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S. McC. Black, - - - - Editor.
A. H. Chipman, - Business Manager.

Messenger and Visitor.

WEDNESDAY, AUGUST 19th, 1896.

THE ANNUITY WORK.

The following proposed modifications of the Constitution of the Ministers' Annuity Fund are, it is stated, to be submitted by the Board to the Convention at Berwick.

Ministers who may desire to join the Annuity Fund, and who, according to the Constitution, would have to pay more than one year's back dues, shall pay into the fund, instead of ten dollars a year from the time they were eligible, and interest on the same, at six per cent., the following amounts:

For two years	$15 00
" three "	20 00
" four "	25 00
" five "	30 00
" six "	35 00
" seven "	40 00
" eight "	45 00
" nine "	50 00

These amounts may be paid either in cash or by notes of hand. The notes may be paid by instalments. Interest on them shall be at six per cent. Any amount due on any one of these notes when the maker of it or any member of his family shall begin to draw annuity, may be deducted by instalments from the annuities to be paid; the amount of each instalment to be fixed by the Board.

No part of the dues collected under this arrangement shall be used for paying annuities, but all shall be added to the capital of the fund.

This compromise shall remain open one year only after it is adopted by the Convention. Then those parts of the Constitution suspended by it shall come into force again.

The Ministerial Relief and Aid Fund, and the Ministers' Annuity Fund shall be united into one fund under the following conditions:

The beneficiaries of the Ministerial Relief and Aid Fund in the future shall not receive yearly a sum greater than that given in the current year, which is $560 00.

Hereafter, and until the Convention orders otherwise, only half the yearly rates paid by ministers shall be used for paying Annuities. The other half shall be added to the capital fund.

The consolidated Fund shall receive ten per cent. of the proceeds of the Convention plate, which shall be made up as follows:—Two per cent. shall be taken from the amount now given to Foreign Missions; three per cent. from that given to Home Missions, and five per cent. now paid to the Ministerial Relief and Aid Fund.

By order and on behalf of the Board of Ministers' Annuity Fund.

E. M. Saunders, Sec'y-Treas.

As these proposed modifications have been issued by the Board as a Circular, we presume that those especially interested in the matter have ere this had an opportunity of considering the proposed changes. It will be seen that the propositions involve in a general way three things: 1. A compromise designed to remove the difficulty connected with arrearages. It would seem to us that the concessions proposed in this matter should be sufficient to satisfy any who have been prevented by the accumulation of arrearages from coming into connection with the Fund. 2. It is proposed that under certain conditions the Ministerial Aid and Relief Fund shall be united with the Annuity Fund; and 3, that the Annuity Work shall be placed in connection with the Convention Scheme in line with Home and Foreign Missions and the other departments of our denominational work. These latter propositions and the conditions attending them named in the circular involve some important considerations, they will doubtless encounter opposition and it is doubtful if the Convention can be persuaded to adopt them.

Almost everyone, we suppose, is ready to admit that some such provision for disabled ministers and their families as the Annuity Fund is designed to provide is highly desirable, but anyone who has given much attention to the matter will, we fancy, have come to the conclusion also that in view of all the conditions involved—including our congregational polity—the establishment and administration of an annuity fund in a manner that shall be completely and universally satisfactory is a problem which the wisest heads in the denomination will not be too confident of solving. We therefore have a great deal of sympathy with those who are managing the Annuity work in their efforts to work out this difficult business; and for the same reason we feel some hesitancy in offering any results of our own thinking upon the subject. We may say, however, that it has seemed to us that it would be better if the annuity work were devised and administered less in the way of insurance against early deaths or failure of health and more on the plan of helping in their old age the men who have given the service of a working life time to the churches. We are inclined therefore to think that the fairest, simplest and on the whole most satisfactory plan of administering the fund would be to allow any minister connected with the denomination to become a member of the Association whenever he chose to do so by the payment of an annual sum, and that when he (or any member of his family) became an annuitant, the annuity paid should be in proportion to the number of annual payments which had been made to the Fund. This would eliminate in a great measure the insurance feature. The Association would not be called on to pay the maximum amount of annuity on account of ministers who had broken down or died in early life. These long and comparatively large annuities are heavy loads to carry and incapacitate the Association for doing what it otherwise could do for those who have been paying for a long term of years and in their old age need assistance. It may be objected that such a system would make no adequate provision for the cases in which a young minister is taken away from his family or laid aside by ill-health. That is true, but it seems very doubtful that an Annuity Association should attempt the task of making adequate provision for such cases. It would seem to us better that the aim should be, so far as the Annuity Fund is concerned, to make provision for what may be considered the ordinary cases of need, leaving the greater needs of extraordinary cases to be met by some provision apart from the Fund.

