

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, APRIL 27, 1887.

NO 17.

—INFANT BAPTISM DECLINED.—The *Western Baptist* has an extract from the last annual report of the state of religion read before the Presbyterian General Assembly in which the decline of infant baptism is deplored. It is stated that there were 1,500 infant baptisms less than there were 6 years ago, and the report concludes with these words:

"This seems a small business, and one which may well awaken inquiry as to whether or not infant baptism should be abolished. There are thousands of Presbyterians who would be shocked by a proposal to do away with this time-honored institution, but who habitually neglect to bring their babes to the baptismal font."

—SUGGESTIVE CONVERSION.—We clip the following from the *London Freeman*. It seems strange that estimable Christians can hold to a practice they acknowledge to be unscriptural and to have wrought mischief. Yes, there are multitudes standing in the same position as Dr. Sawday, because they cannot make up their minds to take the consequences of rejecting a harmful tradition of men.

"In a recent article in the *Expositor* on 'The Origin of the Christian Ministry,' Dr. Sawday, an eminent Presbyterian theologian, says: 'The early generation of Christians were truly an elite. They set themselves a standard of moral life higher than that of the world around them, and it was essential to their very existence that they should live up to this standard. A vigilant watch was kept upon the members of the church by its officers, and discipline was strictly enforced. After a time, as the church increased in numbers, an infant baptism became more general, and many were born Christians instead of embracing Christianity by a deliberate act, the primitive standard was relaxed.' In other words, that infant baptism opened the door to looseness of creed and life. And yet that is the practice which Dr. Sawday and thousands of others still perpetuate in face of this striking fact. Could anything be a stronger justification for Baptists adhering to the apostolical teaching and practice?"

—DR. ARMITAGE'S HISTORY OF THE BAPTISTS.—This grand work should be in all our Baptist families; it is sold by subscription. The Baptist Book Room, Halifax, has the general agency for the Maritime Provinces. Any one desiring to purchase a copy, had better write to Bro. George A. McDonald, Bap. Book Room, Halifax.

—BAPTISMS.—The following is given by the *Journal and Messenger* as an extract from a book put forth to interest candidates for confirmation in the Episcopal church:

"The Sacrament of the Eucharist is Jesus himself, God made man, present under the appearance of bread and wine. When the priest consecrates the bread and wine—that is to say, when he changes them into the body and blood of our Lord Jesus Christ—that moment the bread and the wine, by the power of the most high God, become the true living body of Jesus Christ. . . . Bread and wine into the body and blood of the Son of God. A priest is more powerful than an angel; in all the earth there is nothing so great as a priest."

The most rabid Romaniist could not put the doctrine of transubstantiation more strongly than is done in the foregoing. Efficacy as marvellous as the change declared to be wrought, is also attributed to the elements. This, coupled with its associate doctrine of baptismal regeneration, underlines the very foundations of the gospel. It is no longer faith in the risen Christ, but faith in the ordinances.

—BASIS OF UNION.—A brother writes suggesting whether it might not be better to discuss the "Basis of Union" at Quarterly Meetings, Associations, &c., before the Convention meets. He thinks the feeling of the churches could be better understood were this course adopted. On the other hand, it may be said that this course would not be the most favorable to union. One Association, or one Province, for instance, might decide one way, and another the other. When the Convention meets, the members of each of the Associations or Provinces, that have come to opposite conclusions, would come up to press a view in which they have become confirmed. The result might be most unpleasant. Besides, at Quarterly Meetings and Associations, it would not be possible for explanations to be made by members of the committee who have had the matter in hand thus far. These explanations are of great importance. Indeed, the Basis could not be very well discussed without them. Would it not be better to wait until Convention: let this representative body discuss the "Basis," amend, reject, accept, as they see fit? Whatever the result may be, the action taken will help all our less representative bodies to concur in it, and prevent all danger of discord.

—APOSTOLICAL GAZETTE.—Mr. Schiewer, in the *Examiner*, gives an account of the introduction of Baptist principles into Esthonia, one of the Russian provinces on the Baltic. He writes:

A conviction having grown upon those that infant baptism had no foundation in Scripture, they ceased to practice it. But here again the lack of discipline led them into erroneous views of baptism: Many began to baptize themselves; others would succeed in converting the following manner: A large number would proceed to a stream,

where one would pour a handful of water upon the head of another, pronouncing over him the name of the Trinity—or, instead of going to some stream they would have a tank of water brought into a room, and proceed in the same manner as above. The disorder kept increasing until finally it was decided at a meeting to send a delegation to St. Petersburg and ascertain if there be a church there that is founded on apostolic doctrines and practice, and with which they can unite. They were providentially directed to me, and after I had declared to them our principles they returned, and soon after I had an invitation to visit the province. I went, and in February, 1884, baptized 29 Esthonians. In the month of April I paid them a second visit, and again baptized 29. In June and July of the same year I labored among them, and baptized 95, and in November 42, so that at the close of the year 1884 here were in Esthonia 195 Baptists.

At present we have in this province five large mission stations, and one of these is in the capital, Reval. Although meeting with a great many difficulties and some degree of opposition, I have nevertheless been enabled to continue my labors in Esthonia unmolested. The mission is a very promising one, but we lack the necessary means to carry it on.

Does any one know of a case in which Baptists, by the reading of the Bible, have been convinced they should baptize infants? Will some Pedobaptist friend explain how it is that the reading of the Bible leads people to reject Pedobaptism, if they make any change? It is easy for Baptists to explain this fact; but how can Pedobaptists make it harmonize with the idea that infant baptism is taught in the word of God?

—COSTLY.—It is estimated that the floral decorations in the churches in Boston on Easter Sunday cost nearly \$100,000. Nothing is more fitting to a place of worship than flowers—the sweetest and most beautiful of God's works—but lavish outlay of the kind noticed above cannot be pleasing to God. To expend on an ephemeral display enough to furnish a fund sufficient to support three or four missionaries in perpetuity, is not consistent with the supreme claims of the souls of the perishing.

Missionary Correspondence.
IN TENT—NAUFADA, 30 MILES NORTH OF CHICAGO, February 21.

In my last I gave some account of our Missionary Conference at Billingsham. On the Friday following the departure of our Upper Province brethren fourteen bandies were packed and on the way to Chicago. The "good byes" were said, and the place which has been to us the scene of some labor and of many pleasant memories was soon left in the rear. By dusk we were at Raige—the home of the two preachers with whom we have had to do for the past year and nine months. Our hunger was appeased by a good meal prepared by the eldest of the two, and we were soon on our way again. Arrived at Chicago early next morning, which was Saturday, Jan. 22nd.

The Telugu sermon of Sunday morning was preached in the large and commodious chapel, in the heart of the town, by Rev. J. R. Hutchinson, and enjoyed by us all. At the close of the afternoon prayer meeting a service was held at a street corner, and was continued until almost dark.

By the following Wednesday evening all our things needed for immediate use were unpacked, and Mrs. Archibald and I were comfortably settled in half the mission house. How long we remained to enjoy it you can imagine when I tell you that the next evening found us tenting in a grove thirty-three miles distant. Near it was a small village called Aukalstampa, of which many, if not all, of your readers have heard. Previous to the arrival of our missionaries in this land in the hearts of two or three of these humble villages was begotten a living faith in the true God. At the earnest and repeated invitation of the church here, which now numbers fifteen members, our annual association was held.

Six missionaries and forty-two native brethren and sisters gathered on Friday morning in the neat, tiled-roofed place of worship, recently finished by the church. The names of the former were Mr. Sanford, Mr. Churchill, and Messrs. Hutchinson and Archibald and their wives. Thirteen of the latter were present as delegates from the churches. After a half hour of devotional exercises, conducted by the moderator of last year, Mr. Hutchinson was chosen as the presiding officer for the present year, David as his assistant. B. Subriada was secretary, and Messrs. Archibald and Churchill, and three of the native brethren to constitute a committee of arrangements.

The association continued till Monday noon. The chief work accomplished up to Saturday noon was the hearing of the five church letters, the annual chorister letter by brother Hutchinson, and papers from three of our native brethren on the following subjects:

1. "The Work of the Colporteur," The Savana.
2. "The Work at Puddin Peak."
3. "The Church letters were well prepared,

and were listened to with great interest. It has not been a year of ingathering; but much prayer has been offered, and efficient work done, and the conviction that the harvest is approaching has been inciting a number of our workers to increasing earnestness and activity. The statistics showed an increase by baptisms this year of six members, and our present membership to be 118.

The following questions were freely discussed, being opened by the persons named:

1. "What is Sunday school work?" Tammiab, of Chicocole.
2. "Who are pastors? By whom shall they be called? How should they be supported?" Bagavan Behara, of Aukalstampa.
3. "What relation do the churches sustain to Mission Funds?" Mr. J. R. Hutchinson.
4. "What means should be used to increase the intelligence of Christian workers?" B. Subriada.
5. "May the sisters be sent as delegates to this association?" G. Naziah, of Bobbili.
6. "Self support." P. David, of Chicocole.

