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C. GOODFRED, St. John, N. B.

Messenger and Visitor

WEDNESDAY, MAY 14, 1890.

FALSE IDEAS OF CHURCH LIFE.

How many church members there are who are ever complaining of the church to which they belong. It seems never to have dawned upon them that they have their share of responsibility for the condition of their church and their proportion of blame for the state of things which calls forth their animadversions. They say, the prayer meetings are dull. You ask, do you do your best to make them interesting? O, no; they found them so uninteresting they ceased to go altogether. They complain that the church is not friendly; ask if they give an example of friendliness by giving kindly greetings and making friendly calls and engaging in loving ministries, and you will find that they are coldly distant and suspicious, ever saying by their manner, I can do without you if you can do without me, and that it will take as much geniality to melt an iceberg. They never make any advances toward friendship, and do not give a warm welcome, at first, to any advances made them. The same spirit shows itself in many other ways; and it all reveals a sad misconception of the very first principles of the relationship of membership in a church. One of these is that each member has equal responsibilities, according to his ability, with all the rest, as each has equal privileges. The church is but the sum of the units of membership, and each has his full share in making the church what it is, and should be ready to take his full share of effort in making her what she ought to be. It would be just as proper for all members to desert the prayer-meeting, because it was dull, as for any one to do this. The next principle forgotten is that people unite with a church, not so much to receive from the church as to give forth through her. The attitude of a church member of the right kind is not that of a nestling with mouth open to receive, or to make an outcry of complaint if not even getting something; but of a soldier, full of ardor, ready to do something. He is not to be like a patch of desert absorbing all he can get and giving nothing in return; but like a piece of good ground, ready to bring forth an hundred fold of fruitage for the good of others. It is true he has a right to expect to receive from the church; but only as each member has a right to give from him. And if he does receive, it is not to hold in a selfish way, it is that he may follow the example of his Lord and empty himself of power, and resources for the good of others.

It is time that our church members were trained out of the idea that the great object of church membership is to be cared for and made comfortable and happy. This is no higher idea of life than that of the worldling. It is selfish and selfish rather than divine. The church is not a mutual benefit society, except in a subordinate way. The great aim is to do something for the great world lying in wickedness. As we might an army resolve itself into an organization to promote mutual ease and pleasure, while facing the foe, or a lifeboat association seek only the comfort of its members while poor drowning wretches were struggling in the surf hard by, as for a church to aim chiefly to please its members and make them enjoy themselves, even though the enjoyment be of a religious kind. The real kind of enjoyment church members should have is that which comes of self forgetful effort for others, and the happiness which comes through seeing the blessed result of labor of this kind. A church member who expects to be coaxed and coddled and helped all the time, with little thought of helping others ought to be regarded as an anomaly and a monstrosity. With the lost all around him; with the cry of the perishing saluting his ears all the time, with death and hell reaping their harvests in his sight every week, for a man to keep his eye and thought fixed upon himself, and not be absorbed in the effort for their good, is as inexplicably selfish and cruel as men must fail to think of the real character of the action to be guilty of it. And all this is made more unspeakably wrong because those who are guilty profess to have been rescued from the same terrible condition and fate by a self-sacrifice on the part of their Lord, at which angels wonder and devils tremble. If any who read these lines have been guilty of the violation of this first principle of the Christian life—that they are now to live for others rather than to expect demand that others should live for them—let them stop and think, and turn with contrite abhorrence from their selfishness and folly.

May not one reason why church mem-

bers get this false notion that the great aim of church life is to secure contributions to their own well being, but that they get a wrong bias at the beginning of their Christian life? When they are inquiring the way to Christ, they are objects of general sympathy and helpfulness, and this is as it should be. When they are saved, however, and the new life and power from God have possessed their souls with their new love and motives and longings, it is time for them to begin to help as well as to be helped, to care for others as well as to be cared for. Unless they are encouraged to begin and continue to do this, the promptings of the new life being disregarded and its powers unexercised, they will become inoperative, and the life will be left to the control of the old selfish principles, only applied in another direction. Unless the young convert can be got to work, even the solicitude of pastor and faithful members who see his spiritual life running down, will but cater to the idea that the church is under obligation to him to care for and help him, while she has no claims upon him for service. It is of the most vital importance that young converts be broken away as soon as possible from the idea that they are to be the objects of general solicitude, by leading them to become solicitous about others. The child that is held by the arms all the time will never learn to walk, or to become strong enough to help anyone. There must be the culture of independence, and the exercise of strength, if there is to be growth.

