

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME L.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XXXVIII.

VOL. II.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 17, 1886.

NO. 46

—TO OUR AGENTS AND ALL LOVERS OF THE MESSENGER AND VISITOR.—Now is the time to get subscribers to the MESSENGER AND VISITOR. This is the season when people are deciding what papers to take for the coming year. If their attention is called now to their own denominational paper, many will subscribe who will not later, when they have committed themselves to take another paper. All our people should take the MESSENGER AND VISITOR in preference to any other. A host of them do, and with a little kindly effort on the part of those already interested in the paper, very many more could be found to do the same. The editor is doing all he possibly can, and he has many helpers; but could not some more assist? Take names now to begin the first of the year, and send them on as they are obtained, and we will put them down to begin at that time. Let us try and add at least 1,000 new subscribers to the list before the first of January next. We are pleased to find that scarcely any drop the paper who once take it.

—ALL ALIKE.—How often do we see a great field of rocks jutting up through the surface of a fertile field; or a wide, unshingly bog, lying in the embrace of a verdant landscape. The rain and sunshine fall upon rock and fen; but no bloom and fruitfulness result. They receive these ministries from the skies, and that which makes the grass spring, the flowers bloom, and the grain and fruits grow all around, is wasted upon them. The glory of the sunshine but reveals their deformity, without helping to remedy it. Yet the sun does not say, "I will not shine longer upon them," nor the sky, "I will not pour out my refreshing showers." Sunshine and shower continue to fall upon them, as upon the fields that answer the kiss of the sunlight with bloom and beauty and fruitfulness.

Here is a man or woman toiling to do good. In the community where the labor is done, are some who remain like the rock or the unshingly fen. There seems to be no good received for all the labor put forth on their behalf. All the tears of concern that have been shed over them, all the light of truth that has been cast upon them, appear to make them no better; apparently it is but a dead waste. It may appear that they are "revealed" in all the greater moral unrighteousness, by the concern and the light. Sometimes the question may arise, why all this waste of energy and precious force? Nay, weary workers, do not cast away out from the range of your solicitude and effort. Learn a lesson of patience and forbearance from the sky. Remember it is God who ordains that the sunshine and shower shall fall upon rock and fen, and he is so rich that he can waste a little, if need be. But be not too sure that anything is ever wasted of what God does or ordains. The sunshine and the rain are surely, if slowly, crumbling away the rock. The whole soil which now is so rich in fruit and flower was once hard rock, and some of the richest tracts of earth were once unshingly bog and fen. So in communities where the efforts of the Lord's people meet with no immediate response, the future may show the grandest fruitage. Anyway, all we have to do is to learn the lesson of the sky, and let our ministry of mercy extend to all we can reach, and leave the results with God.

—MONSTROUS.—Says the Presbyterian Record:

We note with regret that there are four sects which, even in the face of an overwhelmingly dominant heathenism, display the narrowest sectarian bigotry, and delight in obstructing and destroying the work of other Christian bodies. These are the Plymouth Brethren, a small wing of the Baptists, the Roman Catholics, and "High" Episcopalians. Only lately the Plymouth Brethren and the narrowest wing of the Baptist body tried to introduce their views among the churches of the American Board in Turkey.

Says Dr. Hamlin in the *Bibliotheca Sacra*:

The most atrocious modern case of Christian disregard of all comity and of all the deceptions of Christian denominational intolerance is the thrusting of certain Baptists into the work of the American Board among the Armenians of Turkey. Now what is the full front of the offending? Simply this: Some native Armenian Christians, from the independent study of the Bible, became Baptists. They have used their liberty to express their sentiments, and the result is that quite a number of their countrymen have come to their view. It seems as if these brethren of other faiths desire us to withhold all sympathy from converts to our views, if not to use the most stringent measures to force them back into the Congregationalist churches. At least they desire us to see to it that they hold their peace. It will be some time, however, before the Baptists of America will be led by hard speaking to adopt a course like this. If our brethren of other beliefs cannot, with the Bible in their hands, hold their people, they must not expect us to become dogs to drive stray sheep back into their fold.

