

compromised in the communion with men, was not so clear. Faith, if it exist, must be kern by God, for He searcheth the heart; but the faith of one man is not known to another until it is confessed, and then we are commanded to look for fruits in evidence, because the impending consequence is great. The solicitude of our service, therefore, is threefold: first, that men may become believers; secondly, that believers should be known to each other; and lastly, that the communion of their faith may accomplish the end for which it is ordained.

Faith in its growth and exercise.—Every contact with depraved humanity reveals to a true believer some value in his own faith which he never saw before, and every conflict into which it leads him declares more perfectly the wisdom and the faithfulness of God. Man trusts, and serves, sometimes in darkness, but not for nothing. A lonely believer, like Elijah in the sides of Carmel, gains fortitude and treasure. A Church composed of men matured in the communion of faith becomes distinguished from the world by a purpose which the world does not entertain, a subjection which it does not yield, and a hope which it does not cherish. An assembly of confessed believers has a freedom of the purest kind; but it differs from a mob by its organised subjection to wisdom and authority which never fail; its members bear a name which God intends shall be revered in heaven and on earth above every name. For brethren who affirm that faith in God is indispensable to Christian union, it should not be perplexing to discover that a lawful confession of faith must be essential to the fellowship and mutual responsibility of believers. Our Lord issues His demand for repentance and conversion first. When this demand is gained, He leaves, over the treatment of His converts, no obscurity. Baptizing them into the name of the Father, the Son, and the Holy Spirit, places their privilege, their recognition, and their discipline, beyond dispute. By embracing this threefold personality revealed in the unsearchable One, many are united, and each is blessed in God, who fills infinity.

Faith in its confession and reciprocity.—Faith, the accepted basis of union in the body of Christ, is, by its confession, made the ground of all communion between its members. What Christ may do, now or hereafter, for those who wish to enjoy salvation secretly, is no question; our object both was, and is, to learn how persons who believe in Christ may become and be recognised as one in Him. The action of faith that joins to Him will, by its confession, and the acceptance of its responsibilities, join them to each other. Persons baptized before they are disciples, and persons not known to be disciples by any word or sign, though bound together by external and "artificial ligatures," do not unite; they only conglomerate. (Loud laughter. In treating this feature of His household, the Lord unveils and adorable majesty of love. The weakness of His children may be the object of disregard in the world, but it is not disregarded in His legislation. Having faith, they are His; and he will have them recognised: He will not have the fact concealed that their life, with all its consequents, depends on Him. Baptize them into the name of the Father, the Son, and the Holy Ghost, for they are but men, and must be educated: teach them to do all things whatsoever I command you. In the use of their mercies, as in the conduct of my service, they must have My instructions.

Results of Christian union.—As our Union is not without Divine authority, so it has not been left without Divine support. Feeble and few, distinguished chiefly by timidity and unfitness for their work, those who formed and served in this organisation first, have been supported, not by any good of theirs, but by Him, who said, "Lo! I am with you always." Enemies of truth are in full retreat; their boastful challenge of appeal to Scripture is giving place to hope in the defilement of education. Weakness in all the forms of error and oppression is apparent, as if to call for firm, united, vigorous, and hopeful reaffirmation of the Saviour's pure and benignant but just demand, as Lord of all.

The past and its encouragements for the future.—The Bible is abroad; but agencies of error, trained and supported by public funds, labour to make its teachings to be of none effect. Schools are multiplied, and might be useful if religious defilement were not

allowed to taint the instructions which they supply. (Hear, hear.) But artifice without dignity is assailing their worth. Citizens, from the produce of incessant toil, are made to pay in rates for the teaching to their children of dogmas which are unsustainable and practically pernicious. Men who cry for religious education are hastening to cram the youth with vile imposture. Honesty demands that education at the public cost should be exclusively secular, preparing children to become citizens when they are men. What shameful wrongs await us in the future none can tell; but, loving her sons and daughters, this mighty nation, roused by her late experience, will, we trust, at the proper moment, call on every man to do his duty. (Hear, hear.)