The suggestion which Mr. McQuarrie makes elsewhere in this issue is worthy of consideration. It is obviously desirable that the ministers should generally be in connection with the Fund, so that those who contribute to it may feel that they are giving for the benefit of all and not for a comparatively small number of the ministers. To this end hindrances to connection should, so far as possible, be removed. It seems to us that when a minister for any sufficient reason desires to withdraw from connection with the Fund, it is only reasonable (providing he has not become an annuitant) that he should receive back as much as he has paid in, if he so desire.

There are some reasons why we should doubt the propriety of connecting the Annuity work with the Convention scheme, but we have not space at command for more in this connection, and perhaps it is not important to discuss the matter at greater length here.

ADONIRAM JUDSON GORDON.*

The Life of Dr. A. J. Gordon, by his son, Mr. Ernest B. Gordon, is a book which deserves and should find a place on the book-shelves of every Baptist home. And in these days when so much pernicious literature is abroad and knocking at our doors and so much more to which at best one can give only qualified commendation, it is a satisfaction to be able to say with confidence—Here is a book which will do its reader's good and not evil all the days of their lives. We say the book should have a place in every Baptist home, but it surely will find a warm welcome also in many others; for as Dr. Gordon though standing firmly for Baptist principles, was himself a man of catholic spirit whose sympathies were not limited to the people of one particular creed or class, so this book which furnishes so excellent a record of his eminently christian life and labors will be read with surpassing interest and profound gratitude by thousands who were not one with him in respect to some matters of belief and practice.

It was on the second of February, 1895, that death put a period to Dr. Gordon's earthly activities. On the 27th of December preceding he had completed the 25th year of his pastorate of the Clarendon Street church. Those years had been full of blessed service, not only for the church to which he had so lovingly ministered but also for the city in which his lot had been cast, for the cause of foreign missions, so profoundly dear to his heart, and for the cause of Christ and humanity throughout the world. He had much to give, for he had been most generously endowed and he gave his best, fully and ungrudgingly. He was nobly furnished. His grandly proportioned intellect was domiciled in a well developed, healthy body. In him the powers of body, mind and spirit existed in rare harmony. His deliberation of manner and of speech might deceive the casual observer into thinking that Dr. Gordon was not a man of great activity in thought and action. It is recalled that when young Gordon first spoke, in his old home church, of his purpose to enter the ministry, one of the deacons remarked—"Judson is a good boy and would make a good minister if he only had energy." But the good deacon and the world were to learn that there was plenty of energy of a quiet, unostentatious kind in A. J. Gordon. He was a man of manifold labors and untiring industry. Naturally his labors grew upon him with the passing years, with the broadening of his sympathies, the opening up of new channels and the conception of new enterprises having in view the salvation of men and the amelioration of human society. His rescue work, his labors in connection with the foreign mission work and his training school work added large responsibilities and labors to one whose life, apart from these, seemed occupied with more than one man's share of toil. He was always being sought after to render services of a public or a private character, and it would seem that, so far as it was possible, he was accustomed not to turn a deaf ear to any call for help. It can cause no surprise, then, that, in the midst of his years and activities and, while in full possession of his large intellectual powers, the strong physique gave way before a sudden attack and after less than a fortnight's illness, the busy hands were folded in the last repose and the faithful servant had entered into the joy of his Lord.

