamb's Supper, and shall ascribe praise and glory and honor to him who hath "redeemed us by his blood," and made us "kings and priests in his presence forever." M. B. SHAW.

Cow Bay, Aug 20, '87.

"While He Talked With Us by the Way."

It was a wonderful experience which the two disciples had that day. Their hearts were filled with sweet, mysterious delight. Their emotions were so strange that it seemed as if their hearts were on fire. Of such exaltation John the Beloved knew something on Patmos, Paul tasted it when caught up into the third heaven. Triumphantly Elijah was swept upward to the fullness of such joys in the chariot of fire.

This experience did not come to these two disciples in the temple, or in any synagogue, or upper room, or sacred garden, or holy mountain, but "by the way," as they went about some ordinary business of life.

Sometimes we get the idea that, if we escape from the cares of life without great loss of grace, we are particularly fortunate. For our rich, uplifting experiences we look only to the sanctuary or the closet. This is an error. We may enter upon our homely duties, our perplexing cares, our arduous toils, in such a spirit that through them all Jesus will walk with us, opening to us the scriptures, and causing our hearts to glow with spiritual fire.

And this we should do. Our busy hours are the perilous hours. Our greatest dangers do not come when we are engaged in worship or prayer, for then, if we are sincere, our spiritual powers are alert; nor when we enter upon some duty, the hardship of which makes us feel the nails and suffering of the cross; nor when enduring some stupendous grief, or loss, or persecution, for in such crucial hours we trustfully throw ourselves into the arms of our Saviour, who bears us tenderly and safely through floods and flames. Our perils come in the care-hours, when we busy ourselves with life, and are tempted to neglect the great refuge and deliverer.

There is a fable of a lion who made a feast, to which he invited every kind of beast, swine amongst the rest. At the banquet the costliest and most delicious viands were bountifully provided, and all were invited to partake according to their pleasure. But the swine were dissatisfied, and asked that some brewer's grains might be set before them. They could be content with nothing but swine's food. Their seem to be many in the world who have the nature of the unclean beast of the fable. And unless the children of God have a care, their taste will be degraded to the low plane of these unclean creatures; and while they will still look for dainty morsels in the home of God, and at private devotion, when they are "by the way" they will content themselves with wretched swine's food. What poor gossip, what silly, if not law stories, what ungodly jests, what ill-natured words, are often the food of those who might have, if they would, even while in the way, the precious and nourishing viands of God's word.

Luther says, "The devil and temptations also do give occasion unto us somewhat to learn and understand the scriptures by experience and practice." He says again, "When I find myself in temptation, then I quickly lay hold and fasten on some text in the Bible." What an excellent habit! The Bible is not a book to be meditated upon in closets, but to be lived out in the hum and hurry of our lives. Christ is not a crucifix, to be kept in a sacred niche, whither we can resort on our return from our journey or conflict, but a living, brave, wise friend, who will walk with us in the way, open to us the scriptures in the heart of conflict, and make our hearts strong and brave with spiritual energy and fire. Christ is not a picture to hang with

lifeless, unchanging features, upon the walls of memory, but a power in us, working through us, encompassing us on every hand; a Person, a Power, of unexampled love and grace, who is our Rock, our Joy, our All in all. This truth recognized and lived, will cause that our hearts shall burn within us, as He talks with us, and opens to us the scriptures, not in the sanctuary only, but "by the way" as well.

O. C. S. WALLACE,
Lawrence, Mass. Sept. 23rd.

Roman Catholic Missions.

Too much is often made of the self-denial and devotion of Roman Catholic missionaries, as an indication of the probable success of their work because of it. Many of them are undoubtedly very self-denying, but the falsehood of the system which they teach is against them. It is better to have the truth on one's side than to have any number of admirable personal traits. The *Edinburgh Review* says,—

"The devotion of the Roman Catholic missionaries is unsurpassed, and possibly unequalled. They give up everything—home, country, family—to spend their lives among their barbarian flocks. They ask nothing from their converts, and live as poorly as they. It is not easy to explain why they are so much less successful than the Protestants, yet it is certain that it is so."

"A Roman Catholic mission was tried in the New Hebrides, and failed. Another was tried in New Britain, and that also failed. It was the same in the Ellice group. In every one of the places named, the Protestants have succeeded. Even in Samoa and Tonga, where the natural disposition of the natives would seem to incline them irresistibly to stately and ornate ceremonies, the Catholic Christians are but a fraction of those that belong to the other sects. The French clergy, proscribed in France, are petted by the government of the Republic in Oceania. A French man-of-war is actually placed at the disposal of the French Roman Catholic bishop, to carry him through his diocese, and the same is done for him from Leyku to Sava."—*Missionary Magazine*.

Literary Notes.

We have received from the publishers, W. Drysdale & Co., the life of Dr. Cramp by Dr. T. A. Higgins. It is a handsome volume of nearly 400 pages. The fact that it is a life of Dr. Cramp must be enough to determine hundreds of our people to secure it at once. The price is \$1.50.

The *Homiletic Review* for October is quite equal in ability and interest to any number of the year, and that is saying a good deal. There are excellent papers on "How Can the Pulpit Best Counteract the Influence of Modern Skepticism?" Psychology for Preachers, Representative Preachers, Cherubim of Scripture, Etymology as an Aid to the Preacher, "Man Created as a Living Soul," Dr. A. T. Pierson's "Gems" and "Missionary Field" are, as always, rich and valuable. The sermons, exceptionally able, are by such preachers as Drs. Mullensiefen of Germany, E. S. Storrs, Howard Crosby, Henry J. Vandye, Jr., Thomas Rambani and Rev. C. H. Spurgeon of London. The Prayer-Meeting Service is up to the mark. Homiletics, Pastoral Theology and the Study Table add their full quota of wisdom and experience, while the Miscellaneous Section is brimful of interest. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

CLOSET PRAYER.—There is nothing that interests you that is too little to confide to your God in the solitude of closet prayer. You may enter into your chamber, and shut your door, and secure of a kindly hearing, you may tell your Father who is in secret of little things that worry and vex you and retard you in your spiritual life, which are yet so little that you would be ashamed to confess to your nearest friend how great a space they filled up in your heart. Fix it in your mind, that there is no duty, however little, which we can do without God's grace; and no temptation, however small, which we can resist without God's grace.—A. K. H. Boyd.

SELF-DENIAL.—Christ died to save us, but his death will not avail for us unless we also learn the lesson of self-denial and suffering for others. We are apt to look at Christ as our exemplar in goodness, but to forget that we are especially called to follow him in suffering. We expect the crown, but forget that it must be reached through the cross. "If we suffer, we shall reign with him; if we deny him, he also will deny us."—*Cambridge Presbyterian*.

This, That, and the Other.

—A well-founded faith is better than an ill-founded joy.

—Of the 122,000,000 women in India, only about 200,000 can read and write.

—Though true repentance be never too late, yet late repentance is seldom true.—*Brooks*.

—Dr. J. L. Lodge says, sharply enough "Public opinion, is the longest-eared ass that ever went braying down the ages."

—The darkest hour in the history of any young man is when he sits down to study how to get money without earning it.—*Horace Greeley*.

—In every temptation to sin, we should hear a still voice saying "It was sin that crucified your Lord, including such a sin as you are now tempted to commit."

—I like a straight theology that is like a telescope, so that I can not only see through it, but when I put it to my eye it will bring heaven right down to me.—*Sam Jones*.

—A few months ago a New York publisher shipped to Japan 50,000 American school-books; this is the yearly average of shipments. Dr. Hepburn writes that English is now, by edict, made the court language of the empire, and that the records of the laws of Japan are now made, authoritatively, in English.

