

ST. JOHN, N. B., JUNE 10, 1899.

Acadia College Anniversary.

Last week occurred the Anniversary exercises of Acadia College, in connection with those of the Grand Pre Female Seminary. The interest of the occasion was, in some respects, more than ordinary. The suspension, if not the extinction of the Female Seminary, owing to financial embarrassment, is matter for mortification, regret and grief. Rev. Dr. Cramp's resignation of the Presidency of the College, and the necessity of promptly filling that important position with a suitable successor, together with other matters of special moment in our Educational Institutions, imposed new and weighty responsibilities upon the Board of Governors. They convened on Thursday morning, and spent nearly the whole day in anxious deliberation. Besides the usual routine of business transacted in connection with the College Anniversary, they had to meet and decide the grave question of the future presidency of the College, and to deal with financial difficulties. But the most agreeable harmony of feeling prevailed, and the conclusions arrived at, were in almost every respect, unanimously and cordially acquiesced in by the Governors present. With entire unanimity and remarkable heartiness, it was proposed, and the proposition carried, to call to the presidential chair, Rev. Dr. Sawyer, formerly and for several years, one of the Professors in the College. It is devoutly hoped by those who know his worth as a man and as a scholar, that he will accept the position. Rev. Dr. Crawley was elected as Principal of the Theological Department, with the sum of \$200 added to the small salary which he had been receiving. It was also voted to increase the meagre salaries of Professors Higgins and Jones, by \$100 each. These changes in the College Faculty, with an increase of salaries, will make the current expenses for the ensuing year, about \$900 above those of the last year. The Governors felt themselves compelled to consider and to yield to this demand, in order to obtain a President to succeed Dr. Cramp, and to retain the inestimable services of the present staff of Professors, whose continuance in the College up to this time with such inducements as are held out to men of their mental abilities and endowments, is a marvel of disinterestedness. It remains for our people in the Maritime Provinces, to approve or to disapprove the acts of the Governors at the next Convention. We presume the question of salaries will be debated in the approaching Convention, and it is to be hoped that a generous view will be entertained of a matter so vitally linked with the success of our College. Retrenchment is simply impossible, and the former low grades of salary paid to the Faculty of Acadia, has not been, and will not be sufficient to meet the common and most economical expenditure of those men. An attempt to confine any longer the outlay of funds within the present narrow limits, must be detrimental if not suicidal to the interests of the College. We have every reason to believe, from the temper and expressions in the meeting of the Governors, that a vigorous and successful effort will be made to press forward the needed and noble work of our Acadia. Said J. W. Barrs, Esq., at the Alumni dinner, "When I consider what marvelous things God has done for this College in the past, I cannot despair or doubt in regard to the future. When I heard (addressing himself to the Governors), that you had voted an increase of the salaries, at first, with my natural and well-known dread of voting funds not in hand, nor to human view available, I faltered and feared, but in a moment recovering myself, I said, 'that is right—that is promising.' When I see you disposed to branch out, to attempt more, to go forward, and to ask us for more money, it makes me hopeful. I begin to think that our loved College has got a brighter history in reserve for her. Brethren, I believe the cause of Education in connection with Acadia College, is God's cause, and with such a cause we need not fear to go forward, nor should we doubt the issue."

On Thursday evening, the annual orator was delivered by Rev. Alfred Chipman, A. M. His subject was—THE COLLEGE, THE FRIEND OF THE PEOPLE. The theme was timely, treated with a profound earnestness of conviction, with a vigor of style, and with a copiousness of illustration that carried, from the commencement to the close, the attention of the audience. We could wish to see it in print, and distributed throughout our denomination in these Provinces. It is well calculated to allay the irrational distrust, and to uproot the vulgar prejudices entertained by too many towards Collegiate Education. A vote of thanks to the orator of the occasion, was moved by Rev. W. S. McKenzie and seconded by Rev. D. M. Walton, followed with a brief and earnest address by Rev. Dr. Spurgeon, enforcing the sentiments of the oration.

