

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, MAY 25, 1887.

NO. 21.

—DIVISIONS.—It is probable that there will be a division in the Congregationalist churches of the United States, over the New Theology question, sooner or later. In Boston there is already a movement to form a new church on a New Theology basis. Another church is torn into two conflicting parties over the question of continuing the services of a pastor who favors these views. Churches refused to contribute to the American Board, last year, because of the action of that body in declining to send out as missionaries those who held the doctrine of a second probation. Strong feeling has been aroused over the Andover Heresy trial. These are all indications that a disruption will take place, in due time, as it took place once before over the question of the Divinity of our Lord. Better this than that insidious error be left to do its undermining work in the body of the denomination.

—MISSIONS IN JAPAN.—The progress of Christianity in Japan is remarkable. The tables of the Evangelical Alliance of Japan, which are issued at this time each year, report the following figures for the missions, as they stood at the close of last year: Male missionaries, 128; including female missionaries, 324; 193 churches; converts for 1886, 3,640; present membership of mission churches, 14,815. From 1,000 converts in 1876, the number had grown to 2,966 in 1879, to 4,987 in 1882, to 6,598 in 1885, and so on until now the number is a little short of 15,000. Christianity has to contend with atheism, rather than heathenism. The old idolatry is largely cast off, and the people are exposed to false faith as well as open to the true. It becomes Christians to be alert to sow the good seed.

—PROGRESS.—Mr. Baynes, at the English Baptist Mission meetings, referring to the Foreign Missionary operations of the Baptists of Great Britain, said:

We have to record the largest increase this society has ever had—£5,000 more than last year, and in round figures a total of £70,000. During the ten years the committee has been able to adopt what is called—and undoubtedly what I love to call—the onward policy. In ten years we have doubled our staff; we have occupied three or four of the greatest fields in the world; we have not doubled our income, but we have largely increased it. Last year we accepted nineteen new missionaries, and as the result we have a debt; but I, for one, say I would rather have a debt with progress than a balance in hand with stagnation.

The sentiment of the last sentence is most excellent. With the boundless need of hundred millions of perishing souls pressing in upon missionary bodies, to do less than urge the work to the extreme limit of possible receipts would be almost a crime. When the work is thus urged forward it is almost inevitable that there be a debt, now and then. Just at present, with hundreds of young men clamoring to be sent to show the heathen the way of life, there is further reason why missionary boards and the churches they represent should do their utmost.

—REVELATION AND SCIENCE.—The following from the *Interior* is excellently put:

It is not suggestive that there are three hard places in science, the origin of matter, the origin of life, and the origin of man; and that at each of these places Moses relieves the silence by saying, God created? Three times only he uses the word. Each time at the very point where modern science confesses that without that word it must come to a halt, or at least suspend its theory, while waiting for light. See our thought, for the latter has helped the former out of three very close places. Why should not there be an alliance between them? Why should they not together, go on conquering and to conquer, bringing every realm of knowledge into captivity to the truth?

—SOUTHERN BAPTISTS.—The Baptists of the South have had 90,000 added to their churches, during last year, and a net increase of 72,464. This net increase is in excess of that of any other body in the South. The baptisms were 26,019 in excess of the previous year.

—PLAN TO RAISE MONEY.—Our English Baptist brethren devoted one of the sessions of the Union to the consideration of the question of how to raise the money needed to carry on their mission work. It was decided to adopt the suggestions of a paper read by Mr. Myers. These were, in brief, to press the weekly offering system upon the attention of the churches and Sabbath-schools. In the past, too much dependence has been had upon the larger contributions of the more wealthy. It is felt that the true plan is to plan to gather up the pennies of the poor, as well as the guineas of the rich. This is wise in many ways. The poor of this generation will be a large part of the rich of the next. If they are not trained to give their pennies, when able to give but little, they will not be ready to give their pounds, when able to give larger contributions. The poor need the moral culture of giving, as well as the more wealthy, and the little they give will serve this purpose as well as the larger offerings of the rich. In each case the culture is gauged by the sacrifice it

requires to contribute what is given. All alike also, can have the sacred joy which giving to the Lord, and to save the lost, affords. Besides, when the chief dependence is had upon the larger contributors, the receipts are more variable, than when the sum needed is made up of the smaller contributions of the people generally. The state of trade, &c., affects the former more than the latter. The only way to secure a steady income, is to get it by the little—so small that it would not be much missed at any one time. Then, this plan is but making practical the scripture injunction, I Cor. xvi, 2. It does not say, let the more wealthy lay by them in store; but let "every one." It is a weekly offering for all. How strange it is that the church is but just awakening to realize the truth that the only way to secure the means to carry on the Lord's work efficiently, is to get Christians to adopt the rule for giving laid down in the New Testament. Why should not this have been insisted upon as much as the other laws of inspiration? Brethren and sisters of the churches, have you adopted the Scripture rule of giving, as well as the Scripture rule of baptism and church membership? If not, why not? Think it over.

—HUNGARIAN BAPTISTS.—The Lord has given great success to efforts to introduce Baptist principles into Hungary. There has been continuous persecution to endure, but the work has gone on, until the interests have outgrown the power of the poor believers there to supply. Pastor Meyer appeals to the Baptists of America, through the *Watchman*, for help to build chapels, to save the exorbitant rent they have to pay for halls, &c. In his introductory remarks he says: "By this time it will be fourteen years since I, by the gracious guidance of the Lord, came to Hungary to found, in all quiet and in the most inexpressible manner, a mission which, by the Lord's rich grace and blessing, now numbers 42 stations, and in more than 50 districts 770 members, of which about 100 live in Buda Pesth and its immediate suburbs. In the year 1886, 150 converts were baptised. Many sufferings have been endured, many difficulties overcome and obstacles surmounted, and much gratitude, praise, and glory has already ascended to the Lord from all these and others who have already gone to their last home for their salvation. It is the poorest of the poor that the Lord has chosen as the first-fruits of this mission so full of promise. Then, too, the rabble and petty officials, instigated thereto by the clergy, were able to oppress it with impunity. Not only my wife and I, as well as my fellow-laborers, but also many members, have repeatedly been subjected to bloody indignities, injuries imperilling life, imprisonment, large fines, and all sorts of like tortures."

—LIBERIA.—The following information about this African republic, clipped from a correspondent in the *National Baptist*, will be read with interest.

The Republic of Liberia has a sea coast line of five hundred miles and a country averaging fifty miles in width. Seventy seven years since, the first colony of freed slaves settled in Liberia. To-day, about 15,380 blacks from our land, and 6,000 freed from slave ships, are living in Liberia. The original people number about 650,000. The first missionary to Liberia was the freed slave, Lot Carey, whom the Baptists sent in 1821. The American Board and the Presbyterians have also sent missionaries to this land. The Methodists have lately pushed vigorously their work in Liberia, and the Episcopalians have done much good work. The colored Baptists of the South have sent missionaries recently. White missionaries are looked up on with disfavour.

—TO CORRESPONDENTS.—On account of the Queen's Birthday falling on Tuesday, we go to press this week a day earlier than usual. This will explain why matter for publication reaching us on Monday does not appear in this issue.

Our Position.

The *Examiner*, in referring to a charge in the *Christian Advocate* that our denomination "has given reason for believing that it cares more for making immersionists and close communionists than Christians," states the Baptist position very forcibly. It says:—"A more fundamental misunderstanding of the Baptist position is impossible than to represent it as a devotion to rites and ceremonies. No Christian body makes so little of rites and ceremonies—except the Friends, who eschew them altogether—as Baptists. This will seem an incredible assertion to those who do not understand our position. It is, nevertheless, strictly true. There is not a trace of sacramentalism in Baptist theology or practice. No saving grace whatever is attributed to baptism and the Lord's supper. They are merely symbols, signifying the new birth and union with Christ. Salvation is not considered to be in any way connected with these rites. On the contrary, Baptists insist that a man must be already saved before he can be baptised, and that personal union with Christ must precede the

partaking of bread and wine. With a Baptist, spirituality is all, rites are nothing except as symbols of a spiritual state. What Baptists first of all and last of all insist on is a regenerate heart; not conformity to ceremonies of any sort.

"But why, then, lay so much stress on baptism and the Lord's supper? Simply because these are commanded; and commanded in a certain order, as we read the Scriptures. 'If ye love me, keep my commandments,' says our Lord. Baptists believe here to be not a mere sentiment or emotion, but to be also obedience. We understand Jesus to command first, 'Believe,' then 'Be baptised,' then 'Do this in remembrance of me,' and we find apostolic precedent uniformly sustaining this order of duties. We understand baptism to mean a specific thing, to wit, the immersion of a believer into the name of the Father, Son, and Holy Spirit. The command, 'Do this in remembrance of me,' we believe to be addressed only to those who have obeyed the commands, 'Believe' and 'Be baptised.' We scrupulously obey what we believe to be the commands of our Lord, not because we attach great importance to the rites, but because we attach the greatest importance to obedience.

"The controversial prominence that has been given to the question of rites does not fairly represent the real importance of those rites to Baptists. The controversy has not been of our seeking. For two centuries Baptists have been attacked by other Christian bodies, and have been obliged in self-defence to show that in their practices of the Christian rites they follow New Testament command and precedent. It is our misfortune that this fact has produced an impression that the one thing for which Baptists contend is immersion, and to divert attention from our really distinctive principles, a CHURCH COMPOSED OF THE REGENERATE ONLY.

Notes from Southern California.

After a stay of four months in this Southern clime, I may say that my second impressions are even more favorable than my first; and I suppose if I should remain here as long as some of my Eastern friends, I would become as enthusiastic as they, and would have to use the superlative degree to express my feelings when speaking of the country and climate.

I know that there are some places that will turn a very kindly face toward you for a few months, but after that they will look sullen and sour, and perhaps will smite you unawares with a "blizzard" or a northeast snow storm, so that before a year has passed you feel like packing your trunk and saying "Good-bye." But they tell me that it is not so with Southern California; that she always looks sweet and beautiful, and that she never loses her temper (unless it be in a "Norther"), and that when you have lived here six months you want to stay a year, and after a year then you say let me have my home here. It seems to me that it is a high commendation to this climate and to the country in general that all the people, or nearly all, representing most all the Northern and Eastern States, after living here for years, express themselves well satisfied, and would very reluctantly return to their native homes. I can say from experience that a winter in Southern California is exceedingly delightful, more so realizing my highest conceptions of it. If any one of your readers wants to escape the severe winters of the East, here he will find a retreat from the driving snow and chilling winds.

