

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, APRIL 27, 1887.

RELIGIOUS EXPENDITURE.

Rev. C. H. Paisley, Methodist minister
on the Hillsboro, N. B., circuit, has written
communications to a country paper, under
the above caption. They call attention to the
fact that a much greater expenditure of
money is required for religious purposes,
because of the existence of so many de-
nominations, all struggling to uphold their
own separate interests, thus often making
necessary several pastors and churches
where one could meet the needs of the
community. We do not wonder our brother
has had this state of things forced upon
his attention in Albert county, where he
has his circuit. Two-thirds of all the
people in this county are Baptists in senti-
ment. His own denomination has planted
little struggling churches here and there,
where there were only a very few families
sympathizing with its views, and who
could have been accommodated in the
Baptist places of worship, and cared for
by the Baptist pastors. These struggling
interests have been partly supported
by the Baptists of the various neighbor-
hoods in which they are located. If they
were not maintained, the Baptists would
be relieved from quite an extra expenditure,
and this, with the amount contributed by
the Methodists themselves, could be saved
to help send the gospel to the heathen.
Our brother, we repeat, has some striking
illustrations of the evil wrought by other
denominations seeking to crowd into fields
already occupied. Probably his own
brethren are among the greatest sinners,
in this regard, of any of the bodies of
Christians, if sin it be to pursue this course.

But a very broad question is opened up,
when an attempt is made to suggest a
remedy for this state of things. How
could it be brought about that each field
should mass its resources, financial and
spiritual, to the support of the single in-
terest of one denomination? Should all
except the first that gained a foothold
retire, and turn the work over to the first
one on the ground? Or should the others
retire in favor of the denomination that has
the most adherents on a given field? How
many would be willing to concur in an
arrangement of this kind? For instance,
would our Methodist brother at Hillsboro
be willing, for the sake of the saving of
resources for which he pleads, to press it
home upon his church, and upon all the
churches of his denomination in Albert
county, that as the Baptists had the
ground first, and are far the most numerous,
therefore his people should give up their
separate existence, and merge into the
larger body?

There is, however, a question deeper
than all these. It is, would it be well to
have denominations yield the ground to
each other, for the sake of a saving of ex-
penditure? Would there not be something
more sacred than money sacrificed, were
the members of the various bodies so trained
and instructed that they would be willing
to enter into any such compact? Would
it not be a sad day for Christendom, if
the time ever came when conversions had
upon a belief of the truth were reckoned so
cheap that they could be set as bought and
sold for the sake of any unloading of
conscience, even for missionary purposes?
Let the character be rebuked of the firm
line which a halloved loyalty to all God's
truth and instructions gives, and it becomes
a weak and almost despicable thing. A
character with convictions as sacred as the
body of holies to a Jew, and which will
hold with a grip of steel to the last shred
of what has been taught and commanded
by Christ, in lowly deference to the divine
wisdom and in loving submission to the
divine will, is better pleasing to God, we
may be sure, than any amount of the type
of Christianity which some misguided
brethren would make popular to-day—that
which assumes to be superior, because it
takes a certain amount of license with the
commands and institutions of Christ. It
cannot be doubted that that sturdy loyalty
to all that has proceeded from the lips of
Christ will lead to greater good, in the
long run, than the disposition to refuse to
be bound by every whisper of the Saviour,
as this latter is but one step toward a
general lowering of the bands of obligation
to Christ and to men.

Finally, let it be set down as an axiom
in the realm of truth, that God will give
his best help to those who obey him most
implicitly, and most loyally. He does not
intend to subject the world to himself
through error, or to subject the world to
the dominion of error. He intends to make
the truth the great instrument and end of
effort in his kingdom. Just in proportion
as truth is mingled with error will its
power be neutralized, and will pernicious
results be mixed with the beneficial. It
is needed that the truth be pressed forward,

in all its entirety, and with all the might
of its adherents. For those who hold the
truth weakly or to those who hold error,
or to effect a compromise, will be to
retard the advent of the time when all
souls shall be absorbed in one great brotherhood.
If the unity of Christendom is ever to be
attained, it must be a unity in the truth,
for an attempt to become one in error
would have God against it. The best way
for all to do is to come to God's word as
learners, cast aside all traditions of men,
be sure they have found the truth, and
then do their best to press it forward in a
loving, manly way. May the Lord incline
all to this course.

ASSURANCE.

