

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME XLIX.

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THE CHRISTIAN VISITOR,  
VOLUME XXXVII.

VOL. I

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 21, 1885.

NO. 42

Remember the "Messenger and Visitor" for \$1.50 a year to all new subscribers who pay within thirty days of the time of subscribing.

A BROTHER, a few days since, said we must stop referring to other people's errors, or stop sending his paper. Well, the Messenger and Visitor will have to worry along without rather a weak subscriber. We had rather lose a milk and water paper than have the Messenger and Visitor a milk and water paper.

The GENERAL CONVENTION of the Episcopal Church of the United States just held, decided not to enter upon the revision of the Prayer Book. The vote on the motion to proceed to the revision, was a tie, and was decided in the negative by the chairman. It is significant that the lay members of the Convention were strongly in favor of the revision. The progress of sentiment on this question will inevitably lead to a decision to revise this work, in the near future. Then popish baptismal regeneration—to be or not to be,—will be the question over which High Church and Low Church will have a tussle. The fact that there is a growing sentiment in favor of revision, is hopefully ominous of what the result will be.

Rev. PHILLIPS BROOKS, rector of Trinity Episcopal Church, Boston, made the address of welcome in the service recognizing Rev. P. S. Moxon as pastor of the First Baptist church of that city. Well, why shouldn't he? If all rectors and bishops were as good and wise as Dr. Brooks, occurrences of this kind would be so frequent as to cause no surprise.

The REPORT of the English Foreign Mission Society is well worthy of study. In 1880 the expenditure exceeded the receipts by over \$19,000, the whole income of the Society being about \$259,000. Nevertheless, with a deficit staring them in the face, and agriculture and trade in the most depressed state known for many years, it was determined to send out fourteen additional missionaries to China, seven more to the Congo, and to extend operations to such an extent as would increase the annual outlay twenty-five per cent. The result has justified the wisdom of "attempting great things for God." The people, seeing that a work was being attempted worthy of sacrifice to support, have come up grandly to the help of the society. The receipts have grown from \$257,000 in 1880 and 1881 to about \$340,000 an increase considerably over twenty-five per cent. This advance in the income of the Society has not been due so much to large donations from a few rich people, as from a general increase of giving in all the churches. The work on the Congo is opening out on all hands. It is proposed to establish five stations about Stanley Pool, requiring a staff of twenty-five or thirty missionaries on this noble river and its boundaries, and to enlarge operations in China.

Let this all encourage us to go forward in the name of the Lord, in our mission work, believing that the nobler work we attempt the more help we shall have from God and men.

—In connection with our editorial referring to our fields and churches which are pastorless, the *Wesleyan* writes:

The President of the Nova Scotia Conference states that all the vacancies in the appointments of that Conference have been filled. Our Baptist brethren, under a different system, are less fortunate.

It is a pleasure to us to know that our Methodist brethren are so well supplied with pastors, and it is a grief that we are not so well off. We are not sure either, that our way of doing things is as good as it might be. At the same time, we have some very serious objections against a top-down system of appointing pastors to churches. There has ever been a doubt in our mind whether a system which places the designation of pastors for a whole Province in the hands of a committee, and which makes it necessary for a pastor to remain just so long in a place and no longer gives the controlling place he should have to the Holy Spirit. This appears to us a little too mechanical for his free operation. We can scarcely believe the Spirit never desires a man to stay longer than three or four years in one place, or that God fills designating committees where all the ministers of a Province shall go, and does not speak, sometimes, at least, to the ministers themselves.

—Men once said, "It makes no difference what a man does if he only holds right views." Now men say, "It makes no difference what a man believes if he only does right." And the one saying is about as extreme and unwise as the other.—*Western Christian Advocate.*

This is very tersely put. The truth is the assertion that, "it makes no difference what a man believes, if he only does right," is about as sensible as to say it makes no

difference what a man eats if he only keeps well. But how can he keep well unless he has regard for his diet, and so, how can a man who has wrong beliefs have right practices?

A LIBERAL BREWER once built a church at his sole expense, but the stone-engraver cut the stone which was to immortalise the brewer's name with "Built by—, at his sole expense."

Many of the most forcible truths are told by mistake.

TO CHRISTIAN EDITORS AND PUBLISHERS: The need of the hour is more religion in politics and more politics in religion.—*Vote.*

Yes, the need of the hour is "more religion in politics," but "more politics in religion" is smart antithesis, but wretched doctrine. Religion is good in everything but everything is not good in religion. The antidote is good in the poison, but the poison is not good in the antidote.

—Mr. SPURGEON gave an address before a company of bankers and bankers clerks at the Mansion House, not long since. In illustrating the verse, seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. He said:

God intended to give us these things of this life as perquisites. Mr. Spurgeon, as illustrating this point, said he had certain little expenses in his study for which his secretaries needed petty cash. But he had never paid anything for brown paper and string. He bought books, and the string and brown paper were "added unto him." So if a man gave himself unto the noble life of living unto God, he did as if he were buying books, sometimes really solid, and the things of this life should be thrown in like brown paper and string. He is not bits of men pieced out with bank-notes. No, keep yourselves for God and His Christ. Live above money. Better far say, "My eyes are on the hills whence cometh my help." God give us to live to a high and noble purpose, and we shall meet in the glory-land, with Christ our Head and Captain.

THE THIRTIETH TRIENNIAL CONFERENCE of the German Baptist Mission has just been held in Berlin. From the report by Rev. G. Lehmann, we clip the following:

It appeared that fifteen new churches have been organized since the last conference, while thirteen new chapels or halls have been erected, and thirteen new laborers have gone forth into the field. About 10,000 persons have been baptized; the clear increase, however, amounts only to about 6,000, which is accounted for by the vigorous application of church discipline, by emigration, and by deaths by death and other casualties. The total number of members at the beginning of the present year was 23,483, of whom there are in Germany 17,961; Austria, 530; Denmark, 2,214; Holland, 1,312; Switzerland, 521; Russia, 11,126; Roumania, 221; Africa, 612.

