

Messenger and Visitor.

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WEDNESDAY, MAY 27, 1886.

ENTIRE SANCTIFICATION.

ARTICLE V.

THIS attention has been given to the two points of the belief of those who profess entire sanctification about which there can be no misunderstanding. They do hold, that entire sanctification is a second instantaneous work after justification, and that this new work divides Christians into two very widely separated classes.

Before proceeding to consider the point of difference from these brethren in respect of the degree of holiness attainable by the believer in this life, it is necessary to define and discriminate very sharply, or there will be no end of misconception. If these brethren say their sanctification is entire in Christ, but not complete in themselves, there is no difference between us. Only we hold this sanctification in Christ to be entire from the first act of faith which makes the merits of Christ all our own, and that in this there can be no progress or change, since it is all of our blessed Lord, and for all time. If they say they are entirely sanctified so far as the regenerate life is concerned, while admitting that the old evil nature exists within them, there is no controversy between us. This new life is created after God in righteousness and true holiness. Like the diamond in the clay it never partakes of any admixture of the old sinful nature. This sanctified life, however, comes into the soul at regeneration and not subsequent to it, and this nature is in all believers, just as the holy standing in Christ, is alike in its completeness for all; the difference is in the degree to which the old nature has been subdued. Even if these brethren should say that what they mean by entire sanctification is the attainment of a higher degree of consecration, we should not differ from them, only we should object to the use of this term to describe any state short of freedom from sin. But if they say they are entirely sanctified in the sense of being altogether free from sin in themselves, in every part of their nature, we cannot agree with them. Let it be understood then as clearly as possible that what we understand by entire sanctification, is what follows in entire freedom from personal sin.

To make still more plain what interpretation we put upon the terms used by these brethren to describe the state to which they claim to have attained, we quote from a few of their writers. Rev. Wm. McDougal, in S. A. Wood's "Perfect Love": "In regeneration sin does not reign; sanctification it does not exist."

Dr. Deshayes: "Do you then demand an exact expression of the difference (between justification and sanctification)? It is this: the one admits of controlled tendencies to sin, the other extirpates them." Bruce Foster: "In the fully sanctified depravity is entirely removed." J. Wesley: "Entire sanctification is an instantaneous deliverance from all sin."

Bishop Haddock: "The justified soul finds in himself the remains of inbred corruption, &c. &c., the person fully sanctified is cleansed from all these invidious sins."

The language of all these quotations is clear and unmistakable. Entire sanctification means the complete purification of the nature from all sin, so that it goes long, or nature. There may be different ideas of what constitutes sin; but sin, whatever it may mean to each writer, is no more. If any among us who claim entire sanctification disclaim this explanation of their belief, let them tell just what they do mean by this term.

Now we believe a claim to freedom from all sin—the destruction of it so that it does not exist in the soul—is

TOP EDGE A CLAIM

for any. It is just what the justified soul longs for with the full force of the new life; if it was believed that they had really attained it, all true hearts would rejoice, however much their own lives would be shown up in dark relief; even though it were supposed that the belief in entire sanctification were favorable to a higher grade of christian living, the hand might well wish itself pained before it wrote, or the tongue before it spoke a word of unfavorable criticism. The principle is undisputable, however, that no belief which is not rooted in Scripture truth can bring forth good fruit. Reference has already been made to passages of Scripture which deny entire personal sanctification to any, just as plainly as others declare that all believers have a standing of entire sanctification in Christ, by virtue of the imputation of his perfect obedience and righteousness.