—James Boileau characterized the Jesuits as men who "lengthened the Creed and shortened the Decalogue." We have men now-a-days who to abolish the Decalogue first abolish the Creed.—*Index*.

—The Telugus of southeastern India are reputed to be the handsomest people in India. Their language is, in many respects, like the Italian, and the people resemble the Italians in many other respects.

—Little Tommy Ray quarrelled with his sister, and would not kiss and be friends. His aunt said, "Oh, don't you remember what papa read at family prayers this morning, that we were to forgive seventy times seven?" "Yes," replied Tommy, "but I ticklerly noticed it was to your brother, not sister!"

—Rev. Dr. Joseph Parker, of London, is a very able man, and his words are usually weighty; but to one who hears him for the first time, the potherosity of his egotism is the sublimest thing in the arctic; so that a correspondent of the *Canadian Baptist*, listening to the noted preacher, is reminded of the man of whom Lowell tells, who was "of such weight that his shadow, falling upon a boy, killed him."

—The total number of churches in Japan is now 193, and of this sixty-four are self-supporting. The additions during 1886 were 4,263, and the present membership is 14,815. There are also 4,805 scholars, in the various schools, and 169 are pursuing the study of theology. The total contributions for the year were \$26,866. The increase in 1886 was 3,107 members and \$2,721 in contributions. There have also been 426 baptized during the month of January, 1887.

—A Disciple preacher says to us: "The main intent of Mr. Campbell, as it should be of all who accept his views, was the union of God's people upon one general basis, and the healing of all the divisions and discords of the warring sects. I believe that the Disciples are bringing the sects nearer together." That reminds us of the old peanut woman, who said that she lost money every pint she sold, but that she made it pay by selling so many pints. How can a Christian union be effected by adding one more to the sects?—*Rel. Herald*.

—Preaching recently in Carrs Lane chapel, Birmingham, where the sainted John Arundel James so long ministered, the Rev. Mark Guy Pearce said: "The most powerful work on the evidence of Christianity was from five to six feet of humanity living the Christlike life. Society was saved from ruin by Christlike men and women here and there, often in the most obscure positions. Let them remember that all Christians must be, cannot help being, 'witnesses.' Every Christian, as one had 'well said, was 'a Bible or a libel'—a witness for Christ, or a false witness against Christ."

—How HE WAS CONTINUED.—The following is the way in which a Southern colonel and a colored church member are represented as discussing the question of the wood stealing:

Colonel—"Why did you steal my wood?"
Negro—"Steal yer wood! W'y, sah, I naber stole er stick er wood from yer in my life. Look heah, colonel, I'er member in good standing o' de church, an' yer is layin' yersef 'nighly liable when yer come 'cusin' me er stealin' yer wood. Yer oughter be spiciner er ole person like is."

"I don't suspect you, Sandy. I know that you are the thief, for I saw you stealing my wood."

"Saw me, did yer? Oh, w'al, ef yer saw me, it's all right. Didn't know hv'ome'er dese bean niggers had come erous' tallin' lies on me."

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Oxford & New Glasgow Railway.

SEC. - MINGO ROAD TO PICTOU TOWN, BRANCH OF I. C. R.

Tender for the Works of Construction.

Sealed Tenders, addressed to the undersigned and endorsed "Tender for Oxford and New Glasgow Railway," will be received at this office up to noon on Monday, the 10th day of October, 1887, for certain works of construction.

Plans and profiles will be open for inspection at the office of the Chief Engineer of Government Railways at Ottawa, and also at the Office of the Oxford and New Glasgow Railway, at River John, Pictou Co., Nova Scotia, on and after the 1st day of October, 1887, when the general specification and form of tender may be obtained upon application.

No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order, A. P. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 9th September, 1887.

Notice to Contractors.

SAULT SAINTE MARIE CANAL.

CONTRACTORS intending to tender for works of construction of the Canal proposed to be formed on the Canadian side of the Saint Mary River, are hereby informed that tenders will be received about JANUARY next, and that the most favorable time to examine the locality will be between the present time and the early part of November next.

When plans, specifications and other documents are prepared due notice will be given. Contractors will then have an opportunity of examining them and be furnished with blank forms of tender, etc.

By order, A. P. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 24th August, 1887.

An Article Required in Every Home.

NIGHT COMMODE, an indispensable article for the bed-chamber. Secured packed for shipment. Circular sent on application to J. & J. P. HOWE, Furniture Manufacturers, Market Building, Gormain St. ST. JOHN, N. B. 28-17

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NEW BOOKS

and Helps to study Lessons in Matthew.

Table listing various books for sale, including 'Gospel of Matthew by Broadus', 'The Life of Jesus Christ the Saviour', 'The Story of the Bible', 'The Bible in its own words', etc.

Sabbath School.

BIBLE LESSONS.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Fourth Quarter.

Lesson III, October 16. Matt. 9:1-8.

POWER TO FORGIVE SINS.

GOLDEN TEXT.

The son of man hath power on earth to forgive sins.—Matt. 9:1.

I. THE PARALYTIC.—1. And he entered into a ship, or "boat." The one which had carried them over from Capernaum to the country of the Gadarenes. Into his own city, Capernaum, which he had made his home.

2. And behold. We now begin a new incident which took place some weeks before. They brought to him. At his home, probably the one which he occupied with his mother and brethren. So the narrative in Mark (2:1) implies.

The circumstances are related in Mark 2:1-4 and Luke 5:18, 19. A man sick of the palsy. Palsy is a contraction of the word paralysis. Lying on a bed. Either a thickly padded quilt, or a mere network of cords stretched over a frame to support a mattress.

II. JESUS FORGIVES HIS SINS. 2. Jesus first of all pronounces forgiveness, as being the moral condition necessary to the healing of the body, and then, having by forgiveness removed the hindrance, he proceeds to impart that healing itself by an exercise of his supernatural power, and Jesus seeing their faith. That is, the faith of the sick man, and of his friends who brought him. It was manifestly with the sick man's own consent, and no doubt at his own instance, that he was brought. They all, it would appear, had faith in Christ as the Great Power of God. Their faith was shown by their actions.

Observe that Christ answers the prayer in their actions before it is expressed in words. Jesus read their hearts' desire.

Said.—Son. Expressing sympathy, kindness, and perhaps that a very close relation was henceforth to exist between them. Be of good cheer. Take courage and comfort; no longer despond. Thy sins be forgiven thee; rather, are forgiven thee. The original is in the past tense, not the imperative.

FORGIVENESS OF SINS. 1. All of us have sins to be forgiven. 2. Sin unforgiven, by its very nature, shuts us out from God and heaven. 3. God only can forgive sin; because sin is committed against God, and that person only against whom sin is committed can forgive the sin. 4. Sin is forgiven for Christ's sake, because he has by his atonement made it possible for God to be just, and yet justify (forgive) those who believe. 5. Those are forgiven who repent and believe in Jesus. Repentance and faith show a state of heart which makes it safe to forgive. Otherwise forgiveness would increase sin. 6. Forgiveness restores us to the family of God, and to the enjoyment of his love.

III. THE PROOF THAT JESUS COULD FORGIVE SINS. 3. And behold certain of the scribes. The scribes, or rabbis, were the leaders of the nation, the theologians, the legislators, the politicians of Israel. This man blasphemeth. The blasphemy consisted in forgiving sins, which is a prerogative of God alone.

4. And Jesus knowing (or seeing) their thoughts. The knowledge was supernatural, and was itself a great testimony of his divine power, and of the healing which followed (Luke 7:39, 40; John 2:24, 25). Wherefore think ye evil? Your minds. Why do you judge me thus unkindly?

5. For whether is easier to say, etc. By doing that which is capable of being put to the proof, I will vindicate my right and power to do that which in its very nature is incapable of being proved.

