

ONLY.

Only a word for the Master.
Lovingly, quietly said.
Only a word!
Yet the Master heard.
And some fainting hearts were fed.
Only a look of remembrance.
Sorrowful, gentle and deep.
Only a look!
Yet the strong man shook.
And he went alone to weep.
Only some act of devotion.
Willingly, joyfully done.
"Surely 'twas naught!"
(So the proud world thought.)
But yet souls for Christ were won!
Only an hour with the children.
Pleasantly, cheerfully given.
Yet seed was sown,
In that hour alone
Which would bring forth fruit for
heaven.
"Only"—but Jesus is looking
Constantly, tenderly down
To earth and sees
Those who strive to please.
And their love he loves to crown.

Mr. Kimball on Paying Church Debts.

Debts form about as uninteresting a subject as can be brought before a congregation. But, in speaking on this matter to a company of Christian pastors, I come very near to burdened hearts. Of my letters about church debts, 95 per cent. come from overtaxed pastors, 3 per cent. from godly women, and 2 per cent. in exegetic cases, from business men.

I do not believe that it is right and the will of God, or pleasing to the Great Head of the church, that this burden should come on the pastors. They are not called to be crushed by this great sin, as I believe it to be.

We have had forty or fifty years of church debt in America. During that time, the church has been practically saying, to evil, "Be thou my good"; to debt, "Be thou my solvency"; to weakness, "Be thou my strength." And what is the result? This feeling; debt on the church of God is no harm, is no sin; it is a piece of expediency. It has come to this, that debt is a blessing; while some churches argue that if the debt is taken away, they will have nothing to do, nothing to talk about, nothing to unite on.

A father comes home at night; "Well papa, where have you been?" "To a meeting of the finance committee." "Who was there?" "Oh, the pastor and Deacon so-and-so." "What are you going to do?" "Oh, we shall get the debt extended, and the floating debt added to the principal." A generation has been taught that debt on the bride of Christ, on the pillar and ground of the truth, is all right; and so the church goes with a stain on her brow.

The time is coming when a man's connection with the church of Christ will make his note better instead of worse.

But now we see Gilman, and Noyes, and other men right out of the churches, forty of them, guilty of defaulting, six in the penitentiary, and the others ought to be.

It all means that, as Hosea Bigelow says:

We have got to git up airy
Ef we want to take in God.

The question is asked: "Why take this matter up on the Lord's Day?" Because there is no call for taking it up on any other day. There is no direction in the Old Testament or in the New that any thing in the house of God should be left unpaid for over night.

"Why cannot the pastor take up the matter?" I find that the pastor, while he wants the debt paid, yet wants to shield the people, and he sometimes won't let me get at them. A layman and a business man who knows the men and their quirks can manage it better than the pastor.

P. S. HENSON, D.D., said: I never wanted to speak so much; and yet I never was so little competent to speak. I have not slept an hour. I seem to myself as one that dreams. I never was so thankful but once, and that was when God saved my soul. I feel like sitting down and making melody in my heart. No words can express the greatness of my gratitude and joy. For twelve years, I have belonged to the Lord's chain-gang, wearing an iron collar, and dragging a ball and chain, grinding in the mill, without Samson's strength.

We have for years been paying interest, the church was rasped and sore, grinding at the interest, and "the sound of the grinding was low, and they that looked out of the windows were darkened." And I confronted this prospect: "The debt is growing more burdensome; and by-and-by it will be beyond the possibility of my lifting. And I shall have to go my way with a sense of failure. And, possibly, all that is put in may be sunk."

A year ago, I met a man of whom I had heard a great deal, and about whom I had

my own opinion; I had heard that he was a sort of St. Patrick in the way of killing snakes. I spent an hour with him. I was so much impressed with the conversation that I opened my heart to him. Said he, "It can be done. Let me meet some of your principal men." Said I, "Meet them? You can't get within gunshot of them. The fact is, our case is peculiar." "Of course it is. If it were not peculiar, it would be the most peculiar case on record."

Well, as the year rolled on, and the time came to arrange for the interest, the iron entered into my soul; I bethought me of Kimball. I learned that he was in town. I called to see him. I didn't much want to see him. He wasn't in. I was rather glad. I had done my duty. But I called again, and he wasn't in. At last he called to see me. He said, "Let me see some of your people." I did not tell them what it was for. When I introduced them to Mr. Edward Kimball, they were disgusted. They looked over the matter and said "If you choose you can try it; but it can't be done."

I figured it out, but I could not figure enough. But it came wonderfully, in surprising ways. Yesterday-morning, I was in despair. We lacked \$10,000 of the \$45,000. I went into a house that I had never been in before. I got \$1,000. So at every step the Lord helped us.

