

Messenger and Visitor.

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lisher, St. John, N. B. Rate per line, one in-
sertion, 10 cents; each subsequent insertion,
10 cents.
All other communications and all subscrip-
tions to be sent to Rev. C. GOSWOLD, St.
John, N. B.

Messenger and Visitor.

WEDNESDAY, March 14, 1888.

THE BETTER WAY.

It is generally expected by churches that
pastors should do about all the visiting. If
a member becomes careless of his obliga-
tions, if any are yielding to temptation and
need warning and exhortation, if anyone
has a grievance against the church, if at-
tention is needed to be shown to a stranger
just moved into the community, if any are
sick, — all these special cases and in great
many more, the pastor is expected to do all
the visiting and attend to all that needs be
done, besides making his regular rounds of
calls upon the families in the church and
congregation. While we yield to few in
our exalted opinion of the importance of
faithful pastoral work, we are sure this
idea which so generally prevails, — that the
pastor is to do all the visiting, &c., which
needs to be done, is a false one, and most
harmful in many ways.

In the first place, the pastor is not in a
position to know all the cases which need
attention. How often do strangers come
into a community who might be won to the
church, if kindly attention were at once
shown them, when the sense of loneliness
would make them appreciate the interest
in them and their welfare all the more;
but the pastor is not informed of their
coming and members of the church who
know of it do not feel called upon to strive
to make them feel at home. When the
pastor does find out their case, perhaps he
is not cordial, because they had their
hearts wounded by the long neglect, or he
finds that the favorable time to win them
has passed. How often it happens, also,
that a member of a pastor's flock is ill.
They send for the doctor, but expect the
pastor to find out their case and come
out to see them. Perhaps the first intimation
he has of the illness of the party will be in
complaints which pass from lip to lip till
they drop into his ear, or he meets with
coldness where there used to be warmth
and cheerfulness. A member of the con-
gregation is troubled about his soul. A helpful
word of sympathy, a word of instruction
founded on Christian experience, or an
opportunity to declare his interest in his
soul's salvation into some human ear is
needed. But the pastor cannot know these
cases, all of them, and, in too many cases,
the members of the church who are aware
of them, think all this kind of work belongs
to the pastor, and therefore do nothing.
In too many instances, not only do they neglect
to do it themselves, but they fail to encourage
the pastor of them, and in this way the
needs of alienation are left to grow up and
bear their sad fruit, while the seed of the
kingdom, which had begun to germinate in
other hearts, is left to be choked. If all
the members of the church were only on
the alert, ready to use their influence with
the stranger, to visit the sick, and to make
the most of the first plummings of interest
in the souls of the unsaved by the exercise
of watchful and fostering care, what might
not be done?

It ought not to be so, that members of
the church should need attention all the
time, as though the church were a hospital
for invalids, and all the active members
were nurses to the rest, with the pastor at
their head as physician in charge; but we
have to take things as they are and not as
they ought to be. It is a fact that in all
our churches there are some — in the most
of churches, many — who appear to think
that they are in the church to be cared for,
rather than to work to bring souls to
Christ. Some of these are very exacting.
They want as many calls and receive as
much attention as anyone in the church
or they are grieved. They must continually
be followed up, or they will lose interest in
the public services of the church and start
on the drift around about, and always
dreadful. They need to be cared for until
they get better ideas and greater strength.
Here is a great deal of work to be done. In
churches where the pastor is expected to
do all that is done of this kind of work,
much of it must remain undone, and those
who might, in the early days of their
Christian life, have been developed into
strong men and women, remain babies in
Christ, or chronic spiritual invalids, to tax
the energies of the brotherhood rather than
help them carry the war into the enemy's
territory. If all the active workers should
feel this to be their work, the difficulty
would be cared in two ways. They would
help those up who have sunk down into
the position of spiritual babies in Christ,
and by making active the law of church life,
those brought into the church would not
fall into this state, but would, by getting
into the habit of helping others, soon out-
grow the need of being helped.