—WE COMMENT the following questions to all believers. Let us remember that we should be in a position to answer them all in the affirmative.

Do you ever tell what the Lord has done for your soul? Do you ever make a personal appeal to an unconvinced sinner? Do your religious engagements take precedence over all others? Have you tried to induce any one to attend church? Do you welcome 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 laws? Do you observe family worship? Do you ever read 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?

—AMONG OTHER GOOD THINGS in the Old Testament Student of this month, is an article by Dr. Hovey on the meaning of Sheol in the Old Testament. At its close is the following estimate of the revised version:

"We desire to say that, as far as we have been able to examine this Version, it is a great improvement on the one in common use. Through more changes, wisely made, would have been welcome to many scholars, it was certainly better to err on the side of caution than on the side of rashness. And in spite of all the just or unjust criticism upon it, the Revision is a work of high and reverent scholarship, contributing everywhere to a more correct view of the original text than could be obtained from the common version."

THE FREE-WILL BAPTISTS of North Carolina practice "open communion," but the *Ritualist Recorder* has "never yet heard of a single instance where one of our Methodist or Presbyterian brethren offered to commune with them."

So far as we can learn, this is for the most part true with Free-Will and Free-Communion Baptists everywhere on this continent. Open communion—meaning intercommunion between Pedobaptists and Baptists of any name—is a sentiment rather than a practice. Probably ninety-nine out of every hundred professed open communion Baptists live and die and never commune in a church composed of those they deem unbaptized, and a still larger per cent of Pedobaptists never commune in an open communion Baptist church. If all Baptists today should unite on the open communion platform, it would require virtually no change in practice on the part of the vast majority, even of open

communion Baptists. As a matter of fact, open communion Baptists do not materially widen their fellowship at the Lord's table with Pedobaptists by their open communion, while they prevent free intercommunion with the great Baptist brotherhood of 2,500,000. Under these circumstances, we have often wondered that there has not been suggested to our open communion Baptist brethren the question: Why allow a sentiment, which does not lead to any practical gain, to prevent union with the great Baptist body, which would increase real inter-communion twenty-five or thirty fold?

## Illustrations.

In his leisure hours Mr. Gough has revised his numerous speeches delivered in this country and America. We submit a few telling illustrations that may prove useful to workers.

## "AND THEN?"

In too many cases a persistent course of selfishness and self-gratification stifles and chokes the sense of obligation, and men grow in to the habit of living simply in reference to themselves and the present life.

"Oh, if I was ever lucky enough to call this estate mine, I should be a happy fellow," said a young man. "And then?" said a friend. "And then? Why, then I'd pull down the old house and build a palace, have lots of prime fellows around me, keep the best wines and the finest horses and dogs in the country." "And then?" "Why, then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously." "And then?" "Why, then, I suppose like other people, I should grow old, and not care so much for these things." "And then?" "Why, then, I suppose, in the course of nature, I should leave all these pleasant things, and—well, yes, die!" "And then?" "Oh, bother your 'thens', I must be off. Many years after, the friend was accosted by "God bless you, I owe my happiness to you!" "How?" "By two words spoken in season long ago—'and then?'"

## "THERE ARE YOUR COLOURS—CHANGE!"

An English regiment in India had its colours taken away for insubordination. Every man drew his rations and pay just as usual. No punishment of any sort was added, and yet every man in the regiment, whatever he might be, possibly coarse, illiterate, or brutal, and however lowered by his mischievous mistakes, had an ideal sense of honour. Every man groaned and suffered under the chastisement of the loss of their flag. But the time came when a fort was to be stormed on the top of a steep hill. It was a perilous thing to charge up that long cannon-sweep ascent. But the opportunity was there. The commanding officer rode down the line in front of the discolored regiment and said, "Attention, men! your colours are on the top of that hill—charge!" and they did charge up that hill, under the fiery storm of shot and shell, through the abatis, over the rampart, into the fort, a ghastly, battered, bleeding few, to receive their flag, only a fragment of the regiment. The rest lay dead in heaps all up the slope, but they gave their lives gladly for such a thing as the honour of their regimental flag. Young men, your prize is higher and nobler than this. I leave the lesson with you. May you be able to say, though covered with scars in the conflict, "I have fought with the good fight and obtained the victory, and the immortal crown is mine."

## READY TO DIE.

I remember a little incident that happened many years ago. When I was in Cornwall, in 1854, I visited the mine where the incident occurred. Carlyle refers to the story in one of the chapters of his "Life of Sterling." Two men were sinking a shaft. It was a dangerous business, for it was necessary to blast the rock. It was their custom to cut the fuse with a sharp knife. One man then entered the bucket, and made a signal to be hauled up. When the bucket again descended, the other man entered it, and, with one hand on the signal rope and the other holding the fire, he touched the fuse, made the signal, and was rapidly drawn up before the explosion took place. One day they left the knife above, and, rather than ascend to procure it, they cut the fuse with a sharp stone. It took fire. "The fuse is on fire!" Both men leaped into the bucket, and made the signal, but the windless would haul up but one man at a time; only one could escape. One of the men instantly leaped out, and said to the other, "Up 'er' ye; I'll be in Heaven in a minute." With lightning speed the bucket was drawn up, and the one man was saved. The explosion took place. Men descended, expecting to find the mangled body of the other miner; but the blast had loosed a mass of rock, and it lay diagonally across his side, and, with the exception of a few bruises, and a little scorching, he was unhurt. When asked why he urged his comrades to escape, he gave an answer that occupies would laugh at. "There is any being on the face of the earth, I pity, it is a scotch-

I would not be what is called "scotch" today for all the world's wealth. They may call it superstition and fanaticism, or whatever they choose. But what did it here say when asked, "Why do you insist on the other man's ascending?" In his quaint dialect he replied, "Because I knowed my soul was safe; for I've gie it in the hands of Him of whom it is said that 'faithfulness is the girdle of His reins,' and I knowed that what I gie Him He'd never gie up. But 'otter chap was an awfu' wicked lad, and I wanted to gie him another chance." All the infidelity in the world cannot produce such a signal act of heroism as that.

