

**MESSINGER and VISITOR.**  
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 J. H. BAUNDERS, Business Manager.

**Messenger and Visitor**  
 WEDNESDAY, MAY 6, 1891.

**REPORTS ON EDUCATION IN NOVA SCOTIA AND NEW BRUNSWICK.**

As a very large portion of our provincial revenues is devoted to public education, and as the interests of all classes are closely concerned with these public schools, we call attention of our readers to some features of the annual reports recently presented to the legislatures of New Brunswick and Nova Scotia.

1. *The number of pupils in attendance.*  
 In New Brunswick the total enrolment of pupils was 68,523, which gives an increase of 302 for the year. This gives as the proportion of the population at school during the year I in 47. In Nova Scotia the enrolment reached 103,597, the proportion of population at school during the year being 1 in 4.2. That is to say, the proportion of the young people in Nova Scotia attending school is larger than in New Brunswick. The Nova Scotia child is more likely to get to school than his New Brunswick cousin. Superintendent Crockett says of the New Brunswick schools: "The progress of the year, though not marked as it has been in some years by exceptional activity in what relates to the external features of the system, has fully kept pace with that of any former year in respect of the thoroughness of the work, and the soundness and efficiency of the teachers. The revised course of instruction, which came into operation in July, 1889, has been very generally and heartily responded to. The school enrolment has increased and the salaries of teachers of all classes have slightly advanced."

Superintendent Allison reports of Nova Scotia: "Among the satisfactory features may be mentioned a very considerable expansion of school operations, the number of schools and teachers for both terms exceeding those of any previous year. The attendance for each term was the highest on record."

2. *The Teachers.* The schoolmaster is the school. The standing of the teacher in scholarship, ability, and character will largely determine the value of the school.

Nova Scotia had in the winter 2,142 teachers, in summer 2,257. These were classified as follows: In winter, 46 held A license, 306 B license, 1033 C license, 703 D license. In summer term, 46 held A, 299 B, 1067 C, and 865 D. The proportion of male to female teachers was 1 to 3.

In New Brunswick during first term there were 13 grammar school teachers employed, 279 first class, 532 second class, 488 third class. Second term: 12 grammar school teachers, 202 first class, 707 second class, 592 third class. Proportion of male to female teachers was 1 to 3, same as in Nova Scotia.

3. *Salaries.* The average salaries in the two provinces were: Male teachers, first class, in N. B., \$520, in N. S., \$498; second class, in N. B., \$312, in N. S., \$247; third class, in N. B., \$231, in N. S., \$182. Female teachers, first class, in N. B., \$278, in N. S., \$229; second class, in N. B., \$229, in N. S., \$221; third class, in N. B., \$192, in N. S., \$157. It is clear that teachers are better paid in New Brunswick than in Nova Scotia.

Have the New Brunswick schools, therefore, better teachers? If so, while the Nova Scotia child is more likely to be sent to school, the New Brunswick child will have a better teacher when he gets to school. The proportion of "trained" teachers is, if we make no other comparison, larger in N. B. than in N. S.

Mr. Crockett complains of irregular attendance at the schools in New Brunswick. He says: "The percentage of enrolled pupils daily present during the time in session was 88.6 for the year. This falls far short of what it ought to be. It implies that not much more than half the enrolled pupils are daily present—a condition of things discouraging to the teacher and fatal to the general progress of the school. How indifference may be made to give place to interest is a problem not easy to solve. Among the things recommended are: Visits to the parents by the teacher, make the schoolroom cheerful both physically and morally, have abundance of pure air and light, make the walls bright with pictures and the windows with flowers, all displaying order, neatness and taste. The sunshine of a cheerful countenance should ever meet the eye and the tones of a pleasant voice greet the ear."

Twenty five per cent. of the children of the country are not deriving any direct benefit from its school system, and Mr. Crockett makes a strong plea for a legislative enactment to compel all educable children to attend school.