Friday morning, "the last great day of the feast," dawned most auspiciously. The weather was never more fine, and the country around seemed to smile upon the occasion. The students were joyfully welcoming their friends and relatives. Former students came in from every direction to renew the pleasant memories of other days and to witness the ceremonies of graduation. The University flag went waving up to the top of the staff, and proudly floated out on the winds. College caps and gowns were seen in every direction. The beautiful village of Wolfville was a scene of exciting animation. The Baptist Meeting-house was filled to repletion with a gay and delighted audience. The following was the order of Exercises:—

Music; Prayer by Rev. Dr. Spurgeon; Moral Aspects of Science—Joseph Jones, Fredericton, N. B.; Progress—Charles F. Myers, Manchester, Music; Thinking, its perils and its aid—Albert Caldwell; The Process—Rufus Sanford, Cornwallis; Music; A Soul in Nature—Johnston Hunt, Sackville; The Queen of the World—Caswell R. Daniels, Bridgetown; The Times we live in—Neil McLeod, Ugg; P. E. L.; Music; Degrees Conferred; Prizes Distributed; Music—National Anthem; Benediction by Rev. A. S. Hunt, A. M.

The students who delivered orations presented many evidences of thorough mental training. Their compositions revealed close and independent thinking, but the grades of elocution did not abound. "The Times we live in," was a racy production, giving some vigorous thrusts at vices and follies altogether too common in society. Besides the degrees of A. B., the degree of A. M. was conferred in course on Mr. H. O. Creed, and the honorary A. M. on Mr. Elder, the Professor of Natural Sciences, now pursuing his studies at Harvard University.

The numerous prizes distributed created great enthusiasm, and called forth vociferous applause from the students. The Alumni prize of \$40 for the best Essay on THE ROMANS, was taken by Mr. Albert Caldwell. Three others wrote for it, and their compositions also were so excellent, that the judges found it difficult to make the award. The Scholarship prize was divided between Mr. Joseph Jones, and Mr. Neil McLeod. Prizes were also awarded for excellence in Eloquence, in Mathematics, in writing a series of Monthly Essays during the Academic year, and also in the athletic game of Cricket. The Gold Medal prize for superiority in Mathematics, was won by Mr. Bowen, of the Sophomore Class.

Immediately following these exercises, came a gathering address to the venerable and retiring President, which, with the reply, will be found in another column. We also print the address of Dr. Cramp to the Graduating class.

The Alumni dinner, together with the brief, impromptu and spicy speeches customary on such occasions, constituted the afternoon's entertainment. In the evening, and as a finale to the Anniversary, a Concert of sacred music was given in the Baptist Meeting-house, interspersed with short speeches, by gentlemen suddenly called from their seats by the leader of the Concert. Numerous and sober reflections are awakened by the scenes and events of this College Anniversary, and but for the length of this report, we should be tempted to give those reflections the benefit of an expression.

REV. DR. CRAMP'S ADDRESS TO THE GRADUATING CLASS OF 1899 IN ACADIA COLLEGE.

Gentlemen,—The preparatory process is ended. You have attained the knowledge, and acquired the habits of inquiry and thought which will fit you for immediate active life, if that be your choice, and for the additional studies necessary for your entrance into any of the learned professions, if such be your object.

In either case, you are now to take your positions in the outside world, and to mingle with men and occupy places in society, in a manner to which you have not yet been accustomed. This day is the close of a chapter in your history—to-morrow will be the commencement of a new era.

You look forward to a future life with natural anxiety; its hues and features are unknown. Whether the colors will be roseate or dark, or whether the record will be of common-place dullness, or lively and startling, cannot be with any certainty predicted. The future is wisely and mercifully hidden from us; and yet we know that industry, uprightness, and sound discretion are safeguards from any evils; and that though we cannot hope for exemption from suffering, "man is born to trouble," as the psalmist says, "but there is an antidote for all woes"—balm for every wound—a refuge from the storm. We are not orphans. Our Heavenly Father "pitieth them that fear Him."

Go forth, then, to busy life, whatever may be its duties or trials, determined that by His blessing, "without whom nothing is strong; nothing is holy," that life shall be well spent. It will be, if the position chosen, harmonizing with your powers and qualifications; if the rules of action are derived from the highest authority; if the motives are such as honor and conscience approve; if the aims are pure and exalted; and above all, if the character and deportment, public and private, shall be saturated with the spirit of religion. Nothing can compensate for this. In no other way can a well spent life be secured. He who thinks to succeed and be happy while he lives in practical atheism, is like the professing Christian who has no charity—sounding brass, a tinkling cymbal—soaring as the eagle, but without the influence of an enlightening civilization. The sleepiness and sloth of former times have passed away. You will be hailed as friends and benefactors by those who but a few years ago would have looked on your labors with stolid indifference, or perhaps contrived to thwart your plans of improvement. Thanks to our excellent school law, (on which I trust no sacrilegious hands will be laid), Nova Scotia is looking up, with bright eye and cheerful hope, prepared to avail herself of the advantages which sound education qualifies her to enjoy, and to apply to practical purposes the knowledge she acquires. Nor will the other Provinces of this Maritime division of British North America fail to partake of the same impulses. You will foster those impulses. You will be studiously patriotic—not that you will deem it befitting to sympathize with the petty squabbles and bickerings which occupy so much of some men's attention, and have sorely retarded healthy progress. Such things are beneath you; a higher object is before your eyes—the true welfare of your native land. You will hold yourselves bound to seek it in every possible way. You will not listen to those who studiously depreciate your country, and counsel you to look for profit and advancement elsewhere. You will not be dazzled by false glare, nor deceived by specious representations or appearances. If any think to seduce you, you will be like "the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers charming her so wisely."

