

MESSENGER AND VISITOR.

\$3.00 per annum.
When paid within thirty days, \$1.50.

B. McC. Black, Editor.
J. H. Saunders, Business Manager.

All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Messenger and Visitor

WEDNESDAY, MAY 20, 1891.

THE CASE OF THE EXCLUDED.

We have been requested to publish a letter which relates how, in an unjust and unscriptural way, a brother was accused, censured and finally excluded from a certain Baptist church, without any opportunity being given him to defend himself or present his case. No good end, so far as we can see, would be served by our publishing the letter. Any *ex parte* statement of this kind must be received with reservations until the other side has been heard, and although the Messenger and Visitor is always glad to be able to do anything toward promoting righteousness and peace in the churches, it is manifestly not a tribunal for the settling of church disputes.

But, though we judge it best not to publish the letter, there are certain considerations suggested therein which may well detain us for a little. Let us suppose that our correspondent presents the case fairly and honestly, and that in the unjust and unscriptural manner he relates he was censured and excluded from the church. It must be admitted, we suppose, that such a thing is possible. As Protestants and as Baptists, we know of no infallible human authority. The church may err in a matter of discipline. To say nothing of the possibility of evil and designing men within the church, injustice may be done through ignorance or prejudice. There may be cases in which appearances are strongly against the accused, although he has the consciousness of innocence in his own breast. Through no moral fault of his own, strong prejudices may exist against him, and there may easily be lacking, on the part of the church, any great ability to sift and weigh evidence and thus arrive at the facts, in any case in which evidence of a complicated character is in question. No argument is, therefore, needed to show that it is well within the range of possibility that the decision of a church, in reference to a matter of discipline, may do grave injustice to the person dealt with. It is accordingly of great importance that any church, having to do with such matters, should seek with the utmost patience and thoroughness to arrive at the truth and to reach its conclusions with humble and prayerful dependence on the Spirit and the Word of God.

But though we have admitted the possibility of a church member being accused, censured and excluded in an unjust and unscriptural manner, we must believe that such cases are of very infrequent occurrence. Our churches, we fear, are much more inclined to be too lax in their discipline, and to pass by conduct in their members which clearly require to be dealt with. Nevertheless, in rare instances, no doubt, injustice is suffered, and it is the possibility of such instances, which suggests what further we have to say.

Let us suppose then a brother or sister has been wrongfully censured and excluded, and has gone out from the church with a bitter sense of having suffered injustice at the hands of the church. Is any appeal or any redress possible? To this it must be replied that our system makes no provision for any regular court of appeal. In the ordinary sense, the decision of a local church is final. But, certainly, a Christian who loves the church and feels that his place is among the children of God, will feel it to be one of the bitterest of trials, if the confidence and fellowship of his brethren are withdrawn from him. He cannot and ought not to rest without seeking to make his integrity manifest, and to obtain restoration to the fellowship of the church. But what is to be done in order to bring this about?

In the first place, let us suggest that any one who finds himself excluded, and, as he honestly believes, unjustly excluded from the church, will do well still carefully to consider his own conduct in regard to the matter. Has he done anything to provoke accusation or censure? Are there any confessions or concessions which in the exercise of a humble Christian spirit are required of him? If so, then let him do what, by the law of Christ, it is his duty to do. It is not unlikely that he will find the church ready to respond in a generous and Christian spirit, to reconsider its hasty action and, so far as possible, undo the wrong that has been done.

But if this course does not lie open, or if, having been tried, it fails of any result, the excluded member could present his case to the association. And if this body deemed it necessary, it could and should appoint a committee of wise and unprejudiced brethren to investigate the case and to advise the church

as to its duty in the matter. If the church refused, as of course it might do, to receive the advice of the committee, still if its finding exonerated the brother from the censure of the church it would be a certificate of Christian character, upon which any sister church might receive the excluded brother into its fellowship.

It will be seen, then, that in those rare instances, in which a church has unjustly excluded a member from its fellowship and refused to reconsider its action, there is still a way open by which the injured person may vindicate his Christian character and be restored to the fellowship of his brethren. But if for any reason such a course as we have indicated should, in any particular case, not be practicable, or if, having been tried, it has failed to secure justice, there is still always open the appeal to God; and the testimony of a sincere Christian life is never without its effect. A cloud of suspicion may, for a time, rest upon a good man's name, but it is not often that a consistent Christian life fails to obtain recognition sooner or later in this life, and a day is coming when the good name of all who have suffered wrong will be vindicated before heaven and earth.