This is that state wherein the believer
is made consciously sure of his salvation.
Within the confines of this state no troubling
doubt or harassing fear concerning the
future world disturbs the soul. The king-
dom of terrors cannot cast one gloomy shadow
across its borders. The soul in this blessed
state knows that if the earthly house of its
tabernacle were dissolved, it has a building
of God, eternal in the heavens. The storms
of life may beat upon the man who has
this blessed assurance; but hope like an
anchor, sure and steadfast, and cast within
the veil, keeps his soul steady, and in the
calm confidence that he shall one day reach
the shore where the storms never beat, he
can be serene amid them all. How every
true Christian longs to have this comforting
assurance. The consciousness which it
brings of a changeless certainty of safety,
of peace, of love, of joy, yes, of more than
heart could wish forever, is in such contrast
with the changeful uncertainty of the short
lived good of earth! That which is assured
to the soul is so unspeakably great, in its
wide compass and its eternal reach! The
only wonder is that all hearts do not crave
this blessed consciousness more ardently,
and prize it more fully.

But there are other reasons than its
blessedness to those who attain it, that
should make us long for it. The more
inestimable the Christian life would thus
become to us, the more would our
hearts go out in fullness of love to our
dear Lord, for providing it for us, and the
more would we be inclined to do for him.
This same knowledge would also incite us
to greater effort to lead others to seek and
find this priceless treasure. One great
reason why some Christians do not labor
more earnestly for the salvation of men is
because they do not know enough about the
present blessedness of religion to make
them desire it very much for others. We
need to feel that it is the most blessed
attainment for this life, before we shall
have our whole natures quickened to lead
others to seek it. If we know so little of
its value as to prize it chiefly as a safeguard
against death and the judgment, we shall
probably be too well satisfied to let sinners
put off seeking it until old age or danger
of death is at hand. It is always found that
the most earnest workers are those who
have this joy of a present assurance of
salvation.

When a man is sure of his salvation, he
is left free to act from the highest and the
purest motives. It is no longer, do he
be saved; but do because he is saved and love
his Redeemer for his free and sovereign
grace, and wishes to please him because
his heart is full of love. The more a man
gets upon the high ground of love as the
motive of all his actions, the more will he
be under the dominion of the highest and
strongest motive power, and the more will
he attempt and accomplish for his Master
and for men.

Finally, the life which is blessed with
this ever present consciousness of salvation,
will have most attractive power over the
worldly and the careless. More effective
sermons are preached by faces irradiated
with heavenly brightness, because of a
sure hope of everlasting life at the right
hand of God, than ever were written on
paper. Sinners know that religion ought
to make people happy, and when it does not
they are apt to become possessed by a
suspicion which it is hard to overcome.
Talk about evidence of Christianity,
why, no argument is so cogent as that of
a happy Christian life. That assurance
of salvation, with the love and joy which
accompany it, are the greatest bribe to the
work of saving men. This should, also,
raise the life to a higher plane in other
respects. The man who lives in the ever
present consciousness of salvation, will
have his mind lifted above the pettiness of
life. The world will not have the same
hold of him. His life will be directed by
nobler aims and controlled by more exalted
purposes. It will exhale a sweeter frag-
rance and consciously and unconsciously
a stronger and more varied power for good.
There is enough, then, both in what this
assurance does for the man, and effects
through the man, who has it, to make all
desire to have it with a great longing.

THE WEEK.

Since the Coercion bill passed its second
reading, the chief interest in British politics
has centred in the accusation of the Times
against Parnell. This great daily has
published a letter purporting to be from
Parnell, and expressing sympathy with the
Phoenix Park conspirators. He vigorously
denies all knowledge of it, and declares the
whole transaction an attempt to destroy his
influence. It does look suspicious that no
knowledge of a letter of the kind has ever
come to light, until the time when its

discovery would be most opportune to
serve a political purpose. Several of the
political leaders have been giving addresses
out of parliament, and there has been much
sharp shooting. Goschen has presented the
budget. During last year the expenses of
government amounted to £90,000,000, and
the revenues reached the same sum. The
revenue obtained by taxes on alcoholic
liquors had decreased £198,000, while that
derived from the beer tax had increased
£45,000. The receipts from wine tax had
fallen off £93,000 and those from the tax
on tea had largely increased. Sir William
Vernon Harcourt had estimated that the
surplus for the year would be £259,000,
while it reached £776,000. The budget
estimates the revenue for the coming year
at £91,155,000 and expenditure at £90,180,
000. The budget was a complete surprise
to the house of commons. Many of its
provisions will be vigorously opposed. It
is maintained that Goschen resorted to an
unsound measure of finance in order to
present a budget that may serve Conserva-
tives at the next general election.

