

Messenger and Visitor

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VOLUME I.

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VOL. II.

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NO. 15

MESSENGER AND VISITOR FOR ONE DOLLAR.

The Messenger and Visitor will be sent from the first of May, to January, 1887, for one dollar. Shall we not have an effort made to introduce the paper into very many more of our families for the rest of this year? We find the people everywhere ready to take our paper when their subscriptions are solicited. In our tour of a week among the churches we called on about 120 families that were not taking the paper, and all subscribed but five. Will not our ministers, agents and others interested in the circulation of the Messenger and Visitor help us get it into a host of new families? Have all the converts of the last few months taken it? Those who begin May first will have till June first to pay their dollar. Please send in the names of new subscribers by the last week in April.

Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

—THE CANONICAL VIEW OF BAPTISM.—In the Roman Catholic Catechism by the Rev. S. Keenan, with the approbation of the Bishop of Boston, is the following in reply to the question, "How do we know that these three ways of baptising (sprinkling, pouring and immersion) are good?" It is answered, "We know it from tradition; for the Holy Scriptures speak only of baptism by immersion;" see Rom. 6: 4. Col. 2: 12. Cyprian, Set. 76 ad. Magnim. It is strange that our pedobaptist brethren will hold to a practice which has floated down to them through the tradition of the church of Rome.

—THE SENATE AND THE SCOTT ACT.—The gentlemen of the Senate are again attempting to cripple the Scott Act. They want to make it possible to turn drug stores into dram shops, and to exempt light wines from their operation. While there are some estimable men in the Senate, the majority seem to think their great function is to prevent the people from having their way, when they wish to rid themselves of their greatest curse. We fear the majority of the Senate are too old to learn, and must be dealt with as incorrigible. Hon. Mr. Scott, one of the minority, spoke some plain, common-sense words to the majority; but we fear it was wasted upon them.

—A NEW ASSOCIATION.—There has been formed in Boston what is called the "Massachusetts Protective Liqueur Dealers, Brewers, Distillers and Clerks' Association." The objects of this organization are various. One is to force in the liquor traffic where now no licence is granted. Another is to provide money to secure the best legal talent to defend suits instituted against any of its number. The chief, however, appears to be to mass the forces of the liquor trade in politics as to gain control of the government of the state. The liquor dealers evidently are afraid, and feel that the time for the last desperate struggle has come. The traffic, however, is doomed, and we doubt whether such measures as these will do other than hasten its downfall. When the liquor vendors combine in this way, it will lead to the massing of the temperance forces on the other side. The traffic exists now by right of sufferance and the apathy of temperance people. This action of the liquor party should arouse all who are opposed to the trade, and in this way, prevent its continuance, on this ground.

—A JUST REBUKE.—Mr. Gladstone, in the Nineteenth Century, administers a rebuke to many, in the paragraph we append. They are not few who have fallen into the miserable habit of affecting a great contempt for theology. In most cases these do not know its first rudiments. Wishing to be thought superior, and knowing they have no hope of superiority in knowledge of such a subject, they exalt their ignorance into a virtue, and take pride in speaking in a supercilious way about systematic knowledge of scripture truth and those who attain to it. The great statesman says:

I am not, therefore, writing against him (Mr. Huxley) when I remark upon the habit of treating theology with an affection

of contempt. It is nothing better, I believe, than a mere fashion, having no more reference to permanent principle than the mass of ephemeral fashion that come from Paris have with the immovable types of beauty. Those who take for the burden of their souls, "respect religion, but despise theology," seem to me just as rational as if a person were to say, "admire the trees, the plants, the flowers, the sun, moon, or stars, but despise botany, and despise astronomy." Theology is ordered knowledge, representing in the region of the intellect what religion represents in the heart and life of man.—William E. Gladstone.

—BAPTIST SEMINARY.—The following was sent in too late for last week's issue:—Terminal written examinations were had on Monday and Tuesday, and the fourth term of the year begins to-day, (April 7). There is evidence of solid work in the classes and the interest is being well maintained. About the 20th inst, the students rhetorical exhibition will take place under the direction of Miss Hooper.

—LABOR TROUBLES.—Dr. Buckley of the N. Y. Christian Advocate, concludes an article on the situation in the U. S., as revealed in this recent labor troubles, in the following gloomy way:

We regard the elements at work in the United States to-day as more fraught with peril to our institutions than all the merely political and personal discussions, conflicts, and agitations which culminated in the late war. For that divided the country into two general contending factions, of which those desiring the maintenance of the Union were the more numerous, more fortunately situated, and the stronger. But these proceedings, unchecked, must surely, in the end, compel a radical change in the methods of preserving order; and when that change has occurred, and the military spirit shall have crystallized, whether the mind that controls it be called Governor, President, King, Caesar, or Czar matters not. As yet, who sees any light on the horizon? What practicable method promising better relations is suggested?

We are not frightened, for that is not our besetting sin; but in the darkest hours of the Civil War we never felt more sober than today, as we contemplate the future of what our gifted country-woman, Mrs. Kemble calls "this great new world of Christian liberty."

—HEBREW.—The summer schools of Hebrew have come to stay. Each year witnesses advance. The study of the Old Testament is assuming new importance year by year, and our ministers and theological students are taking advantage of the Summer Schools to keep up and advance their study of Hebrew. We give below the announcement of the sessions to be held this summer. It is to be hoped some of our ministers may be able to attend.

1. PHILADELPHIA—June 7th—July 3d; in the Protestant Episcopal—Divinity School, 56th St. and Woodland Ave., W. Philadelphia.
2. CHICAGO—June 28th—July 24th; in the Baptist Union Theological Seminary, Morgan Park, Ill. (12 miles from Chicago on the C. R. I. & P. R. R.).
3. NEW ENGLAND—July 19th—August 14th; in the Newton Theological Institution, Newton Centre, Mass. (9 miles from Boston, on the Boston and Albany R. R.).
4. CANTON—August 2d—28th; in connection with the Chautauque Assembly, N. Y.
5. SOUTH VIRGINIA—August 16th—September 11th; at the University of Virginia, Va. (at the junction of the Chesapeake & Ohio and the Virginia and Midland Railroads).

The regular courses of instruction in Hebrew are practically the same in all the Schools. The special courses and the lectures differ somewhat. The arrangements for board and rooms differ likewise in the various Schools. For each School a separate pamphlet giving detailed information has been published. This may be obtained by addressing the Principal of Schools.

WILLIAM R. HANSEN,
Morgan Park, Ill.

—PROGRESS OF THE COLORED PEOPLE.—The Religious Herald, of Richmond, in an editorial on the above subject, gives the following interesting statistics. Twenty years ago, there were not 15,000 colored persons in the South who could read, and now 1,000,000 colored children are in the public schools of the South. There are 16,000 colored teachers, and more than 80 newspapers owned and edited by colored men. Over 100 schools for higher education are now in successful operation. In fact, in the history of education nothing can compare with the present work among the colored people.

In 1822, they owned in Georgia 680,000 acres of land. Some individuals are worth from ten to fifty thousand dollars. In 1882, the colored people of the South owned 5,600,000 acres of land and were assessed for \$91,000,000.

Some two years since, a gentleman well known to us all, and one who knows the South from Baltimore to Mexico, in a public meeting in one of the colored churches of Richmond, used the following remarkable language: "Since God's sun has moved in the heavens, no race of people ever made the marvelous progress that the colored race has made since the close of the war." This was the opinion of a representative Southern man—one well qualified to judge.

