

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
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THE CHRISTIAN VISITOR  
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The Independent says the Friends in America are becoming more evangelistic in their methods. They have evangelists and organizers and reject in great numbers being added to their societies. These changes are not acceptable to the Friends in England.

This July number of the *Missionary Review* referring to an address by Bishop Tucker in Exeter Hall concerning the results and prospects of missionary work in Uganda, says: "The hunger for the Word of God in that region has been met by some 25,000 Gospels, 5,000 Gospels and Acts bound together and 1,500 New Testaments. It is intense that hunger that the Roman Catholic Bishop has had to succumb and make the required concessions. His words are, 'After much hesitation I have concluded that it is necessary for us also to distribute the New Testament which the Protestants are spreading everywhere. . . . The chief reason is that we cannot prevent our people from reading it.'"

CHRISTIAN missionaries are sometimes criticized for not adopting the same mode of dress and general manner of life as the people among whom they labor, and it has been gravely advanced that the greater success of Mohammedans in converting heathen peoples to their faith is to be explained by the fact that the Moslem missionary conforms to the manner of life which obtains among the people whom he seeks to convert. Replying to this kind of criticism the *Missionary Herald* says: "Moslem missionaries as a rule do live as the heathen live. They make no call for the moral reformation in their converts. Their converts may have as many wives as they can buy or capture as slaves. They may lie and cheat, and retain all their old mode of life without rebuke. One or two ceremonies may be required, but these over, the converts to Mohammedanism may remain just as much heathen as they were before, and their missionaries live just as they do. What is wanted is missionaries who will not live as the heathen live, but will lift them up out of their heathenism, first of all morally and spiritually, and then, as fast as possible, out of kraals and mud shanties and dirt into a cleaner and better life. It is absurd to expect that missionaries who work for such results will win converts as fast as those who make no protest against the vices and corrupting customs of paganism."

The meetings held the first week of June, in London, in celebration of the jubilee anniversary of the organization of the Young Men's Christian Association were attended by some 2,000 delegates, of whom 200 were from America. Many of the services were evidently of an impressive character. George Williams, by whom the first Y. M. C. A. was organized, has recently been knighted by the queen. A great pavilion for the use of the convention was erected by the council of the city of London, near the Waterloo Bridge, on the Thames Embankment. The initial service of the convention was held in Westminster Abbey, when Dr. Temple, the Lord Bishop of London, preached. At the informal reception given to delegates in Exeter Hall, prayers were offered in French, in English and in German. On Sunday, 3rd June, it is said that 1400 churches in London devoted themselves to the Y. M. C. A., and special services were held at the City Temple, the Metropolitan Tabernacle, St. Paul's Cathedral and many other places. The great meeting of the convention was held on the evening of June 6th in the Royal Albert Hall, which is said to seat 12,000 people. The principal event of the meeting was the unveiling the bust of Sir George Williams. The address was by Lord Kinnaird. In his reply Sir George recalled the time, fifty years ago, when the first association was started in a little room over St. Paul's Courtyard. One of the most inspiring scenes of the gathering was the closing of this meeting with a doxology written especially for the occasion, translated into twenty different languages, and sung by each delegate in his own tongue. According to published statistics of Y. M. C. A. work, the whole number of local organizations is 4014, with a total membership of 467,515. Of these associations 1192, with 247,707 members, are in the United States; 597, with 87,464 members, in Great Britain; 987, with 38,799 members, in Germany; 744, with 16,222, in Holland; 78, with 15,909, in Canada &c. The whole number of countries represented is 40.

## The Nova Scotia Western Baptist Association

Met this year in its forty-fourth Anniversary with the Brookfield church. This is the third time this body has met in what is known as the Northern District of Queens Co. since its organization. Its first meeting here was in Caledonia in 1850, its second was in Brookfield in 1872. Located as these churches are in the interior of the province, quite removed from the general lines of travel, it has not been their privilege very frequently to entertain the brotherhood, though their willingness and ability to do so is all that is desired.

The delegation from the churches began to arrive in the neighborhood of the meeting, in quite large numbers, on Friday evening, June 15. By previous arrangement a meeting in the interest of the B. Y. F. U. assembled at 8 o'clock, when an appropriate sermon was preached by the Rev. G. J. C. White, of Annapolis. A meeting was proposed for Saturday at 9 a. m., for the purpose of organizing an Associational Union.

On Saturday morning the meeting arranged for was held and after devotional exercises a provisional Union was formed by the appointment of Rev. A. T. Dykeman, president, Rev. F. H. Beals, secretary, and an executive committee of five brethren.

At 10 o'clock the Association was called to order by the moderator, F. H. Beals. Prayer by Rev. W. McGregor. The list of delegates reported by the clerk showed a large representation of the churches.

The officers for the year were appointed. Rev. A. T. Dykeman, moderator; Rev. I. E. Hill, clerk; Rev. A. F. Browne, assistant; Dea. F. Teifer, treasurer; Dea. B. H. Parker, assistant treasurer.

The committee of arrangements reported in part the order of services for today.

Revs. G. J. C. White, D. E. Hatt, H. A. Giffin, N. B. Dunn, I. W. Carpenter—new members of the Association—were introduced and welcomed by the moderator, to which these brethren responded by brief addresses.

Letters from the churches were read. Thirty-one churches reported 325 baptisms. Fifty-eight churches in all reported. From fourteen churches belonging to Association, no letters were received.

### SATURDAY AFTERNOON.

Rev. A. Burwash, of Grande Ligne Mission, was invited to the platform and responded in a few words to an introduction by the moderator.

The reading of letters from the churches was continued for thirty minutes. The committee on obituaries reported. The deaths of Revs. Wm. Rideout and Nathaniel Vidito were mentioned with brief sketches of their peculiar characteristics and work. This report was prepared by Rev. Addison F. Brown and heartily accepted by the association.

The committee on systematic beneficence reported through Rev. I. E. Hill. System in detail was recommended in this report. Rev. A. Cohoon called attention to this fact that it is not a want of ability in our churches, but because the churches do not look upon this matter of collecting money for missions as a regular part of church work; noticing that as a rule churches who are relieved of the support of pastors because they are pastorless always fail to keep up their usual contributions; this is not because of lack of ability, but because of a lack of devoted purpose. He advocated the Convention plan as a free and reasonable method of raising denominational funds.