that he recognized all as sinners. The prayer he taught his disciples to utter is, without successful dispute, for all believers during all ages. Why then is the petition "forgive us our debts" a part of this prayer, unless all for whom it was given need to utter it? Evidently our Lord in giving it to his disciples, did not contemplate the case of those in whom sin "does not exist," or tendencies to sin are "extirpated," &c. Was it not because his holy and omniscient eye knew the hearts of all too well to believe that any were relieved from the necessity of seeking forgiveness of sin? Can we believe that any man, if he saw himself in the light of God's perfect law, and as he compared with the perfect standard of Christ's life and the divine nature, fail to cry out unholily and unclean? In John 15:2, the branch which beareth fruit is said to need to be "cleansed" that it may "bring forth more fruit." If it be said that the following verse says, "Already are ye clean through the word which I have spoken unto you," let it be remembered that these words were spoken to a doubting Thomas, and a self-sufficient Peter, and to all the twelve in their immaturity and weakness, and let the idea be abandoned that this verse gives countenance to the claim of entire sanctification.

The Apostle Paul in 2 Cor. 7: 1 admits his own need and the need of all of cleansing "from the defilement of the flesh and spirit." He found it necessary to "buffet his body and bring it into bondage." 1 Cor. 9:27. James acknowledges that "in many things all stumble." In the first epistle of John, when the sinlessness of the new life is most insisted on, as if to make it impossible to refer this inability to sin to the whole nature for which we are responsible, the most explicit statement is given of the sinfulness of the heart and life of all believers as well as others. 1 John 1:8, "If we say that we have no sin we deceive ourselves, and the truth is not in us." And these are actual present sins, for the Apostle says, in the next verse, they need to be confessed, a pardon sought for them. It is also noticeable that after saying in the most decided way possible that all believers sin, and to deny it makes God a liar, he says immediately after in the first verse of chap. 2, "These things write I unto you that ye sin not." It would seem that he might have had in view the life of our higher life friends who assert that to tell believers that sin will remain in them as long as they live, is to make them less earnest in the struggle against it, or to detract their ardor in the conflict with it. The Apostle forever does away with this idea. He virtually says, I tell you that you all sin, in order that you may not sin. I want you to know you are sick; that you may have no false notions which would prevent your seeking to gain health. And is not this evident? If we are to be free from sin, we must know of its existence, we must not think we have overcome it, while it still has power; this delusion would be a bar to all progress.

We propose to write one more article, showing what we conceive to be some of the dangers of this doctrine of entire sanctification. We are aware there has been some repetition of what has been said; but this seemed necessary in order to give full force to each point made. The evidence is not all exhausted; but we hope sufficient has been given to show the real teaching of Scripture. We may add that our columns will be open to explanation if any brother wishes to define what he means by "entire sanctification."

OUR ASSOCIATIONS.

The Southern N. B. Association is to be held in a fortnight's time, and the other three, in N. S., two in N. B., and one in P. E. Island, come in quick succession, until the general gathering of our tribes at convention brings our anniversaries to a close. There are some who have doubts about the use of all these gatherings. There is quite an outlay of money on the part of those who attend: every year eight communities are put to considerable inconvenience in entertaining the large numbers that come together; the precious time of pastors is broken into, and the work of the churches is interrupted. While there is force in all these objections, it is much weakened by other considerations. It is more than doubtful whether the money spent would be given to the objects of our denomination, even though the delegates remained at home. Indeed, the brethren give liberally at these meetings, when, did they not come, they would probably give nothing. There is an undoubted gain in the funds of our treasuries through their attendance. While communities have their hospitality taxed to entertain our associations and conventions, it must be remembered that the people of the Maritime Provinces are the most hospitable on earth, and all inconvenience and labor are borne cheerfully and gladly. In most cases there is a strife among the churches as to who shall have the anniversary with them. It is true that pastors lose some time at association and convention seasons; but, if they have been as faithful and earnest as the claims of their calling demand, the time spent but affords a breathing spell and a much needed rest; and if there is a Sabbath or two when the pastor is absent, the churches may well be left for this little time to themselves to teach them that they should be in a position to carry on their work for a season without the under shepherd.

But there are many advantages to our denomination through our associations.