—HARD WORKERS.—It is doubtful if our people generally realize how hard the larger proportion of our ministers are worked. Some have large fields, with many preaching stations. There is pastoral work to be attended to, the sick to visit, social claims to be met, funerals to attend, marriages to solemnize, prayer and conference meetings to lead, details of church work to keep in hand, the indifferent to arouse to interest, those that are going astray to lead back to the right path, and a thousand and one things to drain energy, sap heart power, and exhaust the whole man. This must all be done, and yet there must be the careful preparation for speaking to the people. Where a brother has a city pastorate, the claims are often greater. There is the greater mental strain to prepare for the same people all the time; there is committee work of a denominational character to be done; there are general calls, as he is a fellow pastor to help on all that pertains to the welfare of the city. Let not any of our people suppose our pastors have an easy time of it. Their thought is always occupied, even when they have no special public duty to perform, and, if they are true men, and we believe our pastors are as true as steel, for the most part, there is a strain on soul and sympathies which is trying to heart and life. Give them your best sympathies, brethren of the churches. Don't add to their burdens, but lighten them by reaching out the helping hand. Remember, they work for God.

—ALMOST INCREDIBLE.—The following from the *London Baptist* seems almost incredible. We are glad to know there are so many in the Episcopal church who are better than some parts of the Prayer Book, and hold that salvation is by faith alone. However, our stand for baptism as a symbol of salvation already gained, against the belief that it is saving, is still needed.

Twins were lately born at Upton-on-Severn, one of whom survived its birth so short a time that it died unbaptized; the other was christened and then died. It is reported that the parents wished the babies to be buried in one coffin, but were erroneously informed that this was illegal; and on this day a clergyman read a service over the unbaptized baby, but declined to do so over the other, the little coffin being kept outside the cemetery gate until the service was over.

—LET US BE LIKEWISE.—Our readers remember that the English Baptist mission on the Congo lost \$20,000 by a fire at Stanley Pool. It is now announced that more than enough special contributions to cover the loss have been sent in to the treasurer. The Baptists of the Maritime provinces belong to the same race, and are capable of doing noble things. We should not be surprised if the dollars kept flowing in to Bro. Coburn, until that debt which cripples our Home Mission Board is swept away. Could any better thing be done at thanksgiving to borrow than to enclose a thank offering to this object? Bury this debt so deep under the dollar bill that it will never be able to see the light again. Do it quickly, brethren and sisters in the Lord.

—THANKSGIVING DAY.—To-morrow has been set apart as a day of thanksgiving. There is always reason enough to thank God, even when things are at their worst; because we are ever dealt with better than we deserve. This year, however, has been very favorable. No great calamity has overtaken the country. The crops have been good, and the people generally are fairly prosperous. May the sacrifice of praise to-morrow be as sweet incense to the Father of all mercies.

—THE YEAR BOOK.—The Year Book for 1886 is published and ready for distribution. It is a volume of over 200 pages. It contains the minutes of the Convention, and of the various Associations, the reports of the denominational Boards, statistical summaries, lists of ministers and licentiate, &c. It is gotten up in the best style. Any one who secures a copy and reads it will have an correct idea of the work of the denomination the last year, as well as can be given.

—THE D. D. CURRIE CASE.—It will be remembered, by most of our readers, that as the Methodist Conference of N. B. were proceeding to try D. D. Currie for adultery, the court in Fredericton issued an injunction, forbidding the Conference to proceed further in the case. The Conference, in deference to the court, adjourned the trial till last week. The Supreme court has considered the question, and has decided—three against two—to sustain the injunction. It has always been supposed that a Christian body had a right to examine charges against one of its ministers, and to exclude him from fellowship, if need be. It will take many by surprise to learn that a Christian denomination cannot relieve itself from the odium of having, as a prominent member, one who is supposed to be guilty of the foulest offence against morality. If it is true that the State gains the power to control action, in a case of this kind, because the body desiring to investigate gross charges, with a view of

discipline, has accepted incorporation at the hands of the State, there had better be an understanding at once. The decision of the Supreme court of N. B. will, no doubt, be tested by the highest court of appeal. If it is found that religious bodies cannot have incorporated so as to hold property without making their most obvious and necessary functions subject to the jurisdiction of the State, there is need of some radical legislation on the subject. It is to be hoped that the Methodist Conference will appeal this case to the highest court. All denominations have an interest in the question.