The majority of those who spoke on question fifth regarded it to be a very proper thing for the churches to send the sisters as delegates when they choose to do so.

At different times during the meetings great prominence was given to the duty of "self support." We will expicit this year to see tangible evidences that this teaching has been appreciated by our people. One of the members of the Aukalstampa church is known to be worth about \$8,000. As yet he has given very little for the furtherance of the Lord's work. Will not some of your readers pray that God may open his heart?

An abridgement of the minutes of the five associations which we have held, together with Bro. Hutchinson's instructive letter to the churches, is soon to be published, the churches bearing the entire expense of the same.

In my next I may give some account of my first experience in the work of touring on this field. I. C. ARCHIBALD.

Missionary News.

The American Baptist Missionary Union closes the fiscal year with a small balance in the Treasury. There are now twenty-seven vessels engaged in missionary work in different parts of the world, under the auspices of sixteen societies; of these missionary vessels sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific ocean.

In fourteen years seven hundred Protestant chapels have been built in Madagascar, making the present number twelve hundred. There are eight thousand Protestant communicants and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambokimaanga.

In Greece, the government permits the free distribution of the Scriptures, and protects the colporteurs. The gospel in the original (old) Greek are used as a reading book in the higher classes of the primary schools. Gospel preaching is yet on a limited scale, owing to the lack of qualified preachers.

A striking illustration of the reflex benefits of foreign missions, is seen in the case of the Hermannsburg Parish, Germany. In thirty years from the time they began their foreign missions enterprise, this church had about 150 missionaries, and more than 200 native helpers in their missions with 3,920 communicants. During the first seventeen years of this time the Home church received 16,000 members.

The Korea Theological Seminary, in Raangoon, Burma, graduated this year nine young men, who immediately enter the ministry among their people. There are forty-eight students in the seminary. The "Baptist Missionary Magazine" for May reports 557 baptisms, of which 295 were on the Ongole field, Telugu Mission, India, in the month of January, and three are the first baptisms reported from Mandalay, the capital of Upper Burma.

At the end of 1886 there were in China, 889 missionaries, 1,289 native helpers, 28,119 communicants in churches, and 9,864 pupils in schools; \$12,874.67 were contributed by the native Christians, for religious purposes.

Theodore Parker was not a special friend to evangelical missions, but he said: "If the modern missionary enterprise had done no more than produce one such character as Adairam Judson, it would be worth more than all the money which has been spent upon it."

There are now more than 350 medical missionaries, 250 of whom are in heathen lands. It is a great deal better to live holy than to talk about it.—Moodie.

Jesus, Salvador Landandus.
BY S. T. RAND, L. L. D.

Sit omnimodo laudatus
Jesus, fesus, et amatus;
Cujus sanguine purgati,
Facti sumus perbeati.
Hic Salvador nos amavit,
E peccatis nos arguit,
Suo sanguine abluit,
Suo Spiritu imbuto.
Regem Rex, et seculorum,
Dominaque dominorum,
Nostris Jesus est Creator,
Et Redemptor, et Salvator.
Regem facti precipellanis,
Sacerdotes nos alentan;
In eternum ut regemus,
Et in Eam triumphemus.
Gloriosi peragentibus,
Summis laudibus fungentes,
Et in coelibus sanctorum,
Et ad secula seculorum.

TRANSLATION.
BY W. S. MCKENZIE.

From every tongue let songs ascend
To Christ, our tender, true Friend:
Whose blood hath purged our souls from sin
And made our joy complete within.
He loved us; and He came to bless;
To cleanse us from unrighteousness:
We by His blood are washed, renewed;
And with His Spirit's power imbued.
The King of Kings, who reigns for aye;
The Lord of Lords, whom lords obey:
Who framed creation by His word—
Is our Redeemer, and our Lord.

He makes us kings, a powerful race;
And priests, adorned with shining grace;
That we may reign forever, where
With Him we shall His triumph share.
Exalted and exulting, we,
With loudest praise, O Christ, to Thee,
Will make the courts of heaven resound
While endless ages roll around.

A Dean on Discontent.

The Dean of Peterborough, in the first of a course of lectures on "church doctrine" which he delivered, did honor to himself as a churchman and a Christian by protesting against the narrow exclusiveness of those churchmen who suppose that all outside of the Episcopal church, professing to derive its power in direct succession from the apostles, are heretics and schismatics. Neither Holy Scripture nor the Church of England, he said, considered any external polity as necessary to the existence of the one Catholic church. In proof of this he quoted the opinions of Hooker, and in Bishops Hall and Pearson. He characterized the theory that Episcopal government is essential to the existence of the church, and that grace is only given through bishops consecrated in apostolic succession, one of "the most complete disregard of facts as well as statements of the Church of England itself, and in defiance of the whole tenor of Scripture." Those who hold this view regard "the worst errors in doctrine, the most terrible abuses, the most flagrant departures from Christ, as nothing compared with the virtue of apostolic succession." Alluding to dissenters he expressed his belief that a more conciliatory spirit might have been shown to those who were alienated and driven out by bitterness and pride. If, he said, that is a true church to which God sets his seal in the conversion of the world, then who shall deny the name of churches to Non-conformist bodies in England? If so, must we not acknowledge the Wesleyan church as a branch of Christ's Holy Catholic church, when its missionaries, with their lives in their hands, have converted the Canals of Fiji, and brought the whole population to the feet of Jesus? Must we not accept the Baptist church as a true branch of Christ's Holy Catholic church, when its missionaries gave to India the first translation of the Scriptures into a native dialect? Must we not accept the Congregational churches as parts of the Catholic church, when the martyrs of Madagascar were the seal and crown of the missionaries of the London Missionary Society? To him it was amazing that men should put organization before life; should care and fight more for unity of government than for unity of faith and love. There was a littleness, a jealousy, a petty narrowness, quite unworthy of a great society, in the way in which some members of the church stood on their dignity, and refused to acknowledge those who, if they were mistaken, were at least doing Christ's work in the world; honoring him by trying to bring souls to him, though it might not be by their own methods. He asked them to let the belief in Christ's Holy Catholic Church be a reality for them, and to cherish henceforth a larger, a more charitable, a truer belief than some of them had hitherto held.

In his second course of lectures the Dean argued, that although a Christian minister

might be an evangelist, a prophet, a pastor, a teacher, he could not be a priest. The only way in which the word "priest" was employed in a Christian sense was, first, as designating Christ, the fulfillment both in his person and his work, of all that the Jewish system foretold, and next as applicable to every true Christian who offers the spiritual sacrifices of praise and thanksgiving, and alms and good deeds. Every layman in the latter sense was as truly a priest as a clergyman. Etymologically, the word "priest" simply meant "prebyter" or "elder," and in that sense the Dean contended at some length, it was used in the prayer book. "I think it to be lamented," he continued, "that the ambiguous word was ever suffered to take the place of the one which could not be misunderstood. I cannot but regret that when the Church so carefully excluded the word 'altar' from the prayer book, she did not also exclude the word 'priest' as being capable of a wrong and unchristian meaning." Passing on to the consideration of Matthew 16:19, 18:18, in which first Peter and afterwards the apostles are described as having the power of binding and loosing conferred upon them, Dr. Brown showed that, as the power of the keys bestowed on Peter was simply that of rule and teaching possessed by the scribes, so that the binding and loosing also belonged to the scribes' office, being legislative and interpretative, not judicial. To "bind" was to forbid certain practices; to "loose" was to allow it. Moreover, the authority first given to Peter was afterwards extended to the whole Christian society (Mat. 18). Having further shown that the words in John 20:21-23, put into the mouth of an Anglican bishop at the ordination of presbyters, were not addressed to all the apostles, for Thomas was absent, nor to the apostles alone, for others were assembled with the eleven, the Dean in closing, eloquently urged that to invest the Christian ministry with priestly character was to degrade and destroy it, while the loftiest conception of those who engaged in it was as ambassadors on behalf of Christ beseeching men to be reconciled to God.—*Christian World*.

Cheer for the Despondent.

The following, by Dr. John Hall, appeared originally in the *Homiletic Review*:
It is always a great drawback to stay away from the meetings of believers. Non-church-goers are always the losers of benefits. Now, Thomas was not present when Jesus appeared to the disciples. Why? It is not hard for me to understand, with the insight we have into his disposition. The other disciples told him, "We have seen the Lord." It is a good hint to us to tell others when we have had blessed views while waiting upon the Lord. When, in the Western country, a man thinks he has discovered an oil well, or a gold mine, he keeps silent. If a man wants to buy a lot in this city, he holds his peace till the bond is signed, lest the price be raised. But in this case there is no necessity. The Lord vouchsafes his divine presence to all who will receive him. "We have seen the Lord," say the disciples. Then it was that Thomas uttered his famous ultimatum: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Poor Thomas has been greatly criticized. His language is intensified by our version. There is a tone of harshness in his words, "Thrust my hand into his side," which is not warranted in the original. In the revised edition you will see "thrust" is left out. Many times you make up your mind regarding the meaning of what a man says, by what you know of the man. You remember that when Lazarus was sick, Jesus had gone into obscurity, away from the infuriated Jews. When he had received the message, and, after delaying for two days, said to his disciples, "Let us go unto Judea again," there was almost a dispute among them, the disciples urging him not to return. It was in vain; and then Thomas spoke to his fellow-disciples: "Let us also go that we may die with him." It is as though he said: "This is our Master. We cannot change his purpose. We cannot help him. We cannot hinder him. That is his way. He will go. He will die. Let us go, that we may die with him. There was weakness of faith, but there was splendid courage, chivalrous devotion, profound depth of attachment. He was naturally despondent, inclined to see the worst side of things. Such tendencies are sometimes the result of physical causes. They may be the result of many and keen disappointments. They may be caused by unfavorable surroundings, long endured. But many good men and women have such dispositions. Some inherit them. Not one severe word did Christ speak to Thomas.

