

culminating in its highest expression—that of self-sacrifice. A thoughtful writer has observed the contrast between the sexes even in their play. "The boy," he says, "gets together wooden horses and a troop of tin soldiers, and works with them. The girl takes a doll and works for it." This is woman's great peculiarity—the work of self-sacrifice—working for others.—*Rev. Dr. Chapin.*

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., JULY 29, 1889.

The Approaching Convention

at Halifax calls for devout supplication before the mercy seat. The Baptist Associations, and Educational and Missionary Societies of Nova Scotia, New Brunswick, and P. E. Island, are embraced in this Convention. We contemplate a large representation of the wisdom, talent, piety and wealth of the denomination. Much good ought to be done. It is expected that the steam-boats and railroads will give the usual accommodation. If so the expense will be comparatively light. We presume this will be seen to at an early date.

Our educational matters will pass under review. A great work has been accomplished by the Baptists of these Provinces in this department; but a greater work remains to be done. The education of a country, a denomination or of individuals is never finished in this world. It matters not how far we may have advanced in the paths of wisdom, vast treasures of knowledge are still before us, and hence our motto must always be *onward, onward*. For this reason the largest and best endowed institutions of learning, both in the old and in the new world, are constantly seeking expansion. Not as though they had already attained, or were already made perfect, but they press on to a still higher standard. So it must be with our educational institutions in these Provinces. First of all if they are in debt free them, and secondly, liberally endow them. Acadia College is not in debt, neither is it properly endowed. It should have an endowment of \$80,000. This would give it an income of nearly \$5,000 per annum; sufficient for present purposes; and as the country advances let the endowment be increased in an equal ratio. But to accomplish this desirable object our rich Baptists must plunk down large sums. In the States men connected with the different religious bodies give all the way from ten thousand to one and two millions of dollars each for educational purposes. Have we no man amongst us who will start a subscription for Acadia with \$20,000? These figures may sound large to some; but if we are to fulfil the mission which God has given us in this country, we must come to them, and the sooner the better.

Foreign mission matters call for thorough revision. It seems to us that our present policy is most inefficient and unsatisfactory. For nearly forty years we have had a Foreign Missionary Society. From year to year we appoint our President, Secretary, Treasurer, and Executive Board. Tens of thousands of dollars have been contributed, and no doubt good has been done; but can any body tell us what section of the great heathen field has been won to Christ by us? Have we during these long years gone to any tribe or people to whom the gospel was never preached with the message of redeeming love? Can we direct the enquirer to any station in the vast regions of heathendom and say that is our station? Can we point to any one church in the whole circle of christian churches raised up in heathen lands through the power of the gospel, and say that church was planted through the instrumentality of the Baptists of these Provinces? Instead of working out a bold and independent course for ourselves, have we not preferred entering into other men's labors? Is this apostolic? It is following the example of Peter or of Paul, or of any of those who went every where preaching the word? Two years ago we sent out a young sister who loved Christ and loved souls. We pay her expenses and provide for her when she is sick, but is she not in fact the missionary of the American Baptist Missionary Union? Our esteemed Bro. George we understand has been appointed by our Board to foreign service. Is he to be our missionary alone, or are we to divide him between ourselves and our American brethren? We do hope that sufficient time will be given at our next Convention for a thorough investigation of all matters appertaining to our foreign mission work. Let us have one day at least devoted to this momentous subject. May wisdom be given from above to guide in this and in all matters appertaining to the growth of our Redeemer's empire.

A Fitful Religion.

Most heartily do we believe in religious revivals. Without them churches sink into a dead formalism, and ministers of God assume the airs of simply professional life. Without them there would be no such thing as a spiritual church upon the earth. The form of godliness without the power, is solemn mockery in the sight of righteous heaven. But we want revivals that exert a perpetual influence: that win souls to Christ not for a few days or months, but for all time and all eternity. Give us not the intermittent freshet brook, but the living spring. Our churches have a good supply of fitful christians. They are Sunday christians, or they only have religion when you have a revival in the church. They are then loud and earnest; but every day christians are the pillars in Zion. These are the true "salt of the earth."