Another reason for these false ideas of church life may be in the general exercise of our social religious services. Are they not too much for the solace and comfort of the saints? Saints often need solace and comfort, and it is well that our social religious services should minister to it; but after all, is not this a subordinate matter to the great end of helping men to Christ? Ought not even the development of the graces of church members to be with the higher aim that they may in this way be fitted for greater service in the work of soul saving? When, therefore, Christians meet and pray chiefly for each other and speak chiefly of their own joys and troubles, it tends to make the exercises self-centered rather than aimed outward at the lost for whom the Christian life should be a ministry. Let us try to edify one another in our social religious services; but let us never forget that as our strength is built up, we are to use it for others than ourselves, and let us never forget to pray for those who are without God and hope, and to encourage one another in the work for their good.

Many other thoughts are suggested along this same line which we must leave the reader to consider for himself.

JOTTINGS.

FIRST HILLSBURGH CHURCH. A visit to this place reminds us of our childhood and early manhood's days. In 1842 a revival of religion of unusual extent and power passed over the province of Nova Scotia, in which Bear River and other churches in Digby and Annapolis counties were large shakers. Previous to that period, for a few years, a small Wednesday evening prayer-meeting was maintained, chiefly by a few sisters; with occasional preaching services on the Sabbaths by the late Rev. H. Saunders, who was then pastor of this and other churches. For more than half a century this weekly prayer-meeting, two conference meetings a month, and regular preaching services on the Sabbaths have been held here. Instead of the fathers and the mothers, we meet in the prayer-meeting their children and their children's children—and right royally and joyously did they worship God—the God of their fathers. For a few years past the history of their pastorate has been somewhat chequered. It has not always been smooth sailing with them. The Lord now seems to be leading them out into a large place. The pastorate of Bro. D. H. Simpson is opening very pleasantly and hopefully. He is permitted to reap the fruitage of former sowing.

At the Morgan Settlement, an outstation of the church, the Holy Spirit's work is seen and enjoyed. Bro. S. has his hands and heart full of work and joy, as he is gathering in the sheaves. Great and gross wickedness has been prevailing in this community of late; but the silent, fervent prayers of a few sisters—real mourners in Zion—have also prevailed. The stout hearted have been slain, the slaves of sin have been redeemed and reclaimed. Many, too, in their childhood's days have been won to Christ's service. This early loyalty to Christ is one of the most hopeful signs of our day. The church of Christ is just the proper place for the children who have experienced the new birth. It is no place for adults if they have not this experience. The pastorate of a Baptist church, with all its perplexing cares and labors and poverty, has, in professional life, no equal as to its joys and honors.

CLEMENTSVILLE.

This church is pastorless, but has been well supplied during the winter by the faithful services of our aged brother, Rev. H. Achilles. His loving ministrations have been much appreciated by the old and young of the congregation. It is

to be hoped that his labors may be continued till a pastor is secured. The church was not a little disappointed in failing to secure the services of Rev. Bro. Brown, of Harvey, N. B., to whom they extended a call. This is a very promising field. It has some special attractions for an earnest worker. We had the privilege of spending a part of the Sabbath with them. A good congregation, composed largely of bright intelligent young people, gave good attention to the word spoken; and led in spirited and spiritual songs of praise to God. The gift of song, possessed in large measure by the former generation, as we knew them, is inherited by the rising generation here, and cultured to good purpose. The meeting house in which the fathers worshipped, and which formerly was in style and size quite equal to the demands of the times, has now by the wear of time and the growth and improved tastes and ability of the community, been left behind. The demand upon the people is now imperative to arise and build. All that is necessary to this is wise leadership and united actions. Resources are here awaiting development of material and spiritual power but as yet little dreamed of. Who is to come in and labor and lead off in this good work?

THE WEEK.

The question of prohibition is arousing considerable interest in Great Britain. Lord Salisbury has introduced a liquor license bill which requires compensation to publicans for all licenses cancelled by its operation. This compensation clause must go on the assumption that license is to recognize a right already had, and not to give right not before possessed—an assumption which could not be tolerated in reference to any other business. The bill is arousing intense opposition, and it is hoped its fate will be the same as that of a similar one introduced in 1883—that it will be withdrawn, in view of the storm of general protest aroused. In the meantime, Lord Randolph Churchill, that independent knight-errant in politics, has committed himself to out and out prohibition, and has united with the National Temperance League. May not this step be partly due to the influence of his American wife?

