

Messenger and Visitor.

50.00 per annum:
When paid within thirty days, \$1.50.

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A. H. CHIPPEN, Business Manager.
OFFICE:—No. 5 FISHERY BUILDING, PRINCE
WILLIAM ST., ST. JOHN, N. B.

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Messenger and Visitor.

WEDNESDAY, JAN. 22nd, 1896.

THE WARFARE OF HOPE.

It is not a sign of a healthy spirit,
nor does it minister to the development
of a robust and helpful personality to
be dwelling habitually upon the evils
and the iniquities of the age in which
one lives. By so doing one may easily
cultivate a pessimistic habit of mind,
persuading himself that the good forces
are gradually becoming less operative in
human society, that the evil ones are
becoming more and more dominant and
that the world is therefore surely if not
swiftly going from bad to worse. Such
a conclusion we are convinced is
erroneous, and if so, the indulgence of it
must tend to a moral and spiritual de-
bility and despondency from which every
christian should earnestly desire to be
delivered.

It certainly must be admitted that
the forces which are contrary to God's
law and which the best interests of
humanity are still powerful even where
human life and society are found under
their best conditions. The crimes and
iniquities of mankind are dreadful to
contemplate and no one who has any
real acquaintance with the present moral
condition of the world can believe that
evil is being rapidly banished from the
earth. There is surely nothing to justify
an exulting optimism which persist-
ently turns its face from terrible facts;
ignores the awful moral degradation and
spiritual poverty in which so great a
proportion of the world is still involved
and recognizes no need of the agencies of
repentance and faith, of prayer and
effort on behalf of the millions who are
living and dying in their sins. But full
of evil as the world is to-day and little
as there is in it which approaches to the
standards of living set for us in the life
and teaching of Jesus Christ, we cannot
join the cry of those who would have us
believe that the former days were better
than these days and that the world, as
regards its moral character, continually
moves from bad to worse.

It must be remembered that the evil
which goes on in the world to-day is
revealed as it never was before. The
modern daily newspaper press, with its
news agencies in every part of the
world has turned its searchlight upon
every dark corner of the earth; and the
report of all the most horrible things
that disgrace humanity comes to the
readers of the daily paper as regularly
as the sun rises or sets. The iniquities
of government, whether municipal, state
or national are searched out and pub-
lished and all the evil deeds of human
society high and low are brought to the
knowledge of the present generation, as
they have never been to any other. It
is the old story of letting a ray of light
into the dusky room. The light does
not create impurity, but it makes that
which exists shockingly apparent. Elderly
people especially are apt to think
that, because they hear of so much more
evil being done in the world now than
they did in their younger years, there
fore a great deal more iniquity abounds.
Probably the contrary of this is true.
The publicity which is given to iniquity
is shocking and in some respects it is
corrupting. But to a greater degree
probably the effect is wholesome, since
it both exercises a deterrent effect upon
those who are disposed to wrong-doing
and also, by calling attention to great
evils, prompts the better elements in
society to seek out and apply the
remedy. In reference to physical and
social conditions and intelligence, the
condition of the people in that part
of the world which is embraced under
the name of Christendom is now greatly
superior to what it has been in other
centuries. It is true that an essential
improvement in moral conditions does
not always accompany greater physical
comfort or a better development of the
intellect. But from what evidence is
available there seems no reason to doubt
but that along with improvement in phy-
sical and intellectual conditions there has
been, during the century now about to
close, an advance in the general moral
character of the people of the world, or

at least of those inhabiting the civilized
portions of the earth.