But how can I tell you, who have not been here, what a California winter is like? I cannot compare it with a winter in Nova Scotia, for there are no points of likeness. The only resemblance that I can now think of is the comparatively short days, and then they are not so short here as with you. Perhaps I can best give you an idea by a negative description. No snow, except high up on the mountains that encircle us, so frost except for a few nights and then the mercury only runs below the freezing point for a few hours, and by the time the sun is an hour above the horizon all trace of frost had disappeared; no biting, piercing winds; no hovering around blazing fires, for the people most every waking hour live in the sun; no cessation from tilling the soil, for the plowing and sowing are done all through the winter months. In a word, Nature does not go to sleep here as in Nova Scotia, nor can the people either, for when nature is awake the wheels of business cannot slacken speed. The brakes are put on in the summer rather than in the winter. It is the Almanacs, then, that indicate the winter here, and not the face of nature. In March, when we would read about the great snow blizzards in the North and East, we are gazing the plow through orange groves laden with golden fruit, and breathing in the warm air fragrant with the perfume of peach and orange blossoms. But I must reserve a further description of this place and climate for a future letter.

I want to tell you what the Baptists of Southern California are doing.

LAYING THE CORNER STONE OF A BAPTIST UNIVERSITY.

A most remarkable event in the history of the Baptists of Southern California transpired in February, when the same day witnessed the laying of the corner stone of a Baptist College at Los Angeles and the launching of a denominational paper. If these twin sisters do as much for the Baptists here as the same agencies have done for the education and growth of the Baptists of the Maritime Provinces, and we hope they may, the day of their birth will ever be remembered with pride and gratitude. The few brethren here—for the cause is yet in its infancy, the oldest church being only about fifteen years old—have put a great load on their shoulders, a load that would do honor to a people five times as large. Some sixteen hundred Baptists have said: "Let us arise and build a college for our sons and daughters," and they have arisen in real earnest, and the doors of a college costing nearly twenty thousand dollars are to be thrown open to students in September. For want of a better name I will call them Baptist heroes, and we may all say that they have a great deal of pluck and energy, or, better still, faith in God and in the future of their country. There is no doubt that a bright future is before this part of the State.

I do not suppose when, fifty years ago, the foundation of our loved "Acadia" was laid in prayer and faith, the Baptists of Nova Scotia thought that in half a century another Baptist college, near the peaceful waters of the Pacific, would spring from her loins; and yet I do not think it is putting too great a strain on the facts to say that this college is indirectly the offspring of "Acadia." In the year 1874 the Rev. Wm. Hobbs, a son of "Acadia," organized the first Baptist church of Los Angeles, consisting of fourteen members. This church, if not the oldest, is next in age, and is the largest, richest and most influential; and I think it safe to say, without speaking disparagingly of any other church, that had not this church existed there would have been no Baptist college to-day in Southern California. What other son of "Acadia" will go out to plant a church, perhaps in India, which shall with the blessing of God become the mother of another college? May this thought encourage and stimulate the friends of our institutions at Wolfville to renewed efforts on their behalf: That the truths taught there and the good seed sown here, in the providence of God, carried to almost every quarter of the globe, and eternally alone can reveal the mighty sweep of their influence.

I must not close without telling my brethren and friends at home that I am now learning the culture of the grape and orange, and hope by this complete change of occupation and climate to be renewed in body and mind. I try to be patient and submissive, but often find myself longing to be at my chosen work. I know that I am learning many useful lessons, and I ask my Heavenly Father that as soon as I have learned them well I may have good health again. W. H. ROBINSON, Riverside, Cal.

What Did Paul Know?

He tells us plainly, "I know whom I have believed." We are to understand by this that Paul looked steadily at the object of his confidence, and knew that he relied on God in Christ Jesus. He did not rest in a vain hope that he would be saved; nor in an indefinite reliance on the Christian religion; nor a sanguine expectation that all things would somehow turn out right at the end. He did not hold the theory of our modern divines,—that our Lord Jesus Christ did something or other, which, in one way or another, is more or less remotely connected with the forgiveness of sin; but he knew Jesus Christ as a person, and he deliberately placed himself in his keeping, knowing him to be the Saviour. Paul knew no company of saints and virgins, nor even a church, to which he trusted his soul; but he says, "I know whom I have believed." On what better ground could he have gone? What could be more reasonable than he should entrust all with one so fitted to preserve him till the day of his appearing? Dear friends, do you really know Christ as a real person? Do you trust in him as now living?

Paul also knew the character of Jesus whom he trusted. His perfect character abundantly justified the apostle's implicit trust. How could he do otherwise than trust in one of whom he knew such wonderful things? But how did Paul come to know Christ? I suppose he knew him in great part by the Word of God. Every page of Scripture, as the apostle pursued it, revealed Jesus to him. He also had personal acquaintance with him; he knew him as "the Lord Jesus who appeared unto him in the way." Brethren, have we a personal knowledge of Christ? If not, our witness will not run parallel with Paul's

utterances in our text. "I know whom I have believed." Can you join with our poet, and softly sing,—

"Yes, though I have not seen, and still
Must rest in faith alone,
I love thee, dearest Lord, and will,
Unseen, but not unknown."

There are other gates of the soul besides eyes and ears, other touches than those of the hand, and other feelings than those of the flesh. Our inner spirit, when it would commune with the spiritual world, disdains to use the gross instruments of this poor body; she cannot, with these, have fellowship with the Father and the Son. This is a divine and blessed knowledge, and the apostle could declare it his own. He knew the Lord by practical experience, and trial of him. He had known Christ far out at sea, and he had known him when the unbrotherly blasts of suspicion beat upon him on the land. Look at his hoary locks and scarred face: he is no fair-weather sailor; he has sailed with his Lord upon great deeps, and suffered many things for his sake; and now, after all his experience, he does not say he hopes, thinks, or supposes, but he writes, "I know." Glorious dogmatist, we are not ashamed to follow in thy track!—*Spurgeon*.

Earnest Words to a Wife.

"How knowest thou, O wife, whether thou shalt save thy husband?"—1 Cor. viii, 16.

I charge you, my sister, that you take your husband along with you to heaven. Of course this implies that you yourself are a Christian. I must take that for granted. It cannot be possible that after what christianity has done for woman and what you have assumed the head of the household, that you should be in a position antagonistic to Christ. It was not the slip of the tongue when I spoke of you as being at the head of the household. We men rather pride ourselves as being at the head of the household, but it is only a pleasant delusion. To whom do the children go when they have trouble? Aye, to whom does the husband go when he has business trouble great or too delicate for outside ears? We, the men, are heads of the household in name, but you, O wives, are the heads of the household in fact, and it is your business to take your husband with you into the kingdom of God and see that house prepared for heaven.

You can do it! Of course God's almighty grace alone can convert him, but you are to be the instrument. Some wives keep their husbands out of heaven, and others garner them for it. If your religion, O wife, is simply the joke of the household, if you would rather go to the theatre than the prayer meeting, if you can beat all the neighborhood in progressive encephalitis, if your husband never sees you kneel at your bedside before retiring, if the only thing that reminds your family of your church relations is that on communion day you get home late to dinner, you will not be able to take your husband to heaven, for the simple reason that you will not get there yourself. But I suppose that your religion is genuine, and that the husband realizes there is in your soul a divine principle, and that, though you may be naturally quicker tempered than he is, and have many imperfections that distress you more than they do any one else, still you are destined for the skies when the brief sennet of this life is over. How will you take him with you? There are two ways to that best-prayer and holy example.

But you say he belongs to a worldly club, or he does not believe a word of the Bible, or he is an inebriate and very loose in his habits? What you tell me shows that you don't understand that while you are at the end of prayer, the omnipotent God is at the other end, and it is simply a question whether Almightiness is strong enough and keeps his word.

I put beside each other two testimonials of men concerning their wives and let you see the contrast. An aged man was asked the reason of his salvation. With tearful emotion he said: "My wife was brought to God some years before myself. I persecuted and abused her because of her religion. She, however, returned nothing but kindness constantly, maintaining an anxiety to promote my comfort and happiness; and it was her amiable conduct when suffering ill-treatment from me, that first sent the arrows of conviction to my soul."

The other testimony was from a dying man: "Harriet, I am a lost man. You opposed our family worship and my secret prayer. You drew me away into temptation and to neglect every religious duty. I believe my fate is sealed. Harriet, you are the cause of my everlasting ruin." . . . As once you stood in the village or city church or in your father's house, perhaps under a wedding bell of flowers, to-day stand up, husband and wife, beneath the cross of a pardoning Redeemer, while I proclaim the bands of an eternal marriage. Join your right hands. I pronounce you one forever. What God hath joined together let neither life nor death, nor time nor eternity, put asunder. Willness, men an-

gels, all worlds, all angels, all worlds, all ages! The circle is an emblem of eternity, and that is the shape of this marriage ring.—*Selected*.

That, That, and the Other.

—There is an old story of a great artist in colored glass. He had designed a window for a grand cathedral, and selected for it some very choice material. After he had completed his work an apprentice gathered up the rejected fragments, and from them designed a wheel window in the same cathedral, which was pronounced to be more lovely than the work of the great master, although but formed from his leavings. So our God can from the broken and rejected opportunities of our lives, as they appear to us, make some new precious work that we accomplish with the very best we have.—*Selected*.

—ALWAYS FINDING FAULT.—Let us take care to include in our petitions an urgent entreaty that the good Lord in his mercy will keep us from finding fault with each other. This habit, allowed to grow and become a very up-as-a-tree in many a household, killing all peace and breaking down the unity and comfort of home. It is so easy to point out what is wrong and forget that the action criticised was perhaps done with the best ability of the doer. Even if we are really sure of being able to do it better, there is no excuse for discouraging the attempt made by another.

—A STAGGERING DUDE.—A staggering dude was going up Fifth avenue, in New York city, and met a friend, who asked him where he was going. "Home," he replied. "And why are you going home?" he further asked. "Because all other places are shut against me." And so it may be with some of you. You will put off coming to your Father's home until your dying hour. When you can no longer go to the ball-room or to your places of business, when every other place closes to you, then you will think of coming home to Christ. Come now!