Our churches are independent. Each one recognizes no control outside its own border. This exposes our denomination to a great danger—to want of co-herence and general interest. The only way to escape this danger is to cultivate as much as possible general acquaintance and good feeling. Especially is it necessary that our ministers be bound together as closely as possible, so that there may be general concert maintained. If our ministers have few occasions of meeting together and cultivating a general acquaintance and esteem, as well as to see eye to eye in questions of denominational policy, our people will lack that unity which gives power. There is an argument here in favor of the education of our ministers in the same place of learning; there is an argument for a common medium of communication in the denominational paper, as well as a free use of the same; but most of all we need our yearly associations and our convention for this end. While the argument is strongest in its reference to ministers, it holds with proportionate force of the members of our churches. Then let our churches maintain their associations; let the ministers all attend; let as many of our laymen come as can; and the hands of brotherhood will be strengthened, and a more general interest in each other and the common objects of our labors will be fostered. Force is added to this reasoning by the fact that ministers who do not attend associations, and churches that do not send delegates, usually, it may be partly as cause, but it is also partly as effect, care little for our work as a denomination.

Then who can estimate the impulse given to these associations to all our great enterprises. Education, and missions, home and foreign, have their needs presented, and their importance enforced, by those whose hearts are most burdened by them. Our ministers and influential laymen have their interest quickened and their ideas broadened. If attention has been too exclusively given to the work at home, many go back determined to keep these grand objects upon their own hearts and the heart of the church to which they belong. There being so power over our churches to assist the associations needed by the denomination, our people giving what they bestow freely because of an intelligent interest, in this case as in the preceding, it is all the more necessary that our people gain this greater knowledge and impulse through the touch and thrill of an assemblage where the greatest intelligence and ardor are concentrated.

Time would fail us to speak at length of other advantages. We can only mention a few of them. At the smaller meetings of our associations, our young men are trained in the business of the denomination, and are fitted to take their place, and do their part, in connection with the convention and its work. (The associations should bring excellent brethren who are inclined to keep on the "background" to the front, and lay on them their share of responsibility; they should also by their demand of a greater number of men have an active part in the work of the body, enlist the deeper interest of more. Our associations should be a means of preserving the purity of the faith of our churches, of watching over the general spiritual tone of the body; they should be the place where plans are laid for aggressive work, and where inspiration is revived to a more earnest christian life. May our associations this year be filled with the power of God's Spirit, and be fruitful in impulse and instruction to the saved and in salvation to the lost.

ANNIVERSARY OF ACADIA COLLEGE.

Next week Acadia College has her Anniversary. Acadia College could not do without her yearly gathering. Her graduates may well afford the time and money needed to throw her halls once a year. The sniff of the air heavy with the fragrance of apple blossoms; the sight of the grand prospect from college hill—Blomidon, the land-locked Basin of Minas, the rich verdure of the broad fringe of dyke lands, the smoky mountains, and the dim Cumberland shore; the recall of past associations, by a sight of old scenes and haunts; the meeting of old friends; the stirring of old memories and new thoughts; pensive, dreary, half sad and half glad; all these and much more must give a healthy impetus to life as well as thought, and help lift existence out of its ruts.

The relatives of students in attendance will doubtless be present in good force, and it is to be hoped that a large number of others will attend. The sight of the surrounding country in all the rich beauty of its bright spring freshness and verdure, is enough to quicken the sluggish pulse of life; to get an inside view of even the small part of the work done at Acadia which is revealed upon anniversary day, cannot but give a higher appreciation of our institutions of learning; to look upon the young men and ladies gathered there to have the highest kinds of power developed, must give a better idea of the grave responsibilities resting upon the trusted instructors there, and stir the soul to prayer that they may have grace to place such a stamp upon the wealth of mind and heart power placed before them as shall make the world as rich as possible in the fruitage of their after lives.