Then again, what is the most alarming
feature of the outlook of the church

to-day? It is the fact that so many in our
cities and towns, especially, — and also in
too many of our country places, even —
shrink themselves from the means of
grace. The world is presenting more and
more attractions in theatres, rinks, &c.,
&c., to hold the young to itself. There is
also a form of sensationalism abroad in
connection with religion which seeks to
meet the world on its own ground, and by
noise and parade to compete with places of
amusement for popular favor. For a time
they attract the crowd; but the result
invariably is that it is almost impossible to
get the class that has become accustomed
to the excitement of these meetings into
services which observe the reverence and
solemnity which devout souls feel to be
most in keeping with the Spirit's presence
and the tremendous realities of God's love,
the guilt and peril of the unrepentant, death,
judgment, eternity, heaven and hell. After
these excited, stormy methods have spent
themselves, it is more and more felt how
difficult it is to reach the outside class.
We believe this can only be done by personal
visitation. This cannot be done by the
pastor. Very little of it can be done by
him. The members of our churches must
take up this work, and by kindly solicitude
and persevering earnestness get those who
have neglected the house of God, to attend.
We have no hesitation in saying, after a
quiet study of the situation by personal
observation and inquiry, that we believe
the question of the future prosperity of the
church is bound up with the question
whether the members will take up this
hand to hand, face to face work.

We have been showing that the pastor
cannot do this work of visitation which
needs to be done if he would; we began
an editorial to show that much of it can be
better done by others, if he could and
would do it all himself. This fact has
been impressed upon us with greater force,
the last few weeks, by observing a certain
case. In a certain church, where there is
no pastor, a brother is doing what he can,
in addition to other and rather taxing
duties, to supply the want. The member-
ship of the church know he cannot do
pastoral work, and, at his suggestion, a
goodly number of brethren and sisters
have been visiting from house to house,
first, of those who were alienated from the
church or who had become indifferent, and
secondly, among those who are still with-
out. This brother has dropped in here
and there, where these earnest brethren
and sisters have gone and spoken and pray-
ed with the people. He was well nigh
surprised with the result. The last pastor
had called; but his interest, while ap-
preciated, had not drawn them to the
church. They felt he thought of them,
but said the church did not care for them,
and so they remained alienated. But now
they say, "we feel grateful to the church
for bearing us in its thought, and for the
members who have shown their interest."
They are not now merely drawn to a man,
so that when he leaves they are left to drop
away from the church again; but to the
church itself, so that pastors may come
and go and still they will be held to the
body, should the members still continue to
work in this way.

Is this not inevitable? Have we not
seen it very often? A church has a faithful
pastor. He takes his last energies in visit-
ing from house to house, looking up the
indifferent ones and drawing in those who
did not attend church services by personal
solicitation. While many look upon the
pastor as a part of that for which he is
paid, and will not be moved so much by it
as though done by members of the church
upon whose attention they suppose they
could make no claim, and whose action
must be from pure interest in their welfare,
in many other cases where they are
won by his earnest efforts for their good,
the result is seen when the pastor leaves
the church for another field. They were
held by love to him. When he goes, the
bond that held them to the church is
snapped. They drop away, and the church
is left comparatively weak. On the other
hand, suppose the members of the church
had done a large share of the visiting, and
this had been the means of bringing them
into the congregation or church, even
though the pastor had gone, they would
have been bound to the church, and a
change of pastors would have caused no
great wrench. We believe one of the chief
reasons why the loss of a pastor often
leaves churches in such a lamentable con-
dition is because there was no cohesion of
love in the church itself, due to the ex-
ercise of loving watchcare or to labor for
the lost. It was like a string of beads, all
held by one thread, the pastor.

Will not our churches consider this
grave matter? Let the pastors press it on
their attention.

MR. SPURGEON AND THE BAPTIST UNION.

