

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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NO. 36.

NOTICE—At a meeting of the Directors of the Maritime Baptist Publishing Company held at Amherst, N. S., Aug. 22nd, it was unanimously resolved to offer the *MESSENGER AND VISITOR* to new subscribers from the date of their subscriptions to the end of the year 1886, for \$2.00, if paid before the end of the year.

It was also resolved to give the paper to all old subscribers at and from the beginning of the new year at the rate of \$1.50 per year, if paid within 30 days from the beginning of the year, and to new subscribers at the same rate, from the date of subscription, if paid within 30 days from the date of subscription. If not so paid, the price in all cases will be \$2.00 per year.

The Masters of the Presbyterian General Assembly, North, give the following statistics for the last year:

Synods, 195; ministers, 6,474; churches, 6,063; communicants, 644,025, a gain of 27,783 on last year. 21,912 babies have been sprinkled, an increase of 1,500 over last year. This gain is said to be due to special appeal this year, called forth by the attention which has been called to the rapid decline of this practice.

Still, the increase is not proportional to the growth in membership. There are 26,000 in Presbyterian Sabbath Schools. There have been given to missions, home and foreign, \$1,81,017, an average of \$1.29 per member.

Dr. Barlow, in a late article in a leading review, criticizes the Revised Version of the Old Testament very sharply. Among other things, he charges the revisors with antiquated scholarship. Dr. Howard O'gall has published an elaborate reply in the *Independent*. He selects the leading living Hebrew scholars of the world and compares Dr. Briggs' statements with their published opinions. The following is a summary of the result: As to Dr. Briggs' criticism of the poetical arrangement of the text of the revised version, sixty-one are against and only two for him; his criticism of the text itself, twenty-six against and fifteen for; of the Hebrew grammar of the revisors, in thirty-five points, 218 against and 43 for. On points of Biblical history, ten to one are against him. On the whole, Dr. Briggs seems completely to have failed to make his points.

From a circular issued from Mr. Moody's convention at Northfield, we gather the following facts: Since Carey went to India, in 1793, over 100 missionary boards have been organized and 160,000 missionaries sent forth. Nevertheless, 1,000,000,000 of our race yet without the gospel, and there is but one missionary to each 160,000 heathen.

"If but 10,000,000 of the 600,000,000 nominal Christians would undertake such systematic labor as that each one of that number should, in the course of the next fifteen years, reach 400 other souls with the gospel message, the whole present population of the globe would have heard the glad tidings by the year 1900!" Who will do his or her best to reach this number? How much shall we broaden our Foreign Mission work in the next fifteen years? This depends upon how much we give into the Foreign Mission treasury.

Rev. T. S. Cuyler thinks Drummond, the author of "Natural Law in the Spiritual World," the coming man, or, rather, the man that has come, in Scotland. His book was published when he was in Africa. On his return, he found himself famous. The work has passed through forty editions already, and still has an immense sale.

Rev. W. S. Rainford, of Toronto, when he succeeded Dr. Tyng in New York, insisted that the seats should be free. There was some demur, by the ground, that the necessary funds would not be forthcoming. The result has been a crowded church each Sunday, and an income last year of \$48,000 from collections. It seems from this, that some people, at least, are willing to pay directly to sustain the work of God in their own sake, as to buy for themselves a private right to a sitting in a house of worship.

Every one does not know that there is a body of Calvinistic Methodists in Wales. This denomination has just had its annual meeting, and reports 123,374 of a membership, an increase of 3,862 over last year. We are glad, if this body cannot be Baptist, that it is Calvinistic Methodist, and not Arminian.

The Plymouth Brethren originated in England in 1839. Their great mission was to unite Christendom, by teaching and exhibiting a higher and broader Christian charity. To-day they are divided into five hostile camps, so hostile that it is not enough that there cannot be fellowship between the opposing parties, but one is excommunicated if he even has fellowship of any kind with those that have religious communion of any kind with the brethren from whom they differ. Nevertheless, the Brethren still greatly lecture the churches on their want of charity, and point to themselves with the utmost self-complacency as the great examples of the highest of Christian grace.

The Baptists and Quakers¹ says Dr. Schaff, the Presbyterian, in a recent work, "were the first organized Christian communities which detached salvation from ecclesiastical ordinances, and taught the salvation of unchristened infants and unbaptized" but believing adults.² And yet there were some ignorant Presbyterian brethren who would make it appear that Baptists are the people to be held up to general reprobation because they attach saving efficacy to ordinances. It is to be hoped that we may no longer leave grace and patience tried by such charges, and that our Presbyterian friends may not longer make such a slur of their own want of knowledge.

Baptism, in a recent sermon, makes the following terrible arrangement of life and death:

"Every way that breaks up on the shore of human love now seems to wish up millions of monstrous things, uncertainty,

inhuman, beastly, devilish. Fair islands, here and there, rise out of its dark depths, the bright creations of God's grace; but all around them the waters cast up mire and dirt. God is at work creating a new heaven and a new earth, and in the process forms of beauty are developed; but to this day the old unrefined city remains a reeking copy of the hell which burns below. Those who have dared to look into its depths return with horror upon their faces to say that it were not lawful for man to utter what they seen."

It is greatly to be hoped that many more parents will avail themselves of the advantages here afforded for their sons and daughters. Students are still coming in, and board is arranged for in desirable places. Our pastors can, by bringing this matter to the attention of those who might send, do much to encourage and establish this important enterprise, and to diffuse the blessing of Christian education. Won't you look about your congregation and community, brother, and see if there are not some whom you can encourage to come?