The old students need to come to preserve their spirit decays. Our ministers and prominent laymen and laywomen need to come to gain a deeper and more intelli-

gent interest in this centre and source of influence; and the hard working and poorly paid brethren, labouring there so quietly yet so effectively, as well as the students in attendance, need to see a goodly gathering, to be convinced that they have a large share in the thought and regard of the denomination. Let college hills then be thronged next week.

THE BOARD OF PUBLIC CHARITIES AND THE MEDICAL BOARD OF THE P. AND G. HOSPITAL.

Our correspondent "Seaside" refers to a very important matter. The statement of facts which the medical board placed before the public Saturday evening, completely exonerates them from all blame in this most serious difficulty, and places the board of charities in a most unenviable position. If this difficulty is not speedily settled by the restoration of the medical board, and if harm results to any patient, or confidence in the hospital is destroyed as a result of the present action of the charities board, the board must be held responsible.

The following extracts from the statement by the medical board will give some idea of the position taken by that body and its reasons. They indicate that a radical and sweeping reform is needed. It is to be hoped that the board of charities will no longer hold out in a case when they are so evidently in the wrong.

"On the first of May our secretary was notified by the board of commissioners that Dr. Hawkins, the candidate making the lowest marks, had been appointed to the position. A special meeting of the medical board was called the next morning and the following resolution passed on their minutes:—'Resolved, That this board, believing that the appointment of a house surgeon by competitive examination is the mode laid down by the rules of the hospital, which so far have been followed, and having proceeded in good faith to hold such examination, and two candidates having accepted the conditions by appearing at such examinations, feels that the conduct of the board of charities in departing from the rule and appointing the applicant who failed to attain the highest place, renders the competitive examination a farce and a deception to the members of this board will not consent to have their honor compromised by being made parties to such an objectionable procedure.'

Since the formation of the board of charities our relations with that body have been frequently strained by what appeared to be a studied attempt to ignore our professional position in the hospital. Suggestions from us looking towards harmonious working have been repeatedly ignored, new rules and regulations made contrary to our advice, alterations and additions made to the buildings, heating and ventilating apparatus, &c., introduced without consultation; patients with contagious disease admitted to the hospital contrary to the advice of the attending physicians, thereby communicating the disease to the inmates, to at least one of whom it proved fatal; a house surgeon two years ago appointed to the hospital without examination or the slightest reference to the medical board; in short the medical board seem always to have been regarded as hired servants.

We think it may now be admitted by all honorable men that the foregoing statement of facts is sufficient justification for the medical staff ceasing to work in the cause of charity with a board incapable of accepting a wrong and reversing an unjust decision, and proves that in resigning their positions they were not actuated by personal motives.

THE MEMBERS OF THE LATE MEDICAL BOARD.

It is pretty evident that University federation in Ontario is not to be just yet. At convocation at Victoria University, Coburg, after a vigorous discussion, in which it would appear that the able advocates of the scheme must have been worsted, it was finally carried with scarcely a dissenting voice that "it is the unanimous opinion of the Alumni of Victoria University, in annual meeting assembled, that we ought not to go into the proposed federation without all reasonable assurance of our perpetual existence as an Arts college."

Queen's College, Kingston, (Presbyterian), has also decided to pursue her independent course. Enquiries were sent to all the principal points within the territory, from which she draws her students, and the replies were well nigh unanimous against federation. By the way, has any one seen any reference to this action of Victoria and Queen's in the Halifax Herald? Is the consolidation boom at an end?

Missionary Notes and Extracts.

Rev. R. Sanford left Bimilipatan, India, on March 17th, for his home in Nova Scotia. He was joined at Cocanda by Mrs. Timpany and her daughter Mary, who come to America in his care. Brother Sanford's arrival may be expected any day. Latest advices from India are to March 21st. Rev. I. C. Archibald was suffering from fever caught in his visit to the Jeyore country before Brother Sanford's departure. Mrs. Archibald, who had been quite ill, was much improved in health. Miss Gray's health was good, but the process of acclimatization was proving to be quite a strain upon that of Miss Wright. The work of preparing a Telugu Catechism, undertaken by Mrs. Archibald, and a Bible Geography by Rev. J. R. Hutchinson, is about completed. The latter is to receive revision at the hands of

the Rev. Mr. Hay, a veteran missionary of the London Missionary Society. Bookiah, our Kimsy helper, was called off to rest, at the end of February, by the illness of his wife and child. He reached his home just in time to bury the latter.