The influence of christianity in the
world has certainly amounted to more
than simply preventing the increase of
evil. It may be that it has not indeed
accomplished all that might reasonably
have been hoped for, considering the
mighty things that are possible to indi-
vidual christians, and to communities
widespread with the love of Christ and
energized by the Spirit of God. But
the Word does not return void. The
purpose of Christ is finding accomplish-
ment, and what the world has seen as
yet are but the beginnings of His power.
The days in which we live are better
than the past. They are witnessing the
widest and grandest triumphs of Christ's
power that the world has seen. And
can we doubt but that still better and
far more glorious days are ahead, when
christian hearts and christian communi-
ties will take on such an energy of love
and faith and service as shall make
possible victories over the powers and
strongholds of evil as yet only dreamed
of? With our faith in God, the Eternal
Father, in Jesus Christ, the revelation of
God in humanity, and in the Holy Spirit,
proceeding from the Father and the Son;
with our confidence in christianity as a
religion divinely ordained to meet the
needs of mankind, to conquer their re-
bellion, to take away their sins, to as-
suage their sorrows, to ennoble and
purify their natures and bring them into
eternal fellowship with God, can we
doubt that the triumphs of Heavenly
grace have just begun to be seen and that
the years to come will witness marvel-
lous victories for the truth? While
therefore there is in the church of
Christ to-day no room for a languid, self-
indulgent optimism that knows nothing
of the agony of faith and prayer and
strenuous endeavor, there is surely no
room for a despairing pessimism that
would regard the world and its destiny
as in the hands of Satan rather than of
God.

SHALL MANITOBA BE CORRECTED?

In reference to political issues gen-
erally, the MESSANGER AND VISITOR oc-
cupies a strictly non-partisan position.
Representing a people who are so much
divided in their political affiliations as
are the Baptists of these Maritime pro-
vinces, such must necessarily be the
case. This, however, is not to say that
in the presence of issues of an exceptional
character and affecting the rights and
liberties of the people of Canada or any
province thereof, the paper should not
have and express opinions respecting
the policy proposed by government or
by any political party. There may be
political situations in which it is the
right and the duty of the paper to speak
out. Such an one, we conceive, is that
now reached in the Dominion Parlia-
ment respecting coercive legislation for
Manitoba in connection with the public
schools of the province.

We have not indeed concealed our
opinion that the remedial order of the
Government on this subject was a politi-
cal blunder and that the proposed
coercive legislation means nothing less
than an unwise and uncalled for inter-
ference with the independence of Mani-
toba in its own provincial affairs. As to
the blunder, we may let that pass. We
certainly have no call to interfere with
the rights of any political party in that
respect. But when it is proposed to in-
terfere coercively with the constitutional
rights or privileges of the people of a
province of Canada, that is quite another
matter. The principle of provincial
autonomy is, we conceive, of the highest
importance not only to the interests of
each province but to the peace and
well-being of the Dominion, and any in-
terference with that principle which is
not made imperative by constitutional
statutes or is not demanded on grounds
of common justice or the general welfare
is likely to work great mischief and
should therefore be discontinued by
men of all parties.

In the present instance, we are strong-
ly of the opinion that there is nothing
sufficient to justify interference with the
rights of the province to manage its own
educational affairs. The Manitoba school
law was enacted with the approval of a
very large majority of the people of that
province, and further the provincial
Government in refusing to obey the
remedial order from Ottawa has been
sustained, in the general election just
held, by an overwhelming majority. The
Manitoba school law has also been de-
clared by the court of ultimate appeal
to be within the power of the province
and to entitle no constitutional right
of any section of the population. It is
true that the Roman Catholics of the
province, who constitute a small minority
of the population, are aggrieved because
the common school law of Manitoba
has deprived them of the privilege of
state-aided Separate Schools, and the
Imperial Privy Council adjudged them
the right to appeal to the Dominion
Government for remedial legislation.
That the Government was therefore acting
within its constitutional rights when it
issued its remedial order to Mani-
toba; it is acting within such rights
in introducing remedial legislation,
and if Parliament shall give effect
to a coercive measure, it also will be

acting within its constitutional rights.
But it is also just as true that the Govern-
ment had the power under the constitu-
tion to refuse to issue a remedial order
or to introduce remedial legislation, and
parliamentary equally, but the right to
use to confirm such legislation if it
shall be introduced. Some of those who
advocate coercive measures have con-
tended for another view of the case, but
it seems to us impossible to read the
speeches of Messrs. McCarthy, Weldon
and McNeil delivered in connection
with the discussion of the subject in the
House of Commons last July and the
admissions of the then Minister of Jus-
tice, Hon. C. H. Tupper, and not con-
clude that the deliverance of the Privy
Council on the matter did not in any
way interfere with the discretionary
power of the Government or of Parlia-
ment in respect to remedial legislation.
Whether or not, therefore, Parliament
shall pass a measure to coerce the people
of Manitoba in respect to their educa-
tional affairs is entirely within its own
discretion.