The following well deserved tribute is also paid to one of the sons of N. B., whom many of us have the pleasure of knowing:

Prof. C. H. Corey, D. D., the most popular man in Richmond, some say, has shown great ability as Principal of the Richmond Institute. The man does not live who spurns a mean thing more than Dr. Corey, or is more willing to do his best for a good cause. He is going to have a good place in history, and tears will be shed in coming years over him as thousands of Baptists will read of the consummate tact with which, during all the exciting times succeeding the war, Dr. Corey "held his own" with all parties and with both races.

—QUESTIONS.—Several questions which have been in hand for some time, have not yet received attention; but we shall do our best to answer them in due time.

—NEW NOVA SCOTIA TEMPERANCE ACT.—This act has passed its second reading, and will be carried with but slight modification in the Lower House. It is to be hoped that the Upper House may not presume to attempt to thwart the wish of the people, in dealing with the measure. Its chief provisions are these. Saloon and bar-room licenses are to be abolished. Applicants for hotel, shop or wholesale licenses must gain the consent of two-thirds of the electors in their district before their application for a license will be considered. Halifax is exempted from the operation of this act as she was from that of the old one. Most of the country districts have already refused to grant licenses. The rest, therefore, will strike chiefly at the liquor traffic in the capital. Some of the speakers in opposition to the act think it will ruin the trade of the city. It will ruin trade about as it would impoverish the blood—to take off some scores of leeches from a man's body. In each case it would be bad for the leeches that take away and do not give anything in return—it might be the death of some of them; but it would be a good thing for those who have to stand the drain. We see also that the ground is strongly taken that the province has no right to include Halifax in the operation of the measure. This seems to us strange doctrine. Carry it out to its logical issue, and it would make nearly all general government impossible.

—WOODSTOCK BAPTIST COLLEGE.—We are sorry to notice that the Canadian Baptist speaks as though it were uncertain what policy the Baptists of the West will pursue towards their literary college. There is a rumor abroad that the Baptists of Toronto would not much care if it was given up. We know of old that some leading laymen considered the Provincial University sufficient for all the needs of our denomination, in the matter of secular education. We hoped this idea had been given up, and that all were determined to press their literary institution up as fast as possible. Woodstock College has done a grand work, and never was it in a better position than now to do the best work. If there be any thought of relaxing instead of increasing effort on behalf of Woodstock College, it is to be hoped it will be given up at once. There will doubtless be some discussion on the question at the approaching meeting of the Union.

—HOME MISSION NUMBER.—The last issue of the Canadian Baptist is devoted exclusively to Home Missions. It is a very fine number, and must help on this great department of denominational work. In our next we hope to present some interesting extracts from it.

A True Story.

Here is a story too good to be lost, and yet I am afraid it will be spoiled in the telling. A and B were holding a protracted meeting. It had been in progress for several days, and quite a revival had sprung up. Saints were happy and sinners were seeking and finding the Saviour. Among the happy ones was an old brother known to be quite "tender" on some points. He was "weeding a wide row" in the meeting. It occurred to one of the preachers that now was a favorable time to get "help" from the old brother to spread the glorious news "through earth's remotest bounds." His cup was full and running over with the good things of God's grace—certainly he will now "practically desire" that all may "hear the joyful sound." "Uncle Billy," says the missionary, "I am glad to see you enjoying religion so much." "Ah, Bro. B., this is the best of fat things to my soul." "Well, Uncle Billy, there are millions of poor creatures who have not heard of the blessed Saviour; will you not give me \$5 to send this gracious gospel to some of them?" "O, bless my soul and body," stamping the ground in his vexation, and then crying like a heart-broken boy, "I never do get to enjoying myself—and—and—feelin' good,—but sometimes—and now—his money—MONEY—MONEY—has got to destroy my religious pleasure." The fire of his devotion was extinguished. For the rest of the meeting he was a cool spectator. Mr. Editor, you may draw morals from this story.—J. J. STAMPS in *Rel. Herald.*

Nothing But Leaves.

The angel of consolation wended his way down to earth one night, and bent his ear to catch the murmur of God's chosen ones. A faithful pastor was kneeling in prayer for the members of his flock. "Of what shall we be as my tears and pleading," he cried; "my people are cold and indifferent; my most earnest efforts seem to fall unheeded upon them, and when the time of reaping shall come, how can I say: 'Master, I've nothing but leaves?'"

The voice of the angel fell soothingly upon his ear: "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." An aged mother wept for her wayward son. "He was the delight of my eyes," she mourned. "I consecrated him to heaven in his infancy, but he has forsaken his mother's God. Long nights have I pleaded for him; my pillow has been wet with tears; in the harvest I hoped to bring him with me, and how can I bear to say: 'Master, I've nothing but leaves?'" In silvery notes the angel's voice was heard: "A mother's prayers are not forgotten; thy tears are in my bottle; thy faith shall save thy son."

A weary invalid tossed upon a bed of pain. "Hopelessness is my life," she sighed. "Except from active labour, the days pass slowly by, only to be followed, by more weary nights; and while others are strong, and busily engaged bringing in the golden grain, in sorrow must I fall at the Reaper's feet, saying: 'Lord, I've nothing but leaves?'" Again the angel answered: "He knoweth our frame; he remembereth that we are dust."

A teacher sought her pillow, wearied with the fatigues and discouragements of the day. "Long years have I laboured to sow good seed in the hearts of my pupils," she said; "by my precept and example have I endeavored to mould their characters aright, but the lesson today seems forgotten tomorrow. My brain reels with the long repeated efforts to guide them, while my heart aches as I think of the harvest, when, sadly I must say: 'Father I've nothing but leaves.'" But the angel whispered: "Blessed are ye that sow beside all waters. Feed my lambs."

A mother hung over the cradle of her darling child. Her greatest joy, her fondest hope, were centred in that infant boy. With sobbing heart and tearful eyes, her fondest hopes are blasted, I had hoped to see him grow to manhood.—With delight I would have trained his young feet to walk in wisdom's ways, so when the end had come, I could appear before the Reaper with the glad refrain: 'Behold, here is the child whom thou didst give.' But now I will have nothing but leaves.'" But her tears were dried, as the angel said: "Suffer little children to come unto me, for of such is the kingdom of heaven."

The midnight oil burns low, as a lonely watcher sits beside the couch of a sick one. For months, has disease, in blighting form; been suffered to rest upon the household, and tired nature almost succumbs to the weight of care and anxiety. "My life is blighted," the watcher cried. "My years are wasting away in a darkened room; my usefulness in the world is at end; and while others are bringing in their sheaves to lay at the master's feet, I can only say: 'Here are my leaves.'" But the message from the angel was: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

So the hearts of God's chosen ones were cheered and comforted, and as the angel of consolation took flight heavenward, each weary, discouraged one was softly saying: "Not do I gather strength and hope anew? For well I know thy patient love perceives Not what I did, but what I strove to do; And though the full ripe years are sadly few, Thou wilt accept my sheaves."
—Christian at Work.

Face Your Trouble.

"I had plowed around a rock in one of my fields for five years," said one farmer, "and I had broken a mowing machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But, to day, when I began to plow for corn I thought that by and by I might break my cultivator against that rock, so I took a crow-bar, intending to poke around it and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our troubles square in the face. Imagine the farmer plowing around that rock for five years, praying all the while: "O Lord, remove that rock!" when he

didn't know whether it was a big rock or a little, flat stone!

We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even know what we wish the Lord to do about it, when, if we would face the trouble and call it, by its name, one half of its terror would be gone.

The trouble that lies down with us at night, and confronts us on first waking in the morning, is it not the trouble that we have faced, but the trouble whose proportions we do not know.—The Advance.

Hintings on the Tow-Path.

We sing of the terra-cotta Tow-Path and of the frolicsome Mule thereto pertaining. If Shakespeare could find someone in stones and books in the running brooks, a modern editor ought at least to pick up a half optimon on the tow-path, and to see a sermon in a mule. The preacher preaches to the churches and to the preachers, too.

