

# Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 30, 1891.

— Rev. H. F. LaFlamme, a missionary to the Telugus under the direction of the Upper Canada Board, in an article in the *Canadian Baptist* gives some statistics in reference to missionary work in Teluguland, from which it appears that among these people, numbering 17,000,000, fourteen Protestant missionary societies are represented. In connection with these there are 92 male missionaries, 27 female, and 743 native preachers. The number of stations occupied is 72. The number of communicants is 53,087, of which number nearly 40,000 are Baptists.

— We had the opportunity a few days ago of calling upon our esteemed brother, Rev. I. J. Skinner, who is at present residing with his nephew, Mr. John Skinner, in Weston, Cornwallis. We were sorry to learn that Bro. Skinner's health has not improved during the past year, and that he has little hope of being stronger. Our brother has spent many years of faithful service in the ministry and there are many, no doubt, who have grateful remembrance of blessings received through his ministry. We trust that these, as well as others, will remember our brother in his affliction, and that they will pray earnestly that, in these days of weakness, he may have a gracious consciousness of the Divine presence in his soul, and be enabled to trust and rejoice in God as his strength and his redeemer.

— This compiler of the "Sketch Historical and Personal," read at the fortieth anniversary of the Eastern Association, N. S., desires us to say that he regrets having on that occasion accidentally omitted a part of his paper containing the names of ministers who had labored in the bounds of the Association. The number omitted is thirty-one names, among them being that of the faithful secretary of the Association and other well known brethren. Other matters that ought to pass in review on such an occasion, as, for example, the rise and progress of the woman's missionary movement were necessarily passed by for want of time. It would be well, in any similar efforts in other Associations or churches, to secure an accurate preparation and ample time for the due presentation and consideration of these interesting historical details.

— Some of our ministers, by reason of illness or the infirmities of age, are no longer able to preach the Gospel as of old. They gave themselves unreservedly to this work in the days of their youth. They have ministered consolation to many. Now it is their turn to need comfort and help. It sometimes becomes a bitter experience to one who has lived an active life for many years when he finds himself laid aside from work, compelled to live an inactive and what he is tempted to regard as an unprofitable existence. Ministers are but men, and men are mortal. The mind sympathizes with the frail body and in a measure shares its infirmities. Sometimes the minister, once so strong and confident in his God and so able to help others, is tempted to think that all his life has been a failure and that his present affliction is a punishment from God for his shortcomings and his sins. A word of cheer, a kind letter, a tangible token of regard, may do much to comfort the sick minister in his hours of need. Do not let him be forgotten.

— VERY ENCOURAGING.—"Preaching on Sunday evening upon the place of ceremonial in Christian worship (from John 4:23), the rector of St. John's church expressed the belief that the old bitterness of controversy concerning ceremonial questions was a thing of the past, and that while holding firmly and unwaveringly to those methods which to them seemed alike Scriptural, primitive and Catholic in the true sense, they could recognize an equal earnestness and conscientious purpose in those whose conclusions in theory and practice widely differed from their own. There could be no fitter proof of this than in the fact that a brother minister of their church, the able representative of such opposite conclusions, although claiming but a small minority as the adherents of his own principles, yet bore with him to his future sphere the prayers and good wishes of all his fellow Christians, and would leave behind him the living memory of a faithful minister and an active and generous citizen."—*San.*

— That is to say, after all the boasts of the unity of "The Church," there has been so much difference of opinion and of feeling about mere ceremonial matters of worship that one party could not tolerate the other. But now, in these few days of enlightenment, things have changed and so much charity prevails that those who hold different opinions as to facing to east or as to genuflections can actually pray for one another! It is great progress no doubt. When ministers in the same denomination have got so far advanced in the good way of union and

peace that they can pray for one another, surely the millennium must be at hand. Still if other bodies, not excepting some of the best of them, will look carefully into their own ranks they may find some evidence of differences—just enough to keep them humble.

### PASSING EVENTS.

THE ST. JOHN EXHIBITION was formally opened on Wednesday last, at 10 o'clock. Lieut. Gov. Tilley delivered an interesting and instructive address. Notwithstanding the discouraging census returns he took the most hopeful view of the future prosperity of the country. Sir Leonard is no pessimist. He believes in his country and would have others believe in it too. The exhibition is at attracting a large number of visitors. If the present favorable weather continues there is every indication that the fair will be a success. Owing partly to the absence of agricultural exhibits and partly to the fact that exhibitions are being held in Halifax, Charlottetown and Fredericton, the farmers are not as largely represented as could be desired. The display on the whole, though inferior in some respects to that of last year, is still quite creditable, and the interest in it has been increasing daily. Some of the special features are proving very attractive. The exhibition concert on Thursday evening was enjoyed by nearly two thousand persons. The fireworks on Friday evening are said to have been the finest display ever seen in St. John. The horse, "Linas," is an object of wonder to the thousands who have visited the stall.

NO ONE WHO HAS FOR HIMSELF TASTED THE FLAVOR of a well-grown and fully matured Gravenstein needs to be informed that it stands easily first among all autumn apples produced in this country, and probably we would be quite safe in adding—or in the world. It will be of interest to our readers, therefore, to learn that a new variety of this famous apple has made its appearance. It originated in the orchard of Mr. Cleaveland Banks, Waterville, who is one of the largest apple growers in Kings Co., N. S., and is also, by the way, an honored deacon of the Second Cornwallis Baptist church. This new variety, which it is proposed to call the Banks Gravenstein, is distinguished from the ordinary Gravenstein by its higher coloring. In fact it is distinctly a red apple. Apart from its bright red color, which plainly distinguishes it from the ordinary variety, the new apple seems to be identical with the old, and has been pronounced by competent judges a true Gravenstein. The Banks Gravenstein is the result of a strange form of nature. We were shown the other day in Mr. Banks' orchard the tree in which it originated. It is a low branching tree, and had evidently been grafted in the trunk just below where a number of leading branches put forth to form the top. On all these branches, except one, the ordinary Gravenstein is produced. This branch a little farther up becomes two, and on one of these sub-branches the red apple grows, while the other produces the ordinary variety. Scions taken from the red bearing limb and grafted into other stock, produce the red apples. We were shown a small tree on which the new variety were growing. There appears to be no tendency to revert to the old. The Banks Gravenstein will probably attract much attention among orchardists. If in bearing and other qualities, it shall prove to be not inferior to the older variety, its bright red color will be a feature distinctly in its favor and will recommend it especially for export to the English market.

THE APPLE TRADE of Canada has, of late years, attained to considerable proportions. In the upper provinces apple culture is an important branch of agriculture, and in the Cornwallis and Annapolis valleys of Nova Scotia, generally speaking, it may be said that the dependence of the farmer has come to be chiefly upon his orchard. The area devoted to apple culture is constantly and rapidly increasing, and in Nova Scotia alone many thousand barrels are produced more than are needed for home consumption. The character of the crop as to quantity and quality and the quotations in the English market, which now largely rule prices, are accordingly matters of importance. The crop in America this year, taken as a whole, would seem to be large, the shipments to the English market up to September 23 being, we learn, greatly in excess of those of last year. Reports as to the crop in Great Britain and those parts of the continent, from which English markets are supplied, are somewhat con-

flicting and untrustworthy; but it is probable that the crop on the other side of the Atlantic is little, if any, below the average. In the fruit growing sections of Nova Scotia, many orchards sustained considerable damage from the great storm which swept over that part of the country a few weeks since. Many orchards also are producing little this year. There will not be so large a yield as in some previous years, but the fruit, it is said, will be of excellent quality, and when it is considered how rapidly the number of trees which have arrived at a bearing age is increasing, it does not appear improbable that the present year's crop will prove a full average as compared with those of the last ten years. Prices for the earlier varieties will certainly rule low, but orchardists are hoping that the conditions of the English market will be such as to afford at least a fair price for the favorite winter varieties.

THE LANGRIN INVESTIGATION before the Committee on Privileges and Elections is closed, and the sub-committee has reported. As might have been expected, this committee failed to agree. There is therefore, a majority and a minority report. The main features of these two documents are very similar. They outline and analyze the different charges; they give detailed statements of the evidence, but there is a wide divergence in their conclusions. The two reports agree (1) that the contractors, Larkin, Connolly & Co., deliberately defrauded the government. (2) They agree that Thomas McGreevy, M. P. for Quebec West, was implicated in the fraudulent transactions of this firm—having promoted and profited by their rascality. The reports further agree that subordinate officials in the department of Public Works assisted the Larkin, Connolly firm in appropriating public funds, and that Owen Murphy and Robert McGreevy are guilty of perjury and fraud in regard to certain monies alleged to be paid to Sir Hector Langrin. Sir Hector's personal responsibility, however, is the point where the reports diverge. The minority report ascribes to him a guilty connivance at wrong-doing among his subordinates, and willingly lending himself to the object of the conspiracy. The majority report, on the other hand, finds that the conduct which the late Minister of Public Works had in the integrity and efficiency of his officers, has accomplished results which are to be greatly regretted as regards the administration of the department, and greatly to be condemned as regards those who lent themselves knowingly to the purposes of the conspirators. The majority report further recommends that legal proceedings be instituted against the guilty parties. Whatever difference of opinion may exist with regard to the justice of the committee's finding in regard to Sir Hector, manifestly there can be none as to the necessity of punishing the thieves who have been systematically robbing the public treasury. The public have been so shocked and disgusted with the recent revelations at Ottawa, that they will not be satisfied unless the guilty are brought to justice. The main report exonerating Sir Hector was adopted by Parliament by a majority of fifteen.