Our readers are doubtless desirous to
know what has transpired in the "Down
Grade" controversy between Mr. Spurgeon
and the Baptist Union since our last
reference to it. After Mr. Spurgeon's reply
to the censure of the Union, a meeting of
his students, resident in and near London,
was held. At this meeting, the doctrinal
basis of the conference of the Tabernacle
college students was reaffirmed, and it was
determined that those who would not assent
to it should be considered no longer as
members, on the ground that they had
excluded themselves from a conference
to whose basis they did not agree. This
basis was sent to all the members of the
conference, with the request that each

should answer yes or nay, within a certain
time, whether he could accept it. It was
also resolved that the Council of the
Union, after appointing a deputation to
deliberate with Mr. Spurgeon upon how the
unity of the denomination, in truth and
love and good works, might be maintained,
by its action in censuring him before even
considering the advice he was asked to
give, has done its utmost to prevent the
attainment of the object it professed to
have in view.

It was decided to appeal to the Assembly
of the Union to have the censure reversed,
and for all members to remain in the
Union to assist to purge it from false
doctrines.

Then the few of Spurgeon's students
who were not prepared to assent to the
"Basis" raised a great outcry that Mr.
Spurgeon wished to play the tyrant, and
was some sympathy. Finally, Mr. Spur-
geon has withdrawn from the Conference
of his own students, so as to leave not the
shadow of suspicion that he wishes to use
any undue influence, claiming at least the
right to withdraw and to request all who
are willing to assent to what he considers
sound doctrine to unite with him in the
formation of a new conference, upon a
scriptural basis. One of the men who
complain the loudest of Mr. Spurgeon's
tyranny, stigmatized his views of the
doctrine of grace as too bad for a devil to
conceive.

In the meantime, those in the Union
who did not sympathize with Mr. Spurgeon
made the most of the statement in the
Sword and Trowel, which seemed to
impute want of candor and a hidden
purpose in opposition to the one avowed,
to the deputation appointed to con-
fer with him. This was used with
great effect. Mr. Spurgeon explained that
he did not intend to cast personal reflection
upon either of the members of the
deputation, but that the general action
appeared to bear this complexion. The
New Theology men were especially in-
dignant, and have taken occasion to say
the most bitter and cutting things. Even
Dr. Landale wrote to the *Freeman* advising
that no further notice be taken of Mr.
Spurgeon's charges nor of his suggestions
made in response to the request of the
Union. There has been also a great out-
cry against a creed statement, as though
for brethren to agree upon a general
declaration of scripture teaching would be
a terrible disaster.

At length, however, the council of the
Union has had its meeting. Dr. Angus
presented a declaration of belief. Among
other reasons assigned for its adoption was
this, that the country churches generally
would certainly believe Mr. Spurgeon's
charges true, if nothing were done. This
was discussed for a long time. An amend-
ment was moved by Dr. Clifford, to the
effect that as the Union was made up of
representatives of the churches, &c., it
could have no doctrinal basis, except what
there prevailed. To this was appended the
statement of Dr. Angus, not as the belief
of the individual members of the Union
but as a declaration of the general belief
of the churches. He wished also to have
reference to the fall of man and the
eternity of future punishment left out.
The first was softened down while the
latter was allowed to remain, with a note
added that some interpreted this doctrine
differently, but had worked in harmony
with the Union. This was finally adopted
with five dissenting voices, Mr. Jas. Spur-
geon, who favored the first form of the
statement, voting against its amended form,
apparently because he did not wish to
commit himself to it without more mature
consideration. The prospects look brighter
than they did for a more peaceable solu-
tion of the difficulties. While it is probable
that Mr. Spurgeon's charges were over-
strong, and he may have been betrayed
into one or two injudicious utterances, it
has been to the Baptist body has been called
attention to the false doctrine which is
indiscreetly creeping into the churches — or
at least affecting some of the ministers, and
a stand has been begun to be made against
it. It is found, at least, that the idea of
probation after death and the final restora-
tion of all to happiness has made a
lamentable advance.

Mr. Spurgeon's heart is almost broken,
and he needs the sympathies of all those
who stand in the old paths marked by feet
of apostles and the worthiest men of all
the ages.

SALVATION ARMY.

