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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 16, 1887.

NO. 7.

**MORMONISM.**—A new Anti-Mormon bill has passed the House of Representatives, and only needs the sanction of the Senate to become law. Its provisions are so stringent, it is scarcely possible to see how polygamy can long survive, after it is put in force. It abolishes female suffrage in Utah, by which Mormons were almost sure of election to office. It makes the first wife a lawful witness against her husband, should he marry again, and compels the husband to witness against himself. It makes polygamy a felony. There must be a registration of all marriages; thus the books of the Registrar will afford proof against the lawbreaker. Polygamists are deprived of all political rights—to hold office, vote, etc. All must take an oath to render allegiance to the laws of the United States. Besides all this, the charter of incorporation of the "Church of the Latter Day Saints" is to be cancelled, and the fund to assist poor Mormons to Utah is to be dissolved. While all attempts of the state to interfere with the religious beliefs of the people are to be deprecated, when men originate a system of licentiousness under the name of religion, we see no reason why they should not be dealt with by law as other offenders who do not cloak their license under her sacred name.

**QUEST.**—An exchange remarks: "In all our prayers for 'more grace,' how seldom do you ever hear a brother pray for more of the grace of giving. And yet Paul desired that his disciples might abound in this grace also." "How true this is! It requires some grace to desire to be made more self-sacrificing. It is an easy thing to pray to have more of the peace and joy of religion. It is easy to pray for more love to the Saviour; for to have more love is to have more joy. But to pray for grace to give money, is a very different thing. If brethren knew the joy of giving, it would not be so difficult; but where this is unknown, the prayer seems to be one involving present loss, and is not so easy. The truth is a man cannot pray heartily for a grace he does not have; he can only pray for an increase of a grace he already possesses. A wealthy man was praying in one of Moody's meetings that some good object might be supported by the liberality of the Lord's people. He was very earnest. When he was done, Mr. Moody said, 'The brother need not have made that prayer at all. He could give, himself, all that is needed, ten times over.'

**SHAFESBURY.**—The life of the Earl of Shaftesbury has been published in three volumes. In his conversion we have an illustration of what may be accomplished by piety in one of low station. Shaftesbury's parents were among the most godless of the nobility of England at the beginning of this century, and this is saying much. But he had a pious nurse, who led him to the Saviour, and helped arouse in him those nobler impulses and purposes which have made the old dishonored name of Shaftesbury synonymous with all that is philanthropic and ennobling. Who can tell the growing influence for good of a well directed life, even in the less pretentious spheres, as it flows on from life to life! Let us all seek to act our part well.

**PROHIBITION IN U. S.**—The temperance party in the United States are pressing for the submission of amendments to the constitution in various states. This is with the view to make prohibition a part of the constitution. The difficulty is to get the various States to submit the question to the people. It requires a two-thirds vote. The old political parties fear to lose the run vote. But the temperance party is fast becoming a factor in politics that cannot be ignored. The Senates of Michigan and of Texas have voted for submission, and it is hoped it may be carried in other states soon.

**PROHIBITION IN KANSAS.**—Gov. J. A. Martin of Kansas opposed prohibition by voice and pen, when the attempt was made to put prohibition into the constitution of the state. The results of the operation of prohibition have convinced him he was wrong, and, in his message to the legislature Jan. 12, he says: "The public sentiment of Kansas is overwhelmingly against the liquor traffic. Thousands of men who, a few years ago, opposed prohibition, or doubted whether it was the best method of dealing with the liquor traffic, have seen and frankly acknowledged its beneficial results and its practical success. The temptations with which the open saloon allured the youth of the land to disgrace and destruction; the appetite for liquor, bred and nurtured within its walls by the treating custom; the vice, crime, poverty, suffering and sorrow of which it is always the fruitful source—all these evil results of the open saloon have been abolished in nearly every town and city of Kansas. There is not an observing man in the State who does not know that a great reform has been accomplished in Kansas as by prohibition. There is not a truthful man in the State who will not frankly acknowledge this fact, so matter what his opinions touching the policy of prohibition may have been. And I firmly believe that if the amendments to the law I have suggested are made, and if authority is provided for compelling local officers to discharge the duties required of them by law, within three months they will not be

an open saloon in Kansas, and the sale of intoxicating liquors as a beverage will be practically abolished." "In addition to this, it may be mentioned that, since prohibition was inaugurated, over five years ago, the population has increased from 980,000 to 1,500,000. Thousands of these have come to the State to be free from the curse of the rum traffic."

**THE UNION BAPTIST MINISTERS' MEETING.**—Bro. Swaffield reported encouragement in special meetings at Grand Bay. Two were baptized at Fairville on Sunday evening. Bro. Hartley had been assisting in services at Oak Point, and five were baptized. Bro. Stewart reported one baptized at Portland Sabbath week, and one candidate for baptism. The prospects are excellent for a larger work. Bro. Gordon—One baptized and one restored Sabbath week. There are some under deep conviction, but the political excitement, &c., is an obstacle to the work. Bro. Capp—Some special interest. Bro. Gates reports a deepening interest. Two rose for prayers and remained for conversation Sabbath evening. Bro. Cahill—Most encouraging part of the work is in the Sabbath school. Bro. Parsons—Quite a number almost persuaded. Bro. Spencer found some enquirers among the sailors. Two or three have professed conversion at Marsh Bridge. Bro. Stewart gave a very interesting paper on the restoration of the Jews. The discussion of the subject is to be continued next meeting, to be opened with a paper by Bro. Gates.

**PROBATION AFTER DEATH.**—This, which was at first advanced as an hypothesis, by the New Theology, is now almost an accepted dogma, among its adherents. The American Board, having refused to send back to India a returned missionary who had avowed this as his belief, has raised quite an outcry against its action. A letter, however, has been received from the former associates of this missionary on the foreign field, and they say plainly they do not wish him to return and proclaim this new doctrine to the natives of India. Jos. Cook, who has begun his Monday lectures at Tremont Temple, takes strong sides with the Board, and holds that, were a new manuscript found, with a verse containing authority for the doctrine of probation after death, it would revolutionize the whole New Testament. It is said the New Theology has but little hold on the rank and file of the Congregationalists. A few fashionable and wealthy churches have upheld their pastors who favor this view. The Baptists stand firm by the old, tried truths.

