

sources. All that we want as a denomination is a little consecrated pluck and the victory is ours. Never did any look up upon a bluer sky or out upon a brighter prospect than that which in this respect lies to-day before us.

J. L. CAMPBELL.
Cheltenham, July 24, 1880.
—Canadian Baptist.

For the Christian Messenger
Concerning Faith-cures.

Dear Editor,—

I am not certain that I shall be able to give information which will prove satisfactory to the Annapolis County "Pastor," for I suspect that he is not particularly open to conviction. His letter expresses more amusement on account of the use of oil, than wonder because of the cure. However, incredulity and a disposition to ridicule faith-cures, have frequently given place to an earnest faith and added power with God. I therefore gladly make what reply I am able, in the haste with which I am compelled to write to-day. His questions are four. I will answer in order:

1. I should not dare to say that "oil is an essential in faith-cures." I certainly believe that Baptism is not essential to salvation; and yet every believer should be baptized. In James v. 14, we read, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Such are the scriptural directions. If any of these words have force, they all have force. Will "Pastor" take the ground that they mean nothing to us?

2. I never was anointed by Dr. Cullis, and never saw another anointed. I do not know what kind of oil he used; but I am quite confident that it is not kerosene oil. This question seems to me trivial. In ancient times kings and priests were anointed. If "Pastor" were teaching a Bible-class, and the matter of anointing should come up, I have no doubt but that he would give a serious and satisfactory answer to any one questioning him concerning the kind of oil used. Further answer to this question seems to me unnecessary.

3. This question indicates a momentary forgetfulness of James v. 14. The elders are not directed to oil the patient, but to anoint with oil. I hope "Pastor" needs not to be told that anointing with oil does not include the necessity of oiling the person "all over."

4. Whether we are "coming out or going into Rome" concerns the question none at all. If there are faith-cures in the Church of Rome, we may well go there to study their history, their circumstances, and be profited by them; but if the so-called miracles are impositions they do not very much interest us. In my article entitled "Prayer and the Sick," I stated facts, and made a few remarks thereon. "Pastor" does not say that he disbelieves, or disapproves, but his letter has a strange tone for one who "in all sincerity" seeks "for further light." He stumbles over the oil, but says nothing about the faith. I would assure him that faith is the great essential—a faith which is the handmaid of a devout spirit, a consecrated life, a child-like confidence in every word of the Lord our God. Such faith is exercised by a few only; but by these few it certainly is exercised, and with soul-cheering results. I believe that others might have added power. I believe that we are robbing ourselves of much success by our unbelief, an unbelief with which, in too many cases, we are well content, and whose destruction we never seek. If "Pastor" wishes information in detail concerning the cures of which I wrote, I shall be very glad to furnish the names and addresses of those cured.

Yours very truly,
GRAHAM GREYHAIR.

For the Christian Messenger.
On Furlough.

BY REV. W. H. PORTER.
BOSTON, MASS., Aug. 2, 1880.

Dear Bro. Selden,—

A hasty visit to Nova Scotia and a brief rest by the seaside here, amid the picturesque and beautiful watering places and suburbs of the Athens of America—how refreshing and exhilarating!

YARMOUTH.

We found Yarmouth considerably changed after seven years absence. Death had especially thinned the ranks of the Temple Church, in removing some of its most able supporters and beloved and useful members. Heavy financial disasters too have

changed the business aspects of the community.

The evening after my arrival the Young Men's Christian Association had an interesting public meeting, with addresses from Halifax and American delegates, in the admirable and commodious skating rink.

It was pleasant to greet many of the old familiar faces once more and to see new ones.

Bro. McQuillin, the esteemed and successful pastor of the Milton Church, we were sorry to learn, is compelled to relinquish his work for the present, on account of throat difficulty. We incline to think that western inland air might benefit him.

Bro. Clarke of the Temple Church received his old predecessor with cordial courtesy and kindness, and helped to sweeten the enjoyment of a very agreeable reunion. We were glad to notice evidences of the success which has attended his ministry.

Dr. Day still lives and grows palm-like among his people, silently teaching us rovers, the lesson, which we, alas, are so stupid in learning, that the roots must correspond to the branches, and the strong trees must take time in developing.