Once, while we were wandering along a tow-path, our thoughts wandered to the churches. The mule filled our eye, while our mind's eye saw the churches. A dreary lethargy stole over us. A subtle, swaying tow-line seemed to stretch from one to the other; and our thoughts began play over it like electricity upon the wire. Striking resemblances between the mule on the tow-path and certain members in the churches soon began to materialize.

We have spoken of the mule in the abstract. The mule in the abstract is a different beast from a mule in the concrete. The time is ripe for the introduction of the concrete mule. We know that to make a good sermon we must select a single jax from the long procession of texts which was solemnly marching on the tow-path. We decided to do as some preachers do, viz: to take the first one that came along. We took him.

Text: The particular mule in the foreground.

First point: He hangs back. The abstract mule is slow enough, but he doesn't compare with this particular concrete mule. His companion on the off side is doing all the work, and he is very glad to have him do it. But, as a matter of fact, the off side is not only towing the mule, but he is also dragging his companion along too. And that is hard.

What church has not the hanger back?—the man who crawls along, lazy, unhappy, unwilling to do any of the work, almost a dead weight to be dragged along by the rest of the church, until the Lord takes him. Kindness doesn't encourage him. Blows wouldn't hurry him. He is a hanger back; he is almost a dead weight; he is a lazy mule.

Second point: He kicks. One would say that the mule ought at least to be peaceable if his companion is willing to do all the work. If either mule has a right to kick, it would seem to be the one which is imposed upon. But the kicking is all done by the other mule. We can't exactly discover what he is kicking at, for he is too far behind the other mule to hit him, and the driver never gets in the way of his heels. But he keeps on kicking, though the only damage he seems to do is to add to the other mule's unhappiness by jerking him about whenever he stops to kick.

What church has not the kicker? And generally, in the churches, too, the hanger back is the kicker. He opposes everything. And if he cannot block every enterprise, he will at least kick as it moves along. Sometimes he hits somebody, but not often, for he is generally too far in the rear; but he can produce an immense amount of jerking and jolting and soreness in the team.

Third point: He brays. And that mule fairly makes our editorial hair stand up straight when he brays. Is there anything on earth, or in the waters under the earth, like the bray of a mule? As an instrument of protest, the mule's hoof is a dead failure when compared with his voice. And when this concrete mule brays, the clumsy old barge fairly trembles with the vibration. But we are even able to forget ourselves in our sympathy with that other mule. To think of having two large ears yoked to that intermittent bray for a journey of a hundred miles.

But how is it in the churches? There, too, are brayers. If hanging back is not a success, and if kicking doesn't hit anybody, then they bray! And what a braying some of them can keep up? You would almost think that, in some cases, Nature began to make a mule, and that the human form was an afterthought. While their brethren plan and work, they hang back and kick; and when their brethren pray, they bray.

Well, we have one comforting thought for the last point of our sermon. The

mules are just passing out of sight, and the thought occurs to us that probably even the lazy, kicking, braying mule will make the desired have some time, though it hardly seems possible. But he will surely have a rough, jerky, jolly journey, and he may get some pretty rough treatment at the end of it.—*Rel. Herald.*

This, That, and the Other

—The aggregate value of all college property in the United States, in the report of the Commissioner of Education for 1882-3, was \$90,000,000, with an income of \$5,000,000.

—The new census of Japan makes the population of that empire 33,500,000.

—Mr. Routledge, the London publisher, has been giving the public some interesting facts about the business of his firm. He says that they print 600,000 books in a year, and bind 4,000,000. During a period of eighteen months they have sold 40,000 copies of *Robinson Crusoe*. It is the best selling book that they have, although *Monte Cristo* sells nearly as well. Of course, these are cheap editions. Among the poets Longfellow leads. The figures for him are 5,000 copies. Next comes Scott, with 3,170, then Shakespeare, with 2,700, and then Byron, with 2,390. Of Rogers only 32 copies were sold, and of Keats only 49.

—If the people fail to govern the saloon, says the *Independent*, "the saloon will govern the people."

—It is an old proverb that, when drunk, a Frenchman wants to dance, a German to sing, a Spaniard to gamble, an Italian to boast, an Irishman to fight, an Englishman to eat, and an American to make a speech.

—An advertisement in a Boston paper asks for "a careful man to look after the house and be company for her dog during her absence in Europe."

—Famous prices were paid last week at Chikering hall at the sale of the 340 pictures of the estate of Mrs. Mary J. Morgan. \$865,300 was realized, an average of \$3,675, said to be the highest amount and average yet obtained in a sale of modern works here or abroad.

—Mr. Spurgeon, though only restored to his own pulpit, with characteristic Christian courtesy has agreed to preach a missionary sermon at the approaching anniversary of the Wesleyan Missionary Society. It has been suggested that Exeter Hall be secured for the occasion, in order to allow as many as possible to hear the gifted Baptist preacher.

—Music is the sound, which one's children make as they romp through the house. Noise is the sound, which other people's children make under the same circumstances.

—There are three tunnels under the Alps, and a fourth is being bored. The one now in construction is that of the Simplon Pass, which is traveled from Geneva into Italy. The lengths of these tunnels are as follows: The Arlberg Tunnel, the most eastern one, is six and a half miles long; the Mont Cenis, the most western, is seven and three-fourths miles long; the St. Gothard is nine and four miles; the Simplon will have a length twelve and a half miles.

—A correspondent of the *Baltimore Baptist* cannot "call to mind a single person, not a church member, who is in the habit of sleeping in church." Is this exclusively a Christian weakness?

—We must have often noted the way in which men everywhere honour the hero of yesterday, and neglect or depreciate the hero of to-day. Mr. Moody has presented a true picture of this matter. "If you had asked in Abraham's day who the greatest man was, they would have said Enoch, and not Abraham. If you had asked in Moses' day who their greatest man was, he would have been nothing, but it would have been Abraham. If you had asked in the days of Elijah or Daniel, it would not have been Daniel or Elijah—they were nothing—but it would have been Moses!" So men build the sepulchres of the prophets, while they depreciate the prophet who speaks to them.

—With an iron constitution, steel nerves, brass cheeks, and a silver tongue, man can line his pockets with gold.

—Never do what your conscience condemns, however you may be urged by others, or whatever immediate pleasure the act may promise. A wounded conscience will give you pain, and the pleasures of sin will soon turn to wormwood and gall.—*Ex.*

—A celebrated Scotch divine: "The world we inhabit must have had an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been supreme, we know by the name of God.

—That great gift "grace" will come in continuous bestowment to all saints in Christ; wave upon wave, as the ripples rise shoreward, and each in turn joins its huts on the beach, or as pulsation after pulsation makes one golden beam of unbroken light, strong-winged enough to come all the way from the sun, gentle enough to fall on the sensitive eyeball without pain.—*McLaren.*

The Blood of Sprinkling.

A NEW SERMON BY PASTOR H. M. CLARKE.

Ye are come to the blood of sprinkling...

I have to speak with you upon the practical question involved, which is this: Why do we with reverence to the blood of sprinkling?...

THESE ARE WE?

I have to explain what is meant by the expression which is found in the twenty-seventh verse of the chapter, 'Ye are come.'

Well, first, ye are come to the hearing of the Gospel of the atoning sacrifice. The Israelites left Egypt, and having passed the Red Sea, they entered the desert, and at length came to the mountain of God, even to Sinai, that terrible mountain.

Ye are come to the hearing of the Gospel of the atoning sacrifice. The Israelites left Egypt, and having passed the Red Sea, they entered the desert, and at length came to the mountain of God, even to Sinai, that terrible mountain.

SELF-CONDEMNED.