I believe, if the pastors and people that are bound under Satan's yoke, would resolve that this is a sin, and that it must be removed, it will be done. I have never seen a revival meeting that was sweeter than our meeting last evening and the Sunday evening before.

Undisciplinable Offences.

That there is a class of offences, called by an apostle, "infirmities," which, although censurable, and not unfrequently quite annoying, do not, and ought not to come under the discipline of our churches, cannot be doubted. That there is a graver class of offences that demands a graver treatment, is equally clear. The precise line of demarcation between these two classes, is sometimes difficult to point out. If we make a Christian, or any man "an offender for a word," as the good book says—if we arraign him for every fault and foible he betrays—no church or society can maintain its existence. If we tolerate other offences of a more flagrant character, our churches become "seets and synagogues of Satan," having only "a name to live, while they are dead."

Among Baptists, churches are spiritual bodies, and therefore, can only exist to do good. When they lose their spiritual power, they lose their existence, and ought to do it. What, then, is that kind and degree of infirmities—offences if you please—which may be tolerated without effecting the integrity of the churches? This is an important question, which, perhaps, has not received the attention it deserves; and at no time within the memory of our oldest men, has it assumed a more impressive aspect than now. In some form or other, it is a docketed question in most of our churches. Perhaps there is not a pastor in any city, town, or country church, in all our land, who is not more or less perplexed with it. We do not aspire to furnish a clear, sharply defined answer to it; we propose laying down some leading principles that bear on the general subject. Perhaps other and abler pens may be invoked to apply these principles in their practical details.

We cannot better approach what we have to say, than through an illustration drawn from civil life. There is a vast multitude of civil offences—offences that materially affect the well-being of society, which do not, and cannot, come under the jurisdiction of civil law. The only penalty they incur is (and it is often a fearful one,) the ban of society. The offender is made to feel his total isolation from the sympathies and confidence of community. All those offences, indeed, from the lightest up to, or down to, (as the reader may choose to measure them,) those which touch the line where our civil jurisprudence assumes its authority, incur no civil penalty. The *lex non scripta*, (the unwritten law) of our social organization, cannot enforce its claims by any other than moral means. Now, just what these offences in social life are to the State, those undisciplinable offences of which we speak are to the church; they are such as, if made tests of fellowship, would disintegrate our churches. Let us state two or three principles which we think should regulate our conduct on this subject. And as we only aim to throw a little "side-light" on the question, we shall state them as briefly as possible:

1. All those offences which leave the great undergirding principles on which Christian character is based, which do not, materially, at least, affect the integrity of the party, need not, ought not, to come under the discipline of our churches. Any one can call up many such offences as these. They were foreseen and provided for in the New Testament. We presume Paul never thought of arraigning Peter before the church for his "dissimulation" on a memorable occasion, when he "withstood him to the face, because he was to be blamed." He contented himself with rebuking his fellow-laborer, and stating the truth and leaving it to work its way. Nor did it ever interrupt the harmony, or chill the fervent love which the two illustrious apostles cherished for each other.

2. All those offences which do not materially effect Christian conduct—which are exceptional rather than general—which belongs more to one's personal idiosyncrasy than to his depravity—should come under the dominion of that "charity that suffereth long and is kind." For illustration, take a passionate man, like Peter, who once drew his sword and "smote off the ear of the servant of the High Priest"—we can well conceive how such a man would be taken at a surprise—the "enemy comes in like a flood"—he has no time to marshal his resources—every surrounding circumstance adapted to augment the force of the temptation, without our kindly influence to break its force—we say we can well conceive how such a man would do and say things altogether counter to the average tenor of his life—things of which, in his calmer moments, he would most heartily repent. We say that Peter was a good man, notwithstanding he was so surprised and "sifted" on the night of the betrayal. We say Paul was a good man, notwithstanding he deplores so pathetically the indwelling power of sin in his members, in the latter part of the seventh chapter of Romans.

Where it is seen that the "law of the spirit of life in Christ Jesus" maintains something of a practical ascendancy over the heart and life of any man, we can well afford to bear with his "oft infirmities." As God loved us, notwithstanding our sins, we certainly can love each other, notwithstanding our infirmities.

