

MESSENGER AND VISITOR.

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Messenger and Visitor

WEDNESDAY, NOV. 25, 1901.

FELLOWSHIP AND LIKENESS.

Our grand desire and endeavor as Christians should be to have fellowship with Christ and to be like Him whom we do well to call Master and Lord. The measure in which we succeed in this is the measure of our own happiness and our helpfulness to others. The branch that abides not in the vine is cast forth and withered; and if, as Christians, we are weak, unhappy and discouraged, it is doubtless because we fail to enter into spiritual fellowship with Jesus and to make His life the pattern of our own.

To have conscious fellowship with Christ and to live a life conformed to His Spirit, this is life, indeed, and if we fail to find rest to our souls it is because we do not take His yoke upon us and learn of Him.

The Christ, being "lifted up," draws all men to Himself. But even for those who are called by His name, it is too often the attraction of the intellect and the aesthetic emotions rather than the attraction of the heart and the life. It is easy to admire Christ and to call Him "Lord, Lord," and still to withhold the love and the obedience which He requires and which are the essential conditions of real fellowship with Him.

How wonderful and beautiful is the life which Jesus lived as we look back upon it through the centuries. How can we refuse to admire the singleness of His purpose, the purity of His life, His unswerving loyalty to truth and God? But it is more than admiration; have we fellowship with the life He lived? Do we stand manfully by His side, battling with Satan, refusing to sell our allegiance to truth and our fellowship with God for bread or power or glory? He said, "The Prince of this world cometh and hath nothing in me," and we, can we also say, we have made no compromise with the Prince of this world? We praise the purity of heart and life that were manifested in Jesus, but do we purify ourselves even as He is pure? We hope for final triumph with Him through the merits of His atonement, but do we walk in the light as He is in the light, while we trust that the blood of Jesus Christ shall cleanse us from all sin?

How gracious and admirable were the sympathy and helpfulness which appear in Jesus; how the virtue that was in Him leaped forth in response to the call of a suffering fellowman; how promptly with heart and hand He answered the cry of the afflicted; "Lord, that I might receive my sight," a poor blind man cries, and "Receive thy sight" is the compassionate reply of the Master. "Lord, if Thou wilt Thou canst make me clean," a wretched leper cries. We feel the divine compassion throbbing in the reply as Jesus says, "I will, be thou made clean." "Lord, if Thou canst do anything heal my demoniac son," an agonized father prays, and for answer, the demon and the doubt are driven away. Into a house full of lamentation and weeping for a daughter dead, Jesus enters. Taking the young maid by the hand, He says, "Talitha cumi," and restores her alive to her parents. The body of a young man is being carried forth to its burial. He was the only son of his mother and she a widow. A compassionate hand is laid upon the bier and Jesus says, "Young man, I say unto thee, arise," and He restored him to his mother. These are familiar incidents in that life which was so full of compassion and help for men. The power to restore sight, to heal lepers, to cast out demons, to raise the dead and to do the many other marvellous works which Jesus did, is indeed, beyond our power, but that same spirit of sympathy and helpfulness which was so beautiful, so divine in Him should be in every Christian according to his measure. Into a suffering, sinful world He came and His ears were not deaf to its cry. He was divinely rich, and all He had He freely gave to men. We, of ourselves, are poor indeed, but He has

made us stewards of boundless wealth. To be His ministers in sympathy and help to sinful and suffering men is the mission on which He sends us into the world. The question is not so much whether we have great power to help, great riches to bestow, but rather whether we have the spirit of Jesus. There is no one so poor, so weak, so insignificant as not to be able to bestow priceless blessings upon the world, if he but have the spirit of Christ.

The humility and self-sacrifice of Christ appear to us divinely beautiful and adorable in Him. The glory that He had with the Father before the world was He laid aside that He might come to the salvation of a lost world. And when He comes to this sinful world, there are for Him titles and dignities, thrones and dominions; if He will accept them, if He can but forget the divine mission of redemption. He chose rather to become of no reputation and suffer reproach, that He might do the Father's will and save the world. He chose a peasant's life of poverty and toil that He might be near to suffering men. He who was and is the Son of God and the world's king, chose the way that led to the cross that so He might become the Saviour of the world. When we stand at the cross of Jesus, how can we do less than wonder and adore? But have we fellowship with the Crucified; should we have been, if it had been possible for us, among those who continued with Him in His temptations, or should we have made our cause with those who were offended at His doctrines and His claims? Or, let us rather ask, the life that we are living now, is it truly one of fellowship with Christ? Do we live to bless and save the world, and for this are we willing to forego what the world counts its price, or do we rather live for the honors and wealth and pleasures which the world can give, caring little for the bodies or the souls of our fellowmen?