We are informed that certain parties
belonging to the Salvation Army state that
there is no oath taken in the swearing in
under the colors, such as we stated in a
recent editorial, and grievous charges are
made against the *Messenger and Visitor*
from public platforms. We should be
more sorry than we can tell to misrep-
resent any one or any body. The statement
about the oath, upon which our editorial
was based, was published in some of the
most widely circulated and most careful
religious journals, and has never been
contradicted authoritatively, so far as we
are aware. The whole question can be
made clear very readily. Let some respon-
sible party in the Salvation Army send us
an exact copy of the form used in what is
called "swearing in under the colors," and
we shall most gladly publish it. If it
does not justify our statements, we shall be
happy to acknowledge our error. Until
this is done, we shall be compelled to
continue to accept the statements as true.

THE WEEK.

A very suggestive and important division
took place in the British House of Com-
mons on Friday last. It was on no less a
motion than to abolish the House of Lords.
It was defeated by only 60 votes. It was
supported by the Liberal leaders and the
Gladstonians and Parnellites generally. It
will, it is to be hoped, restrain their irre-
sponsible lordships from tampering very
much with measures which have the
support of the great commonality of the
realm. The vote shows the trend of senti-
ment in England. When the Liberals
again get into power, the upper house will
hold its position by an insecure tenure.

Lord Randolph Churchill has arraigned
the conduct of the army and navy of
Britain very severely, in a notable speech.
He declares that immense sums are wasted
because these great departments are under
charge of civilians, and not of military and
naval men. Red-tape hinders all prompt
and effective action. The ministry treated
the accusations as the Baptist Union has
Spurgeon's, it will do nothing unless as
specific cases are brought forward.

Lord Herschell declares that the Tories
will soon bring in a Home Rule measure
more radical than that of Gladstone. That
was Disraeli's tactic — fight the Liberals
until public sentiment was about to sweep
his party from power, then outbid the
Liberals. Such conduct, however, is more
despicable than respectable. So far, the
government has shown no intimations of
such a line of action.

Bright is out again with a fierce and
bitter attack on Gladstone. The more
Gladstone shows a dignified kindness
toward his old friend, the more Bright
seems to be stirred toasperity.

Goschen, chancellor of the exchequer,
has presented to Parliament his proposals
for the refunding of the National Debt.
He states that the new arrangements will
save the country £1,400,000 from April
next, and £2,800,000 in fourteen years.

The great event on the Continent is the
death of the heroic old Kaiser of Germany.
He died without a struggle at 8:30 of March
9th. Had he lived until the 22nd, he
would have been 91 years old. It is to be
doubted whether any life of the century
has had so much to do with so long a series
of events which have helped so largely to
shape the destiny of Europe, and had so
important a bearing on the future of the
world. He began his active military
career during the wars of the first Napoleon.
For nine years, from 1819 to 1858 he was
in command of the Prussian army. Since
that time, when he was made regent, owing
to the failing intellect of his brother,
Frederick William IV., he has been ruler
of Prussia and then of Germany. He was
at first as cordially hated by the people as
he grew to be beloved. In 1861 he became
emperor by the death of his brother. A
believer in the divine right of kings, he
placed the crown on his own head. By the
overwhelming defeat of Austria at Sadowa,
Prussia, became leader of Germany. It
was not till 1871, however, that he was
crowned emperor of United Germany. Since
the war with France he has thrown the
decisive weight of his influence for
peace. His last delirious words showed
that his latest thought was about the future
of Germany. His character was one of
great strength and simplicity. His reign
has been an epoch-making one, and will be
one of the most interesting to the future
historian. The Crown Prince is now the
Emperor Frederick III. He seems to have
rallied under the shock of his father's
death and the new responsibilities thus
pressed upon him. The great heart of
Germany must be moved for him that he
may be spared to bring his mature wisdom
to the grand task of the government of
Germany; for the Emperor really has a
large part of the destinies of the country in
his hands. The Princess Royal of England
thus becomes the Empress of Germany.
Even though her husband now die, her
position will be less difficult than it would
have been had she remained the widow of
the Crown Prince.

In the Dominion Parliament there has
been a temperance debate of some interest
to Prohibitionists. Mr. Mills brought in
a resolution, "that in the opinion of this
house it is the duty of the government to
submit to parliament a measure which will
remove all impediments to the efficient
working of the Canada Temperance Act"
(Scott Act). This was negatived, on a
party vote, by a majority of 52.