Of course everybody in Yarmouth had a piece of gold quartz to show us, and the hopes of the people seem to be turning from the inconstant sea, and its fickle fortunes in shipping, to the treasures more glittering and enduring around them, which they and their fathers have ignorantly trampled upon. It is said that a French boy made one of these gold discoveries in lifting a bunch of ferns for a church festival or concert. Who knows what infinite results await each slightest word or action.

THE RAILROAD.

What a change in travelling from Digby to Yarmouth, or vice versa,—from the long night coach ride to the smooth run of a few hours. But the lank hogs, the narrow farms running back into infinity, (or nonentity),—like those in Normandy, the women in their kirtles and kerchiefs, and the houses swarming with successive generations, with the long gravelly shore, where are these? After all, like the traveller in Palestine, one cannot but rejoice with sighing, as he speeds through old familiar scenes, or shuns them by the railway.

ANNAPOLIS.

Here I was glad to meet, though for a little, my old tutor, the esteemed pastor of our steadily advancing church in this beautiful ancient metropolis.

Sorry to find that times are dull, and many houses in this lovely town are tenanted. I was informed that between twenty and thirty families had moved away from Annapolis during the present season.

The drought had evidently been felt severely along the Annapolis valley, and its parched and yellow fields presented a strong contrast to the moist and verdant farms along the Genesee and the Mohawk.

The rains have been quite timely and abundant in western New York, so much so, that excellent strawberries sold as low as three cents a quart this season in Rochester.

PINE GROVE.

The Pine Grove Church, through seas of change, during the ten years since we left them, have gained the quiet moorings of a happy and successful pastorate.

Bro. Robbins helped to make our visit among dear old friends a season of enjoyment and refreshing.

But I must not linger. It is past the time of apple blossoms, and not yet time for harvest.

THE "DOMINION."

The trip from Yarmouth to Boston was a pleasant one, and I cannot speak too highly of Captain Clements, and indeed of all the officers. How safe and comfortable one feels in sailing with a kind, gentlemanly and christian Captain, and without hearing a single oath on the passage. And such was our experience. On Sabbath afternoon I preached to an attentive audience in and around the cabin, from Rev. xxi. 1: "And there was no more sea."

SWAMSCOTT.

A pleasant visit to this beautiful watering place, some twenty miles from Boston; I found several of the Jerry Porter family here, thriving and contented.

CAMBRIDGE.

We had a delightful visit with Dr. Reed, a native of Port George, N. S., and his wife, a Berryman, of St. John, N. B., whose daughters by the way have attained some literary distinction,

even in literary Cambridge. But we will not stop to fill the Messenger with names of Nova Scotians and New Brunswickers, in and around Boston. Suffice to say, that the ones who are worth mentioning, are not ashamed of the land of their nativity, and are glad to greet a worthy fellow countryman.

Yesterday Mrs. Porter and I were delighted to hear her old pastor, and my and your old friend, Dr. McKenzie. He supplied the pulpit for Dr. Johnson, who is on a trip to Europe, (I am sorry to say, most of the city pulpit celebrities are away now) and gave us a hearty, soul-cheering gospel sermon, from Luke xv. 22, "Bring forth the best robe and put it on him." Ah yes! there is only one best robe, and that is, the spotless infinite righteousness of the Lord Jesus Christ, which, as Paul says, is "unto all, and upon all that believe." Pardon the prolixity of my scribbles.

As ever yours,
W. H. PORTER.

For the Christian Messenger.

Dear Bro. Selden,—

Allow me through the Messenger, to thank most heartily, the many friends, who have responded so cordially to my appeal for information in relation to my coming book, also for their very kind words of cheer, and for their expression of readiness to co-operate in making this responsible undertaking a success.

This matter has been upon my heart and conscience for the last 25 years, and I can see no way of getting rid of the burden, but to up and at it!

If I do not live to complete what I have commenced, so far as I do go, it will aid the future historian; "One sows and another reaps." I leave this, with all other interests, in the hands of Him, who guides the destinies of all flesh.

Many letters have come to hand, and many more, we hope, are on their way. Please dear brethren, hasten them forward, and let us make our revival department as varied, instructive, and stimulating as possible.

Yours in brotherly love,
I. E. BILL.

The Christian Messenger.

Halifax, N. S., August 11, 1880.

PRIESTISM.