4. *Studies of the Pupils.* The New Brunswick reports say: "Instruction has been given during both terms, in almost every prescribed subject, to a larger number than in any

former year. The number receiving instruction in physical exercises was 44,741; Oral lessons on morals, 47,080; form, 23,178; singing by rote, 10,297; singing by note, 102; scientific temperance, 34,338; useful knowledge (minerals, plant and animal life), 37,074; color, 30,822. The standard subjects received due attention."

In Nova Scotia "a fair proportion of time is allotted in all schools to the standard branches; but it may be interesting to note that the following subjects are receiving more attention than formerly, viz, health, temperance, moral and patriotic duties, nature, singing." The number of subjects in which instruction is given seems to be increasing and it is not easy to sustain objections to any of them; but it is not so evident that the increase of subjects is all gain. College authorities complain that students are not well prepared in elementary branches, in English especially. The children who know a little of everything, seem often not to know much of anything. Dr. Allison, however, reports of the work in Nova Scotia as follows: "So far as a general statement may be hazarded, I venture to pronounce the teaching of the staple instrumental branches to be advanced in the whole, by a tendency towards improvement. Especially in the primary classes the instruction is becoming less formal, more natural and realistic, better adapted to the true ends of education. Signs of progress can be discerned in the order and discipline of the schools. Our schools are more largely controlled by the skill, character and personal influence of the teacher than by the mere force of authority, or the terror inspired by the rod."

We are frequently told that, in this country as well as in others where democratic principles obtain, the best men are not in politics; being revolted and restrained from entering political life by the corruption and fraud which abound therein. The same considerations which operate to keep our best men out of our legislatures often prevail, also, to keep good men away from the polls and from participation in the selection of candidates, with the result that both political and municipal affairs are, far too frequently, left in the hands of bosses and wire-pullers, who manage things in their own interests, and not in the interests of the municipality or the state. How can this be otherwise so long as good and true men refuse manfully to assert their rights, to shoulder their responsibilities and to stand up for righteous principles and measures. Some people contend that it is a sufficient reason why good men should withdraw from the old political parties that, in those parties, they must be associated with rascals and the like. But where shall the immaculate party be found? The apostle Paul intimated that, if one were determined to have no association with the morally impure, it were necessary to go out of the world. The King's Highway, the organ of our holiness brethren, shows only one entirely sanctified man who does not also belong to the Third Party, and has faith to believe that even this will soon be revealed to him. But though all the sanctified people may belong to the Third Party, it is not to be supposed that the converse is true, and that all the Third Party are perfectly sanctified. The wholly sanctified, the simply justified, the sinful and the disobedient labor together for the great reward. Why should they not? The holiest man alive will not refuse to embark in a vessel because all the sailors are not members in good standing of orthodox churches. A pound of asioner's strength on windlass or a rope is worth as much as a pound of a righteous man's. A sinner's vote, if cast for a good cause, counts as much for political reform as that of a righteous man. If, in politics, any good man is sure that he is contending for righteous and patriotic measures, he need not be disturbed if men of inferior worth, and prompted by far inferior motives, are siding in the good work.

On the face of it it appears rather difficult to see why such men as Mr. Spurgeon and Dr. Joseph Parker should withdraw from a society having for its object the disestablishment of the Church of England, simply because agnostics and atheists are active in the same society and with the same purpose. If the aim is good in itself, it is not made wrong because men who are without faith are promoting it. In this connection the following from our valued contemporary, the *Canadian Baptist*, appears worthy of consideration: "A nice question has been raised in connection with the Liberation Society of England. This society was formed for the purpose of securing disestablishment of the Church of England. It is now said to have fallen largely under the control of atheists and agnostics. On this account Mr. Spurgeon has withdrawn from its support. Many eminent dissenters who believe that the object of the society is good, and that the Church and State ought to be separated, cannot cooperate with the leaders who assume to direct its movements. It has become largely a political organization. But is not the object for which the society was formed,—the abolition of a standing injustice in the civil government, and the establishment of full religious equality—strictly a political object? Righteousness in national legislation is a question of politics, not of religion. And, again, have not even agnostics and atheists their civil rights, including the right to seek those rights by legitimate methods, as well as Christians? An