3. All those personal offences which we may call petty annoyances of life—those little "blisters of humanity," as they have been called—those violations of what we call the laws of courtesy, or decorum, and which enter so largely into our every day life, but which leave untouched the rights and reputation of others, we would say belong to the category of undisciplinable offences. We have known churches torn to fragments by trivial matters of this kind, which a magnanimous mind would never think of dignifying into serious offences. We need not pause to indicate this class of offences, for every reader can supply them *ad nauseam*. We only say that to notice them is to magnify them. If they rest, they rust. The more you stir them, the brighter you make them. Indeed, they may serve some good purpose. How can "patience have her perfect work" without something of the kind to develop it? How can charity find proper scope, except in "forbearing one another and forgiving one another?" May it not be true that these "offences must needs come" to test, and bring out those higher forms of Christian magnanimity which are to adorn the church of Christ? They are the most perfect who keep their censures for themselves, and bestow their charities upon others.

We have, perhaps, said enough for the present. We only seek, as the old divines would say, to open up a subject that deserves the serious attention, both of churches and ministers.—*Christian Index*.

Dr. Harvey in his book, *The Pastor*, says: The pastor should aim to secure in every family a good religious newspaper. This is a matter of primary moment, for such a paper is an ever-present force, educating religious thought and feeling, and enriching and elevating practical life. Most pastors would be startled, on making the inquiry, to find how few families in their congregation take a religious newspaper and how many are taking only trashy and often morally poisonous publications, the habitual reading of which must utterly neutralize the instruction and influence of the pulpit. The magazine and newspaper are the habitual reading of the family circle; and the pastor who fails to exercise watchful care in regard to the character of this reading will often find it one of the most destructive forces at work among his people.

The Baptists in Canada.

BY J. WHEATON SMITH, D.D.

In a recent visit to Ontario, I was much impressed with the progress of twenty years. Toronto, the capital, has become the most flourishing city in British America. Favored by its natural situation, on a beautiful bay which furnishes an excellent harbor, its climate tempered by the waters of the lake, which remain open throughout the year, and its nearness to our northern border, have all contributed to its rapid growth. The public buildings of Toronto surpass those of any other city of its size with which I am acquainted. St. Lawrence Hall in the Italian style, Osgood Hall in the Ionic, the University of Toronto in the Doric,—its churches and cathedrals, one of which boasts the highest tower on the continent, coming next, in its Gothic beauty, to the old tower of Notre Dame in Antwerp. Remarkable progress has been made in their system of common schools, a system, which, in its present development, is believed to be not inferior to the system of Massachusetts.

What interested me most, however, was the condition of our Baptist churches. The principal of these is the Jarvis Street, of which our own Dr. Castle is the pastor. The present edifice, which has been built during his pastorate, is a fine stone structure, of correct and commanding exterior. Nor are you disappointed within; the audience room, amphi-theatrical in form, seats 1,300 adults, the most distant of whom may hear a whisper from the pulpit. It has, beside, a commodious Sunday school room, two infant school rooms, committee rooms, pastor's study, church parlor, dining room and kitchen, and is, in all respects, one of the most complete church edifices in America.

The church is very worthy of the building. Its present membership is 754, comprising such men as Hon. Alexander Mackenzie, late Premier of the Dominion; Hon. Wm. McMaster, with others not less influential in the world, than they are faithful in the church. During the seven years pastorate of Dr. Castle, 749 have been added to the church, of whom 466 were added by baptism. While there has not been a single extra meeting for the seven years, hardly a month has passed without baptisms. Much as we mourn the loss of Dr. Castle, from the ranks of our ministry here, we should rejoice that he gave him up; for it is not often that a minister is able to accomplish in a lifetime what has already been accomplished through his labors in Toronto. Other great measures are in the near future. The ground is already purchased for a Theological Seminary; and a large hearted brother is about to emulate the example of our own vicinity.

The Doctrine of Works.

We cannot dwell too strongly on the rewards of Christian activity. Our doctrine of justification by faith may have somewhat obscured the other truth, that we are rewarded according to our works. It is faith that gives entrance into heaven; it is works alone that can give abundant entrance. It is by grace that we are saved; but it is only according to patient well-doing that we are rewarded. Whoever will may take the water of life freely, but the crown of life can only be gained by the most intense and resolute and persevering toil. Have you noticed that in almost every allusion to the rewards of the judgment day, our works are spoken of as the ground of our commendation or condemnation? "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." No reference to our faith in the bestowal of the rewards of glory. If you have received the word of life into your heart, you are regenerated and saved. But if you want wages you are told, "He that reapeth receiveth wages."—*Rev. A. J. Gordon, D.D.*

Mr. Parnell bids fair to lose rather than gain reputation by his visit to the United States. He has violated the plainest canons of gentlemanly courtesy in speaking of persons in England and this country who have dared to question his statements, and has been clearly shown to have made assertions contrary to well established facts. He has disaffected and disgusted many of the warm friends of Ireland. The bankers, Drexel & Morgan, who were chosen to receive the contributions for the fund he is collecting, have publicly withdrawn from any connection with him. He has prejudiced our thoughtful citizens against himself and the phase of the cause he represents, while a warm practical sympathy

has been awakened in behalf of the starving peasants of Ireland. The publisher of the *New York Herald*, whom he abused, has subscribed \$100,000, and has secured through his paper another \$100,000 to relieve the actual want which seems to be the smallest concern of Mr. Parnell and his sympathizers. England has much to do in adjusting the material condition of the Irish people, but what is wanted is good education, and an inspiring religious faith. This would awaken self-respect, diligence, and a spirit of enterprise.—*Zion's Herald*.