To have a living, fruitful fellowship with Christ in spirit and life—this is the thing of supreme importance. To have, shed abroad in our hearts, that love from which, as from a fountain, sprang every act in His life, to share His holy reverence for God and His communion with the Father of spirits, and to be led by that Spirit which prompts to self-denial and cross-bearing in His name and for the sake of our fellowmen, this is more than all knowledge and all correctness as to creed. Does it not sometimes appeal to us to perceive how unlike we are to Christ? There is an opportunity to speak a brave word in commendation of right or in denunciation of wrong, and through indifference or cowardice we are silent. There is an opportunity to help a fellow creature in distress, and selfishly we pass by on the other side. There is need to minister comfort and help to some one in spiritual distress, and we have not the spiritual strength for the service. There is an opportunity to speak the soft answer that turns away wrath, and we are so unchristlike as to answer wrath with wrath.

We are sometimes sadly discouraged and cast down because of our unlikeness to the divine ideal set before us in the life of Jesus. Whence shall we obtain help? Our help is in God, who already has had mercy upon us, for surely it is evidence of this, if we have felt dismay because of our unlikeness to Christ. Through a fuller dependence upon the Holy Spirit to help our infirmities and to teach us the things of Christ, through a renunciation of evil appetites, pride, ambition, slothfulness, whatever is sinful or unchristian, and through a full surrender of ourselves to Christ as Lord, we shall come to a fuller fellowship with Jesus and demonstrate the value of a Christian life.

A VOICE EVANGELICAL.

The annual conference of the Evangelical Protestant Union was held in Manchester, England, about the middle of last month. We have read the report of the doings of this body with some interest. It is one of the organizations in the Church of England whose object is to oppose and drive Romanism from the establishment. Among those who had a prominent part was the Hon. P. C. Hill, D. C. L., well known for years in Halifax, and in Nova Scotia politics. In clear and fearless statement no one surpassed Mr. Hill. He reviews the history of the Church of England for the last hundred years, and finds unmistakable evidence that the Jesuits have been at work in the Episcopacy of England for that period. "For myself," he says, "I have no doubt the Oxford movement was originated by Satan through the instrumentality of the Jesuits." "Coeval with the rise of the Tractarian heresy then Archbishop of Dublin, Dr. McGee, used this remarkable language: 'There are at this moment many Jesuits, concealed, of course, but still acting as Church of England clergymen, and in possession of parishes, who are silently but surely working its downfall.'" Mr. Hill further says, "The Jesuit writer Gury, whose 'Compendium of Moral Theology' is the standard work at Maynooth and at almost every Roman Catholic college in Europe, distinctly approves of such duplicity. In his 'Causa Conscientia' (page 60), Gury proposes

the following question: 'Can a missionary, for the purpose of concealment, assume the dress of ministers of a false religion, so that he may seem to be one of them?' And he answers his own question in the affirmative.

Of Cardinal Newman Mr. Hill enquires that while the Cardinal was "in the garb of a minister of the Protestant church," could he, indeed, have carried out more exact precision the policy recommended by the Jesuit Gury? After describing the reform, led by Whitfield, the Wesley, Toplady and Romaine, Mr. Hill asks how it was brought about and replies:

"It was not by the teaching of Sacerdotalism, or the stream of fatal errors which inevitably flow from it. . . . Our ancestors of the last century were not emancipated from that fatal stupor by the advanced thought of infidels, nor by the lying sophistries of Rome. The noble phalanx of heroic men whom God raised up to revive His work in that dark era did not preach the preposterous fgment of apostolic succession as the basis of their authority to warn men of their danger. The bishops and clergy of that day who claimed that succession, as their special inheritance, cast them out as reprobates. . . . Nor did Whitfield or Wesley or any of their co-laborers teach the doctrines springing from that of apostolic succession, which is indeed the germ of all the delusory destroying falsehood and superstitions of Rome. They did not teach men that they were regenerated by baptism *ex opere operato*; they did not teach men that unless they had received baptism at the hands of an episcopally ordained minister they were outside the pale of Christ's church; they did not enjoin upon their hearers the filthy and abominable practice of auricular confession to a priest, nor did they pretend that any human being could forgive sins when they had made this confession to him; they did not claim the power of changing the bread and wine into the body and blood, soul and divinity of our Lord, nor 'teach the blasphemous fable and dangerous deceit' of the mass. . . . They preached Christ crucified as the sinner's only hope."

The Hon. P. C. Hill got part of his early education in the Granville street Sunday school, and in Horton Academy. The early convictions and impressions, no doubt, influence his belief and life to day. It is with satisfaction we see Mr. Hill and men of like spirit, stand up in England in an Episcopal church congress and contend so manfully for the truth, and denounce with learning, talent and piety, the Romanism and Romanists in the Established Church of England.

Letter from Mr. Bryenton.

The prohibition petitions presented to the Commons at the last session have not been without effect. Temperance people, however, should not rest satisfied with the temporary advantage, but should follow it up with greater effort. Sir John A. Macdonald indicated the line of action when, in addressing a temperance delegation, he said: "If I accede to the request of these petitions I shall alienate many voters. Can you give me reasonable assurance of increased support to counter-balance this loss?" The Licensed Victuallers' Association, with the 50,000 votes at its command, rules Canadian politics and dictates to both political parties. It would transfer its entire support from one to the other in 24 hours if either should kick over the traces. The politicians realize this, and candidly declare it political suicide for a party to take a stand that alienates the support of the liquor association. Neither the Liberals nor the Conservatives, as a party, support the traffic as a matter of choice, but of necessity. If a party were sure of the support of 50,000 temperance men to counteract the loss of the liquor vote, affairs would assume a different aspect. The country is not ready for prohibition and it never will be ready as safely to vote their principles as the votes of the liquor men can be counted on where the interests of their traffic are concerned. Fifty thousand electors pledged to "prohibition first, politics afterwards," means the death knell to the accursed traffic on Canadian soil. Fifty thousand pledged electors to counteract the fifty thousand votes controlled by the Licensed Victuallers' Association will solve the problem of this century. Fifty thousand Christians who place the cause of God above the cause of party can surely be secured. If not, God help us.

The Canadian Voice has taken up the work with a willingness which shows its inclination to branch out on broader lines than those laid down by the so-called Third Party. It agrees to print and furnish, free of charge, the following pledge for circulation by churches, temperance societies and clubs:

We, the undersigned electors, being profoundly impressed with the need of greater purity in Canadian politics, and conscious of the aggressive power of the liquor traffic and the overwhelming evil—political, industrial and moral—growing out of it, believe that strong influence would be exerted upon public sentiment and a long step taken toward the eradication of these evils, if the enemies of the liquor traffic would present as united a front as the liquor dealers do when their business is attacked. We therefore agree hereafter to vote only for such party as shall make total prohibition of the traffic a plank in its platform, and in the execution of this pledge promise to work on such lines as shall be determined upon by a majority vote of a prohibition convention to be called for that purpose, provided the signatures of 50,000 voters be secured to this pledge.

No one is bound until the 50,000 signatures are secured, after which each will be notified and a monster convention called at some central place to map out plans for future action.

This is the natural outcome and supplement of the petition movement. Who will assist in carrying it forward?

Amherst, N. S., Nov. 9.
J. BRYENTON.

Young People's Department.

We have some very interesting correspondence this week on the Young People's Societies and their Christian service. Pastor Camp reports for Hillsboro and Salem. We have also a report from the Amherst society, through its secretary. May the Holy Spirit guide this rising tide of young Christian life to the glory of His name.