It is not necessary to find fault with
the Roman Catholics of Manitoba for
seeking by all constitutional means to ob-
tain the abrogation of a law which they
regard as opposed to their interests. It
is quite possible too that the govern-
ment of Manitoba and the Protestant
majority of the province might with
justice and wisdom have pursued a more
conciliatory course toward the Roman
Catholic minority. But reasonable con-
sideration we take it are not likely to
be denied; the minority may expect
generous treatment from the majority if
the province is permitted to manage its
own affairs, though naturally such a
spirit is not developed under a sense of
compulsion from without. It seems to
us very plain that the interests of com-
mon justice and the general public
welfare of this country demand that
Manitoba be allowed to settle its own
school affairs, free from any attempt to
force upon the province school legisla-
tion contrary to that enacted by its
own Legislature in accordance with de-
clared constitutional rights and the
clearly expressed desires of nine tenths
of its people.

The right of the people of Nova Scotia
and of New Brunswick to common
school systems has been established.
These systems are highly prized by the
people and in their practical working little
friction is experienced. In Manitoba,
where the Catholic majority is much
smaller than in these provinces, there
is certainly no just reason why a system
of Separate Schools should be foisted
upon the province by external authority
and in opposition to the popular will.
Considering what the situation is in
Manitoba; it must be evident that any
coercive measure enacted by the Domi-
nion Parliament would be likely to
remain a dead letter unless enforced by
something more than ordinary processes.
In the light of facts and of possible re-
sults we must hold the opinion that
coercive legislation in this case would
be an unjust, unequal and perilous
interference with the principle of pro-
vincial autonomy.

DR. ASHMORE IN SWATOW.

Dr. William Ashmore is back at his
old post at Swatow, China, and engaged
in his old work of training students for
the ministry. His class, which he ex-
pects will soon number a dozen, is com-
posed of crude material, "just out of the
fields and the shops and occasionally
some from the filaments." They do not
represent much in the way of wealth or
position; their old clothes and old
shoes, all told, would not bring per man
more than two or three dollars. But
they are very polite and also teachable,
interested in their lessons and apprecia-
tive of what is done for them. Some of
them have had some previous training,
but most have to be helped in reading as
they go along. They are not wanting
in intelligence. The chief difficulty is
their want of spiritual discernment.
"They are all so much of the earth-
earthly; all their talk, all their thoughts,
all their efforts, all their lives have been
about things earthly and it is so hard to
rise to the apprehension of things
heavenly." But withal there is en-
couragement. "Good common sense
intellects they have—none better in all
Asia." And promise of spiritual de-
velopment of a high order is not want-
ing. "Sometimes they will get hold of
a lofty clue, and they will follow it up
with a keenness of scent that shows what
can be made of them in the Lord's own
time and with his help. These men are
the high-woodmen of a coming christianity
that will bear comparison with that
of our favored western lands." We
wish they were farther along, but
we are blissfully happy in this day of
small things, because we know that the
small things are necessary steps to the
greater.

PRAYER FOR COLLEGES.

A note from President Sawyer re-
minds us that Thursday, the 30th of the
present month, is the day which the de-
nomination in these provinces is ex-
pected to observe as a day of prayer for
colleges. We do not know how generally
the day is so observed by our churches.
It is observed by some, and it seems
important that as many churches as
possible should unite their prayers in
connection with an object of so very
great importance. We would suggest
that if some of the churches find it in-
convenient to hold a special service on
the day named, the subject might be
brought before the regular prayer meet-
ing of the week, and our educational
institutions and those connected with
them as instructors and as students be
made special subjects of prayer. It
seems to us also that it might be at-
tended with much good if our pastors
generally would on the approaching
Lord's day devote one sermon to this
subject.

The Swallow's Nest.

What stars are to the blue sky; what
buttercups are to the green fields; what
the white foam is to the curling wave;
what gems are to a ring; what music
and poetry are to human speech—birds
are to the animal creation.