EX-PRESIDENT BALMAQUERA IS DEAD. His end was a tragic one. He committed suicide in Santiago, his native city, at the age of 51. The life of this man is full of tragic interest. He had great ability and a splendid opportunity, but he misused the one and abused the other. His ambition "overslept itself." Chili honored him as few states are wont to honor their rulers. He repaid her confidence by stirring up rebellion. Balmaqueras was an orator. While in the Congress of Deputies he was regarded as the coming man. He was the idol of the party. Such was his popularity that he was elected president of the republic in 1886, by an overwhelming majority. He was a statesman. Never had Chili flourished as under his administration. Religious toleration was established, education fostered, sectarianism abolished in schools and colleges. Harbors were improved and railroads projected. But vaulting ambition killed him. He refused to retire from office when his term expired. A second term was against Chilian law, but a second term he made up his mind to enjoy. To this end he gained the favor of the army, he debauched officials, dismissed his advisers, and finally precipitated revolution. He staked all, but lost. The congressional party was aroused, troops were levied, Valparaiso besieged and captured, Santiago reduced and the would-be dictator became a pursued and hated fugitive, and finally a despaired and heart-broken suicide.

THE REPORTED SEIZURE of Signor on the island of Mitylene by Great Britain is said to be nothing but a scare. All the same, it has its significance. One day it may be a fact. Naval authorities claim that Mitylene is the natural strategic basis for military operations in that quarter. Russia has been quietly but actively providing herself with a powerful squadron in the Black Sea. Since 1870 she has built three heavy-armed, line-of-battle ships, each 10,000 tons, another of 8,000, two circular iron-clads, half-a-dozen gunboats, and a large fleet of torpedo vessels. The very existence of this formidable fleet in the Black Sea is a standing menace to the peace of Turkey. Such a fleet was not built merely to patrol the Euxine. It is a part of the Czar's scheme for the seizure of Constantinople. But England is not to be caught unprepared. She has a fleet of twenty-five ships, seven of them line-of-battle ships, in the Mediterranean. Vice-Admiral Tryon, said to be the ablest officer in the British service, is in command.

### Christian Beneficence.

In the MESSENGER and VISITOR of June 24, I replied to a second letter from Bro. R. H. Bishop, on the subject of tithing. As I have already answered the arguments of my brother's recapitulation, I pass them by. But my eye rests upon two questions in a postscript, which no body has as yet answered, and which if allowed to go unanswered might appear to some unanswerable. He asks, "Will some one kindly explain Heb. 7, in its relation to this subject? Why did Abraham, our father, (John 8:39; Rom. 2:29) pay tithes to Melchisedec, the type of Christ our Lord?"

Replying to the first enquiry, I shall begin by calling attention to the Epistle to the Hebrews as a whole. To whom was the epistle addressed and for what evident purpose? As its name indicates it was addressed to the Hebrews, or perhaps better, to the Jewish people, with the evident design of making clear to them the exalted position which Christ occupied as God's eternal Son, "whom He hath appointed heir of all things, through whom also He made the worlds; who being the fulgurance of His glory, and the very image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels as He hath inherited a more excellent name than they." Having then clearly demonstrated Christ's superiority to the angels, the writer proceeds at once to speak of Him as a high priest, which typified to the Jewish mind all that was sacred and holy. But Christ is not a high priest as were the descendants of Aaron. They claimed their priesthood as did the Levites, by right of hereditary succession; but Christ had no priestly predecessors. He was "named of God a high priest after the order of Melchisedec," who, while he was "priest of God most high" (Heb. 7:1) was yet "without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God" (Heb. 7:3). It was in this latter unique character that he became the prototype of Christ. Each received their priesthood direct from God, and not through the Aaronic or any other succession; and I have no doubt that the writer cites the instance of Melchisedec simply to prove to the Jewish mind the possibility of such an isolated priesthood under the sanction of God. Now, what has this to do with tithing? I presume our brother's reference is to Heb. 7:2, where it is stated that "Abraham divided a tenth part of all" the spoil to Melchisedec. Very good: I admitted some weeks ago that Abraham gave tithes, and pointed out that this was no argument why we should do the same. Now I am asked what I think of his giving tithes to Melchisedec. I answer that I presume that that which holds good of all Abraham's tithing likewise holds good of this particular case, and tithes paid to Melchisedec are no more to us than tithes paid to any other "priest of God most high." As the text tells us he could not very well give his tithes to a priest of the order of Aaron or Levi, as Levi "was yet in the loins of his father," Abraham (Heb. 7:10). He therefore gave them to the priest of God then at hand, even to Melchisedec.

Let a special halo around still linger around this particular instance of tithing. I refer our brother and the reader to Heb. 5:1, where it will be seen that the priestly functions were in part "to offer both gifts and sacrifices for sins." To offer "gifts" he must first have received them. Hence Melchisedec was only fulfilling his priestly office in receiving the

gifts, as he would also have been in offering them together with sacrifices. Now, I ask what has Melchisedec's sanction of tithing in this instance to do with our duty of practice any more than has his offering of sacrifices, which he must have done many times as high priest of God? Or again, what is his acceptance of the tithes more to us than the same by every priest under the old covenant from Aaron downward? Answer who can.

But, if we desire to know God and to understand His will and purposes, let us not pin our faith to any single portion of His Word, but study carefully this most beautiful disquisition respecting Christ, his offices and finished work, in all its entirety. Read in chapter 8:1-13, and hear the words of the new covenant, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and on their heart also will I write them; and I will be to them a God, and they shall be to Me a people." Does this sound like the old formal law engraven upon tablets of stone, which formed the basis of the old covenant? Or does it not rather breathe the truth of Christian freedom, at which I hinted when I stated that, "Under the prayerfully sought guidance of God every man must be a law to himself in this matter." "In that He saith, 'a new covenant,' He hath made the first old." Tithing was indeed in the old, but where do we find it in the new? Nay, "But that which is becoming old and waxeth aged is nigh unto vanishing away." If tithing was "nigh unto vanishing away" nearly nineteen centuries ago, is it not about time we had lost sight of it entirely?

Reply to the second enquiry of our brother has already been given, but his italicizing of the words, "our Father," should not pass unnoticed. By this I presume it is meant that Abraham, being "our father," is to be followed as an example. In the first place, I cannot admit him as "our father" until I see such stated in the New Testament. Christ's New Testament bestows upon us the right to call God "our Father," but not so Abraham. He was of course in very truth the Jews' father, but he is in no sense the Christian's. God is "our Father," because we are of the brotherhood of Christ, by which we have become sons of God. If John 8:30 and Rom. 2:29 be carefully examined, what I say will, I think, be discovered to be correct.

In conclusion, I have looked into our brother's magic nut-shell, and still see the subject the same. I entered this discussion challenging tithing as a scriptural duty; I leave the field with the same warning note. "Eighty thousand a day of the unevangelized" may be "dying without hope," but neither I nor any other man dare add to the New Testament commandments in order that the sad picture may be changed. To the over-presumptuous should ever come the apocalyptic warning of Rev. 22:18. Since I have been put to some length in answering enquiries, perhaps I may now be pardoned for making a few.

- (1) Levi was exempt from tithes. Why did Abraham, in whose loins Levi was as yet, pay tithes to Melchisedec?
- (2) Why were the Levites exempt from the law of tithing?
- (3) If, as it is claimed, the law of tithes holds at present, should not our ministry be exempt from it?
- (4) Are we to tithe the income or the *increase*? JOHN B. MORSE.

Fredericton, N. B., Sept. 14.

### W. B. M. U.

MOTTO FOR THE YEAR.  
"Be not weary in well-doing."

### Letter from Miss Gray.

BIMBARUM, India, Aug. 1891.

My dear Mrs. Martell: I must write you a short letter to go by this mail; should have done so before. It is about five weeks since my return from the hill Deodangar, where a most enjoyable holiday was spent, in company with Mr. and Mrs. Courchill, and friends from the Ontario Mission. The rest and change were very much appreciated, and beneficial I trust. During my absence the school and wants of the boarding children were carefully attended to by Mr. and Mrs. Sanford. Otherwise it would have been difficult for me to have remained away so long.

The school is not large, the daily attendance being about twenty-three; but it is a busy place, and those unacquainted with the Oriental custom of studying aloud, would call it a noisy and disorderly place as well. Yesterday and day before, I spent the forenoon in examining the work done during the month, and was highly pleased with the results. All are well up in their studies, especially the boarding children. Those from

the town do not attend so regularly, and their progress is not so pleasing; yet they did very well. The monthly examinations, I find, are very helpful to both teacher and pupils, and add interest to the school. These little Telugus need to be encouraged in their efforts; and they appreciate a word of praise or a step gained in class, and strive for the first place and best marks as do Canadian boys and girls. How their little black eyes brighten when they hear the "well done," and are assured that their exercises are correct and pleasing.