Randolph Churchill, who has kept very
quiet for some time, has attacked the
financial policy of the government, and has
made the breach between him and the
government too wide to be bridged.
On the Continent there is a case which
may lead to trouble. M. Schnaebels, a
French commissary, has been invited
across the German frontier, arrested by
German policemen and cast into prison at
Metz. Many fear that this is an attempt
by Bismarck to create a *casus belli*. There
is much excitement over the matter. The
French are showing great self-restraint.
It may prove but a small matter,
exaggerated by the press to furnish
something sensational.

In the Dominion Parliament, the House
has been chiefly occupied with a resolution
expressing disapproval of the Coercion bill
of the British government, and declaring
sympathy with Home Rule. The Nova
Scotia House has declined to adopt a resolu-
tion looking toward the dissolution of union
with the Dominion. The provincial secre-
tary declares the time has not yet come for
action of this kind, as the other Maritime
provinces are not ready to move in the
matter.

The McMaster University bill has passed
its second reading in the Ontario House.

One reason for the French Malagasy war
was the refusal of the Queen of Madagascar
to wink at the foreign slave trade. Now
the *Independents* state that thousands of
the poor natives are carried off from the
west coast to the French colony of Reunion,
and sold into slavery; not one returns.
These French rascals pay about \$25 each,
and sell them for the dusty \$140 each. Is it
any wonder that the dusky peoples of that
part of the world so often look upon the
white man as an enemy, and sometimes kill
their best friends—the missionaries?

Very little touching the internal affairs
of Russia is reported to the world. The
almost perpetual attempts on the life of the
Czar are not the only evidences of a state
of unrest and disorder there, as the follow-
ing will show: "Gen. Orshafski, chief of
the gendarmes, has been dismissed from
office. Agrarian disorders prevail in Russia
and Poland. During the month of March
four landed proprietors were murdered by
peasants, and so far this month three
noblemen have also been murdered. In
one instance the victim was scalped and
beheaded, and in another was shot in broad
daylight."

Notes by the Way.

As the church at Tusket is without a
pastor, I went over to see them last Sab-
bath, and found a large congregation to
listen to the Gospel according to Luke and
according to cash. A very intelligent and
interesting people is found here. It is to
be hoped that a pastor will soon be obtained
for these. Twenty years ago Tusket was
one of the liveliest places in Western Nova
Scotia. Vessels of very large tonnage were
constantly being built there. Now the
shippards are empty, and business seems
to be at a standstill. May it improve, for
the place is very favorably situated for
business operations. At Tusket I saw an
elderly gentleman last Sunday, who seemed
almost certain that something serious had
happened to his absent son. The next
morning the telegraph brought the news
that his son had died at sea. Whence
came this impression? Was it by the
thought of friends who knew the worst
sitting on the mind of the aged father? It
may have been. I know not, for the
science of psychology is yet in its infancy,
perhaps I should say, in an embryonic state.
Or it may be that the impression was con-
veyed to the mind by angels. We owe
more to our unseen companionship than
we are aware of, or shall ever know in
this world. Sometimes a glimpse of the
usually invisible and spiritual is vouch-
safed to the dying, but not often. A well-
authenticated case occurs to me as I write.
A few years since a St. John lady was
dying of consumption in a western city.
Her mother and sister were in the spirit
land. Just previous to her departure from
earth, the news reached her husband that
her father was dead. As she was so low
he decided not to tell her of her father's
decease. By and by she exclaimed,
"There's mother—there's sister," and with
surprise on her upturned face, "There's
father, too!" Was that imagination? Was
it delusion? Was it the effect of
disease on the spinal and the brain? I
think not. It was rather a spiritual touch
which unsealed her eyes to see a little of

the invisible before she fell asleep. What
we know not now we shall know hereafter.
By and by light will be thrown on a thou-
sand points which are dark and mysterious
to us now.

In Yarmouth the religious interest is
rather good. The Rev. E. F. Adams,
pastor of the First church, has been hold-
ing some special services with encouraging
results. Spring here seems to be resting in
the lap of winter. Business is, therefore,
rather slow to start. Everybody is hoping
that the start will soon come.