**PAMPHLET ON BAPTISM.**—We are receiving calls almost every week for the pamphlet, "Baptism: an Argument and a Reply." The edition is exhausted, with the exception of a few remaining in the hands of brethren who had them for distribution on their fields. Would any brother having any not disposed of, kindly send them to us at once, at our expense. We need them immediately.

**FRANCE.**—France is said to be retrograding. From 1881 to 1886, there has been an increase of only 546,000 in the population, which is now 38,218,000. In the five years prior to '81, the increase was 766,000. At this rate of decline in increase it will be only about 23 years before there will begin a positive decrease in population. This decline is not due to emigration; for very few Frenchmen leave the country. It is because of indifference to the marriage relation, brought about by irreligion and atheism.

**DR. MCGLYN.**—During the contest of Mr. George for Mayor of New York, he was supported by Dr. McGlynn, the parish priest of St. Stephen's. This was in opposition to the anti-socialistic mandates of the Propaganda at Rome. His ecclesiastical superior rebuked him continuing this course, but he paid no heed. Then he was summoned to answer for his conduct in Rome, before the Pope. He refused to respond, and was deposed from his pulpit, and threatened with expulsion from the priesthood. His flock have espoused his cause. The police have had to be called in to protect his successor from insult. It remains to be seen what the final issue will be.

**STATISTICAL.**—Dr. Sawyer presented some very interesting statistics at the ministers' meeting at Wolfville. The relation of Baptist church members to the population is, in Ontario, about one to eighty; in our Convention it is one to every twenty-three; in Kings Co., N. S., it is one to every six. Taking out the non-resident church members in Kings, there would be one to every ten. Allowing five Baptist adherents to each church member, this would make about half the population of Kings Co. Baptist. In the Maritime Provinces, the ratio of Baptist church members to population was in 1861 one in every 30; in 1871 it was one to 27, in 1881 it was one to 23. It will be seen by this that our Baptist churches are growing more rapidly than is the population

of the country. It is also noticeable that the rate of growth beyond that of population is greater in the decade from '71 to '81 than in that preceding. It is also a fact that in the last six years, our growth has been more rapid than before '81. This is reason for encouragement, and should stimulate us to greater activity, knowing that our labors are not in vain.

**AGENT IN MONCTON.**—Dea. E. B. Hicks is the authorized agent for the MESSENGER AND VISITOR IN MONCTON.

**TRANSLATION.**  
BY W. S. MCKENZIE.

(The following is a translation of Francis Xavier's exquisite Latin Hymn, *Saxiptrum Amoris*. We are sure it will touch a responsive chord in all Christian hearts.)

My God, my Saviour, thee I love!  
I love thee, not for saving me;  
Or, if among thy foes I'm found,  
To quenchless flames I doomed shall be.  
Thou, thou, my Jesu, thou didst die  
In love while on the cross embrace;  
Didst bear for me the spikes, the spear,  
The scorb, the scorn, the deep disgrace.

What untold woes didst thou endure!  
What sweat of blood! What agony!  
What pangs of death! All this for me!  
All this for me, thine enemy!

Why then should I not love thee, Lord,  
Since thou, O Lord, hast loved me so?  
Not for the gifts thou givest me;  
Not for escape from endless woe!

Not in the hope of a reward—  
But with a love akin to thine  
Should I love thee, and ever love,  
Because thou art my King divine.

**Prohibition in Minnesota.**

The cause of Prohibition is making rapid progress in Minnesota. By that I do not mean legislative progress; but rather progress in public sentiment. Like all new communities the people have been paying more attention to material than to moral development, and the temperance question has not received the consideration its importance deserves, but, through the indefatigable energies of a few indomitable spirits, the agitation has been kept up until it has become a question of considerable importance in State politics. Last fall the prohibition party had its men ready to throw into the field. The Republicans looked grave and were alarmed. The Democrats rejoiced because the prohibitionists would draw their strength almost to a man from the Republicans, such is the state of the moral worth of these two great parties here. The prohibitionists held the balance of power. For them to throw their men into the field meant the election of the Democrats, and the Republicans knew it, and so they effected a compromise on this wise: They agreed to introduce a plank in their platform pledging them to the adoption of "high license and the enforcement of existing law." The prohibitionists, knowing full well that this was a useless struggle for they themselves to enter the contest, pretty generally accepted the Republican proposition, and the campaign went on, the elections came off, and the Republicans were victorious; but by so small a majority that it was a moral certainty that had the prohibitionists been out in their full strength they would have been beaten.

Time passed, and in due course the legislature convened. Twenty days passed and the people began to think it time to hear something of the high license bill. It was introduced by a staunch temperance man, Senator Daniels, but was not so enthusiastically supported as the red-hot speeches of the campaign had led the people of the country to suppose. The Law and Order League, which is composed of some of the most stalwart temperance men of the State, had had an eye upon the legislators, and to all it looked somewhat as if the high license bill of 1887 was destined to follow the similar bills of 1885 and 1883, and so, under the auspices of this league, a mass meeting was called the other Sunday evening, at which Governor McGill presided. In stating the object of the meeting, the Governor took occasion to say that the Republican party were pledged to the passage of a high license bill, and that he himself had been elected on that issue, and that he did not propose to let anything, so far as he had power, prevent the carrying out by legislative enactment the well understood wishes of the people at the polls. Other speakers followed, and the meeting throughout was one of intense enthusiasm. For the part the Governor took in this meeting he was somewhat severely handled by some of the good representatives and Senators next day. They even carried the farce so far as to talk of impeaching him. But, fortunately for himself (and the State), Governor McGill is not a man to be easily scared or willing to be bulldozed out of his rights, and he stood square by his position, which was certainly not beneath the dignity of a Governor. The result of the meeting, as I

believe, decided the fate of the high license bill before the legislature of Minnesota. On the following Thursday it passed virtually, although there is to be another vote on it next Wednesday, and of course it is possible, but not at all probable that it will be defeated. The liquor men are working with might and main. It is said that ten thousand dollars has been raised in Minneapolis, another ten thousand in St. Paul, and that the other smaller cities round have been assessed proportionately, and that even cigar manufacturers have been compelled to "come down with the cash," under penalty that they would be boycotted—that no saloon would handle their goods—all this to defeat the high license. If the bill should be defeated, there will be a searching investigation as to what all this money was raised for, and where it was spent.