Those whose faces are only seen and whose voices are only heard in seasons of religious revivals, are like the flowers that bloom in the morning but fade in the evening without producing fruit. They are not the evergreens of the church. The miller that relies upon the occasional freshet to grind his corn, has a very uncertain prospect of success in his business. What he needs, is the ever bubbling fountain. So our christianity should be as the well of water springing up into everlasting life. Let us see to it, that our religion is like the tree planted by the rivers of water, that bringeth forth his fruit in his season.

Systematic Benevolence.

Conferences were held by the Society, to which I have referred in former articles, at many of the large towns in England, at which the following questions were discussed.

1. Is the present and prevailing method of waiting to be asked for almost all moneys for Christian uses, as contrasted with that of previously providing it and offering it to God in worship, in accordance with Scripture precept?
2. Is this method consistent with the honor of God, the moral and spiritual interests of the churches, and the successful working of Christianity in the world?
3. Does not the neglect of the method enjoined in the Scriptures, especially of the New Testament (see Cor. xii. 1, 2, and 3 Cor. viii. 12, &c.), which is clear in its definition, practicable in its requirements, and perfect for all the purposes of such a rule, entail much waste of time, money, dignity and agency, which might be devoted to direct or indirect spiritual work for the glory of God?
4. Might not the almost boundless resources of the Christian church be far more effectively developed and its agencies more rapidly extended by the application in each church or congregation of some system of

estimated income and expenditure, based on the voluntary self-assessment of heads of families, who are members, reserving, of course, a portion of their sacred funds for private and personal distribution?

These conferences were attended by prominent representatives of all evangelical denominations in the surrounding districts, and in every instance a unanimous resolution was passed, that the present inefficient, wasteful and degrading method of obtaining funds by personal and incessant solicitation, was without Scriptural precedent or approval. That the substitution for this method of that of systematic and proportionate offering of substance to Christ, as an integral part of personal and public worship, is a moral and urgent obligation upon all churches.

It was further resolved, that the educational authorities and agencies in their periodical literature, their schools, colleges and universities, must be brought to bear upon the future membership of the churches so as to form in them the principles and habits of a noble and faithful christian stewardship.

Many and weighty are the reasons which may be urged for the adoption of system in our benevolent expenditure.

1. Benevolence ought to be just; indeed unless it be so, it is underserving of the name, for he who gives away what belongs to another, is really offering robbery for sacrifice; he is guilty of hypocrisy, for he pretends to be liberal, while he is in reality unjust. System in his benevolence will hinder a man from contracting debts, or make him prompt in liquidating them. In this connection I may notice a course of procedure that cannot be too severely reprobated. Some men (shall I call them Christians?) in their feverish anxiety to accumulate wealth, are always in debt for a piece of land, or some bank stock, or other profit bearing shares; they are in such a hurry to invest their money that they invest more than they own; and then, piously as they suppose, declare that they must be just before they are generous, and pay off their liabilities before they can confer their benefactions. Do such men imagine to deceive the omniscient God by this flimsy cloak for their avarice? "Will a man rob God?" Men who act thus rob the poor, the ignorant and the spiritually blind; for when wealth accumulates it is a talent, not to be hoarded, but used for the benefit of others. A conscientious taxing of his income for benevolent objects, would save a man from such practices, and from the temporal losses which they frequently entail. If all were known, the history of these grasping speculations, would often form an instructive comment upon the words of Holy Writ, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

2. Benevolence should be constant; flowing like a perennial spring; not fitful and uncertain. System is required to maintain this constancy. A duty which occurs only now and then may be left to the promptings of the moment, not so one that continually recurs. But benevolence is, or ought to be, the Christian's life service. How can this service be performed without provident forethought, system and method?

3. Benevolence should be economical, its machinery ought to be as inexpensive as possible. What vast sums have been spent in collecting money for religious purposes! Agents are appointed to canvass the churches; they must be paid; half the money given is swallowed up in the expense of getting promises to contribute; gathering up the money promised makes another journey necessary, which must also be paid for! Thus the benevolent are discouraged and the object intended to be aided is but little served. Preparation beforehand, which is a part of systematic giving, and an anticipation of benevolent claims would economize the expense of collecting.

4. Benevolence should be pleasant to the giver. It is more blessed to give than to receive. Our bungling method of giving, converts a blessing into an operation resembling the drawing of a tooth. Slang phrases sometimes teach homely truths. "Bleeding" is the sobriquet for the process by which the superfluity of the rich is drawn out for the benefit of the needy. Neglect of duty and want of system have brought into contempt a most excellent grace, by which we are commanded to *abound*, and which is invariably attended by a blessing.