It is evident that when the Irish Land Purchase Bill comes up for its third reading, in committee of the whole, its sections will be fiercely contested. The German Reichstag has been opened by Kaiser William. His speech was most pacific, and assurance was given of a desire to help the laboring classes by legislation. At the same time, the new army bill asks for additional grants to increase the military armament in view of the greater strength of those of France and Russia.

The uprising in Italy against the domination of the priesthood is seen in the recent measure, carried in the Senate three to one, by which the clergy are forbidden to belong to charitable congregations.

It is now stated that Mwanga has been again expelled from Uganda by the Arabs. This means that the Christian party has been defeated. If, as has been stated, Mwanga had placed himself under British protection before the Arabs drove him from the throne, Great Britain will be bound in honor to take the settlement of the country in hand.

Political circles in Ottawa and in Quebec have been much exercised over the scandals coming to light. Rykert has resigned his seat in the Commons, in view of the report of the committee appointed to consider his case, which is very severe and scathing.

On the heels of this scandal and that of General Middleton, comes a still greater one from Quebec. Thomas McGreevy, M. P., is accused of taking about \$250,000 in various sums and at various times, in consideration of securing for a firm including his brother and two others, certain heavy contracts on very profitable terms. His brother and the two gentlemen above referred to bring in the charge, and give what appear to be day and date in support. The accused has entered an action against his brother and his partners for libel, and has retained all the ablest legal talent of Quebec in his defence. The accusers give no sign of weakening, but treat the action for libel as bluff. There will doubtless be revelations of much beneath the surface which would startle people, were we not, alas! so often shocked as to be less sensitive than we might or should be.

The terrible catastrophe of the burning of the insane asylum at Longue Pointe, Montreal, and the destruction of an as yet unknown number of its poor detained inmates, has sent a shudder through the Dominion. We presume an investigation will be held to discover where the blame lay, for there can scarcely be a doubt that some one has been guilty of criminal carelessness.

The Equal Rights issue has pretty well confused the political outlook in Ontario. Mr. Mowat, who has held the control of the Province for half a life-time, has had the support of the Catholic vote, and still retains it to. At the same time, in some places where a Liberal Equal Rights candidate has been put forward, no purely Liberal nomination has been

made. The same is true in some cases on the opposition or Conservative side. The Conservatives, while inclined, from considerations of local politics, to accept Equal Rights, are afraid this might injure Sir John at the next election, and alienating from him the sympathy of the Catholics. This much is plain, the Equal Rights sentiment is rising like a tide.

The Supreme Court of the United States has decided that no State prohibitory legislation can prevent the importation of liquors in the "original packages." Opinions vary, as the full effect of this decision on prohibition in the States where it is adopted. All agree, however, that it will cause much embarrassment. At the same time, it is seen that this will lift prohibition from a State to a national concern, and will give a great impetus to the National Prohibition Party. It is already agitated in Republican circles whether it may not, in the end, compel that party to adopt prohibition. This, however, will not be done by State politicians until they have taken their bearings, under the new order of things, and have counted noses, to see whether the red nosed fraternity have less political influence than their opponents. The temporary confusion wrought by this decision of the Supreme Court will, we believe, in a short time, be a great gain to prohibition.

The bonuses to railways proposed by the government foot up \$3,167,160. Of this sum, \$567,000 are for railways in the Maritime Provinces.

We notice in the supplementary estimates appropriations to several Romish priests for work among the Indians. Does this mean that the government are helping to support Catholic missionaries? If so, on what ground are they aided, when no help of the kind is given to missionaries of other bodies? We should like to see some explanation.

Ontario Letter.

May is a notable month in this part of the world. It is the month in which we send forth our theological graduates. But this month in this year finds us mourning.

PRINCIPAL MCGREGOR.

He is dead; and were it not that we know that he who is head over all things to the church can make no mistakes, we would be inconsolable.