There is another consideration that demands regard. We are not isolated now. Your energies need not be confined within narrow limits. Formerly these Provinces were disjoined from each other by absurd and hostile tariffs, and seemingly adverse interests. That separation exists no longer. The Bay of Fundy does not now divide us from other lands; for New Brunswick is ours, and Quebec is ours, and Ontario is ours, and the far West, from the Red River to the Pacific is ours,—a noble field for enterprise and skill and action. There is plenty of room for you and tens of thousands more. If you cannot find a promising resting place here, you need not go South. The West invites you—your own West. The Dominion has scope enough for all your talents and all your powers. You may travel from this spot towards the setting sun for three thousand miles, and still be at home. You may gain fame and fortune at Montreal. You may go farther, and promote your country's wealth at Ottawa, and receive an order of knighthood from the Queen, may employ and reward your industry. One day, carry the lamp of knowledge from Acadia to the distant Prairies, and become the pioneers of truth, and freedom and Christianity, in lands which will hereafter be peopled by thriving millions. But wherever you go, never forget that life is a journey, and that it may soon and unexpectedly close. A melancholy fact confirms and impresses this admonition. One of your companions, who stood on this platform last year, and received from these hands his well-earned diploma, within two months was carried to the grave. His death was deplored as a calamity, not only at his home, but throughout the circle of his acquaintance. Daniel Eaton was justly endeared to his associates by his friendly and affectionate disposition and his steadfastness of deportment, and to the Church by his undeviating consistency and his efforts to do good. A long life of usefulness was hoped for, but God was pleased to call for his servant. We bow with submission to the Divine decree. Let us at the same time reverently receive the lesson, which the dispensation conveys, and repair to our respective spheres with the resolve that by God's grace we will redeem time and live for eternity.

Gentlemen, you have our best wishes, our fervent prayers. We adopt the language of the Hebrew lawyer, and say, "Jehovah bless you and keep you; Jehovah make his face to shine upon you and be gracious unto you; Jehovah lift up his countenance upon you and give you peace."

DEPARTING ADDRESS OF STUDENTS TO REV. DR. CRAMP, RETIRING PRESIDENT OF ACADIA COLLEGE.

Dear Sir,—We have learned with deep regret that you are about to retire from the Presidential chair of our Institution, and from those professional labours in which you have been so long and so successfully engaged. Whilst we feel that your advanced years claim exemption from the constant and onerous duties which have hitherto devolved upon you, we cannot suppress a feeling of sadness at the retirement of one, during our Collegiate studies, has been so deeply interested and so earnestly engaged in the promotion of our educational and spiritual progress.

We are assured that you are but expressing the sentiments of all our predecessors, and of our Denomination generally, when we say that your zeal in the cause of truth, your untiring efforts in behalf of our Denominational welfare, and the faithful discharge of your official duties in connection with Acadia College, have won for you the lasting esteem and gratitude of all with whom you have been in contact. It is our earnest prayer that you may long be spared to enjoy the rich fruits of a life so peacefully and nobly spent in advancing the best interests of our fellow-men. May the evening of your life be calm and bright; and may the won of righteousness illumine your pathway to the "Christian's home in glory."

In behalf of all the students,
W. H. GORRIS, W. H. WALKER,
ROBERT BARRETT, J. H. GORRIS.

REPLY.

Gentlemen—I heartily thank you for the expression of kind feeling contained in the Address to which I have just listened.

It has been my desire and aim to discharge the important duties of my office in such a manner as to secure both the respect and the esteem of those over whom I have been called to preside. At the same time, I have reason to be thankful, while I devoutly acknowledge my indebtedness to the grace of God—whose I am and whom I serve, and whose strength is "made perfect in weakness."