In our mission schools the Bible has a prominent place. During the week's lessons are taught, and at morning worship all are expected to repeat a passage of Scripture. Those who cannot read learn their verses from the older officers, and thus come prepared; otherwise they would feel much ashamed. I have two Bible classes, the first numbers twelve, in which are the women and larger school children; the other is for the small ones and is larger in number. In the first class, for some weeks past, we have been studying the Parables. Had the last three to-day. Have enjoyed the lesson much, and trust all have benefited thereby. Boardillon's work, "The Parables Explained and Applied," has been helpful.

Present here are signs of a work of grace going on in the hearts of some of the children. Johnnie, a boy of twelve years, seems anxious about his soul's salvation. Yesterday, in prayer-meeting, he prayed very earnestly for the new heart. He said he was not a Christian, and if he would die unrepentant to God he would not go to with Jesus. This morning I had a talk with him after class. He is under conviction, and, as he says, feels his sins a great burden upon him. He needs help, and what a precious privilege it is to be able to speak a comforting word to a seeking soul.

Johnnie and his brother David have been in the boarding department for two years. Their father, Mark Leslie, was a preacher at this station when I came to India; but shortly after he went to Calcutta, where he died three years ago, leaving a widow and four children. Hitherto Johnnie has not been a very obedient boy; and I am very thankful that his heart is affected in the right way. David is a good, bright, and clever, and, if spared, will likely be useful in the mission.

In the girls' department we have five, all about the same age, the eldest not more than eight, the youngest about six. Nurama, a little orphan, was picked up on the street two years ago by Miss De Prazer and brought to the mission house. Her father was a Mahomedan in the police service, and when he died left her without a protector. She is now one of the brightest in school and intelligent beyond her years. Appalams came next. She, too, is an orphan, and is of the Golla caste. When her parents died she went to live with an aunt, who, being poor, did not give her the child proper food and care, and she fell sick. In some way she heard that the missionaries took in children, giving them food and clothing; and following some Bengali people, who were travelling about exhibiting two bears, she found her way to our gate. Some one saw her sitting there and brought her in. She had walked from her village, a distance of nearly two miles, had high fever, and was so exhausted that she fell down on the verandah. For some weeks she was very ill, and the doctor said she had heart disease, and did not think she would live. But she grew better, and is now doing nicely, though not strong and healthy like the others.

Unkams is a Mala, from Robbilly. When there last year, in September, Mrs. Courchill asked me to take her to Bimali, as she was going about the town with her grandmother, begging from house to house, and it was better for her to be away from such influences. She had learned to make cigars, and since coming here has to be watched. She has a mild disposition and I do not wish to disobey; but once this habit is acquired it is difficult to leave it, and these Telugu children learn to smoke as soon as they learn to eat rice, and in some cases the smoking comes first. The last two girls who came are sisters. Their parents live in Cochin, and have sent them here to be educated. Peggy has been with us eight months. Sarah came in May. Both are nice little girls, and are doing well in school.

Besides these of whom I have written, we have four others—two small children, four years of age, and two women. I have not told you about my work in the tower among the women; and as my letter may be now too long, shall reserve that part for another time. I will close, wishing you a very happy and prosperous year in the Master's service. Very soon you will meet in convention. May you be a tin of rich blessing.

A. C. GRAY.

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to the mark in quality  
in price. What you  
we ask you to pay,  
custom by appealing  
had feet they would  
e are offering now in  
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t for about the same  
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very day.

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**MEANS OF GRACE.**  
a great "means of grace."  
es of a Monday morning.  
y and hardy will  
de. A ten-mile spin on my  
home is a state of parti-  
and after a vigorous rub-  
-room, I am quite prepared  
and pray for them that  
—Rev. F. W. Rider,  
Baptist Church, Boston.



**SAFETY BICYCLES for**  
l. "Rob Roy" ball bearing,  
with handle and chain to rev  
back; my hands and feet  
swelled so I could do no work.  
My sister-in-law advised me to  
try B. B. B. With one bottle  
I felt so much better that I  
got more. I am now well,  
and can work as well as ever.  
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**HAT**  
of inestimable value,  
almost certain to cure  
at severe and rasping

**OUGH**  
Cures HEADACHE.  
Cures HEADACHE.  
Cures HEADACHE.

**A Prompt Cure.**  
DEAR SIR.—I was very bad  
with headache and pain in my  
back; my hands and feet  
swelled so I could do no work.  
My sister-in-law advised me to  
try B. B. B. With one bottle  
I felt so much better that I  
got more. I am now well,  
and can work as well as ever.  
ASK FOR BROTHER  
TILSONBURG, Ont.

**ANTED,**  
PABLE GIRL to do general  
in a minister's family in the  
d. Me. There are six in the  
the girl, including three chil-  
dren, a week and expenses  
N. B., to Portland will be paid.

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A CHANGE IN ADDRESS will be made provided the old and new addresses are given. No charge can be made unless the old address is sent.

ADVERTISING RATES will be furnished on application.

Messenger and Visitor

WEDNESDAY, SEPT. 30, 1891.

THE CHURCH'S CHARACTER.

Every church, like every man, has its character. When the members are organized, take on a name as a church, and engage in Christian service, it will not be long before distinct outlines of purpose, consecration, intelligence, will be seen. That character the church will probably keep. There may be some change, upward or downward, but the consciousness of the body will gradually become so fixed that the church will try to be consistent with itself. The minister who goes from one church to another will find that he must study each church as he studies each man. He cannot bring a full knowledge of what the church is, but must study its character closely, patiently.

And not only has each church a distinct character; it has also a distinct reputation. For; the methods, doings and standing of each church soon come to be known abroad. The church is set on a hill indeed. Often that is matter of rejoicing; but it is cause for serious thinking as well. Some churches have a good reputation. They are known through the denomination as setting a high value upon the ministry; they are not changing their pastors every year or so. They stand by well-directed effort of their leader; they cooperate with one another; they maintain a good name in the community for their godliness; they are active, enterprising, benevolent. Their very names are sweet and helpful. We have such churches, though not so many as we could wish! They are pillars in the denomination and in the religious life of the country; they represent Christ's truth in the world; they are living epistles. There are others that have no such reputation. When the settlement of a pastor is recorded no one expects him to stay settled for any length of time; no one thinks of any steady work by the church after the novelty of having a new minister has disappeared. It is not supposed that this church will occupy itself with anything more serious than admiring or criticizing the pastor. The number of this class is also probably small. Between these two classes we have all grades. There is the quarrelling church; it is always in a quarrel; the old people go against the young people, or more likely some of the old people are against some others of the old people. If the minister suits one party, that is a good reason why he should not suit the other party. When a minister is to be chosen, we are told that he must be a man who can unite "all parties," just as the leader of a political party must be found who can unite all sections of "the party." It is recognized apparently that "these parties" in the church must be. Long before the church itself knows what a reputation it has for a character like this, it is talked about far and wide, and known in its true character all over the country. If such a church would hear (pity it cannot what is said of it, how its ears would tingle. Then there are churches that have a reputation for meanness. They give their pastor a small salary; they do everything in a similar way. And our churches are not peculiar. The Presbyterian elders in some congregations will quarrel as well as some Baptist deacons. Even the early churches had their disputes. It is pretty clear that they had different parties in the church at Corinth. And Paul's letters to the churches show that each church had won for itself some kind of a reputation. So it is now.

A church, then, ought to be careful of its reputation. For its standing involves the standing of Christ's cause in the community where it lives and far beyond its territorial limits. The members of the church who are careful of their own standing should have an anxiety that their branch of Zion should be well spoken of. Quarrelling and heresy and indifference and worldliness ought to sting every member's conscience as a wound to his own honor; for the honor of Christ's cause is at stake.

DOCTRINE.

Teaching or exhortation, which? Avoid doctrinal preaching and give us the Gospel, is not an uncommon remark. Timid souls are never wanting who look with disfavor upon any style of preaching that may disturb the serenity of sensitive friends. Let the preacher deal in delightful generalities, let him make frequent and protracted exhortations into the realms of literature and art, let him occupy himself with scientific or philosophic niceties, with an occasional exhortation to correct living thrown in, and all will be well. But if he should be so indiscreet as to preach plain New Testament doctrine he is at once regarded as a sinner above all that dwell at Jerusalem. Whence comes this strange shrinking from strong invigorating truth? Is it from heaven or of men? Surely it is not a healthy sign when God's people manifest uneasiness under the plain preaching of the Word. Surely, if any living man should speak fearlessly and faithfully, it is the preacher. He, of all others, should be the last to pander to a perverted taste. If he does not preach doctrine there is nothing else for him to preach. He is false to his commission and faithless to his Lord. The simplest invitation of the Gospel involves cardinal doctrines. Faith and obedience are fundamental truths. Has the time come when faith and obedience should not be preached? Pastors should give more attention to basal facts and principles; they should lead their people into a closer study of those truths that mould, enrich and fortify character. No man can acquire spiritual fire if he is condemned to subsist on theological sweetmeats. Religion is something more than emotional experience. There must be an assimilation of truth before there can be any intelligent sympathy with it. Hortative preaching has its place, but it should not be exclusive. People will weary of it and grow weaker under it. They should be frequently braced up by a wise presentation of those doctrines that have made us what we are.