6. But that ye may know. In accordance with the argument in the previous verse. He applies the principle there stated. That the Son of man hath power (or authority) on earth to forgive sins. And that which he is divine, since God only can forgive sins. Although on earth the Son of man, he is also the Son of God. Arise, take up thy bed (See on ver. 2.) He was not only to show that he was healed, but immediately and completely cured as immediately and completely as his sins were forgiven.

7. And he arose (and took up his bed, Mark 2:12), and departed to his house. The test was successfully applied. The intervening moment must have been one of suspense to all, save the Healer and the healed; it was serene in the consciousness of power, the other strong in faith. His walk was truly "by faith," and he went "glorifying God" (Luke 5:25).

8. They marvelled. The Revelation, with the most ancient manuscripts, has "they were afraid." The miracle awakened a religious awe in their minds. And they glorified God. They ascribed the honor and glory to God, as the source of this beneficent power.

A PARABLE OF REDEMPTION. This miracle may be regarded as an enacted parable of sin and redemption. The paralytic typifies (1) the sinner by his original helplessness (Gen. 4:1-30; Job 4:4); (2) faith, by his earnestness to come to Christ; (3) a common Christian experience, by the delay he suffers between his repentance and faith and his cure (Jas. 5:7, 8); and (4) the power of divine grace in the ability to obey Christ's commands, received in the very attempt to comply with it (Phil. 4:13).

The Garden of Egypt.

At the beginning of March the gardens of Egypt are wonderful; the orange and lemon trees spread their most pungent odor; the rose-trees are covered with indomitable flowers; the pines, with their green and white crowns, swing there in the wind; the oleanders there border the avenues; on the lawns, anemones, annual and perpetual flowering pinks, chrysanthemums, violets, stanzas, periwinkles, snap-dragons, magnolias, pansies and petaloid enormous proportions, the colors with the green of the trees, bushes and shrubs. Groups of bamboo lift here and there their long green or golden stems, crowned with an immense plume of pretty little trembling leaves. One comprehends on seeing these stems, which assume in a few months enormous proportions, the cruelly ignominious punishment of the Chinese in binding a criminal to a young bamboo. The plant grows, and the wretch is gartered in a few weeks. No wood is higher or more useful than that of the

bamboo. One does not understand why the Egyptians neglect to plant it along the canals and on every cultivated land, where it grows so well. But what gives, at least during winter and spring, the most smiling aspect to the Egyptian gardens are the great sheets of rose bougainvilleas that cling to the walls, the trees and groups of foliage, and which display everywhere the varied and exquisite tints of their flowers. In the banks of the river, the blue lotus and the papyrus still revive our reminiscences. Grass cannot be raised in Egypt. The layer of soil is so rich that the sun dries it up immediately, and unless the grass be constantly submerged, it turns yellow and perishes at once. It is the lotus, that water-cress, the blue lotus and the papyrus still revive our reminiscences. Grass cannot be raised in Egypt. The layer of soil is so rich that the sun dries it up immediately, and unless the grass be constantly submerged, it turns yellow and perishes at once. 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WEDNESDAY, OCTOBER 5, 1887.

THE LIFE OF DR. CRAMP.

The Baptists of the Maritime Provinces will hail this work with great pleasure. We have had no man among us who has won for himself so high a place as a writer as Dr. Cramp; or who has left a deeper and more permanent impression upon the minds of his countrymen...

But we do not intend to write a eulogy of Dr. Cramp; but to intimate that the life of such a man must be of interest to any reader, but it must be especially interesting to those who are living where he spent the most fruitful years of his life, and who trace in the results of his life work.

Dr. Higgins has made a judicious use of Dr. Cramp's journal. The quotations from the records of the first years of his ministry are of special interest. They give us a deep insight into his inner life and show its gradual growth upward through struggle and conflict, to that buoyant concentration and devotion which made his Christian life so attractive and inspiring.

"The compiler of these records thought that to know him (Dr. Cramp) tolerably well, the acquaintance commenced in 1861 and did not end till 1881. He sat under his instructions in classics and in theology. He enjoyed many of his public lectures and addresses. He listened to his sermons and went home weeping and pondering. And yet he is free to say that he never really knew Dr. Cramp till after his decease, when the seal of secrecy was removed from his private papers."

Few would have suspected, from the serene confidence with which he held to the great doctrines of the faith, that he had been thus assailed by mental struggles. Some complained, almost, that he was never dogmatic, and might have thought he could have had no doubts of his own, in the past, or he would have given more quarter to those of others. The truth seems to have been that he was troubled, coerced, and faced the difficulties fairly and manfully.

This part of his life will be very instructive and stimulating, especially to young ministers. It will show how earnestly a man must struggle, how faithful he must be to himself, if he would become faithful in his work for others. It also contains most valuable suggestions for the culture of the inner life.

In connection with his life in our province, there is a very clear sketch of the rise and growth of our Educational work. This will make it valuable as a part of the history of our denomination. The account of the crisis in 1858 when the governors lost heart and notified the Faculty that on Jan. 1st, 1859, Acadia College would close, is given with much force. The denunciation was aroused; the people said it should not be, and, before the time arrived, the contributions came pouring in, and this terrible disaster was averted.

COGNITIVE STATISTICS.

We take the statistics which follow from the Christian Index. Probably the proportion given to missions in the Dominion is not larger than that contributed in the United States. While these figures, compared with what Christians ought to give for this great object, from love to Christ and men, make a poor showing—still the non-Christian class cannot take Christians to task or sneer at them, for these give next to nothing. It is also true that Christians are giving more to-day than

ever before. Nevertheless, they have reason for shame that it is not many fold more, and the custom of comparing ourselves with ourselves in the past is not so wholesome as to compare ourselves with the standard of God's word. We should compare ourselves with what we ought to do, rather than with what we have done.

God is gathering the wealth of the world into the hands of Christian nations. A recent publication gives the following as a part of the vast resources of the United States: Aggregate deposits in bank, \$3,000,000,000; annual agricultural products, \$2,000,000,000; annual profit in coal, iron and manufactures, \$500,000,000; annual products of gold and silver mines, \$400,000,000; railroad earnings, \$250,000,000; making an aggregate of \$6,150,000,000 for these great leading industries of the nation. Were all the other industries of the nation added, it would vastly swell this amount. Dr. Worcester, who is recognized as an authority in religious statistics, estimates that the evangelical population of the United States embraces one-fifth of the entire population. If so, one-fifth of this vast income, or \$1,230,000,000, is within the control of the evangelical population. Yet the aggregate gifts of all the Protestant churches for Home and Foreign Missions is only \$5,500,000. Scribner's Statistical Atlas for 1887 says the wealth of the United States is increasing at the rate of \$6,900,000 daily. This is \$2,482,000,000 every year. One-fifth of this goes to the Christian population an annual increase of \$496,400,000; yet out of this enormous increase of wealth, it only consecrates \$5,500,000 to the work to which Christ gave his life. Expenditures keep pace with the increase of wealth. From the census of 1880 and other sources the following figures have been gathered: The people of the United States expend every year for kid gloves, \$25,000,000; for public education, \$65,000,000; for dress goods, \$125,000,000; boots and shoes, \$196,000,000; cotton goods, \$210,000,000; woolen goods, \$227,000,000; meat, \$303,000,000; bread, \$505,000,000; tobacco, \$600,000,000; liquor, \$900,000,000; making an aggregate of \$3,186,000,000; and yet this great nation which expends each year \$900,000,000 for liquor has only \$5,500,000 to give to Christ for the spread of the gospel among the nations. Are we not exposing ourselves to the terrible arraignment Malachi brought against Israel: "Will a man rob God?" How stand the Christians with one-fifth of the wealth of the nation at their command? May not our Master say:

"I gave my life for thee; What hast thou given for me?"