established church is no less a legislative injustice to unbelievers than to Christians. Are, then, Christians to refuse to cooperate with agnostics and other unbelievers to secure reforms in the State, or in any other good work? Should they not rather be ready to cooperate with all citizens in securing right ends by the use of appropriate and honorable means? It is doubtful if the "stand aside-I am-holier-than-thou" attitude in civil affairs is the one which most truly represents the teachings of the Gospel and the spirit of the Master.

It may be, however, that Mr. Spurgeon and Dr. Parker are not so far astray, after all, in the stand which they have taken in this matter. They seek the disestablishment of the church partly on religious grounds, because they believe that the best interests of religion would be thereby promoted, and partly on political grounds, because they believe the establishment to be a huge injustice to all outside the pale of that particular communion. Atheists and agnostics also aid the effort for disestablishment, partly on political grounds, because they believe that an established church is a legalized injustice and oppression, and partly, also, it may be presumed, on anti-religious grounds, because they regard all religion as being a mere superstition. The devout dissenter might, without sacrifice of principle, cast in his ballot with the atheist when the question, Shall the church be disestablished? has assumed a merely political form. But it would be a different matter to affiliate with the atheist on such a platform as that of the Liberation Society, where, we presume, the moral and religious or anti-religious aspect of the question would come into view, and when the godly dissenter would oppose an established church, because, in his view, it is hindering the advancement of the kingdom of Christ; and the scoffing atheist would oppose it because, in his view, all religion is a superstition and a delusion, unworthy of countenance or support. It is difficult, indeed, to see how the Christian minister could do otherwise than refuse to affiliate with the atheist or agnostic on any platform on which the latter undertakes to discuss religious questions. It is probably because he has felt himself embarrassed by this course that Mr. Spurgeon has thought it necessary to withdraw from the Liberation Society.

**Synodical Baptism.**  
 An argument, as shallow as it is shrewd, appeared in the last number of the *Boston Congregationalist*, and as it is constantly being used by Pedobaptists in one form or another, its speciousness and sophistry cannot be too often or too thoroughly exposed. The article represents a very intelligent Baptist lady as having been put to silence by the question: Whether the Lord's Supper is a matter of more or less bread, and, if not, whether baptism can be a matter of more or less water.

Now, a very little honest and earnest study of the New Testament ought to enable any of our very intelligent Pedobaptist friends to see for themselves that the silence of our Baptist sister was treacherously subtle as any invented by Error in the last two thousand years. Truth is proverbially slow in getting on her feet, but when she is ready for the race, her victory over Error speedily and surely prepares rejoicing for her friends. Let the friends of any, sort of error, great or small, beware lest, enjoying their little day of triumph in their supposed unanswerable and unanswered questions which trifle with eternal truth, they suddenly be filled with shame and covered with confusion, when her "day of vengeance" come—a day which shall be "as a thousand years," and in which the *sevens* of more than a thousand years shall be *righted*, and the *lies* of more than a thousand years *exposed*.

The Scriptural answer to the question: Whether the Lord's Supper is a matter of more or less bread, and baptism a matter of more or less water, is certainly that the Lord's Supper is a matter of *less bread* than was partaken of by those Corinthians whom Paul rebuked, and baptism a matter of *more water* than most modern Christians use, who, unless they "sin ignorantly in unbelief," may read their rebuke in the praise the same apostle bestowed upon those Christians who "remembered him in all things, and kept the ordinances as they were delivered unto them."