There are a good many strong temperance men in Minnesota who look upon this measure as of little worth. They argue that if it be an evil it should not be licensed at all, and there is some good argument right there; but if we cannot have it entirely prohibited, is it not a good thing to have it restricted as far as possible? In St. Paul there are pretty nearly seven hundred saloons. A good number of these are attachments of the grocery store. Now if these people have to pay a round thousand dollars for their license, a good many of them will have to close, and will not that be a step in the right direction? It seems to me to be emphatically so. It seems to me, further, that public sentiment must be in advance of the laws, if these laws are to be at all effectual. What is the use of putting laws on the statute book, if public sentiment is not sufficiently strong to see that they are properly observed? A law constantly violated is worse than no law at all. Public sentiment in Minnesota, though happily moving in the line of prohibition with no uncertain tread, is not up to the point where it is ready for prohibition yet. It goes without saying that prohibition could not be carried out in St. Paul or Minneapolis, although it might in most other countries perhaps, and it is proposed at this session of the legislature to pass a constitutional amendment making it possible for any country to vote itself prohibition if it wants to. We do not hope for anything from high license, but we hope for much, and we hope we shall not be disappointed, and when we get high license inaugurated we shall be ready for that other and grander step which shall wipe out of existence in our State that which has ruined and is ruining so many of her sons. C. S. S.

St. Paul, Minn., Feb. 7, 1887.

**Faith.**  
BY E.

The train is drawn up at the depot. Everything seems to be ready for the start. The signal is given to start. The passengers take their seats. The conductor and men of the train are at their places. The engine snorts and puffs, and off it dashes at a mighty rate. But the passenger cars have not moved. What is the matter? Why did not the mighty power of the engine draw the train along with it? There was a little link connecting the cars and engine that was not in place, and hence no effort of the engine could touch the cars. The connecting link must be in its proper place before the power of the engine could pass from car to car, and all be in motion, and real progress made toward the point of destination. Faith is the connecting link between man and God. Man may have ever so nice a palace car fitted up for his comfortable passage to heaven and his joys, but if faith does not join it to God, even the almighty power will not pass to him to carry him onward. How necessary that man really believes in God. That his faith is deeply and strongly entwined with the very nature of the Eternal. No mere sham belief. No mere supposed connection with God will do. There must be a real union, a real joining to God, that the power of God unto salvation may be communicated to man.

**Standing before God.**

We find the following in the recently published sermon of the Rev. Dr. Phillips Brooks: "Just think of it. A man who, all his life on earth since he was a child, has never once asked himself about any action, about any plan of his, Is this right? Suddenly, when he is dead, behold he finds himself in a new world, where that is the only question about everything. His old questions as to whether a thing was comfortable, or was popular, or was profitable, are all gone. The very atmosphere of this new world kills these. And upon the amazed soul from every side, there pours this new, strange, searching question, 'Is it right?' That is what it is for that dead man to stand before God!"

But, then, there is another soul which, before it is past through death, while it is in this world, had always been struggling after higher presences. Refusing to ask whether acts were popular and profitable, refusing even to care much whether they were comfortable or beautiful, it had insisted upon asking whether each act was right. It had always struggled to keep its moral vision clear. It had climbed to heights of self-sacrifice that it might get above the mists of low standards which lay upon the earth. In every darkness about what was right, it had been true to the best light it could see. It grew into a greater and greater incapacity to live in any other presence, as it had struggled longer and longer for this highest company. Think what it must be for that soul, when, for it, too, death sweeps every other chamber back and lifts the nature into the pure light of the unclouded righteousness. Now, for it, too, the question, 'Is it right?' rings from every side; but in the question the soul hears the echo of its own beloved standard. Not in mockery, but in invitation; not tauntingly, but temptingly; the everlasting goodness seems to look upon the soul from all that surrounds it. That is what it is for that soul to stand before God. God opens his own heart to that soul, and is both judgment and love. They are not separate. He is love because he is judgment; for to be judged by him, to meet his judgment, is what the soul has been long and ardently desiring. Tell me when two such souls as these stand together before God, are they not judged by their very standing there? Are not the deep content of one and the perplexed distress of the other already their heaven and their hell? Do you need a pit of fire and a city of gold to emphasize their difference? When the dead, small and great, stand before God, is not the book already open, and are they not already judged?"

**But God can bless Tears.**  
In a meeting which was pervaded by the Holy Spirit, and while testimony to his work, and personal experience was given, a man afflicted with stammering arose, with eyes suffused and hesitating speech tremulous with emotion, and said, "You know that I can not talk, but God can bless tears," and sat down. It is doubtful whether any utterance of the hour made a deeper impression than those few words from an overflowing heart.

**Y. A. "God can Bless Tears."** We recollect a bright and sceptical young man who had defended his belief in argument with his mother, as he thought successfully; but when she ceased, and with a flood of tears, exclaimed, "Oh, my son, you are an infidel!" he turned away to weep also, and soon after was rejoicing in her Saviour. In the house of God, where his power was felt, a gay and thoughtless youth, who, according to his purpose, had diverted his attention with worldly scenes and plans, during the service looked up to the choir, when signing the last hymn, and saw the tears flowing from the uplifted eyes of a devoted young lady who was a member of it. He was smitten with deep conviction, which only left him with his consecration to Christ. "God can bless tears." The Spirit declared it in the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Congregationalist.*

**Confession of a Catholic.**  
The preachers have been sounding their tocsin of alarm for half a century and still the proportion of Protestant children attending Catholic convents grows apace. There is no denying the fact, patent to all, that the convent is the mausoleum of Protestantism for all the children of that heresy who enter its walls. It is impossible for Protestantism to co-exist with an intimate and accurate knowledge of Catholic belief and practice. Protestantism is a weed that grows in the dark and decays in the sun. In cellars of isolation and under the umbrageous shade of backwoods timber it thrives best. It has died out in all the large cities of the world. The religious movements that characterize Protestantism in all the great centres of population is confined to the ostentatious generosity of a few reformed money-bags, who in want of better and more personal sacrifice, give to God what they have stolen from God's poor. The process of conversion with Protestants is a process of civilization. Teach Protestants to be polite and to tell the truth and you un-protestantize them. When it ceases to be fashionable to repeat the filthy epithets invented by the wild boar of Wittenberg, then Protestantism begins to lose caste. It has been the complaint for a long time that respectability was a canker worm that was gnawing at the heart of Protestantism. It has passed into a proverb. What is this respectability? It is the decent behavior and the honest habits of thought and action that Protestants acquire from association with Catholics. This and nothing more.—*Western Watchman, Jan. 29, 1887.*

