Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, DEC. 9th, 1896.

RESPECT THE CHURCH.

We have received from a respected correspondent a communication presenting a number of questions which we think may be fairly summed up in this: Is it wise and right in a church whose membership is small and its meetings thinly attended that a few members should meet informally and at a private house to transact business connected with the church; should not a meeting of the church be regularly called?

It is quite plain that, if any action is taken involving the church in any responsibility, it should be at a regularly called meeting. It is quite proper that the deacons of a church, and its pastor if it has a pastor, should meet together informally for consultation in reference to the church and its interests, and, if they should call into such a meeting other brethren whose counsel they especially value, they would not be chargeable with any undue exercise of authority. But when any business is to be transacted, such as the calling of a minister or anything which involves responsibility for the church as a whole, a regular meeting should be called, at which each individual member may have an opportunity of learning all the known facts of the case, presenting his opinion and recording his vote. It may be said that if a regular meeting is called in the circumstances supposed, only three or four perhaps would be there or take any interest in it. Still, it is much better that these three or four should meet as a church than as a self-constituted committee to do the business of the church. It is better, because it is right that every member of the church should have the privilege, whether he embrace it or not, of being present and having a voice in the church's business. It should also be considered that the calling of a regular meeting avoids giving any occasion to those who may be disposed to find fault and prevents feelings of distrust and jealousy being engendered in the minds of those who are not consulted in the management of the church's affairs. Besides there is a grave danger that very excellent leading brethren, by habitually charging themselves with functions that belong only to the church, may come to regard it as their undoubted prerogative to control the church's action. In so democratic a body as a Baptist church, in order to harmony and prosperity, the rights of the whole church and of each individual member must be duly respected.

MR. TROTTER CALLED TO THE PRESIDENCY OF ACADIA.

A communication in another column from the Secretary of the Board of Governors of Acadia University gives information of an important character. The connection of Acadia with all our denominational interests is so close and vital and the position of president is so influential in the affairs both of the college and the denomination that the choice of Dr. Sawyer's successor is a matter of much concern to the Baptist people of these provinces. Of Mr. Trotter it may be said that he is by no means a stranger amongst us. He has been for a year pastor of the Wolfville church, and before his coming to reside there he was personally known to many of our Maritime people. The impression which he has made at Wolfville and at the denominational gatherings which he has attended during the year, has been most favorable. His record in Ontario, both as pastor and as professor in McMaster University, is of a high character, and it is not too much to say that all that is known of Mr. Trotter here goes to inspire confidence in him as a man who possesses in no small degree the qualities essential to successful leadership. More than this, so long as his acceptance of the appointment is in abeyance, it does not seem necessary to say. We can well understand that, in view of the interests of the pastorate at Wolfville and the ties which bind the pastor to his church, and in view also of the difficult duties and large responsibilities connected with the presidency of Acadia, Mr. Trotter may feel that his acceptance cannot be signified until he has given the matter his most mature consideration, while seeking the guidance of the highest wisdom. That such guidance may be given all should earnestly pray. If Mr. Trotter shall see his way clear to accept the appointment tendered him by the Board of Governors, he may feel assured of that cordial sympathy and support on the part of the Messenger and Visitor, which this paper has always given to Acadia and its president.

CIDER.

One of the most insidious temptations to intemperance is found in the use of cider. This is true particularly of those sections of the country in which apples are largely produced. There are always considerable quantities of unmarketable fruit which can with little expense be converted into cider. The juice when absolutely new of course contains no alcohol, and, drunk in moderate quantities, is not unwholesome. As it begins to ferment, however, alcohol is developed, with the result that, in old or hard cider, a liquor is produced having a very considerable intoxicating power. New cider is of course, with every tick of the clock, becoming old cider, and those who make it and drink it when new are very apt to go on drinking it when it is old and strongly charged with alcohol. Thus a taste for strong drink is insidiously created in those who have never been exposed to the temptations of the saloon, and many a drunkard has started on his downward career by drinking cider made in his own home. The immense apple crop of the present year has naturally led to an unusual quantity of cider being made and is likely to lead to a corresponding increase of the evils attending the use of it.

Rev. A. W. Mackay, D.D., of Woodstock, Ont., writes to the Hamilton *Templar* regarding this matter as follows:

Editor of the Templar.