A call to service and to hope.—If in your assemblies revelation from God be made subordinate to what men call common-sense which leaves the Divine for the human; if prayer be dishonoured as being useless; if the atonement of Christ be disesteemed; if separation from the world be discarded as a prejudice, and final punishment be discussed into frivolity, then consider the result of such backsliding and unfaithfulness on your labour which you have to prosecute as learners and as servants of the Lord. This Union is in no sense of the word an ecclesiastical tribunal. Each believer, each assembly of believers, and this whole Union of Assemblies, appeal to the one Lord by whom the word is given for our use. Obeying that Word, and waiting on His Spirit, each and all can appeal to Him. All are bound by His authority, and all have one defence. By learning and obeying we unite; and by the same rule we separate. The Union, therefore, can guard its purity by withdrawing when the need is given. Here the responsibilities of all combine; for, it were better that the Baptist Union should cease to exist, than that its existence should be dishonoured by unfaithfulness. To be of one mind in the service of our common Lord, demands a mutual love that lives and grows by obedience to His command. Witness at your leisure the final words of Jesus in that upper room! and the blessed intercourse which is recorded there. But the constitution of our Union affords one more advantage. It admits to your study and wise administration all that can be presented with authority from the Lord. Whatever becomes important in the service and condition of His churches, you can investigate and promote as He directs. The whole action of spiritual life responding to Him in His redemption, may, by a division of labour fully authorised, be made to exalt your enterprise, and to energise your prayers. The One Lord reigning in many churches, in His one body, will prove Himself sufficient for each in every time. Onward, then, and upward, for the way is clear. Brethren in Germany have already copied your example, or led the way; and in the north of Europe, followers of Jesus are labouring to be one. Believers oppressed in Russia call for help, which you must labour to procure. In America the spirit of union has breathed a holy inspiration into fraternal organisations that exist there. Overtures to fraternise were hailed with ardent love. Brethren, let them be officially repeated. England, Scotland, and Ireland, whose sons are everywhere, may thus unite with America. From these, the fellowship extending, will comprise the continents of Europe, Asia, and Africa—such parts of it as hold our Christian faith with islands both of east and west. Australia and China will not be forgotten. By brotherly correspondence baptized believers will thus garland the world with faith and its productions. Correspondence may now reciprocate and combine the thoughts and prayers of brethren swiftly as elements which produce the lightning and de-tonate in thunder. Hostility to the regal rights of Jesus will find resistance prepared conjointly in every land. Increase of spiritual life will be obtained in those who bear the Holy Name. When we are one, the world will know that we are His; and Israel will advance. Nay, the trumpet-call is heard already; the cloud is rising; our Shepherd leads the way. By marked interpositions Jehovah shows a progress in His reign, and enemies flee before Him.

Messrs. Moody and Sankey, in reply to an invitation from the English Presbyterian Presbytery, of London, have stated that some months must elapse before they can visit the metropolis.

Educational Record.

ACADIA COLLEGE.

APPOINTMENTS FOR ANNIVERSARY WEEK.

Public Exercises of Collegiate Academy, Tuesday, June 2.

Meeting of General Committee of the Academy, Tuesday evening.

Meeting of Governors of Acadia College, Wednesday, A. M., June 3.

Business meeting of the Alumni, Wednesday, 4, P. M.

Social Reunion of the Alumni, Wednesday evening.

Public Exercises of the College. Oration, conferring Degrees and Prizes, etc., Thursday, 11 A. M. June 4.

Arrangements have been made for Excursion Tickets on the W. & A. Railway, and on the Intercolonial Railway, east of Moncton, N. B.

The American Baptist Educational Commission propose that the Baptists of that country should make their celebration of the approaching Centennial largely educational. The Baptists of the colonies of a century ago heartily committed themselves to national independence and civil freedom, because they foresaw that in this way the religious oppression, which so fearfully afflicted them, would be most effectually broken. The wonderful growth of the denomination since that date demands a grateful review. For the first half-century of the nation's existence, Baptists were deficient in educational work. They began with a protest against a learned but unregenerate ministry; and for fifty years they had but one college. When the spirit of Foreign Missions was awakened in the churches of the United States, new interest in education arose. The twenty-five colleges and the six theological seminaries of the Baptists of the Republic are almost exclusively the growth of the last fifty years. This is deserving of high commendation. And yet the Educational Commission say that the denomination has not kept its progress in right adjustment to the needs of the time, because of want of interest in education. Adequate endowment of denominational institutions was not seriously undertaken till twenty-five years ago. Highly creditable results have been accomplished in that time; but the demands are still great, and it is urged that Baptists cannot commiserate their success in the past and inaugurate enlarged growth for the future in any better manner, than by raising several millions of dollars, as a permanent endowment of their higher schools of education. Already large amounts have been obtained for this object, and the plans pursued for the full accomplishment of the purpose reveal so much wisdom and energy that we cannot doubt that the work will be successfully and honorably completed.