Let a man follow the scriptural rule and give as God has prospered him, let him be ready beforehand and lay by him in store for the purpose of giving, and he will learn from experience the pleasure of benevolence. He will discover a new pleasure and a lasting one.

5. Benevolence ought to be spiritually profitable. In order to this it must be cheerful, ungrudging and spontaneous. I do not think that the fault is always on the side of the giver when feelings of irritation arise at sight of a stranger, approaching him with out like stealthiness, and cringing mien, and smiling smile; with a well-oiled red book in one hand, and pencil in the other. He may have had leeches applied oftentimes before, and naturally resists a repetition of the process; great is the spiritual loss to himself of stifled anger, followed by grudging giving to get rid of callous importunity, and the whole succeeded by an uncomfortable feeling of diminished respect, lowered manly dignity, and feeble christian fidelity. Systematic benevolence would correct all this. It enables a man to examine a case impartially, to give cheerfully to a worthy object; and to decline courteously but firmly to squander his sacred funds upon the unworthy.

Fredericton, July 24th, 1889.

C. SPURDIN.

Notes of My Trip.

BY REV. G. M. W. CAREY.

NO. IV.

Having passed eight days very pleasantly in Bay City in genial intercourse with friends, both old and new, I reluctantly took my leave and started on my journey eastward. A ride of six hours by rail through delightful towns, inviting villages, smiling meadows, and well cultivated fields brought me to Detroit, the chief city of Michigan, on the Detroit river, opposite to Windsor in Canada, the westernmost town in the Dominion. The descent from Lake St. Clair to Lake Erie is about six feet, or three inches, so that the velocity of the current in the channel opposite the city is about two miles per hour. The river is so deep, and its current so strong, that it is not affected (as the Ohio, Mississippi, and most other rivers are) by floods, droughts, sand bars, trees, sawyers, rocks, or dams of ice. It is said that the Detroit river was visited by the French as early as 1610, but the first permanent settlement, where the city of Detroit now stands was made in 1701 by a party under Antoine de la Motte Cadillac. It fell into the hands of the British in 1760, and was ceded with the country to the United States by the treaty of 1783. In 1838 its population was 70,000, and its assessed valuation for purposes of taxation \$16,300,000. It is the concentrating point of the produce, commerce, banking and heavy business of the whole state.

Passengers are taken over the river in a large ferry boat to the Great Western Railway Depot in Windsor, and while crossing, their baggage is passed through the Customs, so that they are ready for the train on landing. Windsor is very small and insignificant in comparison with Detroit. The same may be said of all the towns on the Canadian shore of Lake Erie. They are thrown entirely into the shade by Toledo, Sandusky and Cleveland.

As the evening advanced, I could not see much of Windsor, but what little I did see, convinced me that it was overshadowed by its wealthy, enterprising and populous neighbour. Would it not be well for us to take a leaf out of the American text-book of progress, and wake up to an understanding of our situation and advantages, and make our country a brilliant illustration of our British lineage, our Anglo-Saxon strength and vigor, our Canadian brain and backbone, that the stranger travelling through our land will only have to look around him in order to know our ability and success and the wisdom of our rulers. We need good, clear-headed men in Ottawa to manage our affairs—men more influenced by character, conscience and country, than by covetousness—more by patriotism than by their pockets, or the patronage of the party in power. The emoluments of office may satisfy for a season, but nothing, next to the grace of God, can afford a statesman so much comfort as the conviction that he has done his best to promote the welfare of the nation rather than his own selfish ends. The true statesman becomes great in the greatness of his country.