Again, on another occasion, when the Lord told the disciples of his going away to "prepare a place" for them, and of coming again to receive them to himself, Thomas spoke and said: "Lord, we know not whither thou goest; and how can we know the way?" There in the same de-

spondency. It is as though he said: "There, now! He is going away. He says we are to go, too, afterward; but we do not know where he is going! How can we know the way, if we do not know where he is going?" Did Jesus rebuke him? Not at all. Instead, he instructed him. He explained to him, "I am the way, the truth, and the life." As though he had said: "Why, Thomas, I am going, and will show the way, and you shall come when I come again and receive you to myself, that I am your way may be also. I am the way." Oh, how gracious! Oh, how tender was the way the Lord instructed Thomas!

And yet there is the same disposition when the disciples say to him, "We have seen the Lord." "Well," seems to be his reflection, "I have seen him dead and in the tomb. I have been to the sepulchre; except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and my hand into his side, I will not believe." It is not tender; it is not a rebellious disposition; it is not a spirit of obstinacy; it is not a spirit of pride; it is the outcome of a deep despondency.

Notice how Christ dealt with Thomas. Notice the condescension. After eight days the Lord appears to the disciples again, as they are gathered with closed doors, and Thomas is with them. There is a voice, and Christ in their midst is speaking: Peace be unto you. And what now? Thomas is singled out. Thomas is addressed, and in this way: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; or, do so, not because you are unbelieving, but that you may become believing." The Greek might be very properly translated this way.

"My Lord and my God." Thomas's confession of faith is one of the briefest and most eloquent. The gloom is all gone. The shadows are past. It is all right, and the heart is glad. And then Jesus speaks again. There is not a bit of reproof. Thomas's admission has been genuine, honest. "Thomas, because thou hast seen me, thou hast believed," and he is told there are those who have not seen, and yet have believed, and they are blessed. Then let us try to welcome to belief on adequate evidence, if others do not see. Let us remember the Lord's treatment of Thomas.

This, That, and the Other.
—Each day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you.—*Archdeacon Farrar*.

—Dr. A. J. Gordon makes bold to say "that the church of Christ, to whom he said, 'ye are the light of the world,' never since the Apostolic age, has shed a purer and more widely diffused light upon the world than she is doing to-day."

—The *Publishers' Weekly* says the year 1886 "was one of the most active known in the history of the book trade. More books were published, more no doubt sold, than in any previous year of our experience."

—Our *Church Monthly* makes a weighty quotation: "The greater part of mankind employ their first years to make their last miserable." Will the boys and girls please think of this?

—Ask the man who has the most holiness what he thinks of himself, and he will be the first to lament that he has not yet reached the point which he desires. We are like those old-fashioned wine-glasses which had no foot to them, so that they could not stand upon the table, but must be held in the hand. When Jesus has us in his hand we can be filled with the water of life; but out of his hand we cannot hold a drop, nor can stand.—*C. H. Spurgeon*.

—The *Interior* says that Col. Robert G. Ingersoll has left off fighting God, declaring: "I have fought God long enough. I have given up fighting God." The *Congregationalist* suggests that he might now make an effective revivalist.

—A certain Free Will Baptist minister was asked how many Pedo-Baptists had accepted the invitation to commune with his church within ten years. He replied that he could not remember a dozen who had done so. And thus it is everywhere. The truth is, the feeling against close communion is rather the result of a sentimental prejudice than anything else.—*Can. Baptist*.

—An opportunity for sleeping in church was afforded recently by a clergyman at Newburyport, Mass. The *Herald* of that city says that among the congregation of a suburban church two Sundays ago were several persons who were asleep during the sermon. The clergyman noticed it and made a point. He said that as some had fallen asleep he would give them a chance to have a nap. He sat down and the sleepers were aroused. After an interval of a few minutes he resumed his discourse to a congregation very much awake.

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WEDNESDAY, APRIL 27, 1887.

RELIGIOUS EXPENDITURE.

Rev. C. H. Paisley, Methodist minister
on the Hillsboro, N. B., circuit, has written
communications to a country paper, under
the above caption. They call attention to the
fact that a much greater expenditure of
money is required for religious purposes,
because of the existence of so many de-
nominations, all struggling to uphold their
own separate interests, thus often making
necessary several pastors and churches
where one could meet the needs of the
community. We do not wonder our brother
has had this state of things forced upon
his attention in Albert county, where he
has his circuit. Two-thirds of all the
people in this county are Baptists in senti-
ment. His own denomination has planted
little struggling churches here and there,
where there were only a very few families
sympathizing with its views, and who
could have been accommodated in the
Baptist places of worship, and cared for
by the Baptist pastors. These struggling
interests have been partly supported
by the Baptists of the various neighbor-
hoods in which they are located. If they
were not maintained, the Baptists would
be relieved from quite an extra expenditure,
and this, with the amount contributed by
the Methodists themselves, could be saved
to help send the gospel to the heathen.
Our brother, we repeat, has some striking
illustrations of the evil wrought by other
denominations seeking to crowd into fields
already occupied. Probably his own
brethren are among the greatest sinners,
in this regard, of any of the bodies of
Christians, if sin it be to pursue this course.

But a very broad question is opened up,
when an attempt is made to suggest a
remedy for this state of things. How
could it be brought about that each field
should mass its resources, financial and
spiritual, to the support of the single in-
terest of one denomination? Should all
except the first that gained a foothold re-
tire, and turn the work over to the first
one on the ground? Or should the others
retire in favor of the denomination that has
the most adherents on a given field? How
many would be willing to concur in an
arrangement of this kind? For instance,
would our Methodist brother at Hillsboro
be willing, for the sake of the saving of
resources for which he pleads, to press it
home upon his church, and upon all the
churches of his denomination in Albert
county, that as the Baptists had the
ground first, and are far the most numerous,
therefore his people should give up their
separate existence, and merge into the
larger body?

There is, however, a question deeper
than all these. It is, would it be well to
have denominations yield the ground to
each other, for the sake of a saving of ex-
penditure? Would there not be something
more sacred than money sacrificed, were
the members of the various bodies so trained
and instructed that they would be willing
to enter into any such compact? Would
it not be a sad day for Christendom, if
the time ever came when conversions had
upon a belief of the truth were reckoned so
cheap that they could be set as bought and
sold for the sake of any unloading of
conscience, even for missionary purposes?
Let the character be rebuked of the firm
line which a halloved loyalty to all God's
truth and instructions gives, and it becomes
a weak and almost despicable thing. A
character with convictions as sacred as the
body of holies to a Jew, and which will
hold with a grip of steel to the last shred
of what has been taught and commanded
by Christ, in lowly deference to the divine
wisdom and in loving submission to the
divine will, is better pleasing to God, we
may be sure, than any amount of the type
of Christianity which some misguided
brethren would make popular to-day—that
which assumes to be superior, because it
takes a certain amount of license with the
commands and institutions of Christ. It
cannot be doubted that that sturdy loyalty
to all that has proceeded from the lips of
Christ will lead to greater good, in the
long run, than the disposition to refuse to
be bound by every whisper of the Saviour,
as this latter is but one step toward a
general lowering of the bands of obligation
to Christ and to men.

Finally, let it be set down as an axiom
in the realm of truth, that God will give
his best help to those who obey him most
implicitly, and most loyally. He does not
intend to subject the world to himself
through error, or to subject the world to
the dominion of error. He intends to make
the truth the great instrument and end of
effort in his kingdom. Just in proportion
as truth is mingled with error will its
power be neutralized, and will pernicious
results be mixed with the beneficial. It
is needed that the truth be pressed forward,

in all its entirety, and with all the might
of its adherents. For those who hold the
truth weakly or to those who hold error,
or to effect a compromise, will be to
retard the advent of the time when all
souls shall be absorbed in one great brotherhood.
If the unity of Christendom is ever to be
attained, it must be a unity in the truth,
for an attempt to become one in error
would have God against it. The best way
for all to do is to come to God's word as
learners, cast aside all traditions of men,
be sure they have found the truth, and
then do their best to press it forward in a
loving, manly way. May the Lord incline
all to this course.

ASSURANCE.

