

I heard Dr. Parker also at the City Temple one Thursday noon. The place was crowded, I was more impressed with his manner than his matter, he is very theatrical, yet I understand it is quite natural to him, so then if, as Mr. Spurgeon says, a minister's key note should be B natural, and the good Dr. is natural, he is not out of tune; and if a man keeps to the key note named, he cannot be far wrong, and is not likely to become A flat by attempting to imitate some one else. I can see however that any one who has become accustomed to him would enjoy him thoroughly, and when my attention was not distracted by his singular manner I did myself. But a small bird must not criticise an eagle. The learned Dr. was elected chairman of the Congregational Union this year by a large majority. The somewhat strong and widespread prejudice that had existed against him some time past is happily fast dying out. Very glad to see so many reports of additions to the churches. May the Lord still prosper more and more abundantly the labours of his servants, and to those who may have no additions to record, though labouring hard and long, faith to know that in due time they shall reap if they faint not. The notices in counting and recording additions needs to be very carefully watched. At least so I find.

With affectionate remembrances,
J. BROWN.
Melksham Wills., May 29th, 1883.

For the Christian Messenger.
"Be Brief, Brethren."

MR. EDITOR.—It is my intention, with your permission, and if my health permits, to write a few articles for the Messenger, and I promise you that they shall possess the merit of brevity at least. It is not to strengthen my own assurance but for your comfort I make this promise.

How editors must sometimes groan under the infliction of those long unshapely articles, creeping sluggishly onward like a stream through an almost interminable swamp, only to be swallowed up in the gulf of oblivion at last.

But I forget, Sir. You do not often publish such as these—only once in a great while. If a man has any thing to say to the public through the press, let him say it in just as many words as are necessary, and no more. There are some subjects so vast in their nature and extent as to require much labor and many words for their elucidation, but for a writer to take up a subject of only moderate dimensions, and spin an almost endless web around it, then send it abroad to entrap some unwary editor and his readers, seems to me, to speak mildly, to be of all things the least desirable.

Educated gentlemen, men of learning, if you have not, in your college course, acquired that which will enable you to write a short and yet comprehensive article, turn to your Bibles and study the models there. If some of our modern scribes, possessing, we will suppose, as much knowledge of the subject as Moses did, were to undertake the task of giving to the world a history of the creation of the earth and heavens, I wonder how long it would take them to complete their work? How many years, how many reams of paper, and how many gallons of ink would be consumed? Oh the thought!

A number of years ago there was a series of interesting meetings held in a Baptist church in one of our Maritime cities; a young man, bearing on his tongue the accent of our Cape Breton highlanders, was a frequent speaker; he was no doubt an earnest person, but unfortunately for the meeting, he did not seem to know just when and where to stop speaking. This was borne for a few evenings; after that it was no uncommon thing, when he rose to his feet, to hear from the Pastor's desk mildly spoken, yet in tones clear and unmistakable, the admonition, "Be brief, brother."

Now, Mr. Editor, if it should ever become necessary for you to publish a set of rules for the guidance of your correspondents, don't forget the very essential one—Be brief, brother.

MALACHI.

For the Christian Messenger.
Baptist Church Matters in Sackville, N. B.

MR. EDITOR.—We have of late frequently seen in both the Christian Visitor and Messenger, in the latter—particularly that of May 9th, communications from the pen of Rev. D. G. McDonald of Sackville, N. B., which set forth in very expressive terms the union of first and second Baptist Churches of that place. In these communications, especially that of May 9th, there were many things requiring correction; and feeling that

the cause of right and truth demand it, that the public be not deceived upon a subject of so great importance, and especially so in the interests of our denomination in Sackville, we feel bound to call attention to a few statements that intelligent minds may judge fairly in this matter.

