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Messenger and Visitor.

WEDNESDAY, DEC. 16th, 1896.

MR. MOODY EXPECTS GREAT RESULTS.

The meetings in New York city under the leadership of Mr. Moody are being continued with deep interest. The evangelist is greatly encouraged in the work, his spirit is remarkably stirred and he is expecting great results from evangelistic work in the United States during the coming winter. Mr. Moody has great gifts for generalship. His faith, his singleness of purpose and his earnestness are recognized by all and are an inspiration to all christian workers. He does not needlessly antagonize. All christian denominations rejoice in his success. He knows how to make use of the press and all available agencies for helping on the good work. He is full of faith, and his optimism is infectious. The meetings which Mr. Moody conducts are held in the mornings and afternoons, but not in the evenings. This appears to be a wise arrangement, as it does not interfere with the regular meetings of the churches, while, by the quickening effect of the special meetings upon christian people who attend these meetings the cause of religion is promoted generally throughout the city. About the beginning of the year Mr. Moody is to come to Boston, where he will hold a series of meetings, employing similar methods. He believes that there are indications of a very wide spread revival of religion throughout the country during the coming months. "Never," he says, "has America been so aroused over religious matters. It is becoming the great theme of discussion. The nation needs the gospel, it is asking for it and now let the church arise and work as never before." Let us hope that the evangelist's expectations will be realized in the fullest measure. For this all christians should earnestly pray and labor.

But Mr. Moody is also persuaded that, if the great revival and ingathering for which he looks is to come, there must be a corresponding awakening to spiritual activity on the part of christians all over the country. By trustworthy statistics he finds that there are thousands of churches in the United States in connection with which not a single conversion is reported during the past year. This condition of things is sadly depressing and demands searching investigation as to the cause of this apparent lack of spiritual power in the churches. Mr. Moody fears that the Gospel is not being preached in old time purity and power. He charges that in many cases, instead of preaching the gospel which is the power of God unto salvation, ministers are muddling in modern criticism and politics and other subjects which do not promote spiritual life and convert sinners. Others are putting their trust in stereopticons, Sunday School concerts, Endeavor meetings and other things as a means of attracting a crowd on Sunday evenings. Mr. Moody believes this is all a sad mistake. Good is done by such methods sometimes, he admits. The gospel can be preached in connection with them, but it has to steal in or be squeezed in and does not get the right of way as it should. He wants the ministers to have confidence in the preaching of "the old fashioned gospel." Let them preach the preaching God has bidden them. Then if the great crowd does not come, those who do will at least hear the gospel. "Let a preacher get full of his Bible, and full of the Holy Ghost and full of wisdom how to invite people to come to hear him, and how to treat them when they do come," says Mr. Moody, "and he is not apt to be preaching to empty seats all the time."

—A note from Rev. H. F. Lafamme informs us that, having decided to return at once to India, he will leave New York by the S. S. St. Louis on Dec. 16. He expects to spend the Christmas week in London and sail from Marseilles Jan. 2, by S. S. Caledonia, which will reach Bombay about Jan. 18. He will thus be in time for the Canadian United Conference, which meets at Chicacole on Jan. 25th and continues for a week. It is thought best that Mrs. Lafamme should remain another year in Canada that her health may be more completely established before returning to India. She will spend the winter in Ontario, returning to Wolfville in the spring, and she hopes in the autumn to accompany to India a large contingent of Ontario missionaries, to which it is hoped the Maritime Provinces will add a reinforcement for their own mission field.

Mark Twain is in London, preparing his book descriptive of his recent tour around the world.

THE ADVENT OF THE KING.

Those wise men from the East who appear and disappear so mysteriously in Matthew's narrative occupy a prominent place in the lesson for next Sunday on The Birth of Christ. Whence they came we know not, except that they were from the East, which is supposed to mean Persia, and as to their personalities we are not informed, except that tradition says they were three kings, named Caspar, Melchior and Balthasar. They are called "Magi," which is taken to indicate that they were men versed in the learning of their times and especially in astrology or the science of the stars. Their appearance at Jerusalem and the purpose which brought them thither indicate the guidance of a higher wisdom than that which is obtainable through human science. They had received the intimation that an event of great significance had occured in Judea. A king had been born there who was worthy to be worshipped, and, obedient to the heavenly vision, with gifts which attested their sincerity, they came to pay their homage to the new-born king.