—WE SHALL NEVER FIND HAPPINESS by looking at our prayers, our doings or our feelings; it is what Jesus is, not what we are, that gives rest to the soul. If we would at once overcome Satan and have peace with God, it must be by "looking unto Jesus." Keeping these eyes simply on him; let his death, his sufferings, his merits, his glories, his intercessions, be fresh upon thy mind; when thou wakest in the morning, look to him; when thou sleepest at night, look to him. Oh! thou shalt thy hopes or fears come between thee and Jesus; follow hard after him, and he will never fail thee.—*Spurgeon*.

—WAITING TIME.—Miss Haverall gives expression to a beautiful and truthful sentiment in one of her letters. She says, "Did you ever hear of any one very much used for Christ, who did not have some special waiting-time, some complete upset of all his plans first?" Waiting for the Lord is one of the ways by which God tests our trusting in him. If we would see the Lord and with him, we must patiently wait for him and on him, and be ready to work in his time and in his way.

—THE INTERIOR. The great Presbyterian paper of Chicago, in a leading editorial, says: "This idea that trust is the essential element of saving faith is denied by those who call themselves 'Disciples' or 'Christians.' They preach that, if a man accepts the facts of Christ's life and death as historical facts, believes in Christ as he believes in Napoleon Bonaparte or anybody else that we read about, and is baptised, he will be saved. They repudiate what we call experimental religion." That is one of the points on which our Disciple friends are as far from the Baptists as the east is from the west. We grieve that such is the case; but what good can come from ignoring the facts?

—A CORPSE WAS BURIED FOR EVERY DEED laid in putting a railroad across the Panama Isthmus, one hundred thousand men having perished in the work. What of it? Well, nothing much, as ordinarily viewed. But we were thinking of it in this way: Suppose a hundred thousand men should lay down their lives in carrying the gospel to a heathen nation, one victim for every rescued soul, perhaps, what a deprecation of the waste and laudation of the consecration there would be! The thing is unthinkable. Why should it be?

—THE OLD-TIME METHODIST habit of shouting "Amen" and "That's so, brother" in church sometimes leads to ludicrous results. An instance occurred recently in Brooklyn. The Rev. George B. Reed in his sermon was telling of the benefits of giving, and illustrated it by examples from the Bible. An old gentleman frequently interrupted by shouts of "Amen" and "That's so." The preacher remarked that some persons might doubt what he told them and say: "Oh, that's only what Mr. Reed says, and he doesn't know much say-say." Just then came the familiar interruption, "That's so, brother." The house was convulsed with laughter, and the pastor smiled and said: "Your interruption came in at the wrong place that time, brother."

Messenger and Visitor.

3000 per Annum when paid in Advance. Thirty days in Advance.

All communications respecting advertising should be addressed to E. A. FRYMAN, publisher, St. John, N. B. Rate per line, one insertion, 10 cents, each subsequent insertion, 5 cents.

Messenger and Visitor.

WEDNESDAY, MAY 25, 1887.

OUR ANNIVERSARIES.

The closing exercises of our institutions at Wolfville, next week, begins the series of our anniversaries. These ever call forth a large attendance. Old graduates love to come and refresh pleasant memories, and give their God-speed to those who are about to go forth to strive and win in the great struggle of life.

THE ASSOCIATIONS.

We are not among those who suppose these do not serve any sufficient purpose to justify their existence. They assist our people to a better knowledge of the work of the denomination and its claims. They help to arouse enthusiasm, by bringing the best interested in contact with those whose souls are on fire with ardor in various departments of work.

THE WEEK.

The first section of the coercion bill has received the sanction of the House of Commons. After a decisive division on an amendment moved by Harcourt. It becomes more and more apparent that the split in the Liberal ranks will be a permanent one.

OTHER IMPORTANT BUSINESS.

Then, too, how much time is more than wasted over points of order and trivialities. Shall we not be more on our guard here, brethren? If our associations are to be really useful, they must be overflowing with the devotional spirit.

other important business. Then, too, how much time is more than wasted over points of order and trivialities. Shall we not be more on our guard here, brethren? If our associations are to be really useful, they must be overflowing with the devotional spirit.

SOUTHERN BAPTISTS.

The Baptists of the Southern States have just held their annual convention at Louisville, Kentucky. The attendance was very large, and the interest and enthusiasm very great. There are very many able men among the Southern Baptists, and they make it a point to be present at the anniversary gatherings to throw all their force into them.

The Southern Baptists expend the most of their Foreign Mission effort in Papal lands, and the success that crowns their efforts in some of these countries is phenomenal. For instance, in Mexico, where there were but 250 members last year, 100 have been added by baptism this year, and there are now 150 awaiting the ordinance.

THE SCOTT ACT IN PORTLAND.

This act came in force, nominally, the first of May in Portland, St. John. As usual, the liquor men refused to close their bars, and offered to pay their license fees, holding that the Scott Act was not really in force. The Council, whose duty it is to see that legislation is enforced, directed the police committee of their body to give the proper instruction to the guardians of the law.

ANOTHER APPEAL.

To the Members of the Dominion Board and the Baptists of the Maritime Provinces. DEAR BRETHREN,—Will you kindly permit me to address you, not in the spirit of controversy, but with the aim of getting at the motives actuating the Baptists of this country while keeping the question of Home Missions under constant agitation.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

cannot refuse. If he has been oppressive and cruel, no mob attempting to prevent free speech will save him from condemnation. Of course he is not responsible for the action of the rabble at Toronto and Kingston, but grave charges have been made, and in justice to himself, he should have them refuted. The action of the mob will but give to O'Brien a sympathy he otherwise would not have had.

THE SCOTT ACT IN PORTLAND.

This act came in force, nominally, the first of May in Portland, St. John. As usual, the liquor men refused to close their bars, and offered to pay their license fees, holding that the Scott Act was not really in force. The Council, whose duty it is to see that legislation is enforced, directed the police committee of their body to give the proper instruction to the guardians of the law.

ANOTHER APPEAL.

To the Members of the Dominion Board and the Baptists of the Maritime Provinces. DEAR BRETHREN,—Will you kindly permit me to address you, not in the spirit of controversy, but with the aim of getting at the motives actuating the Baptists of this country while keeping the question of Home Missions under constant agitation.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

vention worthy of the name; give us no direct interest in the great movements of the Body; let there be nothing inviting us to the East but the one creed, and we may as well call ourselves Americans, or even Australian Baptists. What are our ministers and laymen to do with no denominational life to foster, no institutions to enlist our interest and cultivate our talent, no annual gatherings to generate enthusiasm and support faith? And we cannot have these to advantage with our present Baptist membership. You cannot coax ministers to come to this country unless you give them the assurance of future growth, ministerial association and their kindred advantages in the line of denominational development.

You have your great Foreign and Home anniversaries; we rejoice with you. We have an interest in heart and money and men in these, but we are too far west to be more than readers of your operations. Don't you see this is a great loss to our churches, and especially to our ministers. They need, more than yours, something very inspiring to meet the monotony of their prairie pastorate. The Presbyterians, understanding this, are bringing the General Assembly to Winnipeg.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

Question.—A member of a church becomes a tippler and finally engages in the hotel business and sells liquor. When the matter comes up in the church, he pleads that he does not sell himself, but has his sons and a hired bar-tender to do it for him, and wishes to be suspended and not excommunicated. What is the right course to take? Answer.—The man who will send his sons into the bar-room is a worse offender than though he sold himself, for he is willing to take the gain, while he exposes his children to the temptation and odium. He should be expelled as soon as possible.

"A L. Yman" Speaks a Word.

My rule when reading the Bible is, where the words convey to me something easily understood, not to attempt to draw out of them another meaning. Ever since my attention was called to the fifth chapter of John's Gospel, and that was more than thirty years ago, I have received it as meaning just what it says.

There is a prudery to-day that did not exist at the time of the conversation between Jesus and Nicodemus, that prevents me from discussing the question between Bro. Hughes and "Novus," as I otherwise would. By doing so I would show from reference to physical laws there should be no misunderstanding about what is meant by being "born of water." When Jesus says "except a man be born again," Nicodemus immediately answers: "Can a man enter the second time into his mother's womb?" &c. When Jesus mentions a second birth the mind of Nicodemus at once reverts to something which as "a master in Israel" he well understood, i. e., the natural birth. Jesus at once puts him right by explaining to him that when he said "born again," he did not mean a second natural birth, being "born of water," but a supernatural one, being "born of the Spirit," and to make that more explicit he added: "that which is born of the flesh is flesh," referring back to what Nicodemus had said about entering the "second time into his mother's womb," and "that which is born of the spirit is spirit," and then emphasizes the declaration by repeating, "you must be born again." In the next verse he declares that the difference between the natural and the spiritual birth consists in that we know about the former, and when and how it takes place, while the latter is above our comprehension until spiritually enlightened.

The wind blows where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." In the twelfth verse he says: "I have told you earthly things." What were those earthly things? Being "born of water," being "born of the flesh." Brother Hughes refers to John 1:12-13. To me these verses point just as clearly to the first and second births, as do those in John 3: that being "born of blood," being "born of water" and being "born of the will of the flesh," all refer to the natural birth. The water, the flesh and the blood are the mediums through which a human being is brought into this world, while the word leads into the new or spiritual existence.

You will now allow me to refer briefly to physical facts. At the time of parturition the fetus in utero is surrounded by water, technically called liquor amnii; this water is essential to its existence before and until the time of its birth, and it is from and out of it, it is born, i. e., it is "born of water." Doctors will tell you that this water is the medium through which we enter on our natural existence, and that the use of the fluid is to form a nidus for the fetus, which while it allows free motion prevents any external injury during pregnancy. Bro. Hughes will perhaps tell us that the natural birth only admits us to animal life, and that without the "new birth" we never can have immortality. A skillful fence might turn his weapons upon himself.

When Bro. Hughes says that the exegesis of "Novus" like some sermons he sometimes hears or reads are wide of the text, he teaches us laymen a very bad lesson. I have heard some very good sermons, and I have heard some very good ones, but I never heard one that was worth thinking over, or that did not contain some instruction, while I have heard some very good ones that required to be analyzed with care, in order to extract from them the base of heterodoxy.

Dorchester, May 17th. LAYMAN.

Victoria (B. C.) Note.