—ON THE FENCE.—A man came out as a candidate for political honors in Maine, at one time. He wished to catch both the prohibition and non vote. This is the way he took to please both sides. He said, "Gentlemen, I am in favor of prohibition; but I am against its enforcement." We sometimes fear our governments adopt the policy of this Maine man. If the temperance party force a law through the legislature, then, if the government is not against its enforcement, little is done to make it operative. However, we are glad to see that some of the provincial governments are helping to enforce temperance laws. The truth is, it is becoming more difficult to block temperance legislation. Temperance men are getting aroused. They are determined to be the shuttlecock of politicians no longer. There is fear of a temperance party, which might soon hold the balance of power, in this fair Dominion of ours. In the United States the party is already outlined, and has this balance of power in some States. It might afford interesting occupation to some future historian to find out how many politicians have taken the position of the frank Maine man.

—PEDIANTHRY IMMERSION.—We have heard of two cases lately in which Methodist brethren have immersed candidates for baptism. One case was on P. E. I., another in Kings county, Nova Scotia. We had understood that the Methodist Conference of the Maritime Provinces, a few years ago, passed a resolution forbidding its members to do other than sprinkle or pour for baptism. As it is understood now in the great United Methodist body of the Dominion that its ministers are at liberty to adopt immersion, sprinkling or pouring indifferently as baptism? It is to be seen, how in it that the ministers of this denomination, almost without exception, are ready to argue that immersion is not the Scriptural baptism? If it be not so, how is it that we have these cases of immersion? We have known of ministers desiring immersion, arguing against its Scripturalness, and then when enquirers refused to yield to sprinkling or pouring, and it immersing them, rather than lose them to their church. We do know which to blame most in a case of this kind, the minister who performs what is to him a parody of a sacred rite, for the sake of gaining a member to his church, or the man or woman who consents to submit to immersion from the hands of one who is, in his own estimation, parodying the most sacred of ordinances for a purpose, with the intention of following up this action by membership in a church out of harmony with his or her views of truth. It is a serious matter to trifle, in this way, with what God has instituted, and with the truth which is so unspeakably sacred.

The Baptist Seminary.

At a large meeting of the Union Baptist Education Society, held on the 20th of August last, it was agreed to locate the Seminary in St. Martins. It appeared that the citizens of that place had subscribed \$16,000 for the object, of which amount, Captain G. W. Masters gave the generous sum of \$10,000. This, we believe, is the largest single gift ever made in the Province in any one person for educational purposes, and in doing this our brother has performed an act which will largely be felt, not only to the advantage of the Baptist denomination, but in the interest of general education in this Province. Such acts speak to other men of means, and become an incentive to similar, viz. benefactions.

The Board of Directors, after the Society had decided the question of location, lost no time in making arrangements to carry out its wishes. Architects were asked to submit competitive plans, embodying certain general requirements. They were carefully considered and the result was the adoption of those furnished by H. H. Mott, of St. John. Whether the building should be of wood or brick and stone, was decided in favor of the latter, and tenders were asked for according to plans and specifications made for that purpose.

The following is a general description of the building. It consists of three departments, viz.: the centre building for scholars, two purposes and wings at each side for male and female departments, connected with the centre building. The centre building is 77 feet long by 66 feet deep. The wings at either side are 39 1/2 feet wide by 75 feet deep. The connections at either

side between the centre building and the wings are 31 1/2 feet long by 25 feet deep, making total frontage of 217 feet.

