

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, FEB. 24, 1892.

THE DIVINE MAN.

Some one recently speaking in reference to the person of Jesus Christ remarked the absence from His character of moral and spiritual aspiration. He was not a seeker after God. In the record of His sayings, we do not find any expression indicating a desire for moral or spiritual improvement. By this He was distinguished from the best of His disciples. There is no one whom in greatness of spiritual character and in richness of spiritual experience we can place above Paul. Wonderful revelations and great intimacy of spiritual fellowship were granted him. But no element is more distinctly marked in Paul's character than that of aspiration. He was conscious of an adverse power working in his members, and tending to bring him into subjection to the law of sin and death. Life is to him a race-course—a battle ground. The Christian and spiritual Paul contends with another self, as the fiercest contents with his antagonist, striking hard blows and bringing him into subjection, lest he himself should be overthrown. He counts himself not yet to have fully attained, not yet to have been made perfect. He aspires for nobler experience, a complete victory. Paul was, in a very significant sense, a seeker after God. It is not thus with Jesus Christ. The consciousness of sin, the condemnation and its bitter fruit, as personal experience, are strangely absent. There is no longing for greater purity and more intimate fellowship with God. He could say, I know God. He could call Him Father, and make His request with the assurance of a son who has never at any time offended against the divine will. He could say, "I do all ways the things that please Him," and "I know that Thou hearest Me always." No man was ever more truly human than was Jesus. He lived under the ordinary conditions, feeling the ordinary needs of humanity. But in His moral and spiritual relations to God and to His fellowmen the difference between Him and other men was the difference between perfect health and sickness, between perfect health and the difference between the perfect and holy fellowship of love, and the slavish fear which arises from the consciousness of transgression. In this, even more than in the signs and wonders that He did, Jesus Christ towers above men. He is one with God, and all authority is His. It is impossible, with the "friend of His life," as given in the Gospels, to guide us to regard Him as simply human. The impression which He makes on the consciousness of the world is not that of a mere man. No one can read the simple records of the life of Jesus, with honest mind and not feel that He was at least a good man—a teacher come from God. But if He is that He is more, for otherwise He made false claims. He was the Son of God, with power. He was divine.

MANUAL TRAINING SCHOOL.

Our readers will remember the account given in the MESSENGER AND VISITOR, late last autumn, of the death of Edward Young, son of Mr. Charles E. Young, of Falmouth. His son was converted last spring while pursuing his studies at Horton Academy. Consumption blasted the hopes both of the family and the deceased.

It was given this young disciple, ere his death, to experience great and blessed assurance of happiness with his Saviour. —his was at the time, and is now, an unspeakable consolation to the father and the rest of the family.

During his sickness he talked about the Manual Training School, and thought it would be a good thing for the young men who attend the institutions. He even expressed a wish that his father would take an interest in it. His father saw that in his sickness his heart turned warmly toward the boys of the academy. He wanted to visit the school again; but was not able to do so. His associates came down to visit him, and to attend his funeral. This, no doubt, has had the effect of turning the thoughts of Mr. Young to the new enterprise. He has made careful enquiry in respect to it, and after due deliberation has intimated his willingness to erect a suitable building for the purpose. All the friends of the institution will be glad to hear this. One after another are led by the kind Heavenly Father to make large donations to these schools of the prophets. Following Mr. Curry and Mr. Barnes, Mr. Young makes this generous offer. If it would not be taking too much upon ourselves we would suggest that the governors should name this department for that noble son, taken in his tender years from Brother Young. It would be a fitting memorial of the young man. It might be called *The Edward Young Manual Training School*. Some other more appropriate terms, associating with it the name of Edward Young, might be selected.

We feel sure that Mr. Young and other donors to this enterprise will have the thanks of the entire denomination.

The Preacher and Politics.

BY CHAS. A. FAYEN.

The preacher, on account of his double citizenship, is met by no small temptations and perplexities. As a man he has duties toward the state—social and political obligations which he must discharge. As a member of the kingdom of God, he has higher duties which often seem to conflict with the requirements of his earthly citizenship. How am I to justly render to Caesar the things that are Caesar's, and to God the things which are God's? What properly belongs to Caesar? These questions always have been and are now hard to answer in specific cases. And so we find not ministers but laymen, settling the matter by lazily and unpatriotically retreating from politics, reserving only the sovereign right of grumbling at the mistake of the government and sighing for better times.