Rev. R. B. Kinley referred to the clause in the report in which decline of our mission work was mentioned. He feared the cause of this was a want of loyalty to our Christ and His cause.

Rev. F. M. Young regarded this as the practical question of this association, and so the most important. He set a high value on the Spirit's influence along the line of Christian benevolence.

Rev. S. Langille advocated giving the gospel to the poor. Our profession demands of us that we give of the good things we possess.

Bro. F. N. Jackson claimed that our lay members had responsibilities as well as privileges and should exercise themselves in these.

Bro. J. A. Gates advocated the giving of a tenth of income. The report was referred back to the committee for additions.

The committee on Sunday-schools reported through Bro. L. W. Elliott. This report took encouragement from the history and progress of the work. It recommended the practice of committing to memory portions of Scripture by the young. The hour of adjournment having been reached this report was tabled for future consideration.

### SATURDAY EVENING.

After social services for half an hour the moderator called the association to order, when reading letters from the churches was continued to a finish.

A missionary meeting was the next in order. The committee on missions presented its report by Rev. A. T. Dykeman, chairman.

The first speaker was Rev. Adam Burwash. He spoke of the condition of religion in the Province of Quebec; here the power and practices of the Romish church prevail; people are scattered abroad as sheep without a shepherd. The clergy are masters, the people are slaves. The light of the glory of God in the face of Jesus Christ is not permitted to shine upon this people. They have no assurance of sins forgiven and the joys of heaven. There is for us an open door to enter and evangelize this people.

Our school is prospering. New fields are opening up for the preaching of the Word. New converts are coming to enquire of the missionaries. Our aim is to work along New Testament methods, just as Christ would have us work. We go two and two and abide in one house as we find them worthy to receive us.

We want to get our churches more closely in touch with this mission. We must have a training school for the preparation of missionaries. We need more men—the harvest is great; we are trying to get in more perfect sympathy with Jesus for these people. We must tarry at the throne of grace until we are endued with power of the Holy Spirit.

Rev. A. Cohoon gave some pleasing reminiscences of early days spent in Brookfield. Last year was the best we had ever had in home mission work, but we closed with a debt of \$3000. This was a discouragement. It has not been the policy of the board to only organize churches, the greater work has been to assist weak churches in the supply of pastors. This work is the duty of the stronger churches. If the treasury of the Board is properly filled, the best talent will be supplied to these weak churches. Now as it is probable that the N. B. churches are about to take upon themselves the support of the missions of their own province, we shall be prepared to lift this work to a higher plane of efficiency in N. B. An effort should now be made to clear off present indebtedness. Present opportunities are presenting themselves and inviting us to enter in Cape Breton and other places.

Miss Johnston was introduced and spoke of the relation of M. A. Societies to the home mission work. The degradation of curiaries in foreign fields first led us to mission work, but of the followers of Christ the home fields must claim the prayers and efforts. The Grande Ligne and North West missions are the voice of the Master to us to arise and give of our own proper good to this work. If we really believe the words of the Master we should make this work of giving the duty of our members, as we now teach them to obey the command to be baptized. This obedience would fully replenish our treasuries.

Rev. W. H. Jenkins spoke for the N. W. Missions, of his experience out in the new country and the pressing necessities and the grand opportunities for mission work, and how his churches are mission churches, how accessible these migratory people are—how earnestly they are seeking for the truth. This address, though at a late hour, was listened to with marked interest. This may also be said of all the addresses of the evening. The speakers were at their best. The audience was in a receptive mood, and it is reasonably hoped that good impressions were received and worthy results made.

The Sabbath services were well attended and much enjoyed. Large numbers met for prayer and praise. All the pulpits in this part of the county of Queens were supplied. At Brookfield a meeting was held at 3 p.

m. in the interest of foreign missions. The Rev. J. W. Manning, secretary of the F. M. Board, and Mrs. Chrochill, returned missionary, were the speakers. On Monday morning the work of our Acadia French mission was under consideration, and was referred to the care of Rev. A. Burwash, who was present as a representative of the Grande Ligne Mission.

The committee on denominational literature presented its report through Rev. R. B. Kinley, chairman. This report had many good things to say of the work and influence of our Baptist Book Room and the MESSENGER AND VISITOR. Its suggestions as to the duty of our people in providing and using a pure literature in our households and Sabbath-schools were wise and timely. The addresses on the resolution adopting this report showed that our people are not indifferent to its importance, while too many are neglecting opportunities which lie within their reach for increasing their knowledge of the right way and their efficiency in the service of the Lord.

At the hour appointed the circular letter was read by the Rev. F. M. Young, who had prepared it. By it the churches have their attention called to the Holy Ghost in the fullness of His power as the great need of our people. The association asked to have this good paper published in the MESSENGER AND VISITOR.

At 11 o'clock the annual sermon was preached by the Rev. J. H. Foshey. The theme discussed was the Extent of the Atonement as found in the text Isa. 55: 6. The sermon is a strong and clear presentation of this wondrous truth. It was much enjoyed by the believers present. The association requests that it be published.

### MONDAY AFTERNOON.

The committee on B. Y. F. Union reported by Dea. J. F. Saunders, the chairman, and was passed upon. The chairman of county organizations gave verbal reports of the work done in the several counties. Upon the whole the prospect of raising money for the present year for denominational work, is that there will be an increase in the contributions of the churches.

The report on Sabbath schools was taken from the table and considered clause by clause. That clause which recommended the memorizing of Scripture by the members of the S. S. was most heartily endorsed by the association. The report also recommended the culture of Christian benevolence in our S. schools, and the formation of county conventions.

The report on Systematic Beneficence was again presented in amended form. This was passed. In the amended report \$2000 was proposed as a minimum sum for denominational work to be raised by the churches of this Association for the coming year. They also proposed a minimum sum for the several churches of this Association.

The Committee on Temperance reported. The Rev. F. H. Beals spoke to the topic, "The Plebiscite, What Next?" The Rev. Addison F. Brown, subject, Relation of the Ballot to Prohibitory Legislation. Rev. W. H. Jenkins, subject, Relation of Church Membership to Prohibition. Rev. S. Langille, subject, Influence of Juvenile Societies on the future of Prohibition. This report and the discussion of it evinced the purpose of this body—fixed and final—to have the prohibition of the rum course as a law of the Dominion.

### MONDAY EVENING.

A resolution was passed endorsing the work of Woman's Christian Temperance Union.