HELP THEM BUILD.

It will be seen by reference to the short article which appears in another column from the Secretary of the Home Mission Board, that a "Church Edifice Day" has been appointed, on which the Sunday schools within the limits of our convention will be invited to contribute by a special collection to the Church Edifice fund. This is an invitation to aid a good work, and we hope the response may be a liberal one. Those of us who occupy comfortable pews in large and beautiful churches will do well to remember the case of our brethren who, living in less favored localities, have no convenient place where they can meet to worship God. We shall do well, according to the measure of our ability, to assist them in their endeavors to build a house of worship for themselves and for their children. This probably cannot be done more easily and effectively than by contributing to the Church Edifice Fund.

The rules by which the board is governed in the administration of this fund are before us. We have not space to insert them here, but they seem of a character to insure that any funds placed in the hands of the board for this purpose will be wisely and faithfully applied. The purpose is to assist struggling churches by loan or gift—not to aid churches that are able or ambitious to build expensive places of worship. A small loan at a low rate of interest, properly secured and payable in installments, is often a matter of great assistance; and in this case the money comes back to the fund and is available for further use. In other cases, a gift which shall enable a poor and struggling church to provide itself with a suitable house of worship, may be a very excellent investment of benevolent funds. It should be remarked as very important that the regulations of the board secure that any church obtaining assistance from the fund shall act unselfishly, wisely and on business principles in its building enterprise, and secure loss against fire and through possible perversion or alienation of the church. We feel sure, therefore, that our churches and Sunday schools in helping the H. M. Board to enlarge its Edifice Fund will be assisting in a good and an important work.

HANTS COUNTY NOTES.

We had the pleasure of meeting with the pastors and other brethren of Hants County at their meeting lately held at Summersville. The district meetings in this county, we understand, are sustained with much faithfulness, and thus the pastors are encouraged by mutual consultation, and an intelligent interest is cultivated in the work of the denomination. Opportunity was kindly given us to say a few words on behalf of the Messenger and Visitor, and our words were warmly seconded by the brethren. The Messenger and Visitor has evidently a warm place in the hearts of our pastors, not here only but elsewhere, for which due credit should be, and is, cordially given to the wisdom of its management in the past. The pastors recognize the paper as a friend and helper, and this is exceedingly encouraging to us. Certainly the paper exists principally for the purpose of being a helper to the churches and their pastors, and to make the mission as effective as possible is our grand aim. Some of the pastors of Hants County have need of much physical strength, as the discharge of their duties involves very long drives, and, at some seasons of the year, the conditions of roads and weather make this extremely trying. It is hoped that arrangements will be made by which pastors Weather and Cooney will be relieved of a part of the travelling now required of them. With the exception of Hantsport, the churches in this county have not received many accessions to their membership during the present year, but an encouraging condition of things exists in many places. Rev. L. A. Cooney, pastor at Rawdon, administered the ordinance of baptism to one believer on the 3rd inst.

Pastor Murray is working on hopefully at Falmouth. Pastor McEwen is nicely settled at Windsor. He has grown strongly into the affections of his people, and is considered a most valuable acquisition to the county. Pastor Weathers, who has about completed thirty years—if our memory is not at fault—of pastoral labor on his present field, will enjoy a vacation of a few months during the summer, and his pulpits will be supplied in his absence by a young brother from the college. At Hantsport it has been a year of increase, and Pastor McGregor has had the happiness of welcoming quite a large number to the membership of the church. Some shipbuilding, we observed, is going on either side of the Avon, and the business of the county appears to be in a fairly prosperous condition.

The Amherst church has lately found itself under the necessity of performing a very painful duty. The note which appeared in the Messenger and Visitor of last week, giving warning to the public as to the character of Mr. A. B. Staples, who, for some eighteen months, had acted as assistant to the pastor, would be painful reading to many. By request, this communication is republished in this issue in a slightly amended form, which gives the facts in the case more clearly. It will be seen that it was not intended to say that the young man's immoralities had extended over a period of eighteen months, but that, for that length of time he had been pastor's assistant in Amherst. It is due to the church, as well as to Mr. Staples, to state that only of late had anything essentially wrong been suspected in his conduct. During his first year, at least, in Amherst he was generally regarded as a young man of earnest piety, good ability and much promise, and he enjoyed in a high degree the confidence and respect of the congregations to whom he ministered. His sad departure from the path of virtue could not be other than an occasion of great grief to the pastor and the people of the Amherst church, with whom, in this affliction, we sincerely sympathize.