## Hairs All Numbered.

We may sometimes hesitate in carrying our troubles, needs and solicitudes to the great King in prayer, and imploring his divine interposition, lest such trifling interests as many of ours—even in our own estimation—were altogether too minute and trivial to urge upon that royal notice. When I am tempted, in such petty cares, to pass on without throwing a supplicating glance upward, this Scripture comes to me as a voice of cheer and comfort, "Even the very hairs of your head are all numbered."

There is a testimony in this gracious assurance that none of the problems of our daily life, none of the questions of purpose and movement, which we meet from hour to hour, are so inconsiderable and unimportant as to pass unnoticed in that paternal oversight. The issue to be tried may affect only some lowest physical want, some sensation of nerve or flesh sorely reporting itself to our consciousness, and the outcome exerting no material control of our ease and comfort, and still it may be presented to that infinite wisdom and fidelity, to order and direct for our good. How can we have one hair more or less, how can it influence our prosperity or enjoyment? And yet it occupies the thought and the supremacy of the great Sovereign. So that the smallest request we would prefer to that overarching love and power, we may freely bring in the hope of its being heard and granted.

By far the largest proportion of our daily experience is invested in these apparently trifling concerns. We encounter few great problems of heroism daily between sun and sun. Our journey of the day is a succession of moderate steps, not a record of rapturous leaping in the outlay of our utmost manhood. So that the greatest breadth of our progressive story were kept in shadow and silence, if it might not be lifted by our pleading to the light of that divine countenance.

And, then, we cannot tell what is large and what is small in the daily questions calling for our decision and action. The seed of overtopping growth in the vegetable world is often of the most diminutive pattern. And the incidents which we pass heedlessly, or if we observe them with more critical attention, judge to be of the least importance, may be the inauguration of overruling forces of life and character. We may well, therefore, commit all issues, whatever our estimate of their breadth and movement, to that unfailing wisdom and regal sovereignty.

The oldest and wisest of us may be as little children in our communion with a prayer-hearing God. No errand to that mercy-seat is too trivial to lead our footsteps thither. We may connect all the issues of life with the control of that overruling will. We may put our hand in that paternal hand, no matter how narrow the chasm, how gentle the activity, and look trustfully and hopefully for that availing guidance.

Ah, if we could learn this lesson of filial trust at every step of our way along our earthly pilgrimage, no matter how steep or rough or obscure the path, it would guide us safely and surely home to our Father's house.—*Pacific.*

## The Dead-Prayer Office.

What becomes of all the unanswered letters? Thousands of them find their way to the Dead-Letter Office. Some never reach the person for whom they are intended because the postage is not paid; some fall because they are directed to the wrong office; some cannot be sent because the matter enclosed is unmailable. These float through the mails, are examined at different offices, marked "mis-sent," and finally they fall into the Dead-Letter Office. There they are opened and read, and, if valuable, are forwarded; if not, they are given to the flames. Such is the accuracy and skill of the postal officials that very few valuable letters ever fall of reaching their destination.

Some prayers never reach God, because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology to another; or drives some keen-edged blade of censure into another, directs a severe criticism to some who are running into fashionable follies, and sometimes

(shame on us!) the very supplication, which we offer in tenderest tones, in behalf of the weeping widow and helpless orphan, is intended more for those who kneel in mourning before us than for God who sits in glory above us. God's office is not in our neighbor's care, and if we direct our prayers to that point they will certainly go to the "dead-prayer office."

Again, there is a prayer upon which the address is illegible, not because it is a rough scrawling "hand-write"—these can always be deciphered—but because it has so many extra flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms, and classical quotations. The writing on the envelope is very much in keeping with the style upon the inside. The ink was fancy, and it soon faded; the pen was the tongue, and it did not set the colour in the prayer. How different when indited by the heart! It is no wonder that this prayer gets lost and finds its way into the "dead-prayer office."

The last prayer we notice is the unavailable prayer. There is a great latitude allowed us in the postal matter of our Government, but there are a few things which cannot even get into the mail bags. Sharp-edged tools and corroding acids, no matter how securely wrapped, will not be transported through the mails; these are put in a separate box and sent to the "Dead-Letter Office," or they are captured by the first postmaster that handles them. Many of our prayers, if answered, might be blessings to us, but they would fall like a shower of daggers upon our neighbours. Sometimes in our prayers we half-way complain of the strange providence which has befallen us, and argue the case with God; then the prayer is full of sharp-pointed arrows. Is it at all strange that kind answers are not returned? The corroding acid of selfishness or sensuality or pride is sometimes in our prayer. Such a prayer is lost on the way. It is poured out in mid-air. It is never answered, and well for us that it is not.

No legally "stamped," sincerely directed, and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."—*Advances.*

## This, That, and The Other.

—Queen Victoria is said to have made a new will, leaving the Isle of Wight, property to Connaught, the Scotch property to Beatrice, a handsome provision for the children of Leopold. Her entire fortune is estimated at about \$35,000,000.

—During the past fifteen years about \$200,000,000 worth of diamonds in the rough have been unearthed in the diamond fields of South Africa. It is estimated that, when cut and set, these precious stones have been sold for at least \$500,000,000.

