

(Continued from first page.)

and you can pray for them. God can and will hear you, and some one because you pray shall do better work, and at the last it will be revealed to you that the man you never saw and never knew was a fellow-workman. I sat in my sick room one beautiful Sabbath morning, last spring, and I felt sad because my hands were tied and I could do no work. I thought I could see God's workmen going to their Sabbath's work. I saw the minister of God, thoughtfully, prayerfully, driving along the country roads to his appointment. I saw the minister of the town and city walking with bowed head and prayerful heart to his work. Sunny faced children and earnest teachers were going into the Sabbath-school, and then my thoughts went across the wide sea to another hemisphere, and I saw the missionary worn and tired, but working on, ever looking with wistful eye toward home, mutely asking for help, and then I bowed my head over my helpless hands, and my heart went out in prayer to God that His workmen might be divinely helped that day, and then I felt that some worker would do better work, and that my prayer had made us fellow-workmen.

In the third and last place, if we are labourers together with God, we are sure to succeed. What confidence the thought should give us, I am working with God, therefore I cannot fail. We cannot fail for many reasons. Let me speak of two, 1st, Because God directs the work. When we are led by the spirit of God we are led in right places. If we acknowledge Him in all our ways, He will direct our path. God goes with us to our work. When Philip was sent to the eunuch it seemed to all human appearance that his reception would not be very gracious. But see how kindly he was received. God was working by His Spirit upon the eunuch's heart, he was in a teachable spirit, and God sent him a teacher. So when God sends you to a man, or place, don't hesitate, don't ask how you will be treated, and wonder what your reception will be. God will attend to that. That is His work. When he calls a man to preach He always calls a congregation to hear him; it may be a congregation of one or of a thousand, it matters not, but if you have a message God will direct you where and when to deliver it. Your work may be that of a Luther, the monk who shook the world, or that of a Jerry McAuley working in the slums of the city, among the lost and abandoned, but doing lowly work so nobly that like him when you come to die you can say, "It's all right." And then we are sure to succeed, because our work is God's work. He has promised to be with His servants. Thousands of these went to their work this morning. Many of them ill prepared for their great work, some went with aching heads and worn and tired, from some sick room, unexpected calls upon their time had kept them from their studies, and as they have gone into their pulpits feeling deeply their unfitness for the work, the promise that cheered the hearts of the first disciples who went forth to conquer the world, has come to them like an inspiration and made them strong: "Lo, I am with you always, even unto the end of the world." What strength there is in that promise, what hope there is in it for the world's redemption, for the kingdom of this world shall yet be brought to Christ. God with His people, what foe can overcome them? When Elisha's servant saw the city surrounded with horses and chariots and came frightened to the prophet saying, "Alas! my master, how shall we do?" Elisha simply said, "Fear not, for they that be with us are more than they that be with them."

And then Elisha prayed and asked the Lord to open the young man's eyes, and when they were opened he saw that the mountain was full of horses and chariots of fire round about Elisha. If God fought for His servant Elisha, He fights for His servants to-day, for He is no respecter of persons. He is with His children the world over, and the teeming millions of India, of China, of Japan, and of the world, shall yet sing:

"All hail the power of Jesus' name,"