The Bible has much to say about the
birds. It is a God-built aviary in which
all the fowls of heaven seem to find a
home. Enter it at almost any door and
you are greeted with their songs or
catch the rustle of their wings. Here
we find the dove of the deluge bearing
the olive branch to Noah and the dove
of the Jordan resting upon the mani-
fested Messiah. Here is the raven feed-
ing the prophet by the brook and the
mother eagle bearing her brood upon her
outstretched wings. Here we find
"the stork in the heaven and the crane
and the swallow" each observing its
appointed time. If we look closely into
the inspired references, to these winged
creatures we discover that they are
everywhere represented as the ministers,
the comforters and the instructors of
mankind. Jesus Himself taught us to
find comfort in times of distress, peace
in times of anxiety, faith in times of
doubt by beholding "the fowls of the
air."

Among the birds of the Bible the
swallow appears to be a favorite.
Solomon, Isaiah, Jeremiah and the
author of the eighty-fourth Psalm were
each in turn, its disciple. The latter
has a memorable passage in which he
views the swallow nesting in the temple
as an object of holy envy to all who are
dwelling afar from God. "The swallow
hath found a nest for herself where she
may lay her young, even thine altars,
O Lord of Hosts, My King and my God."
"Blessed are they that dwell in thy
houses."

That bird's nest in the temple re-
minded the psalmist that the soul of
Mortal like the swallow needs a rest.
We are not wholly of the earth earthly.
We wear immortal wings within.
The soul is made for flight; for swift
incursions into far spaces. The soul
can soar—above the clouds, above the
sun, beyond the stars. It can sweep in
thought, back over the past with more
than the fleetness of a condor's wing,
in expectation and prevision it can dip
far into the future and behold "the glory
that shall be." God has given it a
capacity, a freedom, a range, that is
wonderfully bird-like. The soul wears
of bondage. It defies a cage. It yearns
for infinite space and immortal exist-
ence. It finds its truest affinities in
"the things which are above." And yet
the soul was not intended to be a vag-
rant of the skies, a homeless, homeless
wanderer through the universe—it needs
a nest, a home, a refuge.

The swallow nesting in the temple
reminded us to build our soul's nest in
God.
When the psalmist first discovered
the swallow's nest clinging to the walls
of the temple, in the outer court where
the brazen altar stood, he perhaps con-
demned it as an audacious bird thus to
invade the sacred precincts of that holy
place. The swallow builds its nest of
clay and twigs and straw and moss and
hair—just the common things it can
gather from the street or the litter of
the back yard. To take these things
into the splendid sanctuary and attach
them to its noble walls might have
seemed a profanation of its sanctity.
But as the prophet reflected, other
thoughts than that of the bird's audacity
would come to him. He would think
that after all it was no more incongruous
that a twittering swallow should build
her nest, even beside the temple altar,
than that he, a sinful man whose
base passions mingled with earth should
dare to build its nest in God.

And this is evermore the audacity of
faith. Who of us can come to God
bringing no defilement with him? Aft-
er our no-blessed thoughts and holiest
emotions mixed with sin? What is our
righteousness but filthy rags? We
must each bring, if we bring anything,
that which is as common and unclean
as the mud of the street or the straw of
the garbage heap. Yet though our
poor loves and hopes and trusts and
deeds are but as common clay or broken
twigs or lowly mosses—though we may
build but as the swallow builds, we may
build upon the bosom of the Lord of
Hosts, and this is our security. Secure
this divine attachment and your nest is
safe. No envious can steal it, no enemy
can rife it, no storm can detach it.
Jehovah will cover you with his feathers
and under his wings you may trust.