The Legislature of the State of New York is reported to be in favor of a law permitting municipalities to enforce regulations requiring all children between certain ages to attend some school, public or private, for a fixed portion of the year. This is, perhaps, the mildest form of a law making attendance at school compulsory. It is true that one town may choose to adopt such a law and the next may not; but, on the other hand, unless the people in any locality are in favor of such an enactment, it will be difficult to enforce it among them. The privilege of substituting a private in the place of the public school, will be considered by many as a dangerous one, as there is no guarantee that such schools will be anything more than a form. But it is best to make a law no more severe than is necessary to accomplish the object intended. The right of the public authorities to enforce attendance at school seems to be involved in the right, now conceded to them, to maintain such schools; and if the statistics given by various writers can be trusted, it is clear that the right should, in some wise manner, be exercised. It is stated that in New England seven per cent. of the population are unable to read and write, and that four fifths of the crimes are committed by this small minority. Pauperism appears to increase and decrease with education. Important facts, which go far towards justifying a law compelling attendance at school, are set forth in a recent editorial in the Watchman and Reflector. Some portions of the article seem to us inconsistent with doctrines concerning the relation of the state to education, approved by that paper some three months ago, either the later deliver-

ance goes too far, or the earlier utterances were not sufficiently considered.

The special grants to Halifax, for school purposes, already amount to nearly \$5000 a year. Dalhousie College has \$1000, St. Mary's \$1400, Grammar School \$600, Supervisor \$900, Commissioners \$1000. If the larger sums are given on account of colleges, then there is too much of that sort of thing for a city of some thirty thousand. If they are given for academical purposes, then with twice or three times the amount given to any other county, the city should have a decent high-school.

The time is drawing nigh, when the directors of Horton Academy and the Governors of Acadia College must review the work of those institutions for the year, and deliberate on plans and methods of future action. Several important questions are pressing for consideration and decision; and it is exceedingly desirable that there should be a full meeting of the Board of Governors. The requisite number of this body to do business is small, one would think it too small for safety; and yet it is often found impossible to get together enough to make a quorum. At the last meeting of the Convention, it happened two or three times, that the business was suspended because there were not Governors enough present to act legally. If it is desirable that men should be appointed to this office, who live long distances from one another and from the fixed place of meeting, that means that these gentlemen must take time to make the necessary journeys, that they may attend to the duties which they have assumed. The June meeting is often the most important in the year, as at this time business is arranged for final action at the Convention. All the indications show that the time has come to make an advance in our educational work; if the men occupying official positions will lead, the people are ready to follow.

The Christian Messenger.

HALIFAX, N. S., MAY 27, 1874.

THE DEAF AND DUMB.

A week or two since the city papers had an account of a highly interesting Presentation to J. Scott Hutton, Esq., Principal of the Halifax Deaf and Dumb Institution, by some of his former pupils. We intended to have copied it into our columns, but some communications afterwards received compelled us to put it aside for a subsequent issue, and by that means it was passed over, quite unintentionally. We were called upon last week by two of our silent friends, with a request that it might still appear. We therefore insert it with much pleasure.

On the evening of Monday, 11th inst., J. Scott Hutton, Esq., Principal of the Deaf and Dumb Institution, was waited upon by an agreeable surprise party of his former pupils now residing in this city, numbering, together with the wives and children of some of them, about twenty, when he was presented with the following address and accompanying piece of plate. The presentation took place in due form in the school room, in the presence of the pupils, Mr. Inglis Mumford, a deaf mute, in the chair, who explained the object of the meeting. John Logan then read the address, interpreting it in signs, after which the handsome Ice Pitcher and Cup, standing on a table, were uncovered and presented. They bore this inscription:—"To J. S. Hutton, M. A., from his former pupils, May 11, 1874."

Mr. Hutton's reply was of course in sign language. Mr. John C. Tupper, assistant teacher, and one of the earliest Alumni, made a brief address, as did others. Mr. Adam Logan offered vocal prayers, interpreted in signs by the Principal.

Refreshments (of the right kind) were handed round, and after pleasant and social intercourse, the gathering dispersed, all apparently delighted with the proceedings of the evening.