Each generation of Christian preachers must individually settle for themselves what is their duty toward the state in which they labor. In view of this a few general facts should be kept in mind. And first of all a Christian minister, when he receives his call from God, must know no national boundaries. I am debtor both to the Greek and Barbarian, China and Canada are only parts of the kingdom of God. I am a citizen of that kingdom. Nay, more, I am a specially commissioned ambassador of that kingdom, pledged to advance its interests in every way. Therefore, China and Canada are my brethren, but so are Chinamen, and God is Father and King of both. The world is my field.

This is the only possible position for a modern Protestant preacher. This brings us back to beginnings, and we learn that national and political boundaries are not ultimate facts. The unity of the human race is an ultimate fact. The division of the race into tribes and nations is only a temporary expedient, necessary because of the distractions of sin, and by means of which God purposes to finally reunite the nations in one great family—held together not by the malignant and competitive passions of national isolation, but by the old-time unifying bond of love. This communion is coming, but it is not yet here. Still Christians and Christian ministers recognize the truth and necessity of the ideal. Hence modern missions and modern international amities of an unselfish sort. So much in general. When, however, the minister or missionary finds his permanent field of labor, be it China or Canada, he must take the country of which he becomes a citizen, as it is and strive to make it what it should be. Not for its own political gain; but in order to make it a power for good in all the rest of the world which lies within the kingdom of God. For this end the Christian church, through its ministry and members, must, among other departments of human activity, touch the political world aggressively and successively for righteousness' sake. That is the preacher's mission to the individual, but at the same time, he must strive to improve the political and social conditions surrounding the individual. If in politics measures are framed to suit the main view, let measures be demanded agreeable to the Christian view. Not that there should be any tangible and formal union between the organized church and the state. Far from it.

But the church is *sovereign*—working silently and surely in the social and political lump. The preacher asserts personal sin. He must, if he is faithful, assail political sin, which is only personal sin expanded. He combats personal selfishness. Just as fearlessly, he is bound to combat political selfishness. He insists that his church exercise Christian charity and courtesy. He must insist that his country exercise these Christian virtues in its internal and international relations. He must insist upon an immutable standard of right and wrong for the nation and the individual. If a policy is selfish when pursued by one man, it is selfish when adopted by many as the governing principle of a political party. And against the many, as against the one, is the judgments of God. If this be true no preacher of the universal king-

dom can consistently give his allegiance to the principles of any political party other than those involving the defence of moral right. So when the petticoat politicians of the Roman hierarchy in Quebec command their flock to support this or that party because it promises their church the most public money, they are advocating and enforcing covetousness and theft. And these are wrong, if anything is wrong, whether practiced by the sneak thief of the back alley or by the salaried servants of state under the apostolic benediction of the holy Pope himself. And when the Nova Scotian archbishop issues a pastoral to his "brethren in Christ," instructing them to vote for Mr. So-and-so because he can secure them more public money than another, the meek and lowly archbishop is *wrong*, and for the same reasons. The Protestant preacher is under solemn obligations to denounce, in the name of God, political and national wrong, and assert fearlessly the pure claims of the kingdom of God, which knows no selfish national distinctions and recognizes no difference between public and private violation of moral law.

Newton Centre.

Lists of Licentiatees.

For several years the licentiatees of the different associations were published after alphabetical list of ordained ministers. There was no authority for publishing, and several times, for want of careful revision, names appeared that had no right there; and it was deemed best to omit for this year, thereby calling every association to the subject of the church's licentiatees, so they could get a better list than heretofore. The ordained ministers have "date of ordination," and it would be well if our associations next summer will procure the date of "licensing" for the revised lists they will then prepare. The names of licentiatees have not been omitted, as reference to pages 5, 112, 126, 138, 152, 164, etc., of Year Book amply shows. Another thing, it does not require a man's name to be in the list of "licentiatees" or "ordained" to make or prevent his preaching the blessed gospel. A person commanded: "Go, preach My gospel," is unwise to stand silent till any body or hierarchy gives him a place in some list or fixes up his literary title to suit. Besides, the good brother signing "Lic." should not have the idea in his heart that the ordained brethren possess any feeling of exclusiveness. The omission was mine entirely; I made for above reasons. My knowledge of our ordained brethren for the past thirty years convinces me that the "we are better" idea does not exist. This Year Book has fewer mistakes, more full and correct tables and statistics, more matter, and better done up for old eyes, well as young, than any heretofore. Still it is not perfect, and no one feels this more than the Committee of Publication. This criticism is a good sign; when many are watching and suggesting then will the small errors be avoided. The Year Books of twelve or fifteen years ago would find small error now. So we advance.