The entrance to the centre building is through a tower 22 feet wide by 80 feet high, projecting from line of centre building wall 12 feet. The front of the wings accommodating the male and female departments are each finished with an entrance for students, on either side of which are bay windows extending up through each story, and finishing a top deck roof. The connections between the centre building and wings, as well as the wings, are finished with Mansard slate roof. The walls of the centre building are 5 feet higher than those of the others. The roof of the centre building is finished with a glass dome in the centre, 36 by 20 feet, which lights the main staircase, hall, &c., and through which a system of ventilation is arranged for the academic hall and class rooms. The ell back of the centre building is 66 feet deep by 39 feet wide, the extreme end of which is finished in three stories, the remainder in two stories with a cross roof.

The ground floor of the centre building contains two class rooms, library, museum, general reception room, and Principal's apartments. The ground floor of male and female departments contains in use and reception rooms for each department, and 18 students' rooms and bath rooms. The ground floor of centre ell contains dining room 36 by 40 feet, with 14 feet ceiling; also, kitchen, scullery, pantries, and entrance to janitor's rooms.

The second floor of the centre building contains 4 ordinary class rooms, 2 large class rooms, and a studio. The male and female departments second floor supply 20 students' rooms. The centre ell contains the academic hall, 36 by 50 feet and 16 feet ceiling, with janitor's apartments in the rear.

The third story will contain 33 rooms, used as dormitories and study rooms, with necessary provision for water supply and bath rooms. The tender for the completion of the building as above set forth, in brick and stone was accepted from Cansey & Maxwell for the sum of \$25,575, to be finished and ready for delivery to the Society on November 1st, 1887. The above sum includes all plumbing for water and sewers, also provision for placing in the building any system of heating and light that the Board may adopt.

The contractors will begin work at once, and hope to be ready for the laying of the corner stone inside of three weeks. A committee of arrangements for ceremonies in connection therewith has been appointed, and due notice will be given of the time, the reduction of the railway fares, and the speakers, &c. It is to be hoped that many of the friends of Christian education will arrange to be present at St. Martins on that occasion. J. E. HORRICK.

Rev. William George.

In many of the family circles, where the MESSENGER AND VISITOR is welcomed and read, the late Rev. William George was more or less known as a missionary, somewhat eminent for his zeal and success in labors on the mission fields of the Missionary Union in Burma. It may not be known to all, or to many of those familiar with the name of Rev. Mr. George, how much he was esteemed and loved by missionary associates and Burman disciples. That is discovered in the various communications recently received from missionaries in Burma, and published in the last number of the *Missionary Magazine*.

Mrs. H. W. Hancock, writing from Zeegong, under date of Aug. 14, 1886, after sketching the work and success of Mr. George in several districts, and referring to his falling health, goes on to say:

"To the noble wife, who for two years, besides the care of her family, had taught the women, and carried on three schools, and to say nothing of the daily calls upon her for medicine, books, &c., it was clear that her husband was undertaking too much when he began his class in First Corinthians a few weeks ago. But bravely the untiring missionary fought with disease, and daily rallying his energies, completed the explanation of the ninth chapter, when he grew rapidly worse. After a week of anxious care, the dear wife prevailed upon him to seek medical aid at Rangoon. But the fourth day the doctor told him he must leave Burma at once, and Mrs. George bade him good for her precious children, and to bid farewell to the dear disciples. It was indeed a bereaved mission, and tears flowed from many eyes. But all hoped a few years in a cold clime would restore the loved teacher to health and Burma. It was, therefore, a terrible shock when, on Tuesday evening, August 3, a telegram was read from Mrs. George, dated Calcutta, India: 'It is well with him. Died this morning.'"

The disciples met together, and prayed for the loved, widowed mamma and the dear, fatherless children. Two messages of Scripture were telegraphed to her, and preparations made for the Sabbath. Rev. A. T. Roe, D. D., and wife, and dear Mrs. Paeker, were present from Rangoon; and a tender, grateful memorial service was held in the little Burmese chapel. Dr. Rowe preached in Burmese from Rev. xiv. 13, in the morning, to a company of stricken disciples, who eagerly listened to the comforting truths he unfolded from

that portion of Scripture; and, in the afternoon, seven of the native brethren spoke words of grateful remembrance and earnest words concerning the work to which their loved teacher George gave his life. The bereaved mamma and her fatherless children were committed to the loving care of the dear heavenly Father."