I have labored hard for these eighteen years past to promote the prosperity of Acadia College. An encouraging measure of success has been reached to my efforts. I rejoice exceedingly in the favorable prospects of the Institution, and hope for witness, ere I die, such an extension of its usefulness, as shall gladden our whole Denomination in these Provinces, and greatly advance the cause of truth and religion.

Although I retire from public life, I shall not cease to regard with deep interest the progress of our educational enterprise, and I shall be happy to contribute in every possible way to the welfare of the students.

Confide, Gentlemen, to look upon me, as your friend. Believe the assurance of my desire to aid you, by advice or sympathy, to my utmost ability, and give me frequent opportunities of testifying my kindly intentions.

May God bless you! May we meet where friends part no more, and dwell together in the land of light, and love and holiness!

Yours, &c., J. M. CRAMP.

OUR APPROACHING ASSOCIATION.

Our churches have only a little more than a month to prepare for the contemplated Association at Jemseg. One brother has written us for a blank associational letter. "These blanks we presume will be forwarded by Bro. Cady without delay to all the churches of the Eastern Association; and we hope that these blanks when filled by the churches, in addition to the usual statistical information of membership, will report large collections for union purposes. Missionary stations of great interest are opening; but they cannot be effectually supplied without liberal support from the Missionary Board. Two thousand dollars at least ought to be raised this year for Home Missions alone. The confederation of feeble churches, the extension of denominational interests and the conversion of souls to God unitedly and eloquently plead for an increase of missionary effort in the home department. But we may as well plainly say that missionaries who are prepared to instruct and guide the people cannot be obtained for a mere pittance. They must be moderately remunerated for their services. Those who can only give "poor preaching" may be said with "poor pay," but men of ability, such as required for the mission field, can command in the pastorate of our churches a comfortable support. Why should such be expected to go into the mission field for half pay? We hope the wealthy churches, will set an example of liberality to the feeble churches, and that every church in the association however feeble will send a contribution to the union fund.

THE DESIGN OF THE NEW BRUNSWICK BAPTIST HOME MISSIONARY SOCIETY.

The founders of this Society had three objects in view:

1st. To aid public churches in the support of a permanent pastorate.

2nd. To establish permanent mission stations at all points of influence in the Province not supplied with a Baptist ministry.

3rd. To preach the gospel not only to every district, but to every family in New Brunswick not favored with the means of grace.

These objects have been kept steadily in view by the Board from the beginning, and appropriations have been made for their accomplishment just so far as the churches have supplied the needful funds. The results of this policy, if not all that we could desire, are such as to encourage perseverance in the original direction. The thriving town of St. Stephen is one of the places in which the Board has expended some labor. The result is the opening of an effective door for establishing a Baptist Church in that town. As our readers have been informed, by the liberality of a few friends, already a very commodious chapel has been erected, and is near completion. These friends are anxious that their new and beautiful house shall be permanently occupied by an efficient Baptist ministry; but to accomplish so desirable a purpose \$200 per annum for a year or two must be supplied by the Board, and they cannot, with any show of propriety, withhold it. There are wealthy men in our churches who ought to feel a pleasure in contributing the whole amount. Who will avail himself of this delightful privilege? Privilege it is, for he whose lips never uttered an untruth has told us that "it is more blessed to give than to receive." Do any of our rich brethren doubt it? Let them try it for themselves. Prove your Saviour's words by your liberality, and see if He will not pour you out a blessing.

THE APPEAL OF ST. STEPHEN WILL COME BEFORE THE BOARD TO-NIGHT, AND ALTHOUGH THE FUNDS OF THE TREASURY ARE LOW, WE SHALL BE DISAPPOINTED IF THE PLEDGE TO GIVE \$200 TO THE MISSION IN ST. STEPHEN BE NOT GIVEN. BUT TO BRACE OURSELVES TO MAKE THE PLEDGE WE SHALL HAVE TO DRAW UPON THE BANK OF FAITH—FAITH IN GOD AND FAITH IN OUR PEOPLE. THIS BANK HAS NEVER FAILED YET, AND IT NEVER WILL. ONLY LET YOUR CHECKS BE WELL ENDORSED WITH THE INSCRIPTIONS OF EARNEST PRAYER, AND THE MONEY WILL BE FORTHCOMING.

A NEW BAPTIST CHAPEL OPENED.

Bathurst, N. B., May 20, 1899.