J. PARSONS.

Temperance.

Will you allow me, in behalf of the Temperance Committee appointed by Convention, a few words occasionally in your columns on the subject they have in charge? Our object in writing is to stir up the pure minds of our brethren in the churches to lay hold of this great moral reform, and lift it into greater prominence, that every community in which a Baptist church is located may be compelled to acknowledge that in that church this reform has its most staunch friend and powerful ally.

Baptists have been wont to indulge in a little boasting at times that they have been, at least, among the most forward of the religious bodies in their views on this question. This may be true without being cause for much self-gratulation. Looking at our numbers and influence, in this country, on the one hand, and on the other hand the strength and influence of the liquor traffic, that these should co-exist is sufficient to moderate our boasting as to any advanced position attained on this question.

I am free to admit that Baptists long ago washed their hands of the guilt of manufacturing and selling intoxicants, except in one mischievous form, which, until the last few years, has been looked upon as a harmless beverage. I refer to cider, which is known to contain from five to nine per cent. of alcohol, and when in its sour or hard form will produce beastly inebriation. I am told that many boys in the country have acquired an appetite for stronger stimulants by the habitual use of cider—a thought that should chill the very marrow in the bones of Baptist deacons and church members, who have been guilty of manufacturing intoxicants in this form, and by that means giving unwary youth a start towards the perdition of drunkenness. Break up these convenient mills and stills, my brother, lest your weak brother's blood cry to heaven against you, and you be obliged to face this question at the judgment.

But it is to another matter I wish to

call the attention of the churches, viz., the committee have it in mind to address you by circular, in order to obtain information for their own guidance in the future, as well as to lay it before Convention at its next session. We hope the pastors and clerks addressed will hasten to lay the matter before their respective churches, and send back to the chairman of committee honest answers to their enquiries.

J. E. GOCHER,

Truro, Feb. 15. Chairman of Com.

An Appeal.

To the Graduates, Former Students and Friends of Acadia Seminary.

Next June our seminary will have completed its thirtieth year. What better way to celebrate this fact than by a grand rallying together of its former students in order that the ties of "Auld Lang Syne" may be strengthened, and the receding past thus be linked more firmly with the interests and associations of the present?

Our graduates already number eighty-five, and our present senior class are waiting only for certain momentous rolls of parchment to swell the number into the nineties.

Our alumni have wandered into distant lands, and not only do they fill positions of trust and usefulness in the Maritime Provinces, but also in the adjoining states, in California and India.

In addition to the bonds which school life weaves, we need the cementing force and union which a band of associated alumni would give.

It has long been my cherished hope that our graduates and former students might be thus brought into a more intimate fellowship with each other, and a closer union with the *Alma Mater*, who needs the united sympathy and aid of those whom she has sent forth from her sheltering walls.

We propose on our next anniversary to form an Alumni Association of Acadia Seminary to be composed of graduates of this institution who, by the payment of the annual fee of one dollar, secure a membership. A life membership to the association may be secured by any former student of the seminary (an under graduate) by the payment of twenty dollars.

Grand Pre Seminary and the Female Department of Horton Academy may be regarded as forerunners to the educational interests which were finally embodied in Acadia Seminary, founded in 1879, and it is earnestly hoped that their graduates and students will gladly identify themselves with us by constituting themselves honorary members of our association upon the payment of ten dollars.

These representatives of an earlier period of female education in this province, through their zeal in good works and their influential positions in society, can render the present seminary invaluable aid in many ways. Among women themselves let there be an awakening of interest in the higher education of women, and let this interest assume a practical, tangible form by being carried into dollars and cents.