THE WEEK.

Gladstone has an article in the last Nineteenth Century on the "Irish Union," which is receiving a great deal of attention. He speaks in no complimentary way of the means adopted to secure the union. The Times attacks him savagely; but does not disprove his statements. Gladstone also speaks in strong terms of the acquittal of the police implicated in the Mitchellstown fray. He says, "If Englishmen approve such acquittal upon the case before them, they would be unworthy of liberty."

Mr. Chamberlain spoke at length on public affairs on Thursday last at Birmingham. He assured the Gladstonians for not defining the Home Rule they want for Ireland. He spoke of the duty of England to secure to Canada fair play in regard to fisheries. His attitude towards the United States is and has always been most cordial. He did not believe differences could possibly exist between two such nations which could not be honorably and amicably settled. England is almost an impartial observer, not directly or immediately concerned, though the interests and the principles of honor demand she support Canada in a fair, reasonable, presentment of her claims. We granted Canada a constitution, making her an independent state. But in one respect we reserved control of her foreign policy. Therefore we are bound to see that the last link that binds Canada to England is not weakened or severed, as it easily might be, by our neglect of Canada's interests, or indifference to her just rights. At the close of his speech a resolution expressing confidence in him was met with a counter resolution of no confidence. An uproar ensued, and resolution of confidence finally carried, 200 voting against it.

The feeling between France and Germany can be judged of by the irritation over a recent occurrence. A French officer and a game keeper went out shooting. They were near the frontier. A German soldier regarded them as having crossed the border and shot the game keeper and severely wounded the officer. The French government demanded satisfaction and the passions of the people are stirred. Some even hint that the shooting was suggested by the German government to create a cause for war. This government, however, seems to be prepared to make all amends required.

There is great rivalry among the nations in the production of implements of destruction. The United States, France and Russia each has its gun which is to secure victory in time of war. They are terrible engines of death, doubtless, and war will have to be re-learned, if there be much further improvement in these terrific machines. The better way would be to

give up war altogether. Probably war will be less rashly begun, now that it must prove so horribly destructive; but it is not to be hoped it will cease. The very thought of war now is enough to make one shudder. Chas. A. Dana, of the New York Sun, has been in Europe. A letter to the Advertiser says: "He brought an experienced eye to his observation of the two rival armies of Germany and France, and, to my surprise, he gave his decided judgment in favor of the superiority of the French, as it is now organized, disciplined and armed. The French gun is the best in the field, the new French powder, which gives forth no smoke when burned, has advantages. He also found the French spirit very strong, with a reserve, gravity and self-containment that form a solid background for the old French élan."

A letter has been received from Emin Bey. It would seem that he has conquered the situation, and has determined to give up the rest of his life to the good of Africa. Stanley will only open up communications him and leave him to carry on his work. He writes: "I have passed twelve years of my life here, and have retaken and occupied every station of the country with which General Gordon entrusted me. I have won the trust and confidence of the people, and am engaged in sowing the seed for a splendid future civilization. It is out of the question to leave. All I desire England to do is to make a free passage from here to the coast that trading may be carried on with safety."

The President has invited William L. Putnam, of Maine, and President James B. Angell, of Michigan University, to act with the Secretary of State in negotiating with Great Britain for the settlement of the Canadian fishery disputes. Both have accepted. Putnam has been United States Consul the last two years in cases arising under the law and treaty in connection with the fisheries dispute. Angell is one of the commissioners by whom the latest treaty with China was negotiated.

It appears that the last fray with the Indians under Colowar was altogether unprovoked, without reason, treacherous and a mere butchery. Indian Commissioner Atkins denounces it as the greatest outrage in the history of the United States relations of the present generation with Indians.

The fires in Ontario and Quebec are causing great destruction of property. The smoke is so dense at Montreal that the steamers cannot navigate the river. Mr. Sullivan, mayor of Dublin, has been summoned to appear before the police court for publishing in his papers reports of suppressed branches of the National League. The freedom of the press is very dear to the British people. The government is on dangerous ground.

Prohibition has been defeated in Tennessee. This was rather expected by the temperance party. The majority against was but small, however. The liquor men have a national organization and mass their efforts on each point where prohibition is attempted. The Votes think little more progress in the prohibition movement need be expected until the temperance people checkmate them with a national organization, also. The traffic will die hard.

A subsidy of \$225,000 per annum has been granted by the British government to the C. P. Railway for a monthly mail service between Vancouver and China and Japan. Canada is to add \$75,000. The conditions are the carriage of the mails from an Atlantic port, the building of new steamers to meet the Admiralty requirements, the use of armed cruisers when required to carry men and materials, and low rates. The alternative proposal has not been accepted of £100,000 yearly for a fortnightly service of which £80,000 would come from the British treasury. The English papers approve of the subsidy.

Our Convention Scheme.

Although many newspaper articles have been written and many platform addresses delivered on the subject named above, it may not be inappropriate or unnecessary to refer to the matter again.

In history, perhaps, first claims attention. During the session of Convention held at Truro, in 1879, a committee consisting of J. March, Esq., Rev. D. G. McDonald, and the writer, was appointed to devise a plan for the more successful gathering of funds for denominational purposes. That committee recommended to Convention that the denomination should attempt to raise, yearly, the average of one dollar per head throughout the entire membership of our churches. It was not intended by the committee that persons who were able to give more than a dollar each to denominational objects should consider that their duty in this respect was discharged when they had contributed that amount. Many poor churches and needy individuals there are who cannot make up the average. Others were expected to give for them and thus the strong were to bear the infirmities of the weak. While this plan, known as the "Convention Scheme," was not intended to interfere with the preference of donors to any branch of denominational work, it provided for the division of undesignated funds according to the following scale: 40 per cent. was to be given to Home Missions; 25 per cent. to Foreign Missions; 25 per cent. to Educational Institutions; 24 per cent. each to Ministerial Aid and Relief Fund, and Ministerial Education Fund; and 5 per cent. to Expense and Emergency Fund.

This plan was heartily adopted by the Convention, and a committee composed of

the three persons before named, was appointed to conduct the financial operations of the body. That the labors of these persons were appreciated may be seen from the votes of thanks given them by the denomination.

When this plan was first adopted by the body it was expected by the Finance Committee and the denomination that there should be no special appeals and no agents except those made and employed by the Committee. Subsequently some special appeals were made by several of the Boards and some agents employed by them for a limited time.

During the meetings of Convention at Amherst, two years ago, the Finance Committee was abolished, and a financial agent appointed to conduct the finances of the body in connection with the Convention Scheme, according to his own judgment, and report to Convention. A change was made at the same time in the scale of division. The expense and emergency fund was abolished and 5 per cent. of the receipts was ordered to be given each to Ministerial Aid and Relief Fund and Ministerial Education Fund.

At the Convention recently held at Charlottetown, the principle of the Convention Scheme was reaffirmed, and a financial agent was appointed with but one dissenting vote. To assist the financial agent in his work and relieve him, to some extent, of the necessity of travelling as much as he did last year, and to supplement the work of the Home Mission Board, the Convention adopted a plan for the division into districts of the fields covered by the Associations. This is not a new thing. We tried it in Yarmouth County about 14 years ago, and it worked admirably, for all the pastors entered heartily upon the work. It was tried more generally four years ago. It is to be hoped that all who are intimately connected with this plan will do their best to make it a success.

It will be seen from the foregoing remarks that the Convention Scheme adopted eight years ago, and redrafted last month, is the plan of the denomination. It should, therefore, be closely adhered to, and nothing allowed to interfere with its operations. Its success hitherto has been encouraging. Notwithstanding numerous appeals were made to the public last year for different objects, and many agents employed, the Convention Fund was larger than it was the previous year by \$3,077. This ought to inspire all with courage and cheerfulness, and with gratitude as well.