We would not dwell unnecessarily upon a painful subject, but there is admonition and warning here which should be heeded. One who has stood and preached the truth of God as its accredited minister, who has warned and prayed over sinners and rejoiced in their conversion, falls into sin. His name becomes a byword and a hissing in the mouth of the enemy, and the cause of God is reproached. He has brought ruin upon himself, perhaps also upon others, and become a grief and a reproach to the church. It is the old story of the frailty and sinfulness of human nature. Let him that thinketh he standeth take heed lest he fall. To the young minister great and sacred trusts are committed. Upon him great responsibilities are laid and correspondingly great opportunities and temptations to evil are presented. Let the minister see to his defenses. Who can be sure that he will stand where another has fallen. It is wise to cultivate "a spirit of meekness lest thou also shalt be tempted." Let this painful case which has been forced upon our attention serve as a beacon to warn young men who are entering the ministry of perils that lie in their way. The folly of an hour may blast the promise of a life that should have been spent to glory of God and for the salvation of men. Long and bitter is the harvest when a man who has felt the call upon him to preach the gospel falls into grievous sin. But, the grace of God is sufficient, and God is able to cause His servants to stand.

The Curtailed Letter Again.

Between the humor of the writer and the seriousness of the editor, the omitted part of my letter is made to appear as something terrible. It has the sting-furnished tail of a dragon, and this awful metaphor is made the text of an editorial lecture, fatherly and faithful, to the writer; and this exhortation comes accompanied with the appalling darkness, the smoke, the pit, and the abyss of the apocalypse.

Now, the sentence you cut away from my letter is a statement of fact, and all this terror and compassion are quite unnecessary. After referring to the weary discussion about the W. M. Aid societies, and their relation to the churches, I simply said that during that discussion "thousands had possessed their souls in patience, and as they had got deliverance, why afflict them again." That, as I remember it, is the sentence about verbatim. I can see no danger, smoke or sting in it. It is a statement of fact. No doubt it is not flattering to the principal party in the discussion. He, however, is quite able to look after his own interests in newspaper matters. I trust it will save the readers of the paper from a reproduction at present of the same discussion. If so, another appeal may be made for deliverance from the long, long reports of seven associations, their circulars and sermons by which the Messenger and Visitor is flooded for about three months of every year. Long obituaries have gone. For this all are glad except when the subject are their own relations. E. M. S.

Religious Worship.