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That is what a Roman Catholic editor says. Now if any Protestant parent can in view of the above continue to patronize Catholic schools, then he is a Protestant only in name.—*Can. Baptist.*

—Nothing is so provoking to God as unbelief, and yet there is nothing to which we are more prone. He has spoken to us in His Word. He has spoken plainly: He has repeated His promises again and again. He has confirmed them all by the blood of His own dear Son, and yet we do not believe Him. Is not this provoking? What would provoke a master like a servant refusing to believe him? Or, what would provoke a father like a child refusing to believe him? The man of honor feels himself insulted if his professed friend refuses to believe his solemn protestation; and yet this is the way in which we daily treat our God. He says: "Gentle and I will pardon you." But we doubt it. He says: "Call upon me, and I will deliver you." But we doubt it. He says: "I will supply all your needs." But we doubt it. He says: "I will never leave thee nor forsake thee." But who has not questioned it? Let us seriously think of His own words: "He that believeth not God hath made him a liar." And His question, "How long will this people provoke Me?" Let forgive, and preserve us from it in future. —*Rev. James Smith.*

**REVISED CHRISTIANS.**—Referring to the revised version of the Scriptures, Dr. John Clifford, the well-known London Baptist pastor, has remarked that "what we most need is revised men and women." After all, the great means to God made the Bible to the people at large is the exemplification of its teachings in the lives of those who profess to be governed by it. While there may be evil influences generated by the war of sects, and contempt awakened by ritualistic formalities, and while labored assaults on the inspiration of the Bible may cause its teachings to be lightly valued by some, yet there is no community in which a company of Christian people, comporting themselves with a scrupulous regard to the teaching of the gospel, would not prove efficient for the highest good. Character will always be influential. With such a character as a Christian man should have, and with a unalloyed acknowledgment of reverence and love for the Bible as its source and inspiration, there would be a power in the churches that would be as "life from the dead."

**This, That, and the Other.**

—As a rule, the narrower a man's views on religious questions, the more likely he is to call himself "liberal." Commonly, the man who insists on that designation for himself, is one whose belief is narrowed down to a vagueness of opinion on every point. The only thing that he is sure of, is that everybody who believes more than he does is bigoted.—*S. S. Times.*

**Father Weninger, a Romanist, in a work called "An Address to American Protestants," says: "Why do you baptize your infants? There is not a word in all the Scriptures about it. You baptize your children because the traditions of the Catholic Church have taught you they cannot be saved without it. We prefer (as a "little" writer in the *Christian Observer* sneeringly says) to build the church of "water-soaked timber."**

—A Chicago merchant tells the secret of the fact that while in cold weather show windows are heavily frosted, his remain clear and transparent. He has his windows rubbed twice each week with a cloth dipped in glycerine.

—The total Indian population of the U. S. exclusive of Indians in Alaska numbers 259,244 of full blood, and 18,412 of mixed blood. Of the full blood Indians 37,123 can read English only; 11,344 can read Indian only; 6,636 can read English and Indian; 27,939 can use English enough for ordinary intercourse; 66,711 wear citizens' dress wholly; 61,928 wear citizens' dress in part; 37,386 labor in civilized pursuits; 17,812 houses are occupied by them. During the past year, 3,198 have learned to read.

The Indian church members exclusive of those in the five civilized tribes in Indian Territory, number 30,544, of whom 14,550 are males and 15,994 are females. There are 185 church buildings. Contributed by religious societies for education, \$16,464; for other purposes, \$6,276. —A friend's house and friends in a confusion. He does not see anything to apologize for, "never think of such matters." Everything is right—cold supper, cold room, crying children. Goes home where his wife has been taking care of the children, or attending the sick, and working her life almost out. He does not see why things can't be kept in order. "There never were such cross children before." No apologies accepted at home. Oh, why not look on the sunny side at home as well as abroad?—*Golden Rule.*





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WEDNESDAY, FEBRUARY 16, 1887.

MISSOURI COUNTY N. A. MINISTERS MEETING.

The ministers of this county met at Waterloo on Wednesday last. Pastor Higgins of the church, Bro. B. K. Kephart gave an address on the Spiritual Needs of the Churches in the county.

Another great need is that of sympathy between the churches. The stronger churches attract from the weaker, although those brought to them in this way are much more likely to have their own lessor burdens well ministered to.

SELFISH CHRISTIANITY.

If we mean by this that real Christianity is selfish, it would be one of the blackest of blots. Her very essence is unselfish.

Still, it has to be confessed that there is much that is selfish associated with the conduct of professed Christians—yes, of real ones. It may be that selfishness here reaches its climax, in connection with the action of professed believers.

But, let us carry on the illustration a little farther. Suppose the man were rescued by another at the cost of maiming for life, and that he should turn a deaf ear to the entreaties of his rescuer to assist in the deliverance of the others that were soon to perish in the flames, unless help came and go on his way, and make no effort.

Neither is it as though there would be little hope of success, if the attempt should be made to save those who are in such mortal danger. If the man rescued from the burning building knew it would be next to certain that his efforts to save others would be futile, and might incur danger that was almost useless, he might not be so blame-worthy.

Are we wrong, then, in the statement that selfishness may have its climax among those who profess to be saved themselves? How is it with you, brother and sister?

LESSONS FROM THE ELECTION CONTENT.

The election contest is not without its suggestions to Christian workers. Politicians are intensely in earnest. On both sides they believe that issues are depending which involve the well being of the country.

We should recognize at its proper value, any kind of Christian work. Too much importance is given to speaking in meeting. We should regard anything done for Christ or men as Christian work.

We should seek to adapt work to gifts, and make each one feel individual responsibility. The idea was illustrated by reference to the Sabbath school and the financial work of the church.

Bro. B. K. Kephart remarked on the difficulty of getting people inclined to accept of lay labor.

Dr. Sawyer referred to a church in New Brunswick where there is much done by the laymen, and much success attends their efforts. Lay preachers would be of great good.

Dr. Saunders referred to the Baptist Union of Halifax, and the work done in the Unattached Road Mission.

Dr. Goudreau explained the scheme of work prepared by the Committee on Systematic Work appointed by the Convention.