In a better sense, going a little further, we have not only come to the blood of sprinkling by hearing about it, but we have come to the blood of sprinkling by doing it.

A HERBY LEGEND.

I ask you, then, to put the question closely home, 'Have I come unto this blood of sprinkling?'

LORD-GIVERSHIP OF THE DISPENSATION.

Through our Lord Jesus sovereign grace and infinite love find a free way to the most undeserving of the race. Through the divine sacrifice the Lord saith, 'Come now and let us reason together; though your sins be as scarlet, they shall be as white as snow.'

HOW IT IS SPRINKLED.

Further, there is a far more effectual way of coming to the blood of sprinkling than this when by faith the blood is sprinkled upon you.

ITS EFFECTS.

Further, to come to this blood of sprinkling means thankfully to enjoy all that comes to us through the blood of sprinkling.

faith which did not realize the full blessing promised to it...

I want every child of God in his inmost soul to come to the blood of sprinkling...

IN THE LIE.

I think, once more, that this coming to the blood of sprinkling means also that we feel the full effect of its operation.

At these three not Christians who hold the doctrine of the atoning blood, and yet are no better than others? Also it is so. But it is one thing to hold a doctrine, and another thing for that doctrine to take hold upon your hearts.

misapprehension. Those that hate the Gospel of Christ are very busy in caricaturing the doctrine of the atonement.

The Lord, as the great moral governor, if He makes a law, and threatens a penalty, must execute that penalty, or else His law will lose its authority.

THE ONLY WAY.

I cannot help it if you do not like this teaching, although I shall be grieved if you refuse it.

When the text says, 'See that ye refuse not,' it tacitly and pleadingly says, 'See that ye accept Him.'

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'O, I preached about Noah!' I said, 'How did you get on?'

'I said I thought I knew all about Noah, for I had read only a few verses about him.'

There was a hushed chamber in Mr. Clauston's house. Such a chamber as most of us have entered at some time in our lives.

Mr. Clauston's affairs had been steadily growing worse and worse for many months, until he found it impossible to pay any longer the bills of interest arising from the mortgage on his pleasant homestead.

The evening before the funeral, as Mr. Clauston sat in his study, sadly recounting the recent events, Mrs. Clauston remarked in a broken voice:

'Hardly it, Robert, that so soon upon becoming children we must also become homeless!'

Lawyer Liscomb was on the high road to great prosperity. His wife was a devoted Christian, and Mr. Liscomb was a professor of religion, but the cares of this life, and the deceitfulness of riches had, indeed, choked the Word, until his life had become unfruitful, and even barren of anything like godliness.

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and he noticed, too, on the instant, that it was one just large enough for his Willie!

'Here, man, take back this uncanny thing, and be more careful another time.'

'What would Noah have said if he had had 100 converts, and yet Noah didn't get discouraged?'

Mr. Clauston's affairs had been steadily growing worse and worse for many months, until he found it impossible to pay any longer the bills of interest arising from the mortgage on his pleasant homestead.

The evening before the funeral, as Mr. Clauston sat in his study, sadly recounting the recent events, Mrs. Clauston remarked in a broken voice:

'Hardly it, Robert, that so soon upon becoming children we must also become homeless!'

Lawyer Liscomb was on the high road to great prosperity. His wife was a devoted Christian, and Mr. Liscomb was a professor of religion, but the cares of this life, and the deceitfulness of riches had, indeed, choked the Word, until his life had become unfruitful, and even barren of anything like godliness.

When the text says, 'See that ye refuse not,' it tacitly and pleadingly says, 'See that ye accept Him.'

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Dr. Geo. A. Hetherington, OFFICE: 120 UNION STREET, ST. JOHN, N. B. THOMAS L. HAY.

Hides and Calf Skins, AND SHEEP SKINS. STOREHOUSES-46 STEWART STREET.

AMERICAN Rubber Boots and Shoes. SPECIAL AGENCY New Brunswick, Nova Scotia, and Prince Edward Island.

Woonsocket, Wales, Good-year, Hayward, Rhode Island, New England, and Connecticut RUBBER COMPANIES.

ESTEY, ALLWOOD & CO., 68 Prince Wm. St. SAINT JOHN, N. B. Dealers in Rubber Goods and Mill Supplies.

LONDON HOUSE Wholesale. Importers of all kinds of Foreign, and Canadian Manufactured DRY GOODS.

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MANCHESTER, ROBERTSON, & ALLISON. MONT. McDONALD, Barrister, Attorney-at-Law Solicitor, Etc.

Machinery for Sale. 1 Engine Lathes, length 8 ft., swing 16 in. full, Blaisdell make, \$325 00

E. BANFILL, - - 49 DOCK STREET, SAINT JOHN, N. B. PORT ELGIN Woolen Mills.

The Largest and Best Equipped Mill in the Province. Have in stock and are making up a fine assortment of TWEEDS AND HOMESPUNS.

FLANNELS AND SHIRTINGS. LADIES' TWEEDS AND YARNS in various Shades and Colors. The quality and finish of these Goods are well known.

SACKVILLE STATION, I. C. B. JOHN READ & SONS. 101-103, N. B. May 23, 1885.

FOR SALE OR TO LET. That desirable property in WOLFVILLE VILLAGE, lately occupied by A. J. PINEO, M. A., consisting of a Dwelling, having seven rooms, and two barns, Stable, Carriage House, etc., Garden, and well of good water.

Apply to J. E. CHIPMAY, Treasurer Acadia College, Wolfville, Aug. 10, 1885.

Baptist No. 3. HALL BAPTIST CHURCH, SAINT JOHN, N. B.

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Baptist Book and Tract Society

Table listing various books and tracts such as 'Baptism', 'The Bible Lessons', 'The Inquirer', etc.

Bible Lessons

FROM PELICOURT'S SELECT NOTES. Second Quarter. Lesson IV. John 3: 1-15. A pril 25. JESUS AND NICODEMUS.

The reference here is to the event recorded in Num. 21: 4-9. Poems of Contrition. (1) The painful and deadly nature of sin, like the bite of the fiery serpents.

Ye must be born again. - John 3: 7. I. THE INQUIRER. - Vers. 1, 2, 1. There was a man named Nicodemus, a Pharisee, and a ruler of the Jews.

These frequent palpitations of the heart? These various symptoms may not be present at one time, but they form the progress of the disease.

Market Place, Pocklington, York. October 2nd, 1882. Sir, - Being a sufferer for years with dyspepsia in all its worst forms...

Notice to Contractors. SEALED TENDERS addressed to the undersigned, and marked "Tender for Cape Tormentine Wharf" will be received until Wednesday, the 21st day of APRIL, 1882.

GOOD NEWS! WE keep always made up, first-class SUITS OF CLOTHING. Suitable for weddings, funerals, etc.

Cures RHEUMATISM. Cures DIPHTHERIA. ALSO CURES. Scleritis, Neuritis, Headache, Earache, Toothache, Cramp, Hives, Pruritus, Coughs, Colds, Catarrhs, Erysipelas, Gout, Rheumatism, etc.

McShane Bell Foundry. Finest Grade of Bells. Casts and Pans for Churches, Schools, and Public Buildings.

Notice of Sale.

TO WILLIAM C. BYRNE, of the City of Saint John, in the City and County of Saint John and Province of New Brunswick.

The section's Heavenly Expectations.

The section of a Baptist church in a large western city was a good colored brother, who rarely took part in the social religious meetings of the society.

St. John Business College.

ESTABLISHED 1867. SPECIALTIES. BOOK-KEEPING, ARITHMETIC, PENMANSHIP, BUSINESS CALCULATIONS, STENOGRAPHY, COMMERCIAL CORRESPONDENCE, BANKING, COMMERCIAL LAW, TELEGRAPHY, SHORT HAND, etc.