ARE WE BAPTISTS?

There has been such a vigorous crusade of late against denominationalism, and such a triumphant exaltation of breadth and liberality, such hurrying to bow down before the charming goddess of Union, such a general touting down of points and rounding off of corners, that we are disposed to call a halt and gravely ask just where and what we are. There has been so much apparent eagerness to get together—so much seeking to find common ground, so much strid and bustle to embrace somebody else and get embraced in turn, that we plead for breathing space to enable us to pull ourselves together and ascertain whether we are ourselves or somebody else. But after all these mellowing and refining processes, after all these interesting and long-continued religious flirtations that form such a curious page in recent denominational history, we are gratified to be able to announce that we are still Baptists, and for aught that can be gathered from present indications, we are likely to remain Baptists for a good long time to come. Nothing, in all that has taken place, has altered our allegiance to historic beliefs. We are still what we were, in faith and practice; and before we abandon our position there must be some better excuse for it than to gain a reputation for liberality, or to smooth the pathway to general denominational wedlock. We are not of yesterday. Our history is venerable with age, and enriched by the deeds of men of whom the "world was not worthy." Our existence is not an impertinence. Truth demanded just such uncompromising, consistent advocacy as we have given it. Unhindered by ecclesiastical or political control; beyond the charge of borrowing form or ritual from an effete hierarchy; wedded to all that the Bible teaches in faith and practice, the Baptists have been able to do for Christ and His cause what no other Christian body could accomplish. We are satisfied to follow others to realize, as far as possible, their particular ideals, and carry out lines of policy for which they may be best adapted. We hope we will not be charged with exclusiveness if we claim the same privilege. We hold ourselves ready for union at any time, but it must be union on the Bible. We are shy of man-made beliefs. Attempts in the line of denominational union have not been so encouraging in the past as to lead us to be over-sanguine regarding their future success. We have a history and a policy. Let us be true to the one and fearless in carrying out the other, and the result will be all that any Christian body could desire.

THE BAPTIST MINISTERS' CONFERENCE met Monday morning. Prayer was offered by Rev. J. A. Ford. The following ministers were present: Revs. C. H. Martell, W. J. Stewart, E. Hickson, Jas. Spencer, G. A. Hartley, S. Walton, A. E. Ingram and J. A. Ford. The following pastors reported additions to their churches: Rev. G. A. Hartley, two by baptism; Rev. J. A. Ford, two by baptism and two by letter; Rev. C. H. Martell, two by letter. Rev. W. J. Stewart gave an interesting address on young people's societies. Discussion of the subject was deferred till the next meeting.

Teacher and Taught in the Sunday School.

The Sunday-school teacher is in a unique position. To define his place and relation to his class is the object of this paper. From the outset, his work differs from that of all other instructors; not in essence, but in that it exceeds it in aim and extent. The secular teacher is satisfied when the pupil has intelligently grasped the part of the subject presented. This is only a fraction of the Sunday teacher's work. Through the mind he must reach the moral nature, breaking up all resistance by the strong impetus of the indwelling Spirit of God. There is a task worthy of all effort; from its direct result, and its reaction upon him who attempts it. The teacher in the Sabbath-school, then, should be a kind of lever to raise his pupils Godward; power acting through him, but coming only from one source. Thus the bond between teacher and taught is an intensely personal one. Mathematics may be learned from a book; religion is the gift of a Divine person. Read the Bible till our eyes ache, strain the mind to devour all the thought food there, perceive beauty and goodness—yes, and truth in the Word; yet it is incompetent to bring any from death into life unless God wills to work by its agency. But there is another channel through which the Creator sends the life-current of the soul, and that is humanity. It is a fact that a man, and often a poor specimen at that, can get the helm of another's heart more quickly and mysteriously than any other created thing. So the teacher, when he faces his class on Sundays is not merely a machine for stuffing brains with knowledge, sausage fashion; nor a phonograph to roll off endless platitudes at; but not into the listless minds before him; but he comes in his God-given capacity as a living soul, who must by all the art of the teacher get so close to the dormant natures of his pupils that they, too, shall glow with the warmth of the new life. Just here is where we fail. We may teach ever so well or ill; the results are indifferent unless Christ burns along our thought. That which is born of the flesh is flesh. A class may be interesting, the teacher possibly brilliant; but when a chance word or gesture of his reveals a heart which is a throbbing muscle and no more, pupils are chilled, and the cold is very deadly. It is the Spirit that quickeneth.

A Sunday-school teacher does not preach. His work is to introduce the Word of God—not a sermon—into the most fertile part of the soul; and he is in possession of means for this which make preaching superfluous. By skillful questioning he can set the mind a-quivver with intelligence; then let him drop the seed. When by a sympathetic, delicate manipulation of his class he has gained their confidence, and brought them out of that shell of reserve in which so many ensconce themselves, he has a possibility of influence that is grand or terrible as he has been set on fire from above, or has nothing but ashes or flameless wood where God's altar should stand.

What, then, of results? Blank failure most frequently attends our effort, even when we think we have made some impression, and feel that God was not far off. What is the key to the success that must follow close on the right exercise of such a power? Must it follow indeed, but when? Resurrection means death first. "Except a corn of wheat fall into the ground and die it bringeth forth much fruit," said Christ. I think that no word becomes a power until it has been forgotten. True, a word may prompt to immediate action; but our nature is responsible for the act rather than its apparent motive, for if we were not what we are, such a thing would not move us at all. Iron attracts the compass needle, but iron has no effect on a bar of brass or zinc. So words that are at once acted upon only show that there is something responsive deeper down in the soul that determines its action under given circumstances. This something we call character; and it is character that we want to reach, not the weather-vane that only mark the direction of the soul's current. Only a fool tries to change the wind by climbing to the steeple. But when the seed-thought has dropped clean out of sight into some deep crevice of the soul, then there is a certainty that it will become truly active in forming character. So, when all seems most quiet, we know that beneath the surface there may be changes going on, which shall by and by manifest in some volcano-burst or mountain-fold of action. "My Word shall not return unto Me void," says the Lord, but He does not guarantee the seed to germinate and grow in a day or a decade. We all know something of what one day may be to God, and we also know how often He takes the thousand years instead. Thus we gather that never is our labor without effect of some kind; if it be in the Lord it is also not in vain. Success, if we can read it aright, attends all right effort as inevitably as though the Omnipotent Himself were working. As though?—I am the vine; ye are the branches,—it is Christ in us, the hope of glory for ourselves and our

MONDAY EVENING—EDUCATION.

After the appointment of committees, the order of services was resumed. The Rev. A. Cohoon read the Scriptures and led in prayer. Rev. W. J. Stewart presided. The Rev. Dr. Sawyer was introduced and discussed the theme, "The Relation of Intellectual to the Religious Life." The very nature of religious truth is such as to appeal to the reason. The Epistle to the Romans demands thought to master it. It is more difficult to master than mathematics. The church at Rome must have been advanced in literature and strong in intellect. Peter's and John's epistles were designed for a thoughtful people. Some say Christ brought down His teaching till the common people heard Him gladly, and yet He taught unfathomable truths. So in the Old Testament. All demand strength of intellect. If the Bible is to be our guide, Christians should be cultured and thoughtful. Then the nature of the work of the church demands intellectual culture; its work demands sanctified thought. Prayer in the closest devoted thought, as it does not in social service. The church is to be the guide of work in the world. The grandeur of the office to which the church is called is not fully considered. This is a thinking age. Shall the infidel do the thinking? The Holy Spirit uses means. We must keep in sympathy with the instincts of the times. We should prepare to meet those requirements that God makes upon us.

Dr. Hopper spoke on "Academic Education." It is taken for granted that education is a necessity. Because Baptists in these provinces are engaged more than any other people in academic education, it must not be thought that they are indifferent to the common school system. Our papers advocated it. Rome calls our common school godless, because in deference to Rome we left the Bible out of our schools. How are you going to teach morality without the Bible? In the family the Christian element must be supplied. In advanced schools you want religious influence. The State has no religion, and it cannot teach what it has not. Church and State have been separated by Baptists. Roger Williams was the great apostle of this doctrine in America. In this originated religious academies. The fruitage has been good. Christian men are needed in the pew as well as in the pulpit. In St. Martins the Bible is a text book of history and ancient literature. A taste is formed for Biblical study. Christian evidences are taught. The kind of Christian schools needed is not denominational, but Christian. This is the character of our schools. For St. Martins Seminary we need \$3,000 inside three months. We have pledges for \$12,000. Advise the young men and women to come to us and then go to Acadia.