WALTHAM WATCHES.

THE subscriber being the only authorized Agent of the WALTHAM WATCH CO. in this City, can sell ALL GRADES AND STYLES, at the lowest possible prices.

Clocks, Watches, Jewelry,

Etc., Etc.

all of the BEST MAKERS. For sale at as low prices as at any establishment in the City.

New Goods Received Monthly.

The New Hair Restorative always in Stock
June 26 D. O. L. WARLOCK.

O. H. WARWICK,

63 KING STREET,

SAINT JOHN, N. B.

IMPORTER OF

EARTHENWARE,

CHINA, GLASSWARE, BOHEMIAN VASES,
TOYS, MILK PANS, CREAM CROCKS,
COVERED BUTTER CROCKS,
FLOWERPOTS.

KEROSENE LAMP GOODS, &c.

WHOLESALE AND RETAIL.

Intending purchasers will find it to their advantage to examine my stock before purchasing elsewhere.

May 7.

GARDEN SEEDS!

The Subscriber is now opening and arranging his usual Spring supply of

VEGETABLE & FLOWER SEEDS,

just received from the most reliable Export Seed House in London.

This Importation will

Compare Favorably

with any previous lot.

He is determined to maintain the

GOOD CHARACTER!

which his seeds have always held. Catalogues obtainable on application, either here or at his store in Digby, N. S.

J. CHALONER,
Cor. King and Germain streets,
feblz

HAYING TOOLS.

30 DOZ. CLIPPER SCYTHES,
Fine India Steel and Blue Backs.

30 DOZ. HAY RAKES,

8 DOZ. HAY FORKS,

10 DOZ. FORKHANDLES,

20 BOXES SCYTHE STONES,

Bush Scythes, Bush Smeaths, Cradle Scythes, Grindstones, Grindstone Cranks and Fixtures,

CHEAPER THAN EVER.

Wholesale and Retail.

Z. R. EVERETT

Fredericton, July 4th, 1879.

Denominational Pamphlets.

Remington's Restricted Communion.	cts
A Pedobaptist Church, no home for a Baptist.	8
Baptist Church Manual.	15
Admission to Lord's Supper, (Dr. Arnold).	15
Our Mission as Baptists.	5
Religious Liberty and the Baptists.	5
Belief and Baptism before Communion.	5
Union in Communion.	5
Relation of Baptism, and Communion, (Dr. Pepper),	5
Inspiration of the Scriptures.	5
Protestant Pedobaptism.	5
A plea for Principles.	5
Scriptural Communion, (Dr. Jeter).	5
Apostolical Church Policy.	5
Evils of Infant Baptism.	5
Objections to Baptist Principles.	5
What Baptists have done for the World.	5
Close Communion, (Dr. Hovey).	5
Baptist Catechism.	5
Baptist Doctrine, and the Pulpit.	5
Baptist Tracts per Package.	5
The Baptists, (Rev. W. B. Boggs).	10
The Position of Baptism, (Dr. Tucker).	10
Pengilly's Guide.	10
Roots vindication of Baptists.	10
Remington's Reasons.	10
Practical Principles, (Rev. C. Goodspeed).	10
Bunson's view of Baptism.	10
Scripture Lessons for Little Ones.	10
Books or Pamphlets will be sent to any address on receipt of the price, with one cent stamp for postage.	

Address, VISITOR BOOK ROOM,
99 Germain Street,
St. John, N. B.

Chubb's Corner, St. John, N. B.

RICHARD HEANS,

(Late with H. CHUBB & CO.)

BOOKBINDER, Paper Ruler and Blank Book manufacturer. Music Magazines and News papers printed neat and cheap.
Make Book ruled and bound to any pattern.
Orders sent to above address, or to Rev. J. E. HOPPEL, will receive my prompt attention.
Satisfaction Guaranteed. feblz

\$5.00 \$20 per day at home. Samples worth \$5 free by address STINSON & CO., Portland Me dec 17