This we unhesitatingly affirm with full consciousness of our accountability in doing so, that in our deliberate judgment there is no such thing as a union of the first and second Baptist Churches of Sackville, N. B.; but the contrary. They are farther from it in spirit and in fact: the most unlike union we have ever known, and some of us have an experience running from a few months to forty-four years. The Second Baptist Church of Sackville has had a very successful career, in spread of area, and addition of numbers, holding its place honorably in the sisterhood of Churches; and it is still a member of the associate body, maintaining its ordinances, its worship, and its work. At the present time the Conferences are well attended and refreshing, prayer-meetings regular, Communion seasons delightful, the Sabbath School full of interest, the Missionary Aid Society in active operation, and the church itself generally in a healthful state.

Whence then comes the oft repeated and too often written phrase, "The union of the Baptist Churches of Sackville?"

In the summer of 1882, by invitation of the Second Church the Rev. D. G. McDonald took the pastoral oversight to serve the church. At this time the church was not aware of any individual or general disaffection in the body, or a longing after union with the first church. After an active canvass over the whole field by the pastor, a meeting was called by him to talk over the subject of union; when he made an attempt, of which the deacons and leading members were not aware—like springing a trap upon them—to vote the church out of existence in order to unite with the other church, although there had not passed nor yet has to the present time between the churches either note or delegation inviting each other to union. The vote on this occasion was adverse to it, and that by the more prominent members of the church. Afterwards a number of interested parties entreated Mr. McDonald to let it alone and attend to the duties for which he had been called. Nothing however seemed to satisfy him short of dissolution of the Second Baptist Church; even when the said Church proposed to give dismission to any who wished to go. He announced another meeting and although irregular throughout, a doubtful majority of those were obtained for dissolution, and that amidst the most ardent partisanship, with the main weight and strength of the church against it. On this vote he rests the proclaimed union, of the churches. There are other circumstances of importance which we cannot note here.

Now, Mr. Editor, if this course is endorsed by the Baptist body, it is certainly the introduction of a new feature in Baptist polity; and will drive out some who are now in the body, while others will fail to see the safety either of their own membership, or of the objects to which they would contribute, and will not enter a church or denomination where, by the use of an element such as was employed in this case, the aged, the large contributor, and the church covenant keeper, or any others of the very best standing may be hurled at any time upon a two horned dilemma by the caprice or manœuvring of some one there to wriggle to the tune of in or out, at the dictum of such as know but little of religious freedom and care less. Is this the soul liberty for which Roger Williams left the old Bay State and went to Rhode Island among wild beasts and savage men? Is this what the Saviour meant when he said, "If the Son therefore shall make you free ye shall be free indeed?"

Is it on such as this that church fellowship rests? If so we have grown grey, with furrowed cheek, without knowing the fact and our ignorance has been our bias.

We have an intelligent public to judge which of two things is the more consistent, that there is no second Baptist Church in Sackville, both churches being united in one, according to Mr. McDonald, or the resolution passed by the church with the concurrence and presence of two ministers D. G. Carpenter, and D. McKeen, who were perfectly familiar with the facts of the case, namely:

"Whereas, six deacons with the clerk and church records, also upwards of sixty resident and a goodly number of non-resident members still adhering to the church in its integrity,

Therefore resolved, That we consider the Second Baptist Church of Sackville still in existence as certainly as ever it was, and consider it to be our duty to aid, comfort and encourage it in any way we can consistent with duty and circumstances in which it or we may be placed."

An intolerant spirit has been engendered by the so-called union champions, that knows no conciliation, or adjustment of the hours and places of worship so as not to clash, where as Christian courtesy was always observed formerly between the churches in order to avoid interfering with each other's meetings on the same day and hour. But now the watchword seems to be, "thrust the Second Church out of existence, or into such a one as we dictate." This union driver has made alienations among friends, neighbours, church members, and in the community generally such as some of us have never known to have existed before. This coupled with the heart-burnings, sadness of mind, helpless nights, anxious thoughts and tearful eyes, with the possible loss of what was felt to be the religious home for life, has produced a sad state of things. If such a state of affairs inaugurated among sincere, long-tried and christian people is the work of a true "reformer" and of "making of twain one new church and so making peace" and the "development of a higher type of religious life" then Solomon's declaration was not applicable when he said "There is nothing new under the sun."

