

by all who value the religious element in a collegiate training. Prayer meetings on Sunday mornings and Wednesday evenings, "it is believed," have been held by the students ever since the college was founded. This fact will call forth devout gratitude from many a heart: and a prayer that it may ever continue to be the case.

The existence of the "Acadia Missionary Society," which holds its monthly meetings, is another pleasing announcement. It is at the Horton institutions as well as in our other schools for the higher education, that we are to look for the cultivation of an intelligent missionary spirit.

A glance at the course of study will show that the Faculty emphasize the Christian element in college work. All this, taken together with the well-known views, and pronounced religious character of every professor, affords the best ground to hope by the blessing of Almighty God that Acadia College will, in all time to come, be a great power for Christ and his kingdom.

It is fallacious to argue that an institution, having great numbers in attendance, has an advantage over a college like Acadia. The thorough acquaintance of the students one with another, the facilities of constant contact and handling by the professors, gives the college of moderate size a great advantage over the institution attended by large numbers.

Calendars can be obtained by application to Dr. Sawyer, Professor Tufts or Miss Graves.

OUR BAPTIST NEIGHBORS.

No Baptist can read the reports of the great Baptist Conventions of the United States, north and south, without experiencing a sense of gratitude, enlargement and increased hopefulness. In the south the white people have begun to take a decided interest in their Coloured brethren and their sympathies toward the north are undergoing a change. President M. B. Anderson, who has been staying at fortress Munro for his health, told Dr. Burrage, editor of *Zion's Advocate*, that he might say, "things in the south looked hopeful." The grand plans for work, at home and abroad, devised by our brethren of the United States, must react upon the smaller community of Baptists in Canada, and provoke them to zeal and larger measures for Christ's kingdom.

For the Visitor.
For There is no Difference.
BY L. E. WORTMAN.

Surely Paul did not mean to say that all men who have not personally accepted the gospel are alike. Is not the philanthropist more worthy than the miser? the man of honor, than the deceitful man and the rogue? the moral, law-abiding citizen, than the immoral law-breaker? Does not he who regards the rights and feelings of his fellows deserve better than the thief, the brawler, or the homicide? Are there not degrees of virtue? Are all men under the same condemnation?

Well, the Bible is explicit on the last point. Paul puts it pretty clearly. "Then," say some, "it is a hard sentence. We cannot see the justice of it." For there are those who dare to question the justice as well as the mercy of the Infinite Creator. Let us look at their position from a mere worldly standpoint. Their claim of course assumes that a man of correct life merits reward hereafter. This is assuming that, living correctly, he forgoes pleasure and benefit, and fails to get the most out of this life; that by living conformably to nature and obedient to law, he is exercising self-denial that ought to meet especial reward beyond this life; and that, if the grave were the end of all, civil law would be the only argument to virtue and morality, the only restraint upon natural passion and lust. Now the old philosophers, with no knowledge of a future life, the complement of this, arrived at far juster conclusions. With no light of revelation to aid the dim, struggling consciousness of immortal natures they reasoned on the present state, and concluded that virtue here is its own reward and vice its own punishment. Cicero, a practical man of the world, agreed

with earlier and contemporary philosophers in believing that the only proper end of human existence is to live in harmony with nature or right reason; that virtue is the only good, and vice the only evil; and that whatever is expedient is virtuous, and nothing is expedient that is not virtuous. Some men, now-a-days, assume that to be virtuous and to aim at the highest morality, is to make a sacrifice that ought to be recognized by external reward, forgetting that obedience to the laws of society and of nature carries its own rewards, that he who conquers weakness and passion receives the grander recompense in being developed and ennobled in his higher nature. Must I be paid because I resist an inclination to put my hand into my neighbor's pocket? Am I wronged because I do not receive some special recognition for refraining from walking into the fire or leaping over the precipice? Nay, but, you say, these are extreme cases. There are many instances where neither society nor nature affixes a penalty, and only conscience punishes for an infringement of physical or moral law or right. True these are strong cases, and so the penalties are swift and obvious; but in less palpable cases, we cannot affirm that the penalty is less certain because not so immediate or evident. "The mills of the gods, grind slowly, but they grind exceeding fine."

I do not imagine that Paul ignores in men of the world, differences of character and conduct, but his ethical teaching rests on different grounds from those to which we have referred. He looks at man's life here as only a brief part of his existence, probationary, and preparatory. He regards right and wrong not as determined by expediency, but in the light of eternal principles. He measures merit not by human standards, but by the infinite perfection, the searching requirements of the Almighty. Man everywhere is himself conscious that "he misses the mark." He fails to realize his own best aspirations, to reach his own standard of right. He has sinned, has broken the perfect laws of God. He is unable to render atonement. Nothing but a perfect fulfilment of the law, a sufficient sacrifice to the claims of justice, can free him from the penalty. This has been offered, and man is invited to participate in its results. Here the whole matter of his safety rests. Faith and obedience secure the pardon, purchased by Christ and held in his hands, rejection leaves the culprits still under condemnation, and, if condemned, there is, in their prospect for the future, no difference.