To give to such a life as that of Dr. Gordon a worthy biographical setting was a task demanding rare ability. To fail in such an undertaking, to mar the beautiful portrait in the making, were one of those blunders that seem worse than crimes. It is rarely perhaps that a son is able successfully to undertake a task of so great delicacy and difficulty. But in this case we are sure that no reason will be found for regret that the biography of the father has been the work of the son. It is evident to the reader that the biographer has been actuated not merely by filial love and admiration united to intimate knowledge of his subject, but also by a profound sympathy with the life which Dr. Gordon lived and a fine appreciation of the purposes by which that life was controlled and ennobled. He has therefore given us a true picture, and not a mere caricature, of the man whose life he has undertaken to set forth. With much philosophical discernment too the development of the character is traced and the channels pointed out through which strength and inspiration came.

Apart from the supreme interest which inheres in the subject and its treatment, the pellucid and elegant English in which the book is written makes the perusal of its pages a delight. The first chapter, entitled "A Study of Origins," is one of great merit both on account of the quality of the thought and the rigorously graceful language in which the thought is clothed. The Gordon home was in the central portion of New Hampshire, "a land of far distances and blue outlines, of winding roads, upland pastures and uncrowned hills."

"A quiet country withal, quite unlike the rest of our great, busy, commercial land. Life here is to the fevered and strenuous life of the great cities below as the peaceful mountain pool is to the mill race which drives ten thousand spindles. For great changes indeed have come over the face of the land in the course of the third of a century. Those subtle but omnipotent economic forces which, apparently from sheer arbitrariness destroy the patiently constructed foundations of generations of industry, while teasing with super human energy new creations elsewhere, have made themselves felt here. New England farm life has gone down before the inordinate competition of the West. Farms have become pasture, pasture has grown into wilderness, homesteads have disappeared. . . .

"And where are the old occupants of these farms? What has become of the children of these lovely hillsides? Not a city in the land but has representatives from their large families, not a city in the Union but has benefited from the reserve of granite energy which they have carried with the axe into the standing life of the day. . . . Fifteen miles from the spot where this is written was born that imperial man with the mighty brow, . . . Daniel Webster. Fifty-three miles as the crow flies stands the little school house, on one of whose benches the name, Horace Greeley, cut with schoolboy's knife is still to be seen. Looking off from my window, I can see on a distant hill the old white homestead of the Magoons, name distinguished in pulpit, in counting-house, in College Chair. The remembrance of venerable Parson Morton with his unfailing black gloves is still fresh in the minds of the old people of an adjoining town. His son, whom they recall as a barefoot lad, has become a leading banker in the metropolis, a vice president of the United States and much else. At Hillsborough Bridge below was born the Nestor of American journalism, Charles A. Dana. Somewhat to the west is the old school house of Austin Orne, the wizard of practical finance. At a distance farther south stands the house where John F. Hale first saw daylight. Of the others—the Miners, the Brewsters, the Wentworths, the Pillsburys, the Colbys, it is not necessary to speak. They have been worthy children of the New Hampshire soil—strong, shrewd, hard-hitting, much-enduring men, very like the Welch, also bred in rugged hills under a Calvinistic regime and vitalizing the British Empire wherever as these New Englanders have vitalized the great Republic."

It was on these rugged New Hampshire uplands that Gordon had his birth. Here his boyhood was past, working on the farm and in a small woolen mill which his father owned. Here his spiritual nature was nurtured on the rugged Calvinism of the New England theology. As to his ancestry—"That the blood of the Saint of Leyden, John Robinson, coursed in his veins is fairly well authenticated. The Gordons themselves were perhaps the flotsam drifted to the American coast from the great wreck of their clan at Culloden. Yet wherever they came from they were a sturdy race, with the thews of Anakim, performing great feats with axe and plow." Dea. Gordon's father, Deacon John Calvin Gordon, was a man "whose whole life was bound up in the five points of the Genevan system." "He went with the hyper-Calvinists," and we are told "few men have left behind them such traditions of piety and devotion." "The recollection of Deacon Gordon's prayers wafted out of the open windows into the June air are still present to the minds of the older people as the aroma of long-preserved sandalwood." Gordon's mother is described as a woman like Susannah Wesley, self effacing in her unselfishness, quaintly unconscious of her own surpassing goodness and endowed with minor excellences discernible daily in her son's life." She was withal a woman of great industry and resource, bringing up her own twelve children with solicitous care and ever ready for helpful ministry among the sick and needy of her neighborhood.