It is said that a Prohibition party is
about to be formed, and a statement, pur-
porting to be its platform, has been pub-
lished. Besides the plank of prompt and
absolute prohibition are the following:
Righteousness and truth in public affairs;
equal rights to all creeds, classes and
nationalities; our country first in all public
policy; retrenchment and economy; man-
hood suffrage, with educational qualifica-
tions; women's franchise; elective senate;
civil service reform. These must all com-
mend themselves to the thoughtful, with
perhaps one or two exceptions, where
there will be room for question.

Negotiations are in progress to bring
Newfoundland into the Dominion.

The Ontario legislature has passed the
Quebec resolutions by a party vote.

ACKNOWLEDGMENT. — We would like
most to acknowledge through the *MESSENGER*
and *VISITOR*, a cash donation of
\$50 from the church and congregation, at
Jacksonville, for which the donors have
our warm appreciation and hearty thanks.
Mr. & Mrs. G. R. WINTZ.

Questions.

Can an unordained Baptist minister give
the right hand of fellowship on behalf of
the church?

Anyone the church appoints, be he
private member or pastor, has a right to
give the hand of fellowship. It is a practice
not ordained in the New Testament, but
adopted by our churches to give a public
acknowledgment of membership already
had by virtue of the vote of the church
and baptism.

Is it consistent for an unordained person
to be a regular teacher for years of a large
class in a Baptist Sabbath school?

This question is somewhat indefinite. It
does not state whether the unordained
person is a Baptist who professes conversion
and has not obeyed Christ's command to
be baptized, or a Pedobaptist. We presume
it is the latter case and the question is as
to the consistency of the church in having
a teacher of this kind.

We see grave objections to a teacher
holding other than our views as to baptism
and what results from them, having charge
of a class in any of our Sabbath schools,
especially if the class is composed of the
very young. Even though such a teacher
refrain from instructions opposed to our
views of truth, a part of the truth is left
untaught, while we hold that all the truth
should receive equal and reverent attention.
But it is impossible for one holding false
views on one of our distinctive beliefs to
refrain from propagating them. The ques-
tion must come up, and the teacher's mind
will be drawn out. Besides, all the influ-
ence such a teacher gains is unconsciously
exercised in favor of his own view. The
children will feel more disposed to adopt
the view of one they have learned to re-
spect and to respect as a religious teacher,
and love as a dear friend. As they grow up,
they are more liable gradually to be lured
away to another church, especially if the
teacher attends his or her own place of
worship. Nothing could justify one of our
churches in appointing a teacher holding
views opposed to our own, over children
in its Sabbath schools, but the impossibility
of getting any other instructor.

Meeting at Kentville.

(Continued.)

Now let us try to see what relation the
college bears to our denominational life
and work:

1. What has the college done and what
is it doing for the denomination? Some of
you know what the denomination was fifty
years ago. You know what it is to-day.
You take wondering and grateful account
of the progress that has been made. How
much of the advance in our denominational
life and work which this half century has
witnessed may be credited to the college?

We do well to remember that what has
been said of the church and of Christian
life in general as being of the nature of seed
corn, is permanently true of the college.
In the nature of things, whatever good
influence it has excited has been develop-
ing in the life of the denomination, by the
way of a geometrical progression. What the
college has sought to do has been to take
the best mind of the denomination and
develop it for Christ and for the church.
Intellectual faculty is not, indeed, the only
thing in man worth considering. But a
man's influence over his fellow-men will, in
a general way, be in proportion to his
mental calibre. Now, it has been the pur-
pose of the college to take the best young
men of the churches to quicken their
intellectual life, to develop and discipline
their minds; at the same time surround-
ing them with good and wholesome moral
and religious influences, so that, at the end
of their course, they might go forth to
mingle in the life of the churches and the
communities, with enlarged ideas, strength-
ened motives, and far greater power for
doing good. In this way the college, al-
though its history, has been sending far
abroad lives of subtle influence, which
never in this world can be gathered up and
measured. Consider how directly the
college has acted on the life of the churches
through the pastors who have been edu-
cated within its walls. Is it not true in
general that the churches which are most
important in the denomination have male
work, the churches which have male and
now are making the greatest advances, have
been and are being ministered to by men
trained in the college or similar institutions?