Daniel Arthur McGregor was born in Osgoode, Ont., forty-two years ago. His education was begun in Woodstock College, where he spent eight years (1870-78), graduating in the literary and theological departments. In 1878 he entered Toronto University (Provincial) at the second year, and graduated with honors in philosophy in 1881. The next five years were spent in the town of Stratford, where he earned an enviable record as a pastor. In 1886 he was appointed Professor of Homiletics in Toronto Baptist College; and when, a year ago, failing health compelled the retirement of Dr. Castle, the Board of Governors elected him to the presidency. No appointment could have been more popular. No man was more universally beloved. All felt that while he held the principalship a living link would bind the churches and the college in closest bond. Some nine months ago, Prof. McGregor's health became mysteriously to fail, and he became paralyzed from the waist down. In February last he went to St. Luke's Hospital, New York, to be treated by Drs. Weir, Abbe and Judson. Dr. Weir decided that the trouble was a tubercular tumor on the spinal cord, and advised an operation for its removal. As soon as the fever incident to the disease ceased to be overcome, the operation was successfully performed and the tumor was taken from the eighth dorsal of the spinal column. In spite, however, of all that care and skill could do, Mr. McGregor sank until Friday, April 25, when he died; death being directly caused by a complication of kidney and bladder affection, following upon the paralysis.

The body was brought to Toronto at once, laid in the reception room at McMaster Hall, and from there borne, on Monday, April 28th, by those who had studied and toiled with him in life, to Mt. Pleasant Cemetery, there to await the general resurrection at the Last Day. Mr. McGregor was a man of singularly refined character. Free life marked degree from the weaknesses so common to man, he was strong in all the qualities of a vigorous manhood; exemplifying perfectly the lines of Schiller: "When gentleness with strength we find, The tender with the strong combined, The harmony is sweet and strong;" and as student, teacher, pastor, principal, he was loved and honored by all who knew him. As he was yet in the prime of life, it was our hope that he would be spared for many years to lead our Theological work. As he was a remarkably clear thinker, we were rejoicing in the hope that many of our coming pastors would sit at his feet and learn of him. Both these expectations have been disappointed; and we find ourselves not only lamenting a valued friend, but our college is again bereft of its President.

The dealings of God with regard to Ontario Baptists have, of late, been past finding out. In the short space of fifteen years, five men have fallen full of labors and of honors—Yule, Fyfe, Torrance, Castle, McGregor—and after each bereavement we ask, "What next?"

In consequence of this affliction the programme of the closing week was materially altered. Dr. Strong's sermon before the Fyfe Missionary Society, the meeting of the Alumni, and the graduating exercises were cancelled, and the college year was brought quietly to an end.

THE GRADUATING CLASS.

numbered thirteen. Of these, one will probably return to the Maritime Provinces, one talks of associating himself with Dr. J. D. Fulton and the Propaganda, the others, I believe, are settling in pastorates. On Thursday evening, May 1st, the class assembled in the chapel of the hall. There were present the professors, Principal Huston of Woodstock College, Prof. Wolverson, Dr. Murdoch of St. George, Rev. Jas. McEwen, superintendent of Home Missions; Rev. W. M. Walker, B. A., Barrie. Dr. Welton, as acting principal, briefly addressed the graduates, bade them farewell, handed them their diplomas, and the class of 1890 passed on into active work.

Since then, the tidings come that Dr. McVicar has resigned his chancellorship, and that the cause is ill health; it also says the Globe of May 3rd. He retains the professorship in the Theological Department. Hon. J. A. Boyd, Rev. R. G. Boville, M. A., and D. E. Thomson, Esq., have been appointed a committee to secure another chancellor. Altogether it has been a sad time; but we know that God's good purposes are being fulfilled, and that out of this tribulation He will bring glory to Himself and good to His cause.

ELECTION CAMPAIGN.

The Provincial assembly has dissolved. The 29th inst. will be nomination day, and on the 5th of June the free and independent electors (and also those who are neither free nor independent) will ballot for another legislature. The speeches of the candidates are already heard in the land; conventions are flying about like autumn leaves; and during the next few weeks the campaign will wax hotter and hotter. P. K. D. Strathroy, May 3.

Halifax Correspondence.

Sheep without a shepherd, a company without a captain, a vessel stranded with no friendly seeking sail in view, this is the condition in which the First Baptist church of Halifax again finds itself. It is (often) the unexpected that happens. It was so in this case. Whether it is the undesired we do not say. In fact let me not discuss any abstract questions as nearly alongside the event. The fact is the important matter: the pastor ate is again vacant.