Bro. D. Freeman read a paper on "Our Future Line of Action." We should use some form of evangelistic effort. Each church should plan to evangelize the fields in its vicinity.

At the conclusion of the session, it was voted to establish Quarterly Meetings, and a committee was appointed to arrange for the first one.

The session was very interesting. The great pity was the attendance was not larger.

The Board of Governors held a meeting Feb. 8th. The chief decision reached was to erect an Academy Building House on the north side of the road.

The attendance at all the associate institutions is very encouraging. There are 93 on the roll of the College, 90 on that of the Academy, and 81 young ladies at the Seminary.

The event in British politics has been the debate on Parnell's amendment to the reply to the speech from the throne, in the interests of the Nationalists and Home Rule.

On the continent, the tone of the press is more pacific. As we remarked when the Reichstag was dissolved, Bismarck is supposed to be manufacturing a war scare for the purpose of influencing the coming elections.

The government is using its power to break up the political organizations of the Socialists, and prevent them massing their forces against it.

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interests of this life are involved; but to this is added the eternal fate of men. Why should not Christians, then, be moved to a greater energy, and stirred to a higher enthusiasm? Why, brethren, why?

Notice, also, that measures they take to secure the victory. How thoroughly they organize; there is not dependence on haphazard work. Each ward and district has its committee. It is true there are public meetings; but these are not deemed sufficient.

At home the one topic of interest is the elections. But our readers know enough about them without anything from us. We shall all know more about who is to win, after the 22nd.

The strike of the longshoremen in New York, which paralyzed the carrying trade for a few weeks, has collapsed. Other men were found to supply the places of the strikers, and now they are left without employment.

It is notable, also, that gone are all diffident about speaking of their candidate or party. It is the topic of the hour. Wherever people meet, or friend greets friend—yes, when strangers are thrown together—each man is ready to speak of his side of the question.

What an inspiration it is to a party to be assured that they are sure to win. Each political party to-day is seeking to make the most of this, in order to arouse the enthusiasm which will help on to victory.

Now the Dominion Board cannot take up this work with an empty treasury, and unless some more vigorous effort is made than has been made heretofore the treasury is very likely to remain empty.

Their appeals have not been sufficiently strong and definite, nor have the pressing needs of this country been presented fully to the people. If they had been we are confident they would meet with a hearty response.

It is true our educational work is making pressing claims just now, especially upon the Ontario Baptists, and we rejoice to see the wondrous that are being done in this respect.

But we must not forget the perishing, nor slacken our pace in our North West missionary work, or our home missionary work either, lest these gunboats be seriously detained on account of lack of water to float them.

I have been here nearly two years, and look back with some satisfaction on what has been accomplished. They have been years of great financial depression in this country.

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This imperious ruler of his sovereign, however, has already declared that the question of the strength of the army will not be left to their final decision.

There is nothing new as to the retaliation Bill in the U. S. houses. The sober-minded people scout the idea that there is danger that hostilities between the U. S. and Great Britain will grow out of the present misunderstanding.

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for the practical sympathy of your readers. They have much of the Lord's money, and He will be well pleased if they send some out here to wipe off this debt.

Do you not think, Mr. Editor, that some of the rich churches and Sabbath schools would be doing a commendable deed of kindness in sending as a small or large collection for this object? If you just nod to this, I think they will send us some aid, and the Lord will be glorified thereby.

In this time our membership has been increased 150 per cent, and our principles are gaining the sympathy of the people rapidly. A few weeks ago I baptized five very happy converts, and others are coming forward to join our number soon.

The anniversary of the opening of our chapel was celebrated December 5, 1886. It was a glorious season of refreshing from the Lord. Bro. Gibson, of Portage La Prairie, came, in the power of the Spirit, and preached out of the fulness of a heart overflowing with the love of Christ.

The following Monday evening Bro. Cameron, of Winnipeg, delivered a lecture on "My Trip to the Old World." It was a scholarly production, interesting, polished, and instructive.

Bro. Cameron has many warm friends here. He has done us valuable service. We have present and helped us launch, and we have felt the push he gave us then ever since.

This we have entered upon another year's voyage to cast the gospel net for precious souls. Since we launched we have had some manifestations of the Master's presence, and although we have made many, as we thought, fruitless attempts, some have been gathered in.

Having the assurance to believe that some of the readers of the MESSENGER AND VISITOR will be glad to hear of our arrival in Bobbili, I send you a few lines from the old place.

The W. M. A. Society of Brussels St. church, St. John, have lately held two interesting missionary meetings. The first was the regular meeting of the society, at which Mrs. Lyall, who for some eight or nine years has been a missionary in Siam, China, was present, and addressed the ladies, describing the life and customs of the Chinese.

On the evening of Jan. 11th, a public meeting was held, the pastor, Dr. Hopper, preaching. The meeting opened by all uniting in singing Coronation, the 2nd Psalm was read by the pastor, Mr. Gates, of the German St. church, followed in prayer. Mrs. Lyall was then introduced, and read an interesting paper descriptive of her work: her husband, Dr. Lyall, also spoke briefly of the work done by the missionary ladies. Two little girls dressed as Chinese children added to the interest of the meeting.

Mrs. Lyall's work has lain in what is known as the Siam region, and among women who, unlike their sisters of India, are not shut up in zenanas, but allowed to go about freely; and yet Mrs. L. says that sometimes she has almost evaded the lady missionaries in India, who have access to these zenanas, as there they come directly in contact with their readers, while in China they frequently have to talk to large crowds where only those nearest them can hear.

Twenty-eight miles in sixteen hours! Think of it and be thankful, you who complain because the railway does not come to your doors, or because the train is a few minutes behind time. The second night stage was not so long, but the rate of speed even worse.

We arrived here at eight on Thursday morning, and found the Christians busy erecting triumphal arches with a few bamboo poles, flowers and colored paper. They seemed glad to see us. Everything looked so natural that I could hardly realize we had been away at all. The principal change is in the trees I had planted. Some of these had grown wonderfully. I found the compound in good order, and the buildings have suffered less from war and less than I had feared.

Thursday, Friday and Saturday were very busy days, unpacking and getting things into some sort of shape before Sunday.

The native Christians prepared our Christmas breakfast and we had them all in a little treat in the evening.