St. John Baptist Seminary.

A CLASSICAL AND HIGH SCHOOL. Under the direction of the Union Baptist Education Society, Saint John, N. B.

OUR S. S. PAPERS.

THE CANADIAN RECORD, 4 pages, 7 cents a year. THE YOUTH'S VISITOR, 4 pages, illustrated, 10 cents a year.

Baltimore Church Bells.

COOKING STOVES, Ranges, &c. The subscriber is showing a large assortment of stoves, ranging from our Own Manufacture.

WHY SUFFER?

When such valuable remedies are within your reach. LIFE OF MAN BITTERS. Will cure all diseases of the Lungs, Liver, and Kidneys.

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Messenger and Visitor.

30.00 per Annum when paid within thirty days; otherwise \$3.00. All communications regarding advertising should be addressed to E. A. FORZANO, publisher, St. John, N. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

Messenger and Visitor.

WEDNESDAY, APRIL 14, 1886.

SCOTT ACT.

BEFORE our next issue is read, it will be decided whether the Scott Act is to become law in St. John city and county. If any words of ours could help to secure its adoption, we would gladly speak them.

The opponents of the Scott Act cannot repeat too often that it cannot be enforced. If it has been a practical failure, who are responsible? Who have sought to defy it, although they knew it to be the law of the land? The very people who now turn upon us and say it is no use to pass the law because it cannot be carried out.

But we were never in so good a position to make the Scott Act a success as now. It has been appealed from court to court until it has been declared legal by the court from which there is no appeal.

LAY PREACHING.

Our English Baptist brethren are awakening to the pressing need of this kind of labor. In a recent number of the Freeman is an account of the work of New Road Chapel, Oxford. Services are regularly kept up in seven of the neighboring villages.

ford, N. B., are beginning the same kind of work. The membership divide up and hold several meetings in different places at the same hour.

One of the best ways to do service of this kind is for brethren to go to places where the people are neglected or neglected and hold social cottage meetings.

GLADSTONE'S IRISH SCHEME.

There have been few more fateful days in English history than Thursday last. Not only Great Britain, but all English speaking people, if not all the world, listened with strained attention, as Gladstone outlined his measure for the pacification of Ireland.

The measure has been rather coldly received in England generally. It is feared that if this great amount of power is given to Ireland, it will be used to the injury of Great Britain.

EDITORIAL CORRESPONDENCE.

From Wallace River we came over to Greenville. On the wide field of which this is the centre, Bro. Thomas has been laboring for a few months. He is from Wales, and has had some difficulty in preaching in English.

We passed Sunday, Monday and a part of Tuesday on the field. The village of Oxford is one of the most enterprising in the country. Here are located the Oxford and the Eureka Furniture Factories, the Oxford Woolen Mills and the Oxford Foundry.

interest at Oxford among all denominations. Bro. M. has baptised quite a number and others will soon follow. We preached here to a large and intelligent congregation on Sunday afternoon.

Receiving Excluded Members.

The "explanation" in the MESSENGER AND VISITOR of this week would not, in my opinion, satisfy any Baptist in America who clearly apprehends Baptist church government, and the usage in harmony therewith.

The question is not, whether the member has been excluded for this or that offence, nor whether he has or has not repented his wrong, nor whether or not he has given evidence of a change of heart, but the question is, has one church the right to receive on experience an excluded member from another church?

Colleges even associate for the purpose of discipline. One college is the compact is not to take a student expelled from another college, confession or no confession, repentance or no repentance.

Better follow the old paths than embark on this dangerous experiment which has for its support neither principle nor usage.

Is not Dr. Saunders a little too positive in his statements? Several esteemed brethren who are supposed to "apprehend Baptist church government" have commended our view which he criticizes, and no one but himself has yet expressed disapproval.

In view of these facts, the reader may perhaps think it is Dr. Saunders' doctrine that is somewhat "new," that to accept it would be to "follow the old paths," and that it means "revolution." It is a fact, then, that our churches have been accustomed to receive the excluded members of other churches on experience.

The only question is, when may this be permitted? We believe that some of our churches have been too careless about this matter, and have not guarded themselves from intruding on the rights of sister churches.

The case Dr. Saunders cites from college relations is parallel with that of the disciplined member who has an unsettled difficulty between him and the church, when we say he ought not to be received on experience.

QUESTIONS.

1. "Can a church constantly receive members on experience, whom they know to be members of a sister church in good standing?"

2. "When a church has received a person to membership, without first having obtained a letter of dismission from the church to which he belongs, can this church constantly receive their action in order that the church of which this person is a member may grant a dismission, that he or she may be received in the ordinary way?"

3. "If the church refuses to rescind their action, what is the duty of the church of which the person is a member as to giving a dismission?"

4. "If this were done and the error acknowledged, the church to which the person belongs would be in a position to grant a letter the same as if no action had been taken." If this or something similar is not done, the church to which the member belongs can do nothing but keep his name on the roll.

1. "Is it not the duty of all church members living within reasonable distance of the church to attend the weekly prayer-meeting, the sick and the aged, of course, being excepted?"

most eloquent and earnest preaching will be of little avail. It is the prayer-meeting which links the church to the power of God. Members who neglect the prayer-meeting slight their highest privilege, prove contempt to their most solemn obligations to the church, to sinners and to God, discourage those who are working, are a stumbling block to sinners and condemn themselves to weakness and uselessness.

2. Certainly not. The closet, the Bible, the regular means of grace and Christian service are the great and sufficient aids to steady progress in the new life. It is only when these are neglected that people are left to the mercy of the human magnetism of services like those referred to. All such unnatural excitement, like any other stimulant, must react sooner or later in reaction.

Notes on Tour.

Here at Mullagavalea is an ancient fort. A tract of fine land some four miles in circumference has been surrounded by a huge mound of earth 25 or 30 feet in height, now much abraded by the action of the elements.

In another part of the enclosure, beneath a huge Indian flag, stands in ancient stone a 'grave of life size, buried in the earth to the waist. It represents a beautiful woman or goddess, seated in all her jewels—necklaces, head ornaments, bracelets, etc.

This morning I visited a large village called Sidhantam. The proprietor is wealthy, having land here worth Rs. 4,000 a year, besides an estate near Tekkali from which he is said to receive an annual return of Rs. 10,000.

The illness which terminated finally began with a cold contracted about the 1st of February. A few weeks later a sudden fit of coughing, was followed by a very slight hemorrhage. A day or two after there was a second attack, but not sufficiently serious to occasion alarm.

As the want of time and strength forbids that she should make reply to the many letters received, she asks the privilege of having the following facts relating to her dear son, brought to the notice of inquiring friends through the MESSENGER AND VISITOR.

the heavy day and night rainings that they met (Monday) at the table of the feast of the festival devoted the tongue (only) of my servant. I have not the same dog (I have no doubt on this point) returned while I slept and made off with one of the same pair of shoes. This morning when I came to put on my shoes, one was missing. Then the loud cry was raised that one of the dog's shoes was missing.

There are among Hindus six principal religious creeds or systems dating back to about the first century, and twelve principal castes, to say nothing of a heterogeneous and innumerable host of minor sects and sets. One may meet with half a dozen of these different religions and sectaries in a single village.

Hindus are, in some respects, highly appreciative. It gives them special delight to hear a foreigner speak their language well. Their expressions of approval are purely eastern and may (with propriety) be regarded as somewhat lavish by the closer-minded western.

The two questions a Hindu always asks are, "What's your py?" and "What curry did you have for dinner?" His money table runs as follows: "12 pies make one rupee, 16 annas make one rupee, As many rupees as you can get make nearly enough."

Chicozole, Feb. 6th, 1886.