Mrs. M. B. Ingalls, from Thongzai, Aug. 6, 1886, writes:

"Our hearts are filled with sorrow over the sad news of Mr. George's death. We did not expect he would return to Burma; but we thought he would be a living witness for Burma, and that might be his special work. It is a great blow to his wife and family, and it is a great loss to our society, and to the station at Zeegong; and to me it is another heavy loss. When Mr. Crawley went, it seemed like the cutting off of my right hand. We had been linked together so long that I could scarcely bear the blow. No other brother could fill that place, but the Lord gave me another link, and I have had another true and loving brother. His station was the next mission station north of me, and he and I and our people have been banded together in our work. He was full of sympathy, and knew how to work with me, and we had many plans for future work; and he, the one missionary gentleman in our Association and ministerial conference, was our centre. I went as far as my Leppadan library to meet him when they went to Rangoon; and he was so changed, that my heart half sunk with sympathy and sorrow. It was like a little child, but we did not think he was so near the end of his journey. I spoke to him about our ministerial conference in September, and proposed that we should postpone it, or omit it this year. 'Oh, no,' he replied; 'I hope to be well, and will be with you at that time. If spirits do come back to earth, I am sure he will be with us in such gatherings; or, at least, we shall not see that face here, or hear those loved, manly tones. It is well with him, but we are the orphans; and alas! for dear Mrs. George and the dear little children. Mrs. George has been a noble worker here, and has the love of thousands, and the real sympathy of hundreds, but that will not heal the wound.'"

Rev. W. F. Thomas, from Hehthada, Aug. 12, 1886, writes more fully as follows:

"As my work among the Karens of Tharrawaddy brought me into closer relations with brother George than any of my brethren, may I be permitted to record a few impressions of his work, which struck me as quite unique in the Burman mission? In the first place, Zeegong is one of the few Burman missions in which the founders of this generation have had the pleasure of being acquainted. Furthermore, its founders, besides having had the privilege of being associated with such a pioneer as the sainted Crawley of Hehthada, was also otherwise peculiarly qualified for the most important work of beginning a new mission. 'Not only was it brother George's privilege at the outset, to baptize over thirty converts—the largest number of Burmese ever baptized at once, to my knowledge,—but, the revival in Zeegong, of which we have heard so much in our missionary periodicals, has continued with little abatement, to the present time. Such steady church growth as this argues great wisdom on the part of the founder, not only in dealing with the unconverted, but also in training and leading God's servants from growth up to Christian maturity under his personal instruction, and some of whom are now multiplying his influence in Arracan and other distant parts of the country, are the best monument to his memory."

"I shall never forget how brother George preached, or how he prayed. A grand preacher in any language, his good knowledge of Burmese enabled him to exert a most powerful influence on the thousands of Burmese who listened to his words. So completely did he throw all his consecrated powers, which were neither few nor small, into the work of preaching to the heathen, that no one could ever forget him, any more than they could the sainted Kincaid. Were any proof needed to confute the senseless error that it is immaterial whether or no a missionary can preach, the proof would certainly have been conclusive enough, could one have seen the Burman listening spell-bound to his earnest words of soberness and truth. Every one of his efforts on the heathen reminded me of Paul's sermon on Mars Hill, in its adaptation of the truth to the Burman mind, which he understood so thoroughly. But what shall I say of his prayers? What struck me most was the sublime simplicity of his faith in prayer; expecting just here and now, the blessing, which, like Jacob of old, he would not be denied. It was this large faith which made him, above all Christian workers with whom I have been associated, a happy Burman; as compared with the inferior races of the country, than the great success which attended the prayerful efforts of this dauntless man of God."