Yesterday morning I went with them into town to a meeting in the chapel. There were not many besides our own people, but a good many met me on the street and seemed glad to see me back. But the Venkateswari Brahmins scowled at me as I passed. Everything looks so much as it did ten years ago. The people, the houses, everything remains much the same. I required, after the health of Bobbili. Some scowled and some laughed. Last evening I heard them, some of old, making their unearthly noise as they

carried water and food to him. A great many people have been calling to see us, which have not helped us in getting settled or in finding time to write, and that is one reason I must close now instead of writing more as I intended.

We are here again well and strong, and have great reason to thank our Father for his gracious care. I trust he will spare us to work for him, and bless our work. Kind regards to all our friends in the home land.

Home Missions. THE CONTRIBUTIONS towards the payment of the debt continue to come in. The following are the receipts of the week: Mrs. Winkworth Chipman, Kentville, \$1; Rev. J. E. Fillmore and wife, Lower Caverhill, \$2; Mr. and Mrs. Levi Oxner, Chest-r Basin, \$2; Reuben Raymond, near, Beaver River, \$1; W. B. M. U. "Christmas offerings," \$145 19; Eunice Knowles, Wolfville, \$1 60; X. Z. Chipman, do \$1; Dr. F. A. Higgins, do \$1; G. H. Wallace, do \$1; Mrs. W. A. Colpitts, \$1 each; Austin Locke, Lockport, \$5; Mrs. E. J. Grant, Dartmouth, \$2; Des. J. W. Graham, do \$1; Rev. T. M. Munro, Oxford, second contribution, \$1; Butternut Ridge Sunday School, \$6 51; Miriam Doane, Hebron, \$1; N. L. C. R. Halifax, \$1; "A Friend," Magalloway, \$1; S. R. Lantz and wife, Wilmet, \$1 each; and Ralph and Cora Lantz, 50 cts. each. Before reported, \$1,153.88. Total to date \$1,334.18.

A pastor remitting \$1 for one of his members, says, "It represents some self-denial."

Another pastor referring to a contribution enclosed from one of his members, says, "When he handed me the money, his face was beaming, and he said, 'that he had been praying to the Father in Heaven that some way might be opened up for him to earn a little extra that he might send it to you for the Home Mission work. And he has no more doubt but that his prayer was answered than he doubts his own existence.'"

Another says, "I enclose you \$1 more for next thousand. My salary is small, but I must have a part in the work at any rate."

Another writes: "We pray for Home Missions, and praise God for you, and the spirit he has imparted and grace given."

And as we read these and others of like character and see the debt slowly melting away, we "thank God and take courage."

will be sent on application to all who have not received it, or who want more copies. We have heard from some that they are to have it. We hope that all will take hold of it.

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EXTRACTS FROM THE BOARD. I went Miriam to where we often heard interest or here for more creating or attend Sun than a few morning sea with worded other came every side salvation to of looking gon. One was covered until his dares to do. That day we hope and p will be give He is the coming dear.

Two were we hope through outside will The hatr be manife be made to the young without a Almighty G that to stol

Miss G writes you two young tized. One-mas eve, followed th and came we had no till the Br less than fr our Compo citemen, prey. It w hearts are is truly a back into what they Saviour. M for him. The Lord rally. He cannot con He walks hope this Much depes firm.

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By rec of Nova Organize writer is being m among th vine of C profane l papers a dition a and the I am

slowly, is now making rapid advances; the number of communicants in the different missions have doubled during the last eight years. May the good work go on till many, many more have turned from darkness to the light.

ELLA J. WOODWORTH, Sec'y W. M. A. Society.

EXTRACTS FROM MRS. ARCHIBALD'S AND MISS GREY'S LETTERS, READ AT THE LAST MEETING.

I went with Miss Wright, Cassie and Miriam to a village some two miles away, where we tried to tell the story they have often heard before. I never saw a greater interest or any of our fields than has been here for months, and is deepening and increasing on every side. More outsiders attend Sunday afternoon prayer meeting than a few years ago used to come to the morning service. Last Sunday I looked with wonder and delight, as one after another came in and gave good attention. On every side are those who are talking of salvation through Christ, and the fallacy of looking for salvation in the Hindu religion. One young man, whom we think was converted some months ago, must wait until his eighteenth birthday before he dares to make known his faith publicly. That day will come in November, and we hope and pray needed grace and strength will be given him in an abundant measure. He is the only son of wealthy parents, and in coming he must leave all that he holds dear.

Two were baptized a few weeks ago, and we hope that others who are only standing outside will be enabled to knock and walk through the open door.

The hatred of the Saviour's enemies will be manifested, and all who love him will be made to feel it. We have no hope that the young man mentioned can be baptized without a royal storm; but we know the Almighty God is on our side, and we prefer that to stolid indifference.

Miss GREY, Dec. 29.—I should have written you before, but was waiting for the two young men to come out and be baptized. One—the Brahmin—came on Christmas eve, and on Christmas morning he followed the Lord in baptism. We went and came from the water unmolessted, but we had not been in the house ten minutes till the Brahmins began to gather, until not less than five hundred were in and around our Compound. They were wild with excitement, and succeeded in taking their prey. It was a sad Christmas for us, our hearts are grieved for our dear brother; he is truly a child of God. He was taken back into caste, but he says they pay no heed to what they like; he will not deny the Saviour. Many earnest prayers were offered for him. He is in a dangerous position. The Lord has strengthened him wonderfully. He sent a message to us, but we cannot come, he is guarded night and day. He walks out near his own house. We hope this is the beginning of good days. Much depends on the young man standing firm.

Questions

If a people desire a pastor to remain, and are doing all they can for his support, but are unable to give him enough to maintain him and his family, is he permitted to accept a call to a church where he can have an adequate support?

Answer. If his labors are blessed where he is, and his removal will leave the cause to suffer, with no prospect of any one coming to take his place, while there is no such need of his labors elsewhere, let him stay, by all means, and the Master whom he serves will not allow his family to want. But if there is just as much prospect of effectual work in the new as in the old field, and each would suffer about equally without his pastoral oversight, he may accept the call to the more remunerative field.

1. Is it supposed the privilege of a charged member of a Baptist Church suspended while on trial by the church? 2. Should a deacon of a Baptist Church suspend the duties of his office while under trial by the church? 3. If he should so, would the church be justified in taking them from him while on trial?