Dear Sir: You should sound an alarm in the ears of the farmers of this country who, owing to the abundance of the apple crop this year, are manufacturing cider wholesale at the present time. Barrels of hard cider are being stowed away in homes that are known as Christian and temperate. Unsuspecting parents supply it to their boys at libitum. The result, in the nature of things, cannot but prove disastrous in many cases. Eminent physicians assure us that hard cider is in itself most injurious to the system, and in innumerable cases it creates a taste for the other drinks of the drunkard. The other day I saw a young man, twenty-two years of age, reeling on the streets of this town. On inquiry, I found that he was a steady, industrious young man until three years ago, when he went to live in a family where they have cider on the table all the year round. That young man is to-day a sot. He began his downward course three years ago with cider.

Commenting upon this editorially the *Templar* remarks:

"The *Templar*, even at the risk of being regarded an extremist, invites its readers to ponder the case with the greatest seriousness. Man must be allowed a measure of freedom, the objector urges; and we reply, Yes, an unlimited amount of freedom to do right, but none whatever to do wrong to his family, neighbor or society. The law of Christian liberty taught by Paul applies here equally, and we should be willing to forego any practice fraught with injury to the home or the state. Cider, originally applied to the freshly expressed juice of the apple, has come to be more strictly considered, as in the Standard dictionary, a strong liquor. The majority report of the Royal Commission estimates that cider contains from four to ten per cent of alcohol, while lager beer contains five per cent and under, and ale and beer less than ten per cent. If the heads of families, many of them Christians, storing their cellars with cider, were asked to stock them with either of the latter fermented beverages, would they do it? Yet the active principle of the cider and beer is one and exists in equal strength in both liquors, if not greater in the former. Why then should not those who desire their sons and daughters to grow up innocent of the use of alcoholic beverages be warned, and exclude from their homes a most subtle and dangerous foe? In common with Rev. Dr. MacKay, the writer recalls the painful lapse, after a five years' experience as a faithful member of the Methodist church, of one who revived and nourished the alcoholic appetite by drinking cider fresh when it was procured, but which gradually became so hard that it intoxicated him and, at last, reduced him to the level of the abandoned drunkard."

TOBACCO.

The *Telegraph* says:

"The tobacco and cigars used in Canada every year are valued at $10,000,000 at wholesale prices, and they probably cost the consumer not less than $15,000,000, which is about $3 a head of the entire population of Canada or $15 for each family. This is an enormous sum to pay for an article of luxury which is not only useless, but frequently very injurious, but the tobacco habit has become so thoroughly established in Canada, as well as in every other civilized country, that our tobacco bill will probably go on increasing year by year."

It is true that a large percentage of what the consumers of tobacco pay for their luxury goes into the public revenue and helps to pay the country's taxes. Still, the cost of the tobacco habit is enormous. If these millions, instead of being dissipated in smoke or that most vile product of our modern civilization, tobacco juice, were being invested in some productive enterprise, if they were expended in improving the highways of the country, or its public schools, or in founding public libraries, or in providing needed public works, how widely and immensely the people of Canada might be benefited, by this expenditure. As the *Telegraph* intimates, the money spent for tobacco is in the case of many much worse than wasted. And in this city at least, unless our observation is at fault, the pernicious habit is becoming more and more common. This is especially true of cigarette smoking. It is a most revolting thing to see boys in their teens wasting their money, poisoning their systems, to the great injury of both their physical and mental powers, and putting themselves for life under the tyranny of a vicious habit, through cigarette smoking. We are of opinion that it would be decidedly in the public interest that the cigarette should be entirely prohibited by law, both because its use is admittedly more injurious than any other kind of smoking and also because it offers so insidious a temptation to beginners. No doubt thousands of boys in Canada are becoming inveterate smokers by the use of cigarettes, who would not have taken up the habit for years, and many of them never at all, if their acquaintance with the weed had had to be made by means of the pipe or cigar.

GOOD COUNSEL.

The passage of the Book of Proverbs which forms the Bible Lesson for next Sunday consists of wise counsels addressed to a youth. The speaker may be either the father of the person addressed or a wise teacher who is deeply interested in the young man's welfare and therefore addresses him with paternal feeling. The advice given is consistent with the general tenor of the Old Testament and especially the Book of Proverbs. It enjoins moral rectitude, a rectitude which is grounded in the fear of the Lord, but which does not look beyond the present world for its reward. In the horizon which it brings into view and the value of the motives which it presents it lacks much of the advice which a Christian sage would address to a young man, if dealing with matters that belong to his highest interests. But the counsel here given is certainly profoundly significant and valuable; it deserves and will repay the most serious consideration by the young men of our own times.