And yet because some infidel talks eloquently about the mistakes of Moses, and another tells us that Adam was not our father, nor Eve our mother, we lose our faith and say the world is getting worse. I wonder sometimes to hear Christian men say: The world is growing worse. I could just as easily believe there is no God as to believe that I would not wonder to hear men say that who had no faith in God. Sometimes from our outlook there may seem to be little or no progress. "Truth may go slowly, while error seems fleet of foot, but the race is not to the swift, nor the battle to the strong." Though the mills of the gods grind slowly, they grind exceeding fine. I think that every Christian who has firm faith in Elisha's God must believe with Joseph Cook, when he says: "What has Providence meant in carrying forward all the years of human history according to a given plan? I believe that what God does He from the first intended to do. When I sat under Abraham's Oak at Hebron, I opened the Scriptures and read, 'That from a chosen man should spring a chosen family; and that from a chosen family should spring a chosen race; and that from a chosen race should spring a founder of a new religious empire; and that out of a chosen race should thus come a chosen religion; and that this religion should embrace the earth.'" There stood the prophecies on the pages which I opened under the Syrian skies. No one doubts that these predictions were written ages before the date at which they began to be fulfilled. They are numerous, and full of details. Prophecies concerning the dispersion of the Jews Nationalism drops like hot iron every time it dares to discuss them. As I sat three hours alone under Abraham's Oak and read these statements concerning chosen man, family, nation and religion, I could not but be impressed, I will not say with the feelings of superstition, but certainly with those of awe and terror and faith and hope. I revered straightforward, thinking, and looking at the page of history. I could not but say that these mysterious prophecies have come to pass. There was a chosen man. There was a chosen family. There was a chosen nation. There has come from that nation a chosen religion. It is spreading over the world. When I looked upwards toward the sky, through the boughs of the oak, and remembered how, under one of the progenitors of that tree, Abraham entertained angels unawares, I could not but feel that human history, casting out its boughs in every direction, in Asia, in Europe, in America, and in the Isles of the Sea, is under the control of a mysterious Providence; and that God, who has for three thousand and four thousand years so conducted human affairs as to bring into power a certain set of religious opinions, will go on doing that in time to come. I shall not for one drop into anxiety at any little reactionary eddy when I find than an irresistible gulf-current, bursting out of the tropics of human history, is moving in one direction, and has been so moving for thousands of years, fasten attention upon the day when Abraham sat under the Oaks at Hebron, and the day when Paul went out of the Oasian Gate to die, and upon our present day. Three points determine the circumference of any curve; draw a circle through these three points: Abraham's Oak, the Oasian Gate when Paul went through it, and the present hour, and I undertake to say that any man who loves clear ideas, and will stand at the centre of that historical circle, will be thrown into awe before the fulfilment of prophecy. I set no dates, but as the past has been so the future will be; and that as God has kept so He will continue to keep His Word with us. The same mysterious predictions which have been fulfilled to the letter four thousand years, foretell also the unswathing of the globe with a kingdom which now very nearly touches arms around it. I, for one, brethren, prefer to take my stand by the side of the vigorous, hopeful thinkers, whose words I have just quoted, rather than by the side of the croakers who dishonour God by saying His world is waxing worse

and worse. The world growing worse? and the dungeons and inquisition of Rome and Spain no longer filled with Christians, and Protestant Churches within the shadow of the Vatican? The world growing worse, and slavery with no longer a home in civilized lands, and its twin sister, the rum traffic, doomed. What a foolhardy fight it seemed to a large portion of the world, when a handful of brave men commenced their crusade against slavery. How they were laughed at, at first as fanatics, and then hunted and hated when they found they could not laugh them down. How dared they attack the time-honoured institution that had a history and vested right, and glibly quote the Bible in its defence? It was because they believed that God was with them; that their fight was God's fight, and they knew that God would conquer. Well, history shall repeat itself, and no man who believes in God ever for a moment doubts the ultimate triumphs of the army that wages ceaseless war against the rum traffic. Some day, God speed the day, this evil shall be blotted out, for God hath spoken it. There have been darker days in the past than ever the world shall see again. With anxious hearts, and a faith that was not very strong, men have asked the question, half dreading the answer: "Watchman, what of the night?" and Luther answered: "The night is dark, but the morning will come." And then the cry rings out again; and John Knox and Whitfield and the Wesleys answer: "I see the coming of the dawn!" The years go on, and our children or our children's children shall ask: "Watchman, what of the night?" and the answer will be: "The night? There is no night! The morning has come. Lo, 'Tis coming up the steep of time, And this old world is growing brighter; We may not see it dawn sublime, Yet high hopes make the heart throbb lighter. We may be sleeping in the ground When it awakes the people's wonder; But we have felt it gathering round, And heard its voice of living thunder. Christ's reign; ah, yes, 'tis coming!"

Ay, it must come! The tyrant's throne Is crumbling with men's hot tears rusted; The sword, the great have leaned upon, Is cankered, with men's heart-blood crusted. Room: for the men of love make way! Ye selfish great ones pause no longer; Ye cannot stay the opening day— The world rolls on, the light grows stronger, The Master's advent's coming!

Home Missions.

The H. M. Board held its regular monthly meeting on Monday, the 13th inst.

REPORTS

were received from student missionaries Sterns, Mellick, Baker, Arthur, Jenkins, Tingley, Beals, Thomas and Hall. These reports were most encouraging, and show that already these young men are proving themselves to be good workmen. On some of their fields gracious revivals have been enjoyed.

GRANTS.

1. To Newcastle and Scotch Town field, Queens Co., N. B., \$75 for one year. Rev. W. P. Anderson, pastor.
2. To Tobique field, Vic. Co., N. B., \$200 for the current year. Rev. C. Henderson, pastor.
3. To Andover and Grand Falls field, Vic. Co., N. B., \$200 for one year. Rev. A. E. Ingram, pastor.
4. Rev. C. B. Lewis was appointed a mission of six weeks to Bailey and Tower Hill, Charlotte Co., N. B.

APPLICATIONS DEFERRED.

Other applications were deferred for fuller information. Fields applying for aid should secure of the Cor. Sec'y the prescribed form, and fill out carefully.

MEN AND MONEY WANTED.

