

Messenger and Visitor.

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VOL. II.

SAINT JOHN, N. B., WEDNESDAY, MARCH 24, 1886.

NO. 12

Directions to Subscribers in Reim- ting their Subscriptions.

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

All our Pastors are Agents.

LABELS.—We send out some more labelled papers this week. Owing to the type of some of the numbers being exhausted, some papers will have nothing but the name of the subscriber on the label. All of these that have the name only on the label are credited with payment to January '87. In other cases, 5 or 6 or 8, after the name with no month mentioned, indicates that the subscriber is credited with payment to January '86, '86 or '88. When the month is printed with the numbers 5, 6 or 8, it means that the subscriber is credited with payment to the first of the month named. Examine the labels carefully, and if there is any error, please let us know at once.

SCOTT ACT PETITION.—The Union Baptist Ministerial Conference of St. John, passed a resolution on Monday, petitioning the Legislature to adopt the enforcing machinery for the Scott Act, which is now in force in Ontario.

DR. ROSS.—Late principle of Dalhousie College, died at his residence, Dartmouth, on Tuesday, Mar. 16th, in the 76th year of his age. He has been one of the leading Presbyterians, and has done much to advance the educational interests of the denomination.

OBSERVER'S COMMUNICATION.—We published an editorial note last week on this communication, and supposed it was in the printer's hands and would appear. It will be found in another column of this issue.

SCOTT ACT.—The Scott Act is to be submitted to the vote of the people of the City and County of St. John, on April 19th and 20th. The temperance party are organizing for a thorough canvass. The Act was submitted once before and lost only by one vote. It is hoped this fact may make each one sensible of the importance of voting, and of doing his best to get others to vote for the Act. The vote may be very close this time also, and all will need to be on the alert. May the cause of the wretched and the weak be maintained! We shall have more to say in due time.

CHINESE.—There are six flourishing Chinese Sunday schools in Chicago. This work was begun several years ago in Farwell Hall. There are now in all these schools 1,442 scholars. This is a much better way to treat the Chinese than to subject them to mob violence as people on the Pacific coast are doing. It would be little wonder if the Chinese should have a low idea in view of the way a recognized Christian government permits them to be treated.

WISK PILOT.—An old pilot, so the *Watchman* tells us, was called upon to sail in a boat to the position of some of the sunken rocks in New York harbor. He declared his total ignorance of their location. On surprise being expressed at his want of knowledge, he replied that he knew one safe passage, and it required all his energies to guide the cargoes of valuable merchandise and the freightage of precious lives through it, and that he had no time to spare to go hunting round for sunken ledges.

There is in this a valuable suggestion for Christians. Let us be sure we are in the straight and narrow path of safety; let us not seek so much to know what is wrong or false as what is right and true. If we absorb ourselves in doing good we shall not be much troubled about evil. It may be said a man needs to know what is wrong and false in order to start the way, and this is true, to some extent. Still it may be doubted whether it is not better to seek to get the sincere soul to bend all his energies upon the attainment of the good than to divide his attention by requiring him to avoid the bad. Can there be any better way to avoid evil than to absorb the attention in the pursuit of the good? It is often a dangerous business, this investigation of what is bad and erroneous. It is not every one who can with safety get the bearings of a sunken rock. He must have all his means of escape ready for instant use and must be very wary. So the man who would get the lay of all the questionable theories and wild speculations of the times must be no novice. He should have a strong firm hold on what is tried and true, and he must feel his way carefully, otherwise he will be made shipwrecked. The less any

know of evil the better, and there are not very many who are able to go out of the assured way of truth to put its label on each dangerous rock of error. If we but know what is true and right, we shall know that all else is wrong and erroneous.

GOOD!—Good!—Brethren Stewart of Portland, and Swaffield of Fairville, have been holding weekly services for the children. In the one case they are held on an afternoon immediately after school, in the other, early on Monday evening. They consist of a short sermon and a practice in singing. The children attend in large numbers, and listen eagerly to what is said, and are able, at the next meeting, to answer questions on what was spoken to them. Will not others follow this good example? In most churches, also, few children attend the regular services. Shall we not recognize the fact that the preaching of the gospel is for children as well as older people, and adopt some means to reach them besides the Sabbath school. Can there be any better way than this?

STATE CHURCHISM.—What a strange overturning of the very a. b. c. of New Testament teaching is contained in the very term! The assumption is that the Church and State are to be co-extensive and co-terminous. There is to be no longer any distinction between the church and the nation. Therefore the rule of both is to be vested in the same body. Yet this is the very essential idea of infant baptism. Pedobaptism seeks to have all infants baptized and grow up as members of the church and in the church. This idea, again, of infant baptism, is due to the attempt to support it on the ground that it is a substitute for circumcision, which served the purpose of giving right to a place in the Jewish nation. How the evils of to-day root themselves in the errors of the past! Let us not be deterred, then, by any temporary success of errorists to allow false doctrine to take root. Let us sternly lay the axe to the root of all trees of error, convinced that it only requires time to make them upstart trees.

CHURCH REFORMATIONS.—The late elections in Great Britain have been a revelation to the supporters of Church and State. The issues were fairly drawn on the question of disestablishment. All the power of the State church was rallied to the support of the Conservative party; and yet they were badly beaten. It is seen that the recently enfranchised voters are against Church and State, and all the progress of public sentiment is in that direction. This has opened the eyes of the friends of the establishment. They see that something must be done, and they are bestirring themselves to introduce church reforms, hoping thus to put off the inevitable day. A bill for the reform of the Church of Scotland has been introduced into the Commons, and a similar measure for the reform of the Church of England is to receive the attention of the House of Lords. It is to be feared that reformation which is forced from fear of losing State support is not very sincere, and will amount to but little. It can be but a formal outward thing, and cannot touch the deeper springs of church life. No greater boon than disestablishment could come to the Church of England. There would be, then, enforced dependence upon real life, which would be stimulating to her as it was to the Free Church of Scotland and to the disestablished church of Ireland. Religious quality in the eyes of the law is what is needed. This alone will satisfy the enlightened public sentiment of the time.

THE FUND OF OUR ENGLISH BAPTIST BROTHERS TO SUPPLEMENT PASTORS' SALARIES.—This fund, which yielded an income of over \$16,000 last year. This is a grand help to village pastors in this time of distress.

THE LONDON METHODIST TIMES says: "There is no subject on which the Methodist pulpit is so incoherent and helpless as baptism."

Is there any pulpit any less so? It is very hard to put an error down in the midst of truth and adjust it all around in its various relations. It is like putting a crooked piece of timber in place of a straight one in a building, and then attempting to adjust the building to it.

THERE IS A GOOD DEAL OF THIS SORT OF REASONING, says *The United Presbyterian*: "I can have a good long sleep Sabbath morning, therefore I need not be in a hurry to retire Saturday night." It should run the other way: "I must be up early, at least as early as usual Sabbath morning, therefore I must retire in good time the night before." The Sabbath was made for man, not for his highest development, and not simply to be a means of paying off the mortgage placed upon our vitality by a week's indulgence or overwork.—*Advocate.*

YOU CAN ONLY BE PUZZLED BY A MIRACLE says Dr. Parker, "when you are puzzled by a God."

