

It is Well.

Yes, it is well! The evening shadows lengthen
Home's golden gates shine on our ravished
sight:
And though the tender ties we try to strengthen
Break one by one—at every time 'tis
light.

'Tis well! The way was often dull and weary;
The spirit fainted off beneath its load;
No sun-shine came from skies all gray and
dreary,
And yet our feet were bound to tread that
road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows, once so hard to bear;
That not again beside Death's darksome river
Shall we deplore the good, the loved, the
fair.

No more with tears, wrought from deep, inner
anguish,
Shall we bewail the dear hopes crushed and
gone;
No more need we in doubt or fear to languish;
So far the day is past, the journey done!

As voyagers, by fierce winds beat and broken,
Come into port, beneath a calmer sky,
So we still bearing on our brows the token
Of tempest past, draw to our haven nigh.

A sweeter air comes from the shore immortal,
Inviting homeward at the days decline;
Almost we see where from the open portal
Fair forms stand beck'ning with their smiles
divine.

'Tis well! The earth with all her myriad
voices
Has lost the power our senses to enthrall;
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We would not turn—re-
tracing
The long vain years, nor call our lost youth
back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot-worn
track.

—Chambers' Journal.

For the Visitor.

Across the Border.

BAPTIST ANNIVERSARIES.

During the past month the Baptists of Maine have been holding their annual associational gatherings. Many of the older people complain that these meetings are not as largely attended as in former times, yet as a rule the churches are fairly represented. While there has been no marked revival interest among us, many of the churches have been blessed by an ingathering of souls. The Waldo Association met with the Belfast church, Sept. 9-11. We were highly favored in having with us the Rev. Dr. W. S. McKenzie of Boston, who gave a wonderfully stirring sermon on Foreign Missions. Miss Paine of Maulfax, returned missionary from Halifax, was present, and addressed the Woman's Foreign Missionary Society, with great profit. Several other visitors added much to the interest of the session.

BAPTIST INSTITUTIONS.

The three Baptist Academies of Maine, feeders of Colby University, have just opened, and opened prosperously. The name of one of them—Waterville Classical Institute—has been changed to Coburn Classical Institute, in honor of Ex-Governor Coburn, who, during the past year erected and presented to the trustees a new Academy building costing \$50,000. The donor, on passing the keys to the proper authorities, accompanied them with a cheque of \$50,000. This only accords with his former liberality, and his future gifts will undoubtedly accord with the past. The late Gardner Colby, who, during his life gave the college \$80,000, left by his will \$120,000 more, to be paid by his executors to the Institution within ten years after his decease. Before the amount became due it was forthcoming, and has, within a few months, been handed over to the University. With such donors, and such donations, the Baptist Institutions of Maine are assuming a secure financial basis, and the teaching force is strengthened thereby.

BAPTIST GROWTH.

In 1781 the Baptists of the United States numbered 25,000. In 1881 the number of communicants was 2,296,327, and has now reached two and a half millions. The other branches of the Baptist family, such as the Free-will, Anti-Mission, Seventh-Day, Christian Order, Six-Principle, German (Tankers), Church of God, etc., number about 266,000. If we include the Disciples (Campbellites), who were excluded from fellowship with Baptist churches in 1827, and who now number about 600,000, we have a Baptist family of over three and one-third millions. As regards the essential doctrines of most of these bodies, there is a "distinction without a difference"; and during the past few years there have been evident signs, among some of the smaller branches, of adopting different views, and returning to the general Body. It is a singular fact that in the two States—Massachusetts and Virginia—where the Baptists, in the early history of the country, were

most fiercely persecuted, their growth, during the past century, has been most rapid. Their increase has also been very marked in the new States and Territories, where zealous and self-denying ministers were among the earliest pioneer. It may be of interest to state that the Methodists of this country are growing very rapidly, and now number over three millions; the Presbyterians number nearly a million; the Congregationalists nearly half a million; and the Episcopalians a little more than one third of a million.

THE TEMPERANCE QUESTION IN MAINE.

In 1846 a prohibitory law was enacted, with only ordinary fines for its violation. In 1851 the "Maine Law," so called, drafted by Neal Dow, passed the State Legislature, but was repealed in 1856, and a license law substituted. In 1858 the question of prohibition was submitted to the people, and, at the election, was ratified by a majority of 22,952 votes. There it has remained ever since, as *Statute Law*, and could be repealed by the legislature at any session, should there be a majority of the house against it. But during the past year many temperance people have thought it wise to put the Prohibitory Law into the Constitution of the State, where it would be beyond the reach of any legislature, so liable to a change of political views from year to year. Accordingly the question was submitted to the people; and, at the late election, Sep. 9, won a victory, by a majority of over 44,000 votes, twice as large as it was 26 years ago. The law having once been put into the Constitution of the State by vote of the people, can never be taken out except by the people; and it is not likely that any party opposed to temperance will ever dare go before the public with such an issue.