I am sure, Mr. Editor, you will deem such testimonials to Mr. George's worth and work deserving of republication in the columns of your journal; and those who know the man, but not much of the missionary, will read with a mournful interest what is brought out in these testimonials. Allow me to add, that my first contact and acquaintance with Rev. Mr. George, just as he was setting out on his missionary career, when I was serving as pastor of the Lenistie street church, in your city, produced on my mind the distinct impression that he was a man of not a few eminent qualities; and that, in subsequent days, he would make for himself with the divine blessing, a brilliant record in the foreign mission field. He was a manly man. In my thought he is always associated with that other noble man and devoted missionary, Rev. A. R. Crawley, whom our denomination in the Maritime Provinces gave to the service of the American Baptist Missionary Union. The memories of Crawley and George will continue to be linked together.

W. S. MCKENZIE.
Mission Rooms, Tremont Temple,
Boston, Nov. 2, 1886.
Newton Correspondence.

I presume a few notes from Newton Theological Seminary will be of interest to many of your readers. It would be difficult to find a more beautiful spot, or a spot in every way better adapted for a school than Newton Centre. The charming scenery, finding its way to the soul through eye-gate, adds to the inspiration that comes from the devoted instructors through ear-gate. The soul must be hopelessly parched that receives no development from the influences and privileges of this place.

The faculty is composed of six men—workmen that need not be ashamed—men of mind, and heart, and deep-toned piety, whose influence with the students must be good and lasting.

To come into the presence of Dr. Hovey the esteemed president, is to feel one's self in an atmosphere of pure theology; to attend Dr. Lincoln's classes is to find out all you want to know on any subject—a walking encyclopedia—especially on his chosen department, church history; to listen to the lectures of Dr. Stearns is to walk side by side with all the Old Testament writers, from Job to Malachi; to sit at the feet of Prof. English is to receive inspiration that does not come from ordinary men and to be filled with an enthusiastic desire rightly to divide the Word of Life; to spend one hour with Prof. Brown is to learn some Hebrew, by the inductive method; to hear Prof. Currie rendering one piece in written thought that you have never used for the benefit of your hearers when reading; and to sit under the instructions of Prof. Burton—the youngest man on the faculty—is to learn the mind of the Spirit in the New Testament scriptures from a soul that is itself moulded by the truth and is constant communion with its Author.

The school numbers sixty-five, than whom it would hard to find a band of nobler men. Ten of the number are here given that vacant churches and the H. M. Board may have them in mind next June: Powell, Price, Fletcher, Lewis, Saleman, Tingley, Smith, Reals, Hutchinson, and the writer.

The spiritual condition of the school is most healthful, and the missionary spirit is marked. The Missionary Society in connection with the school sent four delegates to represent us at the American Inter-Seminary Missionary Alliance, which held its seventh anniversary at Oberlin, Ohio, Bro. Hutchinson being one of the four. At that meeting there were present two hundred and thirty-four delegates, representing thirty-three theological seminaries, belonging to ten different denominations, besides eleven missionaries with the venerable and honored Dr. Ashmore at the head.

Our boys returned full of the spirit of the Master—the model missionary—and the meeting at which they gave their reports was one of great power. As the result of it, some have already decided to preach the gospel in the regions beyond, and many are seriously considering the matter. At this point it looks as if all the middle class are ready to say, here we are, send us, and some in our own large class of twenty-five have turned their faces eastward. May the mantle of those who have fallen in the thick of the battle fall upon them.

D. G. K.
Newton Centre, Nov. 10.

P. S. The spirit of missions is not confined to theological seminaries. I am glad to learn from the following extract from a letter just received, from a young man of most promise in one of my last year's mission fields.

"As you are the one under whose preaching I experienced religion, I naturally turn to you in my difficulty. I am much puzzled as to whether I should devote my life to the Christian ministry or not. I have laid the matter before God and still find no solution to the question. . . . I have a desire to be a foreign missionary." Will the reader pray that he may have the guidance and comfort of the Holy Spirit.

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