

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, OCTOBER 20, 1896.

RAMBLINGS.

We were unable to call on Bro. Whitman as we passed through Charlottetown. He has been kept right and day at the bedside of his daughter, who has been dangerously ill of the fever, which is very prevalent in the city. We were glad to learn that she was recovering. Our brother and Mrs. Whitman have had the general sympathy in the strain of anxiety which has been upon them. May the family circle long remain unbroken.

Mass. Mable and Gertrude have been holding a series of evangelistic meetings in their large tent. The services have been well attended. There has been much earnest and faithful preaching. Perhaps there was a little reflection cast upon faithful workers which had better have been left unaided. The results, from what we have heard, have been good, but not what was hoped. Is not this kind of work being overdone? With Salvation Army, Gospel Army, professional evangelists, etc., the regular means appointed by God are interrupted, and confidence in them is shaken. Membership in a church, and regular, persistent, life-long work for the Master and souls, for which this should be a preparation, is shunned by an ever-increasing number. It must work evil for the kingdom of our Lord Jesus Christ, if the working organization he gave to his people is ignored, and professed believers are left to run loose. The church, with the pastor, must be the chief dependence in saving men. Other agencies not subject to her control will have their day, while the society lasts; but a steady working church will outlast them all.

Our mission to East Point was threefold—to attend the ordination of Bro. McLeod, to be at the opening of the new house of worship at Souris, and to look after the interests of the MESSENGER AND VISITOR. East Point is beautiful for situation—in the summer time—in winter it isn't. The country is rich agriculturally, although its resources have not been fully developed, because the attention of the people has been divided between fishing and farming. The forests are all of hard wood, and they are beginning to glow in all the brilliance of autumn tints. These forests are like the inner garden plot of a noble estate. The frost must come before the one array itself in its full beauty, there must be the tipping of trouble before the growing graces of the heart show their richest bloom. How blessed the old age whose character is like the autumn foliage, which glows the brightest when about to fall.

The bay between the east of the Island and Cape Breton, as also along the north side, is one of the best mackerel fishing grounds to be found. Along a large part of the north side there is no harbor, and vessels have to take refuge in Souris as the nearest harbor, and, as this is very small, many of them have to go on to Georgetown where a storm is brewing. An idea of the magnitude of the fishing fleet can be gained from the fact that as many as five hundred schooners, have been counted in sight at the same time off the point. While we were there, it was seldom there were not quite a number sailing by, although the season is about over. The catch has not been large this year, but the price for mackerel has been high. It is thought by many that the sailing, which is being extensively carried on here, will eventually destroy the fishery. The law against American vessels fishing inside the three mile limit is said to be poorly enforced. The force of cruisers is not large enough to watch the whole coast line. The Americans not being permitted to take in provisions or bait, rob Souris of a brisk trade and the farmers of a good market. Still, it is said, that much produce finds its way quietly on board the American vessels.

In the winter the ice often packs in between P. E. I. and Cape Breton so thick that it seems almost possible to cross upon it. Last spring, at one time the whole space, as far as the eye could reach, was swarming with seals in countless numbers. The ice, however, was too loose to permit their capture, and the people were disappointed.

The East Point church is one of the oldest of our denomination on the Island. It was gathered through the instrumentality of Father Shaw, who was its pastor for about forty years. He was a stern man, who was feared as well as loved. His successors have been—Bro. Gordon, Kinlay, and now, McLeod. The church ranks first in membership of the Island churches. It is united, and has reason to rejoice in the possession of more than one earnest lay worker. Among these, Descon Alex. Scott deserves special mention. He is a licentiate of the church, and has preached regularly when there was no pastor. Whoever else may be absent he is always at the religious service of the church, and he ever stands ready to work

in his quiet, unobtrusive way, to advance the cause he loves. Let anyone walk him up by meeting any of his labors and it will be found he has a reason for his view, and the assent may find that he has caught a tatter. The Baptist interest at St. Peter's Bay had its origin through his labors. The pastor always has in him the most earnest helper.

When ten o'clock of the 26th ult. came, and the people assembled for the examination of Bro. McLeod, their pastor-elect, it was found that only Father Ross and the editor of the MESSENGER AND VISITOR put in an appearance. Just at the last moment a young couple on Bro. Lavers' field took it into their heads to get married, or, at least, they took it into their heads to get married just then. Strange young folks that they were, they would not give up their little plan, ordination or no ordination, and Bro. L. had to stay, although it made him late. The other brethren invited to attend—what? Our quill is all sharpened, and we are tempted to use it, but we won't. All we will say is that they did not come, and that had they no better excuse than we fear they had, they had better do better next time, and that will be better. Bro. Whitman, however, could not come.