THE NATIONAL CAMPAIGN

is the all-absorbing topic the present season. The chief plank in the platform of the Republican party is Protection; in that of the Democratic party, Free Trade. The Greenback party and the Temperance people have both gone through with the form of nominating their men. Many prominent Republicans, including such men as Charles Francis Adams, Geo. William Curtis, President Eliot of Harvard, President Seelye of Amherst College, Professor Wilkinson, of Rochester, and scores of others, eminent in literary circles, being unable to endorse in full the policy of their party, "bolted," and became the leaders of a new party known as the *Independents*. The questionable political record of their presidential candidate, as well as the policy of the party which he represented, also stood in the way of their support. It seemed at first, therefore, that their influence would go with the Democrats. But two months ago grave charges were made public respecting the moral character of Governor Cleveland, the Democratic candidate for the presidency. The new party cannot, therefore, support him. In their dilemma, the editor of the *New York Independent*, and Prof. Wilkinson, and others, have called upon both candidates to "withdraw or be withdrawn" from the canvass. But since this seemed beyond the range of probability, they next urged all good citizens to vote for Governor St. John, of Kansas, who was nominated for the chief magistracy by the National Temperance Convention.

The "moral issue," so called, which has given rise to much indelicate discussion, will undoubtedly result in good. The facts are these: Mr. Cleveland had been honored in years past, by being elected to high offices, first as mayor of his native city, Buffalo, and second as governor of the State of New York. He performed his public duties well. But soon after his nomination for the presidency, his political opponents asserted—and furnished incontrovertible proof—that in years past he had not kept, nor was accustomed to keep, the seventh commandment of the Decalogue. The secular press, with rare exceptions, argued that if a man's public career was perfectly honorable his private life should not be inquired into; and they adduced

examples from English and American statesmen, whose moral characters would not bear being brought to the light. But the religious press came forth with a united voice, and made its power felt. Most emphatically did all the denominational journals affirm that the private character of a public man must be subjected to the test of the closest inspection. The views of scores of religious papers may be summed up as follows: "If it can be shown that a man is unchaste or dishonest, or grossly immoral in any respect, he is unfit for any public office, and should not be invested with its honors and duties. Let the people adopt the principle that they will not give their votes to candidates whose moral characters are known to be bad. Let this be unflinchingly adhered to and it would speedily put an end to the nomination of such men. Party conventions would then understand that good personal character in a candidate is an indispensable condition of success; and all public men would equally understand that this condition on their part must be supplied, or they need not accept nomination for office, or expect to win public favor. As we fear God, love purity and righteousness, honor the home and hold the family to be the most sacred trust from the hand of God, we must regard the immorality of a man's private and social life an impassable barrier to election to public office." In this way good will come out of evil.

Belfast, Maine.

G. E. T.

For the Visitor.

Additional Notes of Travel.

In the last notes sent you the destination of my voyage was not yet reached. Portland had afforded a week's rest, which, was most welcome and enjoyable. From this point our course is by boat to Boston. The steamer John Brooks is not a very elegant one, but it is quite comfortable, and a sail around the coast on a beautiful day is so much preferable to the dust and smoke of a railway train, that no complaint is made of the accommodations. It is a delightful trip with a picturesque coast-line in view all the way. The surface of the sea is smooth as glass except where it is ruffled by schools of mackerel which appear occasionally, or by the motion of the swarms of porpoises which roll by us on all hands. Ahead of us there is seen continually a forest of sails, for the fishing crafts which have started off from the coast move only at an imperceptible rate, because of the stillness of the air. But steam stays not for wind nor tide, and we soon round the bold head-lands of Northern Massachusetts and Gloucester, Beverly, Salem, and Lynn arise successively into view. Presently the top of the old monument on Bunker Hill is in view, and then old Boston, the Athens of the East is before us.