HILLSBORO, N. B.—I have been requested to send you an account of our Y. P. S. C. E. (Shortly after coming to Hillsboro I became convinced of the necessity of special effort with the young people. We first had a young people's meeting and Bible class. I had no copy of the constitution of the Y. P. S. C. E., and so drew up a pledge card and had the young people sign it. A young lady living in the State of New Jersey, who was once a resident of Hillsboro, hearing of our young people's society sent me a copy of the Y. P. S. C. E. with a note, saying she had received so much benefit from this society she would like others to receive a like blessing. We then organized upon the basis of this constitution. This was in July, 1888. In December of the same year we organized another society in Salem. Both these societies prospered finely. After this there arose a mighty persecution against these societies, and earnest, able writers did what they could to drive these nuisances known as the Y. P. S. C. E. from our land. At this time we were compelled to change our name, though we still carried out the principles of the "model constitution." But the tide was coming in and the young people could not be kept down. This constitution passed away. A wise king sat upon the throne and the young people were encouraged. We then assumed our old name, took the "model constitution" with some slight changes as our own, and so the work goes on grandly. I am strongly in favor of the Y. P. S. C. E. I thank God for what has been done here along these lines for the young people. Judging from the constitution which appeared in the MESSENGER AND VISITOR, the "Young People's Union" has no advantage over the Y. P. S. C. E. On the whole I prefer the latter. We have no desire to change our name or methods. I consider the organization of the young people into some society like C. E., as important as the Sunday-school. The following is a list of the officers of our Hillsboro Society:—Members enrolled, 57. President, W. Camp; vice-president, W. M. Burns; secretary, Miss Annie B. Geldart; treasurer, Bamford W. Jonah. Chairmen of Committees:—Lookout Committee, Miss Mary L. Duffy; Sick Committee, Benjamin Jones; Unconverted Committee, Mrs. W. M. Burns; Cottage Prayer-meeting Committee, Miss Amanda Jonah; Flower Committee, Addie Jump; Committee on Entertainment, Hurd Steeves; White Cross Committee, Miss Annie Molins; Committee on Abstinence, W. W. Laughlin; Committee on Strangers, Miss May Haley. This society meets every Friday evening. At the opening we spend from 20 to 30 minutes on Sunday-school lesson. The pastor always leads the meeting when present. Salem Society.—Membership, 100. President, H. Steeves; vice-president, H. Steeves; secretary, H. Steeves; treasurer, H. Steeves; prayer-meeting committee, H. Steeves; sick committee, H. Steeves; entertainment committee, H. Steeves; committee on unconverted, H. Steeves; cottage prayer-meeting committee, H. Steeves; committee on abstinence, H. Steeves; committee on strangers, H. Steeves. I meet with this society once in six weeks. The other meetings are led by a member of the society chosen by the prayer-meeting committee. Our societies were never in better condition since their organization than at present. Many of our young people are consecrating their lives to the work of Christ.

AMHERST, N. S.—In reply to your notice in the MESSENGER AND VISITOR, I would say we have started a union called the "Young People's Union of Amherst Baptist Church." Starting with a membership of forty, we are steadily increasing. The officers are: Charles Bulmer, president; Miss Campbell, vice-president; M. Bent, sec. treas.; George Ross, chairman of membership committee; Will Harding, chairman of devotional committee; Miss Skimming, missionary committee; and Miss J. B. Smith, social. We have adopted the local constitution with some slight changes.

NOTICE.—The labor of mailing to pastors circulars with the Monoton resolution and address of the Baptist Young People's Union of America, was divided among the members of the advisory committee as follows: Central Association, N. S., Rev. H. F. Adams; Eastern Association, N. S., S. W. Cummings; Western Association, N. S., Rev. J. B. Woodland; Southern Association, N. B., Rev. W. J. Stewart; Eastern Association, N. B., Rev. W. H. Warren; Western Association, N. B., Rev. C. W. Williams; P. E. I. Association, Rev. J. A. Gordon. All our pastors were probably supplied during October. I wish to state that through the kindness of J. H. Chapman, Esq., chairman of the American executive committee, I have still a number of copies of the address. All wishing copies may have them upon application.

C. W. WILLIAMS.

St. Martins, Nov. 16.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ARISTLE, N. S.—Two young sisters were baptized into the fellowship of the Argyle Baptist church this morning. We are not holding extra meetings, but our regular services are deeply interesting, and we hope that others will soon go forward.

ADDISON, F. BROWN.