Regulative Piety.

BY REV. C. H. WETHERS.

I have known some very excellent Christians to exhibit their piety in such a way, that those whom they would be glad to lead to Christ, were repelled, rather than attracted, to the Saviour. There was nothing, which might be justly called sanctimonious, about their religious life. No pharisaical whining characterized their conduct. But they wore such a sombre look, that those who were, naturally, possessed with a brisk joyousness, and innocent light-heartedness, were instinctively driven away from them. Such Christians conscientiously believe that it is wrong, for any Christian, to engage in any form of amusement, which has, for its object, the mere satisfaction of one's emotional nature. They condemn, in unsparring terms, the employment of any of those games, which are regarded, by truly devoted and conservative Christians, as innocent games—such as are not associated with odious reputations. If these Christians have young children, they will not allow them to have a set of dominoes, in the house. Possibly they permit them to play "fox and geese," and yet under more or less protest. And as for the "plays," which are commonly indulged in, at young people's parties, of a homed character, our sedate brethren and sisters rebuke them, with disgusted vigor. Now, while I am as strenuously opposed, as any one need be, against any pastime, the tendency of which is plainly injurious to either the body or the mind, if carried to excess, and also those games which have unsavory associations, yet I maintain that those Christians who set themselves in stubborn array against every kind of decent amusement, which both Christians, and those who are not, sometimes indulge in, do not present the highest ideal of Christian character, for, the reason that they regulate certain amusements from them, when, by a different course, they might attract them to them, and lead them to admire those virtues which are truly admirable, but which, on account of the severity of their manner of expressing their principles, are practically lost sight of, or, at least, are neutralized. Christians should be strict, in maintaining a godly life, but they can be so, without passing a gloom upon every body, with whom they come in contact, by a two rigid notion of propriety. We should not give the impression, by our conduct, nor by our words, that Christ's religion is a constant funeral.

QUARTERLY MEETING.
The Carleton and Victoria Counties Baptist Quarterly Meeting convened with the East Florenceville Baptist church, on Friday, Mar. 12th, at 7 o'clock, p. m. President Todd in the chair, and continued the meetings of this session until the close of the following Lord's day. A fair delegation was present from the various churches. Rev. W. E. MacIntyre and Inspector I. B. Oakes were among our visiting brethren. They gave us reason to wish that they might come again. The beautiful site which East Florenceville occupies—the hearty hospitality of its residents—the comfortable and commodious structure which the enterprising Baptist church there has erected for divine worship—and, best of all, the excellent spirit of concord that was with us at the first meeting, led us to expect a pleasant and profitable session, and in this we were not disappointed. The different pastors that had been previously appointed to preach, and those called upon during this session, responded promptly, and gave us vigorous and meaty Bible sermons, which cannot fail to do much good.

The manner in which those who followed them took part, made it manifest that the Holy Spirit was in our midst blessing the efforts of His servants.

Generous contributions were made to our Convention Fund, of which you will doubtless be apprised by its custodian, W. F. PARKER, Sec'y.

March 18th, 1886.

Resolutions passed at the recent session of the Carleton and Victoria Counties Baptist Quarterly Meeting, and requested to be published in the *Messenger and Visitor*:

1. Whereas, Certain reports concerning the work and conduct of Mr. A. H. Williams, whose retraction was lately published in the *Messenger and Visitor*, have reached the ears of many of our brethren;

Therefore Resolved, That this Quarterly Meeting hereby expresses its disapproval of Mr. Williams, who holds to be a Baptist Licensee, and recommends our Baptist churches elsewhere not to invite or encourage his services in their midst.

2. Whereas, Brethren G. N. Ballentine and Alex. Estabrooks, ordained Baptist ministers, have by their action allied themselves with a doctrine not in harmony with our views;

God's Tenth.

REV. A. J. GORDON, D. D.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. The spiritualizing method of interpreting Scripture, which robs us of so much vital truth by frittering away its meaning in metaphor and simile, has often robbed us of the real significance of this text. Prayer, testimony, effort, self-denial,—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes and paying up these dues to God. A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first-fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. xvi. 2). Here is consecrated giving,—laying by in store,—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving,—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not when we remember that we have as our exemplar One who, "though he was rich, yet for our sakes became poor, that he, though his poverty, might be rich;" and that we have the precept of this exemplar, which no ingenuity can explain away. Whoever he be of you that forsakes not all that he hath cannot be my disciple. In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord? If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surmises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to his people, and sets up a test case saying, "Prove me now." Taking this scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, as being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth, that the pores of his sympathy are shut, and the outgoings of his charity restrained! He is then a dead man, usually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. iii. 9, 10). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give unto your bosom" (Luke vi. 38). Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?

Let us now throw light upon this subject from a few inserted leaves from a pastor's note-book.

One says,—
"I knew a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her by an unexpected legacy which made her wealthy, and then her contributions

began to fall below the amount of her strained finances. Once she volunteered, now she only gives when importuned, and then it is as meagre as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars then, now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, 'when day by day I looked to God for my bread, I had enough to spare: now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means: now I have the guinea means and the shilling heart.' It is a fearful risk to heart and soul, to become suddenly rich. This is one of the reasons why God lets many of his best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now, the only way to avoid this peril is to cultivate two habits, and let them grow side by side,—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily, it will dry up his means, unless balanced by the other virtue of economy. Therefore let both grow together, then our giving will increase just in proportion to our getting.

But let us introduce another illustration (furnished from a pastor's observation):—
"A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for twenty-five cents a day. Then he learned that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was \$10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one-tenth of \$10,000. Here his faith balked. He said, 'After disaster had swept all away, I learned what I had not known before,—that it is easier to give one-tenth of \$12 than of \$10,000. A man is true to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is \$6 a month, than \$333.' He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfill unto his death."

Here is an instance of negative proof; viz., that "there is that withholdeth more than is meet, and it tendeth to poverty." The positive proof would no doubt fill volumes, were it written out.

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of three or four have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

We give another instance from a well-known life. We find the statement in print, and believe from what we have heard, that it is substantially correct:—
"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal-boat; and the following conversation took place, which changed the whole current of the boy's life:—
"Well, William, where are you going?"
"I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."
"William told his friend that the only trade he knew any thing about was soap and candle making, at which he had helped his father while at home."
"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

They both knelt down upon the tow-path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then gave this advice! "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man,

give your heart to Christ; give the Lord all that belongs to him of every dollar you earn, make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man."

"When the boy arrived in the city, he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then, led to 'seek first the kingdom of God and his righteousness,' and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, 'If the Lord will take one-tenth, I will give that.' And so he did; and ten cents of every dollar were sacred to the Lord.

"Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business."

"He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord twenty cents, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths."

"He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever."