This is that state wherein the believer
is made consciously sure of his salvation.
Within the confines of this state no troubling
doubt or harassing fear concerning the
future world disturbs the soul. The king-
dom of terrors cannot cast one gloomy shadow
across its borders. The soul in this blessed
state knows that if the earthly house of its
tabernacle were dissolved, it has a building
of God, eternal in the heavens. The storms
of life may beat upon the man who has
this blessed assurance; but hope like an
anchor, sure and steadfast, and cast within
the veil, keeps his soul steady, and in the
calm confidence that he shall one day reach
the shore where the storms never beat, he
can be serene amid them all. How every
true Christian longs to have this comforting
assurance. The consciousness which it
brings of a changeless certainty of safety,
of peace, of love, of joy, yes, of more than
heart could wish forever, is in such contrast
with the changeful uncertainty of the short
lived good of earth! That which is assured
to the soul is so unspeakably great, in its
wide compass and its eternal reach! The
only wonder is that all hearts do not crave
this blessed consciousness more ardently,
and prize it more fully.

But there are other reasons than its
blessedness to those who attain it, that
should make us long for it. The more
inestimable the Christian life would thus
become to us, the more would our
hearts go out in fullness of love to our
dear Lord, for providing it for us, and the
more would we be inclined to do for him.
This same knowledge would also incite us
to greater effort to lead others to seek and
find this priceless treasure. One great
reason why some Christians do not labor
more earnestly for the salvation of men is
because they do not know enough about the
present blessedness of religion to make
them desire it very much for others. We
need to feel that it is the most blessed
attainment for this life, before we shall
have our whole natures quickened to lead
others to seek it. If we know so little of
its value as to prize it chiefly as a safeguard
against death and the judgment, we shall
probably be too well satisfied to let sinners
put off seeking it until old age or danger
of death is at hand. It is always found that
the most earnest workers are those who
have this joy of a present assurance of
salvation.

When a man is sure of his salvation, he
is left free to act from the highest and the
purest motives. It is no longer, do he
be saved; but do because he is saved and love
his Redeemer for his free and sovereign
grace, and wishes to please him because
his heart is full of love. The more a man
gets upon the high ground of love as the
motive of all his actions, the more will he
be under the dominion of the highest and
strongest motive power, and the more will
he attempt and accomplish for his Master
and for men.

Finally, the life which is blessed with
this ever present consciousness of salvation,
will have most attractive power over the
worldly and the careless. More effective
sermons are preached by faces irradiated
with heavenly brightness, because of a
sure hope of everlasting life at the right
hand of God, than ever were written on
paper. Sinners know that religion ought
to make people happy, and when it does not
they are apt to become possessed by a
suspicion which it is hard to overcome.
Talk about evidences of Christianity,
why, no argument is so cogent as that of
a happy Christian life. That assurance
of salvation, with the love and joy which
accompany it, are the greatest bribe to the
work of saving men. This should, also,
raise the life to a higher plane in other
respects. The man who lives in the ever
present consciousness of salvation, will
have his mind lifted above the pettiness of
life. The world will not have the same
hold of him. His life will be directed by
nobler aims and controlled by more exalted
purposes. It will exhale a sweeter frag-
rance and consciously and unconsciously
a stronger and more varied power for good.
There is enough, then, both in what this
assurance does for the man, and effects
through the man, who has it, to make all
desire to have it with a great longing.

THE WEEK.

Since the Coercion bill passed its second
reading, the chief interest in British politics
has centred in the accusation of the Times
against Parnell. This great daily has
published a letter purporting to be from
Parnell, and expressing sympathy with the
Phoenix Park conspirators. He vigorously
denies all knowledge of it, and declares the
whole transaction an attempt to destroy his
influence. It does look suspicious that no
knowledge of a letter of the kind has ever
come to light, until the time when its

discovery would be most opportune to
serve a political purpose. Several of the
political leaders have been giving addresses
out of parliament, and there has been much
sharp shooting. Goschen has presented the
budget. During last year the expenses of
government amounted to £90,000,000, and
the revenues reached the same sum. The
revenue obtained by taxes on alcoholic
liquors had decreased £198,000, while that
derived from the beer tax had increased
£45,000. The receipts from wine tax had
fallen off £93,000 and those from the tax
on tea had largely increased. Sir William
Vernon Harcourt had estimated that the
surplus for the year would be £259,000,
while it reached £776,000. The budget
estimates the revenue for the coming year
at £91,155,000 and expenditure at £90,180,
000. The budget was a complete surprise
to the house of commons. Many of its
provisions will be vigorously opposed. It
is maintained that Goschen resorted to an
unsound measure of finance in order to
present a budget that may serve Conserva-
tives at the next general election.

Randolph Churchill, who has kept very
quiet for some time, has attacked the
financial policy of the government, and has
made the breach between him and the
government too wide to be bridged.
On the Continent there is a case which
may lead to trouble. M. Schnaebels, a
French commissary, has been invited
across the German frontier, arrested by
German policemen and cast into prison at
Metz. Many fear that this is an attempt
by Bismarck to create a *casus belli*. There
is much excitement over the matter. The
French are showing great self-restraint.
It may prove but a small matter,
exaggerated by the press to furnish
something sensational.

In the Dominion Parliament, the House
has been chiefly occupied with a resolution
expressing disapproval of the Coercion bill
of the British government, and declaring
sympathy with Home Rule. The Nova
Scotia House has declined to adopt a resolu-
tion looking toward the dissolution of union
with the Dominion. The provincial secre-
tary declares the time has not yet come for
action of this kind, as the other Maritime
provinces are not ready to move in the
matter.

The McMaster University bill has passed
its second reading in the Ontario House.

One reason for the French Malagasy war
was the refusal of the Queen of Madagascar
to wink at the foreign slave trade. Now
the Independent states that thousands of
the poor natives are carried off from the
west coast to the French colony of Reunion,
and sold into slavery; not one returns.
These French rascals pay about \$25 each,
and sell them for the dusty \$140 each. Is it
any wonder that the dusky peoples of that
part of the world so often look upon the
white man as an enemy, and sometimes kill
their best friends—the missionaries?

Very little touching the internal affairs
of Russia is reported to the world. The
almost perpetual attempts on the life of the
Czar are not the only evidences of a state
of unrest and disorder there, as the follow-
ing will show: "Gen. Orshafski, chief of
the gendarmes, has been dismissed from
office. Agrarian disorders prevail in Russia
and Poland. During the month of March
four landed proprietors were murdered by
peasants, and so far this month three
noblemen have also been murdered. In
one instance the victim was scalped and
beheaded, and in another was shot in broad
daylight."

Notes by the Way.

As the church at Tusket is without a
pastor, I went over to see them last Sab-
bath, and found a large congregation to
listen to the Gospel according to Luke and
according to cash. A very intelligent and
interesting people is found here. It is to
be hoped that a pastor will soon be obtained
for these. Twenty years ago Tusket was
one of the liveliest places in Western Nova
Scotia. Vessels of very large tonnage were
constantly being built there. Now the
shippards are empty, and business seems
to be at a standstill. May it improve, for
the place is very favorably situated for
business operations. At Tusket I saw an
elderly gentleman last Sunday, who seemed
almost certain that something serious had
happened to his absent son. The next
morning the telegraph brought the news
that his son had died at sea. Whence
came this impression? Was it by the
thought of friends who knew the worst
sitting on the mind of the aged father? It
may have been. I know not, for the
science of psychology is yet in its infancy,
perhaps I should say, in an embryo state.
Or it may be that the impression was con-
veyed to the mind by angels. We owe
more to our unseen companionship than
we are aware of, or shall ever know in
this world. Sometimes a glimpse of the
usually invisible and spiritual is vouch-
safed to the dying, but not often. A well-
authenticated case occurs to me as I write.
A few years since a St. John lady was
dying of consumption in a western city.
Her mother and sister were in the spirit
land. Just previous to her departure from
earth, the news reached her husband that
her father was dead. As she was so low
he decided not to tell her of her father's
decease. By and by she exclaimed,
"There's mother—there's sister," and with
surprise on her upturned face, "There's
father, too!" Was that imagination? Was
it delusion? Was it the effect of
disease on the spinal and the brain? I
think not. It was rather a spiritual touch
which unsealed her eyes to see a little of

the invisible before she fell asleep. What
we know not now we shall know hereafter.
By and by light will be thrown on a thou-
sand points which are dark and mysterious
to us now.

In Yarmouth the religious interest is
rather good. The Rev. E. F. Adams,
pastor of the First church, has been hold-
ing some special services with encouraging
results. Spring here seems to be resting in
the lap of winter. Business is, therefore,
rather slow to start. Everybody is hoping
that the start will soon come.

I am now on the way to Annapolis to
spend the Sabbath with Rev. F. O. Weeks.
Three services await me there, and the
privilege of travelling twenty miles to con-
duct them. I enjoy work, but frequently
I have rather too much to do in a limited
space of time. If the churches will con-
tribute to the Convention Fund as the Lord
has prospered them, work and exposure
will be little thought of. Several of our
churches will please remember that I am
anxiously looking for their quarterly instal-
ments. Other churches that have con-
tributed only to Home Missions must be
reminded that all the objects of our Con-
vention Scheme are very important, and
need a fair proportion of denominational
funds. Let every church send forward its
proper share to the Convention treasury.
Let the giving be done as if the Master's
presence were visible. It is real. He
knows all about it, and by and by He will
say, "Ye did it to me," or "Ye did it not
to me." G. E. DAT.