Rev. G. A. Hartley: As a Free Baptist I may say our people are not so much interested as they should be. Early prejudices prevented. Changes are coming and we hope for better things in the future. Education must begin in the young life, and the education must be general. Head and heart culture must go together. These schools are exerting a wonderful influence to-day. Men should be cultured for two reasons: 1st, For society is what we make it. The institution which gives good men to society gives great wealth. 2nd, For good of the individual. The Alumni are the best friends of our institutions—as leave in the community. Mr. March: These Christian schools are the necessity of our day, and not in any way antagonistic to the common schools. The Bible is not a text-book in the common schools, but it is the privilege of the teacher to read it every day with his pupils, also to open the school with the singing of Christian hymns and prayer. Academic schools have a useful place in our system. As scholars leave home they need religious influence which our Baptist academy supplies. Much yet remains to be done. The demand will still be increased and must be provided for. The Association resumed business. The following resolution passed after some discussion: Resolved, That this Association now proceed to appoint two persons as members of the Board of Directors of the Union Baptist Seminary. Bros. Geo. Titus, of Norton, Kings Co., and James S. May, of St. John, were appointed in accordance with the foregoing resolution. The treasurer was authorized to pay over the monies in hand to Rev. Dr. Day, the treasurer of the Convention Fund.

Associations and Mission Churches Visited.

After diligent search we succeeded in finding the N. B. Western Association, not at New Salem, as advertised (there is no such place in that region), but at Blissfield, with the New Salem church. This is the central church of a group of five churches, stretching along the beautiful waters of the S. W. Miramichi for about 40 miles. In former years this field was much isolated, but the opening up of the Canada Eastern Railway, as it is now called, between Chatham and Fredericton, has removed in large measure this isolation. For many years Rev. W. M. Edwards, who, during the last year has passed to his reward, had charge of the whole group. During the last year of his life his field included the three upper churches. They are all pastorless at present, but the probabilities are that Rev. J. A. Porter will be invited to take the oversight. Several were added to the churches during the past winter, and the indications at the closing meeting of the Association lead us to hope that others may soon be brought in. At the earnest request of some of the brethren we consented to have General Missionary Union remain for special work.

On Monday evening we visited the Ludlow church, at the upper end of the group. This church was aided for some years, since our taking the Home Mission work, and it affords us much pleasure to meet them in their next place of worship, and to learn that two well-attended prayer meetings are kept up every Sabbath when they have no one to preach to them. On Tuesday evening we met the Underhill church, at the lower end of the group. This little church of 17 members, is on ground where we had but one or two families a few years ago. They have a meeting house up and expect to finish the outside this autumn. Scarcity of men and means seem to make it necessary that one man should care for this large group for the present. But two good men must be placed on the field shortly. There is uncultivated ground both on the upper and lower end that should be cared for.

On Wednesday evening we met with the brethren at Newcastle in their regular prayer meeting. A good season was enjoyed. The three churches of this group require more labor than Bro. Crabbe is able to perform, and Bro. Atkinson has been sent to the Little Southwest and North Esk churches. Weldford station, on the I. C. R., in Kent Co., was reached on Thursday and a service held in the hall in the evening. The members of this church live for the most part out of the village, but do not seem to mind driving five miles to be present at an evening meeting. After meeting we accompanied the clerk of the church to his home in Gangville, a new and promising farming settlement about five miles from Weldford. These people went into the forest a few years ago and took up government land, and now have the making of fine farms. They are about all Baptists. Lutz's Mountain was reached on Friday, but the storm prevented our evening meeting. This is the home of the 2nd Moncton church, seven miles from the city of Moncton. The situation is pleasant, and the farms compare well with any to be seen in the province. They have a good church home and should very soon become a strong church. Bro. Marple, who accompanied me to this field, will very likely take charge of this and the Weldford church. St. John was reached on Saturday, the meetings of the Southern N. B. Association attended, and plans laid by which it is hoped some four or five more men may be brought into the work of caring for our destitute churches.

A. COHOON, Cor. Secy. Hebron, N. S., Sept. 24. We greatly regret to learn that Rev. H. M. Barry, of New Glasgow, has felt compelled to resign his charge on account of ill health.

Among the Churches.

Having been advised that some of the churches in the shape of notes, I took my departure with all speed to the Moncton. This being for P. E. Island, in company of others, and landed in due time. Twenty-five of this field of labor in Nova Scotia. Time has been full changes. My thoughts of the days of labor and of prayer meetings in Bro. Master's presence was for the divine blessing of Summerside, and so each other in the good. I try to locate that many other buildings around the spot. I would house, where we had the Word, is standing. Services were held in the requested to abdicate allowed the use of the notified that our presence desirable. There seems no room for Baptists in however, though difficult was obtained for a certain time came when we say, "We must be our own, if it be but ten how grandly the friends idea! A beautiful fund was secured through the time they have had laborers. Bro. Cahill is among the people. parsonage at Bedeque labors a portion of his This place I hoped was a real disappointment; "so near and yet so was my first pastorated; here we witnessed of saving power. Some ers have gone to their continue to aid their with their counsel. Among these are Schurman and Bro. names in the church whom has given a two our pastors, and two ministry. According arrangement we have on the Gulf of St. L shore, more than this terrible storm, many troyed, and many lives too, it was my privilege the little band of tised believers increased able to form a church of worship for themselves of our small church year 42 members, but inconspicuous place. No pastor goes from plain of their neglect support, as it too often peaks that have com had generous response ever shows a commend their contributions of the denomination. Last year they counted of more than three do Fairview is a part of its history is full of a good illustration of of the gospel. T churches is doing far Lord is blessing him!

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The various groups appointed as follows: Rev. C. W. Williams; Rev. H. G. Mellick; Rev. W. C. Goucher; Rev. J. A. Ford.

Thanks to the friendly entertainment of... Also a vote of... for reduced fares... Association adjourned... at 10 a.m., at such place... on location shall...

...comprised in this... letters, from which... are gathered:... received by letter... the Convention, 99;... where, 10—making... 22—Decrease: Died, churches in the Con-... to churches else-... ed, 18—total, 226... net increase in the... of the bounds of the... 95, or an average of...

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...Concord, Ont. Secy... pt. 24.

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**Among the Churches.**

Having been advised by the good sisters to leave them for a season; and having been furnished with wings for the flight in the shape of Dominion bank notes, I took my departure and hastened with all speed to the Convention at Moncton. This being over, I started for P. E. Island, in company with a number of others, and landed at...

**SUMMERSIDE**

in due time. Twenty-one years ago I left this field of labor for another in Nova Scotia. Time has brought wonderful changes. My thoughts go back to the days of labor and trial here— to the prayer meetings in Bro. Stephen Baker's house, where we had many tokens of the Master's presence as we prayed together for the divine blessing upon the people of Summerside, and sought to encourage each other in the good ways of the Lord. I try to locate that house but fail, so many other buildings have grown up around the spot. I wonder if the school house, where we used to try to preach the Word, is standing there still? Services were held in the lower room until requested to abdicate. Then we were allowed the use of the room above until notified that our presence there was not desirable. There seemed really to be no room for Baptists in the town. They, however, thought differently, and a hall was obtained for a consideration. But the time came when we felt constrained to say, "We must have a place of our own, if it be but ten foot square." And how grandly the friends take hold of the idea! A beautiful lot is purchased; funds are secured through the energy of Bro. Siliker and others, and a neat structure is completed and dedicated to the worship of God. Since that time they have had good and able pastors. Bro. Cahill is held in esteem among the people. He occupies the parsonage at Bedeque, where also he labors a portion of his time.

This place I hoped to have visited. It was a real disappointment to have been "so near and yet so far" away. Here was my first pastorate; here I was ordained; here we witnessed gracious displays of saving power. Some of the old helpers have gone to their reward, and some continue to aid their younger brethren with their counsels and their prayers. Among these are brethren Hooper, Schurman and Bradshaw, —honored names in the church—the last of whom has given a helpmeet to one of our pastors, and two sons to the gospel ministry. According to a previous arrangement we hasten on for Cavendish, on the Gulf of St. Lawrence. On this shore, more than thirty years since in a terrible storm, many vessels were destroyed, and many lives were lost. Here, too, it was my privilege to labor and to see the little band of two or three baptized believers increase until they were able to form a church and build a place of worship for themselves. This is one of our small churches, reporting last year 42 members, but it has occupied no inconspicuous place in Christian work. No pastor goes from this people to complain of their neglect in the matter of support, as is too often the case. Appeals that have come from Acadia have had generous response, and they have ever shown a commendable liberality in their contributions for the general work of the denomination at home and abroad. Last year they contributed to the extent of more than three dollars per member. Fairview is a part of Bro. Spurr's field. Its history is full of interest, and affords a good illustration of the uplifting power of the gospel. The pastor of these churches is doing faithful work, and the Lord is blessing him.