As the Home Mission Board will need \$12,000 this year; the Foreign Mission Board, \$10,000, and the other boards at least \$8000, the churches will kindly organize at once and come to the help of the Lord to the best of their ability.

"The Plan," recently adopted by Convention, makes it binding on the financial agent to classify all moneys received, and to keep a memorandum of the amounts contributed by each church for charitable objects, not including sums for local purposes, and to present an summary to Convention. The desirableness, not to say the necessity, then, of sending to me direct all moneys intended for the Convention Scheme or for any object comprised in that scheme, will, I think, appear to all. This course will save me much trouble and insure full and correct reports. All the churches that wish to have reported their contributions to charitable objects will send me a full account of the same once a quarter.

Now, brethren, the work is before us. Let us undertake it for the Lord's sake and aim at his glory. G. E. DAY. Sept. 30.

Halifax Jettings.

The churches of Halifax county have adopted the plan of denominational work laid down by the Central Association; have organized and are at work. The pastors and laymen are taking hold of this work right well. Hammonds and Dr. DeWitt have visited Hammonds Plains and expect to go again. Others are on the move. Halifax county will be thoroughly organized before the year closes for aggressive denominational and Sabbath school work. Good! Let there be union, faith, prayer and works, and the blessing of the Lord will assuredly rest upon the churches. Now is the time for all the counties to organize before cold and stormy weather sets in. Organize! Organize!

The temperance men and women of this city are organizing to put down the liquor traffic. The Women's Christian Temperance Union and the Temperance League will endeavor to persuade the voters, especially Christian voters, not to sign petitions for granting licenses. God grant that they may prosper. Any member of a Christian church who will sign a liquor license petition deserves to be summarily excluded from the church. The N. S. liquor license act is most shamefully violated in Halifax. What can you expect when mayor, inspector, and police officers to a large extent, are not thorough going temperance men. And the aldermen, too. The remedy is simple enough.

The old Provincial Building (Parliament House) is undergoing extensive repairs. It is to be hoped that some means of ventilation will be provided, especially for those who assemble to talk and listen in the assembly room. What horrible bad air there used to be in that room! A day in the gallery would cause a fit of sickness. No wonder we often have indifferent legislation.

Rev. David Savage and his Ontario band of workers have visited Dartmouth, and

are holding meetings in Grafen St. church (Methodist). I quote from the Wesleyan: The thought of earnest men and women, burning with an intense zeal for the salvation of souls and genuine spiritual revivals, has turned to the work of Rev. David Savage and his band of workers. A record of success heralds their mission to this territory by the sea. Think of such a work as that in Queen Street, Toronto, when no less than 500 people sought and found the Lord!

Our Baptist Zion shows signs of progress. Rev. Thos McDonald comes to Halifax this week, to look after our mission work in the city. May the blessing of the Lord accompany his labors. The Sunday School is steadily growing at Quinpool Road. Pastor Miller, in the Tabernacle, is rejoicing in the accession of new and the return of old members. He has crowded houses on Sunday evenings. We bespeak for the Tabernacle, through hearty united effort and love, a bright future. About 450 were present last Sunday evening. The North Church is "suffering" through the absence of its pastor and a permanent supply.

Would it not be a good idea for the Baptist churches in the city and Dartmouth to unite in a series of special meetings. It is not necessary to wait till the week of prayer. Now is the time to strike before the winter entertainments get possession of our young people. We are to be wise as—

Bro. Fosbury is expected home in Windsor, before the 15th. Bro. E. E. Locke leaves Hammonds Plains and Sackville, for Acadia next week. There ought to be a man on those fields immediately. A good pastor is needed at Wittenberg and Lower Steiwacks. A glorious revival is in progress there. The old and young are coming to Jesus. Bro. A. F. Brown, Lic., has gone to Jeddore to visit the people there. Bro. Manning's health has improved greatly since he landed in England. Bro. W. C. Goucher, from Camden, Me., occupied the pulpit of North Church, last Sunday, with much acceptance. His father was pastor for several years. Cannot some of our enterprising churches entice this good brother home again? More anon. CRITO.

New Brunswick Sunday School Association. ANNUAL CONVENTION.

Will you kindly permit me to call the attention of your subscribers, who are interested in Sunday School Work, to the coming convention of the Provincial Association, at St. Stephen, on Oct. 10th—12th. The Executive Committee have been very successful in making their arrangements, and a very large attendance is expected. We have secured the presence of two of the foremost Sunday-school workers in the world—Mr. Wm. Reynolds, of Illinois, the president of the International Sunday School Convention, which met at Chicago last June; and Mrs. W. H. Crafts, whose name is familiar to primary class teachers everywhere. The sessions will be of a practical character, and will be largely under the leadership of Mr. Reynolds and Mrs. Crafts.

All pastors of evangelical churches and superintendents of Sunday Schools are ex officio members of the Convention and in addition one delegate may be elected from every Sunday School. But while this is strictly the membership, and the local committee cannot promise homes to any other, yet all the Railways and Steamboat Companies will carry any one attending the convention at the same reduced rates; and arrangements have been made with hotels and boarding houses in St. Stephen and Calais, to give accommodations, at from \$1.00 to \$1.50 a day. All who come will be accorded every privilege in the convention; no one who wishes to attend need stay at home.

Mr. Reynolds will spend the Sunday preceding the convention in St. John, and the executive of the County Association are arranging for his reception. He will probably speak in one or more of the city churches; and Mrs. Crafts will address a mass meeting of Teachers in the afternoon. Delegates who come from the east and north would find themselves amply repaid for their trouble if they would come to St. John on Saturday, and attend these meetings on Sunday. Not only Mr. Reynolds' official position, but his ability as a speaker makes his visit a welcome one. All the Railways and Steamboat lines will carry visitors and delegates at half-fare. In every case but that of the N. B. R. R. full fare must be paid to go to the convention, and a certificate of having attended, will entitle to a free return ticket. In the case of the N. B. R. R., this certificate is not required and will be of no value, but excursion tickets, at half price, will be issued at the office where the delegate takes the train. These are the only tickets that the Co. will recognize for the return journey. Those who come by the I. C. B. and N. & W. R. must purchase these excursion tickets at St. John and Fredericton respectively.

The International S. S. Co. will carry passengers from St. John to St. Stephen, via Eastport, for \$1.50 and return them free on the certificate of attendance.

With such a rich treat at the convention, such liberal rates of entertainment, such low fares by R. R. and S. S. lines, and such glorious fall weather, we expect to see a gathering of Sunday School workers such as never before came together in New Brunswick. T. F. FORTBUSHAM, President N. B. S. S. C.

Quarterly Meeting.

A quarterly meeting, under the auspices of the Southern Association, was held at Pennfield, Charlotte county, Sept. 27-29th. The first session opened on Tuesday evening, when Rev. W. J. Stewart, moderator of the Southern Association, took the chair and after prayer appointed Rev. A. E. Ingram, Rev. C. Goodspeed and G. J. Coulter White a committee of arrangements. Rev. Thos. Todd preached a sermon, Solomon's Song 8: 6, after which an interesting social service was conducted by Rev. Isaiah Wallace. The report of the committee of arrangements was then presented and mapped out the work as carried out during the remaining sessions.

Wednesday morning at ten o'clock Rev. R. M. Hunt preached very acceptably, text Acts 20: 28; and another social service was held. The afternoon was occupied by a private session, devoted to business, Rev. W. J. Stewart in the chair. A discussion ensued as to the standing of the present meetings, the relation to the Southern Association, appointment of delegates, etc. A feeling seemed to prevail that a more thorough organization ought to be effected. It was resolved that all present who were appointed delegates to the Southern Association, and all who were appointed delegates to this meeting, be members of this quarterly meeting.