### EDUCATIONAL MEETING.

The invitation of the Digby Baptist church to the Association to hold the session of 1895 with them was accepted.

Report of committee was read by Rev. F. H. Beals. In this report the following expression is recorded: "Your committee are of opinion that the relation of Horton Academy and Acadia Seminary to the Maritime Convention should be allowed to remain undisturbed."

Prof. Tufts was the first speaker. He alluded to the relation of the University of Acadia to the Baptists of these provinces. He called attention to the origin and record of our institutions. The results are prominent in the position held by the graduates of our schools at home and abroad. Her present work and status and preparation for future work is better than ever before. The associate institutions are in an efficient condition. There is in our Seminary accommodation for some 80 pupils. More material is now the need of these schools. The material

to fill these schools is abundant in our land. We are called upon to put forth effort to increase our number of students. An increase of scholars will not materially increase our expenses. How shall we get these pupils? The best plan is suggested in the report. Let there be a canvass by pastors, and friends, and students of our schools. In this an opportunity for usefulness is opened up. The best students we have in our schools are those who come to us without money. Difficulties overcome in right pursuits make heroes. We have many fine illustrations of this in the young men and women in our institutions. Education is most valuable in any department of life's labors.

Prof. Oakes upon being called upon referred to his own experience in connection with the principalship of Horton Academy. A comparison of the past and present is quite favorable to the present, though we have been burdened with a debt of \$10,000. Our finances have been improving upon the whole. Our expenditure has been \$36,000, and very little or nearly nothing of this has been paid by this Western Association. The old academy has for these 60 years been doing noble work for the denomination and is now left in its poverty. In the scope of its work it stands for a wide and generous education in various departments. The Manual Training School with its varied equipments, together with the advantages of the Provincial Horticultural School located at Wolfville, are all to the advantage of our students.

These able and interesting addresses commanded, as they deserved to do, the undivided attention of a large meeting. Doubtless an increase in the number of students at Wolfville will be a result. Professors Tufts and Oakes are, themselves, proofs of the value of educational enterprises to the Baptists and people of our provinces. As these institutions are now asking for an increase of students—a material of which we have a superabundance—they ought not to ask in vain.

As we listened to these well put arguments in favor of our valuable schools, we could not but think of the profitable investment of these facts in the columns of the MESSENGER AND VISITOR from time to time would be, both for our readers and these institutions.

At the close of these addresses the opportunity was given for those who wished to retire to do so, and then the Association took up the necessary business of the closing session. The following resolution was presented by Rev. G. J. C. White and seconded by Rev. F. M. Young.

"Whereas at the last Convention the report of a committee was adopted looking to a radical change in our denominational work. Resolved that this association desires to record its preference for a continuation of the present relations of the Convention to the denominational objects under its control."

This resolution was accepted by a unanimous vote. This meeting of our Western Baptist Association will ever be remembered as a very pleasant occasion. True piety is not on the decline with this body. The evidences of spiritual life were not absent. The readiness and heartiness with which the old and young engaged in the social services told of the increased purpose to consecrate to the service of Christ. The location was beautiful, the hospitality unbounded. All enjoyed the services of the choir. This is a promising field of labor, now pastorless, awaiting with a comfortable parsonage, good houses of worship and intelligent congregations, the coming of a man who can conquer and lead. At a late hour the association adjourned to meet in 1895 with the church in Digby.

## W. B. M. U.

MOTTO FOR THE YEAR:  
"Lord what wilt Thou have me to do."  
Contributors to this column will please address Mrs. Baker, 311 Princess Street, St. John, N. B.

### PRAYER TOPIC FOR JULY

For our mission workers at home and abroad. Story of Mrs. Thomas Wakefield, Missionary to East Africa.

How easy is made the service of Christ now, compared with serving Him fifty or a hundred years ago? What do we know of cross-bearing? Our sorrows would be in not living for Him, in not keeping close to His side. Disloyal hearts are the aching ones. Wandering feet are the hunched and bleeding ones. The straight and narrow path has always been the safe one and the one peaceful to the soul; but it has not always been the easy one. "Through flood and flame" has been the path of

duity for some of God's most precious children, the furnace has been at white heat for many of them. They have writhed in their agony and have blessed God between their cries. Would we bear it? How much is Christ to us? Miss Rebecca Brewin, a devoted little English Methodist, was born August 19th, 1844. From a child she loved the Lord and was most zealous for missions. When about twenty years of age she became engaged to Rev. John Mitchell, a Wesleyan missionary in Ceylon. They had been friends and play-fellows as children, and the attachment between them in after years was strong indeed.

But while Miss Brewin was making arrangements to join him, tidings came on December 14th, 1866, that Mr. Mitchell had died of Asiatic cholera. The blow was a crushing one. What a disappointment in her hopes for a life-work! What a stab at the very heart of her existence! Two months later she wrote: "For the last week I have been suffering most acutely on account of my severe loss. My grief was most painfully renewed by the receipt of one of my own letters which was returned to me by the last mail with the word 'Dead' written upon the envelope. For days I have been scarcely able to look up. Oh! How hard these things would be to bear if in the midst of our sorrows we had no sympathizing friend above who was once Himself the man of sorrows and acquainted with grief."

Three years later Miss Brewin married the Rev. Thomas Wakefield, a returned missionary from East Africa, reaching Zanzibar on 2nd of June, 1870. They sailed in the ship Emily, a small sailing vessel with the most wretched accommodation. Mrs. Wakefield suffered so severely from sea sickness that her life was sometimes despaired of. The sea voyage was of ninety-seven days duration and was a tempestuous and a dangerous one. On arriving in Africa Mrs. Wakefield had three severe attacks of fever. She suffered intensely, but endeavored between the attacks to adapt herself to the conditions of her new life and to assist in the work of the mission. In October "Little Nellie" was born. In January 1871 the family removed to their permanent home in Ribea. The journey was an extraordinary one. For days Mrs. Wakefield lay cramped up in a dark cell of a miserable hut, too low to allow her to sit upright, while all the time there arose "the most abominable stench from bilge water," the stench reaching Thomabass, Mrs. Wakefield was almost too weak to stand, having tasted no food for four days. Arriving at Ribea the missionaries found that most of their goods had been stolen by the natives. Mrs. Wakefield was again attacked with fever. As she lay in bed the rats amused themselves by scamping over her bed and eating up her clothing. The white ants came in hosts and devoured what the rats could not get at. Also their lives were endangered by nightly visits of jackals, hyenas and leopards.