Answer. So far as his rights are involved in the charges, while under actual trial before the church, we believe he should refrain from the exercises of them. Just as it would be better for the deacon to refrain during trial from the exercise of rights which would be forfeited, were the charges to be sustained, in like manner it would be unwise for the church to take them from him before he has been proved guilty, if he is indiscreet enough to persist in asserting them. The church can afford to wait until the trial is finished.

Correspondence

By recent action of the Grand Division of Nova Scotia, through its Juvenile Organization Committee (of which the writer is a member), arrangements are being made to establish Bands of Hope among the 300 odd Divisions in our Province, the pledge of which is against the use of (1) intoxicants; (2) tobacco; (3) profane language. Temporary tracts and papers are provided for gratuitous distribution among the youth of our country and the more the better. I am glad to inform you that temperance

workers that our good Bro. Geo. A. MacDonald, of the Baptist Book Room, Halifax, keeps, and will keep, on hand a full supply of these at the lowest possible price, among them the Band of Hope Review, and Youth's Temperance Banner, and all the National Publication Society's works, from the well-known J. N. Stearns, of the National Division of North America. The free circulation of these works will do much to educate the rising generation of the country on this important subject of temperance, and fit them for decisive action when the time comes.

The Grand Division of Nova Scotia, with its 17,000 members, making it the Banner Grand Division of the world, has stood in the front rank for near a half a century. To it is our country largely indebted for the advanced Temperance legislation of the present day. The late, esteemed, Past Most Worthy Associate, Dr. J. M. Cramp, nobly and boldly faced the House of Assembly on defence of those heaven-born principles, and did much to fairly place our claims before our law makers. Many more of our Baptist people we might refer to of the past who have left us a noble record on the page of our temperance history. May many more of our Baptist divines come to our aid, and later leave an equally noble record worth the men and the cause. And why not? T. BISHOP.

P. S.—At our meeting last night several of the anxious ones reported peace found, and five others asked our prayers. Still ten of our young folks have asked our prayers and are manifesting a sincere desire to secure the favor and peace of God. The peculiar feature of this work is seen in the fact that no special interest or effort is manifest among the masses of our members. Still the young are intensely thoughtful and desirous after the things that make for their peace, and we confidently look for a number more to yield to the deep convictions of their souls. Pray for us.

WHAT ARE YOU DOING?—Do you ever tell what the Lord has done for your soul? How does the world know you are a Christian? Do you ever make a personal appeal to an unconverted soul? Do your religious engagements take precedence over all others? Have you tried to induce any one to attend church? Have you welcomed any stranger in church? Do you visit the poor, the sick, and strangers? Have you sought to know our new members? Do you "go into all the world and preach the Gospel?" by giving as the Lord has prospered you? Is secret prayer your daily habit? Are you informed concerning the "spread of the Gospel?" Do you take a religious paper? Are you an advocate of Gospel temperance principles? Do you observe family worship? Do you ever hand any person a good book or tract? Do you contribute your part of the current expenses of the church? Are any of the ways of working and witnessing for Christ your ways?—Dr. George L. Spiving.

I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasures of the world; I enjoyed them at their real worth, which, indeed, is very low. Those who have only seen their outside always overrate them. I have seen all the coarse pulleys and dirty ropes which move the gaudy machines; and I have also seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is past as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose.—Lord Chesterfield.

Religious Intelligence

NEWS FROM THE CHURCHES.

LOCKPORT, N. S.—A brother writes: Bro. Nobles has been with us ten months, and as I sat to-night in the Conference Room at our Meeting-house, and saw an audience of more than 200, heard testimony from more than fifty members of the church with as many more who were unable to address the meeting for lack of time, and best of all, heard the report of more than a score who have found Jesus precious, I thought truly God in His wisdom and love directed our hearts towards this brother, in our need of ministerial supply, and his heart to respond to our appeal. The "right man in the right place." Nine have been added by baptism, one by letter and eight or ten others, in our opinion, hopefully converted, and a number, principally young men, touched by and trembling under a sense of sin. The pastor and brethren are much encouraged, and can, as they labor in line with it, pray, "Thy kingdom come. Thy will be done."

RAYMOND, N. B.—The new Baptist meeting-house was formally opened for divine worship on the fourth Sabbath in January, at 10 a. m. Although the weather was quite pleasant, the roads were bad; yet long before the hour appointed for the service to begin, the house was filled to overflowing. Then came the pastor to face the music, without one of his ministering brethren with him, but he had the presence of the Master of Assemblies, and we humbly hope good will result. The church and people of this place have done nobly and supplied a long felt want by erecting this house wherein to worship God. The house is a great one, and is cordially concurred. We trust it may, through the blessing of God, be the spiritual birthplace of hundreds.

CHERRY.—For several weeks past we have been doing more than ordinary work in town. The Minister's Conference for the county, lately organized, held its first session with us and a most remarkable work has been done, and many have been seriously impressed, and a few led to entertain "a hope through grace." Two of these offered themselves at Conference to-day and were heartily received by the church as candidates for baptism. They will go forward to the Lord's ordinance to-morrow (D. V.). Others, we hope, will soon follow. J. F. KEMPTON.

Marriages.

ROBERTSON-CAMPBELL.—At the Baptist Church, N. W. Glasgow, on Dec. 10, 1886, by the Rev. A. T. Dykes, Isaac Robertson, of New Glasgow, to Cassie Campbell, of Stellarton, Pictou county, N. S.

MCDONALD-FRIZZLE.—At the residence of the bride's father, on the 10th inst., by the Rev. John Ross, Mr. W. D. McDonald, of Weymouth, C. B., to Hannah, eldest daughter of Mr. Robert Frizzle, of Bessy Village, C. B.

RAYFUSE-CONRAD.—At Mahone Bay, by the Rev. D. W. Crandall, on the 7th inst., Mr. Warren Rayfuse, of Foster Settlement, Lunenburg county, and Miss Treva Conrad, of the same place.

HURST-FLECK.—At the residence of the bride's father, Holland Harbor, N. S., on the 9th inst., by Rev. J. J. Armstrong, Mr. John Hurst, of Port Hood, to Mary Lorinda Fleck, daughter of Capt. Joseph Fleck, of C. B.

BENT-PIVNEY.—At the Baptist Church, Melvern Square, Feb. 2nd, by the Rev. J. Rowe, Millega Bent, to Miss Florence Pivney, all of Wilton, Annapolis Co., N. S.