We rejoice to hear of the progress of the Gospel in the Eastern Provinces. Especially refreshing was the report of the dedication of the First Baptist Church edifice in Halifax. The Victoria Church extend a hand of greeting to their brethren across the vast continent, and wish to them a hearty God-speed.

We are able to report gentle showers of blessing falling from time to time like "rain upon the mown grass." The ordinance of baptism has been administered every month of the present year, and the seating capacity of the audience room has been insufficient to accommodate the large congregations. At a recent service about 400 people were packed into the room, and many turned away disappointed. Our next duty is to "enlarge the place of our habitation."

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

ACKNOWLEDGMENTS.

Will you please allow me, in the absence of Dr. Gosselin, to acknowledge the receipt of \$25.77 from the Amherst church, for ministerial education.

13 miles distant), the first fruits of special services recently held there. This was the first scriptural baptism ever administered in Saanich, and evidently made a deep impression on the large number who witnessed the ordinance.

On the 24th ult. two ladies, whose silvered looks betokened advanced years, joyfully entered the baptismal waters and were buried in the liquid grave. Their united ages amounted to 141 years. On the following Sunday evening two newly-born souls from the man-of-war "Triumph" submitted to the ordinance. Thus, with "here a little and there a little," the good work goes on.

The mission work at Spring Ridge is quite encouraging. Thirty-two were present at the prayer meeting last Wednesday evening, and 62 were counted at the last session of the Sunday school. Our prayer is that God may have many precious souls in that neighborhood. We remember you at a throne of grace. Pray for us.

WALTER BARES.

Victoria, B. C., May 9, 1887. P. S.—I recently visited that horrible scene of death and desolation at the city of Nanaimo, about 70 miles north of Victoria. It seems indeed as though "Rachel" were weeping for her children and refusing to be comforted." Human language fails to describe the depth of misery into which the busy little town has been suddenly plunged by the explosion in the coal mine. In one house husband, son and wife were numbered among the dead. The shops are mostly closed, the shops are down, flags float at half-mast, and the husband voices make the place seem like a city of the dead. This startling calamity forces the careless to think upon their ways, and a solemn voice comes to us from that stricken city: "Be ye also ready."

Denominational Waste.

[A paper read before the Annapolis County Ministerial Conference, Pine Grove, May 4th, by Rev. J. Clerk; Nictaux, and forwarded, at the request of that body, to the editor of the Messenger and Visitor for publication.] Not every household, if required to pass the severest tests of domestic economy, would come off with the highest honors. In almost every house there is more or less waste. I am not prepared to say that the waste is absolute; but that it is comparative, as far as the individual household is concerned, needs no proof or demonstration.

The same principle, I fear, holds good in regard to the churches and members of our own denomination. Are all our means, gifts, powers, talents and manifold influences employed, fully and up to their utmost capability, for the upbuilding of denominational strength and the furtherance of New Testament principles? While not presuming to sit in judgment on any church or individual, one cannot help wondering whether, in some things, at least, there might not be discerned a remedy, or perchance a more "excellent way."

As long as the church is in the world she must come in contact with the things of the world; but her glory is to live above the world—above its fashions and above its maxims. All things must be made subordinate to the law of heaven; and all the means at her disposal should be held as in sacred, solemn trust for Christ. This is especially true in regard to material wealth, whether in large or small amounts. When, for instance, a church, as is often in a while the case, out of pride or self-glory, erects a more elaborate and expensive edifice for public worship than it can well afford to pay for, and thus accumulates a heavy burden for coming years, so that little or nothing is done for weaker churches and benevolent objects at home, or perishing heathen abroad, the question naturally arises, "Is there not a waste?"

The same question might also, in common justice, be asked, in view of the fact that, among members of our churches, money can be found for pleasureable and, possibly, even questionable entertainments, unmercenary novelties and expensive luxuries, ad libitum, while noble treasures remain more than empty when, instead of containing the means to meet the demands of the hour, they hold nothing but ominous looking memoranda, telling of grievous and growing indebtedness. Meanwhile the Lord's cause is suffering, and work that is dear to His heart is hindered.

Money grabbers of all shades of thought and character; agents of high-priced subscription books; agents for sham jewelry; agents for nonsense-filled or party-colored, belligerently conducted political papers, and a ready welcome and a prompt payment in cash; while, in too numerous instances, our own denominational paper, full of pure, bracing, profitable and evangelical reading, obtains no access within the doors, and our Book Room is scarcely thought of as having an existence. Room can be found for costly furniture, extravagant decorations, and almost everything else, save the ripest fruits of Baptist and Christian literature.

And when, once more, our brethren and sisters, leaving their church homes behind them, go to distant regions in search of employment and wealth, too often, while retaining the honors and responsibilities of membership, yet fail to remember the pressing money needs of their churches at home. Month after month goes by, and sometimes year after year, but no subscription or donation comes back to testify

of a practical, of God as above, increase the church.

By neglect of churches completely sustain a year is remedied to grow? or the ought these to be done by mid but the matter is worthy of serious time, both in prayer, both in living, both to lessen or demolish.

Let each one of evil, in view of Saviour's claims.

Annual Report of

[The following] refer to the policy of the of they affect our College.]

The education in inception a nated in the provincial Parliament College and after the first under one separate and become "of our people low much is in For the first time either college placed directly in denomination. Toronto Baptist transferred its the representative vention assembly inter it. Legally may have been financially. Under the control trustees were called "subscribers," had at any time Direct control devolve on the will elect the set appoint the policy of study. It is to will respond to their wisest, men to manage able importance institutions are the denomination opportunity to do exactly in accordance and genius. concerned, reserves to the of the Dominion ate representative rights secured in guiding and theological education of this institution Maritime Province that our board corporation, and with the University institution, gave and required on taking explanation fears of danger by the connection which at once harmonizes our views for which successfully

Some of the between this our Convention nature of that relations with effect. It will when the Baptist were first invited of the West in was purely prof by Toronto Baptist by a self-proclaimed a senate, these bodies were embraced by on tion was required upon the that body, by which it already itself a number the Maritime C required and extend the rep beyond its forty-eight senators convention as constitution of the of the union ar.

The new cha in November under one right and Woodstock them under "my right that inst which we need of Trustees no ting on the P replace the B to the two B which des provinces of O

of a practical, abiding interest in the cause of God at home, or a desire to maintain or increase the church's financial ability.

By neglect of duty in this direction the churches comprised in our convention yearly sustain an incalculable loss. Can this be remedied? Shall the evils referred to grow? or shall they cease? Brethren, ought these things so to be? Much may be done by individual thought and effort; but the matter is large, and wide-reaching. There is loss in other directions well worthy of serious attention. Let the matter be prayerfully pondered. Is it not time, both in private and in public, to raise this living question: "What can be done to lessen or overcome our lamentable denominational waste?"

Let each one do his best to check the evil, in view of the world's needs and the Saviour's claims.

Annual Report of the Faculty of Toronto Baptist College.

[The following extract from this report refers to the changes in the educational policy of the Ontario Baptists, so far as they affect our relations to Toronto Baptist College.]

The educational movements which were in inception a year ago have just culminated in the passing of a bill by the Provincial Parliament, by which Toronto Baptist College and Woodstock College are, after the first of November, united under one senate and board of governors, and become "McMaster University." Many of our people scarcely comprehend as yet how much is involved in this great event. For the first time since the foundation of either college the control of education is placed directly in the hands of the Baptist denomination. The close corporation of Toronto Baptist College has voluntarily transferred its great trust to those whom the representatives of the churches in convention assembled may designate to administer it. Legally and technically (whatever may have been the case practically and financially) Woodstock College was never under the control of the denomination. Its trustees were elected by the company of "subscribers," consisting of persons who had at any time subscribed \$20 to its funds. The duty, privilege and responsibility of direct control and support henceforth devolve on the churches, whose delegates will elect the senators and governors, who appoint the professors and teachers, and define the policy, and determine the courses of study. It is to be hoped that the churches will respond to this "new era" by sending their wisest, most intelligent and devout men to manage interests of such unexampled importance. The resources of both institutions are placed at the disposal of the denomination, which now has the opportunity to develop an educational life exactly in accordance with its own wishes and genius. So far as this college is concerned, the new charter expressly reserves to the Baptists of all the provinces of the Dominion, through a full proportionate representation on the senate, all the rights secured to them by the old charter in guiding and controlling the course of theological education. From the beginning of this institution our brethren in the Maritime Provinces have deplored the fact that our board of trustees was a close corporation, and more recently our affiliation with the University of Toronto, a state institution, gave them much uneasiness and required on our part the most painstaking explanations in order to allay their fears of danger or compromise of principle by the connection. We hope our brethren by the sea will hail with unmingled satisfaction the recent advance movement, which at once solves these difficulties and harmonizes our educational work with the views for which they have so long and so successfully contended.

Special Notice.

A highly important meeting of the Baptist Annuity Association of New Brunswick will take place (p. v.) in the vestry of the Leinster St. Baptist Church, on Tuesday, the 31st inst., at 3 o'clock, p. m.

As the business of the meeting is of great interest to all our ministers, a full attendance is most desirable. We shall, therefore, hope to see not only those who are already members, but those who have not as yet joined the Association.

The question of one Association for all the Maritime Provinces will be especially considered at the proposed meeting.

I. E. BILL, President.
J. W. STRADES, Secretary.
St. Martins, May 10.

Commencement at Morgan Park.

The commencement exercises at the Baptist Union Theological Seminary this year were of unusual length, and also of unusual interest. This was due to three things: It was the twentieth anniversary of the seminary's establishment; also, a new library building was ready for dedication; and the corner stone of the new theological hall was to be set in its place.

The exercises began on Sunday morning, May 1st, with a sermon before the Patison Missionary Society by Rev. W. M. Lawrence, pastor of the Second Baptist church, Chicago. The theme of the discourse was "A Missionary Conviction and the Results." In the evening, Rev. J. W. Conley, of Joliet, an alumnus of the seminary, preached on "Modern Infidelity" at Morgan Park. Both of these sermons were well received.

Toronto Baptist College.