"This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

Perhaps in these instances may be found the true solution of a great question: How shall we get the means to give the gospel to a lost world? It is no longer a question of men to go, but of money with which to send them. And the money is in the hands of Christ's professed disciples,—enough and more than enough for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this training Christians to set apart one-tenth of their income for the treasury of the Lord?

This, That, and The Other.
—The colored Baptists in Virginia raised last year \$7,000 for their African mission.

—CARLETON, being asked the difference between a natural fool and an educated fool replied,—"Just about the difference between you and me, I suspect." The questioner was never able to determine which kind of a fool he was.

—In the Broadway Tabernacle, Rev. Dr. William M. Taylor's the annual pew-rent amounts to \$17,000; the premiums bid for choice of pews to \$5,000; and the collections from the immense number of transient visitors to \$8,000, making an income of \$30,000 a year.

—A lot of lower Broadway, New York, sold for \$101 per square foot two weeks ago.

—Paris has 100,000 less inhabitants than it had four years ago.—The average duration of life in Russia is twenty-six years, the lowest of any European nation.

—When the American Board commenced its mission work among the Dakota Indians they only numbered 25,000, now there are over 40,000. Then they were degraded heathens, without a written language, which the missionaries gave them. Last year 117,000 new members were received into their churches.

—The King and Queen of Sweden. It is reported, have signed the pledge; not that their majesties have hitherto shown inclination to inebriety, but as an encouragement to the temperance cause.

—Rabbi Samuel Gries, who has in the past officiated at the Rivington street synagogue in New York city, has renounced Judaism and was baptized into the Christian faith.

—Of the 6,342 students now in attendance at the Berlin University, no fewer than 1,128 belong to European countries other than Russia, while 334 came from extra-European lands. America sends 135, and Asia ten.

—The other day we heard a man speaking of some improper conduct of which another had been guilty, and he said, "I don't think any gentleman ought to have done such a thing as that." "Ought!" said the person addressed. "No gentleman would have done it; and mark you! no gentleman did do it."—*Index.*

—The New York Baptist Annual has just been issued. From its statistics may be taken the following: pastored 610; churches, 871; church members, 117,788; baptisms last year, 5,352; Sunday schools 838; scholars in same, 105,095; officers and teachers, 13,421.

March 24.

Baptist Book and Tract Society.

BAPTIST BOOKS.

- Principles of the Baptist Church... Bible Lessons... The Word Made Flesh...

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Dr. Geo. A. Hetherington.

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BIBLE LESSONS.

FROM PROBERT'S SELECT NOTES

Second Quarter.

Lesson I. JOHN 1: 1-18. April 4.

THE WORD MADE FLESH.

GOLDEN TEXT.

11 The Word was made flesh, and dwelt among us.—John 1: 14.

I. THE DIVINE NATURE OF JESUS.—Vers. 1-4.

1. In the beginning, the Word was with God.

2. The Word was with God, and was God.

3. All things were made by him.

4. In him was life.

5. The light that gives life to men.

6. How did the rejection of the revealing light which shines in Jesus come about?

7. The same came to be the witness of the light.

8. He was not that light.

9. That was the true light.

10. He, the light.

11. What is included in these questions?

12. But as many as received him.

13. What is included in these questions?

of the excellency and splendor of his own nature. As of the only begotten. The glory worthy of the only son of God.

12. John (the Baptist). Bare (beareth) Witness of him. Of the Word made flesh. And cried. Implying earnestness and emotion.

13. This verse is not a continuance of the witness of John, but of the words of the evangelist. And of his fulness. The inexhaustible riches of his grace and truth.

14. For the sake. Both the moral and the ceremonial. Was given by Jesus. But grace and truth came by Jesus Christ.

15. In him was life. The Word is (1) the principle which brings into existence.

16. The light that gives life to men. The illumination is that all the light of Old Testament prophecy and instruction.

17. The same came to be the witness of the light. (1) By giving spiritual life, by renewing the soul.

18. He was not that light. (1) He was not that light, but he was the light that gives life to men.

19. That was the true light. (1) The "true light" in this sense is not opposed to a "false light."

20. He, the light. Here the figure passes imperceptibly away, giving place to the thought of the person who is in the world.

21. But as many as received him. (1) He was not that light, but he was the light that gives life to men.

22. What is included in these questions? (1) He was not that light, but he was the light that gives life to men.

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33. That was the true light. (1) The "true light" in this sense is not opposed to a "false light."

and now I know. It's a knowledge worth gaining. "Do you meet many persons you are acquainted with?" asked her mother.

"Others see me and make believe they are examining goods; so, perhaps, are they that take me for me without looking up, and pass out in the same way.

"You meet some who are true?" "Yes, indeed! Judge Agate's wife, who always seemed to me so proud and distant, came up to me with a glowing face and fairly congratulated me.

"Because your sister is a clerk in her father's store?" said Laura, somewhat bitterly. "That's no reason why she should treat me so," the child replied.

"Of course it is not; nor is it any reason why Lizzie, her eldest sister, should utterly ignore me. I always liked her so much, too.

"But never mind, I must remember my place," she added, rather bitterly. "I have to work for my living now, but I will be glad to see you."

"So saying, she sat down gently to the table, and soon forgot all about the toil and the slights of the day.

"Have you filled out all your invitations?" asked Lizzie's brother, one of the firm of Doyle & Co., some days after the preceding conversation took place.

"Lizzie was arranging a hundred or more tiny, cream-colored envelopes, which she tied together with some pretty, bright ribbons.

"I believe so," she replied, with a smile. "I have asked every young lady of my acquaintance, and I think our party will be the finest of the season."

"Of course not!" said Lizzie, with assured emphasis. "Of course not! And pray why not?" he asked, standing still.

"Why, Al, what an idea! She wouldn't expect it. Our shop-girl—father's clerk—I wouldn't have her for the world!"

"Then if you are sure she wouldn't come, you might have sent her an invitation out of compliment," her brother replied.

"I don't consider her an acquaintance," said Lizzie, loftily; and Al walked out of the room with an abrupt shrug of the shoulders.

"Lizzie," he said, "I particularly wish you to send a note of invitation to Miss Laura Stanley."

"Papa, you don't mean it!" exclaimed Lizzie, chagrined. "Indeed I do mean it. What, slight the daughter of one of my most cherished friends, because she has come down in the world in a money point of view? I should despise myself for it."

"But, papa, she won't come," said Lizzie. "Never mind whether she will come or not. Write an invitation. I will take it to her."

"Lizzie sat down, pale and angry, to write the note. After her boiling of having "outraged the Stanley's," it was very hard to be obliged to invite Laura. Her cheeks grew white as she indited the polite little missive, while she remembered the many times she had openly ignored her to whom it was addressed.

"I was afraid she might feel the slight so keenly," he said, softly, "that I hurried matters a little. So you need not be afraid now that she will not come. Will you not prepare an invitation?"

"I have. Papa has carried it to her. But Al, Al, Al!" "A noble woman," said her brother, "who dares face the sneers of her set, and take an honest position for the sake of those who are dependent upon her, rather than whine about her former dignity, and live upon charity! I wish there were more like her."