These mysterious men from the East attested their right to the title wise men by their ability to learn of God. This is wisdom—to have ears to hear what God is saying, to possess a spirit that is expectant toward God, that watches for His manifestation, a mind quick to recognize His leadings and prompt to obey His command, a heart that rejoices "with exceeding great joy" when the revelation of His truth and grace is found and which honors God's Anointed with all the wealth of unreserved service.

These men sought and found a king. That is what the truly wise men of all times and nations have been seeking. Kings in name there have been in plenty, it is true, and still are. But the real kings, the men able and worthy to exercise authority and dominion over their fellows, have not been so numerous as to make the advent of a real king, when it occurs, other than a reason for great joy. There was a king of the Jews, so called, Herod the magnificent and heartless, reigning then in Jerusalem, but it was not he whom the wise men sought. There was an infant king in Bethlehem whom only these wise men of the East and some simple shepherds were yet able to recognize. In the form of that little child whom Herod designed to kill, was hidden one whose name should fill the world. Yet when he came to his own his own received him not. When he asserted in Jerusalem his divine and eternal right to rule, the leaders of Israel despised and rejected him. They crucified their king. But his fame fills the earth. The name of Jesus Christ is written over all the face of the heavens. The kingdoms and empires which men have set up rise and fall and crumble into dust, but his is an everlasting kingdom and his authority is unto all generations. The word which the old Saxon tribes applied to their king—"Konig" or "Cyning"—the man who can—the man who knows how or the able man—set forth in part the true conception of kinghood. The Christ realizes in the truest, largest sense this ideal. He is preeminently and supremely—the man who can—the able man,—*able* to command where all the other men must submit, *able* to conquer where all others fail, *able* to say, "All authority is given unto me," and to commission his servants in the might of that authority, *able* to put his foot upon the neck of that "grisly terror," Death, and to give to all his followers an assured title to life and immortality. He has power over the human heart, to unlock by his love and sympathy its secret places and breathe into it the love and peace of God; to give liberty and wing to the hearts highest and holiest aspirations and to bring men into closest fellowship with Himself. His name is Immanuel—God with us—and those who are his are permitted to sit with him in the Heavenly places. Men need a king, greater than the greatest among themselves, and that king is not found except in Him who had for his cradle the manger at Bethlehem.

The grand aim and effort of every teacher of this lesson should be to cause those whom he teaches to understand and feel the power of its personal application to their individual interests. To know that Jesus Christ is the Anointed of God, the rightful king of all the ages, by reason of his divine authority and grace and power, is of little value if, withal, He is not enthroned king in the individual life, Lord of the hearts affections and of all the powers of the soul. Christ is reigning in the earth today. Not yet indeed as the undisputed king. The warfare of redemption goes on. Satan opposes, but evermore the king marches to victory. Herod opposed; but he could not slay the infant king. Pontius Pilate and the Jews did what they could, but impotently, against the Christ, the rage of persecutors, slaying his martyrs, has but promoted the coming of His kingdom. He shall rule until He shall have put all enemies under His feet. Every knee shall bow to Him. The great practical question for everyone within the reach of Christ's gospel today is, What is my attitude toward the King, Does He reign in my heart, am I one of His redeemed subjects?

A Debt Owed Acadia.

It has been shown frequently that Acadia College has been and is humanly the pillar of our denominational work. Our wondrous growth at home and our foreign missions, the position of influence and respect occupied by our people, our common school system and general intelligence are largely due to the work of Acadia College. To her we must continue to look for many of our leaders in the work of the church and the world, and to help mould our national life according to the Divine idea. Acadia has accomplished much with little. Her income has always been small, her equipment has dragged behind her needs. The great feeder of our denominational life has been, herself, but sparingly fed, and not so as to develop all the powers that are possible to her. Advance Acadia must, to continue to keep in line with the great educational movements of the age, and draw to herself for moulding to her high ideals the best minds of our young people. Retrograde she must sooner or later, if her income remains so small that she has to pile up deficit after deficit as she has been doing for years, till a halt shall be compelled or ruin overtake her.

Our forefathers felt the need of an institution of their own for higher education, and for the sake of their children and the generations to come, gave of their labor and scanty means to found and carry on her whose cause we plead. They esteemed it a debt they owed the church and the world, although in many cases they could not reap the benefit. We of this generation who have received so much directly or indirectly from this source, and I doubt if there is a Baptist in these Provinces but who has received some benefit, owe a double debt—a debt of gratitude and a debt of responsibility for the present and future. If anyone doubts the benefits having reached him, let him get a list of those who have studied at Acadia, and see if their lives have not in some way touched his, but even that will not tell the whole story.