There is here first a counsel to wisdom—"Let thine heart be wise." It is not a wisdom of the intellect merely—though that is included and also correctness of speech—but a wisdom that instructs the heart and keeps the emotions true through faith in God. It is a wisdom that will not only lead the young man in the paths of righteousness but preserve him from envying the men of evil life, when he sees them prospering in their unrighteousness. The temptation to envy sinners comes to young men today as in the Old Testament times. The Hebrew prophets and sages had not all the light which Christ has shed on human destiny, but they had an assured conviction that it must be well with the righteous. "Surely there is a reward" a "sequel," a "future," a "latter end." Righteousness and wickedness, they knew, were as different as light and darkness. The final result of the one could not be otherwise than good and the final fruit of the other could not be otherwise than evil.

We find in the second place counsel against the indulgence of appetite. Gluttony and drunkenness were evils, it would seem, into which the Hebrew youths of that time were not unlikely to fall. The Book of Proverbs contains repeated warnings against these forms of vice. A few verses farther on in this same chapter the writer has a most eloquent and impressive passage setting forth the miserable results of indulgence in wine and strong drink. But the world has not yet learned wisdom in this matter, and in our own generation and country there is crying need that the most powerful warnings be spoken against this terrible evil which ruins so many a promising career and destroys so much of human hope and happiness. In the presence of the temptations which abound in many of our communities, young men need all the help that the sympathy and wise counsels of good men and women can afford. It is so easy to go in the way of transgressors. The song of the siren is so bewitching in its falsity, the life which the wine cup and its allied pleasures inspire seems at first so rich, so full, so gay and jovial in its fellowships, so enchanting in its freedom from restraints! Can we wonder that the reproofs of conscience are drowned, that the pleadings of a mother, the counsels of a father are all forgotten when once the young man has joined the company of those whose grand purpose is to get out of life all that it can be made to yield for the gratification of sense and appetite.

We have here in the third place a counsel to filial duty. "Hearken unto thy father . . . . and despise not thy mother." Young men make no mistake in giving reverence to their parents and paying filial regard to their counsels. Their counsels are likely to be those of wisdom. They are still more likely to be counsels of love. From their deepest hearts parents desire the best welfare of their children. The mother may be a very simple woman, knowing little about the great world, but in regard to some things of vast importance to himself the young man will be much wiser to listen to her words than to those of the men who keep elegant saloons and billiard halls or the men who frequent these and other places of fashionable amusement. "Cast in thy lot with us," they say, "and thou shalt have pleasure, thou shalt have great spoil." "Go not in the way with them, my son," pleads the voice of parental love, "for their steps take hold on death. Bring not our gray hairs down in sorrow to the grave." Often the father's counsel and the mother's pleading prevail and the young man is held back by them from vice and ruin. But alas! how often the other voices prevail, and the young man chooses the path of folly despite the warnings of wisdom the monitions of conscience, a father's counsels and a mother's prayers.

"Let thy father and thy mother be glad." The desire to please parents is not indeed the highest motive a young man can have. There is a more authoritative voice which says—"He that loveth Father or Mother more than Me is not worthy of Me." But the desire to please one's parents is in itself a wholesome thing; generally it stands as a proper motive to good conduct, and almost always so, if the parents be of truly christian character. He who is making glad his parents' heart is likely to be pursuing his own best interests.

"Hear thou, my son, and be wise, and guide thine heart in the way." These words may stand for the summing up of this lesson. After all the good counsel that parents and wise teachers can give, after all good influences that can be brought to bear on the young man's life, after all that God and good men can do for him, there is a final responsibility that rests upon himself. He must "guide his heart in the way." And, on the other hand, in spite of all evil influences by which he is surrounded and all that men can do to destroy him, even though his parents and all who should be his friends are leagued together against him, with his trust in the Highest, he may be able, by the grace of God, to resist all powers of evil and guide his heart in the paths of wisdom.

From Halifax.

The seventh Intercollegiate Y. M. C. A. Convention, was held with Dalhousie this year, beginning on the 27th ult., and lasting two days, besides appropriate Sunday services. Acadia was represented by A. F. Newcombe, L. M. Duval, E. H. MacCurdy, Thomas Clark, G. A. Martell, H. C. Todd, B. W. Rose and Mr. Hardy. Mount Allison sent four delegates, and the University of New Brunswick four. Hearty welcomes were given by Dalhousie delegates and suitable responses made.