The time for the morning was spent in devotional exercises. When the afternoon came, Bro. Lavers was on hand, and Bro. Swaffield had been brought over from Annapolis by Bro. Nichols. He was on the Island visiting old friends and reviving old memories. It was decided to proceed with the business for which we had come. The official minutes of the council will be found elsewhere. Bro. McLeod, whose ordination we met to consider, was brought up a Presbyterian. Shortly after his reception to full membership in that body, he was led to question the scripture authority of infant baptism by a sermon of his pastor in his defense. He had conference after conference with his pastor, and the elders of the church; but their reasonings (7) only convinced him more and more that the Baptists were right. He felt, finally, he had nothing else to do than to break his connection with the people he loved best, and unite with them he then loved the least. Believing that the Lord had called him to the ministry he began a course of study which was completed at Newton, last year. His statement of belief at the examination was comprehensive, clear, explicit. The ordination service in the evening was an instructive and impressive one. Bro. McLeod has already won a warm place in the esteem and confidence of his people.

The new house of worship at Souris was dedicated on Lord's Day afternoon. It is neat and will hold about 200. The Baptist church was gathered here by Bro. Gordon. It was at one time the center of the field. Since that time, the church has been weakened by removals, until now it has seven members. The opening of the new house of worship will begin a new era in the history of the church. At the opening, the house was crowded, many coming down from the Point. Bro. McLeod intends to attempt to gather up the scattered Baptists, and do his best to do good to those who neglected the means of grace. The house cost about \$1000, of which all but less than \$200 have been paid. (We write from memory). The prospect is good for progress.

The most of the field was visited in the interests of the MESSENGER AND VISITOR. The list has been more than tripled. A brother, before we went to the Island, warned us not to expect to get the people there to subscribe as readily as in N. B. or N. B., because they were "canny Scots" and must have their time. We have found no place, however, where the friends were more ready to take the paper. May the Lord make the paper a great blessing to them, every one.

UNION BETWEEN BAPTISTS AND FREE BAPTISTS.

Our readers will have noticed the calling together of the committee appointed by our Convention, to confer with a similar committee from the F. Baptist body, on a basis of union between the two denominations. Very many are anxiously awaiting tidings of what was done. In response to the call seven of the committee appeared, and two alternates. These had a conference on Wednesday morning, and appeared at the F. Baptist conference in the afternoon. They were accorded a most hearty welcome, as they presented the fraternal greetings of our Convention. Dr. Bill was invited to the platform, and gave an address, and was followed by other members of the committee. The F. Baptist brethren having appointed their part of the joint committee, Thursday morning was appointed the time to begin the consideration of the basis of union. When the time arrived, and the meeting opened, a half hour was devoted to prayer. All hearts seemed to glow very near the throne. Dr. Bill was appointed permanent chairman, and D. McLeod Vice secretary. The joint committee continued its work till Friday at 5 P. M. The New Hampshire confession of faith, and the F. O. Baptist treatise of faith were compared, section by section. There were surprises on both sides. Some tenets, we supposed, our F. O. Baptist brethren held, they repudiated. Some they supposed we held, they found we repudiated. In one or two cases, where there appeared to be a substantial difference, mutual explanations showed that there was harmony of belief, notwithstanding. Even in the cases where there was expected to be the widest divergence of belief it was found

to be the last wide than was supposed. In the matter of church polity, where it was feared there might be great difficulty to come to an agreement, it was found that the F. Baptist brethren insisted on the voluntary principle and the independence of the individual church as strongly as we. Finally, after the most outspoken expression of sentiment, a tentative basis of union was agreed upon. As, however, it was felt to be necessary to move with great caution, the joint committee decided to call a meeting at St. John, on the 17th of Nov. next, composed of the members of the various boards of the Baptist and the F. C. Baptist bodies, and of such brethren from the F. W. Baptists of N. B. as the executive of their conference may appoint, together with the members of the joint committee, to consider the basis of union prepared. The official notice of this meeting will be found in another column. It will be seen that all interested brethren who desire to be present, if they come, will be welcome.