Some of those interested in the union between this institution and the Baptists of our Convention, may not know what the nature of that union will be when the new relations with Woodstock College come into effect. It will be remembered that in 1883 when the Baptists of the seaside provinces were first invited to join with the Baptists of the West in theological work, the union was purely prospective. The management of Toronto Baptist College was controlled by a self-perpetuating Board of Trustees and a senate, and the membership of both these bodies was wholly outside the territory embraced by our Convention. No legislation was required to extend the representation on the Board of Trustees, and so that body, by the exercise of the power which it already possessed, appointed to itself a number of gentlemen belonging to the Maritime Convention. Legislation was required and the charter was amended to extend the representation upon the senate beyond its former limits, and as a result eight senators were elected at our last convention as our complement to the constitution of that body. Such is the history of the union up to the present moment.

The new charter which is to take effect in November next, uniting and bringing under one regime Toronto Baptist College and Woodstock College and consolidating them under the name of "McMaster University," makes a change in our relations with this institution. The provisions by which we were represented on the Board of Trustees no longer exist, as the representation on the Board of Governors, which will replace the Board of Trustees, is confined to the two Baptist conventions, the area of which does not extend beyond the provinces of Ontario and Quebec.

Our right to representation on the senate of Toronto Baptist College still remains. The charter provides practically for two senates, one to consist of thirty-five members whose constituency, territorially speaking, is about the same as that of the governors and does not reach our territory; the other to consist of the same thirty-five members together with thirteen others, eight of whom are "to be elected by the Baptist convention of the Maritime Provinces." The functions of the latter, the larger body, are to be limited to Toronto Baptist College, those of the former, the smaller body, are extended to the entire University. Such are the provisions which are to be found in the new charter as far as they affect the relations which exist between the above named institutions and the Baptists of the provinces by the sea.

I will not indulge in comment upon this charter of McMaster University further than to say: If any union, whatever, is to continue between that institution or any branch of it, and us, I would have preferred that our representation on the Board of Governors should have been provided for; giving us, at least, as large a representation proportionally as we before had on the Board of Trustees; and that there had been no distinction made in the senate as to its functions in regard to McMaster University and those in regard to Toronto Baptist College. I expressed my views on these points at the recent meeting of the senate in Toronto, and although there was no formal expression of opinion on the subject, so far as I could gather the sentiments of the members, there seemed to be no objections to our union being as close, as complete, and as permanent as practicable, and if I did not misapprehend what I heard, the only reason why the bond of union was not proposed to be made stronger instead of weaker when the charter was under consideration, was the fear of being considered intrusive rather than any desire on their part in the direction of isolation.

Allow me to say in conclusion, that the hospital and good nature, denominational zeal and christian fervor of our Baptist friends in the West are so highly developed, that it is almost impossible to mingle with them without having the desire for affiliation outlasted and strengthened. If, therefore, a Nova-Scotia Baptist of the most conservative tendencies should be attracted or even converted by contact with people possessing such virtues, you will readily comprehend some of the causes which tend towards such a result.

H. H. BLIGH.

Three members of the class are from Canada.

John Oliver, Ontario, A. W. Jordan, Halifax, N. S., and E. K. Curry, Windsor, N. S. Besides the five Scandinavian students, three of the class were coloured men. Fifteen received the degree of Bachelor of Divinity, the others diplomas. Of the three Canadian graduates one returns to Canada, the other two go to Wisconsin. One reason for their not returning to Canada is because of no invitation.

President Northrup's address, before conferring of degrees, to the class was impressive. He said, in substance, there is an element of fiction, of formality, and I trust a large element of reality in each of you. It is your duty to reduce to the smallest minimum the fiction and formality in your ministry.

The Alumni Dinner was held in the magnificent restaurant of Kingley's. Over two hundred sat down to the well spread tables. The usual speeches were made. An attempt was made to raise five thousand dollars, necessary to complete the new hall. Just then Mr. Goodman, of the Standard, announced he had received a subscription from F. E. Hinkley, of the First church for that amount. Dr. Northrup was completely overcome; one hundred was "struck up." The prospects of the seminary never looked brighter than at the present. Ninety students in attendance last year, and the prospect of a larger number in the year to come.

Religious Intelligence.

NEW GLASGOW.—We visited the East River, our Jordan, last Sabbath, May 8th, and administered the ordinance of christian baptism to two believers in Christ, a man and his wife, and afterwards welcomed them into the church. Our church continues to be packed every Sabbath evening; last Sabbath between fifty and a hundred could not get seats and went away. We purpose extending the house about twenty feet this summer. We will need help from outside. Who will help us?

NEW BRUNSWICK.—A little over a year ago some of the brethren and sisters were directed by the Good Spirit to hold prayer and social meetings or such parts of the field as were destitute of regular preaching, and as the result of their earnest labors I have visited the baptismal waters fourteen Sabbaths since that time, on different parts of a field in York county. Last Sabbath was my good day for the church at Maple Ridge. Seven converts in the bloom of youth followed their Master's example and were baptized, and eleven received the right hand of fellowship on my next visit there. Others will follow. Praise the Lord for salvation.

ST. GEORGE AND PENFIELD.—Home for a rest; thanks to the thoughtfulness of the people with whom our lot has been cast, and our heart has been cheered in seeing "home and friends once more." Greatly strengthened, both in body and mind, we soon return to our kind friends in Dorchester, after a few weeks' unobtrusive, and yet much needed, rest. Much interested in all that pertains to St. George and its surroundings, we are glad to find

been given to its support. The total assets are \$390,000, including buildings; liabilities none; \$55,000 secured to erect the new college hall. The Baptist Union Theological Seminary is no longer an experiment; it is a certainty.

No matter how long an audience has been listening and how tired it may be, it is always ready to hear Dr. P. S. Henson. He made a characteristic speech on "The Place of the Bible in the Seminary Curriculum." He thought curriculum a misnomer; it should be pascuum; not a race, but a place to feed, etc. The Bible would cultivate every faculty of the human mind that the study of the classics, mathematics and philosophy would.

Dr. Lorimer made a plea for "Studies Not Strictly Theological," such as "Sociology" and "Comparative Religions."

Wednesday afternoon, Rev. E. B. Hulbert, D. D., Prof. of Church History, presided. The exercises consisted of six addresses and the dedication of the library building, and "turning the sod," not laying the corner-stone of the Theological Hall. Time will permit me to refer to but two of these exercises. Rev. B. F. Simpson, of Deluth, a graduate of Acadia and Morgan Park, spoke on "The Relation of the Alumni to the Seminary." In a clear and forcible manner, Mr. Simpson showed that the duty of the Alumni was to interest the members of the churches to be men, scholars, and contributors to religious literature. The library building, which was dedicated in two short, well-delivered speeches, cost ten thousand dollars. The library of forty thousand volumes is safely provided for at last.

Thursday morning dawned quite cloudy and threatening rain. Soon the rain descended quite heavily, but, notwithstanding, the church was filled by ten o'clock with friends of the Seminary and graduating class from city and country. Five orations were delivered out of a class numbering twenty-two, including five Scandinavians. These speakers were chosen by a combination of lot and ballot, so that they nor the Faculty know just how or why they were selected. The class was, however, well represented. The orations were of a high order and well delivered. It was hard to tell which was best. The subjects and speakers were as follows: "The Silence of the New Testament," C. J. Banks; "The Doctrine Utilized," T. Vassar Caultkins; "The Value of the Imagination to the Preacher," John Oliver; "The Hypothesis of a Future Probation," S. Eber Price; "Preaching an Art," F. R. Swartwood.

Three members of the class are from Canada, John Oliver, Ontario, A. W. Jordan, Halifax, N. S., and E. K. Curry, Windsor, N. S. Besides the five Scandinavian students, three of the class were coloured men. Fifteen received the degree of Bachelor of Divinity, the others diplomas. Of the three Canadian graduates one returns to Canada, the other two go to Wisconsin. One reason for their not returning to Canada is because of no invitation.

President Northrup's address, before conferring of degrees, to the class was impressive. He said, in substance, there is an element of fiction, of formality, and I trust a large element of reality in each of you. It is your duty to reduce to the smallest minimum the fiction and formality in your ministry.

The Alumni Dinner was held in the magnificent restaurant of Kingley's. Over two hundred sat down to the well spread tables. The usual speeches were made. An attempt was made to raise five thousand dollars, necessary to complete the new hall. Just then Mr. Goodman, of the Standard, announced he had received a subscription from F. E. Hinkley, of the First church for that amount. Dr. Northrup was completely overcome; one hundred was "struck up." The prospects of the seminary never looked brighter than at the present. Ninety students in attendance last year, and the prospect of a larger number in the year to come.

PERSONALS.

Bro. Whitman, of Charlottetown, has been quite ill. He is recovering.

Dr. Hopper has returned home much improved by his stay in Philadelphia and the treatment there received. He hopes by continuing this treatment at home to receive still further benefit. All will join us in the hope that his highest expectations may be realized.

Another of our benedict ministers has entered the ranks of the wise men. We offer our congratulations to the happy couple. May their lives be most happy and may they be a great blessing to many.

NOTICES.

The P. E. I. Baptist S. S. Convention will meet with the Cavendish church on Friday, July 1st, at 10 a. m. The brethren who have received cards asking of clerical to their respective schools will please answer at once so that the programme can be arranged.

CHAIRMAN OF COM.

The Carlton and Victoria Counties Quarterly Meeting holds its next session with the Grand Falls Baptist Church, June 1st. Conference at P. M. Opening sermon by Bro. George A. Howard, at 7 p. m. Bro. W. F. Parker to preach quarterly sermon, Bro. J. C. Bleakney, alternate. Arrangements have been made with N. B. Railway, whereby delegates can be accommodated with reduced fares.

W. F. PARKER, Secy.

Meetings of the Board of Governors of Acadia College, will be held in the College Library, June 1st 8 p. m., after the public exercises on Thursday, also on Friday the 3rd.

T. A. HIGGINS, Secy.

Ministers and delegates who purpose attending the N. S. Western Baptist Association, meeting in Digby, June 12th, will please forward their names to the

that both St. George and Penfield are happily supplied with two "go-heads" in Bro. Good and Ingram. They are both engaged in aggressive work, and I trust the Lord will bless them in their earnest efforts to build up and strengthen the cause in this part of his vineyard. We find Bro. Good as a citizen and pastor, beloved by many; and Bro. Ingram's efforts highly appreciated by his people, and his boldness in declaring the truth admired by all.