The swallow builds her nest that "she
may lay her young." It was not simply
for her own comfort and security that
she sought the temple court but with an
instinctive yearning for the rearing of a
brood of swallows. We need to learn
early in our christian life that God's pur-
pose in giving us a resting place in his
love does not end with ourselves. It is
not simply that we ourselves may be
warm and safe and snug but that we
may be used in nourishing others, near
to the heart of God. The thought of
spiritual propagation runs through the
Bible. In the thirteenth chapter of
Matthew there are two parables which,
taken in their mutual relations give a
clear development of this doctrine. In

the parable of the Sower, the seed is
"the word of the Kingdom" but in the
parable of the Tares "the good seed are
the children of the Kingdom." The be-
liever is placed in the world as the seed
is placed in the soil and the bird in the
nest, that others may believe because of
him. How is it with you? Is your life
productive, does it warm other lives? Is
your nest a place of spiritual incubation
or do you simply sit and sing alone?
In God's name build your nest big
enough and warm enough for the accom-
plishment of this divine purpose or your
own soul will chill.

In rearing her "loved masonry" the
swallow labors with patience and per-
severance. She does not imperil her
"pendant bed and procreant cradle" by
any imprudent haste. Morning after
morning we hear the twitter of her little
throat as she attaches a fresh piece of
clay and then waits for it to dry. Day
after day we watch the flash of her
purple wing as she flits to and fro in
short, arrowy flights, with bits of down
or moss or hair wherewith to furnish her
home. She is a wise little architect and
in the end finds herself in possession of
an edifice more wonderful than the
palaces of man.

The lesson is worthy of application to
the moral structures we are rearing.
Christian character cannot be con-
structed in a day. It must be built
slowly, layer by layer. Only by degrees
does effort crystallize into character. The
end of this century is a difficult time in
which to learn this important lesson. In
this age of steam and electricity we want
to do everything at lightning speed. We
are impatient of all delay. We begrudge
the time necessary to lay foundations or
allow our work to settle into compactness
and solidity. We grow discouraged if
we are not famous before we are out of
our teens. We fume at fifteen and
fizzle at thirty-five. But the lesson is
essential to true success. We should do
better work as we go along even if we
have to do less of it. "Haste is slow"
and the man who is unwilling to be an
inconspicuous sower at fifty is likely
to be a conspicuous failure at fifty. The
opportunities of youth may appear small,
the services which are ours to render
may seem trivial but they are the
materials out of which character is
made—the clay and moss and straw
form soul's nest. Despair not the day of
small things. As a great sculptor said,
"trifles make perfection, but perfection
is no trifle."

The swallow in northern climes is not
an all-the-year resident. At the first
suggestion of autumn she spreads her
wing and betakes herself to a southern
clime. Through cloud and storm and
sunshine the aerial voyager pursues her
long journey; guided by an unerring
migratory instinct. Should she resist
the mysterious impulse to seek the
frosts would kill her on her frozen nest.
We too, are migratory creatures. We
too have a summer land to seek.

"Where shall I find, oh rain, or any
snow,
Nor ever wind blows loudly; but it lies
Deep-meadow'd, happy, fair, with or-
chard lawns
And bowery hollows!"
and when the autumn days of life come
on and frosts grow keen and winds blow
bleak, the christian with heart and hope
in heaven sings—
"I would not live away, I ask not to stay
When storm after storm gathers dark
O'er the way."

But the christian? Unlike the swallow
does not forsake the nest in which his
soul has spent its earth-life, he takes his
nest with him, or to come nearer the
fact, is drawn up in it to the eternal
summer-land of song.
"I say, where is thy refuge, my brother,
And what are thy prospects to-day?"
J. D. FREEMAN.

Letter from Rev. J. Wallace.

I spent the early part of December in
Lower Stewiacke and Wittenburg, in
Col. Co. Held a few special services in
each place and had the pleasure of wit-
nessing some revival in the church and
also quite a number of non-professors
expressing a desire for the prayers of
God's people. During my stay in these
places I made two visits to Messrs.
Grant and Little River and had several
good meetings and observed the Lord's
Supper. I was reminded of a visit made
in compliance with the request of Rev.
E. T. Miller, who was then caring for
these people. Our first meeting was a
very gracious one, but on going to the
large school house the next day for an-
other service we found a notice on the
door forbidding us to hold any further
services there. The object was to pre-
vent the Baptists getting any foothold.
This unkindly act was overruled to help
the cause it was designed to hinder. The
Baptists have now, I am pleased to say,
a neat and comfortable place of worship
of their own and have hopeful prospects
of advancement. The great want of
these churches now is the settlement of
an intelligent, consecrated minister
among them, and with God's blessing,
progress will characterize their future
career. They still require the fostering
care of our H. M. Board. The recent
settlement of brethren Dr. R. Archibald
and Archie Shaw at Lower Stewiacke, is
a cause of much encouragement.
On my arrival at Wolfville, to spend