We have no doubt but that this matter of union is the most important one before the respective bodies. We doubt if there has ever been a more momentous one pressed upon the consideration of our people. For our lives we would not compromise truth. If the union can take place, and not compromise truth, no greater good could come to the Baptist brotherhood. It is of vital importance that these representative brethren of the respective bodies attend this meeting. If the basis is not as it should be, then these brethren can see the defects, and perhaps a remedy can be found. Let nothing but an insuperable obstacle prevent the attendance of the brethren invited to be present. Plan at once to come and do not fail.

QUESTIONS OF THE HOUR.

The first is that of our Home Mission debt. As the weeks have gone by, and no large contributions have come in, we confess to a feeling akin to alarm. Bro. Cohoon says plainly, in his last report, that it depends upon the contributions of the next few weeks whether the work of the year can be pushed forward or not. We are sure God will not smile upon us, if we do not come up to the help of this great enterprise which he so richly blessed this last year. If our Home Mission work is not pushed on, we shall certainly wane as a people, and its sphere of operations must be contracted instead of widened, unless those who have means come speedily to the rescue.

Let our people also bear in mind the fact that many of our home missionaries must suffer more grievous privations than they do at present, and that is saying a great deal, if the Board are compelled to refuse aid, or to cut it down. What will these dear brethren do? Are you willing, brethren, to have them left in such straits as must be the case, unless this debt is cleared off? We have reason to know, also, that the laborious and self-denying secretary is almost broken-hearted over the thought of the staying of the work which has filled all his thought so long, and in view of the painful possibility of being compelled to write to brethren who are barely able to live, that no more aid can be given them. We are sure our tender-hearted brethren and sisters will not refuse to respond, when they take in the full situation.

The second question of the hour is that of our general convention scheme work. Have all our churches begun to give, in some systematic way, to this fund? Are we to have the experience of past years repeated, and little be attempted until the last of the convention year? There are some signs of improvement. Dr. Day is sending his cards and envelopes abroad, so that as many as possible shall have the means to put a better system in practice. The Eastern Association has taken the matter in hand, and has appointed the pastors in each county a committee, with the senior pastor as convener, to push forward the work of collecting immediately, and during the year. This is so plainly a common sense move in the right direction, that we are astonished that any could fail to favor its adoption as a general convention measure. Something of the kind must be adopted, for it is too self evidently necessary, finance agent or no finance agent, to fail long to carry. We hope if any of our churches have not yet begun to best themselves, they will not longer delay. It might be well to remember that what is everybody's business is nobody's business in this as in other things. It is necessary for some one to move first, and this one must be the pastor.

Another question of the hour. Are all our churches beginning a vigorous campaign against the kingdom of darkness? Are they trying to crush the devil? Soon the minds of the young will be occupied with the graces of the more leisure winter season. We have called attention to this before, and refer to it again, because we believe in great importance. We do not mean by this that Christians are not always to be pressing the battle to the gate, in the warfare with evil; we mean only that now is the most favorable time for special effort.

We wish to call the attention of the brethren and sisters to the fact that the new year has begun at our institutions of learning. Probably more are at attendance at all combined than ever before. Many of these are unconverted. Those of them that are already in the kingdom, need a rich baptism in the Holy Spirit, so do the un-

converted that they be refreshed from the work and word of God. It is not unusual to repeat that the controlling influence of our educated young men and ladies are to exercise, should make us pray very earnestly that our institutions be continually in an atmosphere of earnest piety and devotion, in order that souls may be brought to Christ, and form the spiritual habits that will make them most useful in the struggle of life. Let all pray for the professors, that they may be able to do their best to stamp mind and heart for an earthly service—for the converted students, that their lives may commend religion to their classmates, and that they may improve every opportunity, in the institution and outside, to do good. Let special prayer be offered for the unconverted. Neither should we forget the Wolfville church and her pastor, in this connection; for they have much to do with the atmosphere which is thrown around the students of Acadia. May God condescend to bless the imperfect efforts of his people this year, and give great and general blessing.

OUR RETURNING MISSIONARIES.

Brothers Churchill and Sanford with their wives are on their way to India again. The notice of their departure, prepared by Bro. March, did not come in time for our last issue. We have been glad to hear them with us, for a season, and to greet them at denominational gatherings, on their visits to our churches, and in our homes. Their stay has been helpful to the development of the missionary spirit at home, as new links of interest for the work abroad have been formed through personal interest in them, and through the better understanding of the mission and its needs, which they have helped our people to gain. As they plunge down into the dark mine of heathendom, to quarry jewels for the Savior's crown, they carry with them a large measure of our sympathies, and will, we trust, be followed continually by our prayers. These have been trying separations to endure, and there are trying labors in prospect. May their lives be precious in the Lord's sight, and may He give them hundreds, yes, thousands of souls for their hire and as seals for their ministry.