L. R. McDonald, of Mt. Allison, gave an address on "Intercollegiate Conventions." In 1896 the Intercollegiate convention of the Maritime Provinces was organized. Four colleges united in it—Mt. Allison, Acadia, Dalhousie, and Prince of Wales, P. E. I. The following year the N. B. University came in. In 1895 the membership was 519. The conversions in these years have been 95; fifty-two of which were at Acadia.

H. W. George, of New York, an international secretary, gave an address on "The present state of the field."

G. A. Martell spoke on the "Inner life and how to develop it." Life, said the speaker, is a mystery. We judge it by outward manifestations. The inner life of the christian is the life of Christ in the soul. It is not intellectual merely, it is a divine revelation—a vitalizing energy, possessing the soul creating the heart anew, making "new creatures in Christ Jesus." It is, (1) a life of faith; a (2) life of love. Genuine faith in the soul is a great drawing power, moving the believer toward Christ, and as he meditates on the mighty tide of love that flows through Christ's heart, the believer is seized with an intense love for him. Obedience (3) is another characteristic of the inner life of faith. Every power of the soul, body and mind is placid under the control of Christ. The conditions favorable to the nourishment of this life are, 1. Communion with Christ by means especially by the Bible and prayer; 2. Consecrated service, "Expenditure is the law of acquisition."

The Rev. Thomas Trotter spoke on "The students special temptations." College life had its special temptations. A christian student is likely to lose his enthusiasm, which is both a mental and an emotional quality. It takes intelligently the form of loyalty to christian principle. It flaunts no flag, is not boastful. But a variety of causes combine to destroy the student's positiveness and ardor. 1. A too exclusive absorption in intellectual pursuits is unfavorable to intelligent christian zeal. 2. The speculative habit generated in the student by the demand for independent thought, in the period of his development represses in him the devotion easily maintained while his early beliefs were undisturbed and his emotional nature had full indulgence. This speculative habit in the early stage of development weakens conviction and tends to spiritual laxity. 3. The strong tendency to levity among students is hurtful to the finer feelings of sympathy, love for Christ, his people, his truth and his work. To guard against the loss of devotion, (1) the intellectual studies must be interrupted for spiritual ends. A few moments for devotion morning and evening are not sufficient. A christian college should make provision for hours and days needed for the highest development of the christian life in students. Chapel service should be an inspiration for the spiritual life of the students. 2. All necessary speculation should be coupled with intense activity. Not "well guessed," but "well done" secures the blessing at last.

Students who have not personal religion are doubly exposed to the temptations of college life. They are also exposed in a special manner to scepticism and sensuality. The mysteries of the physical world are as great as those of the spiritual world. Scepticism must not ignore this fact. The light of the Bible is needed. While it does not solve the mysterious, yet it satisfies the mind, and the heart. The intellect is not the soul organ of moral and spiritual truth. Outside of Christ there is no remedy for sensuality.

Professor Keirstead's lecture was on Bible study. The Bible deserved to be studied for its literature, general information, history and revelation, necessary for man's salvation. Its style is simple and pure and its literature unsurpassed. Statesmen, lawyers, teachers and philosophers all sing its praises, and quote its language. It is replete with history and is interwoven with the world's progress. Therein an Almighty God is revealed. Nature teaches of God, but does not reveal his plan for the world's redemption. In revealing God, the Bible reveals man to himself, and gives him an ideal and inducements to lead a holy life.

Addresses on Missionary work were given by the Rev. W. V. Higgins, and Rev. Mr. McRae. This was followed by a missionary conference and a visit to the school for the blind.

Professor W. C. Murray lectured on the "Responsibility of the Individual."

Rev. Mr. Dobson gave the convention a sermon on Sunday morning in Grafton street church, and Dr. McGregor a lecture at the college on "Science in relation to the question of design." He took the ground that the more scientific knowledge a man had the more he knows of God. He told the students, that if they believed in a God to stick to that conviction and if they did not to sink their disbelief for a time, and investigate, and they would find reasons for changing their minds. Next year the convention will be held at Acadia.

Reporter.

Acadia University.

A PRESIDENT APPOINTED.

The readers of the Messenger and Visitor will doubtless desire to be informed of the action of the Board of Governors in regard to a new president for the University. For all know that they have the matter in hand, and that it is important that the vacancy be filled without unnecessary delay.