In the Lord's Supper we are commanded to eat. The exact amount of bread is not the essential thing, and is not prescribed, though enough should be taken to constitute a seemly and orderly observance of the command, "Eat ye all of it"; nor is it at all true, as intimated in the *Congregationalist*, that Christians regard the quantity of bread as a matter of indifference. I am acquainted with no church where the communicants partake of whole loaves, half loaves, small fragments, or "mere crumbs" at will. On the contrary, it is the custom in all the churches to offer to each partaker a fragment no larger and no smaller than appears seemly.

Thus it seems that our friends are detecting in the sorry business of *misrepresenting their practice* in one ordinance in order to *defend their practice* in another.

But what do we find when we come to baptism itself?

In baptism we are commanded to be immersed. Scores of the ablest Pedobaptist writers of recent years frankly admit that immersion was the primitive mode of baptism. Now, our friends may hide behind the word *baptism*, and say that baptism does not consist in much or little water, but when we substitute its equivalent *immersion* for the word *baptism*, there is little chance for a game of "hide and seek," and the man or woman who should declare in plain English that *a little water is as good as much, a drop as good as an ocean, for immersion purposes*, would stand confessed a trifler, or an idiot.

The command to be baptized—that is *immersed*—is so definite that it necessarily prescribes a certain amount of water—*makes a certain amount essential*—sufficient to a limit of the immersion of the candidate.

Putting a part for the whole may pass as a very common figure of speech, but it is a dangerous method for Christians to employ in dealing with the commandments and ordinances of our Lord. Saul the king of Israel was rash enough to adopt the method of partial for complete obedience, sparing Agag, and losing his kingdom as a consequence, and hearing, when too late, the rebuke: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Want of space prevents my fortifying my arguments from the symbolism of baptism.

TJUSON.  
 Boston, April 25.

**Grande Ligne Mission.**

A word from Montreal, on Grande Ligne mission work may be interesting to your readers, many of whom have generously contributed to its support. The work in this city is carried on with encouraging success. By referring to my register, I find that since last August sixteen happy converts have been baptized into the communion of our little church, ten of whom are converts from Romanism. It would be trespassing upon your valuable space to speak in detail of these very interesting conversions. I will refer to one only.

The husband of an intelligent wife, and the father of six children, a man with a good common education, full of common sense, bright, and endowed with considerable ability as an organizer, stood at the head of two laboring men's associations in this city. His experience with priests and Roman Catholics in general had shaken his faith in his church, and as he says himself, he was fast drifting toward infidelity, when he met with our missionary and the Word of God. A friend of his, with his wife, were reading the Bible together from our Bible woman, Madam Scott (a French woman with an English name). This man procured for himself a New Testament, and went to reading it. The writer of this and our Bible woman had many interviews with all of these three enquirers, and in about three months' time they had not only become convinced of the truth of the Bible and the errors of Rome, but had accepted Christ as their Saviour, and given good evidence of a true conversion to Him. They were baptized together three weeks ago. In the meanwhile, the wife of the man of whom I speak, particularly, who was in such distress over her husband's "perversion," as she called it, that she wept over it day and night. Knowing that the Bible woman was the primary cause (instrument) of her husband's "apostasy," she had fully determined never to let her enter her house. Madam Scott, encouraged by the writer, ventured one day to knock at the distressed woman's door. "I cannot let you in," she said to Madam S., "I have vowed not to do so." "I am coming to sympathize with you, ma'am, and would be most grateful for an interview with you," said the missionary. "Well, come in," I cannot shut the door against you." The hand of the Lord had opened it, and no one could shut it. They conversed together two hours, and from that time the weeping wife became an earnest enquirer after the truth. Last evening, before her husband, her children, the Bible woman and myself, she expressed, in clear terms, her conviction that to follow Christ she must renounce Romanism, and that she had already done so, and accepted Christ as her Saviour. She said she was never so happy in her life, and her face showed it.

Including children, twenty-two precious souls have been rescued from Romanism within the last nine months, in connection with our work here; and several others are seriously enquiring the way of life.