Mrs. Wakefield was a beautiful singer. The six missionaries gave their people about forty hymns. Mrs. Wakefield's sweet singing of them was a great power for good. Notwithstanding her almost incessant suffering, she did a great work in teaching the children and women, and was the means of bringing many to Christ. She was also most faithful in prescribing for the physical ailments of the natives. Overwork was the cause of so very many attacks of fever. She had no rest. And then her was a soul capable of the most intense suffering and all the outward conditions of her life added to her trials. She was often entirely alone under the most distressing circumstances. On June 5th, 1873, little Bertie was born. Fever followed the birth of the son. Then came delirium, abscesses, rheumatism, pains and swelling of the face, and almost every conceivable form of suffering, physical and mental. This continued for six weeks, during which time Mr. Wakefield was sole nurse and medical attendant. Early in July Mrs. Wakefield rallied a little, but on the 12th of that month the baby died. What a sad ring household that must have been! Although almost paralyzed, Mrs. Wakefield crawled from her bed and tried to assist in the last offices for the little sleeper. She then poured forth her sorrow in words that would break any heart to hear. As the daylight faded, Mr. Wakefield gently laid his wife upon her bed, and taking little Nellie by the hand, led her into the chapel to perform the last sad rites for the little one. These chief mourners were followed by a procession of natives. When they had cast their flowers upon the little grave, the natives returned to their supper, Nellie to her bed, and Mr. Wakefield to the side of his dying wife. Four days later Mrs. Wakefield went to her rest. She used to say sometimes that her life had been plucked in the minor key. But thanks be to His name that every minor of earth may be resung in "the major of heaven." She was deeply mourned by the natives. One said: "We are sad, for she was our good one." Another: "We have much bitterness on our hearts, for she left home and all things elastic to come and teach us the way of everlasting life."

Many can testify to the great healing properties of LARDER'S LINIMENT.

Minnan's Liniment Cures Burns, etc.



Sabbath School.

BIBLE LESSONS.

Adapted from Palmer's Select Notes. SECOND QUARTER.

Lesson II. July 8. Luke 2: 25-38.

PRESENTATION IN THE TEMPLE.

GOLDEN TEXT.

"A light to lighten the Gentiles, and the glory of Thy people Israel."—Luke 2: 32.

THE SECTION OF HISTORY.—Luke 2: 25-38.

THE OUTLINE.—(1) The birth of Jesus. (2) The angels' song. (3) The presentation in the temple. (4) Simeon's hymn of praise, the Nunc Dimittis. (5) The wise men from the east.

EXPLANATORY.

I. THE PRESENTATION IN THE TEMPLE.—Va. 21-24. When Jesus was forty days old the Holy Family went up from Bethlehem to perform two ceremonies required by the Jewish law. The first was that of the ceremonial purification of Mary described in Leviticus 12.

The other ceremony was THE PRESENTATION OF THE FIRST-BORN, commonly in the case of Jesus called the Presentation in the Temple, because in his case the ceremony was performed in the temple, though this was not necessary.

CONSECRATION OF CHILDREN.—Parents should, in their hearts and parents, consecrate their children to God from their birth. For they are the gift of God's love. In them are vast possibilities for good or for evil for themselves and for others, for time and for eternity.

II. THE PICTURE OF AN AGED SAINT.—Va. 25-28. "And, behold, there was a man in Jerusalem, whose name was Simeon." (The name is Simon. Nothing is known of this aged saint except what is here revealed; but his present holy state must have been the ripened fruit of long years of true living, and of communion with God.

"Waiting for the consolation of Israel." The comfort, consolation, and hope of relief from evil and deliverance from enemies, were to come through the expected Messiah. He was one of many who at this time hoped that the Messiah, the Deliverer, was soon to come. In its general use the word translated "consolation" included the idea of counsel as well as comfort.

The Child of whom Simeon spoke is called himself the Comforter of his disciples to lead them to their Father, who should bear the same name (John 14: 16).

NOTE.—It is a mark of the Christian spirit to have a faith that is triumphant with hope in the darkest times; that rises above the fogs of the valley, and gains clear views of the eternal heavens; that amid seeming personal defeat can see distant victory for the Cause.

WAITING FOR GOD.—The only true way to wait for the fulfillment of God's promises, for the coming of his kingdom, for a revival of religion, for growth in grace and goodness, is to wait as Simeon waited, by a holy life, a devout love and trust, by using every means that the Father is not waiting for God. Only they who look for him, use every instrumentality, pour forth earnest prayer, long "as one waiteth for the morning,"—such alone are waiting.

HE WAS FILLED WITH THE HOLY SPIRIT. Here is revealed the source and the inspiration of Simeon's beautiful and well balanced character.

HE WAS A MAN OF SPIRITUAL INSIGHT. "And it was (had been) revealed unto him by the Holy Spirit, in what way he should wait, but the Holy Spirit illumines the mind, purifies the conscience, gives clearer vision of old truths as well as reveals new truth. The Spirit's presence in the soul is like the full daylight after the dimness of twilight. That he should not see death; i. e., should not die; for the only way to see death is by experience.

"Before he had seen the Lord's Christ"; i. e., the Lord's Anointed, the Messiah whom Jewish tradition gave and sends.

NOTE.—God often answers the prayers of his people for things which are not absolutely necessary, but are full of comfort and blessing. He gives us all the enjoyment consistent with our good, and the good of the world.

HE WAS GUIDED BY THE SPIRIT. "And he came by the Spirit." Guided and influenced by the Spirit, "so that, perhaps, at some hour when he was not usually worshipping in the temple he was constrained to come."

NOTE.—As many as are led by the Spirit of God, they are the sons of God. Those who surrender themselves to the Spirit, and are willing to go where he leads, thereby prove themselves to belong to God. But we must remember that mere yielding to impulses and impulses is not being led by the Spirit. The Spirit guides us through reason, the Word, and the conscience, as well as through the feelings.

"The parents brought." The word parents is simply used to indicate the character in which Joseph and Mary appeared at this time in the temple and presented the child. "To do for him after the custom of the law"; i. e., to redeem their first-born, according to the law given in Num. 18: 15, 16. (See under "Presentation to the Lord," above.)