Our needs are various and imperative. Prizes in the different branches or departments of study; scholarships for girls who have little or no means; an Alumni chair of instruction, are worthy objects for which to appropriate the funds of the association. Or, perhaps, at this juncture it will be deemed more advisable to assist in furnishing some part of the new building—the reception room, chapel, class room, studio or gymnasium, for example. The many friends of the seminary have nobly responded to our call for suitable and commodious school rooms, by erecting a large and handsome structure, to which the present building forms but an addition, and doubtless the Alumni Association will decide that their first expenditure of funds shall be towards properly furnishing one or several of these rooms, where the students of the future shall be educated. Who should be more interested in this work than the seminary's own daughters? It will cheer, and encourage the governors and friends of the institution to see their own noble endeavors supplemented by the students themselves. May we not hope there will be a great ingathering from the numerous honorary memberships, life memberships, as well as from the annual fees of graduates?

Our seminary must keep in the front line of advance or it will recede. In the bonds of good fellowship and united action Acadia's daughters can supply the present needs of the institution and lay a noble foundation for the future.

MARY E. GRAVES.

Wolfville, Feb. 10.

The *Union Signal*—the organ of the World's and National W. C. T. Union—is to be congratulated, and its readers as well, in having on its editorial staff, during a temporary absence of Miss Mary Allen West, two so distinguished women as Miss Frances E. Willard and Lady Henry Somerset. The *Union Signal* is a weekly of 16 pages, published in Chicago, at one dollar per annum. It is an exceedingly readable paper and valuable for its report of what is being done and attempted in the cause of temperance reform by the great "White Ribbon" army, and other forces engaged in the same good cause.

Stephen Selden, M. A.

An honored deacon and beloved member of the 1st Baptist church of Halifax, widely known in the provinces as editor and proprietor of the *Christian Messenger* for nearly thirty years, passed away at his home in Dartmouth on Monday, the 9th inst. He was within one week of being seventy-five years old. Mr. Selden was born in England, one of a family of nine, two of whom, a brother and a sister, survive him. He came to this country in 1844. For about eleven years he was teacher in the Royal Acadia school at Halifax.

On the occasion of the death of the late John Ferguson, Mr. Selden became editor and proprietor of the *Christian Messenger*. He began work on this paper in 1855, and did not lay it down till the beginning of 1885. Since the union of the *Messenger* and *Visitor* he has continued as registrar of deaths and marriages, and has assisted (Halifax) Bros. in their printing business.

He attended to the duties of his church and office up to less than a week before his death. He had an attack of the prevalent influenza, which superinduced pneumonia, under which he gradually sank and peacefully fell asleep in Jesus.

In 1845 Mr. Selden married the eldest daughter of the late Dr. Cramp. After years, full of devoted labor and bodily suffering, she passed to her reward only a year and a half before her husband. Their son John, ten years of age, died in 1856. This left but one child, Miss Selden, who now mourns the loss of one of the best of fathers and one of the best of mothers.

On coming to Halifax about forty-eight years ago, Mr. Selden united with the Granville street church, and since that time has been a member of its choir. He has acted as deacon, treasurer, superintendent of the Sabbath-school, and teacher of Bible classes. In all these spheres he served the church and his Saviour with fidelity and success.

Like Dr. Cramp, his honored father-in-law, he, from the first, identified himself with all the institutions and enterprises of the Baptist denomination. As editor of the *Christian Messenger* he was forward and hearty in every good word and work. This is well known to all who have been in the habit of reading his paper and attending the associations and conventions.

A few years ago, at the suggestion of Judge Graham, the Governors of Acadia College, as a token of their appreciation of his varied knowledge, manifold labors and great assistance rendered in building up and sustaining the institutions at Wolfville, conferred on him the honorary degree of Master in Arts. It was to him an unlooked for honor and recognition of his services. It cheered him to receive this expression from those he trusted and loved.

Mr. Selden possessed a kind, genial nature. He always kept on the sunny side of life. He ever saw its bright phases. Hopefulness and cheerfulness were parts of his nature; and so was patience, which in him was the highest type of Christian patience, and it reached a degree so high that it came near having its perfect work. In friendship he was warm-hearted, true and constant; not specially demonstrative, but as faithful as the sun. Towards the faults and failings of others he was uniformly tolerant and charitable; but, when confronted by deliberate wrong-doing and injustice, he was outspoken and fearless. Never did he wait to know what others thought or said before he spoke or acted.