"So Lizzie was forced, for once in her life, to eat humble-pie.—Yost's Companion.

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Messenger and Visitor.

WEDNESDAY, MARCH 24, 1886.

OUR THEOLOGICAL STUDENTS.

Our interest centres in these as in no others. They are to lead the churches. They are to determine the tone and quality of their life. Upon them chiefly it depends whether the churches are to be high in life and earnest in service, fitted to be God's grand agency in bringing men to Christ, or to be lukewarm, and robbed of half their power for good. We should not fail to remember them in public and private prayer, and we ought to be deeply interested in all that pertains to their preparation for their great work.

In a few months another class is to graduate, and the question is to be decided where they are to seek their further training for their great work. Already, we learn from the Athenaeum the students are considering this grave question, and we see from Bro. Cochran's communication in last Messenger and Visitor that one other, at least, is giving it attention too. It is to be hoped that this question may not be thought of little importance, or be decided upon wrong principles. It will have to do with the future of each student, and should be decided on no other than the highest grounds. We can scarcely conceive of a case where higher considerations should not come in than the mere matter of pecuniary support. Such considerations as these should always be kept in the sternest subordination to the infinite consideration—how can the most be made of my life for God and for men. To begin the course of more immediate preparation for the ministry with this as the chief factor of determination, even when all else is equal, is perilous; for there is danger that the habit will grow upon the student of determining other questions in the same way, when things are not equal, and the choice of a field of labor, &c., will be decided on similar grounds.

Are there higher considerations than the pecuniary inducements offered by various institutions to determine a student in his choice of a place in which to pursue his theological course? To put the question in this bald way, seems to make an answer unnecessary. There is the religious atmosphere of an institution, which has so much to do with giving a permanent cast to his life and work. There is the ruling spirit which is abroad, whether fitted to develop that highest ardor and self-sacrifice, which is at the basis of all true and devoted service. There is the question of the mental habits cultivated at an institution ever more important than the mere amount of knowledge gained. There is the very important consideration of the training which will be best fitted to bring him into the closest sympathy with, and best prepare him for the place and kind of work which will probably be his. There is finally the facilities for acquiring a deep and thorough knowledge of what will be most useful for a man in his future work. In the most of cases this is not to become able to grapple confidently with the various scepticisms of this doubting age; for there are not many who have natural powers of a sufficiently high order to make it possible for them to handle such subjects effectively. Any way, Christianity is a positive and not a negative thing, and the best way to put down scepticism is to hold up religion in the highest living, and in the most earnest preaching of the old gospel. In most cases, therefore, the previous considerations will be of more comparative moment than the last, provided other things are at all equal.

But what bearing has all this upon the question of our students' choice of an institution? Does not all this affect higher grounds of choice than a mere regard for pecuniary aid? Is there not the higher consideration of duty which lifts the question above the lower one referred to? Are there not also laid down some grounds for guidance? Bro. Cochran refers to some reasons why he thinks our students should go to Toronto Baptist College, or, at least, why we should encourage them to seek their theological education there. It may be well to keep these two ideas distinct. Of course our students are under no obligation to any institution. Their obligation is to God alone. They may be in a position to go where they please, and no convention be in a position to take them to task; yet this is no reason why the Baptist denomination in the Maritime Provinces should not have a choice of institutions, for good and sufficient reasons.

It is a fact that our Convention, at its session in Halifax, determined to transfer its theological department from Wolfville to Toronto. This was not, as we supposed, an expedient to be rid of the theological department at Acadia; it was to secure higher advantages than were to be had there. It had been decided long before that a theological institution, for the training of young men at home, was a necessity. If that decision was correct, then there is the same reason why we should encourage our students to attend at McMaster Hall, in preference to any other place. It is true

that we can only hope for a very large proportion of our students returning to us as we get them interested in the work at home during their theological course. If they attend institutions abroad, where the ties are all severed for three or four years, which bind them to the work at home, especially if they supply churches abroad, during this time, and form new ties there, the chances of their return to their old home field are very largely diminished. On the other hand, if they pass their course at Toronto, they will be kept in rapport with our work all the time, the holidays will be spent in work with some of our churches, and the attachments will be to our own work. Under these circumstances, it is not very evident that we must encourage our students to attend our own theological school, if we are to have devoted men, to man our destitute fields?

But it is said, the field is the world, and we believe it thoroughly. We have no narrowness in this matter. We thank God for Christian work and workers anywhere. At the same time, there is something more to be said. It cannot be gainsaid that it is the natural, shall we not say the divinely ordered way, for each land, for the most part, to supply its own churches with pastors. When this is not the case, there is something, wrong all around. It will act injuriously on the country which draws its supplies from abroad; it will also be disastrous to the section which is drained to supply the lack of productive force at home. The one country may be too little solicitous about the state of devotion in the churches, which is at the bottom of the scarcity of students for the ministry, so long as a supply is drawn easily from abroad; and the land left with fields lying waste, through the loss of those who would naturally be their cultivators, suffers a loss untold. At the same time, it is a fact that other things being equal, the men who have been brought up in a country are better able to do the most efficient work there. They know the people thoroughly; they are in closer sympathy with all that pertains to the welfare of the denomination and the land generally; there is no need of naturalizing to new conditions, often a weary, discouraging time; there is less danger of misunderstandings, and the many things which make trouble and render effort futile. Now if we are to have our young men preserved for our churches and this natural state of things, which seems to be the divinely intended one, to hold among us, there must be the ordinary means used. We must have for them a place where they can receive theological instruction where they shall be under the influences to cherish, and not to chill this interest in the work of God at home. They must be encouraged to go to the institution where all the old sympathies shall, if possible, be quickened and not be left to die a natural death. So plain is this—that it is the divine intention that each land should supply its own pastors—that we believe no student should put himself into circumstances which will be less favorable to the realization of this idea, without good reason. We believe that God intends that there be interchange of Christian workers; but it is evident that he intended each land to depend chiefly upon itself.

However all this may be, it is a fact that our churches are suffering from lack of pastors, while a large proportion of our students drift away from us. Our churches cannot have the highest prosperity unless there be a change. A change cannot be expected while our students go abroad to seek their theological training. If we encourage them to go here and there over this wide Continent, we about the same as cast them from us. If we encourage them, to go to McMaster Hall, a much larger proportion, at least, may be expected to remain for us at home. As this institution compares favorably with any in the land, and as to pursue this course is but to act according to the natural, and we have every reason to believe, the divinely intended order of things, there seems to be no other course open to us.

It is to be hoped that our people will sympathize with our young brethren who have this decision to make, of a place of further study. For many it will be a great turning point in their lives. It should be approached with much prayer, with every motive and every power cast down at the feet of our dear Savior. Let us all help them with our prayers. If need be let us also help with our purses.

LABOR TROUBLES.