The annual examinations of the Feller Institute at Grande Ligne took place last week, 16th inst. One hundred and twenty five pupils were received in the school this last winter, and the work they did, as shown by their written examinations, was very gratifying indeed. Twenty of them confessed their faith by baptism three weeks ago, and others will do so later on. The school continues its session with forty pupils till the end of May.

There have also been conversions and baptisms very recently in two others of our stations, Marienville and St. Constant. Some of these converts also were from Romanism.

The mission resumed work in the city of Quebec last fall. Mr. Charles Grenier and his devoted wife have been in that hard field. Work has also been begun in the city of Ottawa. Mr. B. Frappier, a well qualified colporteur, is at work there, and one of our young men who are to graduate at the Newton Centre Theological Seminary next month will be stationed there about the first of June.

One of our converts, a consecrated man, who, for a number of years, was in the employ of the Bible Society as one of its colporteurs, has begun work for us. He is now going through the county of Rouville to offer the Word of life to those who have it not. My son Leonard, student in Brown University; Mr. McFaul, studying at Grande Ligne, and Messrs. W. S. Bullock and L. Duteaud, of Newton, will all be at work in various fields in a few weeks, some for the summer, and others permanently.

"Brethren, pray for us."  
 A. L. THERRIEN,  
 Pastor French Baptist Church,  
 Montreal, April 23.

**Ontario Letter.**

"Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come." So said Solomon long ago, and were he in Ontario to-day he could not do better than repeat the saying. This April has been true to the traditions that have grown up round her name, and has proved herself to be the same fickle maiden as of old. We have had—

"A gush of bird song, a patter of dew, A cloud and a rainbow's warning; Suddenly sunshine and perfect blue— An April day in the morning."

This condition of the physical world has an enlivening effect upon the people. In farm and factory, in shop and store, they are wakening to the influences of the spring time, and are girding themselves for the strain and toil of the summer.

Spiritually we are by no means asleep. These bright Sunday mornings are promotive of good congregations, and church work goes forward with vigor.

**THE MCGREGOR MEMORIAL.**

It is published and ready for delivery. It is the enterprise of the Alumni Society of Toronto Baptist College, who felt that such a life as that of the late Principal McGregor ought not to be forgotten. The book was edited by Dr. Newman of the college, whose name is a guarantee of careful supervision. Chapters I and V, treating of the early life and last illness of the subject, were written by his brother, Rev. M. McGregor, of New York City. Chapter II, "Student Life," is the testimony of a fellow student, Rev. E. W. Dodson, B. A., Woodstock. Chapter III, "The Pastorale," is from the pen of Rev. D. G. MacDonald, pastor in Stratford, from which church Mr. McGregor went to Toronto. Chapter IV, deals with the "Professor and Principal." The writer is not named, but the probability is that the editor, who, as one of the college staff would be best fitted, did this part of the work. Chapter VI, is a compilation from material furnished by Mrs. McGregor, of "Tributes of Respect" from various sources. Part II. contains a collection of sermons, addresses, essays, poems and fragments left by Mr. McGregor. The frontispiece is an excellent portrait of the deceased. The volume of 280 pages was issued from the publishing house of Dudley & Burns, Toronto, at the expense of a number of private subscribers. The work is already in its second edition and the proceeds are to be donated to Mrs. McGregor.

**THE YEAR BOOK.**

edited by Rev. Jas. Grait, Toronto, is full of interest. From it we learn that there are in the Dominion 75,542 Baptists, with 566 pastors and 789 churches. Additions by baptism last year in Ontario, Quebec, Manitoba and the Territories, 2,301. In Ontario there were 15 ordinations, 7 recognition and 10 dedication services. The net gain of members in this province was 1,448.

**HOME MISSIONS.**

April 14, the Home Missions Board met at the mission rooms in Toronto. Reports from some sections were very encouraging, while from the South-west borders there came a story of death. Fifty years ago that part of the country was evangelized by earnest, godly men, who were Pauline in their fidelity and zeal; but alas! they preached a gospel so "free" that it never drew a dollar from the hearts or pockets of those who received it. These men have long since gone to glory, and have left us an inheritance of spiritual famine that will probably not be relieved until a new generation is born with open hearts and unclamped purses.