A RELIGIOUS PAPER.—Next to the pulpit, it is the most potent instrument of good to the church and to society. Through the well-stored columns of a judiciously conducted religious paper, the family receives more solid information on a vast variety of subjects than from any other source. When the members of a family will not perhaps read a good book once in a quarter of a year, each of them will pick up a newspaper, and devour its contents readily. Hence a head of a family who, from a mistaken notion of economy, refuses to subscribe for a good religious paper, is "penny wise and pound foolish," because he not only keeps his family ignorant of many things they ought to know, but which cannot be acquired from any other source, but he also excludes himself from information, oftentimes contained in a single number, which might be worth to him infinitely more than the subscription price for the whole year. A church, the majority of whose members do not take a religious paper, is far behind the exigencies of the times in Christian benevolence and enterprise, to say nothing of practical piety.

A well conducted religious paper is worth a hundredfold more than its cost. It is the cheapest, easiest, and most interesting means of conveying instruction to the church and to society, and deserves the liberal support and hearty co-operation of every Christian.—*Christian Observer.*

—How many will help us put the *MESSENGER AND VISITOR* into every Baptist family?

A Proposal.

To my Brethren of the Maritime Provinces of Canada.—Your paper is sent me and I read it with much interest. Why should I not? Note Scotia is my native Province, and although I left there at three or four years of age, I can distinctly remember Ardinc Hill, and the scenes around it. If you could only look at Canada with my eyes, or with the eyes of thousands who are not natives of it, it could see its boundless wealth of fields, of forests, of mines, of fisheries, of climate, of travel and transportation which will go to it by that great L. C. Railroad, of its thousand industries which will spring up all over in a few years, of the wealth to be brought and saved to it by the great Federation soon to be accomplished, of its illustrious extent, altogether making it one of the richest, if not the very richest prospectively of any country on the globe; and then contrast, my brethren, with that splendid country the efforts you are making to Christianize it, to put the Bible in every hamlet, and make Jesus known to every soul it can you say are beginning to do your solemn duty by it? The foreign field has a certain fascination for us all, but after all our great work must be at home. We must increase our home churches, our home workers, especially our lay workers. Home missions must receive the first attention, for on this all depend.

While we help all, we must first provide for our own national house hold, or deny the faith and be worse than unbelievers. But my dear brethren, what does the following mean? "Our boards are face to face with the question, get more money, from the churches, or spend less money in their work—to spend less means disaster, to have more means success in all things." (*MESSENGER AND VISITOR*, No. 33, vol. I.) Well, brethren, at that, much as the Frenchman did when the truckman lost his horse and dray over the wharf, and when all were pitying him, "poor fellow, it will take him a long time to get another" jumped on a box crying, "poor fellow, how I pitied him, I pitied him ten dollars, how much you pitied him?"

How much I should like to be with you in Convention, and inflict on you a few minutes speech! As this is impossible, I will do what is perhaps better; I will send you ten dollars just as soon as you can make up one hundred persons for the sum amount; or even fifty, and report to Bro. G. E. Day immediately, or place names in *MESSENGER AND VISITOR*.

W. C. MARSHNER.

Maryland, Aug. 24, 1885.

Take the Comfort.

It is a strong proof of the religion of Jehovah, that his people are so slow to take the blessings he holds out to them. That religion everywhere in the Bible proceeds upon the assumption that we are badly diseased, spiritually blind, that God's own children are lacking in mental perception of the things that make for their comfort. We must be what the book declares we are, fallen still, though regenerate creatures, or we would never be so slow to perceive the good things that our Lord is constantly offering to us.

Most men are in one or another way discontented, ill at ease from some cause, many are weighed down with burdens, yet how few obey the precious injunction, "Cast thy burden upon Jehovah." How few of all the millions of God's people really catch the design of their Father to help them over the rough places, to put his strong arm under them, to lead them safely to the rest he has provided. Yes, we are the poor comfortless creatures to whom the Father is constantly saying, "Come unto me all ye that labour and are heavy laden, and I will give you rest," and yet how seldom any of us come spontaneously to him, and take the proposed gratuity, how seldom we go to him, with our aching hearts, and say, "O Master, thou didst ease men and women in the days of thy sojourn here below; now, O Lord we believe thou wilt still help us. Give us thine aid. Show us thy sympathy. Do for us what Psalmist, and prophet, and apostle, declare thou art ready to do, and cause us to exclaim from the depths of our experience, 'I called upon the Lord in distress, the Lord answered me and set me in a large place.'"

Rev. D. A. SWARTZ.

How to Preach.

The English Wesleyan Conference holds its session this year at Newcastle-on-Tyne. Twenty years ago the Editor of the *Guardian*, in company with the President of Victoria College, attended the Newcastle Conference.

The Rev. Luke H. Wiseman, M. A., who had visited Canada the year before, was ex-President. In his charge to the newly-ordained ministers, delivered in the Wesleyan Chapel, Gateshead, August 10, 1873, he spoke as follows:

"And take heed how you preach. What a lamentable waste of power in preaching arises from unskillful composition and delivery! To avoid this waste, take three directions: when, though plain, not perhaps altogether easy, speak clearly; open the mouth; speak from the palms rather than from the throat; keep the lungs well inflated; articulate the consonants; avoid looking into vacancy and look straight at your hearers; avoid undue rapidity; be master of your pauses; and without injury to yourself, you will be audible to a large congregation."

Secondly, speak so that the people can understand. Do not oblige them to bring a dictionary with them to chapel.

Thirdly, speak so that the people can feel. Leave them no room for supposing that you are a mere functionary, content to perform an allotted duty. Let this truth be burnt into your poor soul, that the most valuable elements in a sermon are the exhortation and the sympathy! Exposition is essential; argument is valuable illustration is desirable; controversy may become necessary; but the power of sympathy and the power of exhortation are the most valuable of all! Some of you may never become very learned, or unusually eloquent, but sympathy with souls, and a consequent power to speak from the fulness of the heart, to speak so that your hearers shall be moved and touched and drawn towards holiness and heaven—this, blessed be God, you already possess, and larger measures of it are attainable. This gift is to be found on your knees at the foot of the Cross, and in sympathy with your Saviour; therefore, "Ask and ye shall receive, seek and ye shall find."