**CHARLOTTETOWN**

is our next resting place. Pastor Gordon has the satisfaction of laboring with a people loyal and true-hearted. This church has had her reverses and trials, as well as times of prosperity. But the fires, literal and figurative, have not heated her strength. She seems to have renewed her strength. The new house is a substantial brick building of good proportions; the interior is pretty and attractive, with no needless ornamentation. Its acoustic properties are about perfect. Never did our churches do a nobler thing than in responding to the call that came to them for help from the smouldering ruins of the former house. The writer and his people claim a few of the bricks that have gone into the building, and he is glad to know that they have been placed so well. The only adverse criticism that met my ear was to the effect that soon the house will be too small, as it is not easy for newcomers to obtain pews. It is a matter for regret that so many of our churches cling to the system of proprietorship in the house of God. The result is the practical exclusion of many from the privileges of the sanctuary. A place that is only partially filled by the owners of the pews might be crowded were they free. "No care of ushers will induce one to make a permanent church home for his family, where he must take the place of a beggar. Every man of spirit will want to feel as independent in his seat as others around him. Under the free seat system our meeting houses would not require to be so large."

**MONAGUE**

comes next. This district of country was formerly called *Three Rivers*, from the

circumstance that it is drained by three streams that empty by contiguous mouths into Georgetown Bay. The home of the late Rev. John Shaw was near the Brandon, one of these streams. Montague is situated on another of these rivers, from which it takes its name. Scores of vessels frequent these waters in the autumn, and are laden with potatoes and various products for other ports. Pastor A. Free man leads the little band of believers who are here striving to maintain the ancient faith. The Baptist church of Three Rivers was once comparatively strong, but internal dissensions and Campbellism, so called, improving the opportunity, have done much damage to the cause. The few who remain faithful deserve the sympathy of their brethren. The chief strength of this field is in the group of churches and preaching stations to the south and east of Montague Bridge. There are eight places to be supplied with the preached Word. Other sections should also be provided for. This field has the help of the Board. The struggling brethren need this assistance. The field is amply sufficient for two pastors. It is to be regretted that the funds are inadequate to make this possible at present.

I am able to take a day for a visit to the family of the late Samuel McLeod. In the spring of '63 Bro. Malcolm Ross and myself, on a journey from East Point, turned aside for a brief call at this place. We were persuaded to remain and hold service in the evening. A religious interest was awakened that night that continued for several weeks. It would be difficult to find a case of revival of the same proportions, with such grand results. Its effect upon the island churches was immediate and lasting. It produced a company of noble youth, some of whom have made their mark upon their generation as pastors and leaders of the churches. Now, at length, after these years of waiting the venerable and honored pastor saw the fruits of his labors in the community.

A meeting house, very creditable to the people, has recently been erected. Pastor J. Miles has the care of this field, and also of Belfast and Alexandria. Of these churches we are not prepared to speak particularly. The former recalls revival scenes under the labors of Bro. Kidson, about 25 years ago. *Rory More*—in English, Big Rory, whether I have the Gaelic correct I cannot tell—was converted at that time. He had figured conspicuously in the Belfast fight of many years before, when the Irish came with their shillalaws to prevent their opponents from voting at an election. This raised the Scotch blood, a free fight ensued, and the assailing party had to quit the field, carrying away their wounded and dead. Now Rory (Roderick) felt the power of the Gospel, and became as a little child, submissive to the will of his Saviour. But he did not lose his old courage. He went among his neighbors to tell them of God's grace to him and of the teachings of the Word that had enlightened his soul. He even proposed to give two of the best cows in his barn to any who could show him a scripture reason for the sprinkling of infants. Of course he kept his cows. Our big brother has passed away since that to the crown, as we may trust, that is prepared for every faithful soldier of the cross.

All vacations, however pleasant they may be, have an end, and we must turn our steps homeward. But we must stop at...

**PICTOU**

There was once a promising interest here—a church, a congregation, a meeting house, and the divine blessing on the work. What more is needed for growth and prosperity? But, "tell it not in Gath," the light went out, the church ceased to be! Let him who may discover the cause place over it the mantle of charity. "To err is human." Wisdom comes with experience. We shall do better in the future. The H. M. Board, after careful inquiry, has resolved to begin work anew in the town. A student was sent there in the summer of '93, and a congregation of 60 or 70 was gathered. Since that time the Board has been seeking the right man for the important trust. Bro. E. J. Grant is now on the field. It is to be hoped that he may continue. A place of worship is the urgent necessity. This the denomination must provide, for without it we cannot expect success. Bro. Grant has been looking around and has found a very desirable location. The lot is in the heart of the town, and is large enough for church and parsonage, with about 50 feet of ground to spare for a garden. It has some \$400 worth of out stone upon it, sufficient for the building of a basement, that may make an airy vestry above ground excepting at one end. It is offered for the sum of one hundred dollars (\$1,000). This property, or some other, ought to be secured at once. This is a *sine qua non* in any attempt to re-establish the Baptist interest in the place. Of this need we can not well speak too strongly. Any appeal to the denomination should be most favorably received. Pictou is connected with River John. The missionary will have charge of both fields, and they will strengthen each other. M. F. F.

Rev. E. E. Daley, of the Berwick church, has been prostrated by an attack of fever, but is now, we are glad to say, rapidly improving.

**INDIGESTION CURED!**

**FELLOWS'**

**Dyspepsia BITTERS**

Fellows' Dyspepsia Bitters are highly recommended for Billiousness, Headache, Constipation, Indigestion, Dizziness, Heartburn, Bad Breath, Loss of Appetite, Jaundice, Sour Stomach, Liver Complaint, or any disease arising from bad digestion.

PRICE 25 CENTS.

Sunday-School Convention.

The Lunenburg Co. Baptist Sunday-school convention held a very pleasant and profitable session at Lunenburg, on the 15th inst. More than ordinary interest in the meeting was manifested. There were present about thirty duly appointed delegates from the schools, besides as many more who were invited to seats. The little church made everybody feel at home by their hospitality. The pulpit was surrounded by handsome flowers. The choir, under the efficient management of Prof. Brown, whose voluntary services for the past six months are appreciated for their fruitfulness, added much to the success of the occasion.

The election of officers is as follows: Rev. S. March, president; Bro. Leander DeLong, vice president; Rev. C. W. Corey, sec. treasurer; brethren G. Parker, A. DeLong, and Cotnam Smith, executive committee.

The reading of reports from the schools introduced the work of the afternoon. The "Year Book" reports for this county not more than a dozen schools, but the convention has succeeded in bringing to light not less than twenty-five that have been in existence. Eighteen of these schools sent in encouraging reports to the convention. In the eighth schools we have an aggregate of 837 scholars, 115 teachers, 281 adults in classes, \$100.79 spent on school, \$115.60 collected for benevolent purposes, and 41 baptisms. Quite evidently our county schools are doing more than we were aware of. If our convention succeeds alone in securing correct statistics of the county work, we think this a sufficient guarantee for its existence. But that was not all it accomplished, we trust. After this report was fully discussed, Miss A. M. Veinot, of Mahone, read a paper on "Fostering Missionary Interest in the Sunday-school." The paper was full of suggestion and hinted out a very free discussion. The hints solicited will be fruitful in bringing in a goodly increase in the contributions of the schools for missions during the coming year. Then came a discussion on "Music in the Sunday-school," clearly opened by Bro. Simeon Spidle. As presented, a variety of opinions were called out, which will result in new efforts in this line of work.

The writer was absent from the evening session. But knowing the experience of the participants in the Sunday-school work, he is assured that the people didn't go away without carrying home profitable instruction. The evening programme consisted of a paper by Pastor Raymond, "Use of the Black-board in the Sunday-school," a paper on "The Successful Superintendent," by Bro. W. J. Gates; "Bible Class," taught by Mrs. S. March; "Question Box," answered by Pastor Williams. From the favorable reports received, the meeting was a very profitable one. Every one came away more than satisfied with its success. Those who so willingly rendered their services will be repaid for their efforts by the assurance that the common verdict is, "We would be glad to hear from them again."

Our next session will be held in New Germany next September.

**Religious Intelligence.**

**NEWS FROM THE CHURCHES.**

**GREENFIELD, QUEBEC CO., N. S.**—Two others were baptized on Sunday last. On Monday evening, at Chaleas, 15 came forward for prayers, and new ones are coming every night. May the Lord give peace to the troubled consciences.

Sept. 24. C. S. STEARNS.

**COLINA.**—We were much pleased with a visit from Rev. John L. Shaw from St. John, who has spent a week with the people, attending several meetings throughout the week and administered the ordinance of baptism to a young lady—one of our Sabbath-school scholars—Sabbath morning. In the afternoon the Lord's Supper was administered, a number of the oldest members of the church being present. This church has been without a pastor since last April and is much in need of one. Pray for us.

W. A. K.

New Glasgow, N. S.—I am sorry to say that ill health has compelled me to resign the pastorate of the New Glasgow Baptist church. It is a severe trial to me, but believing God is over-ruling all the events of this life for our good and

His glory, I bow in submission. The church and congregation here have shown me the utmost kindness and sympathy since the first day among them. This makes it all the harder to break up. A good man is wanted for this field immediately. H. N. PARRY.

**MILTON, QUEBEC CO., N. S.**—The work here is very encouraging. Prayer meetings and Sunday services well attended. Some are asking the way to God. On Sunday, Sept. 20th, it was my privilege to baptize at Port Medway. Froshed both at the Port and Mill Village. There are several waiting for baptism at the village. This church very much needs a pastor. If any brother will come he will find a people not only ready to go to work, but working now. Friends will be glad to know that Rev. A. W. Baras's health has improved much.