In March next, it is expected that brother and sister Hutchinson will start for home.

SWEETNESS AND LIGHT.

Rev. A. T. Dykeman in the columns of the MESSENGER AND VISITOR having charged those who believe in this doctrine (instantaneous and entire sanctification) with being heretics, Pharisees, peace destroyers and party men, I want to publish to the world, through your columns, the effect of this doctrine upon myself. If it is asked why I do not do this in the MESSENGER AND VISITOR, I answer, though a Baptist myself, I have not confidence in the Editor, because he teaches the most glaring heresy, throws contempt upon those who profess this doctrine, and allows slanderous charges to be published in his paper against the Lord's people without note or comment of which I am prepared to prove when required. In addition to this, the way he defends his own views on the staying of the work which has filled all his thought so long, and in view of the painful possibility of being compelled to write to brethren who are barely able to live, that no more aid can be given them. We are sure our tender-hearted brethren and sisters will not refuse to respond, when they take in the full situation.

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Probably our readers did not know before, what a wretched paper was the MESSENGER AND VISITOR. The above effusion is part of a letter from our old friend, Alex. Estabrooks, published in the *Wayland*. If there is anything that can prove, clearer than anything else, that this professor of entire sanctification has not attained to what he thinks, it is the spirit of this letter; even if our brother thinks he has been reviled, our Lord, when he was reviled, reviled not again. We may state that our brother has never sent us a communication. The reader can judge whether the reference to Bro. Dykeman's letter or to us is just. We are glad to believe that this letter does not correctly represent a large part of the believers in this doctrine, in whose name our brother speaks. We are sure he will be sorry, some time, that he has been guilty of putting such a letter before the public.

The new editor of the *Wayland* evidently is ignorant of what pertains to the courtesy of his office, or he would not have permitted a letter, containing allusions of the kind it does against a Christian contemporary, to appear, especially as he admits the writer to be a total stranger to him. We believe no other paper, secular or religious, would have allowed such a letter from a total stranger and about matters of which it was wholly unqualified, a place in its columns. We hope no second offense of this kind will occur.

According to Baptist church polity and usage, a minister of that church to receive, administer baptism, and give the right hand of fellowship to a candidate without consent of the members of the church of which that minister is pastor? I think not.

Induct a member into the church without the consent of the members. It is only in very extraordinary cases that the pastor should baptize before the church has taken action, if this ought ever to be.

Ordination at East Point.

A Council was convened at East Point, P. E. Island, at three o'clock p. m. Sept. 26; at the call of the East Point Baptist Church, for the purpose of considering the advisability of ordaining Bro. Alex. A. McLeod to the work of the Gospel ministry. The Council was organized by the choice of Rev. M. Ross, of West River, as moderator, and Wm. McVeay clerk. After singing an appropriate hymn, prayer was offered by the Rev. W. J. Swaffield, of Fairville, N. B. The minutes of the church inviting the Council were then read by the church clerk.

In response to send delegates, the following brethren, representing their respective churches, were present, viz.: North River, Rev. A. H. Lavers; West River, Rev. M. Ross; Charlottetown, L. Tremblay, M. D.; Annapolis and Dundas, Bro. J. Nichols; East Point, Deacons Alex. Scott, Robert Fraser, Alex. Robertson, and Brethren F. S. Robertson and Wm. McVeay.

On motion, Rev. C. Goodspeed, of St. John, N. B., and Rev. W. J. Swaffield, of Fairville, N. B., were invited to seats in the Council.

The pastor-elect was then asked to give an account of his conversion, and of the motives which led him to devote himself to the Gospel ministry. Bro. McLeod responded by giving a brief, but clear and pointed, statement of his conversion and call to the ministry. With regard to scriptural truths his statements were full and satisfactory. In response to the many questions by the members of the Council, the candidate answered promptly and thoughtfully. On Bro. McLeod relating, the Council adopted the following resolution, moved by Bro. A. H. Lavers, and seconded by Deacon A. Scott: "That, having heard Bro. McLeod's clear and satisfactory statement concerning his conversion and call to the ministry, and his views on Christian doctrine, the Council cordially declares its satisfaction with the examination, and resolves to proceed to ordain him to the work of the Christian ministry, and pastoralia of East Point Church."