I am now on the way to Annapolis to
spend the Sabbath with Rev. F. O. Weeks.
Three services await me there, and the
privilege of travelling twenty miles to con-
duct them. I enjoy work, but frequently
I have rather too much to do in a limited
space of time. If the churches will con-
tribute to the Convention Fund as the Lord
has prospered them, work and exposure
will be little thought of. Several of our
churches will please remember that I am
anxiously looking for their quarterly instal-
ments. Other churches that have con-
tributed only to Home Missions must be
reminded that all the objects of our Con-
vention Scheme are very important, and
need a fair proportion of denominational
funds. Let every church send forward its
proper share to the Convention treasury.
Let the giving be done as if the Master's
presence were visible. It is real. He
knows all about it, and by and by He will
say, "Ye did it to me," or "Ye did it not
to me." G. E. DAT.

April 23.

The Jubilee of the Hebron Baptist Church.

The usually quiet little village of Hebron
presented an appearance of unwonted
activity on Friday, the 15th inst., being the
occasion on which the fiftieth anniversary
of the organization of the Hebron Baptist
church was celebrated. The weather
being exceptionally fine, long before the
hour of opening crowds of visitors from
every part of the county filled the large
audience room of the church to its utmost.
The church itself was beautifully and
tastefully decorated; garlands of evergreen
were suspended from the ceiling and fastened
at intervals along the sides of the gallery.
Appropriate mottoes in evergreen on a
white ground adorned the walls. On one
side, in large letters, were the words,
"Hitherto the Lord hath led us," and on
the opposite side, "In God we trust for
future blessings." Behind the pulpit, in
gilt letters on a red ground, surrounded
with trailing banners, were the words,
"Welcome to our Jubilee." The pulpit
itself was almost entirely hidden from view
by a beautiful collection of flowers and
flowering plants, very tastefully arranged.
In front of the pulpit, and in full view of
the audience, was a fine portrait of Rev.
Harris Harding, the first pastor of the
church.

The exercises were begun at 10 o'clock
with an opening prayer by Rev. T. A.
Blackadar, a former member of the Hebron
church, after which the choir sang with
fine effect Toplady's well-known hymn,
"The Year of Jubilee." The pastor then,
in a few appropriate words, extended a
cordial welcome to all the visitors. Then
followed an historical sketch of the church,
written by Deacon James Crosby. This
was an interesting and valuable paper,
filled with important facts, not only in
relation to Hebron church, but the Baptist
cause in the county. From this document
it appeared that the Hebron church was
organized in 1837, with a membership of
132, under the pastorate of the Rev. H.
Harding, who was at that time pastor of
the Old Zion church, Yarmouth. The
progress of the church—its struggles,
trials, and successes, its periods of depres-
sion and seasons of steady growth, were
minutely described. Very few of the
original members of the church are now
living, but most of these were present to
take part in the celebration. Then fol-
lowed the Jubilee Hymn, written for the occasion
by Rev. J. Clark, of Nictaux.

After this reports were read from the
children and grandchildren, viz., Deerfield,
Beaver River, Lake George, Ohio, Forest
Glen, and Carleton churches, describing
their past and present condition, and their
continued interest in, and attachment for,
the mother church. Greetings were also
presented from sister churches, in which
the mutual sympathy and inter-dependence
of the various churches were dwelt upon,
and Hebron congratulated upon her growth
and liberality. The old members were
then called upon for reminiscences of their
first 25 years of the history of the church.
Many an incident was thus recalled that
brought tears to the eyes of both old and
young. Names were mentioned of those
whose memories are still fragrant, but
whose seats were vacant on this occasion.

The afternoon session opened with prayer
and the singing of appropriate selections by
the choir. Rev. J. B. Woodland then de-
livered an address, entitled, "The Baptists
in the world during the last fifty years."
This paper was replete with invigorating
thought. It told the story of Baptist trials
and troubles, and their loyalty to principle
and its consequences in the old land and
the new. It was strong and fearless in its
advocacy of our denominational views,
and no doubt helped to brace up the
convictions of the faithful.