Correspondence.

To the Editors of the Visitor:

The American Baptist Missionary and Publication Societies met in Detroit, May 27-29.

The city, situated on the Detroit river, opposite Windsor, has a population of over 125,000, and is rapidly increasing. It is considered by some to be the handsomest city in the Union. It is certainly one of the handsomest, having fine squares, streets, parks, and buildings. Its public library, which is large, and tolerably well selected,—though we understand the design is to improve and elevate the standard—is supported, I understand, from the fines, &c., of the liquor traffic, or drinking usages of the city.

The meetings have been large, and on the whole, very interesting and profitable. Quite a number of the greater lights, such as Drs. Armitage, Judson, and McArthur, of New York, and Ellis and Gordon of Boston, &c., &c., were not present. Still, a large number were there from all parts of the United States, and Canada, and some from different foreign countries, including missionaries from Assam, China, Mexico, and India.

The speaking was generally good, some excellent, and that of Dr. Dixon, of Baltimore, on the publication work, especially super-excellent.

NEW APPOINTMENTS.—Several new missionaries were appointed, three to the home field and three to the foreign, among whom were Mr. and Mrs. W. F. Armstrong, formerly of

missionaries, and Mr. Jones of St. John, N. B.

NEW FIELDS.—The claims of Mexico were urged, and hopes expressed of a sturdy reinforcement and enlargement of that mission, while the African mission, established by Mr. Guinness, of London, on the Congo, and offered by him to the American Missionary Union, was unanimously and cordially accepted.

And thus, with greater income and outlay in the three great missionary publication and educational departments, during the past year, than in any previous, and with new designs of enlargement, the Baptist Union of America looks forward to the coming year with eager hope and courage. This week the Canadian Baptist Union meets at Brantford.

Will have the company from here of Brethren John Stubbart, W. F. Armstrong, Manning and wife, and others.
Yours, &c.,
W. H. P.

W. M. A. S.

The Woman's Baptist Missionary Aid Societies of St. John, held a meeting in Brussels St. Church last Wednesday afternoon. About seventy ladies convened to welcome their missionary, Mrs. Churchill, home from the Telugu field.

The meeting was presided over by Mrs. Hopper, President of the Central Board of N. B., and opened with singing "Rock of Ages." Reading of Scripture by Mrs. Hopper, and prayer offered by Mrs. Stewart, of Portland; words of welcome by Mrs. Wm. Allwood. Then Mrs. Churchill gave a sketch of her life since she left these shores eleven years next October, the different languages, manners and customs of the east. Siame, with its darkness of heathenism; then across the Bay of Bengal to the Telugu Land; a touch at the various stations, most prominent our own three: Bimili, Chicacole and Bobbili, her own Zenanna work there; then a basket of curiosities, which Mrs. Churchill had brought with her, were displayed, some hundred or more; consisting of idols, costumes, jewelry, cooking utensils, etc. Two little girls kindly consented to let Mrs. Churchill appear them in Bobbili and Gadaba costumes. Mrs. Churchill sang some Telugu hymns. A collection was taken, and prayer offered by Mrs. Samuel Robinson closed a very interesting missionary meeting.

Missionary Letter.

Last year the churches at Zeegone and Gysbington decided to form an association, and held what might be called a tentative session, in March, 1883. At the meeting of the Pegu Burmese Association, that met at Letpedan in Feb. 1884, these churches together with the churches at Thongzai and Letpedan were regularly dismissed to form a new body. We have just returned from the first meeting of the new "Thasrawaddy Association," which met at Gysbington, April 5th. As the churches at Letpedan and Thongzai had so recently entertained the Pegu Association they did not meet with us in force, the pastor of Thongzai, their only ordained minister, with several preachers and deacons, came to represent the churches. Mrs. Ingalls and Miss Evans, the ladies in charge of that mission, were also with us. Knowing your great interest in foreign missions, and supposing that many of your numerous readers would like to know what is being done in Burma, for whose sake they prayed and gave for so many years, I take the liberty of sending you a brief account for the CHRISTIAN VISITOR.

After organizing on Saturday at 10 a.m., Ko Shway Hmyah preached a pithy, pungent, and powerful sermon from 1 Cor 4: 1. I wish you could have heard him. This man was baptized by me eight years ago. He had been a drunken lawyer, a most earnest Buddhist, ready to devote time and money to lead men astray. Since his conversion he has lived for Christ. He has made wonderful progress in the study of God's Word and is an able and useful man.