The following delegates were then enrolled: Carleton: Rev. C. Goodspeed, J. H. King (lic). Hampton: Rev. T. Todd, G. J. Coulter White. Leinster St., St. John: Mr. and Mrs. John March, James E. Marsters and Rev. J. A. Gordon. Portland: Rev. W. J. Stewart. St. George: Rev. G. E. Good, John Dewar and Fred Seely. St. George 2nd: Rev. J. Trimble. Roanoke: Walter Flynn. Pennfield: Rev. A. E. Ingram, Dea. W. H. Justason, A. E. Poole, Simon Nealy. Second Falls: T. Goss, D. Milliken, Edward Stewart.

The following were invited to seats: Rev. Isaiah Wallace, J. C. Hanson, W. S. Poole, Ecos Poole, Gideon Justason, Wm. Justason, Rev. Dr. Day. Rev. W. J. Stewart was confirmed in the chair by vote, and the following additional officers elected: G. J. Coulter White, secretary; W. S. Poole, assistant secretary; A. C. Poole, treasurer.

The remainder of the afternoon was spent discussing the case of W. B. Vickery, referred to the meeting by the association; and after the general meeting in the evening the following report of the committee appointed by the association, and resolutions founded thereon, were read and unanimously adopted:

REPORT. Your committee beg to submit the following report: That on inquiry your committee do not find any satisfactory evidence that Mr. W. E. Vickery has membership in any regular Baptist church. Therefore, in accordance with the resolution of the association, the matter in reference to Mr. Vickery is committed into the hands of the quarterly meeting of the Southern Baptist Association.

(Signed) R. M. Hunt, Chairman, Thos. Todd, C. Goodspeed. Resolved,—That this quarterly meeting of the Southern Baptist Association, having considered the case of Mr. W. E. Vickery, do not find any reason why the above Association should rescind its action of 1886 in reference to him, as published in the MESSENGER AND VISITOR.

Resolved,—That the minutes of this meeting be published in this MESSENGER AND VISITOR. A vote of thanks was then passed to the friends in Pennfield for their hospitality, and the pastor was requested, to publicly convey them.

In the evening a large congregation assembled, and for over half an hour a social service was led by Bro. J. H. King (lic). This was followed by a meeting, devoted to the objects of the Convention. Rev. W. J. Stewart, secretary of the Foreign Missionary Board, first spoke earnestly on "Foreign Missions."

Rev. J. A. Gordon followed, speaking forcibly on Home Missions. Rev. Isaiah Wallace gave some of his experience as a general missionary, in helping up weak churches, ready to die, and establishing new interests. Rev. Dr. Day, financial agent, spoke earnestly of the different departments that are embraced in the Convention Scheme. Rev. C. Goodspeed briefly touched on Christian education.

Good music, led by the choir, enlivened the meetings, and generous collections were taken for the Convention Fund. A work of grace already begun at Pennfield received an impetus by these meetings, a large number manifesting a desire for the prayer of God's people, and Christians pledging themselves to renewed consecration. Some of the delegates remained to be the pastor on Thursday, the rest leaving for their homes that morning. G. J. COULTER WHITE, Secretary.

—A pious African went to a missionary to present a contribution to send the gospel to others. The missionary thought the negro offered a larger sum than he was able to give, but he insisted on giving it, saying, "The work of the Lord must be done, and I shall soon be dead."

The Final Appeal.

You and many others will be glad to learn that our work of building on the Western Shore is near completion.

You have been exceedingly kind in so often publishing notices for us; and the brethren and friends in the work of the Lord, have responded nobly to the calls for the money to build.

During the fall and winter, we held fortnightly services in the house, and good was done; souls were born of God.

Now let me add, and this must be my last call for money for this object, that about fifty dollars more will enable us to pay all bills, and give to the Home Missionary Board, and to the cause of God, a comfortable house of worship with free seats, capable of seating 200 people, a house completed and furnished, all ready for work.

I have assumed the responsibility of this matter, and I am sure some of the friends of this good cause will assist me in its discharge.

Chester Sept. 30. P. S.—I want to say the house is free of debt on the day of opening.

Question.

A brother asks whether a student can be properly termed a pastor of a church?

We think he can. To be a pastor is to shepherd the flock of God. If the student can preach to edification he feeds the flock; if he is faithful in house to house visitation he watches over the flock.

Quarterly Meeting.

Six miles up the Tobique River, situated on a small flat of land, just on the banks of this "modern Jordan," and nesting among high frowning hills, may be seen "Forest Glen" Baptist Church.

It was here where Carleton and Victoria counties held their last quarterly meeting. And I am reminded that one of the resolutions passed at that meeting was that the clerk prepare a report of said meeting for the MESSENGER AND VISITOR.

Bro. Henderson collected the scattered forces at St. Francis and others have been converted through his labors, so that he looks to organize a church in a few weeks.

of his servants to reap what seems to be a rich harvest. There are candidates on the Tobique now, waiting for baptism.

It was sweet to preach the gospel on the Tobique, the people came to hear it, not to criticize.

G. R. WATTS, Clerk of Q. M.

Asada College—Jubilee Fund.

100,000 SHARES OF 50 CENTS.

Additional pledges have been received on the above as follows:

Herbert W. Moore, St. John, 40 shares; E. M. Beckwith, Canning, 50; Rev. D. Freeman, do, 40. From Canada: C. F. Borden 10; W. H. & S. W. Farnham 10; Chas. E. Ellis 10; Mrs. J. A. Walton 10; Mrs. W. H. Hardwick 6; G. H. Faulkner 10; A. S. Harris 10; H. A. Eaton 40; Wm. North 10; Frank M. Eaton 3; Mrs. E. Beckwith 3; Dea. Ben Eaton 4; Mrs. B. Eaton 2; Enoch Griffin 50; E. K. Tisley 10; R. D. Bentley, Billings, 10. From Wolfville: Prof. R. V. Jones 200; Prof. A. E. Goldwell 200; Prof. D. F. Higgins 200; Prof. J. F. Tufts 200; Prof. E. M. Keirstead 200; Rev. T. A. Higgins, D. D., 200; E. W. Sawyer 50; Ernest R. Morse 20; Rupert Pratt 10; S. R. Sleep 50; E. S. Crawley 10; G. H. Wallace 200; C. S. Fitch 20; Geo. W. Borden 50; C. W. Roscoe 100; Rockwell & Co. 30; Fred Brown 20; W. H. Bishop, Port Williams Station, 100; Gustavus E. Bishop, do, 50; and A. J. Pines, Berwick, 50; 2292. Before reported, 11,611; total, 13,903.

PAYMENTS.

From African Baptist Association 25 shares; Wm. B. McKeown, Lawrencetown, 20; Rev. E. T. Miller, Halifax, 60; S. G. H. Burnett, St. John, 4; Mrs. A. R. R. Crawley, Sydney, 10; H. C. Harrington, Sydney, 10; Mrs. C. F. Eaton, Canada, 2; L. C. Woodworth, Canning, 5; Mrs. L. C. Woodworth, do, 5; Master Bradford Knowles Eaton, Canada, 2; Levi Eaton, do, 10; B. Benson, Port Williams, 2; James E. Price, Campbellton, 10; Coldwell & Murray, Wolfville, 20; C. H. Borden, Wolfville, 10; J. S. Morse, Wolfville 50; Rev. J. F. Avery, New York, 10; 255. Before reported, 1132; total 1387. Hebron, Sept. 26. A. CONOOR.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HAMPTON VILLAGE.—Three very valuable members received the hand of fellowship into the Hampton Village Baptist Church, last Sabbath evening. The church is greatly encouraged.