The minister can scarcely raise his people
above his own level of intellectual and
spiritual life, but the faithful minister is
always tending to bring his people up to
that level. If, then, the college has been
making better and stronger ministers for
the churches that they could have other-
wise obtained, it has thereby made the
churches better and stronger, and thus has
tended greatly to elevate and enlarge the
life and work of the denomination.

2. What has the denomination done and
what is it doing for the college? In the
first place it may be said that the denomi-
nation has given existence to the college.
The founding of Acadia was the outcome
of the aspirations and endeavors of the
Baptists in these provinces fifty years ago.
It has given its sons and daughters; it has
entrusted to the college for training the
flower of its youth; it has given to the col-
lege its sympathies and its prayers. The
college has had and still has a large place in
the hearts of the people. The denomination
has given to the college money — a good
deal, first and last — and sometimes when
the giving meant no little self-denial on the
part of those who gave.

The college still needs the sympathies
and prayers of the people. It is not willing
to lose its place in the denominational
heart. It can prosper only as it is loved
and cherished by those who brought it into
being. Still it craves the honor of training
our sons and daughters, and thus con-
tinuing to mould and temper the denomi-
national mind. Just now it needs \$50,000.

Do you feel inclined to say "The college
costs us a good deal"? Well, does not
every valuable thing cost? and is not the
costly thing generally the cheapest? The
shrewd people buy good things and pay the
price. They say it is cheapest in the end.
Employ a first class lawyer if any at all.
Trust only a skillful physician. Let your
minister be a man fully equipped for his
great work; and let the college where your
youths are to receive the training for
their life's work be no fifth-rate institution.
Make your college the best possible; there
is no better economy. Let the men who are
to mould the intellectual character and, to
a degree, the moral and religious character
of your sons be the best whom you can
obtain, and let the facilities given them for
their work be the best you can offer them.
You can make no grander and more profit-
able investment of your wealth.

Dr. Higgins, being called to the platform,
said that the topic assigned him was "The
duty of the churches to their ministers."
The subject he regarded as a very im-
portant one, and there was much he would
like to say, if time permitted, but, as the
hour was growing late, he would condense
his remarks as much as possible. He
referred to the duty of the churches to the
young men who were entering the ministry.
He believed that many of the churches
were not alive to this duty. Young men
went away from these provinces to com-
plete their education, were not kept in
view and sought after by the churches as
they should be. The young men were,
many of them, desirous of returning to
their native province to work, but they felt
that in order to do so they must seek out
the churches and canvass them for a call,
perhaps only to meet with rebuff and
disappointment. At the same time, the
churches abroad were seeking after these
men, calls were given and churches, in
many cases, waiting for them before they
had completed their course of study.

Under these circumstances, it was no
wonder if many of our best men failed to
return, and thus our denominational life
and work in these provinces suffered loss.
Dr. H. said he must leave much un-
touch, but he would like to discuss, but there
was one point upon which at least he would
ask a few minutes attention, — "The duty of
the churches to make some adequate
provision for their ministers in case of
sickness or old age, and for their families
in case of the ministers' death."

There were a few ministers, perhaps,
who, by reason of a generous salary or
because of inherited property, are in com-
paratively easy circumstances. There are
many, however, who having given
themselves to the preaching of the gospel,
spend all their life in a hand to hand
struggle with poverty. They are forced to
a rigid, and what, perhaps, often seems a
miserly economy, in order to make any
provision for sickness or old age. In this
fair and fruitful land this should not be.
Other denominations have made better
provision for their ministers. It is scarcely
to the credit of the Baptist churches that
they have so long neglected this matter.
Now, however, something is being done in
this matter. A fund has been established
known as the Annuity Fund of the Baptist
Convention of the Maritime Provinces. This
Fund is to be supported by legacies,
donations, &c., made to the Board having
the Fund in charge. It is gratifying to
know that this plan is meeting with favor
among the people. Some of the brethren,
blessed with this world's goods, have made
generous bequests for the Fund in their
wills. To this Fund the ministers will
contribute ten dollars annually. In most
cases, it is hoped that the churches will
do themselves the honor of contributing
this amount for their pastors. This will
give the pastor a legal claim on the Fund
to the amount of \$150 per annum, if
disabled through sickness or accident, if
over seventy years of age. Provision is
also made for the family of the minister,
in case of his death.