April 23.

The Jubilee of the Hebron Baptist Church.

The usually quiet little village of Hebron
presented an appearance of unwonted
activity on Friday, the 15th inst., being the
occasion on which the fiftieth anniversary
of the organization of the Hebron Baptist
church was celebrated. The weather
being exceptionally fine, long before the
hour of opening crowds of visitors from
every part of the county filled the large
audience room of the church to its utmost.
The church itself was beautifully and
tastefully decorated; garlands of evergreen
were suspended from the ceiling and fasten-
ed at intervals along the sides of the gallery.
Appropriate mottoes in evergreen on a
white ground adorned the walls. On one
side, in large letters, were the words,
"Hitherto the Lord hath led us," and on
the opposite side, "In God we trust for
future blessings." Behind the pulpit, in
gilt letters on a red ground, surrounded
with trailing banners, were the words,
"Welcome to our Jubilee." The pulpit
itself was almost entirely hidden from view
by a beautiful collection of flowers and
flowering plants, very tastefully arranged.
In front of the pulpit, and in full view
of the audience, was a fine portrait of Rev.
Harris Harding, the first pastor of the
church.

The exercises were begun at 10 o'clock
with an opening prayer by Rev. T. A.
Blackadar, a former member of the Hebron
church, after which the choir sang with
fine effect Toplady's well-known hymn,
"The Year of Jubilee." The pastor then,
in a few appropriate words, extended a
cordial welcome to all the visitors. Then
followed an historical sketch of the church,
written by Deacon James Crosby. This
was an interesting and valuable paper,
filled with important facts, not only in
relation to Hebron church, but the Baptist
cause in the county. From this document
it appeared that the Hebron church was
organized in 1837, with a membership of
132, under the pastorate of the Rev. H.
Harding, who was at that time pastor of
the Old Zion church, Yarmouth. The
progress of the church—its struggles,
trials, and successes, its periods of depres-
sion and seasons of steady growth, were
minutely described. Very few of the
original members of the church are now
living, but most of these were present to
take part in the celebration. Then followed
the Jubilee Hymn, written for the occasion
by Rev. J. Clark, of Nictaux.

After this reports were read from the
children and grandchildren, viz., Deerfield,
Beaver River, Lake George, Ohio, Forest
Glen, and Carleton churches, describing
their past and present condition, and their
continued interest in, and attachment for,
the mother church. Greetings were also
presented from sister churches, in which
the mutual sympathy and inter-dependence
of the various churches were dwelt upon,
and Hebron congratulated upon her growth
and liberality. The old members were
then called upon for reminiscences of their
first 25 years of the history of the church.
Many an incident was thus recalled that
brought tears to the eyes of both old and
young. Names were mentioned of those
whose memories are still fragrant, but
whose seats were vacant on this occasion.

The afternoon session opened with prayer
and the singing of appropriate selections by
the choir. Rev. J. B. Woodland then de-
livered an address, entitled, "The Baptists
in the world during the last fifty years." This
paper was replete with invigorating
thought. It told the story of Baptist trials
and troubles, and their loyalty to principle
and its consequences in the old land and
the new. It was strong and fearless in its
advocacy of our denominational views, and
no doubt helped to brace up the
convictions of the faithful.

Rev. Mr. Coburn read a paper on "The
Baptist denomination in the Maritime
Provinces as it was fifty years ago, and as
it is to-day." From a small and scattered
denomination, with churches few and
feeble, with little or no organization, it has

grown into a strong, organized and aggres-
sive body, with a membership of 43,463,
supporting a well-equipped college, and
prosperous missions in the home and
foreign field. One hundred and twenty
seven years ago there was only one Baptist
in the Maritime Provinces. One hundred
and nine years ago the first church was
established at Horton, Kings county. In
1818 there were 13 churches in the Pro-
vinces, with 900 members; to-day there
are 352 churches, with over 48,000 mem-
bers. In 1837 there were but 65 Baptist
ministers in the Provinces; to-day there
are 225. In 1837 there were \$1,423 spent
for home missions, while last year there
were \$8,240. Fifty years ago we had no
college; now we have Acadia College, with
a larger number of undergraduates than
any other college in the Provinces. It
has 90 students in arts, and 90 more under-
going academic training, while upwards
of 70 young ladies are pursuing their
studies in Acadia Seminary. One of
Acadia's boys is now acknowledged to be
the ablest professor in Cornell, Harvard,
in all her history, has only bestowed three
doctorates in philosophy, and one of these
was carried off by a son of Acadia. Many
others are filling responsible and exalted
positions in every part of the world.

Rev. H. F. Adams gave a paper showing
why Baptist principles should be upheld
and extended. It presented and defended
the old landmarks with a courage and
vigor born of strong conviction.
Rev. J. I. DeWolf delivered a stirring
address on how the membership of to-day
could assist in making a glad centennial.
(1.) By consistency of life and principle,
and (2.) by inculcating their principles upon
their children.

In the evening there assembled the largest
audience of the day. The praise service
of fifteen minutes was much enjoyed. Rev.
H. N. Parry then delivered a thoughtful
address on "The Church the Light-Bearer."
He described the nature and properties of
light, and the manner in which the figure
might be applied to the church. The church
herself was not the light, but the bearer of
the light.

Letters were then read from four of the
old pastors of the church and a number of
absent members. These were filled with
kind and encouraging words and facts
showing that the influence of the Hebron
church was not merely local; for men and
women trained under her care were occupy-
ing positions of trust and honor in other
lands.
Rev. J. A. Ford gave an address on "Our
Young Church Members: their opportuni-
ties and obligations." He showed (1) that
the church and the member had mutual
claims the one upon the other; (2) that
opportunities, small and great, had their
place in the development of character; (3)
that the young church member was under
obligation to make the most and best of
himself, to react on his surroundings and
have his conduct grounded on principle.

A poem composed especially for the
occasion was then read by Miss Aggie
Chipman, which we hope will be given to
your readers at an early day.
The opening of the jubilee offering-boxes
and the reading of mottoes, was an inter-
esting part of the exercise. Nearly \$150
was collected in this way.
The singing was an exceedingly attractive
feature of the occasion. The Old Folks
Choir, under the efficient leadership of Mr.
Hall, favored the audience with many
excellent selections of old-time music.
Indeed, the entire celebration was a com-
plete success, and will tend to bind together
more closely the Baptists of the county in
bonds of common faith and brotherhood.

Recognition.

At the call of a number of brethren and
sisters, dismissed from the Ohio Baptist
Church for the purpose of organizing a
new church, an Ecclesiastical Council
convened in the vestry of the new Baptist
meeting house, Ohio, April 25, at 2 p. m.
Bro. R. N. Crosby was chosen Moderator,
and J. I. DeWolf Secretary.

After spending the afternoon and evening
in listening to explanations and in prolonged
discussion, the feeling prevailed that
another effort should be made in the interest
of peace before a division in the church was
recognized by the Council.

The following resolution was passed
unanimously: Resolved, "that this Council
defer giving advice to the brethren calling
it, until they have had the opportunity of
conferring with the Ohio church, and that
when this Council adjourns it adjourns to
meet in the old house on Tues. day, the 19th
of April, at 10 a. m." Council adjourned.

Having been refused the Conference at
the old meeting-house, the Council re-
organized at the vestry of the new church on
the above date.
Delegates from the churches as follows:
Aroah, Rev. J. H. Hughes, Beaver
River, Rev. J. I. DeWolf, Chagoyin,
Rev. I. E. Bill, jr., brethren Jas. Black
and C. P. Doty, Hebron, Rev. A. Cochran,
Bro. Z. Patten, Lake George, Rev. A.
Cogswell, Dea. Wm. Patten and Bro. Chas.
Crosby, Milton, Rev. J. A. Ford, Temple,
Rev. J. B. Woodland, Third Yarmouth,
Brethren R. N. Crosby and A. F. Durkee,
G. E. Day, D. D., and Rev. J. D. Skinner,
present by special invitation.

All felt that nothing more could be done
to bring about a reconciliation. Some
thought it better, as the dismissed brethren
and sisters were probably the working
majority of the church, for them to con-
tinue as they were. As that would prolong
discussions, the opinion prevailed that the

more magnanimous course was to with-
draw.

The following resolution was carried
almost unanimously:
"Resolved, that in view of all the cir-
cumstances, the Ecclesiastical Council
now assembled advise the brethren and
sisters dismissed from the Ohio Baptist
Church to form themselves at once into a
new Baptist church."

Council adjourned till half past two, p. m.
At a meeting of the brethren calling the
council, they accepted of the advice of the
council and organized themselves into a
Baptist church, to be known by the name
of "North Temple Baptist Church."