MR. EDITOR.—I would beg to notify those interested in the cause of Zion, through the columns of the Visitor, that the Baptist House, called "Salem Church," was opened in this Parish on the 9th inst. The Rev. Mr. Hickson was not able to attend; therefore our Pastor had to perform the service alone. His heart was much warmed in sheathing forth the beauty of God in his ordinances, &c. During the past year our pastor, Rev. Mr. Edwards, with the assistance of many friends, has succeeded in bringing this new house to completion, except seating, which will be shortly done.

This is one of the best agricultural Parishes in the County, half-way between Fredericton and Chatham; mail running four times a week—great bargains in farms; our lumbermen do not know the real value of land—beautifully watered, pleasant and healthy.

I imagine if some know of such cheap farms, they would seek to obtain them, and remove here.

If we were only in earnest concerning our spiritual welfare, we know that Providence would smile on us in all that is good and great. May success attend all efforts in this blessed cause.

Yours, &c., B. B. ARCHIBALD.

Revival at Upper Gasquet.

DEAR EDITOR.—You and your readers will be glad to learn that the church in this place is sharing in the outpouring of God's Spirit. The pastor has been causing his breast upon the waters, and now rejoices in the fulfillment of the Lord's promise. Those who slept in the arms of ease and had lost their roll, have, by the grace of God, returned and found it, and now are on their way rejoicing. Already five believing and happy converts have followed the dear Saviour in the blessed ordinance of immersion; four more are saying, "Here I stand; what hinder is to be baptized?"

This good work is principally in the Burton section of the church, but faith gives good grounds to hope that it will spread throughout the church and congregation. Brethren Francis Harris, Shaw and B. W. Granda have aided the pastor. My soul is made extremely happy by God's goodness to my kindred and neighbors. May he continue to bless. Yours in Christian Fellowship, J. H. GORRIS.

Important Changes proposed in the Missionary Policy of English Baptists.

These changes have special reference to a class of men, entirely unfettered by conventional ties—men so largely imbued with the spirit of self denial that they can take monastic vows, and spend their life in the darkness and solitude of old bachelorism for the sake of being more useful in penetrating the depths of idolatry, and in carrying the gospel to the regions beyond. In order however that this style of missionary life shall not be quite alone, the plan suggests that they shall go out two by two, viz: two men instead of one man and one woman, and still we are told that this is no "question of celibacy," because the offers of married men or women about to be married will not be declined on account of their marriage. It would seem that some are to be allowed still "to lead about a sister, a wife," while others are to be placed under bonds not to do so. Is this not a little inviolable? Why not serve all alike? Then if single blessedness is best for those who go abroad why not best for those who stay at home? Why not push the idea to its legitimate conclusions, and bring all our ministers under the thralldom of monastic vows? This new scheme seems to imply that the single state is more conducive to an elevated devotion to the work of God than the married state. So far however as our observation goes, we must say this is not so. Some of the highest types of christian character we have ever seen have been in connection with the married life. The cares and responsibilities of the conjugal state are all adapted to strengthen faith, invigorate hope, excite prayer, and to cultivate the affections, religiously. But as our English brethren have carefully and prayerfully pondered this matter, their opinions and arguments are well worthy of the most enlightened consideration. In an admirable speech delivered at the late Anniversary of the Society in Exeter Hall, Rev. Dr. Landels expounded this new policy of the Society thus:

A due regard to the welfare of his family necessarily keeps the married missionary in a state of isolation from the heathen around. He may be as self-denying as Paul, but living away from the people whom he seeks to win, they have few opportunities of witnessing the exercise of that heroic virtue, and the power of a good example is dependent on its being seen. There is another very potent reason for the change proposed, in the expense at which the present system is necessarily carried on. I am not one of those who think our missionaries overpaid; nor would I seek to economize the resources of the society by the simple process of underpaying and starving our agents. Self-denial is an excellent quality in any one, but it is not quality which any one can compel another to practice. (Cheers and laughter.) Everyone should observe it himself; no one may enforce it on another. It loses all its value when practised by compulsion. "To be virtuously observed it must be observed voluntarily. Hence, so long as you send out married missionaries, I hold you are bound to provide a comfortable maintenance both for themselves and their families, not churlishly but generously to treat their widows and orphans after their removal." (Cheers.) For who has such a claim on the liberality of the churches as the widow and orphan of those who have sacrificed life in their service? It has pained me many a time to find that their touching applications could not be more liberally responded to. But more I have felt this the more irresistibly has the conviction been forced upon me—by our inability to meet these demands as they must be met—that as a mere matter of economy we should find agents who shall go out unencumbered by family claims. The sum required for the support of married missionaries is the same in conclusion. Each missionary in India costs the society on the average \$285 per annum for the support of himself and family. In China they are said to cost still more. That is not all. The present rate of payment in India, according to the carefully formed estimate of Mr. Wenger, will require to be augmented to about twenty-five per cent, making the average cost of each married missionary to the society, for his personal and family expenses alone, \$480 per annum. Then there is the expense of the wife, who may be in the field. A missionary and his wife cost the society for outfit and passage to India about \$270, and all that is necessarily spent before you have any practical proof of his fitness for the work or his capability of enduring the climate. It may be—it has happened—that the failure of his own or his wife's health in the course of a year or two, before he has been able to acquire the language or do any missionary work, will necessitate the return of both, with perhaps a child or two at boot. Within the last ten years a missionary and his wife sent to the other side of the world, after remaining a year or two in the field, were compelled to return, and their going and coming and other expenses cost the society little less than \$2,000, and, of course, the missionary work done was, from the nature of the case, next to nothing. Now, sir, in the name of many of our brethren who from their scanty earnings supply the society's funds—in the name of many of our ministers whose stunted remuneration has caused a system and a scandal, and in the name of the cause which we are here to maintain, stand here to say that a system which, without fault on the part of the missionary, involves such an extravagant expenditure ought not to be tolerated; and I for one shall not cease to agitate, agitate, and agitate, until a more rational and economical system shall become the rule of our society. (Applause.)

I am not unaware of the difficulties which beset the question of the differences of opinion which it excites; but a good many of us are deeply imbued with the conviction that a step in the right direction for the sake of the cause of Christ to forego his marriage for a few years is not the fittest way to become a missionary to the heathen. Why, our ministers at home have to delay their marriage for years, some of them; professional men owing to their circumstances, have to do the same thing; even business men, with whom money often comes in so fast, and is so profusely spent, have to do the same thing; and I do not quite understand why it should be a great hardship in the case of the missionary. A step in the right direction the other day very forcibly said that as a matter of fact the consideration had a very powerful influence on the students at college, that in the case of being accepted as a missionary they could marry immediately on leaving college, whereas if they settled at home they would have had to wait for years. (Laughter.) Now, in all seriousness I do not think a missionary society should hold out such a temptation; and as the last committee in its recent acceptance of the cause of the cause, in the right direction, I can only hope the present committee may be disposed and encouraged by our friends outside to make it the rule, room of course being made for all necessary exceptions, that a period of probation sufficient to test fitness for work and for climate shall precede the marriage of those whom we send out. (Applause.) This will economize the funds of the society; it will enable the missionary when he comes to his field of labor to give undivided attention—(laughter)—undivided attention, that is, by the means of a family of one of native servants, to the study of the language. It will greatly conduce to the comfort of the young wife if, instead of going out and landing in a foreign country in a delicate state of health, and having a home to seek, she shall go out afterwards to the home which her husband has previously prepared for her. (Applause.) But the purpose of the paper goes farther than this. Without unduly carrying missionaries, it suggests the desirability of the cause of the cause, the presence of missionaries being done by men free from all family ties, who, unencumbered with a settled home and a troublesome lot of native servants, shall go out roughing it among the people of the land, living with them as much as possible, laboring for their own support if necessary, and trying all means of bringing the gospel into contact with the heathen mind; enforcing its claims by that example of self-denial which is so desirable. (Cheers.) This is the most radical of all the proposals in the paper, and it is not to be greatly shocked at it. The men to think that the world cannot be respectably converted unless it be through the agency of married missionaries. There were plenty of us in our society when the missionary was allowed to go unmarried, when the real secret was understood to provide, if the missionary were not already supplied, a suitable woman for a wife—(laughter)—and to arrange the preliminaries to the marriage ceremony. I have seen a young man there was reason for it, for he was not at all a young man, Lord, when he sent out missionaries to go into the wilderness and to preach the gospel, charged them strictly not to go without their wives; and it is not in the aim of the Apostles how the great missionary who did most to propagate the gospel in the Gentile world always led about a sister and a wife? (Laughter.) We have not to live in order to