ROE-HATFIELD.—At 34 Charles St., on the 9th inst., by Rev. G. O. Gates, A. M., Mr. Alexander Roe, of St. John, and Miss Harriet T. Hatfield, daughter of Mr. Uriah Hatfield, of H. R., Kings Co., N. S.

CONNORS-SMITH.—Feb. 3rd, at the parsonage, Scotch Village, Newport, by Rev. A. Freeman, Mr. Edward R. Connors, and Miss Priscilla F. Smith, both of Newport.

HENDERSON-RICE.—At Milton, 9th Feb., by Rev. P. F. Murray, Mr. Alonzo P. Henderson, of Maine, U. S., to Miss Jessie C. Rice, of Milton, Queens Co., N. S.

Deaths.

HAROLD.—At Mount Hanley, 19th ult., Elizabeth, wife of James Harold, in her 57th year.

MILLER.—At Mount Hanley, 3rd inst., George Miller, aged 86 years.

HATT.—At L'Esperance, N. B., January 30th, 1887, Mr. Wm. Hatt, aged 56 years. He died sweetly trusting in the merits of a crucified Saviour. "Blessed are the dead who die in the Lord."

CROSS.—At Blank's Harbor, N. B., Dec. 25th, 1886, George Cross, aged 65 years. He experienced the saving power of God when quite young in years, and even to old age. He proved to be a friend "that sicketh clear than a brother."

PRIME.—At Freeport, January 12th, Deacon Benjamin Prime, aged 83 years. Bro. Prime was one of the few—six or more—who made up the membership of this church at its organization. In his early life he, with a few others, would row a boat all the way from Westport to Weymouth, some 15 miles, to attend conference meetings. Very true were the days of degnacy, now to drive a mile in a comfortable wagon is too onerous a duty for some. He was baptized by the Rev. Peter Crandall, and since his profession of faith in Jesus and union with the church, has exhibited Christ in his walk and conversation; and while making his way to the gates of Paradise, he was free from all the mistakes of poor and only partially sanctified human nature, he was a good man, full of the Holy Ghost, of faith and of works.

BAKER.—At Trenton, Lower Aylesford, Kings County, Nova Scotia, January 26th, of spinal disease, Reuben R. Baker, age 52. He leaves a sorrowing companion, two sons and four daughters to mourn their loss. His end was peace. Bro. Baker was brought to the Saviour under the faithful ministry of the late Dr. Tupper, and was baptized into the fellowship of the Lower Aylesford church April 6, 1856, and has since his profession been a very active and godly conversation before the world. His views of christian doctrine were deep and well based. His affliction came upon him four years ago, and since that time till the hour of his departure he suffered almost incessantly, but never murmured. The closing scene was very exciting, and who witnessed it saw what sustaining grace will do for the faithful in the hour and article of death. His remains were interred on Sabbath, January 30th, and an appropriate discourse preached by the pastor of the church from Amos, xii. "Prepare to meet thy God, ye mighty, and godly conversation before the world. His views of christian doctrine were deep and well based. His affliction came upon him four years ago, and since that time till the hour of his departure he suffered almost incessantly, but never murmured. The closing scene was very exciting, and who witnessed it saw what sustaining grace will do for the faithful in the hour and article of death. His remains were interred on Sabbath, January 30th, and an appropriate discourse preached by the pastor of the church from Amos, xii. "Prepare to meet thy God, ye mighty, and godly conversation before the world."

MCDONALD.—At N. E. Margaree, Dec. 4th, 1886, Mrs. Mary McDonald, aged 66 years. She was a subject of divine grace when quite young. Our sister was affectionately called God by the labors of the Rev. Anthony Dimock in the year 1836, and she became one of the lambs of the nursery fold and united with the people of God. At sister McDonald advanced in life she became the industrious, faithful, careworn mother, yet through much tribulation, and not without a share of persecution, she held fast her confidence to the end. One prominent trait of her principle was to stand up for the right. Many a sad heart has been cheered by her welcome face in times of sickness by day and by night. Her last illness was short but very severe, and her death quite sudden. She knew from the first that her work was done. She bled her father care-child, home. She had her father ready, and among her last words were, "I shall awake with Jesus. She has left three sons and five daughters and a sorrowing husband to mourn their irreparable loss. The memory of the just is blessed. J. T.

FORBES.—At Forbes' Point, on the 2nd inst., in the 91st year of her age, Miss Jane Forbes. Miss Forbes was one of a family of eleven children, seven of whom lived to old age and died within a mile of their birthplace. Another spent his days within the same circle but was drowned on the Banks; another lived to about 80 and died within six miles of the original home, and the two survivors still occupy the same homestead. Miss Forbes retained her bodily health until within a week of her death, and her mental vigor to the last hour. She enjoyed the esteem of all who knew her, and died in peace, trusting in Christ.

SMITH.—At Scotch Village, Dec. 29th, Mrs. William Smith, aged 86 years. There was a patient waiting for death, and we trust a blessed release from all suffering.

SMITH.—At Toronto, on the 3rd inst., Susan, wife of William Smith, and eldest daughter of the late James Wellner, of Halifax, N. S., in the 61st year of her age.

WALKER.—At Truro, Feb. 1, Harold, son of A. J. and Lizzie Walker, aged 3 years, 7 months. "Safe in the arms of Jesus."

WHYTE.—At Midigo, on the 2nd inst., at her son-in-law's, Mr. M. Whyte, Holyo, Cynthia, widow of the late William Whyte, aged 75 years.

TINGLEY.—At Shemogue, West. Co., on

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Table listing financial contributions from various churches and individuals, including W. C. Hanks, Foreign Missions, and various local churches like the Baptist Church in Yarmouth and the Wesleyan Church in Truro.

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I have been greatly surprised at my improved composition since using the Caligraph. The sight of your thought and in the beautiful type and placed in regular lines, all carefully punctuated, greatly assists literary dictation. And I have found myself developing a thought in a more consecutive order, since owning my "beautiful writer" than ever before. And which I can read a sermon or use sermon notes in the pulpit. To a preacher whose chirography is bad and whose miserable reading of a good sermon has made him unpopular, I would say, "Sell the coat on your back," if by no other means you can get a Caligraph. If FRANCIS ADAMS, Pastor of the First Baptist Church, Yarmouth, N. S., Canada.

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