Rev. J. R. Hutchinson had made a tour to villages north-east of Chicouale, six days were spent at Uram, and from thence as a centre from twelve to fifteen villages were reached by him and his helpers. He writes: "The difference in the dispositions of the inhabitants of districts lying side by side is most astonishing. I have not yet seen anything to surpass the sheer indifference and hard-heartedness of the people here. A few pleasing exceptions were met—one especially, this evening, (March 23rd) and I am in hopes that as we get away from the influence of the Uram Brahmins we may meet with some who are nobler minded. This far our sale of books has been very small. Juggiah lived for a year and more in Uram, and seems to have done good work among the neighbouring villages."

Narsimulu, who has cost the mission so much for support and education, and upon whom high hopes were set of his becoming a successful Christian helper, having fallen into worldly sin, was removed from the position of teacher in the Chicouale school, and expelled from the church. His fall is a severe trial to the missionary's faith, but the prompt and decided measures taken by him and the church, has not been without a beneficial influence upon the converts and heathen who knew all the circumstances.

Bro. Hutchinson was summoned back from the field by the serious illness of his child, who, however, recovered sufficiently to warrant his getting off again, by the 20th of March. Only two of his helpers were able to accompany him. After four days hard labor among the villages, one of these was taken ill, and had to be sent home on the same day. Bro. Hutchinson received word that his wife was taken down with fever. At the time of writing Mrs. H. was somewhat better, but her strength was so much reduced as to make it evident that she must go away during the hottest period of the year.

The year's work at the Seminary was over and the young men were on their way home. Work will be laid out for them during their vacation.

Bro. Hutchinson had been visited by three men from a village across the river from Chicouale—one of them the village Kurman. They all profess belief in Christ, but the Kurman appeared to be the most sincere. He says that he will come in for baptism on the first opportunity. The village is near that where Luchamandu is to be located.

J. MARCH, St. John, May 23rd. Sec. F. M. B.

Halifax Correspondence.

I send you a communication of Hon. Dr. Parker to the board of public charities. A few words of explanation are necessary. The board of charities consists of five persons—the Mayor, the Com. of Public Works and Mines, and three others appointed by the Government. Their duties consist of the care and general management of the insane asylum, the poor house, and the city and provincial hospital. I three appointed by the Govt. receive \$400 each yearly as compensation. A collision has occurred between this board and the medical board of the hospital in the appointment of the house surgeon of the hospital. The medical board consists of experienced and skilful physicians of the city who have charge of the patients of the hospital. Some few weeks ago, according to the usual custom, the medical board held a competitive examination of candidates for the position of house surgeon. Dr. F. W. Goodwin, who has just graduated at the Medical College, made far the highest marks,—Dr. Hawkins being second and last; but the board of Charities, contrary to all precedent, and to their own "rules and regulations," gave the appointment to Dr. Hawkins. Then the medical board remonstrated, but their remonstrance was unheeded. Then they resigned, and the patients in the hospital are without the care of a proper medical staff. It is fair to state that Hon. Mr. Church was absent when the appointment was made, and the Mayor was in the chair. The medical men of the city are a unit in favour of the position taken by the medical board, and refuse to take the position vacated by the board. All right thinking men denounce in strongest terms the action of the charities board. There is but one honorable and wise course for this board—honorable, since the hospital has committed a grave and serious mistake, and wise since the hospital requires a proper medical staff. This question is more than a civic one—it is a provincial one as Dr. Parker's letter sets forth.