Rev. Mr. Coburn read a paper on "The
Baptist denomination in the Maritime
Provinces as it was fifty years ago, and
as it is to-day." From a small and scattered
denomination, with churches few and
feeble, with little or no organization, it has

grown into a strong, organized and aggres-
sive body, with a membership of 43,463,
supporting a well-equipped college, and
prosperous missions in the home and
foreign field. One hundred and twenty
seven years ago there was only one Baptist
in the Maritime Provinces. One hundred
and nine years ago the first church was
established at Horton, Kings county. In
1818 there were 13 churches in the Pro-
vinces, with 900 members; to-day there
are 352 churches, with over 48,000 mem-
bers. In 1837 there were but 65 Baptist
ministers in the Provinces; to-day there
are 225. In 1837 there were \$1,423 spent
for home missions, while last year there
were \$8,240. Fifty years ago we had no
college; now we have Acadia College, with
a larger number of undergraduates than
any other college in the Provinces. It
has 90 students in arts, and 90 more under-
going academic training, while upwards
of 70 young ladies are pursuing their
studies in Acadia Seminary. One of
Acadia's boys is now acknowledged to be
the ablest professor in Cornell, Harvard,
in all her history, has only bestowed three
doctorates in philosophy, and one of these
was carried off by a son of Acadia. Many
others are filling responsible and exalted
positions in every part of the world.

Rev. H. F. Adams gave a paper showing
why Baptist principles should be upheld
and extended. It presented and defended
the old landmarks with a courage and
vigor born of strong conviction.
Rev. J. I. DeWolf delivered a stirring
address on how the membership of to-day
could assist in making a glad centennial.
(1.) By consistency of life and principle,
and (2.) by inculcating their principles upon
their children.

In the evening there assembled the largest
audience of the day. The praise service
of fifteen minutes was much enjoyed. Rev.
H. N. Parry then delivered a thoughtful
address on "The Church the Light-Bearer."
He described the nature and properties of
light, and the manner in which the figure
might be applied to the church. The church
herself was not the light, but the bearer of
the light.

Letters were then read from four of the
old pastors of the church and a number of
absent members. These were filled with
kind and encouraging words and facts
showing that the influence of the Hebron
church was not merely local; for men and
women trained under her care were occupy-
ing positions of trust and honor in other
lands.

Rev. J. A. Ford gave an address on "Our
Young Church Members: their opportuni-
ties and obligations." He showed (1) that
the church and the member had mutual
claims the one upon the other; (2) that
opportunities, small and great, had their
place in the development of character; (3)
that the young church member was under
obligation to make the most and best of
himself, to react on his surroundings, and
have his conduct grounded on principle.

A poem composed especially for the
occasion was then read by Miss Aggie
Chipman, which we hope will be given to
your readers at an early day.
The opening of the jubilee offering-boxes
and the reading of mottoes, was an inter-
esting part of the exercise. Nearly \$150
was collected in this way.

The singing was an exceedingly attractive
feature of the occasion. The Old Folks
Choir, under the efficient leadership of Mr.
Hall, favored the audience with many
excellent selections of old-time music.
Indeed, the entire celebration was a com-
plete success, and will tend to bind together
more closely the Baptists of the county in
bonds of common faith and brotherhood.

COM.
Recognition.
At the call of a number of brethren and
sisters, dismissed from the Ohio Baptist
Church for the purpose of organizing a
new church, an Ecclesiastical Council
convened in the vestry of the new Baptist
meeting house, Ohio, April 25, at 2 p. m.
Bro. R. N. Crosby was chosen Moderator,
and J. I. DeWolf Secretary.

After spending the afternoon and evening
in listening to explanations and in prolonged
discussion, the feeling prevailed that
another effort should be made in the event
of peace before a division in the church was
recognized by the Council.
The following resolution was passed
unanimously: Resolved, "that this Council
defer giving advice to the brethren calling
it, until they have had the opportunity of
conferring with the Ohio church, and that
when this Council adjourns it adjourns to
meet in the old house on Tues. day, the 19th
of April, at 10 a. m." Council adjourned.

Having been refused the Conference at
the old meeting-house, the Council re-
organized at the vestry of the new church on
the above date.
Delegates from the churches as follows:
Aroah, Rev. J. H. Hughes, Beaver
River, Rev. J. I. DeWolf, Chebogue,
Rev. I. E. Bill, jr., brethren Jas. Black
and C. P. Doty, Hebron, Rev. A. Cochran,
Bro. Z. Patten, Lake George, Rev. A.
Cogswell, Dea. Wm. Patten and Bro. Chas.
Crosby, Milton, Rev. J. A. Ford, Temple,
Rev. J. B. Woodland, Third Yarmouth,
Brethren R. N. Crosby and A. F. Durkee,
G. E. Day, D. D., and Rev. J. D. Skinner,
present by special invitation.

All felt that nothing more could be done
to bring about a reconciliation. Some
thought it better, as the dismissed brethren
and sisters were probably the working
majority of the church, for them to con-
tinue as they were. As that would prolong
discussions, the opinion prevailed that the

more magnanimous course was to with-
draw.