—It is said that careful investigation shows that, in the U.S., criminal sentenced to prison for life remain there a shorter time than do those who are sentenced for long, but definite periods. In the prison at Joliet, Ill., where some 1,500 to 1,600 prisoners are confined, a life sentence is regarded as far more favorable to the convict than is one of fifteen or twenty years; because, in the latter case, the prisoner is likely to serve out his entire time, while in the former he is quite sure to get out—being pardoned or escaping. The records show that no prisoner sentenced to that prison for life ever yet remained so long as seventeen years. All such have either died within that time, or have been pardoned out, or have escaped.—*Et.*

—Supposing all the cities of the country during each of the two succeeding decades should maintain precisely the same rate of growth as they have shown during the last decade, it would be interesting to note what the population of a number of them would be in 1900. New York would have 1,977,000; Philadelphia, 1,348,000; Brooklyn, 1,158,000; Chicago, 1,272,000; St. Louis, 448,000; Boston, 613,000; Baltimore, 511,000; Cincinnati, 463,655; New Orleans, 787,000; San Francisco, 576,000; Louisville, 253,080; Detroit, 243,000; Milwaukee, 301,000; Cleveland, 473,000; Pittsburgh, 518,000; Buffalo, 271,000; Washington, 277,000.

—Rev. Dr. Jabez L. M. Curry the eminent Baptist layman of Richmond, Va., has been appointed minister to Spain by the President.

—The ancient Shechem, Palestine, now Nablous, has a Baptist church of seventeen members, with a congregation of one hundred, a Sunday-school of one hundred and forty, and a day-school of one hundred Mohammedan girls.

—Within the bounds of the Baptist General Association of Texas, last year, one church was organized for every week with a single exception, and one Sunday-school for every four days.

—It is stated that Costa, the thread man, who is a Baptist, proposes to build at Paisley, the finest Baptist chapel (church) in Great Britain.

—A certain brother, well known to our readers and who has been eminently suc-

cessful in raising money for a good object, frequently says when a collection is solicited, "Brethren, I do not wish you to give any more than you ought to give." He wakes up the conscience and then leaves the matter with those appeal to and so wonder that it succeeds. Dear reader, have you given this year all that you ought to give for the Lord's cause?—*Can. Baptist.*

—An exchange has been studying the last federal census and finds that while in the North Baptist and Methodists combined make up but 47 per centum of the church members, in the South they make up more than 92 per centum.

—Rev. Dr. Bellows in one of his last sermons said: "I have never found a person who once had the habit of church-going and gave it up, who did not degenerate in all respects." Who has?

—There are 870 parishes in France now as compared with 150 in 1800.

—The latest reckoning gives 101 Old Catholic parishes in Germany with a total of about 33,000 souls.

—Men and brethren, the season for special religious work is upon us. How quickly it will pass away again and another period of vacation and inactivity will meet. What shall we do? Shall we dawdle the winter away or shall we, every man at his work, do what in him lies to bring forth fruit unto God? No doubt the power is in God, but the labour is of man. It is a work of faith and a labor of love. Not a theory of faith and a sentiment of love. To the work. "To civilise our roughs, and make every place in our land safe for every harmless person to dwell in, the Congregationalist urges that we push our Christianity which is life and peace with every possible increase of vigor."—*Independent.*

—There is power in Christian testimony. In a certain Western city some time since a revival was in progress, and a certain lawyer resolved to write for a Sunday paper a series of reports that would cast ridicule on the work. He went to one of the meetings and sat taking notes of what was said. He heard some fifty persons speak of their experiences, some of them young converts, and others older Christians. Then he rose to his feet, confessed the errand that brought him there, said that he was a lawyer accustomed to taking testimony, nor could not call these people self-deceived, nor consider them liars. They wondered to one point, and he was convinced of the reality of that for which they gave evidence. Said he, "I need it; pray for me." Thus a few simple honest words from Christ's witnesses were the means of turning a trifer into an earnest inquirer.—*Christian Secretary.*

—I have observed the vast and ever-increasing development, for the last fifty years, both at home and abroad, in the church to which I belong, of the powers of voluntary support. Those abridgments of her prerogatives as an Establishment, which have been frequent of late years, have not brought about a decrease, and have at least been contemporaneous with an increase, of her spiritual and social strength.

—Bishop Butler wrote: "Things are what they are, and the consequences of them will be what they will be; why, then, should we desire to be deceived?" Truth should be to us, as God, "first—mid—last—always."

—Voltaire became an infidel because at the age of six years he memorized an atheistic poem, and Hume had his mind turned toward infidelity, because when young he took the wrong side of a debate and quoted the Scriptures to carry his side, regardless of the perversion.—*B. G. Manard, in Christian Baptist.*

—We who have experience in raising goods know that if we pull them too early they shrink; we pull some of our young preachers too soon.—*J. A. Scarborough, in Baptist Record.*

—PERSONALITIES—Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer is a true and honest man." But where there is no need to express an opinion, let poor Bouncer, swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. It is not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil even in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as clear as possible, and fragrant with gentleness and charity.—*John Hall, D. D.*











Messenger and Visitor.

Subscription information and rates.

Advertisement rates and contact information.

Messenger and Visitor.

WEDNESDAY, OCT. 21, 1886.

CANDIDATING.

Article discussing church candidates and the role of the pastor.

Continuation of the article on church candidates.

Continuation of the article on church candidates.

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Continuation of the article on church candidates.

Continuation of the article on church candidates.

Continuation of the article on church candidates.

THE LONDON INFAMIES.

Article discussing social issues and infamies in London.

THE SITUATION IN ENGLAND.

Article discussing the political and social situation in England.

Continuation of the article on the situation in England.

Article discussing the present threatening state of affairs in the East.

Continuation of the article on the state of affairs in the East.

Continuation of the article on the state of affairs in the East.

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METROPOLITAN MISSION BOARD.

Report on the annual meeting of the Metropolitan Mission Board.

Table with financial data: Total paid agents, Total members, Net income, etc.

Text following the financial table.

Text following the financial table.

Text following the financial table.

Table with financial data: Toronto conference, London do., Niagara do., etc.

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TORONTO BAPTIST COLLEGE.

Text about the Toronto Baptist College.

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Grande Ligne Mission.