Acknowledgment and Obituary.

Our sister, Mrs. T. H. Porter desires to thank the hosts of friends who have expressed their sympathy with her in the bereavement which she has recently experienced.

As the want of time and strength forbids that she should make reply to the many letters received, she asks the privilege of having the following facts relating to her dear son, brought to the notice of inquiring friends through the MESSENGER AND VISITOR.

He fell asleep in Jesus. His uncle and Rev. C. B. Dodge covered and wept with him. He listened with deep delight to the promises of the Gospel, as they fell from his mother's lips, asking for John 5:16 and kindred passages setting forth the eternal and fading glory of the believer's inheritance in God, and looking up with a bright smile he exclaimed in full assurance of faith "all this for believing."

The gracious change wrought by the Spirit came, when Theodore was not quite 9 years of age. The text "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord, revealed to him by his mother," was blest, "as he himself at the time expressed it, "by the Holy Spirit to his conversion."

He died on March the 19th, just three weeks from the day he left college, and within three days of his 18th birthday, March 22nd. His mortal remains were conveyed to Fredericton, and laid beside those of his sainted father. The widowed mother has been wondrously sustained and enabled to glorify God in the free. To his blessed name be all the praise.

Memorial Services.

The Women's Christian Temperance Union of St. John, held a memorial service in honour of John B. Gough, in the class room of the Y. M. C. A., on Sabbath afternoon at 4 o'clock.

The room was well filled, mostly with ladies, as word seemed to have circulated that it was only for them.

Our president, Mrs. J. E. Masters occupied the chair. After the preliminaries, a sketch of Gough's life, prepared and arranged for ladies to read was participated in by a number of Ladies. There was a variety of exercises, making one of the most impressive memorial services that have been held to honour the illustrious dead.

We trust our men in the coming struggle for the Scott Act may remember that it is by zealous effort we shall be enabled to close the liquor traffic from this city by the sea; and that every one may rise in the cause of God and humanity.

When we look at so many fair homes in our city desolated by the use of intoxicating drink, can we refuse to lift up our voices in defence of the right. We do earnestly hope that no Christian man in our city may stay away from the polling place on the 19th because they have not made up their minds whether the Scott Act will be a benefit or not. Let us give it a trial and do our utmost to see that it is carried out.

WARREN RIMMON.

Baptist Seminary.

In response to the circular issued respecting collection in the churches in aid of Union Baptist Seminary, I have received the following amounts:

Fredericton Free Baptist Church, \$4.00
 Woodstock " " 3.75
 James Baptist " " 4.00

If any other churches have taken collections, I shall be pleased to hear from them.

W. G. GAIGNE.

Life and Labors of Dr. Fyfe.

I have read Professor Wells' "Life and Labors of Dr. Fyfe" with the deepest interest, a book of some four or five hundred pages. It is a piece of genuine biography. One's pulses beat more quickly for the reading of it, and one feels stronger for God's service. Good biography is the best of all reading; it is tonic, full of sea breezes and mountain air. This biography of Dr. Fyfe is an inspiring and health-giving book. The author's sympathy with the sweet and noble life of which he writes, renders the character portrayed, living and luminous to the reader. [There are many readers of the MESSENGER AND VISITOR who ought to purchase the "Life and Labors of Dr. Fyfe." The book will be sent post paid at any address in Canada or the United States on receipt of one dollar. Address, J. E. Wells, M. A., 123 Ross Avenue, Toronto. To any one who knows Prof. Wells, it is needless to say that I pen the above extremely unsolicited. I believe my old classmate has done a noble service in issuing this book. I could wish he would do a like service in behalf of the precious life and life-work of Dr. Cramp. Why not?

T. H. R.
 Toronto, April 7.

For more than four years it was our privilege to be intimate with Dr. Fyfe. We consider him one of the greatest men who ever lived another with his friendship. His life as we lived it, impressed a noble stamp on many other lives. We hope many may read for the record of his life so well portrayed by Prof. J. E. Wells, as we are sure it will stimulate all that is good in all that read it.

The Baptist Book and Tract Society, Halifax, are offering their Spring stock of new and popular Books, selected from publishers in London, Edinburgh and America. To meet the requirements of Sunday-schools, we have imported a number of select made-up Libraries, in sets—uniform in binding, ranging from 25 to 60 volumes in all—our Books, to Sunday-schools, are sold at DUTY FREE PRICES—and from just information given us, it may be found CHEAPER to buy from the Baptist Book Room. We invite our Baptist Superintendents to try—encourage this enterprise by sending all your orders here; also all "Lesson" Helps, order for 1886.

Geo. A. MacDONALD.

How little of the sea can a child carry in his hand; as little am I able to take away of my great sea, my boundless and running-over-Jordan. I will be content with no pawn of heaven but Christ himself; for Christ, possessed by faith here, is young heaven and glory in the bud. I thought not the hundredth part of Christ long since that I do now, though, alas! my thoughts are still infinitely below his worth. Welcome, welcome, Jesus, what way soever thou comest, if we can get a sight of thee. And sure I am that it is better to be sick, propped up by Christ, than to be well, and say, "Courage! I am thy salvation!" than to enjoy health, being lusty and strong, and never to be visited of God. O, to be dead to all things that are below Christ, were it even a created heaven and created grace! Holiness is not Christ, nor are the blossoms and flowers of the tree of life itself. Every day we may see some new thing in Christ; his love hath neither bria nor bottom. O, that I could help to praise him. O, that I could rise the market for Christ, and heighten the market a pound for a penny, and cry up Christ in men's estimation ten thousand talents more than men think of him. He knoweth that if my sufferings glorify his name, and encourage others to stand fast for the honor of our supreme lawgiver, Christ, my wages then are paid to the full.—The Christian.

Going to Christ.

I feel when I have sinned, an immediate reluctance to go to Christ. I am ashamed to go. I feel as if it would do me good to go, as if it were making Christ a minister of sin to go straight . . . to the best robe, and a thousand other excuses, but I am persuaded they are all lies direct from hell. I am sure there is neither peace nor safety from deeper sin but in going directly to the Lord Jesus Christ. This is God's way of peace and holiness. It is a folly to the world and the bewitched heart, but it is the way. I must never think a sin too small to need immediate application to the blood of Christ. If I put away a good conscience concerning the faith, I am a shipwreck. I must never think my sin too great, too aggravated, too presumptuous, to hinder me from fleeing to Christ.—McChyne.

The secret of a happy, prosperous life is to behold God's hand in everything, to take all for him, to do all for him. The benevolence which is so hard to bear when we imagine it the result of our own neglect, or of the ignorance, if not the wickedness, of others, becomes much easier when we receive it as the appointment of a loving Father too wise to err and too good to be unkind. To be stripped of our property by designing men or by the merciless confiscation is difficult to endure, but to give it up at the call of One who gave up every thing through love to us, is surely a very different thing. To get along with petty vexations and hindrances that try the temper and exhaust the patience is a great burden; if one lets his mind tarry on the stupidity of subordinates, or the perversity of associates; but if one thinks of it as a needful part of the discipline which God has assigned to him, in order to fit us for his closer companionship hereafter, one can even welcome the daily cross.—Sel.

Religious Intelligence.

NEWS FROM THE CHURCHES.

CAMBRIDGE.—The interest at Mill Brook is still good. I baptized three Sabbath ago. Sabbath before last, 7. Yesterday, we baptized six. Tomorrow at Salmon Creek five miles from M. B. S. In the afternoon at M. B. two, and another was received in the social meeting before baptism, but was not just then ready to go forward.

The work at Salmon Creek is just in the beginning as we have only been holding meetings there for a short time, and many yet are rising for prayer. It is our intention to go on with the meetings this week. It is our prayer, that this blessed work began at M. B., may roll on until it shall be felt in its blessed influence in every part of this large field in which we are called to labor.