The train sped rapidly on its way, through field and forest, past hamlets and villages, through Chatham and London, to the thriving town of Ingersoll, where I stopped to go to Port Rowan, on Lake Erie, a distance of about forty miles. It was a pleasant drive on a lovely day, in the freshness and beauty of Spring, through the pine woods of Middleton and North Walsingham. The best of the timber was taken out of that part of Ontario years ago by American merchants and adventurers, and sold in Toronto, near Buffalo; and now our wise men in the capital of the Dominion and in session assembled, have, in the greatness of their understanding, laid a heavy export duty on the small and comparatively valueless remnant. This will prevent its finding a market; will seriously inconvenience traders, small farmers and new settlers; will not increase the revenue, and will compel our neighbors to spend their money at home and go to the Western States for their lumber. American journalists and leading men have made merry over the enactment, and feel very much obliged to our authorities for their kindness. As they say, "It is courteous, it is pleasing, to have the competing party aid us by their measures." This may suggest the last flash of Dean Swift's sarcastic wit. In his age and imbecility he was walking through Dublin, leaning on the arm of his physician, when he observed a new building, and inquired what it was. "That, Mr. Dean, is the magazine for arms and powder for the security of our city." "Oh, oh," said he, "let me make an item of this; it is worth remarking." "My tablets," as Hamlet says, "My tablets; memory put down that;" and the Dean wrote:

"Behold a proof of Irish sense,
Here Irish wit is seen:
When nothing's left that's worth defence,
We build a magazine."

Port Rowan is on the mainland fronting Long Point Island, rendered famous in the annals of Canada as being for a time the home of the heroine, Abigail Becker, whom I must not overlook. The story in brief is this: Near the close of November, 1854, she saved the captain and six sailors, the crew of the schooner "Conductor," which by fierce winds and furious waves had been driven toward the land, and had struck on the outer bar of the Island near midnight. In the morning she looked out and saw the shattered boat of the fated vessel thrown upon the beach; and though her husband was absent, being at the village on the opposite shore, leaving her, their children, the sole occupants of the dreary place, and having no means of reaching the wreck, yet she determined to save the sufferers if she could. So, placing the younger children in charge of the eldest, she kindled a fire on the shore near the scene of distress as possible, and walking up and down tried to show the crew her sympathy with them. Through the howling of the storm her strong voice could not reach the perishing men—her signals they did not understand, and the second night was setting in, deepening their despair and casting the shadow of death over them. But the brave woman made the best of the fading daylight, for she waded out into the water, so deeply cold that it formed ice upon the beach, and beckoned to the sailors as they clung to the rigging to throw themselves off and make an effort to reach her. Captain Hackett understood her, and calling to his mate said, "It is our last chance—I will try. If I live follow me; if I drown, stay where you are." Trusting in God he threw himself into the waves, and the heroine, almost up to her chin in the surf, awaited him. When nearly within her reach, the undertow swept him away, but by a mighty exertion she caught him and bore him out of the water up to her fire, and warmed his chilled blood with hot tea which she had prepared. The mate followed the example of the captain, who, saved and warmed, insisted upon aiding Mrs. Becker; but as the mate neared the shore, the receding waves bore him back, and as the captain caught him, they were both swept away in each other's arms. The courageous woman plunged after them, and with amazing strength seized them, pulled them to the shore and to her fire. In the same way the remaining five were saved. Captain Dorr, a philanthropic man of the city of Buffalo, who had sailed on Lake Erie in his early days, and knew something of its mad waters, having heard how the crew of the "Conductor" had been rescued, paid a visit to Abigail Becker in her miserable shanty on Long Point. And there, as a graphic writer in the *Atlantic Monthly* for May has described her: "He found her with her six children, all thinly clad and barefooted in the bitter cold. She stood six feet or more of substantial womanhood—not in her stockings, for she had none—a veritable daughter of Anak, broad-shouldered, large limbed, with great, patient blue eyes, whose very smile had a certain pathos, as if one saw in it her hard and weary life experience." Her only reply to the warm expression of Captain Dorr's admiration of her heroism was, "Well, I don't know as I did more'n I ought to, nor more'n I'd do again." Noble woman! a second "Grace Darling." The attention of the Provincial Parliament was called to the matter, and a grant of one hundred acres of land was made her, a contribution of one thousand dollars was presented her by the merchants, shipowners and masters of the Association sent her a gold medal, with an appropriate inscription. As she could not write, her photograph, with the medal in her hand, was sent instead of a letter of thanks.