Another experienced preacher wrote:

"Use short prefaces and introductions, and no apologies. Say your best things first and stop before you get prose. Do not spoil the appetite for dinner by too much thin soup. Leave out of the pulpit, and take Christ in. Defend the Gospel, and let the Lord defend you and your character. If you are standards, thank Satan for putting you on your guard, and take care that the story never shall come true. Do not get excited. Do not run away from your hearers. Engage driving-wheels fly fast with no load; but when they draw anything, they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thrushes sing louder than the swallows."

There is a page in the personal history of General Grant which the spirit of hero-worship would fain hide—a fact it would ignore—but the page and fact are too vital to the "irrepressible conflict" now waging to admit of being withheld. Has it occurred to the reader to consider what the termination of the war might have been without Grant as a factor in it? Gladstone, in a public speech, had declared that the Confederacy had vindicated its right to independence, and should be recognized by all the powers (a sentiment which he afterwards humbly recalled). Napoleon III sought to aid the rebellion by setting up the Maximilian empire in Mexico. At this juncture the national cause imperatively needed a series of victories. Grant achieved them, and turned the scale. But the nation at one time came unspeakably near being robbed of the man on whom, to all human appearance, its fate depended. It is historically true, that Grant resigned his commission in the regular army because of a reprimand for drunkenness. This threw him out of the only sphere for which he was pre-eminently fitted, and led to the humiliating vicissitudes of his middle life. It necessitated the excessive toll and exposure of "Hardscrabble," which left their indelible imprint on face and form; it brought on the mortifying failure of Bogue & Grant, the rejection of his application for the engineership, and the humiliating clerkship at Galena. It made it possible for the epithet, "Drunkard Grant," to appear in prints, and gave momentum to slanderous and envious tongues. The conquest of his appetite, which we believe was achieved before his re-enlistment, was the greatest triumph of this "favorite of victory;" it was the victory within all victories. In this page of our hero's life, there is inspiration for all entangled in a similar snare. His escape may be theirs. They may emulate his subsequent career. On this page there is a startling illustration of how this vice may rob the nation of men whose talents are all but indispensable to her. This page will help fan the flame destined to consume the traffic which is not a whit the less hostile to our national interests than were slavery and rebellion.

It is almost a relief to think that this dauntless spirit is now and forever beyond the reach of the viciousness that shadowed it so continuously and fatefully. Yet it is a misnomer to call Grant dead. He abides a living factor in American history. His exalted character projects itself upon futurity.

"Death makes no conquest of this conqueror. For now he lives in fame, if not in life."

A Slave-Pen In Congo Land.

Efforts to idealize slavery into beauty have not altogether ceased. In his "Congo Land" Henry H. Stanley describes a slave-pen. It is not pleasant reading, but it is a literal description of the first stages of bondage, and a good antidote for any sentimentalities on the subject. Stanley writes:

There are rows of dark nakedness, relieved here and there by the white dresses of the captors. There are lips or groups of naked forms upright, standing, or moving about listlessly; naked bodies are stretched under sheds in all positions; naked legs innumerable are seen in the perspective of prostrate sleepers; there are countless naked children, many are infants, forms of boyhood and girlhood, and occasionally a drove of absolutely naked old women, bending under a weight of fuel or cassava tubers or bananas, who are driven through the moving groups by two or three musketeers. On paying more attention to details I observe that mostly all are fettered—youths with iron rings around their necks, through which a chain, like one of our boat anchor chains, is rove, securing the captives by twentys.

"The children over ten are secured by three copper rings, each ringed leg brought together by the central ring, which accounts for the apparent listlessness of movement I observed on first coming in presence of the curious scene. The mothers are secured by shorter chains, around whom their respective progeny of infants are grouped, hiding the cruel iron links that fall in loops or festoons over their mammas' breasts. There is not one adult male captive among them. Little, perhaps, as any face betrayed my feelings, other pictures would crowd upon the imagination; and after realizing the extent and depth of the misery presented to me, I walked about as in a kind of a dream, wherein I saw through the darkness of the night the stealthy forms of the murderers creeping toward the doomed town, its inmates all asleep, and no sounds issuing from the gloom but the drowsy hum of chirping cicadas or distant frogs—when suddenly flash the light of brandished torches; the sleeping town is involved in flames, while volleys of musketry lay low the frightened and astonished people, sending many through a short minute of agony to that soundless sleep from which there shall be no waking."

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Messenger and Visitor.

WEDNESDAY, SEPT. 9, 1868.

UNION WITH THE FREE CHRISTIAN BAPTIST UNION.

The resolution adopted at the Convention on this important question demands more attention than the mere mention of the fact gives last week. It recommends ministers, churches, quarterly meetings and associations to pursue such a course in thought, speech and action as shall tend to a better understanding between us and our Free Christian Baptist brethren, and a closer fellowship.

There can be no doubt but that a union of the two bodies would be a great boon to the cause, provided it were done with no yielding of principle on the part of either, and that the organic union were but the expression of general unity of faith and feeling. No other union than this can be a blessing. The basic of this real union, as it consists in mutual trust and sympathy, and a general concurrence in belief, cannot be laid by resolutions of Conventions and General Conferences. This can be done only in the way recommended by this resolution. Let there be general fraternization, and it will no doubt be found that we have, on both sides, magnified the differences, and minimized the agreements. In this way, distorting prejudices will be removed, and there will be greater hope of the truth being seen and recognized by all. Organized unity secured in this way, may be more slow in coming, but it will not run the risk of shipwreck, and when it comes, it will be real and abiding.

As we view it, this movement toward union is in danger from two opposite quarters. It may be pressed too hard, and, if union be effected, it may be at the expense of principle, and be followed by internal discord, a worse thing than agreement to differ as separate people, or a reaction may be forced which will leave the denominations further apart than ever. On the other hand, there may be a repulsive attitude assumed, which will effectually bar all progress to a better understanding. There can be no harm in cultivating a closer acquaintance in the way recommended by this resolution. It is to be hoped our pastors and churches may act in harmony with its spirit. We believe, if this be done, that union will ultimately be effected.