The Editor of the *Church Guardian* is very adroitly seeking to lead his readers into the adoption of High Church terms and practices. He claims that the ministers of that body are "Priests," and also affirms that "the leading Denominations believe in a 'priesthood' of the ministry." Only think of Presbyterian and Baptist ministers being called priests!

He says, "Every time a Baptist minister pronounces the benediction, he is blessing the people from God, and performing a Priestly act; every time these ministers set apart bread and wine on the Table of the Lord, they are doing the same."

This is a strange confounding of things that differ; almost as bad as the new-fangled notion that "affinity is equivalent to consanguinity," and he endeavours to show that the fact of other bodies having ministers is evidence that "they perform the office of priest in respect to the gospel of God."

If he had spoken alone of the Church of England clergy, we should not have thought it worth while to disturb him in his wanderings, but when he interferes with Baptists we beg to offer our remonstrance.

Our contemporary surely forgets what is written. If he refers to it, he will see that the Apostle Peter writes "to the strangers scattered through Pontus &c. &c." not to a privileged class of teachers or bishops, but to all true believers. "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Peter ii. 5. No intervention is now needed for a believer to come to God. Christ the Great High Priest of our profession, has himself, entered into the holy place for us. Every true believer according to New Testament teaching, is a priest, no ordination or other service renders any one man more so than another.

In the Roman Catholic Church the priesthood, being a distinct class, is in harmony with all its other teachings, but where absolutism is to be obtained only from God himself, the priestly office over others being claimed by any Church officer, is an unwarranted assumption.

True Christians then are all priests, seeing that they may approach God for themselves, and by way of intercession for each other and for all mankind. They are also all under obligation to teach all mankind as far as possible, the knowledge of the true God. The fact that the Christian ministry is a divinely constituted order in Christ's Church does not confer on them any priestly power, or any exclusive privilege in approaching the throne of God.

DR. TANNER completed his forty days fast on Saturday at noon. It seems that this new American sensation has been a sort of exhibition speculation to which the public were admitted night and day by ticket, on payment of a fee. On Friday night about two thousand persons visited him. An examination at 3.30 p. m. showed his pulse 92, respiration 17, weight 122 pounds, temperature 99. On Saturday a large crowd was in attendance. He seems to have suffered from occasional fits of vomiting, but continued to walk short distances. We are told by the telegrams that on Saturday morning in the Hall was a large table of watermelons, fruits and bread. He became nervous and complained of "goneness" in the stomach. At 12 o'clock the self-imposed torture was completed, and now we suppose it has been proved that a person may possibly live upon water for forty days and become emaciated, and probably render himself a miserable broken down man for the rest of his days. A foolish morbid vanity is perhaps satisfied, but no benefit whatever to science can arise, seeing that in any other person this would not be the same conditions to start with. It is to be hoped there will be no other foolish attempts at this sort of thing to follow, or efforts to out-do the crazy freak of Dr. Tanner.

Dr. Tanner's weight at the end of his fast was 121½ pounds, a loss of 86 pounds in 40 days.

As soon as the time was up the crowd cheered Dr. Tanner enthusiastically. About a thousand persons were in the hall, and an immense crowd on the sidewalk. He at once drank a glass of milk, and called for a Georgia watermelon. This he tapped, dug his hand into and ate heartily of. When remonstrated with, he asked to be left alone, saying, "No, my lord, I am running this now." When he placed a glass of milk to his mouth he remarked, "Gentlemen, you don't believe that's good."

The signal for the expiration of the fast was a whistle from a factory in the vicinity. When it blew Dr. Tanner had a peach in his hand, but before he could put into his mouth somebody snatched it away from him.

At a quarter past twelve Dr. Tanner got down from the table and left the Hall in a coach, in charge of Dr. Gunn, who took him to his own residence, where he will undergo careful medical treatment.