The heroism of Abigail Becker has given to the dreary wastes, marshes and sand banks of Long Point Island enduring interest and fame. Well do I remember the enthralling manifested in Port Rowan and vicinity when the noble deed was done. There was a sensible elevation on the part of the people, as though the whole coast line had been raised. Though the village and its surroundings do not impress a tourist with a sense of the beautiful, yet for me the place has special attractions. There I went a stranger, early in the year 1854, and found friends and a hearty welcome—there I found a church who waited patiently on my youthful and feeble ministrations—there I found my other self—and there my completed life began, and why should I not love it, and turn to it as the home of my heart, where, if life be prolonged, I may spend quietly the evening of my days, waiting for the sunset, and joyfully expecting the glorious morning.

But I am too tedious—I must stop. My next will finish the notes of my trip.

Mission to Red River.

The Baptist Missionary Convention of Ontario commissioned Rev. Dr. Davidson and Rev. Mr. Baldwin to visit the great Red River country on an exploring mission, to ascertain its spiritual necessities, and to prepare the way for supplying it with the establishment of a Baptist Mission in that region. These valued brethren left Ingersoll, Ontario, on the 18th of June, and on the 30th, just two weeks from the time they started, they reached the town of Winnipeg, near Fort Garry, a distance of 1,466 miles, thus averaging upwards of 100 miles a day. From St. Cloud to Winnipeg they journeyed on mules by day, and slept in a tent by night.

Dr. Davidson furnishes the *Canadian Baptist* with an interesting sketch of their journey.

He says, after passing Alexandria and Chippewa Rivers, we came to an uninhabited region of surpassing beauty. Rolling upland and beautiful lakes, the largest and loveliest of which was Pelican Lake, so named from the flocks of Pelicans that live in and around it. We saw a large flock of these immense birds, and the whole scene was like a dream of fairy land.

I cannot detail our daily experiences and impressions as we passed along, nor is this necessary. As we drew near Fort Abercrombie on the Red River of the north, we crossed over the belt of country that was desolated by the Indians four or five years ago, and the site of the projected Town of Brackenridge was pointed out to us, where the people were massacred and their dwellings burnt to the ground. When we came to the Red River at a point known as Connelly's, and saw the waters of that noble stream, we felt like shouting for joy. The banks are lined with belts of timbered land, varying in breadth from a few rods to two miles on the "points" formed by the windings of this muddy, but majestic river, which receives the waters of all the streams running from the east in Minnesota and the Red River Territory, and from the west on the Dakota side. No less than ten rivers empty their waters into it from the east, amongst these, the largest are the Swamp River, Red Lake River, Two Rivers, or Bois Perce, Riviere aux Roseaux, the Rat and the Seine.

We crossed the Red River at Georgetown, half way between St. Cloud and Fort Garry, and pursued our weary way to Winnipeg, Decatur Territory westward, is the home of Indian tribes, and here we began to feel as we never felt before, our loneliness, and isolation from the houses of civilized men. For 108 miles we never saw a human habitation, and only passed three half-breeds and seven ox-carts.

It was a pleasant relief to us when we came two miles north of Pembina to the International Boundary line. We saw the great square oak post that marks the line, standing on the prairie plain, nearly half a mile from our trail. We drove over to it. Its sides are indicative of East and West, North and South, and each is marked 94°. On the South side are the letters "U. S." and on the North side "H. B. Co." Bro. Baldwin took his pencil and wrote in a bold hand the word "CANADA," and I pencilled my name. We then moved our wagon, gave three rousing cheers for Her Majesty, and sang with tears starting to our eyes, "God save the Queen." The Settlement on Red River, south of this, is scarcely worthy of the name. The people live only on the River side, and are half-breeds, who live by fishing, &c., not agriculture.

In drawing this letter to a close, I may say that we are in good health and spirits, and have taken no cold and received no injury in any way, and though we have not had our clothes for ten nights, and have made the cold earth our bed, yet the blessed Master has kept us in safety and health—doubtless in answer to the many prayers offered for us by our brethren at home. We beg them still to "pray for us," that "the Word of the Lord may have free course and be glorified" in this settlement of 1,400 souls.

From our Chicago Correspondent.

University of Chicago, July 9, 1889.

DEAR VISITOR—Not only is summer upon us, but also the sultry heat, which seems inseparable to the long cold rains of the early part of the season. There is a sort of oppressiveness in the atmosphere here, when long continued damp weather is followed by hot, scorching sunshine, to which the Atlantic Coast is a stranger.

During the months of May and June, it rained almost incessantly; in fact, it was rain, rain, nothing but rain, and now when the warm days come on, it is very like a steam bath. Owing to the heavy rains, the crop estimates have very greatly fallen off; still an average yield is expected.