It was with such surroundings and under such parental influences that Adoniram Judson Gordon grew up in a modest New England home, far removed from any danger of being spoiled by idleness and luxury. He was fitly named; for the new born missionary spirit of the church which had found in Judson its apostle was to find in Gordon one of its truest representatives. Fifteen years of his life passed uneventfully. He seemed a quiet, unresponsive boy with little or nothing about him to indicate the intellectual and spiritual affluence which was revealed in his manhood's prime. Then came the great change in his spiritual experience. His conversion was marked by strong convictions of sinfulness and by a definite consciousness of deliverance from bondage and translation into the liberty of a son of God, quite in harmony with his Calvinistic training. With the spiritual change came a remarkable quickening of his intellectual powers. New desires and purposes had birth. He felt that he must preach the Gospel of the Grace of God, and with little delay he was engaged in seeking such fitness as the schools could give him for the great work of his life. Preparation for College was sought at New London, N. H. "In a suit of clothes made by his mother's hands from cloth spun in the old mill," he sat out to walk the 34 miles to New London, carrying with him his student's effects. After New London came Brown and finally Newton, the student and the christian developing as the years went by and showing more and more promise of the man that was to be. Before the completion of his course at Newton he had been called to the pastorate of the Jamaica Plain church. Here two or three happy, successful years were spent. Then came the call, reluctantly accepted, to Clarendon Street, and the ever enlarging labors and widening influence of his later years.

Dr. Gordon held some opinions and taught some doctrines which many of his brethren could not accept. But it was fully recognized that in essentials he was in harmony with the great body of the denomination and that, whatever he held and taught, as truth was an outcome of patient study and sincere conviction. Certainly no christian man or woman should be able to read the record of his life and labors which this biography sets before us without receiving much valuable instruction and without feeling inspired to live more nobly.

*Adoniram Judson Gordon. A Biography. With Letters and Illustrative Extracts drawn from Unpublished or Uncollected Sermons and Addresses. By his son Ernest B. Gordon. Fleming H. Revell Company; Toronto. Price $1.50

The Outlook at Acadia.

Mr. G. P. Payzant's generous and most welcome bequest has cast new duties and responsibilities upon the Governing Board of Acadia which, I believe will be assumed joyfully; and it is gratifying to be assured that it has, also, "aroused new interest" in her Alumni. It could hardly have been otherwise. If, however, Dr. Sawyer's "explanation" of this munificent gift has been rightly interpreted, then there is little cause for thankfulness, and I am at issue with Dr. Sawyer. The *Canadian Baptist* quotes from the Doctor's letter, and concludes that many friends of Acadia "will be disappointed to learn that no aid will be derived, so far as its present work is concerned, from the generosity of its departed benefactor." Mr. R. Osgood Morse is, on the other hand, non-committal, and merely says that the "explanation is timely and should be heeded." Perhaps I may be pardoned for indulging in a little jubilation, for I regard Mr. Payzant's gift as a most noble and worthy one, and as helpful to Acadia in every way.

The grand bequest certainly means the immediate establishment of a Theological Department in the University; but it means much more. I have read, carefully, the clause of the will referring to the matter, and am disposed to give it a liberal and beneficent construction. It must not be forgotten, in the first place, that Acadia has been, and is now, a Christian College. Bible study, Christian evidences, and kindred subjects have long had a prominent place on her curriculum. These will hereafter properly be cared for by the Theological Department, and in the necessary reorganization and adjustment of studies to be made, the bequest will, I think, do an important part in the work of strengthening the Arts Department. Moreover, the President of the University belongs to no one Department, but to all. How, then, can it be said that so far as its present work is concerned Acadia will receive no aid from Mr. Payzant's splendid benefaction? I believe that it will be stimulating to a degree that we can scarcely realize, and like Mr. Morse, I am not without hope that others among us may be helped to head and heed "God's call" to do a kindred work for the Arts Department. It should not be difficult to secure $100,000 to this end, if wise methods were employed.