If the brethren and sisters, as we move along from place to place, will only come up and take hold of the work as they have done and are doing at Mill Brook and Salmon Creek; we shall all be made to rejoice in meeting the sinner to our joy.

Our young brother, Thomas Todd, has rendered valuable service at M. B., taking charge of the meeting right along in my absence. To the name of God be all the praise.

M. P. K.

LOVER MOUNTAIN.—Three were baptized on yesterday and more are coming, bands of sinners are being broken, and bands of christian fellowship are being much strengthened, and we earnestly request continued prayers of all our dear brethren.

D. P. HARRIS.

April 5.

A later note says: Four more were baptized and added to this church on the 11th inst. It was indeed a most joyful day. The work is steadily on the increase. Satan's hosts are raging hard, but Zion's Army is firmly and steadily advancing and victory is sure. All glory to the great captain of our Salvation.

D. P. H.

HANTSPORT.—There have been a number added to this church by baptism and letter during the last few weeks, and we are informed that the prospects of the church for successful work for the master have not been better for years. Faithful preaching is always blessed.

TOXON.—The Lord is still giving us tokens of his favor. Last Lord's day two young men obeyed their Lord in baptism and were welcomed into the church. More are coming. Bad roads have rendered it necessary to discontinue special services, but the Lord's work still goes on. May it not cease till all are brought under the influence of divine grace.

J. I. S.
 April 7, 1886.

MORROW.—On Sunday evening the right hand of fellowship was extended to seven persons one of whom was baptized in the morning.

FALMOUTH.—The church in Falmouth is enjoying a season of refreshing from the presence of the Lord. The New Year opened dark and discouraging. The week of prayer was barely observed. The church struggling against wind and tide. Many hearts were heavy, many faces sad. Some were asking, "Has the Lord forgotten to be gracious?" But the church met and prayed, and hoped and stayed upon the precious promises. But deliverance was at hand. It was God's opportunity. He had not forgotten to be gracious. The servant of the Lord was even then on the way. Sent by the Great Head of the church. The Rev. E. M. Saunders D. D., was commissioned to bring the blessing of the gospel of Christ." He preached and for the very first it was certain that the Lord had sent him! Christians rejoiced. Backsliders returned. Sinners sought the Saviour. Souls were converted. And there was great joy in Falmouth. A marked feature of this period is the conversion of a number of children, as well as youths and heads of families. The baptismal waters have been stirred. On Sunday Feb. 21st, three were baptized. On March 7, eight. And on March 28, twelve more were buried with Christ in baptism. Large numbers were present on every occasion to witness the Lord's most beautiful ordinance. Sunday Mar. 28, was a red letter day with the church. A bright happy Sabbath, a glorious baptism. A soul-stirring sermon on the great commission. Address and hand of fellowship to the baptized and others received by letter. And the Lord's Supper to the largest number ever met for that purpose in the church. Surely it was one of the days of the Son of Man. Up to the present 22 have been baptized and 7 received by letter and profession &c. Behold what hath God wrought. To him be all the praise. Dr. Saunders has a warm place in many hearts in Falmouth.

PERSONAL.

BRUSSELS ST. BAPTIST CHURCH unanimously declined to accept Dr. Hopper's resignation which he presented last week.

We are glad to hear that Bro. S. M. Weeks is on a visit to the Pugwash and Wallace River field. We hope the brethren there may be fortunate enough to secure his services. The most of converts just gathered in need to be cared for and helped on to growth in grace and service.

Bro. C. Headerson of Tobique met with an accident last week which might have been very serious. When returning from one of his preaching stations, a few miles above Forest Glen, a land slide came down upon him, and threw him and his horse and sleigh down a high bank into the river. His sleigh was lost but he escaped with a wetting and a few bruises. All our readers will rejoice that our brother is still left to his self-defending work for Christ and men.

Bro. A. W. Bars has resigned the pastorate of the Mahone Bay field. He expects to take a short rest, as he is somewhat worked down, and then he will be ready to engage again in his much loved labor. We are sure such an earnest worker as he will not be long out of harness.

Bro. and Sister Lavers have been frequently and generously remembered by their people on the different sections of the North River field, P. E. I.

Bro. G. B. Lewis wishes to acknowledge a donation of \$35.40 from the church and congregation at McDonald's Point.

RECEIVED FOR W. R. E. V.

Mar. 29. Wolfville, per M. C. Bars, \$20.65
 31. Chipman, per Mrs. E. King, 3.75
 Apr. 10. Halifax, North Church Mission Band, to constitute Mrs. Norman McDonald a Life Member of W. R. E. V. 25.00
 " " Band, per Alice B. Floyd, 6.25
 " " Greenwich, per Albina Crab, 3.00
 " " Sable River, per Mrs. A. Dunlap, 8.00
 " " Upper Stawacke, per Mrs. W. Bentley, 8.00
 " " Halifax, (North Church), 48.75
 \$34.75 from W. M. A. S., \$14.00 proceeds of Missionary entertainment, per Mrs. A. Clements.
 " " Halifax, (Granville St.) per Mrs. M. R. Seldon, 32.04
 E. J. MARSHING, Treas. of W. R. E. V.
 268 Robie St., Halifax.

TYNE VALLEY.—Please acknowledge \$1.00 from each of the following: Mrs. E. Evans, Alward, Geo. Dobson, Rev. J. J. A. MacLean, and \$5 from Rev. H. and Mrs. Marston Tavoy.

Still soliciting the favors of the brethren and more especially an interest in their prayers, as I return to Cape Breton for a few weeks, I am as ever, D. G. M.

P. S.—My address for the present is, North Sydney, C. B.

Port Mulgrave, April 9.

LIVERTON, N. S.—Baptized five more last Sabbath, April 4th. J. W. W.

April 7th.

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REDFORD ROAD.—On this portion of Bro. Spur's field there is a deep interest. Quite a large number have been received.

WATERVILLE.—Bro. Lavers has been holding meetings here with good results.

MARBLE BAY.—Bro. A. W. Bars baptised two the last Sunday in March, on the North-east section of the field.

TASHEMACA NOVA.—In the month of February, we have been our custom for many years, it was agreed to hold some extra meetings. From the first there was much to encourage and quicken our faith. Many souls have been and are being saved. We are earnestly endeavoring to fight the good fight, and to keep the faith in the words of love and in the unity of the spirit. He has thrust upon us in His loving wisdom no small responsibilities and many forms of service. Respecting the finishing of the superstructure, or Tabernacle, our hearts are often exercised. Should, trade improve and give evidences of life and growth, we should hesitate but a very little while. Our work will continue. The development of the congregational activities, and, size, is even now loudly calling upon us to move not only forward, but higher. Even when unbelief and our own limited financial power, often caution, halt. The giving out of our temporary tent, cries for a more not a justifiable cause to arise and build. We are seriously thinking and praying about the matter, who will lead a hand.

J. P. AVERT.

RELYEA'S COVE, QUEENS CO.—We have two organizations here known as the Upper and Lower Wickham Baptist churches. About a year ago the saving power of God was manifested on this part of his vineyard, in a marvellous manner. Many were brought to Christ, and we praise God they continue to adorn their profession. The interest continues very good. The prayer and conference meetings were well attended, and we enjoy refreshing from the presence of the Lord. C. B. LEWIS, April 10th.

SACKVILLE.—We had a good conference on Saturday. Some members whose voices I had never heard in the house of God took part and expressed a desire to live for God in the future.

Yesterday I baptized two and we are hoping for a continued work.