learn. Only the other day this notable discovery was pronounced that the Apostle Paul, who is praised before Felix, was accompanied by an endowment of righteousness, temperance, and judgment to come. Felix trembled; and has not a Lord Bishop—a Lord Bishop whom I greatly honor for his defence of missions the other day, whom I admire too for his ingenious interpretation of Scripture, judging from his (laughter)—has not a Lord Bishop declared that on the voluntary principle Paul is forever trembling before Felix?—ergo, when Felix trembled before Paul, Paul must have been an endowment. (Laughter.) Very well, after this it is just possible the discovery may be made that Paul never set out on a missionary journey without taking a wife with him. However, on this as I have said to do away with married missionaries, but only to supplement them by a class of earnest men whose wife, sister, brother, father, mother, friend, shall be the great work to which they have consecrated their lives; and let us do without any disparagement to missionaries in the field—men whom from my soul I honour—I do feel convinced that if over the world is to be converted, it will not be only by quiet estimable family men who settle themselves down in their own residences and involve themselves in all kind of domestic entanglements, teaching a few children, preaching the gospel to a few natives who come to hear occasionally, going out as often, perhaps, as they can, all circumstances considered, in a preaching tour, when, according to recent information, they get only the scraps of the population to listen to them, and then only for a few minutes at a time, but by the ardent, self-sacrificing, enthusiastic men whom preaching is a passion which they cannot restrain, who, whether they be supported by a committee or unsupported by a committee, will say, "We are one if I preach not the gospel!" who will forego all domestic comforts, who will keep themselves aloof from family ties, and taking their lives in their hands, will go forth withersoever the Lord Jesus will, go forth withersoever His providence may direct their steps, preaching among the Gentiles the unspeakable riches of Christ, who will not settle down when a few converts have gathered around them and become the pastors of the churches they have formed, but, taking as their motto "Amplius, amplius," (further, still further), will continue till life's latest hour to propagate the gospel in the regions beyond—men who will find their play and their pleasure as well as their work in the purpose to which they have devoted their lives, and in reference to the work of missions, will say, "Come, life, come death, this one thing I do." (Applause.) It will be seen that, as this paper suggests, such work will only be undertaken by self-denying and heroic men. This, however, brethren, ought really to be, would be, if we understood the matter rightly, its main recommendation.

For the Christian Visitor.

From our P. E. Island Correspondent.

DEAR VISITOR—I have purposed for a good while to write something for your columns, supposing that many of your readers will be interested in whatever relates to the Kingdom of Christ on this Island of the sea.

The Baptist denomination here is more particularly related to that in Nova Scotia, being an offshoot from the Eastern Association of that Province, and planted not quite a year ago; yet we acknowledge the claim of New Brunswick to our gratitude and affection. The names of Crandall and others, honored by your churches, are known and treasured by us also, while that of your worthy Editor is familiar to the most.

We have at present twelve churches. These are small, yet they give evidence of life, and some of them of a good degree of healthful vigor. The Baptists of this Island would have been much more numerous and influential, as we suppose, but for certain adverse influences emanating from Bathurst, Va. The poison of heresy entered every church; and some of them are not yet recovered from the sad effects of error, strife and schism. A good measure of prosperity has, however, been recently enjoyed, which has greatly encouraged the faithful, and emboldened them to contend more earnestly "for the faith once delivered to the saints." We have a Home Missionary Society, on its second year, which has already by the divine blessing accomplished a good work, and we trust that the formation of our association will be the means of more fully developing our resources.

Since the writer became acquainted with the Island, in the year '92, two churches have been organized, three ministers ordained, six meeting houses erected—one of these at St. Peter's road in conjunction with the Presbyterian—one, then unfinished has been completed; and now two others are in course of erection—the outside to be finished in the autumn. One of these is to be built in the growing town of Summerside, partly under the direction of an enterprising New Brunswick. Our next association is to be held at Cavendish in July (19th—22d). We have a new meeting house, nearly completed. A member, I believe, of the Brussels Street Church, has given to our congregation a son, who affords substantial aid in the enterprise. We have additional assistance from your city, as a Bible, cushion and carpeting will testify. Thanks to the kind donors.

Since we have had regular steam communication with Boston, we have had a number of visitors, who are glad to exchange the heated atmosphere of the city for the pure, bracing air of our beautiful Island. It is likely to become a favorite resort during the summer months. If any of our New Brunswick brethren will favor us with a visit, especially at the time of our associational gathering, they will receive a hearty welcome. We cannot visit with them in mountain scenery, but we can afford them a prospect of what, in an important respect, is still more pleasing—broad fields redden with clover, or waving with luxuriant grain. We have not the elegances that some enjoy, but we claim to be as hospitable and generous in our treatment of strangers as any other people, and can, perhaps, afford it as well as most. We have not the "iron horse," but we possess a good share of muscular power, for profit and convenience; and can safely challenge any other country of equal dimensions to produce the same degree of equine excellence. If any of your ministering brethren will favor us with their presence at the association, and will inform us in season, carriages will be waiting at the Summerside wharf to convey them to the place of meeting, some twenty miles distant.