The greater part of the places of interest about this city have been visited before. But some of them must be revisited, and other new ones seen. The monument on Bunker Hill is visited, and from its top a good view of the city is had. Mount Auburn is revisited, and the tombs of many illustrious men are seen. First of all the resting-place of America's great poet is sought, and he is the whole world's poet, as well. No one expects to find any pretentious monument marking his grave. It would not be in keeping with the character of the man. But when one looks on the plain block of stone, with the simple name "Longfellow" written on it, their is somewhat of disappointment in the view. On the back of the stone is the full name of the poet, with dates of his birth and death. But this is still more offensive to the eye on account of it not being horizontally written. But the writer has seen the place of Longfellow's birth, he has trod over almost every foot of the scene of his greatest poem, he has visited the home of his old age, he has learned to love the great-hearted as well as great-minded men, and now it gives no small satisfaction to stand and meditate for a moment over his last resting-place. Under the Elm known as Washington's Elm, we pause for a moment, and reflect on the great results that grew

out of the event which that tree commemorates. Here the great general first assumed the charge of the American army. The tree is now old and decaying. But it is being protected so as to prolong its life; and a marble slab has been erected beside it on which is inscribed a brief statement of the event which it commemorates. The public gardens of Boston are more beautiful than ever this season: to spend a few hours of the day in them, or to walk through them under the glare of the electric light is a pleasure indeed. I believe Lincoln Park, Chicago, boasts of the greatest display of flowers in America. But there they fill one great open space. Here they cover a large area, and are found in smaller beds, interspersed with trees and shrubbery, which add to the artistic effect. One bed which surrounds a monument, and is composed of various handsome designs, is said to have cost five thousand dollars. Some utilitarian is ready to say that such a sum would buy bread for thousands of the poor of the city. But man cannot live by bread alone, and such beautiful objects as all can behold here in the midst of a great city, and such pure air as all can breathe, can not have their value computed in dollars and cents.

Several other points of interest were visited but mention of them must be omitted. One, however, can not be passed by. The writer has studied American history all along the line of its development from New England to Dakota. He must now see where its roots first struck into the soil of the New world. Accordingly, on a fine morning in company with two friends who are pastors in the city he finds himself on board of a neat little steamer bound for the historic town of Plymouth. Pages might be filled with description of this spot made sacred by so many memories. But these must be passed by now at least. It was a visit never to be forgotten; and to set foot on the old Plymouth Rock, which itself is American history fossilized, to see the interesting relics in the old hall, to look on the quaint old town, or to visit the magnificent statue lately erected on the hill in the rear of the town, was both a delight and an inspiration.

It is vacation time, and all is very quiet. The pastors of the churches are mostly away, and so are their congregations. The services at the Temple are the best sustained during the heated term. Here it was my good fortune to hear my old friend Dr. Everts, whose natural force has not yet abated in any degree. It was also a pleasure to see some familiar countenances, none of which was more familiar than that of one whom every Maritime Baptist delights to honor. I refer to Dr. T. H. Rand, of Acadia College.

Dr. Ellis has returned from a vacation spent on the mountains and in the woods, and reports two hundred and forty fish captured, and health completely restored as the result. Political matters were not very lively in Boston. But the interest was increasing. During my stay there the Republican convention held its session in Tremont Temple. There was a good deal of enthusiasm manifested. Especially was this the case when governor Robinson was renominated by acclamation, and came before this audience to say some stirring words on the political situation. Boston will stand by the grand old Republican party, notwithstanding it has some political aesthetes who met and held a mutual admiration conclave, at which they talked about the raffraff of the republican party, and the "rowdy West" that nominated Blaine, and other kindred topics. They started out to make this a moral contest. They would vote for Cleveland because Blaine was not a pure, moral man. They would vote for Cleveland because he was an independent man, and as Mr. Curtis put it, "because he was a better republican than Blaine. But his letter of acceptance, though it evades every other question at issue, declares him an humble servant of the Democratic Party.

There was no small commotion in Tremont Temple when Judge Hoar arose and in bitterest irony made the

following motion. "You have heard a good-deal" said he "about the raffraff, and the rowdy element in the Republican Party. To that branch of the old party we have the honor to belong. And now as representatives of that branch of the party I will nominate Mark Hopkins of Williamstown, and Thomas Talbot of Billerica as electors at large for the state of Massachusetts. It was a happy move to put in such positions two of the oldest and most respected men in the Commonwealth.

The "Rowdy West" will be quite willing to have such men as these co-workers, while the great moral reformers, James Freeman Clarke, who is the author of that term, and George William Curtis, and Carl Shurtz and Henry Ward Beecher, prefer to help on the cause of moral purity by voting for Grover Cleveland.