One of the most alarming features of the present is the conflict between labor and capital, which is becoming more earnest every day. During the last week or two there have been strikes over a large part of the United States, while one has taken place in Canada. Labor is organized as never before. It is said that the Knights of Labor alone number nearly one million. There are many other organizations with large memberships. These are all under the control of central committees. When a command comes from headquarters to cease labor, although it means great loss to all concerned, there must be the most absolute obedience. If any refuse they are often exposed to violence. If an employer whose workmen have struck attempts to supply their place, the new employes are liable to ill-treatment—sometimes their lives are in danger. It has gone so far that traders who will not take the part of the labor union run the risk of being boycotted and having their trade ruined. It is true the recent strikes have not been attended

with any great amount of disturbance; still it is easy to see that it required but a spark to cause a conflagration. When there is a direct issue between employer and employe, if the deadlock continues any length of time, the worst passions are aroused, and at such times the worst people usually take the helm of affairs. Socialists and communists find here their opportunity, and there is danger lest the movement which was to enforce a righteous demand to resist a rank injustice, be used for the worst purposes. It may be that the laboring class have been oppressed by the employers, it may be that labor unions have been rendered necessary by the refusal of capitalists to do them justice in some cases; still it is significant that in the country where labor receives the largest proportion of profits of any part of the world, there the confusion of strikes is most frequent.

Whoever may be chiefly responsible for this state of things, the seriousness of the situation is undeniable. When a few men can control the action of hundreds of thousands of workmen, and can stop all business over a great railway system, as has been the case last week, it becomes a question of general concern. This is interfering with the interests of other than employers, and there should be some way to protect the public from the disastrous results which may follow. Besides, it must be remembered that these unions are in their infancy. The most serious question remains: What will be the outcome when the organization of labor becomes more general and complete? Some of our American contemporaries take almost despairing views of the situation. The trouble is that all these workmen have votes, and no political party dare deal with the trouble, in a vigorous way. If the time should come, as it did come, over a limited area, a few years ago, that the militia must be called out to quell labor riots, or to open the obstructed channels of trade, the militia, being composed chiefly of this class, could not be relied on. There being no standing army, there would be no power to suppress mob law. The only assurance seems to be in the education of the people. Perhaps we should say in the christianization of the people; for it is a fact that mental culture alone will never cope with the selfishness of human nature. In the United States, with all the disorderly elements of the Old World continually being poured into the country, and with a genius of government which leaves all kinds of ideas to take root and flourish, the danger is the greatest. But there is need everywhere to press forward the work of bringing men into subjection to the law of brotherly love, which alone can make our country secure against the inbred selfishness of human nature. The truth is, everything is verging on to a state in which only the power of religion can save the people from temporal turmoil and disaster, as well as save their souls from the waste to come. Every equanimity, temporal and eternal, urges Christians to press on their work with all vigor.

QUESTION.

"Does Faith precede Repentance or does Repentance precede Faith? Please give us the orthodox view."

There are two kinds of repentance distinguished in the original of the New Testament by two words—sorrow for sin because of its evil consequences to ourselves, and sorrow for sin because of what it is in itself and as against God. This latter which is the evangelical repentance of the New Testament comes, we believe, before faith, while, at the same time, it is deepened by the greater light which faith brings. The logical order of a work of grace in the soul is regeneration, repentance, faith, the latter continuing as abiding states of the soul. In the New Testament it is ever repent and believe the gospel, not the reverse.

"Our Lack of Students for the Ministry."

I have read with much interest the articles on "Our Need and How to Supply It," written by Rev. A. Cochran, and while I agree with all he states, I think he omitted one very important point in "How to Supply our Need"—so far as the supply of ministers is concerned. That is the need of a provision for supernumerated ministers. This much is certain, one of two things will have to be done, or our ministerial supply will grow constantly less and our pulpits soon filled by weaker men. Either our churches will have to return to the principles and practices of the past, when the old Minister whose head was white with wisdom and his soul enriched with experience, was sought for and in demand, and continued to labor with the churches until the Master called him to his reward; or, as a denomination, we will have to create and sustain an adequate "Supernumeration Fund."

Even if salaries were increased to a minimum of \$600.00 as Mr. Cochran suggests, while it would be an advance, it would not be a cure. What minister can live on even that salary in such a way that his people will not be ashamed of him, and supporting even a small family, and lay by something for old age? The results of such a policy are seen all around us. Men of good education and good abilities, earnest, faithful workers for the Lord, whose whole life and vigor has been given unreservedly to the churches, when they reach the age of 65 or 70 are without either a pastorate or a dollar.

A thousand chances to secure a competent man have been thrown away for the sake of the churches which have been so dear

to their hearts, and now the churches leave them to starve or die!

This is not a fancy picture. It is a case, a score of times repeated, in our own Convention, and a dilemma which presents itself to every young man who thinks of entering our ministry. Is it any wonder then that a very large number of our brightest and best young men, who were at first led by the spirit to look towards the ministry, have found themselves unable to assume the responsibility of neglect and starvation in old age, and have entered the legal and medical professions, or have chosen other industrial pursuits!

There are many educated and able and eloquent men in our pulpits to-day, who are preaching to young men in their congregations, who are receiving for a clerkship several hundreds of dollars yearly more than the preacher! Young men whose services as clerks will be required at an age when the preacher will be discarded, or who can afford to retire without the prospect of actual want before them!

Now some good Christian brother will lift up his hands in holy horror as he reads this and cry, "selfishness!" "Any young man who would shun the ministry for such selfish motives, is unworthy!" Listen, good Christian brother! Would you do it yourself? Would you devote your whole life and expend your whole means for the church of which you are a member, and all the time know that you soon will be an old man, not only poor but positively destitute? Would you ask the wife you love to accept the situation? Would you look into the faces of your children and accept the situation yourself?

I am not questioning the fact that you may be doing nobly for your church and making sacrifices for the Lord, but are you giving all? Yes, all! life and vigor and heart and means, with nothing for old age, as you ask the minister to do? The Lord expects just as much from you as he does from the minister!

Another says, "Let the minister insure his life!" Besides the impossibility, with the average minister's salary, of paying the premium in any reliable Life Insurance Company, there may reasonably be expected a period of ten or fifteen or twenty years, before his death which even a Life Insurance policy does not cover! What then? Why starve!

This is a crying, burning shame to the Baptist denomination that they have no adequate provision for their aged ministers. The Presbyterian and Episcopal and Methodist churches—any of them having a less membership in the Maritime Provinces than the Baptists have—yet have such provisions—and against none of them can be charged the heartless folly of rejecting their old men in the unwise desire for young ones. I would not depreciate the work of our young men. We need them all. God bless them and give us more. Yet while England knows the worth of a Gladstone, hoary and venerable, and doubly valuable with the labors and experiences of four score years, Baptist churches are blind to their own best interests.

A BAPTIST.

Nova Scotia, Mar. 12, 1886.

A Prince and Great Man Fallen in Israel.