No one who is at all interested in religion as it exists on this continent can be ignorant of the fact that a great change has taken place in its worship during the last quarter of a century; or that the change referred to has been one from that which was plain, simple and cheap, to that which is ornate, ritualistic and costly. The ugliest and most uncomfortable structures that men ever erected were probably the churches and chapels in which the last generation worshipped. The four bare walls, glaring windows, lofty, barrel-like pulpits and high backed pews of these queer edifices have now given place to our very successful imitations of Grecian temples and mediaeval cathedrals, with their graceful columns and arches, dim religious lights, low, easy seats and common sense pulpits. And with these have come also the big organs, and complex and ornate services. Much of this change has been desirable and inevitable. As wealth increased and homes became more elegant and luxurious, it would have been strange indeed if both our worship and the buildings in which it was held did not assume a more beautiful aspect. And why should they not do so? Surely the best we have should be devoted to the service of Him whose are the silver and the gold. Yet there is danger in it, and evil which may arise from it. It demands a larger outlay for buildings, music and other things than most churches are prepared to meet. In many of our cities the majority of the churches are burdened with debt, in not a few cases too heavy to be borne. One effect of this is that it becomes the chief business of the minister to draw rich people to his church; the poor are not wanted there. Well do they know it, and keep away from the sanctuary at whose doors elegant equipages deposit their occupants and fashionably dressed congregations enter. A single church in some instances pays more for its choir than would suffice to support several rural pastors or foreign missionaries. With such an expenditure the alternative of having a wealthy congregation is that of having closed doors. True, there are "mission chapels" for the poor; but just as true is it that the poor will not go to them to any great extent. Let an elegant church be erected in a low neighborhood, and it will remain almost empty unless the rich and well do come to it from the outlying districts. But if services be held in a theatre in such a locality they will be attended by all classes. There at least the rich and poor will meet together to worship God. Is there not something to be learned from this? Does it not teach us that to reach and Christianize the masses we must be able to invite them to places of worship to which all ranks come, and in which all are alike welcome and can enjoy equal comfort and privileges? Will the day arrive, is it not approaching, when rich men will build noble houses of worship and really dedicate them to the Lord by making them absolutely free to all who will come there to worship? When that is done the masses will be reached and drawn to the church of Christ, as they are not now. Another thing which we need is more of voluntary service. An intelligent Roman Catholic said in conversation, "You Protestants amaze us by the amount of money which you raise." The answer was, "And you Roman Catholics amaze us by the amount of work which you get done without money." What have we in Protestant churches which will compare with the unpaid work that is performed by the nuns and various sisterhoods of the Roman Catholic church? Is it necessary for such self denying labor for Christ that one must wear a peculiar dress, be called by a distinguishing title and live in a convent? That a great improvement is taking place in relation to Christian work among us is quite evident. The workers increase in numbers and efficiency. We are doing, and perhaps fairly well, many things that our forefathers would have regarded with amazement. But too much is thought of what will make our church the successful rival of others in the splendor of its edifice and the attractiveness of its music, and too little of the almost irresistible power of sincere, earnest Christian life and work. And yet what building is so beautiful and impressive as that which is filled with true worshippers, or what music is so attractive and powerful as that which comes from the voices and hearts of a devout multitude? There is no sin in adding to these other things that may please a cultivated taste, but which have no power of appeal to the heart or conscience, and which, however innocent and beautiful, may be easily associated with the most advanced scepticism as with the most perfect orthodoxy. What ever else may be lacking in our worship, let its true object be paramount, that of drawing souls to God. "Seeking the Lord" was a puritan expression which, though it degenerated into cant, was descriptive of the proper aim of all divine worship, that of leading human souls through Christ to a divine Father, to be known, loved, obeyed and trusted. It is the real and practical for which humanity is crying out. Everywhere men are asking, "Who will show us any good?" Who will tell us how to find the

true, to trust the certain, to conquer evil, to promote right, to lessen misery, to increase happiness? There is but one answer. Accept Christ; understand Him, believe in Him, and obey Him. To teach and persuade men to do this is true worship. M.

The Macgregor Memorial Volume.

Permit me to speak to your readers concerning this book. The conviction grows upon me that any person who may succeed in placing it in any of our homes or Sunday schools will thereby do a work that cannot fail to bring forth fruit that will be healthy and lasting. No one, possessing an ordinary measure of the faculties that make up our manhood, could spend an hour in the company of that beautiful and magnetic life which this volume seeks to perpetuate, without receiving inspiration of a most exalted kind. To those of us who have been blessed with this personal contact its perusal is a delight and an inspiration not easily bounded. To those who have not been thus favored, the study of this volume is the best alternative. High commendations of the book have appeared in the Canadian Baptist, from Drs. Goodspeed, Rand and others.

The book is a neat volume of 248 pages. The paper and type are excellent. Its contents are as follows:—

Part I.—Biographical sketch in six chapters, covering 130 pages; also, a portrait of Mr. Macgregor and a preface by Dr. Newman.
Part II.—Literary remains: 1. Does poetry necessarily decline with the advance of civilization? 2. What constitutes a regular Baptist church? 3. The inspired estimate of orthodoxy; 4. A home mission address; 5. Man's questionings about God's promises; 6. The Holy Spirit's agency in revival work; 7. Worthy is the Lamb; 8. The unexpected way; 9. Poetical pieces (his own composition).