"Then took he him up in his arms." Recognizing that this was the Messiah he had been waiting for, according to the promise. "And blessed God." Gave him thanks and praise. There was here the wonderful insight of faith that could see the future Messiah in a six weeks old babe, as we see the oak tree in an acorn, or a garden in a handful of seeds.

III. HIS SONG OF PRAISE. THE NUNC DIMITTIS.—Va. 29-32. The song of Simeon is called the "Nunc Dimittis," from the first words of the Latin translation. The hymn should always be printed in the poetical form, as in the Revised Version.

"Lord." Not the usual Kyrie but Deipotes.—Master. "Now." At last, after long waiting. "Lest thou sayest, but a statement of fact: 'Now thou art letting.'" "Thy servant depart in peace." Be released.—Life charged from his long service by death. Simeon represents himself under the image of a sentinel whom his master has placed on an elevated position and

charged to look for the appearance of a star, and then announce it to the world. He sees this long-drawn star; he proclaims its rising, and asks to be relieved of the post he has occupied so long. In the same way, at the opening of the Kingdom of God, when the sentinel, set to watch for the appearing of the fire that is to announce the taking of Troy, beholds at last the signal so impatiently expected, he sings at once both the victory of Greece and his own release. "In peace." In the fullest sense of happiness, blessedness. "According to thy word." The revelation mentioned in verse 26.

"An old age serene and bright, And lovely as a Lapland night Shall lead thee to the grave."—Wordsworth.

"The soul's dark cottage, battered and decayed, Lists in new light through chinks that time had made."

"For mine eyes have seen Thy salvation." Not a mere form of the word, but the reuter of the adjective soterios (saving), denoting "an apparatus fitted to save." Simeon sees in this child the means of deliverance which God is giving to the world. The word "prepared" (v. 31) is connected with this sense of soterios (salvation); we make ready an apparatus.

JESUS OUR SALVATION. (1) He brings from God the news and the promise of salvation. (2) He lives a perfect life, showing us what salvation is. (3) He dies to die for us, and to save us and the means by which to attain it. (4) He makes an atonement for our sins. (5) He urges upon us every possible motive for seeking salvation. (6) He sends the Holy Spirit, who changes our nature, and thus works out the salvation in us.

81. "Which Thou hast prepared." Ever since the fall, God had been preparing this salvation. The whole previous history of the world, with its training of the Jews, the education of the nations, the experiments men made for themselves in religion, was a preparation of this salvation. But it was especially prepared in what we have studied in the life of Jesus. "Before the face of." As lying open to their acceptance. "All Thy people." "All the peoples." The concept of the gospel as a provision, not for the Jewish nation only, but for the whole world, is evidently not a later idea, developed by Paul. It belongs to, and is seen in, the germs and buds of Christian truth.

82. "A light." This is in apposition with "salvation" in verse 30. "To lighten the Gentiles." The nations. In Isa. 60: 1 they are represented as enveloped in a thick mist, and covered with darkness. This covering is taken away by the Messiah.

"And the glory of Thy people Israel." The light that shines the farthest is brightest at its source. Christ, who enlightens the distant nation, set shine with the most glorious light on our nation. That the Messiah, the world's Redeemer, was a Jew, glorified that nation. If they had only received Him, He would have made them the centre of the world's light and religion, the greatest and most influential nation that ever existed.

IV. THE AGED SAINT'S BLESSING.—Va. 33-35. "And Joseph and His mother marvelled." They were wondering at what he was saying, both coming from a stranger, and because of the boundless extent of benefits which he predicted. New light kept coming, and new views of the promises.

84. "And Simeon blessed them." Pronounced a blessing upon them. "FIRST BLESSING." "This child is set for the fall and rising again, or rising up, if the fall and rising refer to the same person, then the fall is that of consciousness of sin, a feeling of need, of helplessness, a low estimate of one's goodness; and the rising again is into newness of life, into divine favor, into higher hopes, into the family of God. Or the fall is disappointed hopes, as Christ's coming into poverty not as a king; as that the transformation of character is so slow, that Hills of Difficulty and Doubting, Castles come soon after the joy conversion. But from all these is a rising again into better things.

SECOND BLESSING. "And for a sign." The word translated sign is one of the names applied to a miracle, pointing to its design as an evidence, a divinetoken (chap. 28: 8; John 4: 48).

Jesus was a sign of God's love, of God's power, of the new era of righteousness, of the fulfillment of God's promises, of the strong feeling of God's love, of the strong feeling of God's love, of the strong feeling of God's love.

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B. Y. P. U.

OUR OFFICE. The publication of this paper among people that increased spirituality their stimulation in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their enlightenment in missionary work; their preparation for the appearing of the Son of Man in the New Testament, in the full affirmation of whose teachings WE ARE ONE PEOPLE WITH ONE MISSION.

All Young People's Societies of whatever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our support not on young people's names or numbers. Our common bond is the New Testament, in the full affirmation of whose teachings WE ARE ONE PEOPLE WITH ONE MISSION.

Correspondence to this department should address their communications to Secretary, B. Y. P. U., 100 St. John St., Toronto.

For the Week 7: Planning July 1st. TOPIC.—"The blessing of the abstinence."—Prov. 23: 29.

C. E. TREME: "What has christianity done for our country?"—Ps. 83: 8-22.

We devote most of our space, at present, to the giving of information about the International Convention. Those who go and those who cannot go will be glad to know as much as possible about the largest Baptist meeting ever held in the world.

Overton, Yarmouth, N. S., June 15, 1894. The Overton branch of the West Yarmouth Baptist church have recently organized a B. Y. P. U. under the direction of Rev. J. B. Chapman. We have now twenty-two active members, and others have signed invitation cards. We hope to have in our ranks: Our President is Maggie Churchill, vice president, Adelbert Carey; secretary, Clara Tedford, and treasurer, Lotis Scoville. Our prayer meetings are well attended and interesting.

LENNIE M. THOMPSON. Cor. Sec'y.

Maritime Unitarian. Will please send in your names to the transportation leaders if you purpose attending the Toronto Convention, or if you purpose joining our excursion. Please state whether you desire a berth (upper or lower) in the cool and comfortable Tourist sleeper, or in the magnificent Palace sleeper. Also what hotel arrangements you wish in Toronto, whether with friends, at private boarding houses or at the hotel which will be the Maritime headquarters.