There are those, however, who owe Acadia a three-fold debt viz: Those who have studied within her sacred walls. They in common with all the rest of her constituency share in the results already achieved and in responsibility for her continued efficiency and in addition are under personal obligations for the direct benefits received—intellectual and spiritual. I do not propose to enumerate these, I believe they will be generally acknowledged, though a prominent graduate of Acadia appears to think college education is not needed by our people, but I venture to say he would not occupy his conspicuous public position but for his course at Acadia.

I propose to deal with the debt former students at Acadia owe her, in a very practical way and call upon them to seek to pay this as well as to assume their share of the general liability. From a careful examination of college accounts for the last eighteen years I find that each graduate has cost the college, in addition to what may have been received from them for tuition, at least seven hundred dollars, and of course those who have studied for shorter periods corresponding amounts. Then each graduate who would pay his way or pay for what he has received as far as it can be reckoned in this way, should hand to the college treasurer this sum or should pay the interest at five per cent.—thirty-five dollars per year.

No demand is made for this money. Its use has been given as freely as a father provides for his children, but when the boys have grown up if, the father is in need, it surely is the duty of his sons to support him and their mother. Our Alma Mater, Sons of Acadia, is in need. Her income is not sufficient to meet present expenses and she is in need of many things that would add to her usefulness and comfort,—not luxuries either.

Oh! but a hundred thousand dollars has recently been left her by Mr. Payzant! Wait. Eighty—perhaps but seventy—thousand of this was soon to be available. Half of this is for scholarships for the use of students for the ministry, and the other half for new work, involving perhaps quite large additional expense for class-rooms and other appliances, and may not help pay for the regular work now being done. While we are grateful for this munificent legacy, it does not help lessen Acadia's needs that we her sons and constituents have to supply, but calls for further expenditure.

Fellow alumni, what are we doing and going to do about it? Well we have established an Alumni chair in the college and are pledged to its support and to provide apparatus for that department. Our Alumni Society needs an income of at least $1,500 a year, either as annual subscriptions or as interest on endowment. At present it falls far short, and we are in debt for part of last year's salary as well as having to meet this year's. Let us pay up our hundreds each to endow this chair, or the interest, to the society in addition to our regular contributions to the college funds as members of the denomination.

But some who have more recently graduated are not yet where they can begin to pay debts, or but little; others are engaged in work whose rewards are not of the financial kind; while others are blessed with abundant means that would permit them to more than make good their share. Perhaps not a few could give $700 outright or $35 a year, but could we not do as follows, which would provide for our professorship. Surely every educated christian Baptist gives at least a tenth of his income to benevolent objects. Let each alumnus, each one who has studied at Acadia devote one-tenth of his tithe, that is one dollar out of every hundred of his income, to the work of the Alumni Society, and the problem is solved.

In view of the personal benefit received, in view of the work of the college making possible our general religious work, ought we not to do this or much more.

The Secretary-Treasurer of the Alumni Society is always ready to receive funds. His address is William R. Parsons, 126 Creighton St., Halifax, N. S. Please write him.

G. J. Coulter White,
President associated Alumni
of Acadia University.

Mr. Sproul, M. P. for Chicoutimi, says his people are satisfied with the school settlement.

N. B. Acadia College Alumni.

Having read the notice of the Baptist ministers of St. John discussing the advisability of organizing the alumni of Acadia College in New Brunswick, I wish to add a word of approval of such a course of action.

All must recognise with regret the lack of interest taken in our educational work as a denomination so amply provided for in buildings, apparatus, and teaching staff in the affiliated institutions at Wolfville.

In comparison with our large Baptist constituency, the institutions are but meagrely supported. Two of Acadia's necessities should be placed more prominently before the Baptist people of N. B., viz.: students to be educated and money to help do it. We are assured that either one without the other would not advance the best interests of either the college or the Baptists of this province.

Admitting these two facts, do we think we have attained our best in either department? I think not.

The calendar of Acadia indicates that for the last five years beginning with 1891, the number of N. B. students in the graduating classes is as follows, "'91," with a class of forty-three, seven; "'92,' one; "'93," two; "'94," one; "'95," two; "'96," none; "'97," one; "'98," three; "'99," seven; and it is now hoped that the number will be increased until a fair proportion will attend from this part of the constituency.

The financial aid to the college has been in about the same proportion as the number of students in attendance.

There is not the least doubt that these two facts are as they are because of the lack of interest in respect to educational work, and interest is largely dependent upon knowledge of the work.