With all his heart he hated dishonesty and duplicity. In matters of honor he was above reproach. One man, who, for thirty-three years, has been in daily intimacy with Mr. Selden in business matters, wrote as he saw his friend silent in death, and said: "Many a good lesson has he given me, and he never did a mean thing." Another man who knew him well said: "If ever there was a good man Mr. Selden was one."

He kept himself in touch and sympathy with life around him. He was never heard to contrast the past with the present to the disparagement of the latter. In this sense he was never old. In the society of young people he was always welcome. The pleasure in mingling with them was mutual. Every thing good enlisted his sympathy and support to the measure of his ability.

Greedy of gain, so common in our day, never got a hold upon his great, generous heart. Whoever may have been harmed in the haste to get rich, Mr. Selden was not. This was not the case because he shrank from the toil and care incident to the accumulation of wealth. In respect to industry he was faultless. His noble soul, however, breathed an atmosphere above the exhalations of sordid avarice. No excitement for money getting ever moved him.

To the discouraged and complaining his advice was to take the world as it is and not as it ought to be, and try to make it better.

In the 1st Baptist church he was a pillar, firm and symmetrical—not a spire resting on the superstructure, and simply pointing to heaven; but an apostolic pillar, holding up the spiritual edifice. His removal leaves the church weaker. In all the vicissitudes of church life he was calm, deliberate and

trustful that all would turn out well. The ship's anchor and the corner stone are metaphors that tell what Mr. Selden was in his church and in the denomination. Pastors, deacons, church members, members of the congregation, and the denomination at large, felt stronger because of the strength that was in Stephen Selden. His sudden death has sent a pang of grief of bereavement through the hearts of all his friends.

Of late his thoughts seemed to have turned specially to old friends and old scenes, both in this country and in England. On Thursday before his death he spoke tenderly to a friend who was calling on him, of the fathers who were in the ministry when he first came to Halifax. He then turned to his English home and referred particularly to a scene in Exeter Hall. The place was packed to its utmost capacity. The Rev. Wm. Knibb, a returned missionary from Jamaica, was the principal speaker. It was just after the struggle for freeing the slaves had ended. Mr. Knibb held in his hand a cumbersome collar, which slaves for petty offences were compelled to wear while at work on the plantations. After describing the effect this instrument of torture had upon the poor slaves, Mr. Knibb held the collar aloft and then dashed it violently to the floor of the platform, exclaiming with righteous indignation: "Thank God, there is no use for this collar now." The audience was thrilled and moved as only a British audience of that day could be stirred by this semi-tragic reminder of their great moral victory in liberating the West India slaves. This reproduced the spirit of that occasion in Mr. Selden's great noble heart. The muscles of his face thrilled and quivered as he finished the narration of this event, which had cost him a great effort, because of the shortness of his breath.

Mr. Selden's familiar form has vanished from the streets of Halifax, from his office, from his church, from the homes of his friends, from the meetings of associations and of the Convention, from the anniversaries of Acadia College, and from his own fireside. In all these places he will be greatly missed. All will utter words of grief, of genuine love and pleasant memories. The name he leaves, the honored and revered name, will be embalmed in the hearts of his many friends. The sacred legacy of character and reputation inherited from him by the Baptists of these provinces is untarnished, unstained. His influence is not buried in the casket that encloses his venerable form.

The results of his life and labor are good and large. What he accomplished as editor of the *Christian Messenger* for thirty years, in his school, in his church and in the denomination at large, in the forty-eight years he was among us, only his Master can fully know. He has done his work and the world is the better for it.

We join a host of friends in tendering our sympathy to Miss Selden and the relatives in this their heavy bereavement.

The circles of the great and good contribute their share to the large demands made by death this winter. "The memory of the just is blessed."

From Newton.

A few lines from Newton may be of interest to your readers.

January 25th was observed as the Day of Prayer for Colleges. At 10 a. m. there was a meeting of the faculty and students. Encouraging reports were read from the colleges represented. At 3 p. m. we listened to an able and instructive discourse delivered by Rev. T. S. Barbour, of Fall River, Mass. His subject was "The Characteristics of the Four Gospels as related to the representative needs of the Present Day." This was a day we shall not soon forget. All must have felt the presence and power of the Holy Spirit.

The work in the institution has been prosecuted without interruption; as all the instructors and most of the students have escaped the prevailing epidemic. We have enjoyed the work under our efficient and highly esteemed instructors. They are indeed worthy men for the important positions which they occupy.