The earlier you do this the more secure will be your accommodation in the Tourist sleeper, as only secure berths and lodging for those who ask for it. Probably over 100 will compose our party. Can you afford to miss the physical, educational and religious exercise this trip will furnish?

Maritime Unitarians at Ottawa. Wednesday morning, July 22nd, as soon as our party have completed their toilet, special electric cars will be in waiting to take us to our headquarters for the Toronto Convention—Ottawa. The Grand Union. After a beautiful breakfast guides will conduct the party to the government buildings, in the seeing of which and the grounds surrounding the morning hours will quickly pass. After luncheon at the hotel, special electric cars marked "private" will be in readiness to take in the city. Guides will accompany each car, pointing out places of interest and giving all necessary information. Among the places seen and visited will be: the Downs Park, Chaudiere Falls, Rideau Falls, Rockcliffe Park, as well as seeing all the different parts of the city. The cars are beautiful open ones of which Ottawa is justly proud. After a first-class dinner at 6 p. m. we purpose attending the evening session of the House, on which occasion all the prominent politicians will take a hand in debate for our special benefit. Then at 10:35 p. m. we will return to our hotel, where we will be met by the porter who will have prepared for us, and the next morning will find us in Toronto.

Rates at the Grand Union—50 cts. per meal—almost as cheap as staying at home. Car service 20 cts. Guides free.

Maritime Unitarians—July 24th, 1894. Kingston, that quiet staid university city which for the past hour we have just been watching awaking, (now 6 a. m.) to be left behind. Sorry we cannot spend more time there, but the beautiful boat of the R. & O. Navigation Co. is all ready to put away from the wharf. Notice those islands out yonder, the sun has just touched them with his golden light. Soon our boat will be in the harbor, and the Lake of the Thousand Isles. Now in the shade between two islands, again out into the beautiful sunlight sailing straight for a green wooded island, only to see a narrow passage between it and its neighbor as we approach. A hundred shades of green and blue delight the eye. For hours the panorama passes before our eyes, gradually the shores on either side come nearer, and we have entered the mighty St. Lawrence. By and by our speed is accelerated, an Indian takes the helm every one is on the lookout, excitement runs high, some are nervous and anxious, all feel the exhilaration of the occasion. The boat rushes through the boiling water, great ugly rocks seem to touch her very sides, and yet, soon we are sailing calmly along nearing Montreal, and we have shot the Lachine Rapids. Four hours to see Montreal in the evening and we are on our way. A beautiful communique with nature's perfect work is over.

ESSELL. Toronto Convention. Four full days in Toronto—the Queen city of Canada—Thursday, Friday, Saturday and Sunday. A series of grand enthusiastic meetings, soul-inspiring addresses, earnest, helpful counsels, practical common-sense discussions upon plans, methods and results. Early morning and late afternoon hours for sight-seeing, and visits to the many beautiful parks within the city's limits. With careful planning you may reap all the fruits of pleasure and business, bringing to your friends pleasing accounts of what you have seen, and to

your union and church wise words and renewed consecration to the Master's work.

The Maritime Rally at Toronto. Spontaneity is sometimes of great value. It has accordingly been deemed best to give to our Maritime Rally at Toronto something of an informal or "free and easy" aspect, instead of making it the duplicate of the "Workers' Conference" at our regular annual gathering. The Maritime delegates will assemble at 2:15 Saturday afternoon, at such place as the Toronto committee shall appoint. Short speeches of from two to five minutes each, will be expected from those of our number who have felt the power of the great Convention and are anxious that our own provincial work shall partake of the inspiration.

It is hoped that our Maritime men who are now in Ontario will attend our rally, and give us some words of cheer. It will be a privilege to again meet and hear these brethren, of whom we are so justly proud, and whose work has told so in the great province that is now the home of our Maritime Rally by all means. Bring to it a glowing soul, and then see what a "success" it will be. We want a "good, correct heart-speaking time."

Length of speeches from an hour to an hour and a half, not to exceed the latter limit. Don't forget to wear your provincial "colors" while in Toronto. A moment's thought will lead you to see the advantages that will come, if the appropriate colors are generally worn. It will greatly aid mutual recognition.

C. W. WILLIAMS, Pres. Maritime B. Y. P. U.

"It is heaven because it is beyond the reach of thought. When I say, 'There shall be no night there,' can you utmost effort grasp such a condition of things? When I add, 'There shall be no tears there,' have you the dimmest apprehension of what the words mean? Human language has no terms in which to convey the truth about it; and human thought has no appliance by which it can be comprehended. We have certain hints, but nothing more."—Chas. Davenport.

"There is an old rabbinical legend, and it runs thus: When Joseph was prime minister to Pharaoh, during the period of the famine, he emptied the land of his granaries into the Nile. It flooded far away on the many currents, and the people on the bank at a distance saw it. It was only chaff; but it meant that there was corn in plenty somewhere. Chaff always means corn; and yet the chaff is worthless. You could not persuade the people that they were mistaken. They were suffering the pangs of hunger, and supposed that the famine extended throughout the country, and that everybody was as hungry as themselves. But that floating chaff was a revelation. They were sure that if their strength would enable them to reach the point at which it had been thrown into the river, they would find plenty for themselves and their famishing families.

"The parallelism is faulty in many respects; but, imperfect as it is, it serves my purpose."

"You mean," I said, somewhat hastily, "for I saw the drift of his argument, 'that the thought of heaven implies the existence of heaven.'"

"Somewhat more even than that, my son," he replied; "the existence of heaven is a fact of our world. What it is, and what will be our occupation there—we get a glimpse of the things in strange way: Adown the stream of time come floating to our hearts' doors certain dreams of bliss—reunion with those we have loved and lost; the longing for rest; the insidious assurance that when we are freed from the handicap of flesh and disease we can develop dormant faculties and satisfy ungratified desires for holiness. The race as a race has enjoyed these hopes since it first began to struggle. They are the chaff; but the corn which is higher up the stream, in the granaries of God, will be our in the by-and-by."—Rev. Geo. H. Repworth, in "The Life Beyond."

The world is ever full of human lives whose eternal destiny seems to depend upon whether they meet and understand, encourage, or discourage, hope or despair, in the faces that look into theirs. Guides sometimes warn tourists among the Swiss mountains not to speak as they pass certain points. Even the reverberation of a whisper in the air may start a poised avalanche from its place on the crags. There are times in the story of many human lives when they are so delicately poised that it depends on how the first person they meet greets them whether they sink into the darkness of despair or lift up their head to find hope. We never know when a passing mood of ours may decide a soul's destiny. We dare not then, even for a moment, in one case, be a discourager of another soul.—J. R. Miller, D.D.