AUSTIN T. KRIFTON.

**NEWCASTLE, Miramichi.**—Two more were received into the church by baptism Aug. 30. We have had no extra services, but gradually the Lord is edifying to our numbers such as shall be saved. Others have recently expressed their desire to come with us; may the Lord guide them. We have lately been favored with a visit from Bro. Cohoon, which has much encouraged us. The church falling if any have been forced to give up half of my field, which will be cared for by Bro. Atkinson and which will enable me to do more successful work in the town.

G. C. CRABBE.

**CHARLOTTETOWN, P. E. I.**—The interest in every department of our church is steadily growing. Our congregations are very good. Contributions are liberal. Our prayer and social meetings are largely attended and full of quiet power. At our monthly conference meetings eleven were received for baptism, and there are many more who, we trust, will soon follow. The church has voted me four weeks vacation and the enclosed note which came to hand to-day, for which I am profoundly thankful, speaks for itself. A kinder, more appreciative, and sympathetic people rarely encourage and gladden a pastor's heart.

J. A. GORDON.

[A number of Bro. Gordon's leading men presented him with a testimonial, accompanied by an inclosure of \$100.—EDITOR.]

**LUNENBURG.**—Our sister, S. A. Parker, has been working in a quiet way on behalf of the little church in this town. She, being a member of this church, although a non-resident, feels a deep interest in our welfare. We have to thank friends in Chester, Mahone, Bridgewater and Middleton who responded to our sister's appeals to the amount of six hundred dollars. We need all the aid our friends are willing to give in this way, as we still have a small debt on our meeting house, and it is our aim to build a parsonage in the near future. We are at present without a pastor, and we need the prayers of our brethren and sisters that God would direct the right man to this part of His vineyard.

COX.

**ANDOVER, N. B.**—I have been highly favored the past summer in having an assistant, Bro. J. L. Miner, missionary student, on my field of labor. His preaching and visits among the people were very much appreciated. Some have been led to the Saviour under his faithful ministry of the Word. Three were added to the Arthurville church during his visit on Tobique, and others professed faith in Jesus at St. Leonard's, while he labored there. We are in hopes to see much more fruit of the labor done. Many prayers have been offered up for our young brother since his return to his studies.

**C. HENDERSON.**

**GRAND FALLS, N. B.**—Last June I went to assist Bro. C. Henderson in Victoria Co., N. B., under direction of H. M. Board. I found Bro. H. a devoted home missionary and doing a good work, but his work was very much impeded on account of number of fields he had charge of more stations than any missionary can attend to. The church at Tobique River was greatly revived; three were baptized and added to the church during summer. At Grand Falls the interest is growing; the services in Union mission church are well attended. At St. Leonard's there is much encouragement. Bro. Henderson went to this place some few years ago to visit the people. He found that the people were in need of the preaching of the Word. Although surrounded by Church of England and Catholic influences, with not a Baptist in the village, he went to work. Strong desire for souls and Jesus to guide him was the secret of his success. Now they have about twelve Baptists and hope soon to organize a church. They also have a new church erected and the outside about completed. The special services I held at St. Leonard's were attended with the blessing of God. Four professed faith in Jesus, and I hope soon that they will be baptized. At St. Francis the interest is growing. The outlook is good at all the stations, but much work is to be done. The importance of Bro. Henderson's field cannot be fully estimated. What he needs is a young missionary to assist him on these fields; a young man that can be with him a year at least. The Baptist interest in Victoria County is well worth of help. They are very thankful to H. M. Board for their aid in the past, and hope they may not be forgotten. Bro. H. Estabrooks is laboring with Andover, Forest Glen and Aroostook churches. He has made many friends and much encouragement on his field. May God's blessing attend the interest in Victoria Co., and bless the kind, sympathetic people in all their labors of love, is the desire of my heart.

J. L. MISER, Lic.

**NOTICES.**

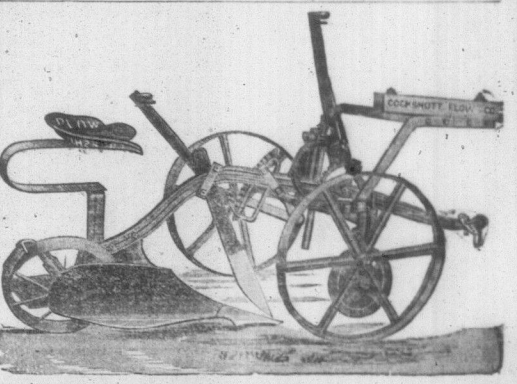
The Lunenburg Co. District Meeting holds its next session at Chaleas, on the second Tuesday in October.

C. W. COREY, Secy.

The next meeting of the Hants County Auxiliary Board will be held at Brookville, on Tuesday, October 6th, at 10 o'clock. All the churches are requested to send delegates. L. A. COONEY, Sec. of Board.

**PERSONAL.**

Rev. D. O. Parker has sold his place and business in Berwick and will shortly remove to Wolfey. Bro. Parker will be greatly missed in the community where so much of his life has been spent; but Berwick's loss will doubtless be Wolfey's gain.



**THE J. G. C. RIDING PLOW**

IS THE MOST PRACTICAL, LIGHTEST DRAFT AND EASIEST HANDLED RIDING PLOW manufactured. It is especially adapted to the small farmer who has not the space or the money to buy a large plow, and is equally adapted for the small farmer who has the space but not the money to buy a large plow. It is a plow that will do the work of a large plow, and it will do it in proportion to the skill and power expended in its use. For sale by...

**W. F. BURDITT & CO., ST. JOHN, N. B.,**  
OR THEIR LOCAL AGENTS IN EVERY COUNTY.

**W. K. McHEFFEY & CO.,**  
IMPORTERS OF  
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Now selling off FANCY DRESS GOODS.

—SEND FOR SAMPLES OF—  
All-Wool Challies, Checked Glenghams (French), and other Fancy Dress Stuffs. They are away down in price.

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**SEWING MACHINES.**

Pianos and Organs Tuned and Repaired.  
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**CARPETS & FURNITURE FOR SPRING 1891.**

An immense collection of Household Goods from the different markets of the world. A LARGE VARIETY OF ARTISTIC DESIGNS. A SUPERIOR QUALITY OF WORKMANSHIP, sensible and durable. Long looked for expectancy, a better quality of goods in all departments. Prices as high as the market.

**CARPETS. FURNITURE. BEDDING, &c.**

TAPETS, BRUSSELS, WOOLS, ART SQUARES, MATTINGS, LACE CURTAINS.

PARLOR BEDROOM SUITES, SLOTTED, TABLES, GLASS, CHAIRS, HAT RACKS.

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**SEWING MACHINES.**

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**HAROLD GILBERT'S, 54 King St., St. John.**

**WANTED!**

HERE'S A SNAP FOR YOU, BOYS!

I want all the old N. S. N. B. and P. E. I. STAMPS that I can get, and will pay the highest prices for them. Search for old letters and papers dated from 1847 to 1890, and get the stamps and send them to me. I have out room in this space to quote you prices, but I will pay from 1c. to 25c. each for stamps. Send me a list of what you have, and I will quote you prices on same. All letters cheerfully answered.

Address—P. HURT SAUNDERS, P. O. Box 39, St. John, N. B.

Reference—The MESSANGER AND VISITOR.

**MANY PEOPLE**

Have Dyspepsia and don't know it.

Of course all who are troubled with sour stomach, heartburn, flatulence and other ordinary symptoms of Dyspepsia, know what is the matter, but probably half the dyspeptic in the world have none of these feelings. In Liver Indigestion, for instance, the trouble begins about two hours after eating, with headache, depression of spirits, nervousness, dizziness and oftentimes faintness, all caused by the liver being unable to do its work. A dose of "Dyspepsia Cure" taken during these attacks gives wonderful relief. If the treatment is continued for a short time, "Dyspepsia Cure" removes the cause of the trouble and

**LIVER INDIGESTION DISAPPEARS.**

"Dyspepsia Cure" is prepared by Charles K. Short, Pharmacist, St. John, N. B. 8-11 by Druggists and Dealers at 25c. and \$1.00 per bottle.

**SURPRISE**

**ITS PLACE**

Is in the hands of those who do the actual work of washing. It's the workers who can appreciate its remarkable qualities for washing clothes and saving labor—everyone can and does appreciate the results.

SURPRISE Soap washes clothes without boiling or scalding—makes them clean, sweet, white after the wash—does away with that hard rubbing so injurious to fine clothing, and gives the best possible results—whiteness, cleanliness—without the slightest injury to finest fabrics or tenderest hands.

Why not lighten your work, or that of your workers, by using SURPRISE Soap.

SURPRISE Soap is economical.

**READ** the directions on the wrapper.



THE BEST WE CAN.

When things don't go to suit us, Why should we fold our hands...

The Story of Nelly.

"Strawberries! Straw-ber-ries! Straw-ber-ries! All ripe, all ripe!

Then I noticed that he was walking along the side of his little, old wagon...

"Yes," he replied, glancing smilingly toward the wagon...