It has also been requested, by a vote of
the Convention, that each church take an
annual collection for the support of the
Fund.

Certainly it will be but a small matter
for the denomination to make such
provision against sickness and old age for
its hard worked ministry, as is herein
contemplated, and in doing so will drive
away many a shadow, lift many a burden,
make its ministers a more hopeful and
cheerful body of men, and so make them
stronger and better ministers.

A meeting of similar character to that
held in Kentville is to take place next
Sunday p. m., at New Minas; and I learn
from Dr. Higgins that it is his intention
to hold such a service at Wolfville, some time
soon. S. McC. B.
Kentville, Feb. 23, '88.

The *American Magazine* for March
1888 is beautifully printed and copiously
illustrated. Charles Ellis describes by
pen and pencil Mackinac Island in Lake
Huron and gives a curious Indian Legend
of the Creation. The articles descriptive,
historical, and moral, are all good. Among
the contributors are Julian Hawthorne, W.
M. Taylor, Dr. Kerr &c. 25 cents per no.
\$3.00 a year. Published by the American
Magazine Co., 749 Broadway, New York.

Associations.

HALIFAX.

Owing largely to
work at home, and
the roads and weather
Associational com-
has been for three
a standstill. Now
has been resumed
wise, on account of
travelled in order
churches in the
forces. Accord-
while Brethren Gry-
the churches in the
Bay, Brother Miller
visit the churches
when the four estates
the 27th ult., Bro.
home, through ill-
ceded alone, to re-
this section. After
miles in the coach,
three miles, we re-
the eastern side of
church here, num-
members, while the
side of the harbor,
than a hundred. T-
now under the past-
Bro. Brown, a licen-
Halifax, and are str-
ly and harmonious-
the Master's cause,
houses, one on each
are exceedingly beau-
structures, and reflec-
real and liberally
Bro. Brown has for-
taxes to the utmost
votion. In addition
two houses, he con-
called "the uk-
head of the harbor
Head, nearly fifteen
on the eastern side,
land, a station in
church on the west-
stations there is a
ing interest, and the
hopeful. We held
side Monday evening
evening. Then again
noon the friends in
from the various par-
in the church on
listened intently for
the Telugu mission.
ing Bro. Brown's
religious meeting on
quite a large num-
sisters from both
part in the service,
profitable hour. A-
here felt the presen-
quent upon the en-
meeting houses, they
share in our general
A collection for our
taken at each church
eight dollars and six
probability is that
collection will be
month. There is a
Ad Society in our
church, and a good
through this means.
expressed the warm
associational plan of
less this plan where-
found exceedingly here
Halifax, March 5.

The New

At last the annual
that the hymn book
being completed at
For the information
have been waiting so
book I may say that
hands of the printer
proof sheets are con-
returning by the fol-
following: that ind-
topical, with the pre-
that the permission
hymns is being song
be expected to be re-
June unless something
forseen at present. 2-
about 750 hymns, 8-
allowing well-known
Psalmist the Service
Selection, the Baptist
Baptist Hymnal (A-
Hymnal (Eng.). The
hymns taken from the
any of the other books
very few original hymns
which will not be like-
way from its value.
The book will be o-
its price, along with
secure for it a large
three styles of bind-
the cheapest edition
35 cents, and the b-
and bound in more
price now paid for the
the Psalmist. It is
churches that have
want a little longer,
prospect of getting the
Of course, those
already adopted others
be likely to adopt
when our book is
generally, doubtless,
to secure uniformity
The book will be p-
Book and Tract S-
Of one thing the
no one can take ex-
will be printed on
will be equal at least