But the pleasantest episode in my stay in Boston was apart from all this noisy political life, and was all the more pleasant because it was so much of a surprise. The first part of the surprise was to meet two friends of note in our Baptist ranks, Prof. Harper of Chicago, and Prof. Basil Manly of Louisville. The next part of it was to meet, by chance, Prof. Burnham of Hamilton N. Y., and almost at the same time Prof. Brown of Newton Centre. And there we were four representatives of the Hebrew departments in four of our Baptist Seminaries, one representative of great and honored body of Baptist pastors, and in the person of Mrs. Burnham a worthy representative of the Baptist sisterhood. We thought it quite an illustrious meeting, and one such as did not often take place. But the greatest part, and the best part of the surprise came when our large-hearted friend Prof. Burnham, wishing to make the most of the occasion, invited the whole party to be his guests for dinner at two o'clock on the same day. We all went, and we had such a good time as could be imagined better than described. But Boston has been done, and lest I should weary you readers I will not compel them to follow me and my trip Southward from that point; and now it is all in the past. The river, the mountains and the sea have retired into the distance. But they have left one invaluable blessing, that is health and vigor for the work of the coming year.

Yours as ever,

ABOQUEET.

For the Visitor.

Our Great Want, and How to Supply it.

If asked what is the greatest need of our denomination at the present time, I should answer, more faithful pastors. At the lowest estimate there are in the Provinces, embraced in our Convention, thirty pastorates that should be filled at once. Some of these fields are calling loudly for ministers, others are more indifferent, but all greatly need, what Christ has appointed for the building up of his churches, the faithful pastors.

APPARENT CAUSES OF THIS DEARTH.

The apparent causes that have brought about this condition of things are:

1st. The opening up of new fields and the division of old ones, so as to require two men, when a few years ago there was but one.

2. Besides what might be called our natural laws, such as by death, impaired health, &c., we have lost heavily by removals to the United States. The zeal and ability of our young men are appreciated by our brethren over the border, and coming within their reach by their studying at Newton, Morgan Park and other theological institutions, they have induced many to remain with them.

3. Within a few years we have manned three stations in India and supplied five missionaries for other Foreign Missions.

OTHER CAUSES.

But if we are not mistaken there are other causes for this great want that has now come upon us.

1. The spirit of worldliness has crept into our churches and schools. Fathers and mothers have not consecrated their children to God. The cry so often heard, that young men

should make the most of themselves, has been understood to mean that they should make the most of themselves for themselves, not for Christ.

2. There has been too much dependence on our Academy and College. Having labored and contributed to build up and support them, we have rested content, and have not sought out and encouraged worthy young men to give themselves to the work of the ministry and to seek preparation for that work at our schools.

3. Have we not too generally neglected to "pray the Lord of the harvest to send forth laborers into his harvest?" When speaking of this, some time ago, a good brother admitted that he had seldom heard that prayer in his church. Is this not true of too many of our churches?

THE REMEDY.

But it will be asked where is the remedy—how can our churches be supplied with pastors?

1. It is manifest that we cannot materially lessen the loss of which we have spoken. Time and death will continue to do their work. If the union with the Upper Province theological work shall prevent some of our young men from finding pastorates in the United States, the opening up of the great North West will create a demand that we must expect to help supply. The stations in India will need to be reinforced and new ones opened.

2. We do not wish, even if we could, to prevent the opening of new fields at home, or the dividing of old ones, for many of them are still too large to be successfully worked by one man.

3. Some relief may be obtained by bringing in men from abroad, but our main dependence must be on the home supply. If this cannot be increased we must continue to suffer for lack of ministerial laborers.

4. We are now fully supplied with schools for training our young men. With efficient Academics at Wolfville and St. John, a good Arts College at Wolfville, and a superior Theological School at Toronto, which undertakes to provide the necessary funds to all its students engaging in mission work during vacation, what more can be desired?

5. But these institutions cannot manufacture men, they can only train them. To obtain them the churches need.

1. "To pray the Lord of the harvest to send forth laborers into his harvest." If all our churches will take up this prayer, we believe that very soon many will be heard saying "here am I, send me."

(2) To seek out worthy young men possessing the qualifications described in Titus 1: 7, and encourage them to give themselves to this work.

(3) Give them the help needed to enable them to enter upon a course of study. Here is the hardest place of the whole course. Once started, any young man of average ability, can, with the aids within his reach, push his way through. Without doubt there are many young men in our churches to-day, who desire to enter the ministry, but they have not the means to commence a course of study. Let us search them out, and provide them with means to go up to our Academies. To say to the Lord for laborers, while we neglect to do this, will be but mockery in his sight.

A WORD TO YOUNG MEN.

If these lines should meet the eye of any young man who desires to give himself to the preaching of the gospel, but who has not the means to enter upon a course of study, I should be glad to hear from him. Send the name of your pastor and your Post Office address.

A. COHOON.

Hebron, Sept., 19th, '84.

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