W. E. HALL.

SOUTHAMPTON.—The Lord has refreshed and strengthened his people in West Brook and Southampton. As a result I baptized 4 on the 4th inst., and 4 more yesterday. Others have decided to follow Christ. Some have been baptized into the Spring Hill church also since I last wrote. The work goes quietly forward. I am enjoying the campaign exceedingly. To God be all the praise. J. MURRAY, April 12.

LAWRENCEVILLE.—Inglisville, a branch of the Lawrenceville church is still gathering in the fruits of the late revival. Two persons were baptized last Sabbath by pastor R. D. Porter.

BRUSSELS ST. BAPTIST CHURCH unanimously declined to accept Dr. Hopper's resignation which he presented last week.

We are glad to hear that Bro. S. M. Weeks is on a visit to the Pugwash and Wallace River field. We hope the brethren there may be fortunate enough to secure his services. The most of converts just gathered in need to be cared for and helped on to growth in grace and service.

Bro. C. Headerson of Tobique met with an accident last week which might have been very serious. When returning from one of his preaching stations, a few miles above Forest Glen, a land slide came down upon him, and threw him and his horse and sleigh down a high bank into the river. His sleigh was lost but he escaped with a wetting and a few bruises. All our readers will rejoice that our brother is still left to his self-defending work for Christ and men.

Bro. A. W. Bars has resigned the pastorate of the Mahone Bay field. He expects to take a short rest, as he is somewhat worked down, and then he will be ready to engage again in his much loved labor. We are sure such an earnest worker as he will not be long out of harness.

Bro. and Sister Lavers have been frequently and generously remembered by their people on the different sections of the North River field, P. E. I.

Bro. G. B. Lewis wishes to acknowledge a donation of \$35.40 from the church and congregation at McDonald's Point.

RECEIVED FOR W. R. E. V.

Mar. 29. Wolfville, per M. C. Bars, \$20.65
 31. Chipman, per Mrs. E. King, 3.75
 Apr. 10. Halifax, North Church Mission Band, to constitute Mrs. Norman McDonald a Life Member of W. R. E. V. 25.00
 " " Band, per Alice B. Floyd, 6.25
 " " Greenwich, per Albina Crab, 3.00
 " " Sable River, per Mrs. A. Dunlap, 8.00
 " " Upper Stawacke, per Mrs. W. Bentley, 8.00
 " " Halifax, (North Church), 48.75
 \$34.75 from W. M. A. S., \$14.00 proceeds of Missionary entertainment, per Mrs. A. Clements.
 " " Halifax, (Granville St.) per Mrs. M. R. Seldon, 32.04
 E. J. MARSHING, Treas. of W. R. E. V.
 268 Robie St., Halifax.

TYNE VALLEY.—Please acknowledge \$1.00 from each of the following: Mrs. E. Evans, Alward, Geo. Dobson, Rev. J. J. A. MacLean, and \$5 from Rev. H. and Mrs. Marston Tavoy.

Still soliciting the favors of the brethren and more especially an interest in their prayers, as I return to Cape Breton for a few weeks, I am as ever, D. G. M.

P. S.—My address for the present is, North Sydney, C. B.

Port Mulgrave, April 9.

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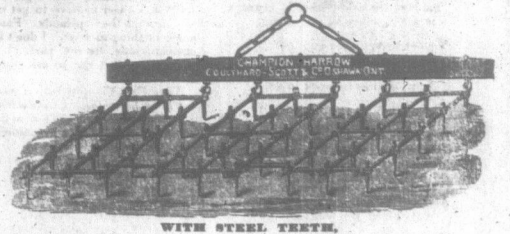
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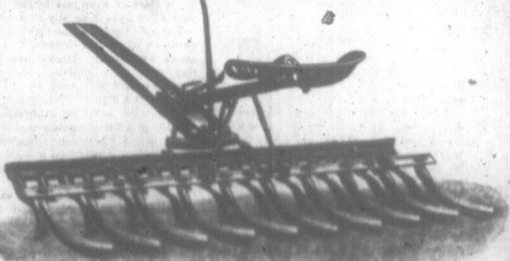
J. P. AVERT.

CHAMPION IRON HARROW.



Constructed of Wrought Iron, with Steel Teeth; the teeth are driven into malleable clips, which unite in holding the bull and cross-bar rigidly together. No Nuts to Loosen. The only one with Steel Teeth.

"ACME" Pulverizing Harrow.



CLOD CRUSHER AND HARROW.

The "Acme" subjects the soil to the action of a Crusher and Leveler, and to the Cutting, Lifting, Turning process of double rows of Steel rollers the peculiar shape and arrangement of which, give immense Cutting power. Thus the three operations of Crushing, Lifting and turning are performed at one and the same time. The entire Advance of spikes or spring teeth avoids pulling up rubbish. It is especially adapted to inverted soil and hard clay, where other harrows frequently fail. Works perfectly on light soil and is the only Harrow or Cultivator that cuts over the entire surface of the ground.

Tippet, Burditt & Co., SAINT JOHN, N. B.
H. C. MARTIN & CO. Portrait Artists.

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

Important to Owners of Horses.

Copp's Heave and Cough.

Is celebrated for relieving and curing the worst form of HEAVE and COUGH attending disease, ASTHMATIC COUGHS, HORSE AIL, and many other ailments. charges from the Nose or in the Urine, are readily corrected.

AN EXCELLENT BLOOD PURIFIER.

It acts directly on the Stomach, Liver and Skin, removing all humors. No preparation will cure "broken winded" horses, and this is not an exception.

SOLD BY ALL DEALERS. PRICE, 50 cts.

The Genuine has the signature of H. FAYTON BAIRD, Woodstock, N. B., on each Label.

BAPTIST BOOK ROOM

HALIFAX, N. S.

See this Space NEXT WEEK.

FULL LIST

MADE UP

CHEAP LIBRARIES.

Geo. A. MacDonald,

PURE SPICES and SYRUPS!

Brown & Webb's Ground Spices ARE THE BEST!

"ING GROUND and PACKED in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' sale throughout the Maritime Provinces has established the fact that

The Best Spices are Brown & Webb's.

For Sale by all Respectable Grocers and General Dealers.

Our REAL FRUIT SYRUPS

Make Most Delicious Summer or Winter Drinks.

PURE SUGAR AND FRUIT JUICES being used in their preparation, they are Pleasant and Healthy for the Wall and the Stomach.

N. B.—Observe the New White and Gold Label, with facsimile of our signature and seal.

BEWARE of so-called "FRUIT SYRUPS" with gummy labels and bright colors, prepared with chemicals, acids and artificial flavorings and colorings.

BROWN & WEBB
 Wholesale Drug and Spice Merchants,
 HALIFAX, N. S.

FAIR SURE DEALING.

1886

Geo. A. MacDonald,



Absolutely Pure.

B. CLEVELAND, Auctioneer for Kings County.

PRICES TO SUIT ALL.

Advertisement for Baking Powder with prices and contact information.

Advertisement for Ontario Mutual Life insurance.

Advertisement for Diamond Dyes and other household products.

Advertisement for Stiff Felt Hats.

News Summary.

Domestic news including reports on the G. of C. and the Cape Breton harbors.

International news including reports from the Dominion and other regions.

Local news including reports from various parts of the province.

Rank and file of Irishmen will be satisfied with Gladstone's bill.

Article discussing the political stance of Irishmen regarding Gladstone's bill.

Marriages.

Series of short notices reporting various marriages.

Deaths.

Series of obituary notices for various individuals.

Mail Contract.

Notice regarding the mail contract and its terms.

Spring Announcements, 1886.

Notice regarding spring announcements and related matters.

Notice of Co-Partnership.

Notice regarding a co-partnership and its terms.

Convention Funds Received.

Table listing funds received for a convention.

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Advertisement for Herbert W. Moore's legal services.

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