We need more men for the promising mission fields. With this month the 1st quarter of our year ends. Money will then be needed to pay the quarterage then falling due. We hope the brethren appointed to assist in working up the Convention plan are already moving in the matter.

A. COHOON, Cor. Sec'y.
Hebron, Yar. Co., Oct. 17.

PASTOR CADOT has at length, after waiting eleven months for a reply to his application, received authorization to hold evangelistic services in Noyon, Calvin's birthplace.

The Christian Visitor,

Religious Family Newspaper, Published every WEDNESDAY, at 99 German Street, St. John, N. B.

Price \$2.00 per Year, in Advance.

EDITORS:

REV. J. E. HOPPER, - St. John, N. B.
REV. E. M. SAUNDERS, - Halifax, N.S.

NOTICE.

To Correspondents, Subscribers and Others.—Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter to be published should reach the office of the paper not later than Monday noon. When you desire to discontinue taking the VISITOR it is necessary to pay all arrears if any, and notify us by letter or post card. It is not enough to send back the paper marked refused, as in most instances we have no means of finding out the address without much searching.

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The Christian Visitor.

Established 1848.

Wednesday, October 22, 1884.

The "Visitor" Free

TO THE END OF THE YEAR

for all new subscribers. \$2.00 will pay to January 1886. Every Baptist minister is an agent. Any one who will send us five new names with the cash shall receive the VISITOR free for one year, or two dollars worth of books such as he may order. Brethren, put forth a little effort and in so doing you will put a good religious paper in homes where one does not go, and you will receive either the VISITOR free to yourself, or else valuable books for your libraries, as you may choose. We want to put 500 new names on our list inside the next three months, and a little effort by the reader will do it. If any one wishes to do agency work for the VISITOR, RECORD, YOUTH'S VISITOR or GEM in their localities, write us for terms, which they will find liberal.

THE BAPTIST SEMINARY.

The Board of Trustees have for some time been looking at available and suitable sights for the location of the Institution. They have sought diligently, obtained prices, and compared properties as to all the essential elements demanded. They have deferred the decision from time to time, that no mistake should be made through haste. Yesterday a decision was arrived at with great unanimity. The Board has purchased what is known as the Jewett Estate, on the heights overlooking the harbour, and commanding a full view of the river St. John and the Falls. The property comprises 14 acres of land, part of which is highly cultivated, beautifully laid out, with gravelled walks ornamented with shade trees and varied shrubbery, affording quiet nooks and arbors for study as well as abundant space for all kinds of out door exercises and games. There are three buildings on the property, beside an extensive green-house, all in fine condition, and as good as the day they were erected, costing some \$65,000 when built a few years ago. As we intend to present our readers with a cut of these buildings and a full description in a subsequent issue, we shall only advert to the fact here that they will accommodate some 75 boarders in a style equal or superior to that of any institution we know of in the Maritime Provinces. On these premises the Board is obligated to pay \$12,000 by the first of next May. The entire cost is \$85,000, and all who have examined the premises unite in saying that the Society has secured a most elegant building and ample grounds at a most moderate figure, even less than half of the original cost. The Society will now have to appeal to its constituency for funds to pay for these premises.

We believe a generous response will be given. The hand of the Lord, we fully believe, has been guiding the brethren in this matter and leading them to the selection made. Our Seminary will now have a home to which all may point with just pride, and our best efforts must be put forth till the amount of purchase is paid. The two denominations are well able to make a grand rally and raise the amount needed, and we are sanguine that they will neither falter nor halt till their Seminary free of debt stands forth as a well equipped Institution to give the highest and best christian education to their sons and daughters which this age demands. *Men of Israel, help!*

BLIND IGNORANCE AND BLIND LEARNING.

Between the two states—blind ignorance and blind learning—a difference of opinion exists in making a choice. We once heard a christian woman say, when referring to a young lady in whom she took a deep interest, "If she would give her heart to the Lord, I would give her the best educational advantages, but if she will remain under the dominion of sin, she has learning enough now." Educated communists in France and Nihilists in Russia are, by their learning, qualified to do more evil than they could do were they in a state of ignorance.

Ignorance may be blind, and learning may be blind. Ignorance without religion is blind; learning without religion is also blind. The colored population of the Southern States were very ignorant, but they were not dangerous; because their ignorance was illuminated by the light of religion. The more education spreads in Russia, while abuses remain unaddressed, the greater is the danger to society, so long as the education obtained is irreligious. The more highly the masses in Ireland are educated on the same conditions, the more will the country and state be in danger. If education is to be superior to blind ignorance, it must be christian. Learned Greece and Rome perished.