Yesterday (16th) it was my privilege to meet the friends at Penfield, the occasion being the ordination of deacons over the church worshipping there. One by one the older standard-bearers have gone home to rest; and later the little church has met with a heavy loss in the removal of Dea. Buckman. But the Master has raised up others to take their place; so, the church having "looked out two men of good report, full of the Holy Spirit, and of wisdom," we were called upon to "appoint them over these business." A very practical and instructive sermon was preached by Bro. Good on "Deacons and their duties," which was attentively listened to, after which brethren Poole and Munroe, deacons-elect, were set apart to the office by the laying on of hands. Prayer by the writer. A solemn and impressive service; as a result we hope to hear of the little church in Penfield doing greater things for the Master in the future than ever the past.

F. M. YOUNG.

ST. GEORGE, May 16.

BAYSIDE, N. B.—We are not without renewed tokens of God's gracious goodness in this place. We have a neat and comfortable place of worship, our congregation good, and the Lord continues to bless our labor here in the conversion of precious souls. It was our privilege to visit the baptismal waters yesterday, the 15th inst. Still they come. The outlook is encouraging. Let us all pray for Zion's prosperity.

D. S. CARPENTER.

MAY 16.

BILLOWTON.—I closed my labors with Billowton church last Sabbath in April, with a good deep interest still unabated, after three months' labor, attending 186 meetings, baptizing 122 and 60 of them young men. I gave the hand of fellowship to 134. I preached 6 funeral sermons, found many kind friends and homes and was well cared for financially. My good Bro. Beals came into the midst of a very kind, hospitable people and surrounded by many true fellow helpers in the cause of their Master; and I believe him to be the right man. May God's blessing rest richly upon pastor and people.

J. W. S. YOUNG.

GASPEREAUX, N. S.—We learn that two persons were baptized by pastor M. P. Freeman at Gasperaux yesterday, the 15th.

DORCHESTER.—The cause in Dorchester is prospering finely. Every month since Bro. Young began his pastorate, there has been baptisms. In all, about 30 have been added to the church, and others are awaiting the ordinance.

DUNDAS, P. E. I.—On Sunday, 15th inst., another promising youth publicly put on Christ by being baptized in the Grand River at Dundas, P. E. I.

GRANVILLE MOUNTAIN, ANnapolis, N. S.—We learn that two persons, both heads of families, were baptized on Sabbath, May 15, at Young's Cove, Annapolis Co., by Rev. Isa Wallace. Others are looking Zionward. Bro. W. H. Jenkins, who is engaged in mission work along the Granville Mountain, has had much success in his labors. Twenty-two new professing their faith in Christ during recent months as the result of his ministering.

FRENCH VILLAGE, HALIFAX CO., N. S.—By invitation of the church at French Village I spent last Sabbath with them, and baptized six young people who recently professed their faith in Christ. Bro. E. W. Hatfield has been doing good work on this field for the past seven months, and proposes to remain there until Sept., when he hopes to be able to go to Wolfville to continue his studies. If a faithful labourer could be settled permanently on this field much good would doubtless be accomplished. There is great need for a settled pastor on each side of the Bay. It would be necessary for the Home Mission Board to render some assistance for a time in order to keep two men there; but with the blessing of God a few years of service would give us a strong church on each side of the Bay. One man cannot successfully work both sides.

Dartmouth, May 18.

LOCKPORT.—On Sunday, April 24th, three believers were baptized into the fellowship of the Lockport Baptist church, and yesterday, May 15th, two more. Our exercises are interesting and promotive of spiritual life.

B. N. NORRIS.

BRUSSELS ST., ST. JOHN.—Bro. J. W. S. Young is holding special services with the Brussels St. church. There was baptism on Sabbath last. The meetings continue the week.

PERSONALS.

Bro. Whitman, of Charlottetown, has been quite ill. He is recovering.

Dr. Hopper has returned home much improved by his stay in Philadelphia and the treatment there received. He hopes by continuing this treatment at home to receive still further benefit. All will join us in the hope that his highest expectations may be realized.

Another of our benedict ministers has entered the ranks of the wise men. We offer our congratulations to the happy couple. May their lives be most happy and may they be a great blessing to many.

NOTICES.

The P. E. I. Baptist S. S. Convention will meet with the Cavendish church on Friday, July 1st, at 10 a. m. The brethren who have received cards asking of clerical to their respective schools will please answer at once so that the programme can be arranged.

CHAIRMAN OF COM.

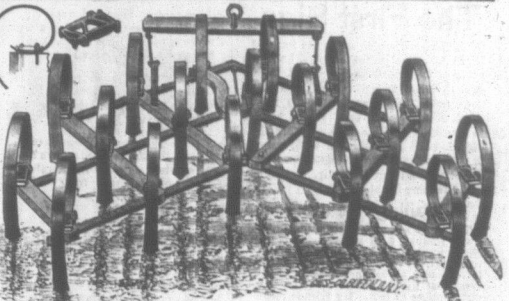
The Carlton and Victoria Counties Quarterly Meeting holds its next session with the Grand Falls Baptist Church, June 1st. Conference at P. M. Opening sermon by Bro. George A. Howard, at 7 p. m. Bro. W. F. Parker to preach quarterly sermon, Bro. J. C. Bleakney, alternate. Arrangements have been made with N. B. Railway, whereby delegates can be accommodated with reduced fares.

W. F. PARKER, Secy.

Meetings of the Board of Governors of Acadia College, will be held in the College Library, June 1st 8 p. m., after the public exercises on Thursday, also on Friday the 3rd.

T. A. HIGGINS, Secy.

Ministers and delegates who purpose attending the N. S. Western Baptist Association, meeting in Digby, June 12th, will please forward their names to the



THE U. T. K. SPRING TOOTH HARROWS.

This Harrow stands ahead of any and all Spring Tooth Harrows.

WITH those now in use.—The Frames of Spring Tooth Harrows at heretofore made wear out very quickly, including the band iron and both ends on the underside of said Harrows.

WITH the U. T. K.—The main bratt bars are of An. & Steel, which gives the greatest strength and uniformity, so that any half will interchange with any other half. The cross beams are of the best hard wood, without a hole, thereby avoiding quick decay of the wood, and fit tightly between the bolts. The bolt heads do not come in contact with the ground, being protected by one of the angles of the bratt bars. The Malleable Tooth Clip does not touch the tooth only at its ends, therefore when the bolts are tight and the tooth springs, making a constant tension on them, thus avoiding the loosening of nuts and bolts.

For sale only by

TIPPET, BURDITT & CO.,
Saint John, N. B.

Or their authorized Agents.

93 to 97 CHARLOTTE STREET.

I beg to call the attention of the General Public to the Very Large and Varied Assortment of

HOUSEHOLD FURNITURE,
—ALSO IN STOCK—
BRITISH PLATES, bevelled and plain, framed and unframed.
COVERINGS of all descriptions. **CHILDREN'S CARRIAGES.**
MATRESSES, Woven Wire and other Spring Beds of all kinds.

CALL, EXAMINE and COMPARE.—No one will regret examining the Stock. Every attention paid to parties inspecting.

JOHN WHITE,
(Late Stewart & White.)

PROGRESS

—OF THE—

ONTARIO MUTUAL LIFE COMPANY.

ORGANIZED 1886.

	1885.	1886.	Gain p.c.
Total Cash Income, . . .	\$ 270,697 44	\$ 315,908 22	\$ 45,104 78 16.6
From Premiums, . . .	237,665 32	272,308 10	34,642 78 14.5
Interest, . . .	33,032 12	43,494 12	10,462 00 31.6
No. of Policies Issued, . . .	1,355	1,881	526 39.3
Am't. " " " " " " " "	1,867,950 00	2,515,250 00	647,300 00 34.6
No. of Policies in Force, . . .	6,381	7,488	1,107 17.3
Am't. " " " " " " " "	8,259,861 00	9,774,548 00	1,515,182 00 18.3
Total Assets, . . .	755,661 87	909,489 78	153,827 90 20.6
Reserve held, . . .	695,601 36	831,167 24	135,565 88 19.4
Surplus, . . .	38,892 69	61,534 75	22,642 06 58.2
Death Claims and Matured Endowments, . . .	\$3,086 00	\$1,000 00	\$2,086 00 38.6

J. B. NEWCOMB, AVONPORT, General Agent for Nova Scotia, or E. M. SIPPPELL, ST. JOHN, General Agent for N. B. and P. E. I.

PORTLAND BRIDGE DRY GOODS STORE.

Spring Importations now complete. Every Department well assorted. All New Stock and Good Values.



THOS. S. WEEKS, Portland Bridge.

underigned prior to June 10th, stating when they may be expected and by what conveyance.

The Annual Meeting of the Society will be held in the library of the college on the two days preceding the Anniversary, commencing on Tuesday evening the 31st May inst., at eight o'clock.

By order of the Moderator,
HERBERT C. CREED,
Fredericton, N. B., May 14. Secy.

The Southern Association will meet with the Hampton Village Baptist Church, on Saturday, June 11th, commencing at 10 a. m. Persons who intend being present are requested to send their names to the clerk not later than June 4th, that provision may be made for their entertainment.

A. A. MARKE, Clerk,
Hampton Village.

At the last session of the Southern N. B. Association the following resolution passed (see Year Book, page 192). "Resolved, That the churches of the Association be requested to prepare their letters and send them to the Clerk of the Association one week before the Association meets, and that he prepare a digest of the letters and read the same to the Association." As the Association meets June 11th, pastors and clerks of churches will please see that Association Letters are sent to the undersigned on or before June 4th.

G. O. GATES, Clerk,
Address 55 Queen Street.

TRAVELLING ARRANGEMENTS FOR DELEGATES ATTENDING THE N. S. WESTERN BAPTIST ASSOCIATION.

Ministers and Delegates to above Association travelling by South Shore Steamship line who have paid one full first class fare will, on presenting certificate of attendance from Clerk of Association, be entitled to a return ticket free.

Those who have travelled by the Western Counties Railway line, and the Windsor and Annapolis Railway line, having paid one full first class fare, from any station, will get return for one third fare, on presenting certificate from clerk of Association. Delegates travelling on S. S. "Secret," between Annapolis and Digby, on presenting

a certificate from their pastor or clerk of church, will get a return ticket for one first class fare.

Those who may travel by S. S. "Evangelist," between Annapolis and Digby, will be carried either way for \$10.00, on presenting a certificate from pastor or clerk if on going to Association—or from clerk of Association when returning.

J. S. BROWN.

Denominational Meetings for 1887.