There can be no doubt that the only way of uniting is by denominations, and not by sections. It would be a poor union which was gained at the expense of rending the present bodies, or which was sought at the risk of rending them. This would be to make or risk the making of three denominations in the attempt to make two.

A strong delegation has been appointed to carry the fraternal greetings of our body to the Free Christian Baptist Conference. If our Free Baptist brethren think, at that time, that it will be well to appoint a committee to confer with one appointed at our next Convention, it would forward the movement; as the next advance would naturally come from them. It will be pleasing, at least, to have the expectation of greeting a delegation from the Conference at our next annual gathering, in order to promote good feeling and fellowship.

WOMAN'S WORK—A LAST WORD.

We hoped the discussion on this subject would have ended with Judge Johnson's letter. With this in view, we gained the consent of two other head writers on the opposite side from him to withhold their communications. We have not felt at liberty, however, to abstain from publishing the contributions on that question which appears today. Neither do we believe it would be well to pass by all that has been said without remark. This might be construed to have one of two meanings—disrespect for what has been advanced, or a tacit admission that it is unanswerable. We therefore take the right accorded all whose position has been attacked, to say what we may be a closing word. We shall endeavor to do it in a way least fitted to make a reply necessary. Foreign Mission work is so vast that it cannot be done by the scattered efforts of individuals, one doing one thing, and another another, without agreement and concert. The many must work in some organization which will combine their efforts and mass them upon the work to be done. There must be an organization of believers, then, to direct this and other work. What shall it be? is the question. We hold our Lord has established the church for this very purpose, among others. We are very loth to believe the church has so failed as to make it necessary for any part of her membership to form a distinct organization for this same purpose. We say, then, we do not see how Christians need have their Christian liberty restricted or handicapped in the performance of any duty they owe to Christ, before or after union with the church by working under his direction, any more, at least, than by working under the direc-

tion of any other organization, which has not been directly appointed by Christ.

There is a large part of Christian work which is so well understood to be the work of the Church that there is no need of any formal vote of the Church about it at all. Visiting the sick, personal effort to lead souls to Christ, etc., are among the forms of this kind of work. In all such cases, a formal vote of the Church is as little needed as the formation of a separate society. But in organized work, there must be a vote, in order to secure unity of plan and execution. The question is: shall this vote be taken by the Church, as the directing body, or by some other body? We still prefer the Church. Neither do we think ourselves guilty of any presumption in this. We are but standing by the old; we are not experimenting with the ark of the Lord. We may also say, that while we believe no one is to be forbidden to work for the Master, though he or she follows not altogether in the footstep of the Apostles, yet we do not think our Lord is displeased when we seek to lead any one into them. So, while we would not lay a straw in the way of our sisters in the work, even though they do not in our estimation, work in the best way, yet do we not think our Lord is anything but pleased with us for doing all we can, to show what we believe to be a more excellent way. Neither is this opinion confined to one or two on the eastern edge of this continent. As high an authority as the editor of the *Missionary Review*, believed to be the ablest mission periodical on this continent, says in his last issue:

"The Church is the one and only divinely organized and authorized instrument to carry out the commission to evangelize the world, not any aspirate organization." What is wanted in each case is that all action taken be so taken as to be, in reality, the action of the Church—recognized, understood and felt by all and each member as the action of the Church. This is as necessary for enlisting the interest, praying and giving of each and all members of the Church, as for securing the right supervision of the missions and those personally engaged in them. The editor, with all due credit to him, claims that the principles of the Church of Christ is the one divinely authorized "missionary organization," and should conduct missions in her own name and right, and under her own close supervision and especial authority and control."

We have found it easier to get into this discussion than to get out of it. We have tried to do right. God knows, whether anyone else does or not, that we have weighed our words, and sought to make them clear and yet kindly. We leave them in the hands of Him who can see what is right for His glory, and overrule what is wrong, that it do evil.

FOREIGN-MISSION REPORT.

From the Report of the Secretary of Foreign Mission Board, we take the following extracts and information. Speaking of the field we occupy, the report says:

"Within four miles of the mission house at Bobbili, Rev. Mr. Archibald reports 37 towns and villages with a population of 34,000, whilst immediately beyond this radius there are many towns of from 2,500 to 12,000 people, few of whom have ever heard the gospel. And what is true of this section holds with each of the others."

Our mission force consists of six missionaries on the field, with 29 native helpers, and four at home, recruiting from the strain of the climate of India and their work.

During the year 20 baptisms are reported, and our native churches number 127.

As to the prospects for the future, the report says:

"On every hand there are indications that the dawn of a brighter day is at hand, and that what has been accomplished among the Telugus south of the Kista River, by our brethren of the American Baptist Union, and what is being done near Ediwa in the Godavari district by the missionaries of the Ontario Board in the rechristianizing of thousands of the people, will be repeated upon our own field." It is said, also, that beyond those baptized, "many others have signified their belief in Christ, and are desirous to separate themselves from their former teachers, but are held back in order that their professions may be tested by the missionaries."

It is too much to hope that with such a grand field where myriads are reaching out to us for the gospel, with such bright prospects assured by results of mission work among the same people, with such preparations made in compounds and buildings, and with such a band of brethren and sisters devoting their lives to this work, we at home may this year give, and give largely, the \$11,000 needed to press this grand enterprise on another stage?"

Why Trouble To The Women?

The brethren who hold that "Women's Mission Aid Societies, as at present constituted, are, and are in violation of the principle which the Lord established in the formation of the church, take high ground."

"We hold," say they, "that our home constituted the church to be the body in which, and under the control of which, believers should do their organized work for him."

They have not told me, however, what part of a church member's work for Christ is organized, and what part is not organized.