The following resolution was carried
almost unanimously:
"Resolved, that in view of all the cir-
cumstances, the Ecclesiastical Council
now assembled advise the brethren and
sisters dismissed from the Ohio Baptist
Church to form themselves at once into a
new Baptist church."

Council adjourned till half past two, p. m.
At a meeting of the brethren calling the
council, they accepted of the advice of the
council and organized themselves into a
Baptist church, to be known by the name
of "North Temple Baptist Church."

Having assented to the articles of faith,
and the covenant, and elected the three
dismissed deacons and a clerk, it was
passed unanimously "That we, as an
Ecclesiastical Council, proceed to recognize
them as a Baptist Church." The following
arrangements for recognition and ordina-
tion were made and immediately carried
out: Hand of Fellowship to the Church,
Rev. A. Cogswell; Charge to the Church,
Rev. A. Cochran; Ordaining Prayer, Rev.
J. A. Ford; Charge to the Deacons, Rev.
I. E. Bill.

Short addresses were made by Revs. Dr.
Day, J. B. Woodland, J. D. Skinner, J. A.
Ford, J. I. DeWolf, Brethren R. N. Crosby
and A. F. Durkee, pressing upon the
members of the newly organized church
benevolence and other christian duties.
While all deplored the cause that led to
the formation of the new church, the hope
was expressed that it might be overruled
so as to lead to more and better work being
done for the Master.

A very hearty and unanimous call was
extended by the newly organized church,
immediately after the election of deacons,
to the Rev. H. N. Parry, to become their
pastor, which it is hoped he will see his
way clear to accept.

JAS. I. DEWOLF,
Sec. of Council.

Questions.

Will you inform your readers if there is
a Baptist minister in these Provinces by
the name of Rev. Wm. Bluet, Irish evangel-
ist? The name occurs sometimes in
secular papers, but I have not noticed any
reference to his work in your columns,
nor do I find his name in any of the Year
Books; but for all this, he may be an
accredited minister, and if so, will you
oblige by giving the desired information?

ANSWER. The gentleman referred to in
the above question has not, so far as we
know, any ministerial standing in our body
in America. We are not aware that he
holds membership in any of our churches
in the Maritime Provinces. His work has
been done, chiefly at least, on his own
responsibility. It would have been more
just to our churches, and to himself, had
he, when he first came to our country, put
himself in a position to have the full
confidence of our people, and also to be
subject to our discipline, by presenting his
credentials and being received as an ac-
credited minister into our body. Our
churches can never guard themselves from
imposition, unless a rule is adopted that no
one shall be recognized as a minister
among us, unless he enters our ministry
after due examination of his claims.

Baptist Annuity Fund.

I rejoice to say that our Halifax brethren
are moving in force, and with success, to
secure a fund to meet the necessities of
disabled Baptist ministers and the widows
and orphans of deceased ministers. They
have adopted our idea of securing \$100,000
for this fund. Let there now be a united
and general movement all along the line,
and let us have our Association for all the
ministers of our Convention.

Dr. Saunders writes me that some \$15,000
as good as pledged in Nova Scotia. This
amount added to the \$15,000 in New
Brunswick will make \$30,000 pledged.
Now is the time for a united effort in this
direction. There is not a more loyal class
of men in the broad domain of Queen
Victoria than the Baptist ministers of the
Maritime Provinces. Let the ministers and
churches honor their beloved country, and
share all, honor their God, by crowning
this jubilee year with \$100,000 for our
Annuity Fund. Such an offering would
afford Her Great Majesty more good
than if raised for Israel!

With one heart and voice let us call upon
Dr. E. M. Saunders to take the field for
this purpose, and with the Prince blessing
he will succeed.
I. E. BILL.

St. Martins, N. B., April 21.

There can be no doubt of the expediency
of the object sought to be attained in the
Fund to aid in the support of disabled
ministers, and the widows and orphans of
those who are deceased. It is almost a
disgrace that nothing more has been done
to the past. Anything to forward this
object must have the sympathy and support
of true-hearted men and women.

At the same time, the right thing
should be done in the right way. It
is a question, in our mind, whether it
will be best to push this very laudable
object before counsel has been taken over the
whole matter at Convention. In a little more
than three months, our annual meeting will
be upon us. To push on without consulting
Convention, would seem to be a violation of
the agreement between the various bodies
in accepting the Convention scheme.
Besides, a committee to consider the whole
question of a Minister's Annuity Association

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