This much can be reported at present. At the meeting of the Board in November, after prolonged and careful deliberation by unanimous voice, Rev. Thos. Trotter, M. A., at present pastor of the church in Wolfville, was called to the presidency of the University. By those who know him best, Mr. Trotter is believed to have just the qualifications needed for the position. Whether or not he will accept the call, is not yet known, though many are yet hopeful. He has not sought the appointment and only a supreme sense of duty will induce him to undertake the arduous duties it involves. But, it is hoped God will lead him to accept it.

The state of matters at the Institution is very encouraging. Dr. Sawyer in his report to the Board at the recent meeting said, "The college is conducting its work in a regular manner and with customary success. There are 125 students in attendance. The Freshman class numbers thirty. The students all seem to be earnestly devoted to their work."

The Faculty have large responsibilities laid on them this year, but it is very satisfactory to know that they cheerfully respond to the calls upon them. The Academy and Seminary are making good progress under their respective staff of teachers. The Seminary has room for more students. It seems a great pity that so fine a school should not be filled to overflowing.

S. B. Kempton.

Home Mission Work.

ITS PRESENT CONDITION IN NOVA SCOTIA AND P. E. ISLAND.

There are now forty fields in Nova Scotia and P. E. Island needing more or less aid in supporting their pastors. All of these forty fields should have pastoral care and labor throughout the whole year. We are sorry to have to report that, at present, nine of them are pastorless. Two of them, Tyne Valley group with four stations, and Fairview group with two stations, are in P. E. Island. Two are in Cape Breton, viz., the Gabarouse group with three churches and the Port Morien group with three churches. In Guysboro Co., the New Harbor group with four stations, where General Missionary Wallace has lately been laboring with such encouraging results, is now left without a shepherd. Brother Redden has just closed his labors with the Moser River church, and here are five stations left destitute of the preached word. In Hants Co. we have the Rawdon church with its six stations with no one to minister to them. Then there is the Granville Mountain group in Annapolis with its four stations, destitute since Bro. Dyas returned to college, and the Kempt group, Queens Co., with its seven stations suffering for want of a pastor. Think of it, brethren, thirty-eight little flocks with no one to lead or feed them.

Three general missionaries have been at work most of the time since convention and we are doing what we can by this agency to care for the pastorless but it cannot take the place of regular pastoral labor.

But why does not the Board supply these fields with pastors?

We have not the money to give the aid necessary to support them on the fields. The present indebtedness of the Board is about $2,000. The income last year from N. S. and P. E. I. was $4,216.55. We need $6,000 per year at the least.

True it is not easy to find the men, but if the Board had the means to give these weak fields the aid they need, the men would be found, and they would be as regularly supplied as other fields are.

Brethren, we must put more money into this Home Mission work. Every church supplied with regular pastoral labor, and two or three men constantly at work as general missionaries, this and nothing else should be our aim.

A. Cohoon, Cor. Sec'y.

Wolfville, N. S., Dec. 1.

A Plea for our Home Work.

We must give more for our denominational work or divide our Contributions differently. Last year the Baptists of Nova Scotia gave $18,561.02 for this work, and $10,152.00 or upwards of sixty per cent. of this went for work outside of this province.

And what of our home work? Did the remainder make adequate provision for it? Far from it. The Home Mission Board reported a deficit of $7,235.41. Forty per cent. of the amount now contributed by the Baptists of Nova Scotia is not sufficient to make even fair provision for our Home Mission work and for our college, to say nothing of ministerial education and ministerial relief and aid. We are simply giving to outside work at the expense of the work at home.

These figures may be a surprise to some and may be disputed by others. It will be said, perhaps, that the convention plan gives 33 per cent. to Home Missions, 20 per cent. to the College and 5 per cent. each to Ministerial Relief and Aid, in all 63 per cent. True, but many do not give according to the scale recommended by the convention and all of the $5,423.86 raised by the W. A. Societies except $332.61 was given for work outside the province. If 63 per cent. of the amount raised were given to home work something like adequate provision could be made for it, but as it is our home work is suffering and we are crippling the very agencies that have built up the denomination and made it what it is.

A Cohoon.

Wolfville, Nov. 27.

Rev. B. N. Hughes.