In the distinction, their language implies well founded? Is it imperative? Is it practical? Who will draw the dividing line between the organized and the part or class not organized, so that in the performance of any duty this class, for instance, may know whether he is acting in the one relation or the other,—whether in harmonious, or in conflict with the principle, if it is alleged, Christ established in the formation of the Church? Instead of the bald state-

ment of this principle by appeal to which it is sought to change the constitution and relation of the Woman's Mission Aid Societies, I should have greatly preferred to have the proofs and arguments furnished by which brethren have convinced themselves that their position is impracticable, and that they can "hold the fort" against "all comers." In the absence of what have had such sway over the minds of talented and worthy brethren, I must regard their principle as too narrow in its spirit, and too comprehensive in its claim and the classification given or implied of a believer's work for Christ as impractical and artificial.

But perhaps the part that is unorganized is after all the most vital and important to the Christianity and development, and efficiency of the church, and is it possible that the Lord in constituting the church left out of the purpose for which he formed that body the culture and development of any part of a Christian's work or duty?

Again, if "the church is the body in which, and under the control of which, believers should do their organized work for Christ," in case of a member's neglect or refusal to do his organized work for Christ, has the church any power or right to call him to account and discipline him for the offence? How can it if that work is not included in the purpose for which the church was organized?

It appears to me that the whole

master of a Christian's obligations, duties, and privileges, principally and ever centre in Christ, and should always be regarded as that light, and that no body whatever is entitled to come between Christ and the soul in this matter.

When a human soul, deeply conscious of guilt and vileness and inability to escape from condemnation and sin, comes to Christ for pardon and cleansing—accepts him as the Lord and Saviour, that soul becomes united to Christ, is made unspeakably happy and free; and it henceforth under obligation to follow and serve the Lord Jesus in all things as forth in his word—to act to his utmost in harmony with him, and to promote the gospel and kingdom of his Grace, in the world, personally confess him before men, seek to bring sinners to the Lord, and help them onward in his service.

Now, on being admitted into the church, does the believer part with any obligation, right, or liberty, which previously belonged to him as a Christian? No. He retains and carries them all with him. Well, does he receive any additional advantages? Yes: fellowship, and the privileges and help of co-operation in the worship of God, and in doing his will, in promoting the Redeemer's kingdom, and the salvation of sinners, and that of looking forward hopefully and joyously to that higher fellowship to be enjoyed with the redeemed when the kingdom of Christ shall have been consummated in eternal glory.

Up the St. John—The Church at Fredericton.

Kentville, N. S., Aug. 26, 1868.

To the St. John—The Church at Fredericton.

George Armstrong.

It is now given on condition that I raise an equal amount, for which I become responsible.

Up the St. John—The Church at Fredericton.

Shorty after my arrival in this country, I wrote a short and hasty sketch to the *Messenger and Visitor* of my trip up and the appearance of the country at that time, with a few words on the prospects for the advancement of the cause of Christ. Since that time both the country and the prospects for the cause have assumed a different aspect.

The unbroken praise that stood like a barren of desolation, has since then put on its beautiful garments, and even Solomon was not arrayed like now; for I decked with the lily and the rose, and an innumerable variety of flowers spread their delightful fragrance on the breeze. The vast fields that were being sowed are now giving prospect of a bountiful harvest. Thus, while we are pleased with beauty are we cheered with prospect.

I arrived here the day of the battle of Batoche, when the young heroes of Canada made their gallant charge on the ridge-pits and routed the enemy. Since then, they have marched to complete victory, and now

"the cruel war is ended." But its effects are not ended yet. May God bless the brave and afflicted, and out of this scene of sadness bring light and joy and peace.

In our work for the Master, we have had

indications of the Divine favor, too, and the general prospect is brightening.

As we desire the sympathy of our brethren, I may be permitted to say a few words concerning the field and the work.

God is blessing us and giving us an opportunity to accomplish a great work for him.

We must not be like the boy who, fearing lest his gun would burst, delayed until his game had flown and then lamented that he had lost such a chance.

Bethune, this is good game, good season, fire at once. I have never known a Baptist gun to burst yet, and their reports have been heard round the world. We have let too many opportunities pass in this country, but must not let this one. Just give us a little lift, brethren, and the work is done, and we will be happy.

Address,

H. G. MIRKIN,

Carmen, Manitoba.

Home Missionary Notes.

I am now closing up a very interesting

and useful missionary tour along the

Atlantic coast, in Guyana and Halifax Counties. I began at Port Bickerton. I

would fain have begun further east, as I

cherish pleasant memories of my visit to

Ileses Harbour, and New and Seal and

Frobisher's Harbours, and of the wonder

ful blessings vouchsafed in those places in

the spring and early summer of 1864.

Circumstances, however, rendered it best

for me to begin at Port Bickerton. To that

port I was taken free of expense from

Halifax, per kindness of Capt. Al Reid, of

the packet *Dartmoor*. Nothing of consider

able importance occurred in the move

ment westward, except that at Port Hilliard, we had an interesting baptism, and

welcomed a man and his wife to the fellow

ship of the church there. I enjoyed my as

sociation with Bro. C. E. Baker, and his

excellent wife. Bro. Baker is planning

to resume his studies in the course of the

coming September, and Port Hilliard and

Campbellville will meet a varying that.

I ought to announce that the holding

Rapids sentiments at Gladewater, Liscomb

Mills and Beaufort Seem.

At the latter place, as you have already chronicled, I

baptized one person, the first ever baptized

by a Baptist minister in that place, leaving

the cause in much better shape than in

Carman. But in either of these places a

very great work cannot be expected until

there is more material and much depends on

the kind of material that comes in.

Waddington is our next station, a

large village situated on the

edge of the forest, and well watered.

There is a fine school building, well

kept, and a good teacher.