Surely no better way can be devised for bringing the work before the people, than the banding together of those who have been benefited by the training received at Acadia, and who know what can be done for anyone pursuing a course there, and feel a deep interest in the well rounded character of our constituency.

What force have we to organize? Thirty graduates, and a large number of those who have attended for a time the institution, and a larger number of those who would gladly go back and begin life with what could be gained by a collegiate course and who now see that the hope of a strong progressive brotherhood demands a strong progressive academical training. This force is placed in touch with all the facilities that promote the welfare of the people. Having the vantage ground of the pulpit, the press, the public school system, the medical and the mercantile life, there is no sound reason why we should not be able to send a score of young people every year to get the blessing we have received, or have craved. How can this be obtained? By simply talking the matter up. Do it by individuals. Do it in groups. Do it by a series of addresses on education, such as Bro. Vincent is giving us in the N. B. Eastern Association—A concerted plan of action from one end of N. B. to the other, with frequent gatherings having the especial object of promoting the work. A candid observer must readily perceive that Acadia's student constituency is taken largely from those places in which Acadia's advantages have been set forth. Not infrequently has it been noted that a community, scarcely ever sending a student to college, especially to our own, has begun to send them regularly. What is the cause? Some man from the "Hill" has dropped down among them for a few months or years, and the stream of new life going up to the "School of the prophets" is continuous. One place I can name in particular in which many years had elapsed since anyone had dared to think of a liberal education, but under the kindly influence of one Acadia graduate, the tide turned, and since that time there has always been one or more representatives in the halls of our honored Alma Mater.

It should be a reasonable thing that every one of our four hundred churches should have at least one student at one of our schools. Our esteemed president, Dr. Sawyer, says we have capacity for five hundred.

Our people should know that their is room, good training facilities, and noble instructors at Acadia, and then the trend of the young people will be toward Wolfville, and the thrill of reflex influence will be felt in every church and in every one of our great enterprises. Let the alumni organization proceed, and let all those interested pass along a good word, encouraging the brethren of St. John to formulate a plan of action speedily focusing our forces in organization and work.

Hopefully yours,
H. H. Saunders.

Elgin, N. B., Dec. 3, 1896.

Our Alumni Professor and his Work.

It was my pleasure and good fortune while in Wolfville lately to visit Professor Haley in his laboratory; to see his apparatus and be shown some of the X rays equipments. His article in the *Halifax Herald* of Nov. 2nd and reproduced in the Messenger and Visitor of Nov. 16th, places him first before the public in Eastern Canada in this connection. The apparatus though not extensive is somewhat intricate. The electric generator consists of two circular glass plates 18 inches diameter, by-clapped, stationary and supported on a wooden frame. Outside and nearly in contact are two rubber plates, not quite so large, which revolve. Touching these are four small brushes, resembling those used for mucilage. Six bars of steel, three on each side, extend from the outer frame work, parallel to the rubber disks and about one inch distant; from these bars spikes project towards the revolving rubber. There is connection with mercury lined jars and the positive and negative poles. We obtained an electric spark with the poles 5½ inches apart. This machine is also used for general electric work. The generating of electricity in a dark room is a splendid sight. The five inch spark jumping between the poles lighting the room, and a purple stream resembling Aurora Borealis issuing from the brushes, proves that there is beauty as well as power in the practically unknown element.

The Crookes tube is about the size of an ordinary incandescent lamp with a glass handle. Within it are an aluminum concave reflector at the cathode or negative end, and a small disc of platinum near the centre, slanting so as to throw the rays out. This tube is connected with the generator by wires. The electric discharge gives the tube a greenish tint; but not enough light to read by.

The Fluoroscope is a funnel shaped wooden box, with the smaller end open, and the larger covered with card board treated with a fluorescent substance. The object is placed between the Crookes tube and the fluoroscope, at whose smaller end is the point of vision. My first view was of the bones in my hand and arm. While looking I was astonished at what appeared to be a lump growing on the ulna and expressed my fear to Prof H. He said, "It is probably your cuff button" which on closer examination proved to be the case. We clearly saw a ring through six inches of wood; coins through books; a trunk check through several folds of a thick ulster. Our last experiment was to see a ring through the classroom door. Prof. Haley took a photo while there, placing the object between the Crookes tube and the sensitive plate with the slide undrawn; the exposure requires three minutes.

Prof. H. has scant apparatus and cannot do such good class work or original research as if there were more material at hand.