"As to the so long down-trodden Baptist cause in Sackville," we have a word to say. A glance at this portion of a sentence from the pen of Mr. McDonald suggests the following: deepoatism, in justice, want of pity, and a course of conduct, whereby the great moral strata on which well regulated society rests is undermined. That this is a very severe and unchristian utterance to be sent in a church note any one may see who is willing; and that it is largely a harsh slander upon a respectable community that has treated the man kindly, who has sent it broad-cast to the world. It is incorrect, as may be seen, by the general courtesy of the people to religion; and by the signatures of about sixty respectable inhabitants of the community to a document declaring that no such state of things existed in Sackville as chronic contention among the Baptists, and that previous to the union drive the amenities of social and religious life were generally observed.

The arbitrary may be seen in the will power of Mr. McDonald in his determination to force this matter through against the entreaties, advice, and the vote of a large number of friends and members of the Second Church. The injustice of his conduct may be seen in that he must have known that the course he was pursuing would inflict a great wrong upon a considerable number of the very best members of society, and deprive of church fellowship those who felt they had in their church organization a religious home for life.

His want of pity is seen in that there seems to have been no tender feeling, or reverence for the aged who had spent their lives in the service of God, and the common interests of religion. And the last but not the least suggestion for "the down-trodden cause" of religion in Sackville, the undermining of the moral strata seems to us to apply to those who may have encouraged and cultivated among church members, covenant breaking which Crowell says is "the most solemn and sacred obligation assumed by man." Such a course tramples down religion more than anything we know of.

A passing word in reference to the wonderful success of Mr. McDonald in Sackville, and his special mission and special sanction from heaven. So others have talked and acted whose conclusions have been about as illogical, while their conduct has been exceedingly illegal. Has there been the same union-drive in all the churches where there have been revivals, and in some, more regular additions than in Sackville? There are well informed people of sound judgment who believe that religious life would have been wider spread and of a far more thorough character had this union movement been let alone or conducted in another way.

The reader of Mr. McDonald's notes has been repeatedly asked to pray: Yes we will pray that God will hear the right, and help and defend an injured people, and enlighten the eyes of the oppressor that he may no longer wrong a forbearing and long-silent church who feel compelled to expose the wrong, and defend themselves with such facts, language, and arguments, as may be befitting the occasion. We will also pray that the public may no longer be deceived by the misleading notes of Mr. McDonald on this subject.

- D. MCKEEN, E. C. CORRY, D. S. CARPENTER, } Ministers.
- ELIPHALET READ, WILLIAM AYER, LOSA WHEATON, TYTUS HIGGS, } Deacons.
- MICHAEL GRAER, Church Clerk.

The Christian Messenger.

Bible Lessons for 1883. THIRD QUARTER. Lesson XIII.—JULY 1, 1883.

Joshua, successor to Moses, Joshua i. 1-9. COMMIT TO MEMORY: Va. 6, 7.

GOLDEN TEXT.—"Be strong in the Lord, and in the power of his might."—Eph. vi. 10.

DAILY HOME READINGS.

- M. The Lesson and Context, Joshua ch. 1.
- T. An Evil Generation, Deut. i. 19-40.
- W. A New Generation, Deut. xi. 1-12, 22-25.
- T. Appointment of Joshua, Deut. xxxi. 1-13.
- F. Charge to Joshua, Deut. xxxii. 14-30.
- S. Death of Moses, Deut. ch. 34.
- S. The Captain of our Salvation, Heb. ch. 2.

ISRAEL'S EARTHLY LEADER.

LESSON OUTLINE.—I. His Mission, Vs. 1-4. II. His Encouragement, Vs. 5, 6. III. His Guide-Book, Vs. 7-9.

QUESTIONS.—What is the Old Testament? Name the "Historical Books." What time do they cover? What is said of the book of Joshua? What nation shall we study about? What can you tell of their origin and previous history? What is the great theme of the Third Quarter's Lessons? Name of Israel's earthly leader? Its meaning?

Vs. 1-4.—With what is the book of Joshua closely connected? Of what does it form a part? What was the work assigned to Joshua? Give a brief sketch of his character and previous history. In what was he a type of Christ? Give the boundaries of the Promised Land?