Arrangements were then made for the ordination, and the meeting was adjourned until 7 p. m.

At the hour appointed a large concourse of people assembled. A hymn being sung, Rev. O. B. Emery read the Scriptures and offered up prayer.

Rev. W. J. Swaffield preached the ordination sermon—text, Acts 4: 29; ordaining prayer, Dea. Alex. Scott; charge to church, Rev. C. Goodspeed; charge to pastor, Rev. A. H. Lavers; right hand of fellowship, and address of welcome to the pastor on behalf of the denomination, Rev. M. Ross. The exercises closed with a benediction by the Rev. A. A. McLeod.

M. Ross, Moderator.
Wm. McVeay, Clerk.

W. H. A. Societies.

Mrs. Churchill writes: "I have had the pleasure and privilege of forming five more societies since the Convention, one in the First Church, Yarmouth, with the pastor's assistance; one at Port Grenville, with Mrs. Manning's assistance, on Sept. 13th." President, Mrs. J. L. Hatfield; secretary, Mrs. C. Hatfield; treasurer, Mrs. L. Hatfield.

SPRING HILL MEN'S. This society was organized on Sept. 14, with 20 members. President, Mrs. Jos. Murray; secretary, Miss Louisa Chapman; treasurer, Mrs. Martin Black.

FIVE ISLANDS AND LOWER ECONOMY. Organized on Sept. 15, with 15 members. President, Mrs. Foley; secretary, Miss Corbett; treasurer, Miss MacBarnie.

UPPER ECONOMY AND PORTAFRIGUE. Organized Sept. 16, with 20 members. President, Mrs. T. D. Davison; secretary, Miss Blanche Davison; treasurer, Mrs. Somerville Fallois.

MARIA R. SELDEN, Sec'y for N. S. Halifax, Oct. 12.

Home Missions.

The Board of Home Missions held its regular meeting on Monday, 11th inst.

REPORTS. were received from Student Missionaries Baker, DeBlois, Wilson, Morse and Locke; from General Missionary Wallace, and from Missionary Pastors Ingram and Kinlay.

FINANCES.

The following sums have been paid directly to the Treasury of our Board since the new year began: Mr. and Mrs. Lyon, Falmouth, \$1 00; Scotchtown Church, 4 00; Mrs. Thos. Vickery, Digby, 50 cts; a member of Dartmouth Church, 5 00; Mrs. Willard Estabrooks and S. S. Clark, 3 75; envelope from C. B. Whidden, at Convention, 5 00; W. B. M. Union, 22 00; Dr. D. F. Higgins, Wolfville, 2 00; collection at Grand Bay, 2 00; Mission Society, Wolfville, 2 00; Burlington, Gashford, 25 00; Mr. James Fyfe, New York, 5 00; H. R. Cunningham, Gashford, 4 00; John H. McDonald, Poplar Grove, 1 00; and Mrs. Byrd, Round Hill, 1 00, total, 77 27.

We thank these brethren and sisters most heartily for remembering the Home Mission work this time. It will be seen, however, that these receipts will not go very far towards paying off the \$30000 debt of the past year. And yet how easily it could have been paid, if all the faithful workers had not been so forgetful of the Home Mission work.

could be done, if the money would do as some have thoughtly done.

If these thoughtful brethren who wish the paper editors, would send each one a dollar, the thing is done. Surely there are that many families that can do that as an extra. Now, don't wait to see what others will do. Let the one who reads this first in each family, take up the matter at once, and enclose the dollar bill and forward to me.

Surely you will not permit the good work to be hindered, when so small an offering will help it forward.

A. COMOIS, Cor. Sec.

Hebron, N. S., Oct. 12.

Why?

Being very ill last spring, and knowing that I must have rest, if I would recruit, I made every effort to get someone to take up my work here, without, however, a shadow of success. There were too many churches wanting pastors to allow me to get help in a hurry. This naturally led me to ask for the Why? It came in the following names which have gone from our Convention into the United States within a few years—Oleeland, Titus, Tutts, Chipman, Goucher, Locke, Ballentine, Lockhart, Hubbard, Spence, Sweet, Wallis, Simpson, Simpson, Chase, McGregor, Shaffer, Everett, McDonald, Robins, Newcom, McDonald, Redden. Someone else may complete the list, these have come to me as far as I can write them.

Nor is this all. There are a number of our men laboring under the American Baptist Foreign Mission Board.