When it is recollected that, seventeen years ago, the now intelligent and enlightened actors on this gratifying occasion were in total mental darkness with no place in the scale of society, but are now intellectually, spiritually, and socially on a level with their fellow-citizens (and far above some of them), this evening's service may be regarded as good evidence of the benefits of the institution, and of the blessed changes wrought in the status of these "children of silence" by their devoted and beloved teacher, Mr. Hutton.

It is matter of surprise and regret that so few of our citizens take the trouble to see for themselves the daily workings of this, one of the most interesting of the philanthropic institutions of the day. Its doors are open to visitors from the country on every day, except Sunday, and to residents of the city twice in the week. As the subject of this notice is unprecedented in this country, I trust to your kindness, and that of the other conductors of the press, to give it publicity. J. C. COCHRAN, D. D.

We should be pleased to add the beautiful and appropriate address which accompanied the present, and Mr. Hutton's excellent reply, if our space would permit.

The following paragraph from the letter shows something of the spirit which exists between Mr. H. and his pupils, to whom he has been as ears to the deaf and the medium of communication with the outer world as well as we believe in some cases, their heavenly instructor and the means of their salvation. Mr. Hutton says:—

During twenty-seven years of uninterupted labor as a teacher of the deaf and dumb, seventeen of which have been spent in Nova Scotia, I confess that I have sometimes been tempted to feel discouraged and faint-hearted amid the difficulties and discouragements of the work. T-night seems, however, to compensate for all the anxieties and toils of the past. I feel it to be the cause of much thankfulness and encouragement to be thus assured by you, who have been under my care that my labours have not been in vain. I am proud to receive this token of your affectionate regard and your grateful appreciation of my humble efforts to promote your intellectual and moral welfare.

I rejoice with you in your joy and sympathize with you in your sorrows and troubles. Especially is my heart gladdened when I see your interest in our Sabbath services, when I hear of your "walking in the truth," and living consistent Christian lives. My heart's desire and prayer is, that God's richest blessings may rest upon you one and all through life, that you may be guided by His Holy Spirit in the paths of purity and peace, and that we may all meet at last, both teacher and pupils, in that land where "the ears of the deaf shall be unstopped, and the tongue of the dumb shall sing."

PRESENTATION.—The Saint Croix Courier, of St. Stephens, N. B., May 7, contains the following paragraph:

Mr. George E. Tufts, who has for the past four years been Principal of the Academy at Milltown, has resigned the position and is about to pursue a course of study in a Theological Seminary, preparatory to entering the ministry. He has lately preached several times in the Baptist churches of St. Stephen and Caisis; and we learn that his friends give him much encouragement, and assure him of success in his new calling. Last Sunday evening the Sabbath School at Milltown, Caisis, of which he was Superintendent, presented him, at the close of their concert, with four volumes of Lange's Commentary. This handsome gift was accompanied with an address expressive of the estimation in which he was held, and recognized the energy and success with which he had advanced the interests of the School. Mr. Tufts responded in suitable terms; after which brief addresses were made by Rev. Mr. Leavitt, Rev. Mr. Porter and others.

Mr. Tufts was formerly teacher in Horton Academy.

New Subscribers.

ONE DOLLAR.

We will send the Messenger to any address from the date of receiving the name, up to the end of the present year, 1874, for ONE DOLLAR. TO CANVASSERS.

Ladies or Gentlemen.

We will send the Messenger as above to five New Subscribers on receiving the payment for four. Here is an opportunity for profitable employment, and doing good at the same time. To any person wishing to engage in this work we will, on application, send a copy of the paper, as a specimen, without charge.

TO THE BENEVOLENT.

A Christian newspaper is perhaps, one of the best educators that can, week after week, come into a family circle. By getting four subscribers you can, if you wish, by this means, supply the fifth to some family otherwise unable to get it, by whom it would be highly prized, and to whom it would constantly come freighted with pleasant and instructive thought.

Never before were so many able pens employed in contributing to the columns of the Messenger. Never before had we so many readers. Never was it so necessary that every body should be regularly provided with good reading; and as we wish to afford all possible facilities for enabling others to participate in these communications we make a sacrifice of profits by the above offer, so that a large number may thus be added to our list of readers.

Rev. JON England, and Church at E two Lord's Bridgetown, vitation to th and entered Day.

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