CENTREVILLE, N. B.—I have taken the pastoral oversight of the Centreville Baptist church. The prospects are encouraging; good congregations, brethren and sisters are united and have a mind to work. I preach at Knoxford and Good Settlement also. My address is: Centreville, Carleton Co., N. B.

THOS. TODD.

GREENFIELD AND CHELSEA.—The Lord's work is still prospering among us. Last Lord's Day, Nov. 8th, four more submitted to the Saviour's last command, and professed their loyalty to Him in that profoundly expressive ordinance, baptism, declaring like death to sin and life to righteousness. Others are seeking salvation. Besides this, on the field we are building two places of worship and repairing the parsonage. Pastor and people are thus "in labors oft."

C. S. STEVENS.

OHIO.—It is with much regret that I end a stay of about five weeks with this church. I am more than satisfied with the personal kindness received from the people. A few evenings before I left, I was agreeably surprised by the presentation, on behalf of a representative gathering of a generous donation. I have found them kindhearted, sympathetic and hospitable. They have my best wishes and prayers that they may realize great things in individual development and aggressive service.

Nov. 13. P. HUNTLY.

PORTER SETTLEMENT.—This is a section of the New Germany church, having about one hundred members. A new church was built here about four years ago. One evening last month Pastors March and Corey assisted me in the ordination of Bro. Edward Kaulback and Simon Wentzel to the office of deacons. A very interesting and profitable part of the evening's exercises was the presentation of the hand of fellowship by David Lantz, who has for many years been the senior deacon of the church at New Germany.

G. P. RAYMOND.

GRAND VIEW, P. E. I.—On the 25th of October the Baptist meeting house at Grand View was dedicated to the worship of God. The dedicatory sermon was preached by the Rev. J. A. Gordon, Charlottetown. He preached also in the afternoon to a full house. The pastor presided in the evening. Although the weather was cold for the time of the year, yet the congregations were good, and the few who meet to worship there were greatly encouraged. This church is a branch of the Uigg church, and is located on the Murray Harbor road, seven miles from Uigg and the same distance from the Belcher church. Between subscriptions from the other churches and the collections taken during the services, the sum of \$75 was realized. This was beyond the sanguine expectations of some.

J. J. MILLS.

CHARLOTTETOWN.—We are pleased to say that the interest in all departments of our church is very encouraging. Our congregations are good, and the services are well attended and deeply interesting. Our Sunday school, under the efficient superintendence of Dea A. W. Steens, is daily growing. Our mission school is also steadily enlarging. One candidate was baptized on the first Sunday of the month. The hand of fellowship was extended to two at the close of the evening service. Others have decided to follow the Saviour and will be baptized soon. Our Thanksgiving service was well attended. The collection for our city mission work and for the poor, was unusually liberal even for this church—cash, coal, provision, clothing, were offered as eloquent expressions of gratitude to "God the Father, in the name of our Lord Jesus Christ."

COM.

WATERVILLE.—I am glad to inform you and the readers of the MESSENGER AND VISITOR, that God has visited us here (2nd Harry), and souls, I trust, have been saved. Four have been baptized and added to the church; eight others are received for baptism the coming Sabbath. Many others are enquiring. During my ministry of more than nine years, there have been added to this church about 70 by baptism and some seven or eight by letter. For the last five years I have been pastor of the Alma church, baptized 28 into the fellowship of that church. Three months ago I tendered my resignation to both churches, to take place at the close of my pastoral year, December 1st. It is a last field and much to be done. My prayer is that the Master may direct them in the choice of a pastor, a strong man and one who is not afraid to do hard work for God. It is important that someone should take charge at once. I would suggest that the Board of Missions, S. C. Moore.

BRIDGETOWN, N. S.—Having had occasion recently to visit the city of Halifax, it was our privilege to call at the Baptist Book Room, 120 Granville street, and it was very pleasant, indeed, to patronize our own "room," even though to a comparatively small extent. Assuredly "our book room" is worthy of the full patronage of all our people. A splendid assortment of all lines of books, periodicals, pamphlets, cards, etc., which should be shown at a first class book room, is constantly kept on hand, and amply repays inspection; it more than repays the purchase. We were also pleased to learn from the genial secy. treas.—Mr. Geo. A. Macdonald—that the "room" enjoys a large share of patronage from denominations other than the Baptist.—At Bridgetown the regular services of the Baptist church are well attended, and we are blessed with faithful and earnest preaching we know the good seed is being sown in the hearts of many. We bless the Lord for the seed-time; but we long and pray for the harvest. On Sabbath, the last, all our hearts were cheered by the fact of being welcomed into membership with us, they having been previously received by letter. We have the blessed assurance that we shall have the Master's approval as long as being faithful to Him, we are satisfied with Divinely appointed means of Christian work.