For several years our expenditure has been beyond the receipts, thereby greatly hampering us. One alumnus said, "I would like to give you a cheque to wipe out the entire deficit"; no doubt there are many possessed of similiar feelings. Some few have the pocket and the power. Let us all do something in addition to wishing to do the impossible. Many of our members can yet pay their annual fees and subscriptions; and we will be pleased to receive special donations. The Christmas season is drawing near, and when relations, friends and worthy objects are being remembered, do not forget "The Acadia Alumni."

Wm. R. Parsons.

Halifax, Dec. 10.

Hants County Baptist Convention.

The Hants Co. Baptist Convention met at Falmouth on Dec. 1st and 2nd inst. This being the first session after combining the Hants Co. Aux. H. M. Board, S. S. Association, W. M. A. S's. and B. Y. P. U's, we were a little anxious as to results. But our fears were groundless! The larger number of delegates under the influence of the Holy Spirit gave us one of our most successful meetings. Windsor, Windsor Plains, Kempt, Walton, Newport, Rawdon, Hantsport, Brooklyn and Falmouth were represented. The following programme was adopted, with slight changes, owing to the absence of Pastors Weathers and Roop:

PROGRAMME.

Dec. 1. Morning.—Auxiliary Board.

Devotional Services, Leader, Rev. W. W. Rees.
Minutes, Reports from Churches, with Discussion; New Business.
Closing.

Afternoon.—Sunday School Association.

Devotional services. . . . Leader, John Nalder.
Minutes, Report of Special Map Committee.
Report from Sunday Schools.
Paper—"The Teacher's week day visiting, its Importance and Possibilities," Miss Ida Loohart.
Discussion.
Address—"The A B C of Sunday-school Instruction," Rev. D. E. Hall.
Discussion.
Closing.

Evening.—W. M. A. S.

Praise and Prayer Service, Leader, Mrs. W. W. Rees.
Bible Reading—"The Mission Worker's Outfit," Leader, Mrs. John Nalder.
Address. . . . . Rev. W. V. Higgins.
Collection for Foreign Missions.

Dec. 2. Morning—B. Y. P. U.

Devotional Service. . . . . Leader, Rev. D. E. Hatt.
Minutes and Reports from Unions.
Paper on Christian Culture Courses, Miss Susie P. Elder.
Discussion.
Address—"The Pastor and his Young People," Rev. F. E. Roop.
Discussion.
Closing.

Afternoon.—"Institute."

Devotional Service, ... Leader, Rev. Geo. Weathers.
Paper—"The Inter-dependence of Baptist Churches," Rev. Joseph Murray.
Discussion.
Paper—"Guilty of an Eternal Sin," Rev. A. A. Shaw.
Discussion.

Evening. Evangelistic Service.—B. Y. P. U.

Devotional Service, Leader, Rev. A. A. Shaw.
Sermon by Rev. D. Hatt, followed by short addresses from the Pastors and an open meeting.

The programme shows that each organization preserves its own identity, having its president and secretary and taking up its work according to arrangement! Thereby saving travel and expense and giving our meetings the benefit of a larger delegation. Most of the churches reported quiet progress—seed-sowing and culture. Windsor has a large and increasing Sunday school and some additions by baptism, and is preparing for the visit of the Evangelists Crossly and Hunter. The Hantsport church is in excellent form. S. S. large and interesting, prayer meetings enthusiastic and baptism frequently—the candidates coming from all ages, from captains who have braved the sea for thirty or forty years down to those in their teens.

The Institute which is a part of Aux. H. Board had two papers. The first was an effort to stimulate the stronger churches in assisting the weaker! Not simply by proxy through Boards, agents, etc., but by personal and direct sympathy, etc. The second, "Guilty of an Eternal Sin," was an able exposition of that difficult subject found in Mark 3: 29. It was voted to have it printed in the Messenger and Visitor and if possible in pamphlet form for distribution among our churches.

The evangelistic service was a fine closing to a very enjoyable session. Pastor Hatt preached pardon full, costly yet free to all who would accept! A large number, young and old, took it up and repeated it with great power and tenderness. Some requested prayer, among them a young man who has since professed Christ in public.

M.

—At the usual Monday morning Conference of the Baptist ministers of St. John all the pastors were present except Rev. E. K. Gaskog, of the Tabernacle. Encouraging reports were received from the churches. Pastor Gordon, of Main St., reported that dedicatory exercises in connection with the opening of their new House of Worship would be held on Lord's Day, Dec. 27, and the evenings of the week following. The matter of special union services was discussed and the subject is to receive further consideration at the next meeting.