Nor is this all. There are a number of our men studying at American institutions who, in all probability, will not return. Nor is this all. I can count six who come to us from outside the Convention, and who have crossed over to our neighborhood within five years.

Nor is this all. There are a number of our men laboring in other provinces of the Dominion.

Nor is this all. Others are leaving us. I was told a day or two since, that one of our valley pastors had accepted a call to Massachusetts.

I would simply ask the church why they permit this drain, and what are they going to do about it? They alone are responsible with the exception of what the Home Mission Board may feel like shouldering.

This would be something to be proud of, if there were no lack of men; but as things are, I for one, feel more shame than pride.

F. O. WEEKS.

Annapolis, Oct. 12.

Man's Responsive Heart.

BY REV. J. FREDRICK, D. D., BAPTIST.

In the preface to one of his earliest books Holland tells us that he wrote for the people what he believed the people thought and felt most deeply for themselves. This sentiment was the secret of the popularity of his pen. It is the principle on which universal and lasting literature must be based. Our favored authors are those who give the best and broadest utterance to the thoughts that arise in us. This is the reason why the multitudes wept at Longfellow's grave. This thought is true of our trades and common callings. Successful merchandise is to crowd behind the counter what the world needs most of all to buy. So in all lands and ages he will have a hearing who carries on his lips a message the soul needs to learn and know. He who is the voice of God to man in his preaching and the voice of man to God in his prayers, will always have hungry hearts hanging on his words. The Bible's immortality is found in the fact that it is a responsive book. It not only reveals the will of Heaven to man, but it utters our wants to Heaven. Many of its pages are a loving liturgy between God and the soul.

"When thou didst seek ye my face, My heart said, Thy face, Lord, will I seek." The other summer we listened to the firing of cannon at the edge of a lovely lake. In a few seconds the loud reports were taken up and repeated by the mountain ranges away on the opposite side. And the divine commands sounded forth from the eternal shores and re-echoed by the everlasting hills of human life and being—those better thoughts and aspirations which rise heavenward from our breast. Religion is not an intrusion into our history. Like Christ, when it stands before an immortal spirit, it is only coming to its own. And when God speaks to the soul, you hear from it as responsive sigh; it is because it has become one dull, earthly level, with no elevation on it to catch and hold the quickening breath divine.

In the Epistles of Paul we often meet the expression, "called of God to be an Apostle." In the records of our daily prayer, we read that some one has been called to be pastor of such and such a church. These thoughts join hands across the ages and complement each other. The heavenly and the human calls are like the two flying, twirling sides—like the right and left lungs of the body—of that great combination under which all true missionaries and ministers have been consecrated to their life-work.

—CHRYSTIANITY TODAY. bright days are, say, if you catch each ray of sunlight as it comes. The clouds gather, and as they roll they hide the distant shores from our sight. The clouds that hide our future never, life, blessed indeed? Who would wish to see one step along the way? An unseen hand will guide us surely to the other side. It is like a man blind and yet sure of his way, and yet how easily it could have been paid, if all the faithful workers had not been so forgetful of the Home Mission work.

The M... Little like... to be... by... I... r... g... made a... very ex... logical vi... continues... mons," as... the Sermo... sermon... of "Hon... "Study Te... J. M. Ho... Dr. J. M... interest... relation to... Editorial... Wagnall... York, \$3... number... —The r... rich, in m... does of pi... \$2 50 per... copies, 25... 771 Broad... "A M... that some... laudable e... to raise a... missionary... came this... societies... National... more than... fast year... great deal... year the... have pass... need ex... heading of... the New T... both pros... of it. It... would also... venture to... missionary... to arrange... average re... Will our... stock in th... years?" —B... NEW... D... the people... via, Boston... was my de... today, in th... the lives... of them co... Lord and S... and yet the... FAIRY... the quarter... in this pla... house" wh... Estabrooks... and has fi... years, to b... city. The l... some was v... is due to... pupils for... evening's g... friends. Bro... the school h... stood in a... and preach... Son of God... hearers. O... Rev. R. Jo... much. Re... last week a... word "imm... declared th... regeneration... led to Sec... schol... A large n... discussion... selves. In... word "bapt... not care wh... the meanin... scholars th... Quarterly... I intend t... Sunday, at... upper part... Guysborough... G... Sunday, S... de-ships of... converts, fo... their mar... aged moth... water being... for the cau... could not b... con. D. W... of Washw... others, with... converts...