Dr. W. J. Lewis, writing to the Chronicle, suggests that the appointment of the resident medical officer be placed in the hands of the medical board, and that a voluntary board replace the present board of charities. He further says, "The duty of the hour rests with the government, and no doubt it will take immediate steps to restore to the patients the excellent medical and surgical attendance of which they have been deprived by the arbitrary action of the board of charities."

And we are further of the opinion, if Dr. Hawkins is a man of the right stamp, and wise as to his future interests, that he will, under the present circumstances, especially at this season, and their need

sign forthwith his present position. No personal motives should prevail in such an appointment.

The Baptist Book Room is one of the pleasant places in the city. In the room back of the sales room, and separated from it by folding doors, is a table on which the best denominational and religious papers and magazines of America are to be found. Baptists from the country and elsewhere are cordially invited, whenever they visit the city, to step in and make themselves at home. It is a pleasant place, brethren; an excellent place to meet others of the same faith and order.

I noticed, too, the manager has on hand a large supply of note and letter paper of excellent quality. Also a fine portrait of Gen. Gordon, the hero of Kharطوم. Fathers who have boys and girls to educate should get one. Nova Scotians should be Christian heroes. Yours etc., S. SAUND.

Old Scenes at Acadia Revisited.

No. 2.

Dear W., A few days since I was over to the valley of the Gasperaux. I went by the Cleveland road till it meets the Ridge road west, and then through the fields into the valley. From the brow of the hill there is the same restful view we were wont to look upon. The pretty farms and dwellings, the breadths of green softwoods and reddening hardwoods, with the winding river coursing so sweetly along the bed of the valley, its margins more thickly set with willows than of old,—these make up a view which long absence on the part of the beholder in no way robs it of its charm. Sitting down on the hillside I feasted my eyes. The day

'Filled his blue eyes with fire' as freshly kindled, as bright, as golden, and as living, as on that glad spring morning when groups of students passed over this hill to yonder river-side to receive christian baptism at the hands of the venerable president, Dr. Cramp—your and I being among the number. How soft and delicious was the expectant air! Lapping you now almost hear the rhythmic lapping of the waters chiming in like the notes of silver bells with the joyous singing of the hour under the open sky? And cannot you see the sainted president as he lifted his hands to the listening heavens in prayer? That scene has been a memorial one in my life, and will stay by me, I doubt not, to the end. Do you know it always seems to me that the Divine Spirit is nearer in the ordinance of baptism when it is administered in the flowing river, under the bright open sky. On such occasions one would hardly be surprised to see the descending dew, so very wet and all-embracing seems the divine presence. On the morning in the long ago of which I speak, I remember how spontaneously the words "Elohimon en to Jordane" were uttered by some who witnessed the public confession of Christ by these young souls. Surely there never was a more beautiful Jordan than that which flows through the valley of the Gasperaux.

As I viewed afresh the spot forever rendered sacred to us by these hallowed associations, there came before me some phases of the Christian faith which were wont to perplex us. These have become clear, I trust, in the growing and inextinguishable light, even though the mystery of eternity draws its vast shadow over the mind. "Credo ut intelligas," says Anselm. The belief of our reason is an exercise of faith, and faith is an act of reason. The believing function is a prominent attribute of a healthy mind. That has been a fruitful and helpful word to me of Sir William Hamilton's—"the data of reason are at bottom beliefs and trusts." Experience has also taught us that Christianity is that sort of faith in divine things which is of action, of reality, of life; that obedience is as divine in its essence as command; and that christian living alone exalts and purifies thought.

"Without halting, without rest, Lifting better up to best." To be a Christian cannot certainly mean anything less than to be fully and entirely a man.