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OLD Field Revisited.

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suicides are due to this miserable business. And still men keep on endorsing the notes of others, and taking dangerous risks.

Baptist Book Room.

Many of our friends in the Maritime Provinces are helping on the Sunday School work, and having had so many books in their libraries, the question is asked, what shall we get next to satisfy the scholars.

As in the past, so in the future we will endeavour to keep a choice list of reading matter for the young of our Sunday School always on hand.

We are reminded now that, as the cold winter is soon to be with us, and a large number of our boys and young men are to be home, would it not be wise to order a number of good books (Baptist), so that the weary days at home should be made as cheerful as possible by having a well stocked library to draw from, and as a large number of our boys are excellent singers, why not order a number of Sanky's 1, 2, 3 and 4. (See advertisement in this week's paper.)

As soon as the order reaches Book Room we place it in hand at once for completion. In every case where we know of Help not being promptly received, we do our best to have duplicate order despatched at once.

Upon reception of every order, we send by return mail a post-card acknowledging the same. We hope still to continue to merit your confidence, by our strict attention to your orders.

Ordination Services.

On Wednesday last, 7th inst., pursuant to a call from Milton Baptist Church, a council composed of the pastors and representatives of the Baptist Church assembled in the vestry of the Milton Church, to consider the propriety of ordaining to the Gospel Ministry, Mr. John A. Ford, B. A.

Temperance and the Church. The Baptist Convention of Nova Scotia, New Brunswick and P. E. Island—probably the largest religious representative gathering in the Maritime Provinces, as it numbers a church membership of nearly forty-two thousand communicants—met in annual session at Amherst, N. S., on the 22nd of August last.

Surprise in Heaven. There will be many surprises in heaven. Many a poor struggling Christian, to whom life has been a long battle with poverty and privation, will gladly realize that in the "Father's house" there is bread enough and to spare.

Reading of the mass and scripture by Revs. Messrs. Young, Crandall and Brown.

Hand of fellowship to membership in the church by Rev. J. D. Skinner. Sermon by Rev. J. H. Hughes. Text, "For he taught them as one having authority, and not as the Scribes and Pharisees."

The charge to the candidate was given by J. I. DeWolfe and the charge to the church by Rev. A. Cohoon.

The meeting closed with the benediction by the newly ordained pastor of the church.

Home Missions. The Home Mission Board met in regular session, Oct. 12th, 1885.

Grants. 1. To the Andover field, Vt. Co., N. B., \$300.00 for one year, Sept. 18th, Rev. A. E. Ingram, pastor.

Money Wanted. Board is now in pressing need of funds to pay their student missionaries. At the close of this month a large amount will be needed to pay quarterly of missionary pastors.

General Missions. Rev. I. Wallace is now engaged in successful mission work in the northern counties of New Brunswick. Rev. D. G. McDonald has just closed a most successful mission in Tyne Valley, P. E. I., and now proceeds to Cape Breton Island.

Religious Intelligence. New Ross.—Being on this field two years ago, I have often thought that there was a feeling for me to leave, and so I resigned forthwith.

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Christian will have an "abundant entrance" into the kingdom. Poor men and women will find that there are many mansions in the Father's house, but no slums, no wretched hovels, good enough for the lower orders; rich men will discover that there are no poor to patronize and look down upon; that the dividing line between what we call rich and poor is gone for ever.

Correction.—In my note of explanation, you say, "The property is bought by registered agreement, under penalty if the church is incorporated. It should be: 'under penalty. The church is incorporated.'" etc. D. G. M.

Little South-West and Whitteville.—These churches are being graciously blessed. A mighty revival is in progress, and the power and presence of the Lord are graciously manifested in the salvation of many souls.

Garahahi and Herriamah. A missionary story by Mrs. C. A. Archibald. Price, cloth (himp) 25 cents; paper 10 cents. Eleven copies sent to an address for one dollar.

Religious Intelligence. New Ross.—Being on this field two years ago, I have often thought that there was a feeling for me to leave, and so I resigned forthwith.

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for their favor: J. H. Haley, Jos. Bradshaw, Two Sisters, J. M. Nelson, Jas. McArthur, Alex. Jackson, Wife and Mother, 23, Nelson Baras and wife, 22, Major Schurman, John E. Robertson, Wm. Falgout, G. Mackenzie, J. Anderson, Rhoda Wheaton, D. Mackinlay.

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Rev. E. N. Archibald has accepted a hearty and unanimous call to the pastorate of the Baptist church at Clenden, Annapolis Co. This is a wide field, and will tax the best energies of a faithful man.

Acadia College. A meeting of the Governors and Fellows of Acadia College will be held in the Vestry of the Baptist Church, Wolfville, Thursday, November 5th, at 9 o'clock, a.m.

Convention Funds Received. Pugwash Missionary Society for Foreign Missions, \$2.00; Brookfield, Col. Co., 1.00; Wolfville, First Horton Church, 8.19; Mrs. Caleb Taylor, Freetown, P. E. Island, for Home Missions, 1.00; W. A. Frost and wife, Argyle, N.S., 2.00; W. E. Jefferson, Sackville, Bridge-water, 3.00; Canard, First Cornwallis, Antigonish Church, 20.00; Great Village Church, 8.00; Diligent River, 2.50.

Yarmouth, N. S., Oct. 17, 1885. A BAPTIST PRAYER BOOK.—The Baptist Book and Tract Society, 94 Granville Street, Halifax, N. S., have received numerous calls for Prayer Books, and are pleased now to be able to meet the wants of their friends.

Seal Skin Sacques. HAVING received three cases of London Dyed, Double Grain Quality Alaska Seal Skin, we are now prepared to execute orders for SEAL SACQUES or other garments for immediate or autumn delivery.

Farm Machinery of All Kinds. Best Models and Materials. LEVEL HEAD HORSE POWERS. OLDS PATENT HORSE POWERS. "LITTLE GIANT" THRESHERS. OLDS PATENT THRESHERS. 1, 2 AND 3 HORSE POWERS.