The bugs seem to have laid a sort of patent claim to the potatoes. You can scarcely find a potato field where the vines are not literally covered with them; and in order to save a portion of their crop, farmers have been compelled to gather off the vines, by hand, and destroy them.

Spring fruits have been plentiful. Peaches will be abundant, but other fall fruits will not be, generally, very good.

Cheese-making has become one of the chief sources of revenue to farmers. Many keep from fifty to one hundred, or even two hundred cows, and convert all the milk into cheese; and during the warm weather, even those farmers who keep only from four to a dozen cows, make cheese instead of butter.

THE UNIVERSITY held its annual commencement the last week in June. It passed off pretty much as such occasions usually do. There were fifteen graduates from the literary department, besides a large class from the law school, in connection with the University.

THE THEOLOGICAL SEMINARY held its first annual commencement, the first day of July. The graduating class consisted of only two, but there are over twenty in the other two classes. There is every reason to hope that the Seminary will soon take a stand equal to Newton or Rochester.

Dr. Hague, of Boston, has been invited to fill the Chair of Homiletics and Pastoral Theology, and Dr. Arnold, of Madison University, the Chair of Hebrew and Exegesis.

Should they accept, which it is believed they will, the corps of instructors will then be unsurpassed by any in the country.

THE MINISTER'S INSTITUTE met in the chapel of the University, July 24, lived its appointed time, and then died. Such, in brief, is its history. The imagination might look forward, and with prophetic vision, attempt to unfold the results, but this is not our task. These results, the recording angel will write down as they develop, and the *hereafter* will reveal them.

There were about two hundred ministers in attendance; and should there be no other result, only that they have seen each other, grasped each other's hands, and exchanged the word of brotherly greeting and cheer, even then it would not be in vain they had come together; but when we add to this the quickening of thought gathered from a review of the great and fundamental doctrines, and the new lines of thought which would be opened to many, who never enjoyed the advantages of thorough study, then we can only say of the fruit of this gathering—"The Day will declare it."

There were met, in the Institute, men from the States of New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Minnesota, and Kansas; and they will carry back with them to all these States—let us hope—a new zeal and consecration to the Master.

One brother, from Iowa, reported that he had been permitted, during the last winter, to baptize the entire membership of a Methodist church. So the *Truth* prevailed, when heard with an honest heart.

Of the lectures, I have not time to speak, separately.

Dr. G. D. B. Pepper, of Oberlin Theological Seminary, on Harmonies in Doctrine, displayed much original thought. The lectures of Dr. Arnold, of Madison University, on the Study of the Bible, were

Dr. Wood, of Illinois, on The Bible Divine in Origin and Authority, showed much research, united with logical arrangement, and inference and deductions which seemed so natural, that the mind assented unconsciously to his reasoning.

The weather has been very warm during the session of the Institute, and sometimes the interest would flag, and some of the audience, during the lectures, occasionally indulge in a good, sound, orthodox sleep; yet, I think, all felt "that it was good to have come together."

DR. EYRETS, pastor of the First Baptist Church, of this city, has just returned from his tour through Europe, Palestine, and Egypt. The Doctor returns better by one-half, than he went away, i. e. he went away a widower, but returns bringing a helpmeet for him. Last Sunday he gave to his people a sermon of greeting (if I may use the expression), from the words—"And I am sure, that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." (Romans xv. 29.)

Tuesday evening of this week, his people gave him a public reception at the church. The choir sang a song of welcome; after which, one of the deacons gave the welcoming address on behalf of the church. Dr. E. made a very appropriate reply; and then on behalf of the church, presented to Dr. Northrop, President of the Theological Seminary, who had supplied his pulpit during his absence, a valuable gold watch and a bank check for \$500, as a token of their appreciation of his services. (This, of course, in addition to his stipulated pay.) All felt that the gift was deserved, and none more so, than those to whom the Doctor has ministered for the past six months.

MR. CHENEY, of whom I spoke in my last letter, has been summoned to appear before an ecclesiastical council, in this city, on the 21st of this month. It seems that the ghostly gymnastics of ritualism, are determined to show the truthful utterances of conscience. Truth has nothing to fear from the contest, but error everything.