One word in regard to Dr. Sawyer's successor in the presidency. It may be necessary to make haste slowly, but all are agreed that a first-class man must be selected. To worthily fill the place recently vacated by our ex president is no easy task. The new president must be a Christian gentleman and a Baptist, a scholarly leader, an organiser, and a man of affairs—one accustomed to dealing with men and capable of interesting them in our educational work. Such an one may not be easily found, but time should be taken, if need be, to secure him. Governor.

Aug. 10.

P. S.—I have read in the Messenger and Visitor to-day, Mr. W. F. Parker's interesting letter on College finances, and gladly avail myself of his invitation to make some "necessary corrections." With the general purport of his letter I am in full accord. His plea for aid is timely, for the financial needs of the College are most urgent. That any Baptists, in these Maritime Provinces, should "turn the stream of their benevolence into other and drier channels" because "Acadia College is wealthy," certainly suggests ignorance and misconception, in respect to the great work, and, comparatively, weak financial resources of Acadia, so lamentable as to be hardly credible. I fully agree, too, that real and not imaginary facts in relation to the college, should be held and pondered by our people, for these speak eloquently, and plead the claims of the college with resistless force. I trust, however, that your correspondent will not be understood as speaking disparagingly of the noble benefactions referred to by him, for I am quite sure that he has no such intention. He would give all honor and credit to these generous benefactors, and his purpose, if I rightly apprehend it, is to stir and encourage benevolent impulses in others.

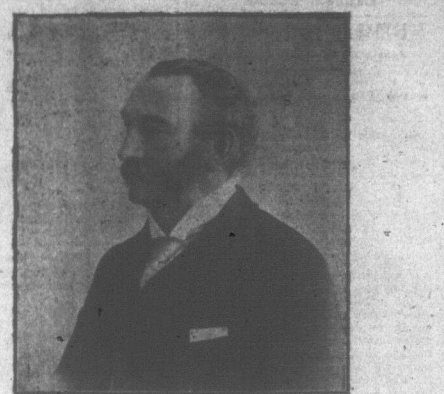
Now the facts, in regard to these donations, are not quite correctly stated. Mr. Barss *did* give the $20,000 included in the fund bearing his name, in addition to small amounts donated by him from time to time—not all at once, certainly. The last instalment of $10,000 was given in 1891, and was in addition to, and was accompanied by, an absolute surrender of five scholarships, previously created by him and held by him and members of his family, amounting to $2,000. Up to that date this was the largest donation that had been made by any person at any one time, and, like the balance of the $20,000 previously donated, was all in ready money, and was then paid over to the Governors of the University. Mr. Parker was a member of the Board at the time and will recall the facts in relation to this matter, which are stated so fully in the Year Book for 1891, at page 55, that no intelligent Baptist can have been misled in respect to them.

The statements made in regard to the late Mark Curry's generous bequest are still more unfortunate. It is quite true that in consequence of the large and unlooked for shrinkage in Mr. Curry's estate, principally in connection with shipping, his executors have found it impossible to make immediate payment of the amount so generously bequeathed; but that every thing possible will be done to carry the donors intention into effect is assured by the character of the parties having the matter in charge, and by the fact that $5,000 on account of the gift has been paid into the college treasury during the past year.

I have already referred to Mr. Payzant's munificent gift, the amount and purpose of which have been correctly stated by Mr. Parker. For reasons already given, however, I cannot agree that it "is not available at all for the needs of the college." It is, surely, something that an adjustment of subjects can now be made that will afford substantial relief to the Arts Department of the University. It is something, too, that many additional students will be attracted to the college by the ample provision made for scholarships. These are some of the *direct* benefits to flow from the Payzant bequest.