The first edition of 500 copies only lasted a few days. A second edition is now ready for delivery. The price of the book is only one dollar, and the proceeds go to the bereaved widow and children of our departed brother. This in itself, apart from the merits of the book, should commend the enterprise to every member of the Baptist family. The investment, in this regard alone, will be one that will meet the investor in that day when the Master shall say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," (see also Jas. 1:27). While I am very anxious that all my dear brethren by the sea, as far as possible, should procure a copy, I write especially to Sunday-school superintendents to place one or more copies in their libraries. It cannot fail to be helpful to the heads and hearts of our young people, who are the strongest human factor in the Christian activities of our denomination. In these days of creed latitudinarianism the article on "Worth is the regular Baptist church" cannot fail to be helpful. In these days of slipshod evangelism the article on "The inspired estimate of orthodoxy" must result in good. And while the air is poisoned with scepticism concerning the person and work of Jesus the Christ, the sermon entitled "Worthy is the Lamb" will be found healthy and valuable. Indeed, to place a dollar alongside of any one of these articles as a fair valuation would be to insult the memory of the author. In 24 hours after the sample copy arrived, I received 86 orders in this church, where more than five years of Principal Macgregor's life were spent as pastor, and the number is steadily increasing.

Brother pastor, student, layman, get it and read it and lend it to those who cannot buy it. Parents, see that each one of your sons reads it. What is one dollar compared with one good impulse given to a young mind? Sunday-school superintendent, unto you especially I call. What is there to hinder every one of our 900 Sunday-schools from putting one or more of these books into their libraries? It is worth a stack of cheap reading. It has the interest of a novel with the added vitality of living facts. I am intensely anxious that you should put this book in the hands of your scholars. Do not fail to order at once from Dr. Newman, 116 Yorkville Ave., Toronto, and where possible send also an order for some struggling Mission school. D. G. MACDONALD, Stratford, Ontario, May 6.

Explanation.

"C. D. R.," who wrote in issue of April 29 on Higher Criticism, desires permission "to modify a remark I made in my former article, which possibly was expressed in rather strong language. My intention was not to charge all the propounders of the new doctrines with a desire to propagate religious error; on the contrary, I would fain believe that some of the number are sincere, though in my view misguided men. Paul thought that he was 'doing God service' when he was 'hailing men and women and committing them to prison' for their attachment to Christ and His cause. But perhaps the Higher Criticism has discovered that no men or women were committed to prison and that there was no Paul, the whole account being only a myth. The school has made not a few discoveries quite as remarkable as that."

Explanation.

It was not our privilege to visit this church, but we were glad to learn that our bro, F. C. Wright, is doing a good work for the Master in this district.

The following was unanimously adopted at a meeting of the Amherst Baptist church, held on Thursday evening, May 7, 1891:

"Alfred B. Staples, who has been pastor's assistant at Amherst for the past eighteen months, leaving, by a course of immoral conduct, while at the same time engaged in preaching the gospel, for ever forfeited all claim to the ministerial office, the church in Amherst must therefore perform the solemn duty of publishing this to the world, and thereby warning Christian congregations everywhere from listening to him as a religious teacher."

Notes by the Way.

CHARLOTTE CO., N. B.

A Sabbath at St. Georges gave the opportunity for a good backward look at the Baptist cause in Charlotte county. The characteristic impress of our fathers in the Baptist ministry is still seen. The names of Ainsley, Robinson, Thompson, and others are still household words here, while the religious trend is largely Baptist. That younger men have wrought nobly is also seen in many neighborhoods. The pastors are now few and far between; each are found with heart and hands full of work. In the thriving border town of St. Stephen, Pastor Goucher is guiding with increasing strength. The young are under wise training, and the workers in the church are hopeful and united. Pastor Todd is holding the fort at Oak Bay and a large adjoining group of churches. He is cheered in his hard toil by the kindness of his people. Carefully he is sowing and sure is he of reaping. Pastor Pineo is found at St. George, and from this as a centre he is going out everywhere, staying all day, and when it is possible, coming home at night. The poor and spiritually destitute are the objects of his special ministrations. In labors and weariness he is abundant, and his influence for good is far reaching. Plans are now being made for additional labor in this wide circuit. The present financial depression of this town of St. George and its environs, is somewhat noticeable, but the energy with which the several garment works are carried on gives the town a busy air and the comfortable residences of the people indicate no want. Formerly the fishing and the lumber industries were extensively conducted here. Some branches of the former are a serious failure this year, and the lumber has suffered a depletion from the axe and forest fires. The trade restrictions between this country and the United States is a serious hindrance to its prosperity.

In PENFIELD is found a comfortable and pretty farming section. Our cause is here in a healthy state. By the addition of new members and the revival of the graces of the old, under the labors of Bro. Young, and with the pastoral care of Bro. J. W. Kierstead, the outlook is very hopeful.

BEAVER HARBOR.