Rev. Hugh Stowell Brown was the Prince of preachers and great in intellectual and moral force, but he has fallen in the great battle-field of life, to rise not until the heavens fall be so more. The news of his sudden and unexpected death filled me with deepest sorrow. He was among my dearest earthly friends. My acquaintance with him commenced at the opening of 1850. A little before this period he had entered upon his life work as pastor of the Myrtle Street Baptist Church, Liverpool. Through an entire stranger to him, he treated me with every mark of attention and good will. When I again visited England in 1874, he received me with open arms and did all in his power to make my trip through England, Ireland and Scotland one of pleasure and profit. When the great fire swept away our churches in the city of St. John, Mr. Brown sent me a pressing invitation to revisit England to collect money for the stricken churches, assuring me that if I would do so, he would render me all possible aid, but circumstances over which I had no control, prevented me from accepting his kind invitation. With such marked expressions of disinterested friendship on his part, no marvel that tidings of his death should make me feel that I had lost one of the dearest friends of my life.

His connection with the Baptist denomination was purely a matter of conscientious conviction. His father was a member of the Church of England, and his son had entered upon a course of theological studies, preparatory to his ministry in the same church. But in comparing the Liturgy and Catechism of the Church of England with the teachings of the New Testament, he saw such a want of harmony between them, he decided that he could not preach both, and the question was which of the two books would be his guide? He was not long in resolving to follow the guidance of the heaven-inspired law book. He knew comparatively nothing of Baptist ministers or churches, except what he saw in the New Testament; but without human guidance he became a decided Baptist, sought out a Baptist minister and was baptized. The severance of family ties and of his original church connections, caused a severe struggle; but he felt that he must obey God at whatever cost. Filled with a burning zeal for the glory of Christ and the Salvation of souls, young Brown

commenced soon after his baptism to proclaim his new born faith, and warning sinners to repent and believe the gospel.

This occurred in Douglas, Isle of Man, where he was born. These early ministrations created a deep interest, and his fame soon extended to Liverpool. Myrtle Street Baptist Church wanted a pastor, and young Brown was sent for. His trial visit resulted in his speedy settlement as pastor. That was in 1848, and the connection was only broken when he was called to the higher service above.

This youthful orator soon became the life of the Liverpool pulpit, and the new church building soon had to be enlarged to make room for the crowds that rushed to hear him.

Having spent a portion of his life in mechanical and business circles, the youthful pastor was very desirous to reach the masses outside the church. He accordingly instituted a series of lectures for workmen on Sunday afternoon. These were delivered in the largest public halls of the town, and were attended by immense crowds of artisans and others. The titles of the addresses were like himself—original. Such as "Five Shillings and Coats," "The English of It," "I can Afford It," "I Don't Care," "Number One," and others of kindred significance. Fifteen thousand copies of these were published weekly and scattered broadcast over the country. Many of them reached this continent, and wherever read made the name of Hugh Stowell Brown a household word. From this time forward all the pious people who went from the United States and from these Provinces to Liverpool, went to hear the man who had given those wonderful lectures to the world. Hugh Stowell Brown had in fact become one of the most important institutions of Liverpool, and visitors felt that they had not seen all the lions of the place unless they had seen him.

He had a prodigious power of endurance. In addition to his great work in Liverpool, he performed a large amount of ministerial work at all the prominent points of England, Ireland, Scotland and Wales. Wherever he went he was most cordially welcomed. In London he was a great favorite. A few years ago he made a flying visit to St. John, and to some of the cities of the American Union. As I was absent from St. John at the time of his visit, I went to New York to visit him. He preached for Dr. Artimage in his large church, where I heard him with great pleasure and profit. He went on as far as the Mormon country, and saw American life in many of the larger cities. He was greatly pleased with his extensive trip. When last at his own home he promised me that he should embrace the first opening in Providence to travel through the Dominion of Canada, and had he been spared a few years longer he would, doubtless, have carried out his purpose.

The rupture of a blood vessel in the head was the cause of his sudden death, the lamentation over his departure was manifested on all hands. The Liverpool Post of the 25th ult., speaks thus:

"When it was announced yesterday afternoon in the Echo that the Rev. Hugh Stowell Brown had died at noon, the news came as a shock upon most people in Liverpool, to whom the name of the lamented minister of Myrtle Street Chapel was a household word. A man of strong individuality and extraordinary earnestness and force of character, he had stamped himself indelibly upon the religious mind of the age in which he lived; and not only in matters of religion and belief, in which he was the most robust of thinkers and speakers, but also in a social sense, the Rev. gentleman had become, and continued for a quarter of a century, one of the moving spirits of his time. It was by the irresistible force and sturdy originality with which he carried the moral principle into the applications of every-day life, and enforced the doctrines of broad and practical Christianity upon the society around him, that he obtained and held so long a position almost unique among the religiousists and reformers of the day."

Words of deep regret and of condolence were uttered by the Mayor of Liverpool at a meeting of his officials, and also at a large Missionary meeting of the Methodist Brotherhood. In fact all denominations and all classes feel that one of the brightest lights of the church of God, has been suddenly extinguished, but our dear departed brother has gone to that world where he will shine with undimmed lustre "as the brightness of the firmament and as the stars forever and ever."

At a memorial service held in our church, on Sunday evening the 7th inst., we sang at the close for our departed brother that hymn commencing:

"Servant of God well done,
Rest from thy fond employ,
The battle fought the victory won,
Enter thy Master's joy."

The voice at midnight came,
He started up to hear,
A mortal arrow pierced his frame;
He fell but felt no fear.

Soldier of Christ well done,
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

I. K. BILL.

St. Martins, Mar. 13, 1886.

—Hon. Dorman B. Eaton, in a recent address, said; "I hold that a church is not much, unless the laymen take hold of it, do not care who the minister is. If men and women do not take hold of it, it is flabby, loose, disarranged,—a tangled web of indifference." True; for the men and women are the church, and it, of course, must be what they are.—Index.

Thoughts on Evangelistic Work.
Having recently noticed in your valuable paper, an article on "evangelistic work," I have thought it desirable to express my opinion of what I have seen and heard of our own evangelists. They are men of God, whom I esteem very highly for their work's sake; for I believe they are indeed doing a noble work for God and the world; and it seems strange to me that any one would have the hardihood to speak or write against them. "Touch not mine anointed, and do my prophets no harm," is the warning voice from heaven—a voice that will be heard in the judgment day, when the secrets of all hearts shall be revealed.

Our denomination has been greatly blessed by the labours of evangelists. Indeed, I might say that the foundation of our Baptist cause in these provinces has been laid by evangelistic work.

The reports of our evangelists and missionaries who are now in the field, are highly satisfactory. Large numbers have been, and are now being converted through their instrumentality. These are facts that cannot be gainsaid, and prove that God blesses their labors, which is the best witness.

I had the pleasure recently of securing the aid of Bro. J. W. S. Young in my field of labor. His labors amongst us will long be remembered with thankfulness. He gave his whole heart to the work, and was abundantly successful in winning souls to Christ. The converts were not such as Tiny describes in his first picture, who must be quickly removed from the church on the departure of the evangelist. It is a pleasure to testify that they are a credit to us, regularly attending the meetings of the church, growing in grace and in the knowledge of our Lord Jesus Christ.