This Home Mission Board employs 70 missionaries, and will locate 40 students during the summer.

**THE FOREIGN BOARD.**

met in the same place on the 15th. The secretary, Rev. John McLaurin, reported 78 churches visited, 94 addresses delivered, and \$876.36 raised in excess of last year. The evening session was occupied with a full discussion of the appeal from India. The end of it was a resolution recommending the appointment of three men this year.

A young sister of London, Ont., has put us all to the blush by donating \$500, the savings from a salary of \$323 per

year, to the foreign mission fund. A young brother—A. B. Lorimer,—now studying in Newton Centre, is under appointment, and we were wondering where the money could be found to send him. In this unlooked for manner the passage money has been provided.

**THE INDIAN COMMITTEE.**

have found a man, an Indian, for twenty two years a teacher in a reservation school, who will take up the work of evangelizing among the tribes of the North-west. Mr. Prince will make his headquarters on a reserve near Lake Winnipeg, and from there will preach among the surrounding villages. To an unusual gift for evangelistic work he adds a knowledge of English, French and three dialects of the Cree language.

The Park church, Brantford, held its annual meeting on March 13th. The report showed an increase of 80 in the membership, 50 of whom had come by baptism. Pastor Hutchinson has begun the sixth year of his pastorate.

Rev. J. G. Hastings has resigned at Scotland.

Rev. H. Ware, as missionary evangelist, is stirring the sleepers in several churches.

The Baptist pastors of Toronto celebrated Easter Sunday by immersing 80 candidates.

Rev. J. F. Barker has resigned at Ingersoll.

Rev. A. H. Munro resigns at St. Thomas and takes the pastorate of a new congregation in the same town.

Rev. W. F. Tapscott leaves Brampton for the Oxford St. church, Woodstock.

Rev. J. H. Sowerby goes from New Sarum to the Chatham church.

One of our oldest and most honored ministers, Rev. D. W. Rowland, fell a victim to a gripe on the 17th inst. Mr. Rowland was born in Wales 83 years ago. He was by trade a jeweller, and after coming to Canada, engaged in business in St. Thomas for 30 years. In 1847 he became pastor of the newly formed church in that town. In 1865 he took the pastorate of the Welsh church at Donfield, and there remained eight years. He then retired from active service, though to the day of his death he did almost as much preaching as when in the pastorate.

Rev. W. H. Cline, M. A., B. D., and Immanuel church, Toronto, celebrated their second anniversary on Sunday, 26th inst. Dr. Strong, president of Rochester Seminary, preached in the morning and the pastor in the evening.

Dr. Strong preached Sunday evening, April 26, before the Eyle Missionary Society of Toronto Baptist College.

Strathroy, April 27. P. K. D.

**To the Baptists of Maritime Provinces.**

The question has been asked in the *Messenger and Visitor*, "What is holiness?" or words to that effect. I have not the article before me which suggests these few thoughts. If I remember rightly, the writer recommends preaching on the subject of holiness occasionally. I am very sorry to see such an unguarded statement made by any one who professes to be a Christian, because it is likely to be understood as meaning that the subject of holiness is scarcely ever referred to in the preaching of Baptist ministers. Of all people in the world, Baptists are the last to ignore holiness. If they do they stultify themselves, and make believers' baptism of none effect.

Holiness is a death to sin and a life to righteousness, typified in the act of baptism. It is righteousness, peace and joy in the Holy Ghost. It is to be full of goodness, to have the fulness of the blessing of the gospel of Christ, to have the mind of Christ, to be laborers together with God, to be followers of Christ, to crucify the flesh with the affections and lusts, etc. These things are so plainly and clearly stated in the Scriptures that none can deny it.