C. E. TAYLOR.

From the Pacific Coast.

The delegation sent from the East to visit the Baptist churches on the Pacific Coast, arrived at San Francisco in safety. The *Evangelist* of the 9th of July says—On Monday Rev. Messrs. Abbot, of South Boston, and Hewes, of Indianapolis came; on Tuesday, Bro. Buckbee, of New York; Wednesday brought Drs. Taylor of New York, and Mason, of Boston; and Thursday gave us Dr. Backus, of New York and Hoyt, of Brooklyn. We had more than enough for our own pulpits for the Sabbath.

These esteemed brethren were fully occupied on the Sabbath in preaching the gospel in San Francisco and adjacent places to the great joy of those who listened to their messages of truth and grace.

From the *Evangelist* of July 16, we learn that a new Baptist Church is to be formed in San Francisco over which Rev. Mr. Buckbee is to preside. A new house is to be built which will cost some \$10,000. The *Evangelist* hopes that the council for recognition and the services of dedication will take place before the Eastern deputation returns.

For the Christian Visitor.

EDWARD HICKSON, A. M. *Rev. and dear Sir*—The inhabitants of the upper district of the Parish of Nelson have appointed us a committee to present you with this small sum of money (\$25) as a testimony of their appreciation of your zeal and faithfulness in proclaiming to them, in their isolated locality, the glad tidings of salvation. Hoping that you will accept of it as such, we remain, Yours very truly,

On behalf of the donors,
C. ROBINSON, Secy.
Miss CHARLES VYE, Committee.
R. VYE, Nelson, July 20th, 1889.

Miss C. Robinson, Mrs. Charles Vye, Miss R. Vye, Committee.

DEAR CHRISTIAN FRIENDS—I am very thankful to you and to those whom you represent, for the liberal donation of \$25, which you have presented to me. I have had repeated proofs that the inhabitants of Nelson are a people who love the gospel. The attendance and attention of the congregations—strong enough of themselves to inspire a minister with zeal. But this gift, as an expression of your appreciation of my services, I highly value. Praying that the rich spiritual blessings of the gospel may be your reward, I remain, yours in the gospel.

EDWARD HICKSON.

Nelson, July 20th, 1889.

Rev. J. E. Hopper enters upon his pastoral duties at St. Stephen on Sabbath, Aug. 1st. May be go to his new charge richly laden with the treasures of life eternal! He will receive a cordial greeting, and earnestly do we pray that great success may attend the united efforts of pastor and people.

We greatly rejoice to hear that the good seed of the gospel sown at the Association at Jemseg is bearing precious fruit. Sabbath before last the pastor had the pleasure of administering the sacred rite of baptism to four rejoicing converts, and others were filled with the spirit of religious enquiry. The Lord grant a rich harvest of ransomed souls!

Father Walker is encouraged in his mission eastward. Sabbath before last he baptized one candidate at Willow Grove.

The death of young Cochran, son of Capt. Robert Cochran, at the Chincha Islands, as noted in our obituary list, has occasioned deep sorrow in the hearts of loving parents and affectionate sisters. We knew him as a promising lad, and in a blessed revival of religion in Gernan St., he, with other boys, was the subject of deep religious impressions. May we not, therefore, cherish the fond hope that, though neither mother or sister was by his dying couch to smooth his death pillow, or to place the kiss of affection upon his burning brow, that angels were there as God's ministering spirits to bear his emancipated soul to the arms of his glorified Saviour in heaven. We tender to the bereaved our heartfelt sympathy.

Secular Department.

A Brief Review of the News of the Week.

Mr. E. Peller & Bro. give a musical entertainment at their Ward Room, 64 Prince's William Street, on Friday evening, July 30th. It will doubtless be a rich treat to the lovers of good music.

Our Woodstock exchanges tell us the summer River is much cooler than usual, and the effect is to retard the growth of hay and of other crops to such an extent as to make the impression that the yield will be below the average of last year's.

Hon. Mr. Tilley, Minister of Customs, and his lady are visiting prominent places in P. E. Island and Nova Scotia. We hope they will saw a portion of their time during leave of absence for their own Province. They have many friends in New Brunswick who would like to give them a cordial shake of the hand and exchange greetings.

Rev. Mr. Harvey lectured on Monday evening to the schoolroom of the Rev. Mr. Bennett's Church, on Pompeii—the city of the dead. The lecture is described as a rich intellectual treat.