This is just now a place of more than ordinary interest in this part of the country, because of the religious interest centering here. For a number of years a house of worship has been in course of building here. It is completed and dedicated, and is in every respect commodious and creditable.

It is centrally located in a village of 50 or 60 residences. Until recently the Baptist cause, numerically and spiritually has been very weak here. The recent revival, under the labors of evangelist Young, has wrought a wonderful change. There have been some very marked conversions, and some 25 were added by baptism to the newly organized church. The religious interest is in a healthy condition, and the labors of our young brother, J. W. Kierstead, lic., is being much enjoyed. In this village our Free Baptist brethren have quite a leading interest, and at Black's Harbor, a few miles distant, our Disciple brethren have a small church. Among these branches of the Baptist family a good degree of Christian fellowship prevails, and the hope is that this good work of grace will greatly increase their brotherly love. The financial prosperity of this Harbor has been seriously hindered by the complete failure of the herring fishery last winter, which has heretofore been one of its chief industries. The increase of spiritual life has wonderfully helped the people to tide over these financial difficulties, so that on every hand a cheerful industry prevails. With a fair chance for farming on a small scale, a good harbor and an open sea, the outlook is hopeful for this sober, industrious people. Just now there is an attempt being made by a few, who are interested in the liquor traffic, to have this abomination legalized in this county. That this, and every other community, can well afford the absence of a liquor shop, should be a sufficient objection to its introduction; and yet, here as elsewhere, there are found men who pretend to call themselves after Christ's name who favor this fiendish business.

BAILLIE.

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Signed on behalf of the church,

D. A. STEVENS, Pastor.

JAMES M. LAYTON, Deacons.

G. W. CHRISTIE, Deacons.

W. M. REID, Deacons.

JAMES MOFFAT, Clerk.

Church Edifice Bay in Schools.

The Baptist Sunday-school at Sootie, New Brunswick, requested to observe the day in June as Church Edifice day, as it was suitable for the school to have the collection for the churches, and take a collection for the pastors, as we felt their addresses than to the superintendents. Pass them over to superintendents all in their power, undertaking Application copies will receive prompt copies do not receive copies have the concert, please once.

We hope that all the schools in this work. If they cannot have the collection in the school edifice fund. Let no school from giving because it cannot sum. The little of the a good sun in the aggregate year to enable us to provision churches in provision. Less than \$2000 received so far. We are hoping Edifice Day in the Sun gather up a good sum, it will, if the schools will of it.

Cor.

Hebron, N. S., May 13

Jubilee Service.

The Carleton Baptist day last held services in completion of the fifty history. At the morning J. A. Ford, the pastor, history of the church, progress of its growth. The station was May 16, 1841, church being at the Baptist church in the street in 1850 and 1858. The first pastor, Mann. He was followed by Francis, Alex. McDonald, David Harris, Dr. Ed. Wallace, James Lockhart, Geo. Seely, E. F. Fosha, Cahill, and the present A. Ford.

In the afternoon a service was held, at which son spoke, recalling connection with the church, with all of acquainted. Rev. G. C. in an eloquent address, congratulations of the German street. He progress of the past, and forward to the future. Allen also spoke, tendering sympathy to the church a very large congregation and the pastor preached sermon on the "Character of the Christian church," gratulate the Carleton completion of its fifty life and progress, and ing years may bring state of prosperity.

Hants County.

The Auxiliary Home Hants County, N. S., on Tuesday, May 5th, S. McGregor, president. Session opened with Minutes of last approved.

The first business of officers for the election, Rev. A. P. M. president. On motion and R. H. Creed were presidents. Moved that secretary. Passed.

Moved that Rev. S. of the Messenger and to a seat. Passed. Rev. P. S. McGregor the question of engagement for Sabbath school work for the summer.

Rev. A. P. McGregor rules by the governed. Rules adopted. A letter from Rev. Geo. Weather, Newport church, were without a pastor. Dea. J. Mason reported.

The next was the gates by the Board. pointed are to be met for one year. Delegates Kempt church—Des Samuel Caldwell, W. Smith, Bro. E. B. Bro. W. O. Taylor, Windsor—Bro. A. Nalder. Hantsport—chill, Bro. S. H. Mills Kings Co.—Bro. Hutchins. Newport—Bro. Noah Dimock.

Mason, Bro. John M. Deso. John Hennings New Ross—Deso. J. On motion, Rev.