Vs. 5, 6.—What three promises did Jehovah give to Joshua? If we are serving God, how may we use these promises? [We may apply them to ourselves, according to our own circumstances.] What command was given to Joshua? What will be the final result of the work of Jesus? John xvii. 24.

Vs. 7-9.—What book has Moses written? What did it contain? How was Joshua to use it? How is his encouragement summed up? vs. 9. What greater promises to Christians?

SPECIAL SUBJECTS.—Character and history of Joshua. Joshua as a type of Christ. Proof that Moses wrote the Pentateuch. Principles on which we may claim promises given to individuals.

THIRD QUARTER.—We find God's ancient people on the borders of Canaan. The great theme of the Quarter is ISRAEL IN THE PROMISED LAND; conquering, settling, living in it.—The Lesson. Time: If we accept b. c. 1490 as the date of the Exodus, the time here will be about b. c. 1450. Place: The camp in the low desert-plain of Moab (but mostly on a large oasis in it), east side of the Jordan and opposite (or nearly so) to Jericho. Connections: From Israel rejecting Christ and the Holy Spirit (First and Second Quarters) we go back about fifteen hundred years to their early history. The generation of men who came out of Egypt (except Joshua and Caleb), after wandering forty years in Arabia, had all died. Moses had very recently died. For his last words and death, see Deut. chapters 31-34.

NOTES.—(1) The death of Moses: This took place on Mount Nebo, in the land of Moab, east of the Jordan, where the children of Israel were now encamped. The narrative here begins probably after the thirty days of mourning for him (Deut. xxxii. 49, 50; xxxiv. 1, 5, 8). The servant of the LORD: A title of honor afterwards given to Joshua (Josh. xxiv. 29). Moses' minister: Or attendant. This title was given him first when Moses went upon Mount Sinai, and was accompanied part of the way by Joshua (Exod. xxiv. 13). The place of the encampment of the Israelites is given (Num. xxxiii. 49; Deut. iv. 46; Josh. ii. 1). The name on the map is Abel-Shittim, the longer form of the name Shittim.

(2) Moses . . . is dead: He was not to go into the promised land, because he appropriated honor to himself that belonged to God, when he brought water out of the rock (Num. xx. 11-13; xxvii. 14).

(4) The wilderness: Of Arabia, on the south. This Lebanon: The range was in sight. Of the Hittites: The descendants of Heth, the second son of Canaan (Gen. x. 15; 1 Chron. i. 13). They occupied the territory about Hebron. Here the name is given, however, to all the Canaanite inhabitants of the land. The great sea: The Mediterranean. These boundaries—the wilderness on the south, the Lebanon range on the north, the Euphrates on the east, and the Mediterranean on the west—are correct, except the Euphrates,

which is a large rhetorical exaggeration. The same license is taken in Gen. xv. 18; but in verses 19-21 the land is described with reference to the tribes inhabiting it, and this statement is exact.

(5) There shall not any man be able to stand before thee . . . I will be with thee: The last statement is the reason of the first. And God confirms this promise of faithfulness by the splendid example of Moses (Deut. xxxiv. 10-12).

(6) For unto this people shall thou divide: This was a work requiring strength and courage, and at the same time the promise that he would accomplish it inspired courage. It was not by any means all accomplished by Joshua, nor did God intend that it should be more than gradually accomplished (Deut. vii. 17-24; Josh. xxiii. 5).

(7) That thou mayest observe to do according to all the law: Another purpose of the strength and courage enjoined by God. The courage required to obey the law of God in positions of high trust and responsibility is other and greater than the mere courage of the soldier. That thou mayest prosper: Or act wisely. Obedience to God is necessary to wisdom of conduct.

(8) Thou shalt meditate therein . . . that thou mayest observe to do: Meditation on God's word is necessary to the doing of his will. Intelligence and spirituality are acquired thereby.

(9) Have I not commanded thee? This same charge Joshua had before received from Moses (Deut. xxxi. 7, 8, 23). But now it is repeated by God himself, in order that Joshua may feel his direct responsibility to him, and dependence on him. Before, he had been the attendant of Moses; now he is to be the servant of Jehovah.