I thank God that the picture Tiny so deeply shaded, does not represent our evangelists. If his darts were intended to strike in that direction, they will be like the flaming wave that rushes furiously against the rock; it retires broken and defeated, while the rock remains firm and immovable.

OSWEGO.

Boston Monday Lectures.

"VITAL ORTHODOXY AT HOME AND ABROAD."
LECTURE 6: "AGREEMENT OF EVANGELISTS IN ALL AGES."

There are electrical conditions of the air and the clouds at sea that sometimes cause every mast of the ship to be tipped with the glow of fire. These flames proceed from one source—the enmeshment of ship and sea and world in a single magnetic current. When the electrical influence is less intense no flames are visible but the influence is present. Touch the iron fixtures of the vessel and they emit sparks. The influence may be still less intense—yet present. The magnetic needle remains true to the pole. Because it is saturated with the omnipresent, though invisible magnetic current.

At Pentecost the flames of all omnipresent divine influence adhered at the tops of the masts. Cloven tongues like as of fire sat upon the heads of the apostles. These all proceeded from one omnipresent source, enmeshing individuals, nations and ages. This is the Holy Spirit. This is the influence of the ascended, the Omnipresent Spiritual Christ.

The evangelist at Pentecost was a man with visible divine power upon his head. Although this divine influence may not be visible, it is yet present in all evangelists. Sparks are yet emitted which kindle communities, ages, worlds. At the very lowest intensity, the influence is present in all men in the needles of conscience. Thereby are united all needles and all seas.

Whenever we stand in the presence of an individual, community or nation that has become a burning bush, let us take the shoes from off our feet. The ground whereon we stand is holy. God is the author of revivals and revivalists, and God is great.

The study of the habitual action of magnetic needles in all seas, on all lands, in all centuries reveals the laws of that magnetic current which enmeshes the world. In like manner, the study of the agreements in all centuries of those evangelists who have stood approved by their fruits, reveals the common laws of the universal Theocracy. Herein is the revealing of the Spirit of the Christ which enmeshes all nations and ages.

What now are the agreements of the most effective evangelists of all ages? Of all Christian ages? They have disagreements. Some are Calvinists, some are Arminians. Here is Peter. There is Paul. Here is a Melancthon. There is a Luther. Here is a man educated in the schools. There is a man educated only from on high. But what are their agreements?

- (1) They agree in being filled with one and the same divine fire, through the two greatest means of religious grace—attention to truth and self-surrender to it.
- (2) They agree in loyalty to all the facts of Scripture, not mere fragments of it.
- (3) They teach with power and conviction the necessity of the new birth.
- (4) They teach with power and vital conviction the necessity of the atonement.
- (5) They agree in the declaration of the necessity of repentance, now and here.
- (6) They agree in being men of prayer.
- (7) They agree in being men of humility, men empty of self and full of the consciousness of God.
- (8) They are men having great boldness for the truth of God.
- (9) They agree in preaching most

largely from their own vital religious ex-

The agreement of the foremost evangeli-

The evangelists are burning glasses so

And these laws of the action of the

The subject of the prelude was "Low

Touring.

With our missionaries on the foreign

For some weeks past I have been

The large number of these churches

These churches are enjoying quite

At Digby, I found the little church

Financial matters in all this region

At Digby, I found the little church

At Digby, I found the little church

still, but it was thought that spring

(To be continued.)

G. E. DAY
Yarmouth, March 20, 1886.

Religious Intelligence.

NEWS FROM THE CHURCHES.

CHURCH, N. S.—We visited the baptis-

NORTH SYDNEY.—The good work here

MAIN ST., WOODSTOCK.—It was our

TORQUE, N. B.—Bro. C. Henderson is

ADVOYER.—Bro. A. E. Ingram has

LAKEVILLE CORNER, SUNDAY CO.—

ARVILLE.—It was my privilege on

PORT MAITLAND AND BEAVER RIVER.—

HALIFAX.—Granville Street Church

On whose address was unknown or who

Some time ago we commenced special

March 17, 1886.

WITNESS.—We have seen the "arm

TRINITY VALLEY.—For passage: Mrs.

HARTON STATION.—The ordinance

PORTLAND.—Our meetings last

PEQUAM.—Three persons were

MIDDLEBORO, CUM. CO.—For the

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On whose address was unknown or who

BAPTIST BOOK AND TRACT SOCIETY,

94 GRANVILLE STREET, HALIFAX, N. S.

1886—SECOND QUARTER—1886

—ORDER YOUR—

Lesson Helps and Periodicals

FROM US AT ONCE!

GEO. A. McDONALD, Secy.

Caligraph Writing Machine.



The Caligraph is Rapidly Displacing the Pen.

By its use more than 50 per cent. in time and labor is saved and it

turns off work that is as easily and rapidly read as printing.

Correspondence in offices using "Caligraph" is always more complete

and comprehensive than elsewhere, letters being so rapidly written and so easily read.

They condense matter and a less expensive paper is adapted to their use.

To lawyers and for court work the "Caligraph" is invaluable, for in addition

to advantages named above a number of exact duplicates of any instrument may be

made at one writing.

"Copy" for the printer ought to be written on the "Caligraph" for it will at

ways be set up correct.

We annex one of the many Testimonials we have received:

It gives me great pleasure to send you a testimonial in regard to the working

of the "Caligraph." I have used my machine for some seven or eight months, and I

find that it gives me good satisfaction. I can write more quickly, more legibly

and with much less fatigue than with my pen. I can assure you that I would feel

very badly should I have to part with it. To clerks especially, it is of the

greatest service.

I remain yours very truly,

RALPH M. HUNT,
Pastor of the Union St. Bapt. Ch.

Tippet, Burditt & Co.,

GENERAL AGENTS.

SAINT JOHN, N. B.

Send for descriptive catalogue and price list.

Pacific Guano Co'y,

OF BOSTON.

Capital - \$1,000,000.

Works at Wood's Hole, Mass.; Charleston and Chisholm's Island, S. C.;

and Swan Island, Caribbean, La.

For TWENTY-ONE YEARS this Company's Fertilizer,

SOLUBLE PACIFIC GUANO,

has been increasing its trade from sales of 70 tons the first year to

50,000 tons now per annum, and this by reason of its wonderful

action on the soil, it being made for "active service in the field, not

for dress parade in the chemist's laboratory."

It is found to be the best fertilizer, and no farmer should hesitate

to try a fertilizer which for so many years has been in the front

rank, and whose application on land for grain, grass, cotton, tobacco,

root or fruit crops, has produced results unsurpassed by any.

Pamphlets, with full directions, etc., forwarded free on applica-

tion to

JOHN T. REED, Agent,

P. O. Box 416, Saint John, N. B.

BAIRD'S

QUININE AND IRON TONIC

Has become favorably known as an efficient preparation for PURIFYING and

ENRICHING the BLOOD and CLEANSING THE SYSTEM from all Vicious Humors,

thereby curing any form of Weakness, Debility, Dyspepsia, Loss of Appetite,

Serofulous Humors and Eruptions of the Skin; and for Pale and Delicate Females.