ACADIA COLLEGE ANNIVERSARY.—At Wolfville, N. S., the first Thursday in June.

N. B. SOUTHERN.—C. F. Gatch, Secy., Moderator; Rev. G. O. Gates, Clerk; at Hampton Village on the second Saturday in June.

N. S. WESTERN.—Rev. W. H. Warren, Moderator; Rev. C. C. Burgess, Clerk; at Digby on the third Saturday in June.

N. S. CENTRAL.—Rev. J. W. Manning, Moderator; Rev. M. W. Brown, Secretary; meets in New Germany on the fourth Saturday in June, at 10 a. m.

N. B. WESTERN.—Rev. W. P. Anderson, Moderator; Rev. F. D. Crawley, Secretary; meets at Centreville, Carleton Co., in June.

PRINCE EDWARD ISLAND.—Rev. A. H. Lavers, Moderator; H. H. Hall, B. A., Clerk; meets at Cavendish on the first Saturday in July.

N. B. EASTERN.—Rev. W. Camp, Moderator; Rev. F. M. Young, Secretary; meets at Campbellton the third Saturday in July, at 10 o'clock, a. m.

CONVENTION OF THE MARITIME PROVINCES. B. H. Eaton, M. A., Q. C., President; Rev. E. M. Kirtland, Secretary; at Charlottetown, P. E. I., on Saturday following August 18th, at 10 a. m.

N. S. AFRICAN.—Rev. A. W. Jordan, Moderator; P. E. M. K. Crow, Clerk; meets at Halifax on the first Saturday in Sept.

N. S. EASTERN.—Rev. Joseph Murray, Moderator; Rev. T. M. Gordon, Secretary; meets at L. A. R. on the second Friday in September, at 10 a. m.

The First Sign

Of falling health, whether in the form of Night Sweats and Nervousness, or in a sense of General Weakness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the enfeebled system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, enriching, and vitalizing the blood.

Failing Health.

Two years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Weakness, and Nervousness. I tried various remedies prescribed by different physicians, but because so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and strong as ever.—Mrs. E. L. Williams, Alexandria, Miss.

Dyspepsia Cured.

It would be impossible for me to describe what I suffered from Indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I have since prescribed it to several of my friends, and it has cured them all. I have since taken it, and my health is completely restored.—Mary Harley, Springfield, Mass.

I have been greatly benefited by the prompt use of Ayer's Sarsaparilla. It purges and invigorates the system, regulates the action of the digestive and assimilative organs, and vitalizes the blood. It is, without doubt, the most reliable blood purifier yet discovered.—H. D. Johnson, 21st Atlantic St., Brooklyn, N. Y.

Ayer's Sarsaparilla.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price 25¢; six bottles, \$5.

1887.—APRIL.—1887. OUR NEW SPRING GOODS WHOLESALE TRADE.

MEANS BY THE LARGEST STOCK OF Dry Goods to select from and now offer many new styles of goods, and conducted exclusively for ourselves in this market.

DANIEL & BOYD.

Advertisement for Dr. Williams' Pink Pills for Pale People, featuring an illustration of a woman and child.

Abundant proofs are given here. Riggs' Food has been administered to children who have been taken from the mother's breast when they could not be nursed, and who have grown up healthy and strong.

Intercolonial Railway.

66. WINTER ARRIVEMENT. '87. AND AFTER. ON NOVEMBER 27, 1886, the Intercolonial Railway will run daily on the following schedule:

HOW PRINTING PAYS. The printer is the man who makes the world see. He is the man who makes the world know.

To Are My Witness.

Tell me pilgrim faint and weary, Travelling o'er this pathway dim, Are you shuddering light around you? Are you witnessing for Him?

Do you try to tell the story Of the precious Savior's love? Are you hungering and thirsting Evermore your love to prove?

Are you seeking out the lost ones Whom the Master died to win? Are you showing them the fountain That can wash away their sin?

Are you looking by the wayside For the weary ones who fall? Do you take them to the Savior, Who has promised rest for all?

Do you love to read the Bible? Is it precious to your soul? Are its treasures growing richer As you travel toward the goal?

Do you love to talk of Jesus More than all the world beside? Does it bring a holy comfort With his people to abide?

Have you made a consecration Of your time and earthly store? If your all is on the altar, Then the Master asks no more.

Thus, O pilgrim, should ye journey, Showing forth the Master's praise; With our limbs all trimmed and burning, That the world may catch their rays.

Selected Serial.

NINA BRUCE.

BY ROSE HARTWICK THORPE. CHAPTER III.—Continued.

"And yet you will not fall us, Ned," said his mother, kindly. "Heartaches and tears are not unmanly, provided you have a strength of purpose, a firm determination, and an unflinching will to lift you above all other signs of weakness."

"Then," said Ned, standing erect before her, "you can count on me, too, mother. I will not shrink from any duty or task which you may lay upon me. What would you have us do?"

"Your duties will be different, but your labors will both be for your sister. One must work for her here at home, and one must go with her and work for her in another place. Father, tell the boys Doctor Downey's plan."

"She sank back in her low rocker, and watched her boys' faces, while Mr. Bruce was revealing to them the doctor's plan in regard to Nina."

"Only one of you can go with her," he said, in conclusion. "The other must work for me, for her, here. Now which will you choose? The winter is coming on rapidly, and our arrangements must be made before Nina takes another cold, if possible."

"The two boys regarded each other silently. There was a world of contending emotions on each young face. A winter in Texas—that famous country of cowboys and desperadoes! Ah, who shall say what wild, romantic dreams surged through their brains in that moment of suspense?"

"Only one could go; but which would it be? For one, it was travel and adventure; for the other, a life more full and notorious than before. How could they choose?"

"They drew quick, excited breaths. Which one was to be Nina's brave guardian and protector, which would go with her into that strange, new world, whose very name had a power of fascination sufficient to thrill their hearts with delightful anticipation? And which would be the less favored one—the one to remain at home when all the brightness had gone out of it; the one to toil for her amid discouragements and gloom?"

"Well?" said Ned, almost moodily. Ned dropped his eyes from his brother's face.

"I will be you, Neil," he said, sorrowfully. "You know that you are more capable of it than I."

"Yes," replied Neil, in a slightly egotistical manner. "I know that but Nina must choose between us."

"He felt quick magnanimous as he said this, but he was very certain that Nina would choose him; so certain, that when he retired to bed that night his mind was so filled with possible adventures, in which he would risk his life for his sister, that he scarcely slept at all."

"Ned, on the other hand, tried bravely, during the hours of that long night, to become reconciled to the thought of becoming winter, with brother and sister both gone; for, of course, Neil would be the one to accompany Nina."

"The following day the plan was laid before Nina, and she sat raptly reading to consider it for a moment."

"You want to drive me away from home," she cried, almost passionately. "But when she felt her mother's hot tears on her face, she dashed her own from her eyes, and said, resolutely, 'It is surely for my good, or you would not think of sending me from you. Yes, I will go and find my lost roses in the roses of Texas.'"

"When the boys appealed to her to choose which one should accompany her, she said: 'How can I choose between you, my dear, good brothers? Oh, if I could only take both of you, and father and mother, and Doctor Downey, and Elder Williams. Yes, and good Mrs. Downey, too!'"

"And the Sunday school and the day school and all the good people of R—," said Ned, laughing.

"But I can't," said Nina, "and I can't choose between you two. So we will settle it as we used to settle our quarrels. One paper, Ned, and I will hold them while you and Neil draw." The one who gets the longest slip two out of three times will go with me."

"I thought we were to be men for your sake, Nina," said Neil; and this is children's play."

"Still it will be a good way to settle the troublesome question satisfactorily," said their mother, who was sitting by.

"When Ned had prepared the slips of paper, Nina held them, and the 'drawing' began. The boys made their selection with studied carelessness. Mr. and Mrs. Bruce watched the process anxiously, Mrs. Bruce with a silent prayer that God would direct the hands of her boys aright, and that he who was most worthy and capable, might have the charge of this great undertaking. Nina appeared careless and unconcerned. She loved them both alike. Both were equally dear to her; and, since she could not take both with her, it mattered little which one accompanied her."

Ned drew a long strip and Neil a short one; and Ned a short and Neil a long one; and now came the trial which was to decide for them.

"Neil had the first chance. With trembling he drew—a short slip."

"It is all right, old fellow," he said, huskily. "No it isn't," cried Ned. "You've set your heart on going, and I didn't expect it."

"Ned," said Neil, with an unsteadiness in his voice and a dimness in his eyes, "this settles it. You are to go with Nina. I am to stay at home. When I promised mother that I would not think of myself, or my own desires in the work I was to do for Nina, I meant it. To be sure, I hoped I should have a pleasanter duty; but it's settled now, and I'm not the fellow to go back on my word to mother. Perhaps it will need as much manhood to do my part as yours."

"You are a splendid brother, Neil," cried Nina, enthusiastically.

"And as Mrs. Bruce turned her head aside, so that the children might not see her tears, she thanked God that even the first trial for her boys was productive of good results; for Neil had always been a little selfish; and the manly manner in which he accepted his hard, unpromising lot, convinced her that his self-denial, for Nina's sake, had already begun."

"The day which followed was busy ones. The whole village was interested in the doctor's scheme; and there was no lack of willing hands to assist in getting Ned and Nina ready for their journey."

"Ned knew of the mortgage which must be put upon his home in order to defray their expenses until such a time as he could find employment. He realized fully the necessity for his best endeavors. A due sense of his responsibilities sobered him a little; but the boy was a boy still. Age comes by experience, not by anticipation of it."

"One evening, it happened that Dr. Downey and his wife were spending the evening with Mrs. Bruce. The women were busy putting some last stitches in a new, flannel suit for Nina, which they had done upon, because it would not only make her a pretty suit, but it would be serviceable at all times, answering equally well for a street or home dress."

"Doctor Downey had just received a letter from his friend in Texas, saying that he would take the children to the train on their arrival, and conduct them to a cheap, but homelike boarding place. He would also see that Ned had employment of some kind at once."

"While they were sitting there, busy and occupied, there came a rap at the door, and Nina, who was standing near the window, had warmly clasped in that of her aged pastor."

"You are just the one I was wishing would come," said Nina, when the greetings were over, and Elder Williams had seated himself among them. "My father refuses to give his consent to anything, which I feel sure you will favor."