In the afternoon a letter of welcome was read by the pastor of the church "Rev. Ko At," one of Craw-

ley's fellow laborers, and the circular letter by Moun Norton, who was trained by Miss Adams, afterwards Mrs. Bailey. Letters from our four churches were read showing 67 baptisms for the year past.

In the evening Rev. San Lone, pastor at Thongzai gave us a sermon full of faith and comfort. It was refreshing to listen to the simple, quiet, truthful message.

Sunday morning we attended the Sunday school taught by Moun Norton, who is the teacher of the day school, and at ten listened to a sermon by "Ko Youk," and at 3 p.m. met with the church to celebrate the Lord's Supper. As I sat there with those glad disciples I thought of the first time I visited Gysbington when there was not a believer in the district: of the toil of the sainted Crawley who travelled over all this region heedless of heat, or rain, or mud; and of the work done in that village by the lamented Mrs. Bailey. How they would have rejoiced could they have known that an association of Christian disciples would be held in a place where they saw little but idolatry and sin.

In the evening Moun Bah, preacher from Thongzai, gave us a good sermon on the superiority of the gospel over Buddhism, unfortunately only a few heathen were present to hear him.

The first part of the day on Monday was taken up with ordinary business connected with our work, and at 4 p.m. after an hours prayer with and for each other we sang "Blest be the tie, &c.," and separated delighted and refreshed.

We have arranged for a Sunday school convention and ministerial conference in connection with our churches. As they have a home mission society both at Zeegone and at Thongzai, each with incomplete contracts on hand, the home mission work was not handed over to the association. That will be done next year. In the meanwhile our Zeegone home mission society is appointing four men to labor for one month within the limits of the association. Much more zeal has been manifested in this branch of our work since I made it over to entire control of the native brethren; they raise the funds and appropriate them. Last November we were able to send out four men, and now we have means to send out four more. No doubt that more of the burden will be placed on the churches every year, that is, if we aim to fill this country with self-supporting Baptist churches.

It is piping hot here now. From noon till 5 o'clock one cannot do much but perspire, yet we have a breeze at night. Small-pox all around us, yet we are all in good health. The Visitor comes regularly. It is a first-rate paper. I would especially commend its column of condensed news from the churches. We can glance over all the provinces and see what is going on in our Zion without reading prosy letters.

Sincerely your brother,
WM. GEORGE.

Quarterly Meeting.

The next session of the Carleton and Victoria Counties Quarterly Meeting will be held with the Lower Woodstock Baptist church, on the second Friday in June (13), at 7 p.m. Sermon by Rev. G. N. Ballentine. Quarterly sermon by Rev. Geo. Howard, Sabbath morning, alternative, Rev. C. Henderson.

THOS. TODD, Sec'y.
Woodstock, May 16, '84.

THE exercises of Anniversary week in Wolfville, will be in the following order:

Meeting of the Senate, Tuesday evening and Wednesday, June 3 and 4.
Public exercises of Horton Academy, Wednesday afternoon.
Graduating exercises of Acadia Seminary, Wednesday evening.
Ceremonies connected with graduation in Acadia College, Thursday at 11 o'clock.
Governors' meeting Thursday evening, and Friday June 6.

Acknowledgments.

J. E. Sprague, Jan 83, \$5; Mrs. Capt. Cochran, March 85 1; W. S. Saunders, July 84, 2; Mrs. H. C. Perry, Oct 84, 2; Mrs. Silas Turner, Jan 85, 2; Chas. Goodwin, Oct 84, 2; Geo. Roberts, Jan 84, 2; Jas. Keith, Jan 85, 4; A. McLaughlin June 84, 2; Mrs. C. J. Connolly, May 84, 2.

Church News.

NEW BRUNSWICK.

Newcastle.

The ordinance of baptism was administered by the pastor at Newcastle, Miramichi, last Lord's day. The prospects of the cause there are hopeful.

Port Elgin.

Bro. J. A. Ford, of Acadia College, is spending a second vacation in this place and is favorably received by the people at large. The little church organized last year, although it has had no pastor, has not failed to hold regular prayer meetings and its prospects are hopeful.

Dorchester.

The Lord is blessing us in Dorchester town. Last Sabbath it was my privilege to administer the delightful ordinance of baptism to six believers in Jesus. Three of them were heads of families. We expect to visit the waters again next Sabbath. Yours in the gospel,
May 3. A. T. DYKEMAN.

Havelock.

Permit me through your valuable paper to acknowledge the kindness of a number of my people, who, during the winter, gratuitously deposited a large pile of wood in our yard. Also the kindness of Mr. Clifford Keith, who came with his horse power sawing machine and, with the assistance of three other friends, reduced it all to stove length: not forgetting a number of young men, who came a few days after and split it up ready for the fire, all gratuitously. May the good Lord bless them all is the prayer of their pastor.
I. J. SKINNER.

NOVA SCOTIA.

Windsor.