Booths' Department.

Original and Selected. Bible Enigma.

- No. 230. Find answers to the following questions and the initials will give three of the most lovely words we have: 1. What was the food of the Israelites. 2. How much was each to have? 3. Where was wickedness said to dwell? What did Solomon advise his son to eat? 4. To what is a wise reprove upon an obedient ear compared? 6. Whose wealth is a strong city? 7. What belonging to the King is in the Lord's hand as the river of waters? 8. To whom are children's children a crown of glory? 9. Who doeth good to his own soul? 10. What shall not happen to the just? 11. Something prepared against the day of battle. 12. For how long shall the lip of truth be established? 13. With the first of how much of our inheritance shall we honor the Lord? 14. He who soweth iniquity, what shall he reap? 15. What doth the righteous to the satisfying of his soul? 16. What is better than choice ointment? Give the place where the answer is found with each word.

CURIOS QUESTIONS.

No. 79. Fill up the blanks in the following and tell where it is taken from: And I turned and lifted up mine eye, and looked, and behold there came four out from between two, and the were of brass. In the first were red, in the second black, and in the third white, and in the fourth and horses.

No. 80. Supply the vowels in the following stanza: Tr wrth s n bng, nt smng— n dng ch d tht gs b, Sm ltl gd—nt n drmg f grt thngs t d b—nd—b; Fr whtvr mn s n thr blindns, nd sprt fr thncs f ytk, Thrs nthng s kngl s knndns, nd nthng s ryl s trth.

No. 81. A DAY-DREAM. I stood in imagination looking down upon a beautiful city, whose marble pillars shone like pearls through the bright green foliage of its palms. I saw its lovely queen as she rode forth in her chariot, saluted on all sides by her admiring subjects. The scene changed, and I beheld destruction on every side, while this same sovereign was led forth a captive to grace the triumphs of Rome. What was the city; and who was its queen?

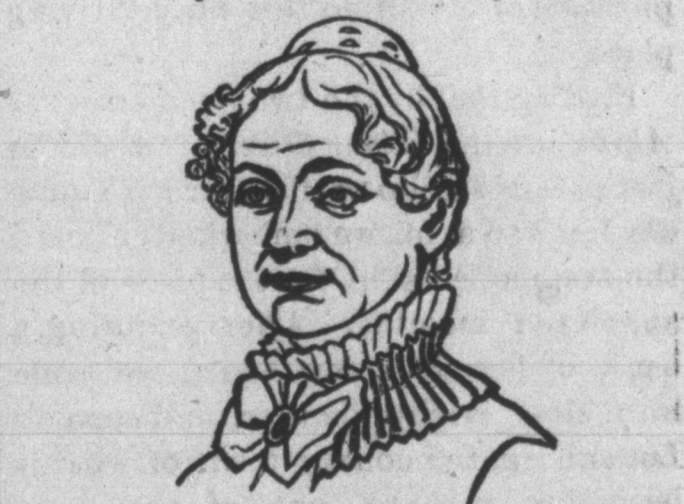
Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigma.

- No. 229. 1. I saa c.....Gen. xvii. 19. 2. S heb a.....1 Kings x. 1. 3. Reube n.....Gen. xxix. 32. 4. As a.....1 Kings xv. 23. 5. E lish a.....1 Kings xix. 19. 6. L aba n.....Gen. xxii. 10. 7. I tta i.....2 Sam. xxiii. 29. 8. T en t.....Gen. xii. 8. 9. E v e.....Gen. iv. 1, 2. 10. S acrifice s.....Deut. xxxiii. 19. ISRAELITES—CANAANITES. No. 230. 1. S hilo h.....1 Sam. i. 3. 2. A quil a.....1 Kings xviii. 2. 3. M idia n.....Exodus iii. 1. 4. U pharsi n.....Daniel v. 25. 5. E phphath n.....Mark vii. 34. 6. L amec h.....Gen. v. 28, 29. SAMUEL—HANNAH. ANSWERS TO CURIOS QUESTIONS. No. 78. "Turkey."

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