"I feel that my case is lost if you appeal to him," said the doctor, with an anxious smile. "But it may be that, since you love Nina so dearly, Elder Williams, we can do it together. There must surely be some one who has never been able to induce a Baptist to move one step aside from the path he has marked out for himself."

"Thanks for the compliment, doctor," said Elder Williams, with a cheery smile. "If you can persuade her, for we, as a church, generally understand our duties and our beliefs; so thoroughly, that we cannot step aside from them for the sake of convenience or friendship."

"That is the trouble," said the doctor, in perplexity. "You are so terribly set in your ways of thinking, you must constantly remind me of the necessity of order to satisfy your conscience."

"I think not," replied the Elder. "I do not remember, in the course of my long life, of a single baptism which resulted in harm; and the hands of mine have baptized many a convert, young and old, beneath the wave."

"But here is Nina," said the doctor, quickly, "frail and delicate, as you know. A severe cold may prove fatal just now. The days are already grown chilly, and you are a milder climber. You must surely be content, in her case, that it will be a rash act to attempt it. If we could take her to some church which has a baptistery, it would be different; but that is hardly possible. There is no baptistery within many miles of here."

Elder Williams turned his kindly eyes upon Nina's face. She sat leaning slightly forward, with a faint flush on her cheeks, listening intently to the conversation of which she was the subject.

"He has wrapped out of my mind, making a careful note of all the changes to be made, and of any items he thought might be interesting or essential to them."

"In his daily visits among his patients—and by the way, he was uncommonly busy for two or three days before Ned and Nina were to start, making numerous calls at homes whose inmates were in perfect health—he dropped emphatic hints respecting a high lunch basket which he had purchased, and relied upon the good people of R—to fill."

"He had told Mrs. Bruce not to give the lunch a moment's thought; for, with so many last things to attend to, she would have little time for this important duty. He assured her that the lunch would be forthcoming in rich abundance, if she would only have faith."

CHAPTER IV.

A TROUBLE-SOME TELLING COMPANION.

The evening before they were to start on their journey, Dr. Downey and his wife came to the Bruce cottage early, bringing a willow lunch basket, which, huge proportions fairly amazed Mrs. Bruce.

"Goodness me, doctor!" she exclaimed. "Where shall we get food enough for such a basket?"

"Only have faith," said the doctor, laughing. "Behold, the first installment is at hand."

"He opened the door as she spoke, and admitted little Willie Jones, whose gentle rap had only reached the doctor's ears. He brought a lot of good things."

"Cause," he explained, "I had known how Miss Nina liked 'em at the bee last winter, an' mas' awful sorry her romantic won't let her come over to say good-bye, an' she said as how I must say it for her. Mrs. Dodge thought a loaf of white bread and a large tin of good jam."

"I don't know as you can carry the pie, though I made it mostly of raisins, so that the juice wouldn't run out," she said, with her large motherly hand on Ned's shoulder.

"If there won't be room for it, you can eat it before you start, Ned; and I want to tell

you that every main I put into that pie was a little prayer for the boy who cared for me, and did my chores during the stormy weeks last winter, when my own boy was sick."

Miss Samantha Lunow, spinster, sent a bottle of pickles.

(TO BE CONTINUED.)

An Honest Absurdity.

BY PROF. RANFORD DUNN, D. D.

A man has a right to marry, if he can't but to suppose that, therefore, he has a right to marry when, where, and whom he pleases, regardless of other conditions, is absurd. And to imagine that a woman is bound to accept a man, regardless of agreement in principle, duties, choices, modes, and pursuits in life, is almost as absurd as to imagine that a church is bound to receive any man who has the qualities of a Christian, regardless of principles, times and modes of worship, choice of associates and methods, and objects of church organization.

Many true Christians believe that some Mormons are honest and pious, in spite of their polygamy. Are such Christians bound to receive a Mormon with his seventeen wives? Some Shakers are sincere Christians. Are F. Baptists to adopt the Shakers, and receive them into their churches, with such peculiar methods of work and worship? Would the true ends of church organization be thus secured? A Seventh-day Christian blacksmith may work near a Sunday-keeping church, and yet such a church, in common sense, to receive or continue such a member, and listen to his pounding while they worship and partake of the sacrament?

Every church organization must be Episcopalian, Presbyterian, or independent in government and church polity, and must have some rules or regulations, implied or expressed, written or oral, respecting work and worship, meetings and membership, government and discipline. The first condition of membership—that which is involved in such a church organization is itself—their acceptance and adoption of these regulations and methods of organic action. Moral or spiritual ends are secured upon moral conditions; but church organizations are physical and visible, requiring physical conditions. Members are "born again," born from above, born of the Spirit into the "body of Christ," the Church of the First-born. But members of church organizations are received by voice of the organizations, and upon conditions as visible as the organizations.

Visible churches are not wholly spiritual, and to attempt to make the conditions of membership wholly spiritual, is absurd and impossible. In the most radical union church, every candidate is as surely required to adopt the conditions of membership, as to be converted. And much more so, if the question of conversion is left to his own "private judgment." The unionists assume several conditions, and then profess to require but one condition. And they are conditions as so deeply and necessarily involved, that they are hardly considered.

Until grains and fruits grow in sunlight, without air, earth, or water; until animals live by breathing, without food; until men make houses of thoughts, and coats of feelings, and organs of families, churches, and governments, without physical conditions, the attempt to organize or build up churches upon a single condition, and that a spiritual condition, must be a failure.

Christian union is spiritual, such as exists between the Father and the Son, according to Christ's prayer; but organization is for tangible work, and the use of physical instrumentalities, and must require some degree of union in doctrine and practice, as well as in character and feelings.—Morning Star.

"Analogy: Young Deadbroke (to the landlady's pretty daughter)—'I wonder why your mother always gives me so many eggs for breakfast?' She—'I don't know, but mother always puts eggs in your coffee, and she never makes it settle, and—' Deadbroke—'Say no more, I will pay up to-morrow.'"

"Way do you wear those green goggles?" said a gentleman to a bootblack, who was briskly engaged in shining up his shoes. "Are your eyes weak?" "No, sir, not particularly weak; but the shine I put on your shoes hurts my eyes."—Cart Prentiss's Weekly.

Referring to what Mr. M. D. Conway has written under the title of "Chats with a Chimpanzee," the Christian Register is moved to remark that "Mr. Conway's method differs from that of the average reporter. He starts, making numerous calls at homes whose inmates were in perfect health—he dropped emphatic hints respecting a high lunch basket which he had purchased, and relied upon the good people of R—to fill."

"Very shortly after the death of his first wife a Scotch laird made arrangements for a second marriage; and on asking him a well-known author, to be present on the occasion the latter replied that 'he regretted that he was unable to attend in consequence of the recent death of his mother.'"

"Fuseli was once discussing with a young and radical materialist. 'Then you assert that I have an immortal soul?' said he to Fuseli. 'Sir,' replied Fuseli, 'I asserted nothing of the sort. What I assert is, that I have an immortal soul.'"

"A young man who held a loaded pistol to his head, and threatened to blow his brains out unless the girl who had refused to marry him, would consent to have him, was told by the young lady that he would blow some brains into his head first. 'He didn't blow.'"

"Ello, Ed, 'ow's this about your brother 'Arry?' said one Englishman to another on Fifth Avenue. 'I 'ear 'Arry' as a broken 'art because the 'orse 'as been killed in 'ead.' 'It's no wonder,' said the other. 'The doctor thinks 'as 'boutification of the 'eart.'"

Malarial poisons contain the germs of danger to diseases. If these poisons accumulate in the system, Typhoid, Bilious, Intermittent or Chill Fever is sure to follow. Ayer's Malaria Cure is a warranted specific for malarial diseases.

JAMES PYLE'S PEARLINE is acknowledged to be the best preparation in use for laundry purposes. It enables the washer to cleanse the clothes without wearing them out with rubbing or pounding.

Golden Medical Discovery. Thoroughly tested the blood, which is the fountain of health, by using Dr. J. C. Ayer's Golden Medical Discovery, and good digestion, a fair skin, human spirits, will strength, and soundness of constitution will be established.

DOORS, SASHES, AND BLINDS. STAIR RAILS, BALUSTERS, NEWEL POSTS, AND HARDWOOD MOULDINGS. All kinds, outside and inside finish. JIG SAWING AND TURNING. Planing, Matching, Moulding. A. CHRISTIE W. W. CO. 12 WATERLOO STREET. E. J.—Wares selling good Four Panel Doors, at each.

WALTHAM WATCHES. THE SUBSCRIBER BEING THE ONLY AUTHORIZED AGENT OF THE WALTHAM WATCH CO. IN THIS CITY, CAN SUPPLY HANDS AND STYLES, AT THE LOWEST POSSIBLE PRICES.

CLOCKS, WATCHES, JEWELRY. THE BEST MAKERS. For sale at as low prices as at any establishment in the city. New Goods Received Monthly. New Hair Restorative always in Stock.

Encourage Home Manufacture! BEARDSLEY'S Celebrated Oil-Paste Blacking.

TO HOUSEKEEPERS. I am offering special inducements in Carpets and Floor Cloths, Curtains, Table Linens and Bedding. Also in Furniture, Crockery, Glassware, Lamps, Table Cutlery and Silverware. I think them remarkably good value. Last Season's PATTERNS and Remnants of Carpets reduced in price to clear them out. Good Selection in plain figures. Satisfaction guaranteed to every Customer.

SPECIAL REDUCTIONS. THE SUBSCRIBER WISHES TO INFORM HIS MANY CUSTOMERS AND FRIENDS THAT HE WILL MAKE FURNITURE AT THE FOLLOWING LOW PRICES.

Cabinets, \$3.00 per doz. Superior Finish. One Price Only. Cards, \$1.50 & \$1.00 per doz. SATISFACTION GUARANTEED.

ISAAC ERE, 23 Charlotte St., St. John, N. B.

NASAL BALM! GURESCOLD IN THE HEAD. PRICE, 50 CENTS. Get a Bottle at PARKER PROS., MARKET SQUARE, SAINT JOHN, N. B.

COOKING STOVES. Ranges, &c. The subscribers are showing a large amount of above goods. Being of our Own Manufacture, we can offer rare inducements to cash purchasers.

J. HARRIS & Co., 27 & 29 Water St., SAINT JOHN, N. B.

BE... SELF W...

THE GREAT SELF W...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

WANTED 1...