We speak of the ministry of sin, of suffering, of disappointment, of sorrow, and speak truly; but none of these "ministers," not one, until they have been mastered. First our mastery, then their ministry. We say, "The Lord hath chastened us." Yes, but by summoning us to a wrestle in which it is our part never to let go.—W. C. Gamwell.

If one looks upon the bright side, it is sure to be the right side. At least that's how I've found it as I've journeyed through each day. And it's queer how shadows vanish, and how easy 'tis to laugh. From a bright side sort of nature every doleful thing away.—Mary D. Brine.

I believe that if we all could be freed from undue attachment to great names and favorite authors, and apply ourselves more diligently to draw the waters of life from the fountain of Scriptures, our progress in divine knowledge would be more speedy and more certain.—John Newton.

USE SKODA'S DISCOVERY, The Great Blood and Nerve Remedy.

Children at the Gate of Heaven.

Little travelers Zionward, Each one entering into rest, In the kingdom of your Lord, In the mansion of the blest:

There to welcome, Jesus waits, Give the crowns his followers win. Lift your heads, ye golden gates! Let the little travelers in!

Who are they, whose little feet, Pacing life's dark journey through, Now have reach'd that heavenly seat? They had ever left in view!

Each the welcome "come" awaits, Conquers over death at mid. Lift your heads, ye golden gates! Let the little travelers in!

Scotland has thirty-one provost or mayors who are total abstainers.



"When I was a Boy,"

Writes Postmaster J. C. Woodson, Forest Hill, W. Va., "I had a bronchial trouble of such a persistent and stubborn character, that the doctor pronounced it incurable with ordinary medicines, and advised me to try Ayer's Cherry Pectoral. I did so, and one bottle cured me. For the last fifteen years, I have used this preparation with good effect whenever I take

A Bad Cold,

and I know of no number of people who keep it in the house all the time, not considering it safe to be without it."

"I have been using Ayer's Cherry Pectoral in my family for 30 years, with the most satisfactory results, and can cheerfully recommend it as being especially adapted to all pulmonary complaints. I have, for many years, made pulmonary and other medicines a special study, and I have come to the conclusion that Ayer's Cherry Pectoral occupies a position pre-eminent over other medicines of the class."—Chas. Davenport, Dover, N. J.

Ayer's Cherry Pectoral Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Prompt to act, sure to cure

Physicians,

the world over, endorse it; babies and children like the taste of it. Weak mothers respond readily to its nourishing powers.

Scott's Emulsion

The Cream of Cod-liver Oil, is the life of the blood, the maker of sound flesh, solid bones and lung tissue, and the very essence of nourishment.

Don't be deceived by Substitutes. Scott's Emulsion, Bellefleur's, All-Druggists, 50c & 75c.

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CENTRAL HOUSE, HALIFAX, N. S. Corner of Granville and Prince Streets. Entrance—45 Granville Street. This location is convenient and pleasant. All arrangements are for the comfort of guests.

Mrs. A. M. PATSON, Proprietress. HOTEL OTTAWA, NORTH SIDE KING'S SQUARE, ST. JOHN, N. B. E. COOMAN, Proprietor. Terms—\$1.00 per day. This hotel is conducted on strictly temperance principles. Every attention paid to guests' comfort.

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Messenger and Visitor.

WEDNESDAY, JUNE 27, 1894.

VACANT CHURCHES AND UNEMPLOYED MINISTERS.

One of the perplexing matters with which, as a denomination, we have to deal is the double problem, how to keep all our churches supplied with ministerial labor, and, on the other hand, how to keep all our ministers employed.

The N. B. Convention.

In accordance with notice given by Rev. W. E. McIntyre, provisional secretary of the N. B. Convention, recently incorporated by an Act of Legislature, a meeting was held in Brussels Street church, St. John, on Wednesday evening, the 26th inst., for the purpose of organizing under the Act and for the transaction of business.

At about 8 o'clock Rev. J. H. Hughes was called to the chair. He stated that the meeting should proceed to organize by electing officers in accordance with the act of incorporation, which he then read. This was not the amended form of the Act, as it passed the legislature, but it was stated that the amendments were merely verbal and unimportant.

The following churches were represented: Tabernacle church, St. John, Harvey, Carleton, Lake View, 2nd Johnston, 2nd Springfield, 2nd Hillsboro, Brussels Street, Ludlow, Norton, Jemseg, Hampton Village, 1st Cambridge, Greenwick, Sheffield and Canning, 1st St. Martins, Penfield, Beaver Harbor, Newcastle, 1st Grand Lake, 2nd Grand Lake, Gibson, Salmon Creek, Upper Gageton, L. Cambridge, 2nd Cambridge, Kars, Doaktown, Rothsay, Benton, Willow Grove, Pettitcodiac. Sixty-nine delegates in all—most of whom were present—were reported.

THE ASSEMBLY CLOSED.

The Presbyterian General Assembly of 1894 held its closing sederunt on Thursday afternoon, after having been in daily session for nine days.

have been pleased with the city and with the treatment they have received during their stay here. For the first half of their stay the weather was about all that could be desired, and the members of the Assembly probably concluded that anything they had heard derogatory to St. John in this respect was to be credited to the inventive malice of an enemy.

Three vice-presidents were elected as follows: Revs. Thomas Todd, G. M. W. Carey, D. D. and I. B. Colwell. Rev. W. E. McIntyre was elected secretary, Rev. F. C. Wright statistical secretary, J. S. Titus treasurer and M. C. McDonald, M. D., auditor.

On motion of M. S. Hall, it was resolved that the president, vice-presidents and secretary be a committee to wait on the Home Mission Board of the Maritime Provinces at or before the next meeting of the Maritime Convention to settle up and take over the business of Home Missions for this province and to obtain from the F. M. Board the control of the income for Home Missions arising from the Bradshaw fund and to arrange all other matters necessary to the successful working of this Convention.

Rev. Dr. Carey remarked that he had received information from the secretary of the H. M. Board of the Maritime Convention that for some years New Brunswick had been receiving for H. M. work \$400 to \$500 annually more than its total annual contribution to the H. M. fund. If this were the fact, it would be necessary for the churches to exert themselves to do better than they had done.