the holidays with my family, I received
a request to go to the aid of Rev. J.
Murray in Falmouth. I consequently
spent the closing days of 1895 and the
early part of the new year in Falmouth
and in compliance with the wishes of the
Windsor Baptist church supplied for
them two Sabbaths, including the greater
part of the week of prayer. My co-op-
eration with Bro. Murray was very
pleasant and was accompanied with
most gracious results. About 20 were
hospitably converted to God during the
meetings and the greater part of these
have already expressed a desire for
baptism and church membership. Bro.
M. is greatly encouraged in his work and
is much appreciated by his people.

I enjoyed my visit to Windsor. The
church is prayerfully seeking divine
guidance regarding the calling of a pas-
tor, and it is hoped that at an early date
this dear old church, in this prosperous
town, may enjoy the pastoral care of a
faithful under-shepherd. The coming
man will find a most important sphere.
I am now en route to portions of Gungah-
borough Co. On my arrival in New
Glasgow yesterday, I was pressed to re-
main until over next Lord's day, so as
to assist Pastor Raymond to attend the
Benedictory services at Fort Hillford.
Since my last visit here, three years
ago, the Baptist church and congregation
have purchased a fine block in the
central part of the town, on the east
end of which, facing James St., they
have removed their place of worship and
made improvements that greatly en-
hance its appearance and comfort. On
the west end, that facing Academe
St., they have one of the best parson-
ages in the province. Our brethren and
friends of New Glasgow are surely to be
congratulated and commended for their
wisdom and zeal in this new departure,
and thereby their prospects for advance-
ment in church work are very much im-
proved.

Pastor Raymond is getting his work
well in hand, and is esteemed by his
people and respected by the community
generally. He is to baptize on the first
Sabbath after his return from Fort Hill-
ford, and is encouraged in the prospect
of further enlargement. It is deeply
pleasing to me to meet Mrs. Raymond,
as twenty years ago it was my privi-
lege to baptize her in connection with a
gracious revival at Berwick, N. S. I am
pleased to find her filling her important
sphere gracefully and well.

Tomorrow, Jan. 17, I am to celebrate
the completion of my 70th year, and
would record my heartfelt gratitude to
God for the preservation of my life and
for the privilege of spending 45 years in
the christian ministry.

J. A. WALLACE.
New Glasgow, N. S., Jan. 16.

Letter from Rev. J. W. S. Young.

Having been requested by the Secre-
tary of the H. M. Board to visit Spring-
field, Kings Co., I started and reached
Hampden Village Nov. 27, when I met
my old friend of long acquaintance, Bro.
Howard, expecting him to drive me to
Springfield. But as he had prayer
meeting that evening, I was persuaded
to remain to the meeting. It was my
first visit there, but I found myself in
the midst of a good revival, earnest
people, the pastor and others expressed
a desire that I would remain a few days.
After making it a matter of earnest
prayer, I consented. Meetings began,
and it was evident from the first that
God had a blessing in store for this
people. So I remained for about three
weeks and there were meetings of
power and about thirty were brought
to unite with the church, a very valuable
addition. Many leaves were renewed.
Then I made Springfield a visit, held
five meetings and clearly saw that a
great work was to be done on the field.
But it was necessary for me to return
home for a short time. I attended the
quarterly meeting at Wittenburg, Dec.
20, and on Christmas held meetings at
Lower Woodstock with Bro. Stevens,
and so continued for one week during
the holidays. Great good resulted in
this my old home church, wanderers
were reclaimed and many were to be
baptized and many more are to follow.
In accordance with arrangements en-
tered into with general missionary
Ernie, we both went to Springfield,
arriving at Keirsteadville on Saturday,
Jan. 4. On Sunday we began work,
and it was evident that God's power was
in the meetings. Many who had wan-
dered away have returned and gone to
work, and many sinners have sought
the Saviour, strong men bowing and
crying for mercy. Every one who has
been baptized and many more are to follow.
Praise the Lord! Brethren, pray for
us, the work is great.