Sold by all Dealers Throughout the Provinces.

PRICE, 50 Cents. - 6 Bottles, \$2.50.

PURE SPICES and SYRUPS!

Brown & Webb's Ground Spices

ARE THE BEST!

ING GROUND and PACKED in our own establishment, we can warrant them absolutely

pure. The result of over THIRTY YEARS' sale throughout the Maritime Provinces has

established the fact that

"The Best Spices are Brown & Webb's."

For Sale by all Respectable Grocers and General Dealers.

Our REAL FRUIT SYRUPS

Make Most Delicious Summer or Winter Drinks.

PURE SUGAR and FRUIT JUICES being used in their preparation, they are Palatable and

Healthful for the Weak and the Tired.

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

BEWARE of so-called "FRUIT SYRUPS" with gaudy labels and bright

colors, prepared with chemicals, acids and artificial flavorings and colorings.

BROWN & WEBB

Wholesale Drug and Spice Merchants,

HALIFAX, N. S.

7-13

It is Well

It is well the evening shadows lengthen... It is well the way was often dull and weary... It is well that we deplore the good, the loved, the fair...

Selected Serial

ONE COMMONPLACE DAY.

CHAPTER XII

"WHAT IS THE USE."

Reforms of nearly all description are apt to have such small beginnings that many people do not recognize them as reforms at all... It was morning. A clear, cold autumn morning...

the wardrobe she had helped to furnish... Then she went swiftly away... "There!" he had said, with satisfaction... "I shall help," she said, "and Holly, boy, I will not forget your words..."

Then she went swiftly away... "There!" he had said, with satisfaction... "I shall help," she said, "and Holly, boy, I will not forget your words... Kate handed the sheets of paper lovingly... "There!" he had said, with satisfaction...

After An Eruption... A bold traveller who had the temerity to ascend Vesuvius after slight eruptions... "Not a speck of green, not a bird, not an insect, no life—only fields of lava and scoria and ashes..."

Doctor Samuel Johnson's aversion to Scotchmen was so strong that it broke out in the famous definition of "Glasgow" given in his dictionary... "And where," retorted a quick-witted Scot, "can you find such horses as in England, and such men as Scotland..."

THE A. CHRISTIE WOOD WORKING CO. (At the Old Stand.) WATERLOO STREET. BUILDING MATERIALS.

WALTHAM WATCHES. THE subscriber takes the only authorized... CLOCKS, WATCHES, JEWELRY.

ST. JOHN BUILDING SOCIETY. ODD FELLOWS' HALL. Incorporated 1861.

BROWN & LESTER. ST. JOHN, N. B., August 3, 1886. ST. JOHN BUILDING SOCIETY.

Windsor and Annapolis Railway. 1885. WINTER ARRANGEMENT, 1886.

UNDERTAKING. NOTICE TO THE PUBLIC—I am now prepared to furnish at the shortest possible notice all kinds of work in this line by day or night...

ROCKFORD WATCHES. Are unequalled in EXACTING SERVICE. Used by the Chief Engineer of the U. S. Coast Survey...

WANTED 10,000 SUBSCRIBERS. To "Buds and Blossoms" & "Friendly Greetings" Good Pay to canvassers. \$2.00 per month...

THE BEST PILES. Instant relief. First cure in 10 to 15 days, and never returns. No pain, no cure, no money.

CURE FOR RHEUMATISM. THE O... FOR... \$65



ROYAL BAKING POWDER Absolutely Pure.

B. CLEVELAND, Auctioneer for King's County.

STIFF FELT HATS. SPRING STYLES, 1896.

CHRISTY'S LONDON HATS.

PRICES TO SUIT ALL.

WOODRILL'S PATENT BAKING POWDER.

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WOODRILL'S PATENT BAKING POWDER.

News Summary.

The Dominion Government will ask parliament to grant \$20,000 to construct works to prevent a repetition of the floods at Belleville.

A man named Michael Brown was accidentally drowned on Wednesday by falling through the ice in the East River near New Glasgow, N.S.

The city of Grand Rapids was shaken on the 12th by an earthquake. The shock lasted for seven seconds duration.

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BRITISH AND FOREIGN.

A despatch from Rangoon says a friendly native arrived there has informed the authorities that 12,000 rebels at Yemethen intended to march on Mandalay.

The sailing fleet of six steamers and one brigantine, carrying 1,850 men, have sailed from St. John's, Nfld.

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YORK, N.Y.

York, his friend Mr. Donald Smith, of Montreal, Jules Breton's picture. 'The communicants,' for \$45,500.

The Chinese Minister at Washington has received a cable from Canton stating that the people there are furious over the outrages on Chinese in San Francisco.

The owners of New England mills engaged in the woolen knit goods industry have formed themselves into a mutual protective association.

The Paris correspondent of the St. John Globe gives the following comparative figures:—The area of England and France is respectively 121,115 and 204,000 square miles.

The orphanage for boys in Uoride, province of Aragon, has been destroyed by fire. Fifty names perished in the flames and thirty others injured.

A Buenos Ayres despatch of the 12th, reports a great fire in the custom's house at Catalanas. Estimated loss \$300,000.

The Swedish parliament has by a majority of 17 votes rejected a proposal to levy a customs tax on what coming into the country.

Off Long Island Head, on the 10th, the boiler of the tug boat John Markee exploded blowing the vessel to pieces.

A special despatch asserts that the farmers in the northern section of Ohio are moving their crops over the appearance of swarms of young grasshoppers.

DEATHS.

STEWART.—In Chipman, March 4th, of disease of the brain, Maggie Bell, infant daughter of Henry and Almida Stewart.

BRIGGS.—In Chipman, March 11th, after a painful illness, Carl Jeffrey, aged 9 months and 14 days, son of Hiram and Annie Briggs.

SCOFIELD.—At Black River, Kings Co., N.S., on March 6th, at the residence of his son, Robert Eliza Schofield.

W. S. Trerherne, of Portland, has received \$1,265 of the proceeds of his possession 1368 lobsters under 100 inches long.

A peculiar form of influenza is raging in Ohio and over 3,000 people are affected. Over 1,000 school children alone are confined to beds and homes.

The steamer 'Ogon' built for the Guion Line and afterwards secured by the Cunard line, was sunk off Sandy Hook, on the 14th by collision with an unknown schooner.

Mr. Walter Watson, bought at New York, his friend Mr. Donald Smith, of Montreal, Jules Breton's picture.

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GRAVES.

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Advertisement for Ontario Mutual Life, Diamond Dyes, Burdock Blood Bitters, Ayer's Sarsaparilla, Robinson's Emulsion, Hanington's Quinine Wine, Warner's Safe Cure, and Parker Bros. Druggists.

Continuation of news reports and advertisements, including mentions of the St. John's Mechanics' Institute and the Ontario Electric Company.

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Advertisement for Canadian Labor-Saving Laundry Soap, 'For Ladies to Read!', 'For House Cleaning', 'For Laundry and Kitchen Use', and 'Respected Reader'.