Looking back on it and reviewing the entire period, it must be freely admitted that it was a successful one. Mr. Cline was ordained January 22, 1885, having received a call to the pastorate on Dec. 22, 1884, and accepted the same Dec. 28. He had begun his work with the church Oct. 26, 1884. On the evening of April 30, 1890, he held his last meeting with the church. He found a membership of 202 and left one of 288. During the period 168 members were received, 75 of whom were baptized by the pastor. The transfers of membership from the church and other means of decrease took 82 away, leaving the net increase 86. Mr. Cline found the people worshipping in the old Stone chapel in Granville street. He left them comfortably lodged in their elegant new building in Spring Garden road where he had preached upwards of three years. The erection of a splendid new pipe organ is to be credited to this pastorate. It is a charming acquisition, and each succeeding Sabbath seems more and more to be melting into the beautifullest melody. It is, I learn, entirely paid for. These are some of the more visible facts of the case. But more important is the fact that the pastor ministered to the people most faithfully and successfully in spiritual things. He filled the pulpit ably and acceptably. He did not spare himself in any branch of church activity. His departure is a great loss to the church. But his resignation was of no positive a kind as to leave no doubt of his intention, and it was accordingly accepted without delay and was accompanied by a letter expressing the profound respect and love which the church felt for him and their admiration for his many excellent qualities of mind and heart, and the church did not forget to thank the pastor's wife for her active and successful co-operation in all the work of the church.

Pastor Manning is again at his post in the North church, greatly reinvigorated by his vacation. The Dartmouth church light shines more and more brightly; on the 4th inst. four were baptized, and occasions are of frequent occurrence. I take it this church is destined to grow rapidly and become the fruitful mother of other churches in the rapidly growing town. And by the way, I am reminded by the above references of the overshadowing question which has for some months past so engrossed the attention of the people of Dartmouth, as well as the old Ferry Company, which has been doing the carrying business across the harbor for some years past. The case reminds one of the Israelites breaking away from Egyptian bondage. The company had

faithfully promised new boats, the discontinuance of the old ones, and reasonable rates. They not only so promised, but they did it frequently; but (I ought to write it with a large B) they did not keep their promises. Only one new boat was put on, and they continued the old ones. You would be surprised to learn that these old boats (some of them, at least,) were performing when George IV. was on the throne of Great Britain. They illustrate how long the evil structures men make may live after them. Well, the upshot was, the people could stand this thing no longer. So they arose as one man and decided to operate a ferry of their own. They so decided, and they did it, too, and are doing it *de die in diem*, which means at all reasonable hours and for very reasonable fares, and they are doing most of the traffic. Will the people return to company and shareholders' bondage? Never! And what will become of the Egyptians? They will perish (financially) in this arm of the sea unless they howl to the inevitable and stop short never to go again, like the old man's clock, you know.

Another four year's term of our local house has come to an end. The extraordinary number of 209 votes were passed during last session. They were chiefly acts of a private nature and acts in amendment of other acts. One of the more public acts deserves special mention—that concerning imprisonment for debt. Such imprisonment is, I understand, virtually abolished as soon as the act takes effect, which will not be till next year. This legislation ought to have been passed many years ago. Imprisonment for debt has driven many—may I not venture to say, thousands of good men out of the province, and kept them out. We are now on the very verge of a general local election. Every seat is contested, and more than usual activity prevails among the politicians, and to a certain extent among the people. The ballot will decide all on May 21st.

I attended the Dalhousie convocation; I often do—not for the purpose of comparing with Wolfville anniversaries. The case is one of contrast, not comparison. I go to watch their progress. The graduating class was large—sixteen I think, the largest yet, which is two below Acadia's largest. I think Dalhousie is demonstrating the reverse of what her friends advocated. The benefits of consolidation they could not too greatly magnify. Their history is showing the immense advantage of having a number of colleges located in different sections of the province. Many young men are taking a collegiate course here who would never attend college in any other locality. The same is true of Wolfville and Sackville. The very nearness of Dalhousie to Halifax boys and their parents leads numbers into her halls who never would have taken collegiate courses had there been no such institutions here. So it works all round.

Halifax, May 6. OBSERVER.