A Church Covenant.

Dear Editor.—We are informed by your last issue, that the district meeting of Annapolis County is moving on the question of our church covenant. It is well at this period to remind all our churches that the Maritime Convention has already promised action on this matter. At the Bear River convention the following minute was made: (See Year Book 1894, p. 22.) "Rev. C. H. Martell chairman of the committee on Uniformity of Church Covenant, and Articles of Faith, called attention to the Articles of Faith and Practice and Covenant published by the Baptist Book and Tract Society, and asked the convention to vote upon it next year, and the request was granted.

The publication herein referred to was then of recent date, and copies were circulated for examination. If the convention has since fulfilled the promise as made above, it has not published any record of it. Can we not take it for granted that the committee will call attention to this neglected matter next year? In the meantime churches ought to secure copies of this proposed covenant and after careful consideration be prepared to move intelligently on it, at the next annual gathering. Such action will serve our entire constituency.

Yours sincerely,
C. W. Corey.

Charlottetown, P. E. I., Dec. 3.

Rev. Isaiah Wallace.

I beg permission to second the motion.

Moved by Pastor F. H. Beals of Canso, N. S., and seconded by Pastor W. Camp of Hillsborough, N. B., that all who have been benefitted by Rev. Isaiah Wallace's ministry remember him on New Year's day or sometime during January, 1897, his birthday month, with a gift, great or small, accompanied by a word of cheer.

Are you ready for the question?

Permit me to say that I heartily endorse the action of my good Bro. Beals in breaking the old time custom of waiting until a man is dead before making favorable references to a life full of good deeds.

Perhaps it is not out of place for me to second so good a resolution, living and preaching in the community where Bro. Wallace was born and reared.

I think it ought to be said that we have no minister in the Maritime provinces better known than Rev. Isaiah Wallace, or more dearly loved for his work's sake. And as Baptists we should be proud of one of our number who, under God, has done so much for our denomination. On the 17th of Jan. next our dear brother will have completed his seventy-second year. It is fitting that at this good age we who know and love him, should give him some slight token of our respect and affection.

I suggest that Pastors read Bro. Beals facts and suggestions to their people so all Baptists in the bounds of the Convention may know of this opportunity of cheering one of God's faithful servants and bringing the rich reward to their own souls of Christ's words: "It is more blessed to give than to receive."

W. Camp,

Hillsborough, N. B., Dec. 9, 1896.

—The remains of the late Governor Fraser reached Fredericton on Saturday last and were placed in the Assembly room of the Parliament building. The funeral takes place on Tuesday. Hon. A. R. McClellan has taken the oath of office as Governor Fraser's successor. The appointment appears to be received with general favor, and there is every reason to believe that Governor McClellan will discharge the duties of his highly honorable position with credit to himself and advantage to the province.

—"Our strict laws for promoting purity of elections by putting down corrupt practices are, we must charitably suppose," says the *Canadian Baptist*, "honestly intended, but they work curiously in practice, as manipulated by the politicians. For instance, it is noticeable that when there are, as so often happens, two protests before the court, in the same constituency, one against the candidate of either party, the failure to proceed with one for want of evidence is, almost as a rule, followed by the dismissal of the other, or cross' petition. Again, when evidence of bribery or corrupt practice is forthcoming, the election may be declared voided, but we rarely, if ever, hear of the parties directly guilty of such practices being punished in any way. . . . Either the buying or selling of the franchise is a crime to be punished by the judges, or it is not. If it is, why is the punishment not administered when the offence is proved? If it is not [but] an honorable transaction, why all the bother, including the expense and turmoil of a new election, in the constituency? To our thinking, and we fancy that most of our readers will agree with us, the purchase of a vote is a double crime, because it is not only an attempt to deprive the majority of their right to elect the representative but is also a deliberate injury done to the character of a fellow-citizen, and surely there can be no worse crime than that which corrupts character."

PERSONAL.

Rev. J. B. Morgan, late of Carleton Co., N. B., writes that he has just got settled as pastor of the Aylesford church, Kings Co., N. S., and he and Mrs. M. have received a very cordial welcome from the people of his new charge.

The Foreign Office denies that Russia, France and England have come to an agreement on the Turkish question whereby the Sultan was to be reduced to a state of vassalage.

The government on Wednesday had under consideration the question of bringing back to Canada the French-Canadians who went from Montreal to Brazil last summer, and who are now reported to be in destitute circumstances.