On Sunday Dr. Tanner spent a quiet day, and saw very few visitors. His physicians say he is improving as well as can be expected after such a long fast. Shortly before noon he ate half a pound of beefsteak and some potatoes, which had been stewed in milk. He was quite lively and frisked about his room like a school-boy. His physicians say his rapid recovery from the effects of his long fast is something remarkable. A number of bets have been made on the doctor's success. A despatch from Pensacola, Fla., said the sender had made a bet of \$5,000 that Dr. Tanner would complete his fast, and promised the doctor one-half if he succeeded. Dr. Tanner smiled and said with a sly twinkle in his eye: "I'd like to know how I'm going to get my share." Between 250 and 300 tickets of admission have been sold on an average daily since Sunday. Dr. Tanner's biography, which is to be published will presumably yield him something, and he has received numerous offers to lecture, among which was one from a man in Chicago, promising him \$1,200 a week for the next season.

Would we die for the cause of Christ, if brought into a position requiring it of us? This question may be best answered by asking if we are living for that cause. If we are, we are always ready to obey the voice of God, as given by His word, or by our own consciences? Have we the same earnestness in reference to religious duties and services, as in our social and common duties. Do we regard the life to come as much as the life that now is? If we do not, what reason have we to believe that we are Christ's followers?

LEINSTER STREET BAPTIST CHURCH, ST. JOHN, N. B.—Services for the installing of Rev. E. W. Kelly as pastor of this church were held on Lord's Day, the 21st inst. The service opened with a Hymn of welcome. Rev. D. P. Harris then read the Scriptures. Prayer was offered by Rev. Mr. Blanchard (Congregationalist.) The Sermon was preached by Rev. J. E. Hopper, after which a fine anthem was sung.

The charge to the Church was given by Rev. E. Hickson. Charge to the pastor by Rev. W. A. Corey. Rev. J. Spencer offered Prayer; and the right-hand of fellowship was given by Rev. J. E. Hopper. The pastor Rev. E. W. Kelly pronounced the benediction.

The adhesive power in the Leinster Street Church has been many times shown in its days of adversity during the past years of its existence. Our acquaintance with many of its members and with its esteemed pastor leads us to cherish the hope of a season of long continued prosperity under the happy union now formed.

We regret to find, by the *Visitor*, that our New Brunswick Associations, do not make proper provision for the publication of their Minutes, but leave it a matter of doubt, as to whether they, with the matters of interest in connection with the Associations, shall appear in print. These historical documents, besides informing the members of the churches what took place—which they are entitled to know, although not able to attend them in person—keep them interested in the proceedings of those annual gatherings. They form also the best and most economical depositories of facts for reference in future years, and for compiling the Year Book.

Now that we are speaking of this matter we may say further that we think a few dollars should be appropriated to paying the Secretaries, who, if they were more permanent officers, would be induced to prepare beforehand for having the statistics as perfect as possible; and might also prepare the papers for the Treasurer, and so save that officer much trouble. It is now a great tax on the brethren who undertake these offices. If they strive to do the work as it should be done, it occupies far more time than the sittings of the Association and is well worth far more than five or ten dollars. We believe the former sum at least would be well spent in this way. This we think is really as much mission work, and should be paid for, as the more direct preaching of the gospel.

Brethren, think of these things.

The Constitution of the Baptist Convention, as amended last year, to provide for the changed character of the body, makes a more radical alteration than was, by many of its members, then observed. We know not if its framers intended that such should be the case—that the several Boards shall be perpetuated and remain in the places where they are at present located, but that is the effect of the mode provided for election of members each year. Instead of it being open for the Convention to locate its Boards from year to year in such place as might seem the most suitable, now, but one-third of the members retire and these are to be re-elected or else new men chosen; consequently two-thirds of the number remain, and some or all of those who retire would most likely be returned. This would make the Foreign Mission Board a permanent institution at St. John, the Home Mission Board a standing arrangement for Yarmouth, the Ministerial Education Board for King's Co., N. S., and the Ministerial Relief and Aid Fund at Halifax. This may possibly be the best arrangement, or it might be very inconvenient. It is certainly a barrier to any greater centralization of the body than now exists.

The following story is told to its readers by the *Wesleyan* of last week, under the head "Wit and Wisdom."

"The Baptist entertainment committee at Chicago received a letter from a delegate, stating he would like accommodation in one family for his wife and wife's sister, who were in delicate health, and his three girls, who were not strong. He would also like a carriage for their use. His four boys could rough it, being placed elsewhere, though he preferred their being near to him."

Surely this was one of the pieces left by the late editor, and it slipped it in thoughtlessly. Would the editor like to vouch for its truth? Pretty tough isn't it?