BERWICK.—Yesterday, Oct. 2nd, was a day of deep interest with us. Two were baptized and united with the church, and one was received by letter. We are getting better organized for Christian work, and trust we shall be able to report progress in the future.

—BELFAST, P. E. I.—On the 25th ult. a Belfast on the 25th ult. WITTENBERG, Col. Co., Sept. 27.—We had the privilege of visiting the baptismal waters in this place Sunday, Sept. 25th, where the writer administered the sacred ordinance of Bible baptism to six happy believers, whose ages range from ten to sixty years.

WITTENBERG.—Sunday, Oct. 2.—We again had the happy privilege of baptizing into the fellowship of this church four young converts, two of whom were from the family of our dear departed brother Meadows.

—BUTTERNUT RIDGE.—Rev. J. W. S. Young has been laboring with this church for about four weeks, and reports sixty-seven baptisms since he began laboring there. Seventeen more have been received, and many others are anxious. A wonderful interest in the prayer and sacred meetings of the church. Now we have better news to communicate. Four brethren named Baker, Lucas, Routledge and Neve, evangelists, who are all young men of much promise and power, have been laboring for several weeks in some of the churches of Halifax with good acceptance. Results, 150 professed conversions.

—LEISTERS STREET.—At the close of the morning service, Sunday, the pastor baptised two from the city mission. This department of our work is most promising. Bro. King and his helpers are doing good work. The interest in this church is encouraging. Good harvest is looked for.

—HAMMOND'S PLAINS.—For many years past a very large portion of the members of the Baptist church at the above named place have been living in a cold, dead state, and have manifested very little interest in the prayer and sacred meetings of the church. Now we have better news to communicate. Four brethren named Baker, Lucas, Routledge and Neve, evangelists, who are all young men of much promise and power, have been laboring for several weeks in some of the churches of Halifax with good acceptance. Results, 150 professed conversions.

It is a very important, if not interesting to know that at present the whole Baptist interest of Victoria county is represented by one minister, and he a home-bred one—Bro. S. D. Irwin, of Andover. The whole Tobique River is without a minister to preach the gospel, and the people are hungry for the word of God.

Routledge and Neve, after Sept. 1st, for about one week, assisted in the work and held services in some of the adjacent districts. A general and deep interest was everywhere manifested and a few persons, as last year, were baptized. Many are about building a church, which they need very much. We are praying, and hope to advance, and expect to, with the blessing of God, which he has promised to all those who love and serve him.

—SACKVILLE.—Bro. Hall baptized one at Sackville, on the 21st. They are praying for greater blessing.

—CORNWALLIS ST., HALIFAX.—It was my privilege to administer the ordinance of baptism on the 25th ult. The outlook is brightening.

—HAVERLOCK, N. B., Sept. 26.—The interest in the meetings here is unabated, rather widening. On the 18th, seventeen were baptized, and on the 25th, twenty-nine. The meetings will continue another week.

—CHESTER, S. P. 22.—I am glad to inform you that our meeting house on the Western Shore is now plastered and the bills paid. The carpenter is at work finishing the interior. Only about forty dollars more would complete the building inside ready for the paint.

—NEW MINAS, KING'S CO., N. S.—Eleven persons were added to the fellowship of the 3rd Horton Baptist church on Sunday, Sept. 25th. Of the above were baptized by Rev. Dr. Higgins and two were backsliders who were restored to church fellowship.

—PERFECT.—Special meetings have been held here for two or three weeks. On the 17th, Brother Wallace came this way and at the request of the church remained with us for three days. As the result of united efforts, some were received for baptism at the Conference on Saturday. Two were baptized yesterday, and with one by letter, were welcomed to church fellowship last evening. One awaits baptism.

—FRASER ST., ANDOVER (BYLINES).—Another beautiful scene which we saw never forget. Last Thursday evening, several happy believers were baptized, while the very waves in which they were hurried were bathed in gold by the rays of the setting sun. This makes twenty-seven on this part of the field since Bro. McDonald's arrival. Included in the twenty-seven are eleven fathers and nine mothers. In five instances husband and wife came together into christian life and into the church. In five other instances the one came as an answer to many prayers on the part of the other. After the baptismal scene Thursday evening, we held service in the church. Bro. McDonald presided; and the right hand of fellowship to the seventeen; there were then over forty testimonies for Christ, and as a fitting conclusion, about twelve rose for prayer. The Lord hath done great things for us, whereof we are glad, and we believe that we will still continue to bless. Bro. McDonald, of New Brunswick, followed by prayers rising from glad and grateful hearts.

—FRANCIS VILLAGE, ST. MARGARET'S BAY, N. S.—The ladies of the First St. Margaret's Bay Baptist church wish to express their thanks for the liberal patronage received from their many friends at Halifax and outlying districts, at their tea meeting Sept. 14, in aid of the inside finish of our new church—the handsome sum of \$175, being netted, clear profit. We also acknowledge a donation of \$5 from Dea. Norman McDonald, of North Baptist church, Halifax, also \$1 from Bro. John Kirby, of the Third Baptist church, Halifax. Many thanks to our brethren for their favors. We are a very weak church and are exerting every effort to accomplish his completion. Who among our many friends and brethren will help us with their five or ones? Yes, brethren, even smaller amounts will be thankfully received by us.

—GEORGETOWN, P. E. I., Sept. 28.—Having felt for some time past very much interested in this place, where, before, our ministers had never "opened fire," I resolved to come to this town and preach the gospel to the people, making it one of my regular preaching stations, which I have done. I rented a house with a store attached, which I converted into an audience room, capable of accommodating 150 or 200 people. The cost of repairing, fitting up and seating with chairs, is a little over one hundred dollars. A store is yet required. Besides the collection at the Convention I received from Bro. Mellick five dollars, and from J. W. Bares, Esq., ten dollars. We have very recently been helped from an unexpected quarter. The ladies in this town have just sent us a sociable. Two sisters, Mrs. Wilnot and Mrs. Leamon, formed themselves into a committee, and soon had public notices of a Baptist sociable printed and put up in many conspicuous places, and, indeed, conducted the whole work in a very business-like manner. The programme, which was so sociable, was the singing of music, recitations, readings, speeches and general conversation, with plenty of tea and coffee, and eatables in abundance. After spending a very pleasant evening the sociable closed by singing "The National Anthem," leaving us \$65.00 in cash. I almost forgot to say that the evening we opened our audience room Bro. Hanson, of Moncton, N. B., favored us with a sermon. The friends in Sturges, to whom we also preach, who are connected with the church at Moncton have decided to build a place of worship, and have three hundred dollars

subscribed and some paid. We hope to open the house next fall. On the Murray river field the brethren at Little Sands have completed their house, which was commenced some time ago. Bro. Fosby was on the field. At Little Sands the brethren are about building a church, which they need very much. We are praying, and hope to advance, and expect to, with the blessing of God, which he has promised to all those who love and serve him.

—ARNOY, Sept. 26.—Thirty years ago a Baptist meeting-house was built at Arnoy, then called Little Fork. Few Baptists lived in the place it was suffered to fall into ruins; had not been used for three years. Last spring efforts for repairing the same were put forth. After those in the place doing what they could, help was solicited from the surrounding churches and localities which was kindly and generously responded to. Yesterday it was reopened for public worship, large attentive congregations assembled three times. Rev. J. Murray of Springhill, preached in the morning from 2-Cor. 13:14. Dr. Saunders, of Arnoy, was providentially present, preached in the afternoon, from Acts 22, first clause of 10th ver; Rev. G. F. Miles in the evening, from Luke 24:52. The sermons were of an exceedingly high order, and judging from the very close attention given, we hope and trust by the blessing of God will be productive of good. I take this opportunity of tendering my most sincere and heart-felt thanks to all the kind friends who have aided in this work.