The students number 86, fourteen of whom come from the Maritime Provinces; of these two are pastors of Baptist churches: I. W. Porter, Teverston, R. I., and J. W. Tingley, Middleboro, Mass. Many students supply for the churches that are without pastors. Others are engaged in mission work in Boston.

The Baptist church in Newton Centre has given its pastor—Rev. Lemuel C. Barnes—a vacation, during which he will visit Palestine. Mrs. Barnes will accompany him as far as Italy. His pulpit is at present supplied by Professor J. English.

BYRON U. HATHFIELD.

—THE spots on the sun, which are at present a phenomenon of great interest to astronomers, are supposed to be accompanied with a great increase of electrical activity in that body. Edison, it is said, thinks he may be able to hear the sun spot roar. His idea is that a long stretch of copper wire to be set up will be affected by the electrical disturbances on the sun. From the wire these disturbances will be translated into sound waves.

Home Missions.

BOARD MEETING.

The regular meeting for February was held on the 8th inst.

REPORTS.

were received from thirty assisted by the Board. Many reports were very encouraging, revival seasons and other home missions. One hundred and ten dollars were received.

GRANTS.

1. To Tryon, P. E. L., \$75, beginning Jan., 1892, Rev. J. C. Allaby, pastor.
2. To Greenville, New \$100, for year beginning Jan., P. D. Nowlan, pastor.
3. To Newcastle, North. Co. \$200, for year beginning Jan., Geo. C. Crabbe, missionary.
4. To Andover, Forest G. \$100, for one year. Bro. Brooks, missionary.
5. To Rockland, N. B., \$200, from Jan., 1892, Rev. J. C. pastor.
6. To Windsor Plains (Africa), \$40, for year. Rev. J. W. Johnson.

RECOMMENDATIONS.

Rev. Hermon Shaw to Queensbury field, with a visitation. A. G. GOSNOLD, Hebrom, Feb. 12.

Bridgetown's New Church.

A revolution in church architecture in these provinces has been the building of the new church in Bridgetown. The design was by Mr. J. P. Kinney, of the direction of the work, Mr. Young, and is entirely new for neatness and convenience surpasses anything in these provinces. The brethren in Bridgetown their wisdom in placing such the hands of the pastor, as him to have his own way with reference. The work has been, and strange though it may seem, not one is known to us satisfied. People like to see Pastor Young said he had in his people to believe that saw the house completed the spend to a call and pay for have shown their appreciation confidence, and when the call responded so that a house cost \$7,000 stands completed, debt practically clear of debt. He has publicly expressed his of his people, and they say, he may be spared to leave.

It would be useless to ascription of the house—it is to be appreciated; and it is for the critical eye of the Congregation.

With the new house we cause will prosper, and also signs of refreshing revival. Rev. D. H. Simpson presided large congregation last Sabbath and three deacons were their office in the church.

announced for next Sabbath trust may be, but the big large work for God. Pastor organized what we believe *Young People's Society*, viz., as a whole, and the results allude the wisdom of the plan.

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCH.

NEW TUSKET AND WEYMOUTH.—John Williams has paid us a visit. He will take the pastorate of New Tuskett and Weymouth churches upon his duties about the 20th inst.

PARISBRO.—Since last we have been added to our members. La Grippe has hindered our work, but we are all doing present, and hope to do better in the future.

BAYFIELD, N. B.—In obedience Master's command, six have been baptized on the 14th inst. The Lord is still his own word in the salvation of the young. Each night our cheered by hearing new voices.

ACADIA MINES.—We have things to report concerning labor, but yet we find our conditions. In spite of a grip weather, earnest brethren find to the house of worship. Our night prayer meeting was best attended we have held for some time. The church, which had been somewhat first, are becoming untidy things give encouragement to hope for greater blessings in the future.

LAKEFIELD, SUSSEX.—We in MESSENGER AND VISITOR, of a visit from J. W. S. Young, missionary, which has blessed to this place. Bro. Young, earnestly laboring for souls. On Sabbath, 17th ult., converts were baptized. Hammond church. Now that following week was very meetings were continued, bath, 24th inst., nine more were made, making fourteen, were Christ in baptism; two were experience. On Monday had a prayer and social meeting long to be remembered. The Lord being manifested throughout the some deciding for Christ. Others anxious about their