Waddington is a large, thin, well-wooded

village, with a good school and a

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Still Will We Trust.
Still will we trust, though earth seem dark
and dreary,
And the heart faint beneath his chastening
rod;
Though rough and steep our pathway,
warm and weary,
Still we trust in God.

Our eyes seem dimly till by faith ennobled,
And our blind choices bring us grief and
sorrow;
Through him alone who hath our way ap-
pointed,
We find our peace again.

Choose for us, God! nor let our weak pre-
ferring
Choose our poor souls of good thou' hast de-
signed;

Choose for us, God! thy wisdom is un-
erring.
THAT WE ARE FOOLS AND BLIND.

So from our sky the Night shall furi her
shadows,
And Day pour gladness through his golden
gates,
Our rough path lead to flower-studded
meadows,
Where joy our coming waits.

Let us press on in patient self-denial,
Accept the hardship, shrink not from the
cross;
Our guidance lies beyond the hour of trial,
Our cross beyond the cross.
Christian Life.

Selected Serial.

SHILOH: WITHOUT AND WITHIN.

BY W. M. L. JAY.

CHAPTER XXXIII.—Continued.

I found Mrs. Thorne in her old place, at her old occupation. She listened with communication attentively, and then did into a fit of profound thought—apparently she was digging deep into her recollections, and weighing the letter's possibilities with extreme care. Rousing herself, she took up her work again, with something like a sigh, and said "warily"—"It is probably some unimportant matter of business. Mr. Thorne was once, for a short time, in a shipping house. Obliging me by opening the letter and reading it aloud."

To enable you to understand its contents better than I did, I give you, in the extract, the apprehension with which Mrs. Thorne guarded it after the reading.

When she married Mr. Thorne, he was the practical heir of his uncle, Cyrus Thorne, a moderately wealthy and moderately eccentric bachelor. The marriage, however, or the bride, or something else did not make this point quite clear—or displaced the uncle as to cause a general estrangement, which continued, with little diminution, till his husband's death. Up to this period he believed that the old gentleman had condemned no other disposal of his property—but after that event she had heard of his making some efforts to learn the fate or the whereabouts of one Cyrus Thorne—an elder half-brother of her husband, who had put the seal to a reckless youthful career by committing some petty crime, and then running off to sea, since which time he had never been heard of, and was believed to be dead. Nothing came of them, however, and Mrs. Thorne had quietly settled down to the belief that her son's prospects were bright and sure; when, two or three years later, Cyrus Thorne went to his kindred dust. The reading of his will disturbed that she had made after providing for Rick's college expenses, and naming a certain sum to be paid to Carrie on her wedding-day, on failing that, on her twenty-fifth birthday, it left the bulk of his property in trust for Cyrus Thorne, or his heirs, who were to be sought for with all speed and diligence. Whenever undesirable evidence of their death was forthcoming, it might be divided between Rick and Carrie in proportions specified by the will—an instrument inspired by the will—a good man, a pale, sombre, complexion-stricken man, who had made himself known to him as Cyrus Thorne. He had with him a child as motherless girl—his love for whom seemed to be the sole sentiment of his wan life, and whose figure engrossed his thoughts. Would Captain Hart touch there on his return? If he were still alive, he would embark with him for America; if not, he would find the child at his lodgings, with full powers and instructions for conveying her to her relatives.

The Captain did "touch," and was greatly shocked to learn that Cyrus Thorne had died very suddenly of hemorrhage while on his way to New Orleans, so suddenly, indeed, that he had no opportunity to give any directions concerning the child; and her mother had finally surrendered her to the charge of an American gentleman, who had stopped in the town for a few days with his family, and whose interest in the orphan was doubtless heightened by the fact that his own little daughter was about the same age. He had promised to find out her friends, if possible; if not, to take kind care of her future.

The honest Captain wrote this to believe it to be his duty to inform Mr. Thorne that, in a small seaport of Southern Italy, into which he had been driven by stress of weather, he had met a man, a pale, sombre, complexion-stricken man, who had made himself known to him as Cyrus Thorne. He had with him a child as motherless girl—his love for whom seemed to be the sole sentiment of his wan life, and whose figure engrossed his thoughts. Would Captain Hart touch there on his return? If he were still alive, he would embark with him for America; if not, he would find the child at his lodgings, with full powers and instructions for conveying her to her relatives.

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Mrs. Thorne thought it looked something like Sanford, so it did, but between the "something like" and identity was a sufficient difference.

She sat on the perplexed study, and rose with dawning triumph in her eyes.

"You will leave me this letter?" she asked.

"It will be wanted in evidence. Rick and I shall set out for New Orleans to-morrow."

I assented.

"And Rick," she went on, as if unable to suppress her growing exultation. "Rick will have his rights, at last! He ought to have had them before, but it is not too late. He has not yet learned to have a will distinct from his mother."

"I am Rick—Carrie was his name," I said.

"Died I good gracious, no! She is very much alive—rather, far more so, all things considered!"

My surprise verged upon incredulity.

"Do I understand you to say?" I asked.

"That she might be for Carrie's, or even for Rick's sake, she should have chosen to be the heiress of such tidings to anybody on earth rather than Mrs. Thorne. To which Rick replied, quietly, that that was, perhaps, the very reason why I had been selected for the office.

"Read that?" continued Mrs. Thorne, looking over the restlessness, garrulous spirit of excitement, and thrashing up and down into my hand. "Read that, and what I have to endure no longer! Mr. Paul Venner will write me no more such letters, I swear!"

I glanced at it mechanically, intending to push it aside, and remained staring at the open page in bewilderment. I forgot the contexts of my infatuation that Rick's expenses must be diminished, I think—but the handwriting was totally unknown to me—and a familiar line not later in it anywhere. I could not help saying—

"This is not Paul Venner's writing—it must be that of some clerk."

"It is his unquestionable," she replied bitterly. "I have good reason to know it well. It first made me acquainted with the fact, instead of leaving off, with a sense of mystery, which I had been driven to, and which I have often wished Mr. Venner to write while he was drawing up papers for me to sign."