J. W. S. YOUNG.
Springfield, Jan. 7, '96.

Question.

Is it according to Baptist custom that
one of the deacons should get two or
three of the members of the church to
consent to give a member a license to
preach without coming before the
church. If not, how should they proceed?

L. B.
So important a matter as granting a
license to preach should be considered
only at a regular and full meeting of the
church or at a meeting specially called
for that purpose, due and sufficient
notice being given. This function of a
church should be exercised with the
greatest care, and, as a rule, the candi-
date for license should preach at least
once before the church or before a com-
mittee appointed by the church to hear
him before further action in the matter
is taken. We should advise any church
to give a license suddenly to no man.

At the Monday morning meeting of
the Baptist ministers, St. John, there
was a good attendance. Rev. I. W.
Corey read a valuable paper on the
doctrine of perseverance, and an inter-
esting discussion followed. His ser-
vices are being held at the Main Street
and Carlton churches.

Mr. Henry Todd, of the Narrows,
Queens Co., N. B., deserves honorable
mention as one of our veteran subscrib-
ers, having just paid his 47th consecu-
tive annual subscription. We hope that
he may long live to enjoy the weekly
visit of his paper and that he will never
have cause to regret it with less ap-
preciation.

Maxims in

BY PASTOR J.

He who often borrow
Multiples distress
Brooding over sorrow
Will not make the
Glittering sword and
Dry no widow's je
Fruit of honest labor
Soon or late appea
Scenes of gloom and
Will not always la
Nature smiles with
When the storm is
Words by parents a
Children soon rep
Love abhors the lo
Tainted by de
Patience conquer
Truth, in time, i
Toll is not igno
Indolence is sin
Were we rich as Cro
Wealth might pro
Those who toil for
Cannot toll in val
Every true life-story
Shows some fond
No true heir of glo
Ever yet was lost
Though the whole o
Change and pass
Christ, the sure foun
Stand fast for
Turners Falls, Mass.

SIGHTS AND SOU

For Boys and G

DRAB GIRLS AND BOYS

Day after day for
we have been challe
my friend to meet
under any true where
public discussion, and
has cowardly refused
preferred to stand on
on his own side of
where he could fire ac
tion. Our plan has b
to his side, take note
and then return to ou
all his arguments and
gospel on the thunder
This is Tuesday eve
Again, for the hund
past our challenge for
sion. The crowd est
about that this is th
Therefore, although
squirr out of it again,
but to accept or las

From the Clock Tow
the house of the sub-
consents to act as a
Mission Chapel is t
town, he prefers to
there. The next mor
the Mission Bungal
hammedan was hold
a meeting that very
o'clock. The bargai
to speak twice, a half
Thus the meeting will
Miss Gray acts as s
ecolee men to help h
re-arranged for a mo
The platform is mov
the house to the fre
sitting in either wing
Meanwhile I give my
prayer in preparation

Long before the
people commence to
chapel. When the
the sub-magistrate d
and takes the chair f
crowded house. Ever
bench or box or bod
found has been bro
are not enough. Ma
ting in the open win
against the pillars
about the doors.

The habit (i. e.)
it was they called to
half an hour raised
upon the christian re
time was up, the chal
and the missionary
half hour. Then the
and the Sahib ascend
more. For thirty m
away externalizing
then the missionary
to reply.

To say that his
retorted and his obj
mollified so as to lea
inch of ground to st
saying what any o
the grace of God, co
better. "It is not y
spirit of your Father
you." Jesus promi
he would give them
dom which all their
not be able to gaine
though the prejudic
and training of the
against us, yet I do
a man of ordinary
audience but under
hammedan's charges
back as the rock bon
A common cooie, wh
tong to the Mohamm
Tower, said that he
hair to the mountai
It. His hair would p
come off, but the n
there still. So the S
hair out of his head,
root christianity.

One of the most
is that Tharood did
of Israel go after th
was not until plague
upon him, and all the