Sound education is the symmetrical training of the body, the mind, and the soul, so that they shall act in harmony with the laws of God, and consequently with God himself. This is the aim of christian education. By this, and by this alone, can it be justified. Appeals to christians and churches to give money to secure the higher education, apart from the christian factor, cannot be justified: rather it can be successfully condemned. But it may well engage the best energies of churches and ministers to promote learning which will ally itself with the forces and agencies employed to advance Christ's kingdom in the world. It, however, does not follow that every student educated at a religious institution will become a follower of Christ; neither does it follow that every student educated at an institution not christian, will not be religious in the scriptural sense of the word. The great difference between a state college and a religious college is in the fact, that, in the nature of things, the state college cannot certainly be made a religious institution. It may have religious men for some, or all its professors, but it cannot require this qualification of them. A religious college professedly makes religion a qualification for its teachers. As the church of Christ looks back upon the history of education, and upon its results, as seen at present, a conviction takes possession of the mind, that it is the bounden duty of christians to found and foster schools of all grades, so far as practicable, for work, whose aim shall be the sanctification of learning, and hence its employment on the side of truth and in the upbuilding of Christ's kingdom in the world.

This, if we understand the subject, has been from the first the aim of the Baptists of these provinces in efforts made by them in the departments of academic and collegiate education. From the first the people saw that learning, without piety, was a more successful hindrance to religion than ignorance without piety. Many went a step farther, and feared that learning would tend to the destruc-

tion of piety. And it must be confessed that mere education does have its temptations. Cases can be clearly pointed out in which the pride of learning and its associations have marred the piety of its possessors. But the grace of God can subdue both the temptations of ignorance and of learning; and when learning is subdued to Christ, it is a mighty force; but ignorance is weakness everywhere and in all its conditions.

The Seminary that did its work in Fredericton, and is now doing its work, in a revived form, in Saint John, and the institutions at Wolfville, have been working under the direction of this principle. God has not withheld his approval. He has put the seal of his approbation in various forms on the work already done. There is ground for full assurance that the future will be as the past, and even more abundant.

REPORTING.

The Baptist Home Mission Convention, held on the first of October, at Montreal, is fully reported in our esteemed contemporary, *The Canadian Baptist*, except in one particular, and that to us, the most important in all the transactions of that body. The following is all we can find in the report from which to gain knowledge:—

Prof. McVicar introduced the subject of our educational interests by reading a circular of information in regard thereto, and laying very clearly before the body the denominational need and opportunity. On motion of A. P. McDiarmid, seconded by D. Bentley, it was Resolved,—1. That this Convention heartily endorses the views set forth in the circular of information regarding the proposed extension of facilities for christian education in Woodstock College, and in connection with Toronto University, issued under the direction of the board of directors of Woodstock College. 2. That we express our sincere gratitude to the Hon. Wm. McMaster for what he has already done and for what we believe he has in his heart to do for our denomination, and that we hereby pledge ourselves to do all in our power, by word and deed, to bring about at an early day the proposed extension of facilities for christian education.

In connection with the Educational Resolutions, Dr. MacVicar clearly and forcibly outlined the project which is awaiting denominational approval. And in connection therewith he set forth in a vigorous speech what he considered to be the true idea of education. The pastors who were present will doubtless in placing our educational work before their people be helped greatly by the speech of Dr. MacVicar.

The above report, however, is somewhat explained by a paragraph in a letter from our correspondent, A. P. McDiarmid, published last week in the VISITOR. Putting together the knowledge gained from all sources the plan seems to be as follows:—Woodstock College is to be put into a condition financially to make it a first-class Academy; Senator McMaster, we guess from the hint in the report of the Baptist Convention, held at Montreal, will establish a literary college at Toronto. It will have Professors enough to teach all branches bearing on the subject of christian faith and morals. Other studies, not included under this head, may be pursued in University College, Toronto. The Toronto University will retain the sole power of examination and granting degrees. The Roman Catholic College, at Toronto, has, it is said, already come into this relation to the University. A similar proposal it seems is made to all christian bodies in Ontario. If this is done Roman Catholics, Baptists, Methodists, Presbyterians and Episcopalians will each have a College at Toronto, related as described above to the teaching and examining University of that city. This is, if we have got the correct view of the subject, the projected confederation of colleges at Toronto. It is of course understood that the existing denominational colleges in the Province will be given up or changed into institutions of a lower grade.

This is something new under the sun. The Woodstock College, McMaster Hall and the Baptist Convention of Quebec have adopted the plan as a good one for the Baptists.

We should like to know more of its details before giving up the ground now held in the Maritime Provinces for this scheme which necessarily partakes of the character of an experiment. We shall observe the progress of the measure with a lively interest. If the plan is good and works well, it will certainly influence public opinion in this part of the Dominion.

If the allusion to Senator McMaster