The "CHATHAM" Fanning Mill will clean 80 to 90 Bushels per hour! It is the CHEAPEST and BEST hand power Cleaner made.

SEND FOR DESCRIPTIVE CATALOGUE. TIPPET, BURDITT & CO., 39 to 43 Germain Street, SAINT JOHN, N. B.

C. B. FIDGEEON, INDIANTOWN, IS SELLING—GOOD Blue Serge Suits, for \$5.75. BETTER Blue Serge Suits, for 6.50. BEST Blue Serge Suits, for 7.50.

—ALSO—A JOB LOT OF WOMEN'S BUTTON BOOTS, at 90 Cents per pair.

PUBLIC NOTICE. Is hereby given that the first meeting of the SENATE OF TORONTO BAPTIST COLLEGE will be held in McMASTERS HALL, in the City of Toronto, on Tuesday, the 3rd day of November next, at 2 o'clock in the afternoon.

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

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

ESTY, ALLWOOD & CO., 68 Prince Wm. St., RUBBER GOODS and MILL SUPPLIES.

Ontario Mutual Life Co. INCORPORATED 1868. Dominion Deposit, \$100,000.00. Cash Income now averaging \$1,000.00 per day.

Seal Skin Sacques. HAVING received three cases of London Dyed, Double Grain Quality Alaska Seal Skin, we are now prepared to execute orders for SEAL SACQUES or other garments for immediate or autumn delivery.

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A Fatal Choice.

She has chosen the world,
And its paltry crowd;
She has chosen the world,
And an endless shroud!

And whatever is comprehended under
the head of morality, have their deep root
in the Divine law that thundered from Sinai,

set down how the cross came and of what
material it was wrought. Now you shall
know all the strange and story of the two

til her coronal was arranged to her liking.
"Thank you," said she, at length, "it is
quite right now. Go and finish yourself!

CHAPTER XLII.

THE TRACHEROUS FLOWER.

Never till now, Francesca, could I have
borne to take out and sift these ashes of
my heart; thank you for awaiting the pro-

The child cried, and ran from her.
Captured at last, she was carried out, walling,
I sat quite still, cold, and silent.

It happened that we were all in the
drawing-room on that March morning—
Flora; Sylvia Gay, a friend of hers;
Marcia Bodley, a friend of mine; Winnie
Frost, a friend of yours—when Paul was
shown in. It chanced, too, that I was sitting

The reception— you know what those
things are like—a crush of silk, tulle, and
brocade, and the use of AVER'S HAIR VIGOR

The wife of Dr. V. S. Lovell,
had been cured of Scald Head,
by AVER'S HAIR VIGOR.

Herbert Boyd, Minneapolis, Minn.,
was cured of Scald Head,
by AVER'S HAIR VIGOR.

The son of James N. Carter,
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Selected Serial.

SHILOH:

WITHOUT AND WITHIN.

BY W. M. L. JAY.

CHAPTER XLII.

MALE. Assuredly not. Looking at the
great and glorious deeds which it has
been the privilege to witness, the courage, the
patience, the fortitude, the self-sacrifice, the
constancy, the heroism which it has
performed! The grand nature it has
helped to enlarge and enrich! What lovely
eyes to identify with the noble and
noble! A fair picture, and not without
a certain truth. But it has black shadows
—be mine the painful task to point them
out! Look at the squalid and shameful
sets of which Love is often the motive—
the desert, the dreariness, the gloom, the
misery, remorse, and despair, of which it
is the too prolific parent. What gifted
minds has helped to drag down to the
dust! What gentle hearts it has soured,
whitened or hardened! No, no! Human
Love, though it may sweeten human life
more than anything else, its course does
not run tolerably smooth, does not necessarily
enable nor unqualifiedly enrich it.
If it is pure, absorbing, satisfying, it
leads to narrowness of mind and sympathy,
and so to poverty of life and
experience; if it is not, it
provokes doubt, jealousy, anger, and
discontent, on the one hand, and on the
other, the way opens for trifling, falsehood,
duplicity, and a gradual wearing of heart
and conscience, likely to end in actual
crime. Crossed or disappointed, its only
natural fruit is sorrow. In its unhalloved,
illicit form, no good can grow surely it
purts, blurs, and ruins.

MALA. Do you pretend to deny that
Love has arrested many a youth's depraved
and downward course, and lifted it up to
purer air?

Bona. Not at all; no more than you
will deny that it has hindered, or turned
aside and befouled, many another that was
struggling up toward righteousness. But
let us not forget that, in both these cases,
Love was less a controlling power than a
mighty lever, either in the hands of angels
or spirits of evil or of the Spirit of God. Satan
tries all instruments to work out his evil
purposes. God blesses many means to his
wise end. Often he gives us Divine help
through honest hands. Graciously He
operates or permits that an earthly love shall
illumine or direct the first step or two in the
heavenward path, while the heart is still
far from Him and the ear deaf to his call;
but if the pilgrim do not soon learn to
look to a purer and nobler love, and to
depend upon a higher and safer
guidance, he will never get far on the
heavenly road. Left to the natural impulses
of the natural heart, Love becomes
but a blind leader of the blind, and it is by
God's mercy alone that both do not fall
into the ditch.

I. The drift of all which appears to be
that Love partakes of the nature of the soil
from whence it springs—from a pure heart,
a pure sentiment; from a sincere heart,
a wise one.

Bona. And a pure heart is—from
whence?

From the grace of God, duly sought
in prayer, and faithfully applied in thought
and act.

Bona. It follows, then, you see, that
that God's grace is the true inspiration, the
original cause, of whatever is really noble,
pure, lovely, and of good report, in human
loves.

MALA (insidiously). Do you not see,
that she wholly ignores all the good, great,
generous, beneficent deeds done in the name
and service of Love by men who have been
thought, nor cared, to seek God's grace?