Having assented to the articles of faith,
and the covenant, and elected the three
dismissed deacons and a clerk, it was
passed unanimously "That we, as an
Ecclesiastical Council, proceed to recognize
them as a Baptist Church." The following
arrangements for recognition and ordina-
tion were made and immediately carried
out: Hand of Fellowship to the Church,
Rev. A. Cogswell; Charge to the Church,
Rev. A. Cochran; Ordaining Prayer, Rev.
J. A. Ford; Charge to the Deacons, Rev.
I. E. Bill.

Short addresses were made by Revs. Dr.
Day, J. B. Woodland, J. D. Skinner, J. A.
Ford, J. I. DeWolf, Brethren R. N. Crosby
and A. F. Durkee, pressing upon the
members of the newly organized church
benevolence and other christian duties.
While all deplored the cause that led to
the formation of the new church, the hope
was expressed that it might be overruled
so as to lead to more and better work being
done for the Master.

A very hearty and unanimous call was
extended by the newly organized church,
immediately after the election of deacons,
to the Rev. H. N. Parry, to become their
pastor, which it is hoped he will see his
way clear to accept.

JAS. I. DEWOLF,
Sec. of Council.

Questions.

Will you inform your readers if there is
a Baptist minister in these Provinces by
the name of Rev. Wm. Bluet, Irish evangel-
ist? The name occurs sometimes in
secular papers, but I have not noticed any
reference to his work in your columns,
nor do I find his name in any of the Year
Books; but for all this, he may be an
accredited minister, and if so, will you
oblige by giving the desired information?

Ans. The gentleman referred to in
the above question has not, so far as we
know, any ministerial standing in our body
in America. We are not aware that he
holds membership in any of our churches
in the Maritime Provinces. His work has
been done, chiefly at least, on his own
responsibility. It would have been more
just to our churches, and to himself, had
he, when he first came to our country, put
himself in a position to have the full
confidence of our people, and also to be
subject to our discipline, by presenting his
credentials and being received as an ac-
credited minister into our body. Our
churches can never guard themselves from
imposition, unless a rule is adopted that no
one shall be recognized as a minister
among us, unless he enters our ministry
after due examination of his claims.

Baptist Annuity Fund.

I rejoice to say that our Halifax brethren
are moving in force, and with success, to
secure a fund to meet the necessities of
disabled Baptist ministers and the widows
and orphans of deceased ministers. They
have adopted our idea of securing \$100,000
for this fund. Let there now be a united
and general movement all along the line,
and let us have our Association for all the
ministers of our Convention.

Dr. Saunders writes me that some \$15,000
as good as pledged in Nova Scotia. This
amount added to the \$15,000 in New
Brunswick will make \$30,000 pledged.
Now is the time for a united effort in this
direction. There is not a more loyal class
of men in the broad domain of Queen
Victoria than the Baptist ministers of the
Maritime Provinces. Let the ministers and
churches honor their beloved God, and
share all, honor their God, by crowning
this jubilee year with \$100,000 for our
Annuity Fund. Such an offering would
afford Her Great Majesty more good
than if raised for Israel!

With one heart and voice let us call upon
Dr. E. M. Saunders to take the field for
this purpose, and with the Prince blessing
he will succeed.
I. E. BILL.

St. Martins, N. B., April 21.

There can be no doubt of the expediency
of the object sought to be attained in the
Fund to aid in the support of disabled
ministers, and the widows and orphans of
those who are deceased. It is almost a
disgrace that nothing more has been done
to the past. Anything to forward this
object must have the sympathy and support
of true-hearted men and women.

At the same time, the right thing
should be done in the right way. It
is a question, in our mind, whether it
will be best to push this very laudable
object before counsel has been taken over the
whole matter at Convention. In a little more
than three months, our annual meeting will
be upon us. To push on without consulting
Convention, would seem to be a violation of
the agreement between the various bodies
in accepting the Convention scheme.
Besides, a committee to consider the whole
question of a Minister's Annuity Association

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has been appointed by Convention, and are preparing a report for the next session of this body in August. These adjustments and modifications to be made, so as to make it possible to have a single control for all funds from the three provinces. Would it not be better to proceed no further until Convention has acted on the report of this committee? To forestall the action of the Convention by drafting a constitution and raising money on that basis within a few months of the time that body is to take action on the whole matter, does not seem the best way to advance this most worthy object.—Editor.]

Dakota Correspondence. Now we begin to sing out here in the North-west. Let the winter pass, and soon the time for the springing of dowers will have come.

Memory is apt to be treacherous about such things, but the general verdict is, and even by the "oldest settler," that never such a winter for severity and storms was however, in the North-west, and never again a year for drought. Our spring is opening up now with a little moisture, but there is a depth of dry soil to be moistened ere there will be much growth in the land. The farmers are beginning to sow in expectation of rain and growth, and it is devoutly to be hoped they may not be disappointed; for should another such summer as last year's come to us, this, we might as well begin to travel out of this. A more general distress and destitution I have not seen since the grass-hopper visitation thirteen years ago, when the sufferers were so much more easily supplied, being comparatively few in number. Among others that are feeling the pressure of the hard times are, prominently, the pioneer missionaries, both north and south of the international line. Some of them are not realizing from the people they serve half of what they have been promised, and if relief in some way does not come before another year, they will scarcely be able to make ends meet, and they will probably have to do as many of the farmers are already doing, succumb to the inevitable and get out of the country, to give others an opportunity of trying their hand at it. It would seem as though the only business that has at all "boomed" in this region for the past year is the whisky business. But the good sense of the masses is being stirred up, and now, in almost all our villages and towns, the subject of temperance is having a revival; societies are being formed, addresses and lectures are being delivered, and the whole moral atmosphere is being shaken "from centre to circumference." Our own little city here we have had, for the last four or five months, a most encouraging state of things in the temperance work, and we are in hopes, by God's blessing, to be able, before another year, to make the work of the vendors of "distilled damnation" very materially less. In our town of scarcely two thousand inhabitants there are seven teen saloons, and three drug stores, each of which does, probably, as much in the nefarious business as any of the saloons. This is equivalent to a saloon for every one hundred people. Even in New York city, where there is said to be twelve thousand saloons, they have but one saloon for every 138 people. This is but a sample of what prevails throughout this new country. Indeed, traffic in opium is considered a pretty respectable place among the best. Yet liquor and liquor dealers rule it, as was very apparent at our local elections a week ago. Almost without exception the liquor favoring candidates were elected with a whelming majority, and the liquor was passed around a good deal more freely than cold water on election day.

However, the "whisky devils have not had all their own way in every section of the country, as during the winter at different points in Northern Dakota, the good work of leading souls to Christ has gone on with a refreshing vigor. Since I last wrote for your columns, and about that time, a most glorious work was experienced in Park River and neighborhood, of which I gave a hint then, in connection with the arduous and self-denying labors of our brother, Peter Grant, and others. In three different neighborhoods a few miles out of Park River villages, which were all noted for their indifference to divine things, a most refreshing and general work has prevailed. Scores were led from darkness to light and old professors were quickened. Quite a number of young converts have followed the Master in the ordinance of believers' baptism. Many more are studying the word with reference to the matter and, doubtless, not a few of them, in spite of widespread prejudices, will yet "put on Christ in baptism." As usual, of course, the enemies of truth and mistaken converts, are greatly exercised about the standing or falling of the pedagogue; dragon for in every genuine revival it gets a severe jostling. In this country where the people of all denominations and the ministers of almost every creed are so closely connected in their work, the study and discussion of this subject, are sure to cause a great commotion, and even families are liable to be rent to pieces, and the "best every where spoken against," get their fill of share of slander and abuse.

Our noble and zealous brother Peter Grant, after being engaged in special work incessantly for about twelve weeks, suddenly broke down in health, and now, for about a month, he has been quite laid aside; but he is beginning to be somewhat convalescent. He was threatened with congestion of the brain, and had to diet from all

excursion and take a rest. His brother, Donald Grant, of Geneva, New York, has been with him for two or three weeks, assisting in the work, or rather, doing the work instead of the afflicted brother. He will likely remain for a week or two yet till Bro. Peter Grant is somewhat restored and able, in part at least, to attend to mission work. At several other points in North Dakota, the work has been prospered, and souls have been added to the Lord: The writer, too, has been able to share, to some extent, in the joy of leading some to the fountain of peace and life. But in some cases the environments have been such as to prevent a following of the Lord fully on the part of some who have professed faith in Christ.

We learn that some parts of Manitoba are also rejoicing in a "refreshing from the presence of the Lord," notably the metropolitan, where there has been a marked and powerful work, reaching even to "high places," where spiritual wickedness prevailed. This should lead us all to thank God and take courage. A. M. D.

Literary Notes. The new American Magazine, which succeeds the Brooklyn Magazine, makes its appearance in bright covers, on fine paper, with abundant illustrations—an octavo of 128 pages. It has a number of portraits, some of them very fine, and very attractive illustrations of the studies of several noted literary men. The first number commences a new story by Edgar Fawcett, entitled "Olivia Delaplaine." W. H. Ridding furnishes an interesting paper on "Literary Life in Boston," which is handsomely illustrated. Z. L. White has an entertaining illustrated article on "The Nation's Lawmakers." A special department is devoted to the American Pulpit. Altogether, the new periodical starts off well. \$3 a year. R. T. Bush & Son, publishers, 130-132 Pearl St., New York. Arthur's Home Magazine, April, 1887. T. S. Arthur & Son, Publishers, 920 Walnut Street, Philadelphia, Pa. This publication is what its name indicates, a home magazine. Its matter is varied, ranging from grave to gay, from solid to humorous. Its illustrations are capital, and its entire make-up is admirable.