A. F. NEWCOMB.

ANDOVER, N. B.—God is graciously working in our midst. On Friday, 13th inst., at Forest Glen, we witnessed the baptism of three happy converts. Bro. Howard kindly officiated. The interest is deepening and widening; the outlook encouraging. Brothers and sisters, pray for the work here.

H. G. ESTABROOK, Lic.

LOWER STANWICK.—The Lord continues His good will toward His Zion here in calling from the ranks of the enemy one and another at times, who desire to make a church home with us. We wish to give Him all the glory. November 15 I baptized a young man whom we have good reason to believe will be a worthy addition to the church. I. R. SKINNER.

POWASH.—Have been holding special meetings in the Wallace church; quite a good interest has prevailed. Church members have been revived and sinners have been brought to Christ. On Lord's Day, Nov. 8, baptized two and received one by letter, also one by letter a month ago. Thus the Lord is giving us indications of His favor and power, which lead us to labor and hope for larger blessings.

C. H. H.

CANNING AND PERHAM.—In regard to the people in Canning, I have sold much to be desired. Allow me to give one instance: Having paid all the salary, they came to the pastor's house on Thanksgiving eve with many words of encouragement and purse and other things, amounting to forty-five dollars. From donations that go to pay salary, I have already prayed: "Good Lord deliver us"; but after such a donation as the above one is made to offer a more joyous prayer.

W. C. VINCENT.

BAILLIE, N. B.—We have been much encouraged since our last article was sent. Four happy believers were baptized last Sabbath. The church is well supplied with families. The wife of one of the baptized brethren was baptized the preceding Sabbath under somewhat discouraging circumstances, as her husband would not so much as accompany her to the place, and had first declared that she should not be baptized, but after being visited by a committee, very reluctantly said that she could do as he liked about it. The meetings continue with much interest.

F. C. WRIGHT.

CENTREVILLE.—We had a very pleasant and profitable visit from brother and sister Archibald, our returned missionaries. Mrs. Archibald, before coming on her beloved life work as missionary, spent part of her time in this section as a teacher. The people here always give her a hearty greeting. Bro. Archibald preached on Sabbath evening to a large congregation. His prayer and sermon will be remembered with interest and profit, and our people will gather fresh inspiration in missionary work. The W. M. A. Society is still well sustained by the sisters, who are willing workers.

T. T.

St. JOHN.—The Union Baptist Ministers' Conference met on Monday in the Baptist W. M. A. Room, 85 Gormin street. Rev. S. Welton was voted to the chair. Prayer was offered by Rev. G. A. Hartley. The following ministers were present: Revs. S. Welton, H. G. Mellick, E. Hickson, G. O. Gates, John Combs, B. A. Hartley, E. J. Grant, E. J. Martell, A. E. Ingram. The reports were generally of an interesting character. Rev. E. J. Grant read a very clear and concise paper entitled, "Churches versus Societies." Discussion followed, participated in by Revs. S. Welton, E. Hickson, G. O. Gates, E. J. Grant. Discussion to be continued at next meeting, to be opened by Rev. C. H. Martell.

WOLFVILLE, N. S.—We have had a very pleasant and profitable visit from Rev. W. B. Hinson, of Moncton. He addressed the students twice on religious themes. His thoughts, his illustrations, his diction and his delivery, all gave force and effect to his address. It was a matter of regret that his visit could not be prolonged. We have lost one of our families by the removal to Vancouver, B. C., of Simon Vaughan and his children. Mr. Vaughan and his son have been in the city for a year and a half, and now his other son and his three daughters have gone thither also, where their home will be. They bear with them the best wishes of the community. All the members of the family are members of the W. M. A. church. Mr. Vaughan was formerly a teacher of vocal music in Acadia Seminary, and Miss Beattie Vaughan left her situation as teacher of instrumental music in the same institution to go to her new home. The family will be much missed by us.