Bona. Take care that your eyes are
not dazzled by worldly glory, either suffer
yourself to compound worldly honour with
the Divine blessing. No deed can rightly
be called good, except it spring from the
sincere desire to do God's will and a loving
regard for the honor of His name—no matter
how wisely and well He may overrule
its results to the good of mankind and His
own glory. Nor must we forget how
strong an indirect influence religion exerts
upon unweakened hearts. Little by little
the world realize that what is proudly
called his "honour" is but the shadow of
the fairer form of Christian virtue; and
that his integrity, benevolence, temperance,

Bona. Would it hurt you much if I
were to say yes to Art, Poetry, and
Song, are too much of the earth—earthly
its immortal spirit is hampered by a
mortal body, or misread by mortal interpre-
ters. Sermons of earthly Beauty, and
poems of earthly Love, excite and excite,
and musicians forget that no heart was ever
regenerated by the one—no soul ever saved
by the other! They forget, too, that all of
their work which cannot be made to sub-
serve these vital ends, is worthless, and
must utterly perish.

I looked grave, perhaps sorrowful. For
a moment, I was in doubt how many of
the sweet creations of genius would stand
this test. But, after a swift, timid glance
at the world of imagination, I took
courage. Few of the characters
which one would really sorrow to miss
from that far land but shine with some
soft reflection of heavenly virtue, or walk
in the strength and serenity of a Divine
faith. Even that genius, which in its life
and creed, violates every principle of reli-
gion—is forced, in its works, to pay reluctant
homage to the beauty of holiness, and
to irradiate its creations with the light of
Divine truth.

Setting this point established in my mind
beyond her power to shake, Mala suddenly
recurred to that at which the talk began.
"Still," said she, "we must admit—the
experience of the whole world goes to prove
it—that nothing developed by the higher
nature like Love, that it is as essential to
life's completeness as it unquestionably is
to its happiness."

Bona. We must admit nothing that
arrains God's providence—nothing that
questions His wisdom or His goodness.
There are lives into which love never
enters (in the shape under consideration), yet
we may safely believe that God withhold
from no soul anything essential to its pre-
paration for a future state of being. If
your final Love in your path—the life
sunshine or its gloom—you may fairly in-
fer that it is meant to you for good, that it
is a part of that mysterious process by
which time educates for eternity, an in-
trinsic part of which, I believe, is the good
service in shaping your course for
heaven. But if you find it not, you may
rest assured that to you it would have been
a hindrance and a curse, and you can work
out your salvation more surely by its
absence than by its presence.

"And your uncle's is on the same black
board as the Bizarre's. You can certainly
look in the consultation is over."

He sat looking at her absent, meditatively.
"Don't stare at me in that Mr. Jelly's
fashion," she went on, saucily. "Come
back from the left bank of the Nile, and
tell me you will look in at the Bizarre's to-
night, and see how brilliant we all are."

"Well, possibly I may," he replied.
"God will, I think, in excellent
humor at the concession. And now for
your vote on the dress question; don't
think to escape with a compliment. What
shall it be, pink or white?"

"I would advise the possible curl of
the lip, I thought, accompanying the reply.
If I might presume to recommend
either, it would be the white moire, be-
cause—it is going to be a chilly night."

"I am taking counsel, and 'in a multitude,'
and so forth, there is wisdom. The un-
comfortable truth is, that I cannot afford
to lose the longest. Bizarre's grand
reception to-night, and there must be a
centre of some one of the stock in hand."

"You are just in time, Mr. Venner. I
am taking counsel, and 'in a multitude,'
and so forth, there is wisdom. The un-
comfortable truth is, that I cannot afford
to lose the longest. Bizarre's grand
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centre of some one of the stock in hand."

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a
rare condition. In nearly all cases they are simply torpid, and can be stimulated to
produce a new growth of hair by the use of AVER'S HAIR VIGOR, the only prepara-
tion that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. HAMMOND, Lake Preston, D. T.,
was but 40 years old found his
hair growing gray. At 50, his hair and
whiskers were entirely white. He
continued until he reached 60 years of age
when he began using AVER'S HAIR
VIGOR, three bottles of which sufficed to
restore his original rich, dark brown
color.

Mrs. O. DAVENPORT, Williamsport,
Vt., became entirely bald at the age of 20
and remained so 28 years, during which
time she tried many hair "restorers" with-
out success. Eventually she used AVER'S
HAIR VIGOR, four bottles of which
covered her head with a fine growth of silky
brown hair, twelve inches long.

Mrs. O. O. FARRINGTON, Charleston,
Mass., had lost two-thirds of her hair, by
its falling out, when she applied AVER'S
HAIR VIGOR, and one bottle of it cured
her hair to grow out even more abundant
than before it began to fall.

Medicinal Virtues. A Toilet Luxury.
The rare medicinal powers, emollient,
stimulant and tonic, possessed by AVER'S
HAIR VIGOR, are such as to cure, soothe,
soften, soothe, Scald Head, Tetter-
sores, Dandruff, Humors of various kinds, and
all the eruptions of the scalp liable to cause
baldness. It is not a dye, contains no
coloring matter, and effects its rejuvenat-
ing of gray hair simply by bring-
ing back the vigor of youth to the roots
and color glands of the hair.

BUY ONLY THE
Genuine Bell Organ!
A MODEL OF BEAUTY AND SWEET IN TONE.
OUR Designs are all NEW, and we employ only the best skilled labor. Before buying an
Organ, send for our Catalogue and get our Prices.
W. BELL & CO., GUELPH, ONTARIO, and LONDON, ENGLAND.

The Great Church LIGHT.
You Should
ADVERTISE YOUR BUSINESS
IN THE
"Messenger and Visitor."
The Best Medium in the Maritime Provinces.
POINTS FOR BUSINESS MEN.