I went home bewildered. Is Paul Venner so altered, then, that even his handwriting parades of the change? But what?

It is curious to note how quickly, when one link of the solution of a mystery is found, others start up to complete the chain. Now, I am the artist. Something moved me to tell him the strange story to which I had been listening.

"What did you say was the nurse's name?" he asked, when I had done.

"Pauline Vipingo."

"Then I can just tell you where she is to be found. Doubtless, her disposition will have to be obtained. She left La Piazza years ago, and now accounts of some family difficulties, bad enough to force her to leave, and only too glad to get a listener, and a child, who has always been a wretched, desolate, and distressed creature, to tell her all her woes, and has taken her into his home, in Via del Corso, at Rome, where I had my studio; and she once told me this very story, that is to say, what she knew of her, or of Chester?"

I hastily turned the matter over in my mind, and decided that it was necessary to acquaint Mrs. Danforth with the finding and the contents of Captain Hart's letter, which I did as briefly as possible. She threw up her hands. "Well, I have done, and I am sorry for it."

"Can you tell where she may be found?"

"Well, no, not precisely; nobody ever knows just where Paul is to be found—the most unlikely spot you can think of is apt to be the one. Nevertheless, there is no difficulty in finding her when you want her; she is the sort of person who is always ready to speak her mind, and only too glad to get a listener, and a child, who has always been a wretched, desolate, and distressed creature, to tell her all her woes, and has taken her into his home, in Via del Corso, at Rome, where I had my studio; and she once told me this very story, that is to say, what she knew of her, or of Chester?"

My report elicited not a few exclamations of wonder, on my return home. Mrs. Divine stared at me alternately, over and under her spectacles, as it were long and did not break off until she had done with her. "What a pair of children! What would become of them if they were to be separated like this?"

"My children have taken AYER'S CHERRY PECTORAL for Coughs and Colds, and have found it gives relief to all sorts of trouble."

"Mrs. Danforth, I am sure, will be much relieved."

"She will be relieved," I said, "but I know not how much."

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ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and flavor, it is more nutritious than the ordinary kinds, and cannot be sold to competitors with the multitude of low quality imitations. It is the best baking powder. Sold only to agents. ROYAL BAKING POWDER CO., 100 Wall-st., N.Y.

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Has been in constant use by us. We have always found it the best, and can highly recommend it to all.

RESSLIN & SONS,
Halifax Hotel, May 20, 1858.

Equal to quantity and to 20 per cent
cheaper than, other Baking Powders.

FOR SALE OR TO LET.

That desirable property in
WOLFSVILLE VILLAGE,
 lately occupied by A. J. Pines, M. A., consisting of a Dwelling, having several rooms, and a Kitchen, with a back room, a Cellar, a Kitchen, a Garden, and well of good water.
Price moderate. Immediate possession.
Apply to

X. CHIPMAN,
Treasurer Deafia College.
Wolfsville, Aug. 10, 1858.

SEAL SKIN SACQUES.

HAVING received three cases of London skins, we are now prepared to execute orders for **SEAL SACQUES**, or other garments of seal skin.

All garments made in latest styles and satisfaction guaranteed.

Seal fur quoys dyed, lengthened, or altered to facilitate use, at lowest possible prices.

C. E. EVERETT,
King Street.

MESSINGER PRINTING OFFICE,
73 Granville Street, Halifax, N. S.

MR. H. ELIJAH tenders his thanks to his friends for the patronage he has enjoyed in

BOOK and JOB PRINTING,
for nearly Thirty years, in connection with the **WOLFVILLE MESSINGER**. He wishes to inform them, and the public, that he continues to print, as above, and to offer greater facilities for doing all kinds of printing in first class style, and at reasonable rates and without delay.

Orders from the County intended to promptly.

OFFICE OF
New Dominion Paper Bag Co.

We are happy to inform the Public and our Patrons in particular that, as we had no connection or intercourse with the Mill destroyed at Paton's Creek, our business continues without interruption.

All orders will receive prompt attention as heretofore.

BROWN & LEECH.

St. John, N. B., August 8, 1858.

AUGUST 25th, 1858.

CALEDONIA

Round Coal !

\$4.00 PER CHALDORON,

\$4.25 if loaded, WHILE LANDING.

—OR—

\$4.50 delivered, CASH,

9-11 South.

BY TELEGRAPH, WRITE OR CALL.

RILEY & MASTERS,

Co. Sydney and Main Sts.

C. H. LEONARD,

Commission Merchant,

51 & 52 St. MARKET WHARF.

Saint John, N. B.

SITUATIONS to themselves. Circular Free-

DOMESTIC, STANLEY & PROFESSIONAL.

Corr. University, 55 Latrobe St., Chicago, Ill.

BOX of GOLDEN NOVELTIES, 12 fast-

selling articles, and 12 magic wa-

stamps. Package of fast-selling articles to

agents for 2d. and this.

A. W. KINNEY, Taunton, N. S.

WOMAN WANTED

FOR MARRIAGE.

FOR our own use.

Joseph GAY & SON, 25 Berkeley St.,

LONDON.

News Summary.

DIMINITION.

SAD DROWNING ACCIDENT AT PORT HILFORD.—On Monday last while the children of the Port Hilford school were playing at the mouth of a small brook, Frank Suttis, eldest son of Alfred Suttis of Port Hilford, was caught in a current and carried away before assistance could be rendered him. He was drowned. A search of about three hours the body was found and prepared for interment.

Little Frank was eight years old. Clever as a student, affectionate in his nature, and beloved by all, he was one of the most promising boys in Port Hilford and our deepest sympathies are enlisted with his stricken parents in this their sad affliction.

The Dominion Exhibition will be held this year in London, Ontario. Sept. 7th-12th. The Dominion Government gives \$100,000 towards the Prize money.