"The memory of the just is blessed." And it is with a sweet satisfaction that we review the lives of those who have fought *the good fight*, and have kept *the faith*, and have triumphantly finished their course. Such is true of dear brother, B. N. Hughes, who, after a tedious year of suffering, on Nov. 22nd passed to "the rest that remains for the people of God." Mr. Hughes was born in what is now called Cambridge, lower part of Grand Lake, Queens Co., N. B., on the 17th of January, 1832. In the spring of 1850 he experienced a change of heart and enjoyed a good hope through the grace that is in Christ Jesus, and in the autumn of the same year he was baptized by the late Rev. James Trimble, at the Narrows. From the time of confession of Christ he was always an exemplary young man, keeping up family worship in his father's home until he entered fully upon his Master's work, for from the time of his conversion he was impressed with a strong conviction that it was his duty to enter the christian ministry. The same feeling was shared by many of his brethren in the church to which he belonged. His brother, Rev. J. H. Hughes, who was pastor of the First Baptist church in Hillsboro, believing the hand of the Lord was upon Benjamin, sent for him in the winter of 1855 to come and help him in special services. Soon after his arrival he preached his first sermon. Bro. G. W. Springer came with Bro. Hughes, and by the united labors of these young brethren with the pastor a gracious revival took place, when nearly one hundred people confessed Christ. Brother Hughes remained several months in Albert county, laboring with much acceptance among the churches, and returned home in the spring. Shortly after the church at the Narrows gave him license to preach the gospel. Subsequently he spent some time at the seminary, studying under Dr. Spurden and Jas. Wallace, after which he accepted a call to the pastorate of the Baptist church in Maugerville, where he was ordained in October, 1858.

[For a number of the facts given above the writer is indebted to Rev. I. E. Colwell, of Riverside, Albert Co. What follows is from the pen of Rev. W. Camp, of Hillsboro'.]

During his ministry he has been pastor of the following churches: Maugerville, Jacksontown, St. George, Centreville, Florenceville, Gagetown, Keswick, Nashwaak, Havelock and Hopewell. In addition to this Mr Hughes did a good deal of Home Mission work. This was especially the case while living at Jacksontown, Gagetown and St. Mary's.

In the hand of God he was the means of leading a very large number of souls to Christ. It was the joy and rejoicing of his heart to win souls for Jesus and to lead them into the baptismal waters.

The death of Mr. Hughes removes from this province one of our best ministers. He was a man of God. He could preach a gospel full of tenderness and love; and he could denounce sin and shame with no little severity. He was conscientious and straightforward. Back of the gospel he preached was a consistent christian life. We fully appreciate him one needed to know him socially. He had a kind heart, a genial manner, a pure conversation and a deserving mind. He had a ready wit which made his companionship enjoyable, and he had a spirit so free from boasting and self-conceit that he won friends wherever he went.

In his own home he was courteous, sociable and entertaining. He was not easily moved from positions which thought and study had led him to take. He believed and held fast to his faith; and while he had a kindly heart he would give no quarter to those he believed were teaching false doctrine.

Mr. Hughes had a broad sympathy with the suffering and needy. His heart was easily moved by others' sorrows. The distressed, the tempted, the suffering found in him a friend. Take him all in all, he was a good man, a faithful servant of God, a kind and loving husband and an affectionate father. The writer having known Mr. Hughes for a number of years as a neighboring pastor wishes to bear testimony to his appreciation of this minister of Christ as a faithful, earnest christian worker.

"Trouble never comes single." While on his bed of suffering, which proved to be his bed of death, news came of the death of his son. It was not his privilege even to look into the pale face of one he so tenderly loved, nor stand by his grave and weep out his sorrow. This was a heavy blow to our brother. A few months ago he had to say good-bye to his daughter, who sailed under the American Board to India. It was hard to give her up and think he could never see her again on earth.

But the deepest sorrow has an end. On Sabbath afternoon, when the day was waning, the glory of the new day which has no night began to dawn on him. Out from its prison home the spirit accompanied by the holy angels took its flight to the glory-land and was received and welcomed by the Christ whom he loved and served.

"Through the pearly gates and the open door,
His happy feet
On the golden street,
Have entered now, to return no more.
For his work is done,
And the rest begun,
And the training time is forever past;
And the home of rest
In the mansions blest
Is safely, joyously reached at last."

Mr. Hughes was twice married. God gave him two excellent wives. He leaves a wife, three daughters and a son to mourn the loss of a kind husband and a dear father.

Rev. Oliver Crane, D. D. LL. D., a well-known poet and author, died in Boston on Monday. He passed nine years in the Orient in work of the American Board of Foreign Missions.