RIGHT PRUNING.—Two people who lived in the same house chose two young fig-trees that stood in the yard to cultivate and train according to their respective tastes. One out of a few of the stunted branches at the bottom, but did not interfere with the upward growth of the tree. The other kept pruning away the topmost shoots as soon as they appeared. The first tree grew into stately beauty and symmetry, for its nature is to put forth its cross-like branches ever higher. The other, in its struggle against the unwise pruning, became scragged and unshapely—a stunted failure. Souls are like these trees, and to each one of us is committed the training of a soul. Each man's choice and conduct will determine his own development outward or heavenward. And the wisdom of our pruning will do much to shape the character and destiny of others—our children, our pupils, our associates. The soul's true growth is upward. Beware of pruning away the most tender! Wee unto him who prunes and ruins a soul.—Cumberland Presbyterian.

—Sin is a very simple word, but it is a very awful thing. A little child could spell the word, but no one, not even the angels that dwell in heaven, could explain the thing, or tell the great evils it has wrought. It is a deadly tree, whose fruit and whose shadows have filled the world, and from which every body has suffered.—Selected.

—Are there not many pastors who can duplicate the experience of a city minister who says in a recent number of The Congregationalist: "I have the best lot of people in my church I ever met with. They get up entertainments, suppers and dinners which are models of their kind. They pay their bills with more promptness than any people I ever saw. In fact, they do everything in the world except the things for which the church was legitimately designed. And what can I do about it?"

—My friends, there is one spot on earth where it is fear of death, of sin and judgment need never trouble us—the only safe spot on earth where the sinner can stand—Calvary. Out in our Western country, in the autumn, when men go hunting and there has not been rain for many months, sometimes the prairie grass catches on fire. Sometimes, when the wind is strong, the flames may be seen rolling along, twenty feet high, destroying man and beast in their onward rush. When the frontiersmen see what is coming, what do they do to escape? They know they cannot run as fast as that fire can run. Not the fleetest horse can escape it. They just take a match and light the grass around them. The flames sweep onwards; they take their stand in the burnt district, and are safe. They hear the flames roar as they come along; they see death bearing down upon them with resistless fury; but they do not fear. They do not even tremble as the ocean of flame surges around them; for over the place where they stand the fire has already passed, and there is no danger. There is nothing for fire to burn. And there is one spot on earth that God has swept over. Eighteen hundred years ago, the storm burst on Calvary; the Son of God took it into his bosom, and now, if we take our stand by the cross, we are safe for time and eternity.—Moody.

Religious Intelligence.

NEWS FROM THE CHURCHES.

POST HAWKESBURY, C. B.—We have just closed a three weeks' series of meetings. The results have been cheering. Brother P. S. McGregor, general missionary, came to my aid about three weeks ago, and left this morning (Monday 18th inst.). He labored faithfully and earnestly. Ten have been baptized, some of them well advanced in life, and promise to be strong men and women in the Lord. A number of others profess to have experienced peace in believing in Jesus. Some who had not been taking an active part in the church, received "the joys of God's salvation," and have taken hold to work with us for the Master. So the little Baptist church at Hawkesbury raises its Ebenezer, and says, "Thus far hath the Lord helped me."

L. D. GATES. CROW HARBOR, GUYSBORO CO., N. S., April 19.—At Crow Harbor, on Sunday, the 17th inst., it was my pleasing duty to administer the rite of christian baptism to eight believers, who were "buried with Christ in baptism." This is the second time the ordinance has been administered here.

BRANFORD.—Through your valuable paper we wish to report progress in our work. In addition to our usual services, we have been holding a few extra meetings, in all of which the Master's presence and power have been felt. Quite a number of our young people have experienced the saving power of God's grace in their hearts, and we expect they will soon follow the Lord Jesus in his ordinances. As a church, we are carefully revising our list of members. Organizing for more efficient work, and becoming more and more united in heart and effort for the advancement of Christ's kingdom in the world. The prospects are encouraging, both for the pastor and flock.

E. O. READ. LOWER ATLESFORD, April 18.—No doubt but many of the readers of the MESSENGER AND VISITOR will be glad to learn that we are having another revival in Lower Atlesford church, under the earnest and able labors of our esteemed pastor, Bro. E. Howe. He commenced the last of March to hold some special meetings in our corner church, and his labors have been wonderfully blessed, especially among the aged. Some professing that have been called to the work of God for many years, have now come out like strong men, in the Master's cause. April 3rd, five happy converts were swelling to go into the river in the midst of a snowstorm and be baptized as Jesus was. We have been praying for a large number of sinners again this year, and we believe that the Lord will answer prayer. Yesterday, six more were baptized at Kingston, five of them are heads of families, one man being upwards of seventy years of age. We expect that more will come to the front. The work is grand and glorious. Brethren, pray for us. GARDNER TUTT.

QUARTERLY MEETING.—The P. E. I. Quarterly Meeting was held with the Summerville church, on the 12th and 13th insts. According to an announcement, pastor Skinner, of Tryon, preached on Tuesday evening. The attention of those who enjoyed the privilege of hearing the same was called to three fold blessing that God gives to those who place themselves at his disposal, viz., "The spirit of power, and of love, and of a sound mind." Tuesday morning and afternoon reports were received from the different churches. These reports show that, while but comparatively few have been received to membership during the past few months, yet there has been decided progress in Christian activity and in the development of Christian character in the churches. Three important fields are yet pastored, Alberton, Summerside, and Ugg, Alexandria and Belfast. Each one of these is hoping to secure a pastor in the near future. The Summerville church, though pastorless, has adopted the weekly offering system in their contributions to ward the support of the Gospel, and are thus providing a fund from which to draw in the future. The question of colportage on the island was also considered. Brethren expressed themselves as of the opinion that our success in the past is largely due to the work of the Spirit engaged in this department of Christian work, and that in the hands of an experienced, prudent man the work would be made self-sustaining now, with brighter prospects for the near future. The meeting closed Wednesday evening with an eloquent and searching sermon by pastor Whitman, of Charlottetown. Bro. Skinner at the commencement reminded us of some of God's gifts to us. Bro. Whitman at the close reminded us of some things that the gifts of God should call forth in our character and conduct. As the session closes, let us all remember the Convention in August it was decided that the next quarterly meeting be held in Sept., with the Souris church.

A. A. McLEOD, Sec'y. ST. JOHN.—The reports from the brethren at the ministers' meeting in St. John on Monday, were encouraging. At the minister's meeting, the good, good, and new enquirers declare themselves almost every meeting. At Portland the work goes on as usual. Bro. Vincent, from Campbellton, who had preached at Brasels St. on Sunday, was present and reported progress in his field. During the last year the church has grown from 36 to 76, and there are additions every month. Bro. Gates baptized one on Sabbath, at Germain St., and the meetings of the church are all full. Bro. Swaffield reported three baptisms on the 17th and four on Sabbath last, and one received by letter. At Carleton Baptist church the interest is well sustained. In the F. C. Baptist church, Carleton, the work is going on quietly. Bro. Parsons gave an account of the special services recently held in the Waterbury, C. B. church. There have been 39 baptized and others are awaiting the ordinance. There was one baptized at the Disciples' church, last week. The meeting then considered the sketch of a sermon by Bro. Parsons. Bro. Stewart is to give a paper on the "Ideal Sermon," at the next session of the Conference.

WESTERN SHORE.—Since writing you I have received gifts for our work on the Western Shore as follows, viz.: Joseph Lantz and wife, N. Germany, \$2.00; Wellington Langill, " " " " 1.00; A. Friend, Indian Harbor, " " " " 5.00; Caleb Hissler and wife, Tanook, " " " " 8.00. I have carpenters engaged and expect to go with the construction of the interior of the building about the middle of May. I have but few dollars, needed for this work, in hand; but I believe all needful will be forthcoming in time. Let the Lord's hosts take notice and respond to the call as He may direct. I am just now engaged in some extra services on that shore, and with

the very best encouragement. Several heads of families already announce themselves trusting happily in Jesus; others are very anxiously seeking Christ. To the dear Lord we desire to ascribe everlasting praise. J. F. KEMPTON. LOWER ATLESFORD.—Six others have followed their Lord in baptism since we last reported, and all were saved. A deep feeling exists all over the field. E. H. HOWE. ROCKLAND, April 20.—Baptized one at Rockland last Sunday, and gave the hand of fellowship to two in the evening. A. H. HAYWARD. BRIDGEWATER, N. S.—Brother Dodge can scarcely find words to express his sense of the kindness of his people. They number only about seventy; yet they have guaranteed their pastor a generous support; they have given at the rate of 60 cents each to denominational objects and are literally pouring in tokens of their good will. The last expression of it was a donation of \$20 in cash, and "coucous" to numerous to mention. Bro. Dodge is encouraged by the addition of members to the church by letter, and asks the prayers of Christians that a great blessing may descend on the unweary.