I baptized 6 and received 7 into the fellowship of the church here yesterday.
June 2. HERBERT FOSHAY.

Halifax.

The Rev. Alex. McArthur resigned his pastorate of the Granville St. church on Sabbath last. The resignation to take effect in three months. A meeting of the church was appointed to consider the matter.

Nictaux.

The Lord has been very gracious to us in Nictaux church. There has been, since the year commenced, 101 baptized and united with the Baptist Church in that place, and the glorious work is still going on. Mostly all young, from eight years upward to men and women, and Brother J. Clark is still working with untiring zeal and energy. Pray for us, that the work may widen and deepen till all may come to a knowledge of the truth as it is in Jesus.

JAMES H. PARKER.

P. E. ISLAND.

Cavendish.

Permit me to say through the Visitor that I intend (D.V.) to remove from Cavendish sometime before the first of July. This field is therefore vacant and greatly needs a pastor. There are at present three congregations in the field. We have a comfortable manse and grounds well fitted up. The devotion and zeal of the brethren and sisters all over the field is such as will cheer the heart of a pastor, and there is ample opportunity for abundant work and rich promise of reward. I will ever remember the unremitted kindness of the brethren and friends here, and look back to my pastorate of seven years with feelings of peculiar pleasure. I earnestly hope that the right man may be directed to this place immediately.
May 29. J. B. WOODLAND.

The Associations.

Delegates to the Southern Baptist Association to be held with the Fairville Baptist Church on the second Tuesday in June, are hereby requested to send in their names to F. McFarlane so that provision may be made for their accommodation during the session.

FOSTER MACFARLANE, Clerk.

SPECIAL FARES.

Delegates to Southern Baptist Association, to be convened at Fairville the 10th inst., who have paid a full first-class fare from any station on St. Martin's & Upham, Grand Southern, or Intercolonial railways, will be entitled to receive a first-class ticket to station from which they came, FREE OF CHARGE, on presenting certificate of attendance signed by the Secretary of the above Association.

SYDNEY WELTON,
Chairman of Committee.
Sussex, June 2nd '84.

The New Brunswick Baptist association (Western) will be held with the Albert street church in the town of Woodstock, commencing on the fourth Tuesday of June at two o'clock in the afternoon.

CALVIN CURRIE,
Chairman of Com. of Arrangements.
Macknaquack, May 21 1884.

W. M. A. Society Receipts.

May 28.—Portland per Mrs. M. E. Cowan, Treas. 24.70
May 29.—MacDonald's Corner, Cambridge, per Miss Theodosia MacDonald, Treas. 1.95
26.65
Mrs. GEO. U. HAY,
Treas. C. B.
60 Sidney St.

Baptist Anniversaries.

Acadia College, June 5th.
The Baptist Seminary, June 19.
Southern N. B. Association, Fairville, June 10th.
Western N. S. Association, Hillsburgh, June 21.
Western N. B. Association, Woodstock, June 24.
Central N. S. Association, Lower Aylesford, June 28.
P. E. Island Association, July 5.
Eastern N. B. Association, Dorchester, July 8.
Eastern N. S. Association, Amherst, July 12.

Deaths.

(Simple death notices, without obituary poetry, less than 10 lines in length, are inserted free. More than this are charged at cents a line.)

McLEAN.—At Waterville, Carleton Co., N. B., May 28th, Mrs. Mary Jane McLean, aged 46 years, wife of George McLean. She leaves a sorrowing husband, three daughters and three sons to mourn the loss of a loving wife and a kind affectionate Christian mother. She was a member of the Baptist Church at Avondale and lived trusting in Jesus. There was a large congregation at her funeral. The services were conducted by the writer.
J. W. S. YOUNG.

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PENITENTIARY SUPPLIES.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for Supplies," will be received at the office of the Warden of the Dorchester Penitentiary, till SATURDAY, 14th June, 1884, at five o'clock, p. m., from parties desirous of contracting for supplying that institution for one year from the First Day of July, 1884, with the articles comprised in the following classes:—
Class 1, Dry Goods.
" 2, Flour ("Strong Baker's").
" 3, Groceries and Coal Oil.
" 4, Butchers' Meat.
" 5, Leather and Findings.

Not less than one of the foregoing classes in its entirety shall form the subject of a tender; but several classes may be included in one tender.

Samples of articles comprised in the first and third classes to be submitted with the tenders.

The signatures of at least two responsible parties, willing to become sureties, in the event of the tender being accepted, are required to subscribe to it before it is accepted.

Any tender not in the prescribed form will be rejected.

All information respecting the details of the above supplies, together with blank forms of tenders and copies of specifications and conditions, and also samples, will be furnished on application to the undersigned.

The printed form of specification will require to be filled up in detail, both extensions being carried out and additions completed.

BLAIR BOTSFOORD, Warden.

Dorchester Penitentiary,
24th May, 1884.