Don't expect an advertisement to bear fruit in one night.
You can't eat enough in a week to last you a year, and you can't advertise
on that plan, either.
The enterprising advertiser proves that he understands how to buy, be-
cause in advertising he knows how to sell.
People who advertise only once in three months, forget that most folks
cannot remember anything longer than about seven days, that the greatest
if you can arouse curiosity by an advertisement, it is a point gained.
Quitting advertising in 400 times is like tearing out a dam because the
water is low. Either plan will prevent good times from ever coming.
Enterprising business men know the value of advertising the year round
The persistency of those who are not intimidated by the cry of dull times,
but keep their names ever before the public, will surely place them on the
right side of the name.

RATES FURNISHED ON APPLICATION.
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ODD FELLOWS' HALL,
Incorporated 1861.
DIRECTORS:
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every gentleman within hearing glanced
down with a scared expression, counten-
ance at his vest—Texas Sings!
The following is told of John B. Randall,
the editor of the Augusta (Ga.) Chronicle.
He attended one day a colored church in
the country, and had in his pocket a silver
half-dollar, just the fare back to Augusta.
Deliberately he took it out, and the min-
ister ordered a collection for his own
benefit. "Of course," said he, "I expect
every person to give something," but he
told Mr. Thomas, up the land,
that some turkeys stole Friday night,
and the preacher's eyes were on him.
His half-dollar, accordingly, went into the
plate.

Why go about with that aching head? Try
Ayer's Pills. They will relieve the stomach,
regulate the digestive organs, to healthy ac-
tion, remove the obstructions which degen-
erate the system, and thus cure your head-
aches permanently.
WOMEN.—A young mother writes, "My
child was 5 years of age, was very much
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This is a thing like it to a worm expeller."

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See life in constant use by us. We have always found it reliable, and can highly recommend it to all.

Hall's Hotel, May 2nd, 1885. H. HESLEIN & SONS.

Export in quality to suit 20 per cent cheaper than other Baking Powders.

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The next session of ACADIA COLLEGE will open

**Wednesday, Sept. 30th.**

Examinations for matriculation will begin at 10 o'clock.

**TUESDAY, SEPTEMBER 29TH.**

General students will be admitted to the College at 10 o'clock.

Calendar will be sent on application.

**A. W. SAWYER,**  
President.

Wolfville, N. S., August 22, 1895. 34-41

**Horton Collegiate Academy AND ACADIA SEMINARY,**  
WOLFVILLE, N. S.

The next year begins on

**WEDNESDAY, SEPTEMBER 2.**

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**News Summary.**

**DOMINION.**

The people of Fredericton will vote on the repeal of the Boot Act on the 13th of November.

Mr. Wm. Stead, of Wexley-River, shot a large white swan in his field on last Wednesday.

The Halifax City Council have voted to purchase a granite-faced dock of at least 500 feet in length, 100 in width, and 30 feet depth of water.

The branch railway between Petitcodiac and Havelock was opened to the public on the 12th.

The will of the late Mrs. Edward Union of Halifax, gives upwards of \$10,000 to religious and charitable objects.

The provincial exhibition of Prince Edward Island opened in Charlottetown on Wednesday last.

Morrison's saw mill, below Fredericton, was burned on the evening of the 12th.

The fire, which caught from a spark from the chimney, destroyed the sawmill and houses, a large boarding house, and about 2,000,000 feet of lumber on which there was no insurance.

The government steamer *Japanese* recently left Quebec with fuel and flour for the people of Labrador.

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The steamer "Anstrolitz," which had fallen in with the "Thomas Allen," disabled, and towed her 212 miles to Halifax, claimed \$4,500.

The picture news says that the *Flora Bell* has been seized for violation of the customs regulations by smuggling of margarine, C. B., on a voyage from St. Pierre.

The United States government has forwarded to the Minister of Marine a gold watch to be presented to the widow of the late Capt. Randal Ryan, of the brig *Nellie Rich*, of Lockport, in recognition of his humanity in directing the movements which resulted in the rescue of the crew of the American schooner *Priscilla*.

The fund for the relief of the sufferers by the Humber disaster now amounts to over \$2,000.

At St. Vincent du Paul's village near Montreal, a large bald eagle, on the 15th, carried off a child of two years. The body was recovered, but life was extinct.

At Annapolis, two steamers are expected this season to carry apples to London.

It is reported that small pox has appeared at Pictou.

A young son of Christopher Atkinson, of Sackville, was, on Thursday, thrown from a lead of work and killed.

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At the Welsh liberation conference lately held, letters were read from Bright and Chamberlain, in which they stated that the time was ripe for the disestablishment of the Welsh church.

The Royal Commission on the depression in trade in Great Britain has decided to send three of its members to Canada and the United States to obtain suggestions that may help them in coming to a solution of the problem they were appointed to investigate.

Two hundred inhabitants of County Queens have been arrested for boycotting. The magistrate convicted all. They preferred prison to jail. The magistrate hesitated to commit them, and finally allowed them a fortnight to consider.

A Milan paper has received the following account from Massawa of the recent battle between the Abyssinians and the Sudanese rebels. The battle lasted 12 hours. After the death of Osman Digna the rebels scattered. Several Abyssinian generals were slain.

There were reported throughout Spain Saturday 119 new cases of cholera and 60 deaths. There have been reported in Spain to-day 81 new cases and 5 deaths. This seems to indicate some improvement.

The island of Majorca, in the Mediterranean sea, has been inundated by heavy rains. Great distress prevails among the inhabitants.

The aspect of affairs in the old world is by no means reassuring. In Burmah, snarely prevails, and a general massacre is feared. British troops are massing in that direction. Spain and Germany seem to have settled their dispute over the Canaries, the latter abandoning her claim, if allowed the right of free trade and navigation among the islands.

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**Baptist Book and Tract Society,**

**Church Services, Prayer Meetings,**

**St. John Business College.**

**Wanted! A Baptist!**

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