I leave the treasurer of the college to deal with the statements in respect to financial accounts. They come within his province. The suggestion with regard to furnishing full information to the college constituency is for the Governors, and is timely and wise. I submit, however, with deference, that giving misinformation may operate more disastrously than the withholding of information altogether. G.

Aug. 12.



JONATHAN PARSONS, B. A.,
President of the Baptist Maritime Convention.

was born in Liverpool, N. S., January, 1841, and is descended from sturdy New England and Yorkshire stock. From the age of 11 to 15 he went on crutches with an injured ankle, and during that time attended school and made good progress in his studies. At 15 he began to teach school and continued in that work the greater part of his time until he entered on his studies at Horton Academy in the summer of 1862. Just before this he had been baptised by Rev. D. O. Parker, his pastor. Rev. T. A. Higgins was then Principal of the Academy. He had formerly been pastor at Liverpool and it was through him largely that young Parsons was led to seek a liberal education. Mr. Parsons matriculated in 1863 and graduated in 1867. Besides taking honors in Intellectual Philosophy, he won a $40 prize for the best essay on "The claims of the Natural Sciences." After graduation Mr. Parsons was appointed Principal of the Brunswick St. School, Halifax. The public school system was then just under way. A school with ten teachers and 700 pupils was organized and managed with success. In May, 1868, Mr. Parsons was married to Eleonora W., fourth daughter of Deacon Elisha B. Cutten, of Amherst. She died December 1890. Their four children all have studied at Acadia. Three have graduated, the other hopes to do so. From 1868 to 1872—4½ years—Mr. Parsons was Inspector of Schools for Halifax and devoted his energies to this work with characteristic force and ability. He afterwards studied law and was admitted to the bar in December, 1876. Mr. Parsons has always been a vigorous and able advocate of the cause of Temperance. He has been Grand Worthy Patriarch and Grand Scribe of the order of the Sons of Temperance, and for three years was editor of the *Alliance Journal*, official organ of the S. of T. and two orders of Templars. Mr. Parson's church connection in Halifax is with the North church. For 16 years he was the Superintendent of its Sunday School. He has ever been interested in our denominational work, especially perhaps in its educational interests, the active advocate of academic culture and always on the lookout for bright youths to encourage them to get learning. As an alumnus of Acadia and member of its Senate he has been ever eager to promote its interests. In 1894 Mr. Parsons was appointed by the Dominion Government Agent of the Marine and Fisheries Department in Nova Scotia, for which his legal training and acquaintance with the maritime and fishing interests of Canada rendered him especially qualified. At the Baptist Convention held in St. John last August he was elected President. Mr. Parsons is a man of fine physique and commanding presence, very tall and strongly built, and although turning gray no one can accuse brother Parsons of becoming aged.

PROHIBITION.

—The Montreal *Witness* which, while a stanch supporter of Mr. Laurier and his government, has always been known as an equally stanch advocate of temperance reform, calls upon the Liberal party, now that it has come into power, to redeem its pledges made in opposition, looking in the direction of a prohibitory liquor law. "The Liberal party, says the *Witness*, is pledged both by its platform constructed at the Ottawa convention and by the utterances of its leader, Mr. Laurier, and of his lieutenants to take a plebiscite on the question of prohibition, and if that plebiscite is in favor of prohibition to introduce into and carry through parliament legislation embodying the will of the people thus expressed. Now that it is in power the country looks to the Liberal Government for a hearty and prompt fulfilment of its pledges, and we have every confidence in the good faith of Mr. Laurier and the able colleagues he has gathered around him." But while the *Witness* has faith in Mr. Laurier that he will "submit the question of prohibition to a plebiscite without shuffling or unnecessary delay," it evidently has a great deal less faith in the party as a whole. It accuses the Liberal press, or at least an influential section of it, of "looking round for some hole of escape from the platform of its party" and of publishing "long, whining articles deprecating prohibition and prohibitory legislation by musty and fishy arguments which it will find refuted in its own columns if it looks back to the days when it was in Opposition." It is well known, of course, that in both political parties a very influential element is and always has been strongly opposed to prohibition. If, however, the Liberal government shall now heartily and vigorously carry out the policy in regard to temperance reform which it embodied in its platform when in opposition, prohibitionists could scarcely ask for more. There can be little doubt that, if a general plebiscite were held, the country as a whole would declare in favor of prohibition. Whatever objection may be urged to government by plebiscite, there is this to be said that a plebiscite campaign on this subject would be educative and would tend to develope and crystalize the temperance sentiment of the country. It would be entirely unjust to condemn in advance Mr. Laurier and his government for not carrying out the pledges given in opposition. But certainly the *Witness* is in order in intimating that the temperance people of Canada are fully justified in expecting that these pledges shall as soon as practicable be redeemed.