"I guess I've forgotten to turn the next corner," said Nelly.

"Something happened to prevent him from keeping his word," said Nelly.

Three days later the rear doorbell rang, and a moment later Nelly came up to my room and said...

"I'm sorry to be so late bringin' 'em, ma'am," she said, with downcast eyes...

Every day after that at about nine o'clock, I heard Nelly's sweet, piping voice calling out...

Undoing a Wrong.

The homely truth that it is much more easy to do than undo a wrong...

Philip Standish always said that it was the inconsistencies of professing...

Some time after this, while he was still a student in the divinity school...

With a look of agony upon his white face, Hugh turned away, crying...

With deep emotion, Philip assured him that there were none, and again offered to give him his money...

With the accusing face of his dead father before him, and the sob of the ward, Philip realized fully the utter impossibility of undoing the terrible wrong...

Of a day to live in a quiet freedom of hurry, we can never get quick enough...

And the same with our expressions of opinion; we rush in the wildest haste to deliver them...

Alex. Stephen, Esq., of Halifax says: I suffered some time with asthma and bronchitis...

The Old and the New Italy.

The transformation of Italy would almost suffice to make this an epoch-making century...

Home despotism was but the corollary of the despotism in which Austria held the reins...

With a look of agony upon his white face, Hugh turned away, crying...

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Alex. Stephen, Esq., of Halifax says: I suffered some time with asthma and bronchitis...

Jerusalem, which she must shortly enter.

How gayly he chatted and laughed as they descended the stairs...

Some time after this, while he was still a student in the divinity school...

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HUMORS OF THE BLOOD, SKIN, AND SCALP...

THE OWEN ELECTRIC BELT AND APPLIANCE CO.

THE OWEN ELECTRIC BELT AND APPLIANCE CO. (Continued)

THE OWEN ELECTRIC BELT AND APPLIANCE CO. (Continued)

THE OWEN ELECTRIC BELT AND APPLIANCE CO. (Continued)

THE OWEN ELECTRIC BELT CO.

CURRIE & HOWARD, FURNITURE FOR THE TRADE.

YOU WANT IT! LIFE OF MAN BITTERS.

LIFE OF MAN BITTERS PURIFIES THE BLOOD.

LIFE OF MAN BITTERS Invigorating Syrup.

THE CANADA SUGAR REFINING CO. SUGARS AND SYRUPS.

INTERNATIONAL S.S. CO. DAILY TRIPS.

(Except Sunday.) CHANGE OF TIME. SIX TRIPS per WEEK.

COMMENCING MONDAY, June 22nd, 1901, and until September 22nd...

ST. JOHN, MONDAY, 7.35 a.m., and EASTPORT at noon, Boston direct.

INTERCOLONIAL RAILWAY. '91. Summer Arrangement. '91.

ON AND AFTER MONDAY, 22nd JUNE, 1901, the Trains of this Railway will run...

WESTERN COUNTIES RAILWAY. WINTER ARRANGEMENT.

ON AND AFTER MONDAY, 29th NOV., 1901, Trains will run daily...

BAPTIST BOOK CONCERN, 120 GRANVILLE ST. HALIFAX.

THE BEST SERIES OF PUBLICATIONS FOR BAPTIST SUNDAY-SCHOOLS.

"THE WITHERED"

So many idle, faded hands, The Master calls, do not...

THE HOME. Your Daughter's R...

To be a district school one great hope of the fa...

the great difficulty is the fact that no person...

"Economy and honesty different things, altho' too often mistaken for true law of life...

Do not let garret cast-off clothing, brook coats, etc. This is a burden of caring for...

RENEW YOUR ORDER AT ONCE. GEO. A. McDONALD, Secy-Treas.

A. P. SHAND & CO'S. YOU CAN FEEL THE BEST WINDSOB, N.S.



THE WHITTEN FIELDS. keepers will rouse to the subject. Remember there is that scatterth, yet increase.—Good Housekeeping.

Reading in Bed. It is a widespread belief that to read while in a lying position is hurtful to the eyes, and is, therefore, a dangerous luxury.

Truck Farming Facts. "If I could only get a corner on the truck farms of this country," said a marketman with a turn for statistics.

How to Make Clear Coffee and Tea. To make clear, pure coffee, one must have a good pot, with a mad, heavy lid.

Household Allowance. "It took me five years," said a married man to a New York Tribune writer, "to become convinced that the cheapest way for me to run my house was to give my wife so much every month to spend as she saw fit."

THE FARM. More Sheep Wanted in the Dominion. The Dominion of Canada is not half stocked with sheep. With a decline in wool prices came a falling off in the number of sheep kept.

Do Not Hoard. Economy and hoarding are two widely different things, although the one too often mistaken for the other. The true law of life is to receive, to use, to pass on.

Do not fill garret and closets with cast-off clothing, broken furniture, old books, etc. This is waste and adds the burden of caring for worthless things.

Do not hoard. Economy and hoarding are two widely different things, although the one too often mistaken for the other. The true law of life is to receive, to use, to pass on.

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PARSON'S PILLS. Make New, Rich Blood! No Room for Peasants.—The world has but little use for peasants.

EQUITY SALE. There will be sold at Public Auction on Saturday, the nineteenth day of December, at twelve o'clock noon, at Club's Corner, in the City of St. John, the premises...

EDUCATIONAL. Would you like to improve your writing in two days? Fifty lessons costs \$3; but send me ten cents for two lessons, enough to try the new system.

KERR'S BOOKKEEPING. IN PRESS, and will shortly be published a new and revised edition of "KERR'S BOOKKEEPING."

HORON ACADEMY, WOLFVILLE, N. S. THIS INSTITUTION, founded in 1828, has ever maintained a high reputation. The next Term opens September 2nd, 1891.

ACADIA SEMINARY. The aim of the Managers of this School is to provide, at a moderate expense, excellent advantages for a thorough education for Young Ladies.

St. Martin's Seminary WILL OPEN SEPTEMBER 10th. An exceptionally strong staff of Instruction has been secured. More home comforts supplied than any similar institution in the Maritime Provinces.

WHISTON'S COMMERCIAL COLLEGE. 95 Barrington St., HALIFAX. A Live School for the training of Live Business Men.

Baltimore Church Bells. The finest quality of Bells for Churches, Schools, and Public Buildings. Also, THE GREAT CHURCH LIGHT REFLECTORS.

Teachers in the public schools have very frequent illustrations of peculiar association of ideas in the minds of their pupils. At a recent examination in geography in one of the public schools the teacher asked, "What valuable things are taken out of the earth?"

Whether I speak to one or to thousands in my audience, I always try to do my best.—John B. Gough. To the DEAR.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it gratis to any person who applies to NICHOLSON 30 St. John St., Montreal.

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DR. KENDRICK'S WHITE LINIMENT. For all forms of pain this Liniment is unequalled, as well for its Swellings, Lameness, Rheumatism, Neuralgia, Sore Throat, Mumps, Headache, Stiff Joints, &c.

FOR SALE, I BLAKE'S IMPROVED STEAM SINKING PUMP. Capacity at ordinary speed, 40 gallons per minute, which may be increased to 80 if necessary. In perfect order. Inquire at SINGLAIN & CO'S, ST. JOHN.

Do You intend to Build? Send for our new pattern sheet of Mouldings. It is worth having, and will be mailed free to any address.

WOODS, SASHES, FRAMES, &c., Furnished at low rates. A. CHRISTIE Wood Working Co., 101 & 105 CITY ROAD, SAINT JOHN.

SEPT. 30. DONALD S.S. Co. TRIPS (Sunday) OF TIME. per WEEK. OHN TON. LACHELLER. J. B. COYLE, Manager Portland. RAILWAY. Arrangement '91. MONDAY, 22nd JUNE. Eastern Railway will run as follows: Point du Chene, 7:00; St. John, 7:30; St. John, 8:00; St. John, 8:30; St. John, 9:00; St. John, 9:30; St. John, 10:00; St. John, 10:30; St. John, 11:00; St. John, 11:30; St. John, 12:00; St. John, 12:30; St. John, 1:00; St. John, 1:30; St. John, 2:00; St. John, 2:30; St. John, 3:00; St. John, 3:30; St. John, 4:00; St. John, 4:30; St. John, 5:00; St. John, 5:30; St. John, 6:00; St. John, 6:30; St. John, 7:00; St. John, 7:30; St. John, 8:00; St. John, 8:30; St. John, 9:00; St. John, 9:30; St. John, 10:00; St. John, 10:30; St. John, 11:00; St. John, 11:30; St. John, 12:00; St. John, 12:30; St. John, 1:00; St. John, 1:30; St. John, 2:00; St. John, 2:30; St. John, 3:00; St. John, 3:30; St. John, 4:00; St. John, 4:30; St. John, 5:00; St. John, 5:30; St. John, 6:00; St. John, 6:30; St. John, 7:00; St. John, 7:30; St. John, 8:00; St. John, 8:30; St. John, 9:00; St. John, 9:30; St. John, 10:00; St. John, 10:30; St. John, 11:00; St. John, 11:30; St. John, 12:00; 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