In short, holiness is Christianity, nothing more or less. It appears to me to be just as consistent to exhort gospel ministers to preach on Christianity occasionally as to advise them to preach on holiness occasionally. Preaching Christ is preaching about a holy Saviour who has chosen a people to be holy and without blame before Him in love.

**A. ESTABROOKS.**

**Quarterly Meeting.**

Pursuant to announcement, the 34th session of the Albert Co. quarterly meeting met with the 2nd Hillsboro church, April 14th, at 2 o'clock p. m. There was regret that but few of our ministerial brethren could be present. We had with us Rev. M. Gross, Rev. W. Camp, Rev. S. C. Moore, and Rev. W. McGregor. The quarterly sermon, preached by Rev. W. Camp on the baptism and work of the Holy Spirit, was an able discourse. A discourse was also listened to from Rev. W. McGregor, on "The cause of the unbeliever's condemnation." We believe good resulted from the discussion of the different reports brought in by the various committees on denominational work. A short paper on "Work" was read by Rev. W. McGregor. At the next quarterly meeting, to be held with the Salem session of the First Hillsboro church, papers are to be read by Rev. W. Camp on "When is a person saved," and Rev. E. C. Baker on a subject selected by himself. A collection of \$14.35 was taken for Convention purposes.

W. McGRUBIN, Secy. Treas.

**Retrospection.**

By the kindness of a New York, it has been privilege, for the last year receive and read your excellent journal, *Messenger and Visitor*. I am one of the Nova Scotia wanderers into this beautiful land of River Phillip, Canada. Born at River Phillip, C. B. April 29, 1810, I lived in Maine until November, 1848; came to Nova Scotia in 1849; returned in the spring, 1850, in man to direct his own affairs in paths that led to this. This became more dear to my mind and heart than any other. Having a brother in Nova Scotia, I desired me to join him, and in months of earnest prayer, prepared the way. On the 15th of 1850, I embarked for what was far West, and with six children and a feeble wife, travelled out entering into a humble place, and the Lord made pleasure excursion. I had truth of the words, "As the Lord in all thy ways, and thy steps." Well, having towards the setting sun, was yet, "Ho, for the territory of Minnesota," was open for still the Western fever, that year found us floating stream of humanity before ward. Then I found I had the frontier. There are dians than whites, but I found myself surrounded heterogeneous mass of saw. Nearly every state was represented, and west of the world, with religious thought and of glorious soon began to realize, and looking around, this (three in my own consulting them, and find that covenant, in the school met in the log school each other's hands we into that solemn covenant and committed to the care of our Lord. That church still lives and has one of the houses of worship in I am an old man, 81 years, with perfect health, Saviour in my heart. The most blessed of men, trying feebly to do work, am looking and my Father's voice still in my ears.

And now, dear brethren, to you what has stirred your issue of March 4th, my much loved and Cyrus Black, and if he will call to mind that of Nov., 1848, while we for the sailing of the vessel to St. John, N. B., I was with him and family thought of him in years, whether he would understand my journal letter and listening to of exhortation, and the cause of our beloved statement, he was the same age, and will gather enter the blissful realms in Cumberland; but few that I know.

And now, dear brethren, above with you to direct each best, and with an your success in your and for the dear Father cause among you.

Redwood Falls, Minn.

**Religious**

**NEWS FROM**

WAKEFIELD.—Had the baptismal water 25th ult.—God's noble St. John river, Woodstock, May 1st.

KINNEAR SETTLED.—Father has done great about twenty-five kingdom of God. Eternized, three of whom of age. There was no letter.

BEAVER HARBOR.—glorious work of grace Sabbath, 25th inst. privilege to bury with Christ in baptism. Fenfield church on and the end is not yet April 25.

HOPWELL.—It is noted that two more into the membership by letter and one earnestly request member in the prayer. We could hope for but are grateful for we are receiving, and continuance of the

2nd MONCTON, N. has been very low matters are now being hopeful. I began in the month, and summer here. Yes, a Sabbath school, a very promising work. Others are seeking pray for us. M. April 27th.