We desire to retain our connection with our brethren in N. S. and N. B. We are one with them in sentiment and practice, and heartily desire fraternal intercourse, to prevent anything like a severance of the ties that hold us together. We have to contend against whatever influence Pedobaptists can bring to bear against us, and these are more powerful here than in the other provinces in consequence of our greater inferiority in point of numbers. The subject of baptism has very largely occupied the public mind from one extremity of the country to the other. The platform and the press have hurled their anathemas against us—but we are working quietly on our way—encouraged by the very agitation that has been provoked with a design to injure our cause—for we are thereby more fully assured that the principles of the New Testament, we are trying to uphold and advocate, are gaining the attention of the people. Of this indeed, we have constant proof.

A disagreeable affair occurred in Summerside a few Sabbaths ago, during a baptism by Elder Crawford—disciple. A young woman offered herself for the ordinance. Forthwith the mother interfered, and forbade the ceremony. The girl on being questioned as to her desire, urged her request, and the party proceeded at once into the water. The mother was not to be thwarted in her purpose. Breaking away from her who attempted to hold her, she rushed frantically into the water and succeeded in rescuing her daughter from the contemplated immersion. The young woman was however resolute in her purpose, and was baptized privately the next morning.

Bathurst, P. E. Island.

In a note from Rev. E. Hickson, of Newcastle, which came to hand just as we were preparing to leave for Yarmouth, he says: "Labor, care, sorrow, sickness and death have, to a large extent, prevailed with us the past winter."

The Presbyterian Advocate is the name of a new journal issued from the press of John Livingston Esq., of the Morning Telegraph. Its size, form, typographical character, intellectual stamp, all highly respectable. It is intended especially, as its name indicates, for the Presbyterian church. May its future be crowned with success.

We sympathize deeply with our esteemed friends, Rev. David Crandall and wife, in the loss which they have sustained by the death of their promising son, Dr. W. B. Crandall, as reported in a previous issue; but amid their sorrows they have the pleasure of a comfortable assurance, that while they deplore his early death he rejoices in the unfolding of that life which is eternal. May the grace of God sustain them, and enable them to submit with cheerfulness to the sovereign will of their covenant God and Saviour.

The Rev. Dr. Tupper reports to the Christian Messenger, the opening of a new Baptist Meeting house at Melvern Square, Upper Wilnot.

It is finished in good style, without and within, with a tower, and at a cost of about \$2,344; and is furnished with a neat sofa, and other respectable furniture, and also with a fine Cabinet Organ.

The ladies deserve much credit for their zeal and energy in defraying a considerable portion of the expenses by a Knitting Circle and Tea Meetings. They would gratefully acknowledge the generosity of the Hon. Dr. Parker, of Halifax, in supplying the Pulpit with a superb Bible and Hymn Book.

The opening sermon was preached by Rev. W. H. Porter, and was highly appropriate and impressive.

An address was delivered to the church by the pastor—Dr. Tupper.

We are pleased to see that Mr. James Fellows is extending the beneficial influence of Hypophosphites among our American cousins. We are informed that one of the most celebrated physicians in disease of the chest, in the United States, prescribes it to his patients. He has done so recently to a gentleman occupying a high official position, who has sent his order direct to Mr. Fellows for a supply.

N. B. B. H. M. Board met in German Street Committee Room, on the 7th inst. Present—Rev. E. C. Bul, W. S. McKenzie, G. M. W. Carey, E. C. Cady, and T. Harley; and Brethren Steeves, Harding, Graves, Ewitt, Bell, Calhoun, A. W. and J. F. Masters.

The claims of the St. Stephen Field, were presented to the Board, and on motion it was—Resolved to appropriate \$200 from Home Mission Fund, to aid the friends at St. Stephen, in sustaining a Baptist minister for one year.

Read application from Sabbath School at Goshen—voted \$5. On motion, it was received, and amount due voted to be paid.

Read letter from Mr. W. S. Underhill, asking aid for Sabbath School at Blackville—voted to appropriate \$5.

On motion, adjourned to meet in Leinster Street Vestry, on the first Monday in July, at 8 P. M.

JAS. E. MASTERS, S. S.

Secular Department.

A Brief Review of the News of the Week.