The activity of the French sympathizers of Riel is beginning to tell on the feelings of the Toronto Orangemen. The impression is general and growing that the King's sentence will be commuted if he is not paroled.

Four nine-pounder rifles muzzled guns passed through St. John on Wednesday morning. The Woodstock battery of artillery.

Hailfay is going to be lighted by electric light after the 1st day of November.

Three lamps giving a light equal to 2000 candle power each, will be supplied for \$3,000 a year.

Dr. McNutt, a Nova Scotian, is a candidate for the governorship of California. He is a citizen of San Francisco, and is a man of conceded ability and integrity.

Mackenzie are reported to be very plentiful and of fine quality on the north side of P. E. Island, and the Americans are making large hauls.

Two children of Mr. Mark Lee, Abegweit Head, near Sackville, were sent for the cows one evening last week and got lost in the woods. They had a compass, but all they had with them did not find them till morning. One of the children was eight years old, the other only five.

The Indian department have decided to have the Indians near Montreal vaccinated, and an agent leaves shortly for that purpose.

Two hundred and fifty immigrants passed through Montreal on Saturday en route for the North-west.

The steamship *Summerside*, which left Montreal on the 12th ult., for Fagon Bay, went ashore at that place yesterday morning, but did not find shelter.

The vessel was built in 1853, is owned in Prince Edward Island, and is valued at about \$10,000. Her cargo is valued at \$12,000 and is insured.

The sellers belonging to H. M. S. Northampton—adherents of the Methodist church—recently presented to the congregation of Brunswick street church, Halifax, a very handsome communion table.

BANK FISHERY.—The Lunenburg Bankers have all come home with full success. They were pleased to find that they could not sell them as fast as they could catch them.

Much indignation was felt in the city of Ottawa at the sight of the British ensign overtopped by the tri-color of republican France, floating from the flagstaff of a large hall in Hull. On the master being represented yesterday to the rev. father in charge of the building, he repudiated any desire to offend, and most courteously promised to remove the cause of complaint. The British red ensign is now flying again.

—WESTMORELAND TEACHERS' INSTITUTE.—Westmoreland County Teachers' Institute met Tuesday morning in the grammar school, Shepshed. Mr. John Britton was chosen president.

Frosts last week did much harm to crops in different parts of New Brunswick.

abducted, was arrested at the instance of the child's grandfather, and had reluctantly agreed to submit the cause of the trouble to the old patriarch.

At St. Catharines, Ont., Alexander Esterley killed his wife, John, his brother, being an accomplice and Howard, another brother, assisting John in disposing of the remains. They finally quarrelled, Howard being nearly killed and Alexander then shot himself, but not fatally. John cut Alexander's throat and buried the body. Howard now makes a confession and John is in custody. The affair occurred last fall. Alexander's body has been found, also the body of his wife dumped into a hole without other covering than a blanket.

A sad accident occurred at Shesha on the 1st, Miss Maggie Edmunds and Katie McKinnon, paddling in a small boat were caught in a current and becoming excited overturned the boat and were drowned.

S. S. Hanoverian with about 166 passengers and a general cargo was during a thick fog, on Monday night driven into Portage Cove on the Newfoundland coast, where she now lies a total wreck.

—DROWNING.—Last Thursday, while Charles Thurber of Farnham, N. S., was bringing his boat to his moorings, he was struck by the boom, knocked overboard and drowned. A boy was with him in the boat at the time, but could do nothing for him.

—WINNIPEG, Sept. 3.—It is understood that should the Manitoba Court of Queen's Bench refuse to allow an appeal in the Riel case, his friends will carry the matter to the Imperial privy council. They will, therefore, move the excellency for a respite to cover the delay. Should the privy council accept the application, the trial will be moved to secure the appointment of a medical commission to test its sanity.

—THE ANSWER EXAMINER.—The Halifax Herald says: Sir Charles Tupper has received the following despatch from his secretary in London: "One hundred and ten awards made to Canada at Antwerp. Three diplomas of honor, thirteen gold, thirty-one silver, and thirty-three bronze medals awarded. Thirty exhibits received honorable mention. Details will not be made public by exhibition authorities until the 1st of October."

—Young children were crossing the Canada Atlantic Railway Bridge over the Bigot River, Ottawa, a few days ago. The engine of the freight train saw them, and tried his utmost to stop the locomotive, but the engine caught two girls, aged 11 and 15, and literally tore them to pieces. The other two escaped injury.

A giant lobster was recently caught at James Grant's lobster factory, Bella Creek, P. E. I. It measured four feet from the tip of its tail to the tip of its great claw, and was taken from a trap which was sufficient to hold three men.

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—BRITISH AND FOREIGN.

Gladstone's physician declares the patient better, and that further change of air will restore him completely.

—The majority of the members of the Right Legitimists, Orleanists and Bonapartists in the French assembly have signed an electoral manifesto denouncing the republican policy. Bishop Freppel refused to sign it.

The Journal Des Debats and Liberte, of Paris, commenting on the entente cordiale between England and China, taunts Ferry with plunging France into war with China.

—THE TORONTO GUARDIAN says: James Crowe, 7th, an old and much respected resident, while returning home from the evening service in the Methodist church, fell by the roadside, and was carried to a neighboring house, and from thence to his own home on Dominion street. Yesterday morning was unconscious. His illness is attributed to apoplexy, and is considered to be of a most serious nature.

—Sportsmen will be surprised to learn that a flock of wild pigeons was observed yesterday morning in a southerly direction from the Ferry station, the flock being observed by Alex. Taylor, son of the city engineer. He was at the twelve miles house at the time. So far as his knowledge goes, the last wild pigeon known to have been seen here was one shot half a century ago this summer by his father, when Alex. was a wee bit of a ladie.

The memorial to the metropolitan of Fredericton is to take the shape of a scholarship to be called the "Medley Scholarship," for the benefit of those attending college and desirous of entering the church.

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