Have been drifting from my purpose, I see. You will remember that away to the right—to the west—the slope which looks to the south was, when we were at school here, dotted over with spruce bushes. These have become symmetrical trees, some of them perfect cones, very rich and deep in color. As I sat on the hillside the robin piped and fluted cheerily in these trees. There is little difficulty in divining what is going on in a robin's mind. He is not given to indirections, but generally tells his story plainly,—for robin sings so as to be understood. These robins were saying in the gladdest and most emphatic notes:— "Cheer-up-cheer-up! Spring-is-here-spring-is-here! Cheer-up-cheer-up-cheer!" All things are in travail. These birds seemed to be commissioned to tell their message to every straggling and expectant thing,—to the unbecomingly bud beneath their very breasts, to the grasses thrusting their green blades through the brown turf, to the orchards whose countless buds are soon to break into very seas of foaming pink and white rucous with bees, and above all to the restless heart of man who feels the incoming surge of the great wave of life which passes in through every channel of reanimated nature. Almost all loud birds find pleasure in human intercourse, especially at this season, and their need

ness make us more alive to Presence as

"He sits by the shining of And pours the deluge still Leaving this anchorage down the hillside into the ting pace, just as we do days. The walk up the river as far as the "Dug-out" only your presence to make joy. You will call to mind views we had one autumn of the valley forest in ten million and gold on a group. Never were pictures brow easy and attractive focus. so much richness made the ed the other day seem ra-

"Still on the seeds of all, The rose of beauty, larks, and when these seeds are d by the heat and glow of year, our eyes, would we bu- real in a very surfeit of col- There is little change in the which the road passes to m- Road west. The trees are larger as you would suppose- pately surprised by this t- walk. These are moony g- remember, and ferns of w- are getting ready to put on- ale greens for anniversary- woods at the heart are gl- Emerson's true words.

It is that not magni- do, the Basin, and Grand- ris, the sea, and the mount- glorious picture! This hill- is the divinest of them all, and how clearly the Habitant rivers are visible- stal columns of land called- and Lower Caspian! O, I- moment we were standing- junction of these roads! W- spot led leagues apart. Yet- tending to all I say, and I- No, my brave boy, I- the white and pink and y- of his bright faces as if- of full of communicat- children. They still frequ- hants. No, the mayflow- abundant than ever. Wolf- all alush with them; this- I am told that the trout an- in the Gasperaux are just- when you whipped their- bounding pellets and de- light. Come back, and let- Come to the anniversary, heart once more to the s- this charming place and- associations. I shall say- my college days were spe- simple and unobtrusive. I- to be with you, but I- count that I have been- helped all my life by the in- associations. In truth it is- merely. When once one's eye- can read some of the open- and understand somewhat- of the true, the good, and- which is a faint but not di- the divine. Your own o- taught you that there is a- the art faculties which de- nature, corroding in its fr- the beautiful balance, goodness. No sacrifice is- too large, to preserve- from the blasting breath of- which now waltz at noon- It is time I closed. It is- one for others; they mu- for themselves. The faith- this spot for Acadia College- an excellent choice. This m- of every alumnus as he re- of his student life. Do you- 1888 it will be half a cent- College was opened? No de- with the associated albu- Governors, and let us say- nation, will cooperate in- fight worthily so important- every living alumnus of- visit the old spot; that th- all word of his welfare. L- and near pour out their- Acadia in 1888. Why not- that we remember what al- individuals and as a peo- ours in God's presence- a great Christian school fo- to come. Your old-

May, 1885. P. S. I noticed of co- pper transformed the m- is the close of my former- of my years. That was- pranks.

Good Things from the Eng- Meetings. —Or take an instance You have spoken of the simplicity and gently sin- divine message. I do not the old Gospel—not the o- new Gospel, but the ever- Your earnestness is great- Your earnestness is met- of passion! Yes!—or with- that chills—or with pers- preacher, which is as a- with a hurricane of scrib- by words. You are scri- bled over it, not with- ready to throw up the s- fair-peace. What is the stir- God's place, take you- You- He has not kept you out- of the message you have