DOAKTOWN, N. B.—A short time after our Western Association I received a call to visit the Blisford Baptist church of Northumberland Co., N. B., with the view to settling with them. I accepted the call, and arrived at New Salem Oct. 2nd, where I met our missionary, J. W. S. Young, who had spent about two weeks in good earnest labor. He had baptized two. Bro. Young closed his labor on Oct. 5, and left me in charge. I spent two weeks over this field, preached every night (one excepted), and three times on Sundays. I baptized one young man into the Blackville church on Oct. 18. I decided to settle on the field and brought my family and furniture here on the 28th of Oct. Some of our friends were there with teams to convey us to our new home. We find a very kind, hospitable people here. They understand a minister's position. They also have a heart and means to supply his wants. By the way, our people here have adopted the weekly offering system of supporting the Gospel. I believe it is the best plan for all our churches. It is the Scriptural plan and most honoring to God; besides, it more than repays the labor and cost for the people. This is a very extensive field; it is about 40 miles between the extreme points. I have seven preaching places—namely, Lindlow, Zion's Settlement, Doaktown, New Salem, two places at Blisford, and Underhill Settlement. It means a good deal of hard labor for one man to work all this field. Still any point can be reached by train within three miles. There is a very good interest in the meetings in all parts of the field, but some of our congregations will not be large through the winter, as the many of the men will be in the woods. The spring and summer will be the most successful time of year (spiritually) for this field. Pray for me, brethren, that God may make me a blessing to this people. My post-office address is Doaktown, N. B.

J. A. PORTER.

LIVERPOOL.—The good forward in our midst. At Brooklyn on the 15th inst. Other To God be all the glory.

BAILLIE, N. B.—Five lepers were baptized on Young first visited us, thanks be to God. Young this way. With us our prayers are thine, and that his crowned with success for good, and churches pastorless would do aid. We trust that our pastor and church will help, and in fact for heavenly Father for all along the line of our midst during the We feel to say, "Praise all blessings forth us. Pray for us."

Nov. 19.

HAMPTON, ANDOVER.—Thanks be unto God victory through our Lord. Amid the moral darkness late seemed to hover over the ways of this man, a glance that God who had, evidently, spiritual refreshing, the work the meeting, and interest. to return, and we be in the presence of the over the tears of Rev. Henry Achilles, spiritual father to me S., was with us on Oct. 11th inst. he administered baptism to four lepers, and the day was beautiful course of people was the ceremony, which ministered there for Henry Achilles preached sermon in the evening, and he preached after which it was come the four came with a sister who was fellowship of the church is still going on most earnestly pray to the place, in which to the church of Christ eternally saved. We pleasant season since the people of Port L. The people are good and true, and are not afraid to support the law. We have received as tokens of the people which was a handsome by the ladies of Port L.

ACADIA UNIVERSITY.—Request to spiritual might be of interest to the organization of the Y. M. C. A., so the methods of our work, which are systematized, and efficient and successful of each year, commencing to take charge of students: Bible study, work, membership, committee, which are general and special association. In addition which meet each Sabbath and college hall. Word, Bible training, organized, and the men of Hall, where daily for the conduct of special interest in religious work are held in four days Sabbath by members of university, the indications of divine favor. The committee looks after new staff opening of the term, or not they are interested in the association, to unite with it. The student workers have been (as well as the Protestant) the advent of the clerical interest in this encouraging. The Wednesday evening largely attended, and indications of divine favor. During the week men, observed by the can colleges, three interest and power. B. Hinson was with words have greatly hope for larger and of quickening power churches and homes institutions, especially their supplications, as in the past, many light of divine truth.

PERHAM.

Rev. E. N. Archibald with the church whishes his correction him at that place.

We learn with friends of Rev. Mr. list, that he was very hope is entertained.

We are glad to learn that the health of church at Jamaica Hunt, has greatly improved, and that he is engaged in a promising state church, and both encouraged in their own the cause of the city.

Rev. C. R. B. Doaktown, Vermont, his work encouraged engaged in giving for American Baptist young people subject of the first