PERSONAL. Bro. Powell has received, and accepted a very hearty and satisfactory call from the churches of Guysboro, and Manchester, N. S.; and Bro. Price the same to Cambridge, N. S. These are two good brethren. Good results may be expected from their settlement over these churches. Bro. Spencer, of St. John, has been very ill; but, we are thankful to record, he is slowly recovering. Bro. and sister Lavers, of North River, P. E. I., have both been quite ill; but are now better again. Bro. L. expected to preach last Lord's day.

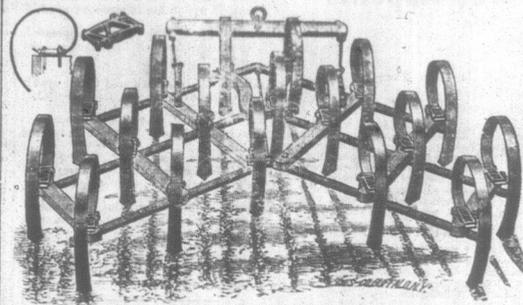
NOTICES. The Annapolis County ministerial and missionary conference, will hold its next session at Pine Grove, on Tuesday, May 3rd, commencing at 10 o'clock, a. m. An interesting time may be expected. All the ministers and licentiates of the county, with delegates from the churches, are invited to attend. J. CLARK, Sec'y. The regular meeting of the Ex. Board of the W. B. M. Union will be held in the Mission Room, 85 Germain Street, on Wednesday, May 11th. A full attendance is requested. M. E. MARSH, Cor-Sec'y.

This letter we published a few weeks ago from Bro. W. R. Whidden, was from Cooperstown, Dakota. If any wish to contribute toward the house of worship of which he writes, please address him there. They have subscribed \$1,700 already, and the house will be erected.

Marriages. LEWIS-FOSTER.—At the residence of the officiating minister, Rockland, April 20, by Rev. A. H. Hayward, Mr. Charles E. Lewis of Colchester, Co. county, and Miss Annie V. Foster, of Landsdowne. SCHAEFFER-ALLAN.—At Montreal, April 19th, at the residence of the bride's sister, by Rev. A. G. Upham, Dr. Fred L. Schaffner, B. A., and Miss Christina Allan.

CROFT-EBENEZER.—At the Baptist Parsonage, Moncton, N. B., on the 20th Jan., 1887, by Rev. D. W. Grandall, Thomas Croft and Ada S. Ebenzer, all of Chester Basin. MCGHEE-IRILEY.—At the residence of the bride on the 19th inst., by the Rev. E. O. Read, Charles McGheg, Esq., and Mrs. Lora P. Iriley, both of Somerset, N. S. URQUHART-McLELLAN.—At Folly Mountain, Col. Co., N. S., April 20, by Rev. T. B. Layton, Mr. Charles P. Urquhart, of Highgate Village, to Miss Amelia E. McLellan, of Portpatrick.

Deaths. ROBBER.—At Meadowdale, Annapolis county, N. S., April 8th, of consumption, Mrs. F. A. Robber, in the 54th year of her age. She leaves behind a husband and 8 children. She was baptized into the fellowship of the Niagara Baptist church by the Rev. Willard Parker, Dec. 27, 1863. She lived up to her profession and when she drew near the close of life she exclaimed, "Come, Lord Jesus." He remains were interred in the cemetery at Tremont, Lower Atlesford, Sabbath April 11th, in hope of the resurrection of the just, and an appropriate discourse was delivered by the pastor of the Lower Atlesford church. CUNNINGHAM.—Catherine, wife of John Cunningham, of Cheverie, Hants County, died March 19th, in the 65th year of her age. She was an invalid, mostly confined to her house during the last ten years of her life, all the while calmly submitting to the divine will of God. She was baptized by the writer 19 years ago, and has been a faithful member of the Church. Her husband is near his end, happy in the Lord, and at last by the chaste conversation of a Christian wife. The Lord bless the bereaved ones. G. A. WATERS. WATERMAN.—At the residence of his son, at Brookfield, Queens Co., N. S., on January 1st, 1887, W. Thomas Waterman, aged 82 years. He was widely known, and respected. And was for more than half a century, a zealous member of the Brookfield Baptist church. COM. BLYTHIE.—At Lower Prince Wm. on the 15th inst., of diptheria, after a sickness of three days, Addie E. Blythie, beloved daughter of the late John A. and Lucy A. Joslin, in her eighteenth year. She had been a member of the Baptist Church for nearly four years. Six weeks ago Mrs. Joslin buried her husband, and this additional bereavement leaves her alone in her home. DUNN.—At Yarmouth, N. S., Mrs. Anna Dunlop, after a lingering sickness, she leaves four children and an infant two weeks old. Her last words were "Come Lord Jesus, come quickly." H. A. CLARK.—At Prince Albert, Annap. County, on the 8th inst., of heart-disease, Mr. Ralph Clark, aged 72 years. When heart and flesh failed, one brother was sustained by the consolation of the gospel, and was enabled by faith to triumph over the last enemy. BRODERICK.—At Five Islands, on the 13th inst., after a brief but severe illness, which he bore with Christian resignation, Maggie E., aged 30 years, beloved wife of J. W. Broderick, proprietor of Five Islands Hotel. Nine years ago Sister Broderick



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This Harrow stands ahead of any and all Spring Tooth Harrows. WITH these now in use.—The Frames of Spring Tooth Harrows are heretofore made wear out very fast, including the band irons and bolt heads on the underside of said Harrows. WITH the U. T. K.—The main Draft Bars are of Angle Steel, which gives the greatest strength and uniformity, so that any half will interchange with any other half. The bolt heads do not come in contact with 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 draft bars. The Hallowell Tooth Clubs do not touch the teeth only at its two ends, therefore when the teeth are tightened, the tooth springs, making a constant tension on them, thus avoiding the loosening of nuts and teeth.

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PROGRESS AND POSITION.—OF THE ONTARIO MUTUAL LIFE COMPANY.

Table with 4 columns: Year, Income, Assets, and Assurance in Force. Data for years 1870-1886.

As the policy-holders contributed the entire Capital, they own and control all the Assets and receive EVERY DOLLAR of the profits. For rates, and other information, apply to J. B. NEWCOMB, AVONPORT, General Agent for Nova Scotia, or E. M. SIPPRELL, ST. JOHN, General Agent for N. B. and P. E. I.

made a public profession of faith, and was baptized by Brother M. P. Freeman. As a Christian, her life was characterized by the spirit of meekness and purity, and when the hour came for her departure, she could say with all confidence, "I know whom I have believed." Our dear sister leaves a sorrowing husband and four helpless children, the youngest a babe of three months. Her removal is among the things that we know not now, but hope to know hereafter. C. H. N. CLARK.—At Victoria Vale, Annap. Co., on the 15th inst., Mrs. John Clark. Her faith in Christ was unshaken during weary months of suffering, and she was ready to leave the suffering body, to be "fiever with the Lord!" HARRIS.—At East Margareville, on the 14th inst., Albert Harris, son of James Harris, aged 26 years. Our young brother has been a sufferer from pulmonary disease, but the Lord who spoke peace to his soul in early youth, has been his stay and support, and when the end came all was peace. He rejoiced in the prospect of joining the blood-washed throng around the throne. J. ROWE. FORTH.—Mr. Granderson, formerly member of the Baptist Church, of Cambridge, N. S., on the 10th inst., aged 48 years. Dow.—At Howard Settlement, Y. Co., on the 11th inst., Israel Dow, aged 82 years. The deceased has been for many years a respected member of the 2nd Canterbury Baptist Church. The Baptist Book Room, Halifax, desire to acknowledge with thanks the following papers for the Reading Room:—The Alderama Baptist, The Baptist Reflector, and The Sower. G. A. McDONALD, Secy. Foreign Mission Receipts. Apr. 1. Germain et. S. S. per D. Hunt, for F. M. \$15 00 " 2. Dea. J. M. Layton, Amherst, N. S., for Bible Fund " 1 00 " 3. Mrs. S. Bishop, Nappan, N. S., for Bible Fund " 1 00 " 4. Robert Frizzle, per Rev. C. Gooden, for Con. Fund 20 00 " 14. Solid Rock Mission Band, Parbro, per Hattie Spencer, F. M. " 20 00 " 14. John G. Archibald, per O. Chute " 3 50 " 15. Shediac Bap. S. S. per J. J. Evans " 7 50 " 15. J. F. Sabron, New Tusket " 5 00 " 15. Mrs. J. F. Sabron " 1 00 " 15. Gex. P. Simpson " 5 00 " 23. Mrs. L. Mayer, W. Shore, land Point, Con. Fund " 1 00 " 23. D. H. Smith, P'ton Junction, Con. Fund " 2 00 J. MARCH, Treasurer.

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