Dr. Wood, of Illinois, on The Bible Divine in Origin and Authority, showed much research, united with logical arrangement, and inference and deductions which seemed so natural, that the mind assented unconsciously to his reasoning.

The weather has been very warm during the session of the Institute, and sometimes the interest would flag, and some of the audience, during the lectures, occasionally indulge in a good, sound, orthodox sleep; yet, I think, all felt "that it was good to have come together."

DR. EYRETS, pastor of the First Baptist Church, of this city, has just returned from his tour through Europe, Palestine, and Egypt. The Doctor returns better by one-half, than he went away, i. e. he went away a widower, but returns bringing a helpmeet for him. Last Sunday he gave to his people a sermon of greeting (if I may use the expression), from the words—"And I am sure, that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." (Romans xv. 29.)

Tuesday evening of this week, his people gave him a public reception at the church. The choir sang a song of welcome; after which, one of the deacons gave the welcoming address on behalf of the church. Dr. E. made a very appropriate reply; and then on behalf of the church, presented to Dr. Northrop, President of the Theological Seminary, who had supplied his pulpit during his absence, a valuable gold watch and a bank check for \$500, as a token of their appreciation of his services. (This, of course, in addition to his stipulated pay.) All felt that the gift was deserved, and none more so, than those to whom the Doctor has ministered for the past six months.

MR. CHENEY, of whom I spoke in my last letter, has been summoned to appear before an ecclesiastical council, in this city, on the 21st of this month. It seems that the ghostly gymnastics of ritualism, are determined to show the truthful utterances of conscience. Truth has nothing to fear from the contest, but error everything.

C. E. TAYLOR.

From the Pacific Coast.

The delegation sent from the East to visit the Baptist churches on the Pacific Coast, arrived at San Francisco in safety. The *Evangelist* of the 9th of July says—On Monday Rev. Messrs. Abbot, of South Boston, and Hewes, of Indianapolis came; on Tuesday, Bro. Buckbee, of New York; Wednesday brought Drs. Taylor of New York, and Mason, of Boston; and Thursday gave us Dr. Backus, of New York and Hoyt, of Brooklyn. We had more than enough for our own pulpits for the Sabbath.

These esteemed brethren were fully occupied on the Sabbath in preaching the gospel in San Francisco and adjacent places to the great joy of those who listened to their messages of truth and grace.

From the *Evangelist* of July 16, we learn that a new Baptist Church is to be formed in San Francisco over which Rev. Mr. Buckbee is to preside. A new house is to be built which will cost some \$10,000. The *Evangelist* hopes that the council for recognition and the services of dedication will take place before the Eastern deputation returns.

For the Christian Visitor.

EDWARD HICKSON, A. M. *Rev. and dear Sir*—The inhabitants of the upper district of the Parish of Nelson have appointed us a committee to present you with this small sum of money (\$25) as a testimony of their appreciation of your zeal and faithfulness in proclaiming to them, in their isolated locality, the glad tidings of salvation. Hoping that you will accept of it as such, we remain, Yours very truly,

On behalf of the donors,
C. ROBINSON, Secy.
Miss CHARLES VYE, Committee.
R. VYE, Nelson, July 20th, 1889.

Miss C. Robinson, Mrs. Charles Vye, Miss R. Vye, Committee.

DEAR CHRISTIAN FRIENDS—I am very thankful to you and to those whom you represent, for the liberal donation of \$25, which you have presented to me. I have had repeated proofs that the inhabitants of Nelson are a people who love the gospel. The attendance and attention of the congregations—strong enough of themselves to inspire a minister with zeal. But this gift, as an expression of your appreciation of my services, I highly value. Praying that the rich spiritual blessings of the gospel may be your reward, I remain, yours in the gospel.

EDWARD HICKSON.

Nelson, July 20th, 1889.

Rev. J. E. Hopper enters upon his pastoral duties at St. Stephen on Sabbath, Aug. 1st. May be go to his new charge richly laden with the treasures of life eternal! He will receive a cordial greeting, and earnestly do we pray that great success may attend the united efforts of pastor and people.

We greatly rejoice to hear that the good seed of the gospel sown at the Association at Jemseg is bearing precious fruit. Sabbath