As the hour was growing late, the secretary moved an adjournment to meet at 9 o'clock the next morning. This was opposed by a number of the delegates on the ground that something should be done at that session in reference to the Seminary, in order to be prepared for a consultation with the F. Baptist brethren in reference to that subject. The motion to adjourn was accordingly withdrawn, and it was voted to make up for consideration the matter of the Seminary.

Resolved, that, in the opinion of this meeting, it is of paramount importance to the Baptists of this province, that St. Martins Seminary should be sustained and supported, even though at great sacrifice, and that the honor of the Baptist denomination is involved in the honorable payment of all just debts of this institution.

regretted that the Baptists churches of the Province were not more generally disposed to co-operate with it. The future of the Convention, he believed, would depend very much on the course that should be taken by it at the present. If it were made apparent that home mission work in the province was being well sustained and the U. B. Seminary delivered from its difficulties, this would be a good work which would commend the Convention to the sympathy of the people.

By request, Mont. McDonald, Esq., made an explanation in reference to the indebtedness on account of the Seminary. Besides a mortgage of \$10,000, there were floating debts to the amount of \$18,000. Between \$5,000 and \$6,000 was owed to Cansey and Maxwell, builders. To Smead, Dowd & Co. over \$5,000. To another individual whom he would not name and whose money had been advanced from time to time to save the institution from disaster, there was owed some \$4,500.

On motion of N. B. Cottle, it was resolved that the president, vice-presidents and secretary be a committee to wait on the Home Mission Board of the Maritime Provinces at or before the next meeting of the Maritime Convention to settle up and take over the business of Home Missions for this province and to obtain from the F. M. Board the control of the income for Home Missions arising from the Bradshaw fund and to arrange all other matters necessary to the successful working of this Convention.

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now an incorporated body and before it committed itself to any course of action in reference to the Seminary, the delegates should be informed as to its financial condition. There might be differences of opinion as to whether some of the debts were just or not.

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vention were adopted there should be an appeal made on behalf of the Seminary to the Baptists of the province, irrespective of their attitude toward the N. B. Convention.

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ministry. He ensured the churches which had not sent delegates to the Convention, and restated that the blessing of God would rest upon the Convention and the Seminary.

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sent \$25 to secure a society in memory of the late Rev. Dr. Taylor, who was a member and most interested in the welfare of the Seminary.

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B) said that the ary had caused e was unwilling dies should ac- bles in this position when a former grip- ry was not new years ago. His to pledge their ouse, but they with their Bap- to the best could be disast- closed for a why the reo- ing should not provision could the school for the annual meet- further action

id there was a line of action utions, and he

then adopted. ren retired to in reference to lance with the d. While they n proceeded to ts for the next n September.

appointed the ents: Rev. W. es S. May, and

was appointed to on before the Thomas Todd as McIntyre was of the Conven-

then returned : Mr. Titus nstitution to for the sum of to give \$500 of in pursuance of recommended to raise \$7,000 of accept- meeting de- vided to be- thirds to the ard to the Free

ed and adopted. n it was then McIntyre and that the Conven- mittees of the e of N. B. and vention to pres raising as fast required to pur- Seminary pro- to report to the e Baptist con- N. B. Baptist

E. K. Ganong, o meet with the econd Saturday

S.

ation of Acadia annual re- Alumn Hall. y young, gives of great strength apart from the t in this band- umme, it is the o promote and nstitution in as- ble. The organ- ous factor in of former stu- ter, in broad- n rendering her asments.

hed passed off manner. There back to Wolf- All felt they Acadia Semin-

sent \$25 to secure a life-membership in the society in memory of his wife, Helen Reade Taylor, who died May, '93. Mrs. Taylor was a member of the association, and most interested and active in the welfare of the Seminary. The Alumnae are very grateful to Mr. Taylor for this kind recognition of the esteem in which Mrs. Taylor was held by them. Mrs. Coulter White was received as a life-member, and several classes, assisted by other Alumnae, united in making Miss Graves also a life-member of the association.

The office-bearers for the ensuing year are as follows:

President, Mrs. J. W. Manning, St. John.

Vice-Presidents, Mrs. Foster Eaton, Rose Bay, Lunenburg; Mrs. O. C. S. Wallace, Toronto.

Recording Secretary, Miss L. E. Andrews, Wolfville.

Treasurer, Miss L. M. Sawyer, Wolfville.

Executive Committee: Mrs. Tufts, Wolfville; Mrs. Manning, St. John; Miss Margeson, Hantsport; Miss Mabel Archibald, Wolfville; Mrs. R. Eston, Kentville; Mrs. A. E. Shaw, Windsor; Mrs. Redden, Wolfville.

Entertainment Committee: Misses M. Chipman, M. Fitch, Alice Blighop, Wolfville.

In the evening a "high tea" was served in the Seminary dining-room, at which feast 45 of the Alumnae sat down. At the close Miss Graves was first made aware that she had been presented with a life membership. She expressed her surprise, pleasure and thanks in a most graceful manner. A toast to Acadia Seminary, proposed by the president, was responded to by Mrs. Brough. A toast to the class of '94, also proposed by the president, was responded to by Miss Harris, the valedictorian. The toast programme went no further, owing to the lateness of the hour. The gathering then adjourned to Alumnae Hall, where the literary and musical programme of the reunion was presented. The essay, "Higher Education of Women," written by Mrs. Emma Lock Dickinson, was read by Miss Ida Jones. A song, with violin accompaniment, was beautifully rendered by Mrs. Alice Young Wallace. "Chronicles of Acadia Seminary's graduates from '80 to '85," were very interestingly given by Mrs. E. Margeson Eaton, followed by violin solo by Miss Fitch. The Alumnae Ode was written and read by Miss Fannie Cox. A song by Miss Lessa Bill completed the programme.

The reunion closed at midnight when the orthodox circle was formed and "Auld Lang Syne" was sung. A secret resolve was in every mind to be present at the next reunion, and as all went out into the star-light night there was in the heart of each a memory of happy school days, and on the lips trembled good wishes for the prosperity of their Alma Mater. L. E. A. Wolfville, June '94.

Wanted.

Baptist Reports of the Maritime Provinces of Canada wanted by Samuel Colgate, 55 John St., New York.

Year Book complete to 1894. Convention 1892.

Eastern N. B. Association 1847, 0-50-1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-12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