Suggested by an Editorial Paragraph.

A few people in New Brunswick have pleasant recollections of the Rev. Duncan Dunbar, who, in 1811, came to Sheffield from Scotland, as Missionary of the London Missionary Society. The wild, prankish boy who shocked his neighbors by standing on his head on bridge rails, over deep pools and riding untamed horses bridleless and saddleless over the moors in highlands, and of whom the pious ladies prophesied nothing but evil, had become an ardent christian, and was sent to New Brunswick to work for the Lord. His zeal and tireless labors stirred the hearts of the people wherever he went. How he toiled, and the successes he had, his change of views on religious doctrines, his baptism and ordination to the Baptist ministry, must, for the present, be passed over with these mere allusions.

St. George had been visited in the early years of the century by the Revs. Edward Manning and Thomas Anley. In 1806 the Rev. Robert L. G. Chase preached the gospel there, baptised converts and organized a church. For sixteen years this little flock was shepherdless. Then Duncan Dunbar became their pastor. He was a born missionary, a man of great force of character, and indomitable perseverance. His influence was felt all over the western part of New Brunswick. He preached in many places and declined a call to the Fredericton church. Among the events of his active life was a mission to Scotland to get money and workers for the "Evangelical Missionary Society," organised by the Baptists, Presbyterians and Congregationalists of New Brunswick, to work among the Indians and destitute white people. Returning in 1820 in the Halifax Packet, having with him his wife and children and in company with a large number of fellow passengers, the vessel became a victim to storms and drifted rudderless at the mercy of the winds and waves. All provisions were at last consumed and potatoes taken in at Ireland for ballast, were alone left as a means of sustenance. By the time these were exhausted, the packet had drifted into sight of Bermuda. In these great perils there had been conversions to God among the passengers. The biting hunger and thirst and the bitter cries of children for bread and water ended in the munificent hospitality of Burmudians.

From St. George Mr. Dunbar went to the United States and there did a great work before he was called to his rest, the larger part of which was done in the city of New York; but it was not confined to that place. He went abroad much and was everywhere a bright and shining light. On one of his visits to Philadelphia he baptized a boy of much promise in the Schuylkill. From that day till now that boy has been connected with Sabbath school work, either as pupil, teacher, superintendent or in some other office. Not quite that. He could not be at this work while in the Northern army during the four years of the war of Secession. He came through forty engagements, great and small, received four wounds, one of which nearly proved fatal. He came out wearing the rank of Lieutenant Colonel, having acted as Adjutant General while in active service. He is now President of the National Bank of Philadelphia. He succeeded Dr. Griffith as Secretary of the Baptist Publication Society. He is still a warm friend and a large supporter of that institution. His city and country residences are homes for Baptist ministers, in which he and his noble wife dispense a beautiful hospitality. The great benevolent societies of Philadelphia have in him a warm advocate and generous supporter. For the Baptist body he is a host in himself.

All this and more, were suggested to my mind by reading your editorial paragraph in which you state that Colonel C. H. Banes, of Philadelphia, was visiting St. John. E. M. S.

Mr. McDonald, a Cincinnati millionaire, has built a magnificent structure at Tracadie, P. E. I., and is expected to spend $20,000 a year on the Island.