Dr. BILL—While at St. Martins I had the pleasure of calling upon this venerable father. He was dressed and lying upon a couch in the sitting-room, "ready to depart," he said. But the old time fire was in his eye as he gave me his benediction, and wished me God-speed. He said, "Were I a young man again, as you are, I would rather stay in this world and preach Christ to the heathen than ascend by chariot of fire to glory, as did Elijah." May the blessing be invoked upon me, be truly mine. M. B. S.

Convention Funds Received.

Table listing funds received from various locations: Scots Bay, Portland church, Guysboro, First Hammonds Plains, Sackville, N. S., 2nd Hammonds Plains, Port Medway, N. S., Tusket, Z. Vickery, Ohio, First Digby Neck church, Centreville, Young Ladies sewing Circle, Albany, new section of Kent, Queens Co., for F. M., Kempth, Queens Co., Lower Economy and Five Islands, Upper Aylesford, Morrinstown, Aylesford Centre, Bridgewater, Onslow East, Digby, Antigonish, Mrs. Uhlman, Carleton, Yarmonth, Deerfield, 3rd Yarmouth, First St. Martins church, First Moncton, Lewisville section, for F. M., Mrs. Ray, Weymouth, for F. M., First Hillsburg church, Col. Brookfield, Col. Co., Col. Acadia Mines, First Horton, Wolfville, \$803 75.

P. S.—The credit given to P. E. I. Association should have been \$3, instead of \$3. G. E. DAY, Upper Sheffield, N. B., May 9.

SEMINARY CONCERT.—The teachers and students of the St. Martins Seminary will give a musical and literary entertainment in the Mechanics' Institute, St. John, on Thursday evening, the 15th inst., at 8 o'clock. Admission to all parts of the house 25 cents. The proceeds to be devoted toward the furnishing of the Seminary.

Foreign Missions

The regular monthly Foreign Mission Board meeting, the 7th, in Bay St. John. All the members were present except two who were too far away to get other was sick. Revs. A. A. Gordon, and M. B. Sheele, were also present, seats on the Board. The one of unusual interest of business, Bro. T. S. Dent of the Board, introduced our newly appointed missionaries.

Bro. Shaw responded in feeling address, stating his experience missions. He spoke of his Christ, and convictions in foreign field. His statement and convincing, and it was to all who heard him chosen vessel to the Board, A. Steele and J. A. Hardy to Bro. Shaw, affirming that the Board was in the choice of a family for India. On Wednesday evening the Portland Baptist church on Thursday evening a meeting was held in the Baptist church under the Board. Bro. T. S. Simms were present on the platform; Revs. D. A. Gates, J. A. Ford, S. Nellick, A. E. Ingram, W. Bro. J. H. Harding, J. Bro. Steele was the first spoke of his deep interest and missionary, having with the Board from it. He called the attention to the fact that in February the head of the Women's Messenger and Visitor another mission family, praying, Bro. Shaw was glad in California, and got could say: "Here am I, Bro. Steele was followed of Carleton, who delivered address on Missions.

Then came Bro. Shaw, breathless silence in stepped to the front of All eyes were fixed on soon became evident that of the situation. Every and many tears were a brother told of the steps the place where he is sure that all who heard him with their prayers as he goes to the East world of life.

Bro. Simms truly said the very flower of our foreign service. Bro. Shaw was followed dress by Rev. H. G. Mell the most soul stirring words which the writer ever brought to a close.

Excellent music was choir of the Brussels I. Bro. Shaw has been Board to visit the church and conventions during Soon after Convention proceed to his destination church or society wish from Bro. Shaw would depend with him or the Board. I am sure all the ed by Bro. Shaw with potentiality is provided and taken for missions. W. St. John, N. B.

Missionary meetings by Rev. M. B. Shaw on May 18, Parraboro church May 29, Truro, mass on June 1, Wolfville. They will please make suitable for these services.

St. Martins

My recent visit—and Martins, from Friday to Tuesday morning week, was one to be longed for. The cordial greeting of the village church, Prof. Warren and their other teachers, and among the students removed all feelings once. The fine Sem occupied by a busy the matron, Mrs. Seabodiment of motherliness for the physical was the fact is being den experience of the year that there are methods fully followed, will grand success. Who wants now most of all have—is the hearty and of her constituents of it.

It was my privilege of the Students' I Saturday evening. The quite elaborate, parts and exhibiting talent those who carried out whole was keenly appreciated by the visiting students morning it rained, a preached at 11 o'clock