—TANOOK.—Permit me to give a short account of my labors during the past few months. I left Wolfville at the close of the term and came to this place to labor with the church here. I spent a few very pleasant months, notwithstanding some disadvantages in regard to the work. It had been my intention to hold a series of meetings, but owing to the occupation of the people, I was prevented accomplishing that desire. I endeavored by God's help to hold up Christ before the people, and I am happy to say that quite a number have manifested in our meetings. One dear sister, in obedience to her Master's command, was baptized by Rev. J. E. Kempster, who preached a very touching sermon at the close of the ordinance. The hearts of the people were greatly moved, and we trust that others may feel the importance of the Master's words, who said, "If ye love me, keep my commandments." I cannot express my heartfelt gratitude for the kindness of the people toward me. The time has now come when I must resume my studies at Wolfville, and my sincere prayer to God is, that he may send to this field, a man filled with the spirit of the Master, for I feel that such a man is needed in this place.

—BATES HARBOR.—Bro. D. Freeman writes that the Lord is working at this place in connection with meetings being held.

—TRYON, Sept. 28.—The Lord is still giving us tokens of his favor. We have held our annual baptism recently and expect to baptize again soon. Our congregations are good and attentive, and we are anxiously looking for the showers of blessing which will cause the dry and thirsty desert to rejoice.

—SPRINGFIELD, KING'S CO., Sept. 30.—We have arrived and began work on our new field of labor. Death has been of frequent occurrence since our coming here. Five new graves have been made in our cemetery since the 18th of September. The last one, our beloved brother P. D. G. will leave a large place vacant that will be hard to fill. He was stricken down with paralysis on the 11th of September and died on the 26th. His God moves in a mysterious way. Having now removed to this place we wish our correspondence addressed to Springfield, King Co., N. E. A. H. HAYWARD.

—PERSONALS.—Bro. Cahill begins his pastorate at Stannerville this week. On leaving Carleton his church passed a resolution, expressive of their high esteem for him as a man, and their appreciation of his faithful and instructive preaching and teaching. He is followed to his new field by the warmest sympathies and the earnest prayers of very many. The Stannerville church has had its trials. Let us remember the brethren there as they begin, hopefully, under Bro. Cahill's faithful leadership.

—NOTICES.—A meeting of Sunday school workers in Halifax county is called for Tuesday, Oct. 15th, for the purpose of organizing a county Baptist Sunday school association. Each school is requested to send its superintendent, and three other delegates. Sessions afternoon and evening in the tabernacle. All schools are urged to respond.

—THE CUMBERLAND COUNTY MINISTER'S CONFERENCE will (D. V.) meet at Pagswash, Oct. 11th, at 10 o'clock. Each church in the county is requested to send its pastor and two delegates. As it is the annual meeting a full attendance is desired. Ministering brethren are invited. J. MURRAY, Sec.

—P. S. Delegates wishing free conveyance from Thompson Station to Pagswash, please let Rev. C. C. Burgess know immediately.

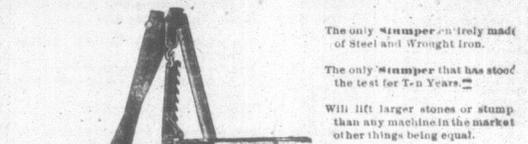
—The next quarterly meeting of the P. E. Island Baptist churches will be held at Souris on the second Tuesday (11th) of October next. The Rev. E. Whisman expects to preach the opening sermon at 7 p. m. same evening.

—Receipts for Heating and Ventilating Fund.—Hopewell Hill, S. S., \$1.00; Sackville, S. S., 2.40; New Cambridge S. S., 1.46; Andover S. S., 1.00; Faversham S. S., 2.00; Hillsboro S. S., 4.99; Penfield S. S., .90.

—Convention Funds Received.—Rev. I. Bishop, Isaac's Harbor, \$1.00; Bequest, Isaac Blair, Truro, 100.00; Jacob Spicer, wife and daughter, 4.00; Spencer's Island, for F. M., \$105.00.

—Yarmouth, Sept. 26. G. E. DAY.

THE "CHAMPION" STUMP PULLER.



The only stump puller entirely made of Steel and Wrought Iron.

The only stump puller that has stood the test for Ten Years.

Will lift larger stones or stump than any machine in the market other things being equal.

LIGHT. SIMPLE. STRONG.

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A BEAUTIFUL CHAIR, Suitable for any Room.

THE FRAMES are nicely finished in imitation of Mahogany, Cherry, Walnut, or in Ebony and Gilt. The Seat, Back and Arms are upholstered with Carpet, in either light or dark patterns.

PRICE: Covered in Tapestry Carpet, \$6.00; " " Brussell " 6.50; " " Wilton " 7.00; " " Velvet Pile " 8.00.

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The North American Life Assurance Company.

HEAD OFFICE, TORONTO, ONT. HON. A. MACKENZIE, M. P., President. HON. A. MORRIS, J. L. BLAIKIE, Esq., Vice Presidents.

FULL GOVERNMENT DEPOSIT FOR SECURITY OF POLICY HOLDERS. During the year, 1,253 applications for \$2,722,450 were received, upon which were issued 1,229 policies for \$2,526,450, and seven policies for \$16,500, which had lapsed for non-payment of premiums, were revived. This is a volume of new business amounting to nearly \$600,000 over that of any former year, and sixty per cent. in excess of that done by any other Canadian company in the same period of its history.

ABSTRACT OF REVENUE ACCOUNT AND BALANCE SHEET. Income for the year 1886: \$114,320.33; Expenditure (including payments to policy holders of \$27,607.66): 107,712.94; Assets (including uncollected Guaranty Fund): 67,191.90; Liabilities to policy holders: 315,685.00; Surplus for security of policy holders: 339,494.29.

THE SEMI-ANNUAL RETURN PREMIUM PLAN. Provides that should death occur prior to the expiration of the forfeiture period, the whole of the premiums that may have been paid will be payable with, and in addition to, the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

THE LARGE number of business and professional men who have taken out large policies on the Company's Commercial Plan, shows that the demand for valuable life insurance (freed of much of the investment element which constitutes the overpayment of the ordinary plans, is not confined to men of small incomes, but exists amongst all classes of our people. GEO. E. LAVERS, Halifax, N. S., Provincial Manager. J. HERBERT WRIGHT, Inspector.

93 to 97 CHARLOTTE STREET. beg to call the attention of the General Public to the Very Large and Varied Assortment of

HOUSEHOLD FURNITURE, ALSO IN STOCK.

BRITISH PLATES, bevelled and plain, framed and unframed. COVERINGS of all descriptions. CHILDREN'S CARRIAGES. MATTRESSES, Woven Wire and other Spring Beds of all kinds.

CALL EXAMINE AND COMPARE. No one will regret examining the Stock. Every attention paid to parties inspecting.

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The Whole Stock TO BE SOLD OFF AT A GREAT SACRIFICE, To make room for Fall Importations.

FOR CASH ONLY. PARK'S WARPS 95 cts.



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PROGRESS OF THE

ONTARIO MUTUAL LIFE COMPANY.

Table with columns for 1885, 1886, Gain, and Gain p.c. Rows include Total Cash Income, From Premiums, Interest, No. of Policies Issued, Amt., No. of Policies in Force, Amt., Total Assets, Reserve held, Surplus, and Death Claims and Matured Endowments.

J. B. NEWCOMB, AVONROAR, General Agent for Nova Scotia, or E. M. SIPPRELL, St. John, General Agent for N. B. and P. E. I.

