

Messenger and Visitor,

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Messenger and Visitor.

WEDNESDAY, AUGUST 26, 1885.

THE CONVENTION.

The Amherst church with which the Convention gathered at its fortieth annual meeting on Saturday last, was organized in 1819. It began its history with fifteen members. It was seventeen long years before the little band increased to over 20, and it was fifteen years before it numbered over 30. Good foundations had been laid, however, during these thirty-two years which were required for the little church to double its membership, and from 1842 the growth has been steady and rapid. Each of the next three decades has pushed up her roll over 100, and now she ranks among our strongest churches, with a membership of 427, and stands as a memorial to weak interests, who are having a hard struggle at the beginning, not to despair, but persevere.

Five other pastors, S. McCully, Dr. C. Tupper, Jr., Francis, E. B. DeMill, and J. E. Balcom, are dead. But two still survive. Rev. G. F. Miles was over the church from 1861 to 1867, during which time the membership increased from 221 to 245. Rev. D. A. Steele has been pastor since 1867. The church has grown from 245 to its present membership of 427 during these eighteen years. Bro. Steele is one of our best preachers, and has as supreme a contempt for all shams as Carlyle himself. The church is to be congratulated on its wisdom in holding their pastor in such loving hands that he cannot break away. But the field is too large for any one man to care for as its needs demand, and the summer student assistant must be made an all the year helper, if the very highest level of success is to be reached.

The Convention was held in Amherst in 1863. It is interesting to note the progress during the twenty-two years which have since elapsed. There were then 271 churches and 24,595 members, to-day we have 357 churches and 40,845 members, an increase of over 31 per cent. in churches and over 63 per cent. in membership. The greater percentage of increase of membership over that of churches shows that the churches are larger and stronger now than then. At that time there were but 33 students at our college, last year there were 72. Then we gave but about \$900 to Foreign Missions, and Home Missions were carried on with but little vigor; this year we give \$6,934 to Foreign, and \$4,723 to H. Missions. On the whole, we have reason for gratitude and encouragement. The special Convention called to consider the great crisis in our Foreign Mission work in 1875 was also held in Amherst.

CONVENTION REPORT.

The Board of Governors of Acadia College met on Friday, at 9 a. m., and continued in session all day long until late at night. The results of the deliberations will be embodied in the report of the Board for the Convention. The most of the time was given to the consideration of the resignation of Dr. Rand, and to the relation of Acadia to Toronto Baptist College.

The M. H. P. Company held its meeting on Friday evening. The report of the year up to date was very encouraging. The circulation of the MESSANGER AND VISITOR will soon be up to five thousand, and it is hoped that one thousand more may be added before the year ends. The paper seems to be growing in the favor of the people, and to be reaching many more than both the papers whose place it supplies. The following brethren were appointed permanent directors:

T. R. Black, M. P. P., Amherst; H. C. Creed, Esq., Fredericton; Rev. E. J. Grant, Dartmouth; Rev. C. Goodspeed, St. John; Rev. J. W. Manning, Halifax; Mont. McDonald, Esq., St. John; Rev. W. J. Stewart, Portland; Rev. J. B. Woodland, Yarmouth; A. P. Shand, Esq., Windsor.

The one discouraging feature is the large number of subscriptions remaining unpaid. Our subscribers, however, are gradually relieving the Company of this discouragement, and we hope that all may do their part at once.

THE CONVENTION

gathered at 10 o'clock on Saturday. Dr. Sawyer, the retiring president, led the Convention in devotional exercises and the choice of a president. The usual committee on Nominations was appointed, and the Convention was organized by the election of Bro. A. Simpson, of P. E. I., President. "A. P. Shand, N. S., Vice-President. Prof. E. M. Kierstead, Secretary. Rev. J. O. Reddin, Assistant-Secretary. T. R. Black, Esq., Treasurer. H. H. Ayer, Esq., Assistant-Treasurer. The Report on Obituaries was read by Dr. T. Higgins. But two of our ministers have been called away this year, and these were at full age, with their work well done, viz., Revs. Jas. Harris and John Miller. Reference was also made to the death of Bro. A. V. Timpany, and of Rev. John

Francis, one of the former pastors of the Amherst church. Dr. Sawyer, the retiring president, gave an address embodying the progress of the denomination during the last forty years. It is full of valuable information and suggestion, and will appear next week.

The Board of Ministerial Education reported \$209.73 received during the year, and \$16 each 1796 ministerial students expended, reduced the balance of last year to \$199.55.

The Report on the state of the Denominational gives the following as the statistical statement of our churches for the year:

Churches.	Members.	Ship.
N. S. Western Association, 67	584	11,223
N. S. Central " 51	248	5,799
N. S. Eastern " 57	229	4,759
Total, N. S.,	175	11,291
N. B. Western " 71	215	4,271
N. B. Southern " 38	207	3,995
N. B. Eastern " 43	510	5,801
Total, N. B.,	152	932
P. E. Island " 25	50	1,023
Africans " 17	24	653
Grand total,	369	2135

Six brethren have been ordained: S. J. Archibald, Elias, K. Ganong, W. H. Cline, S. H. Cain, M. Johnstone, Josiah Webb.

The Report refers to the number of students for the ministry; the few fields left unsupplied for several years; the fact that so large a proportion of the additions is through revival. Attention was also called to the danger we are in from indifference and worldliness.

Bro. Cohoon called attention to the fact that at least 25 fields would soon be vacant, as the student missionaries supplying them returned to their studies. Dr. Parker noticed the many who were lost to our churches, because they did not at once unite with churches in the places whither they remove, and advocated that members removing should be urged to take their letters of dismission with them. Dr. Saunders spoke of the trials of those who were labouring on mission fields at small salaries. Exception was taken by Bro. J. March to some apprehensions expressed in the Report that indifference and worldliness were getting a stronger hold of some of our people.

The Report of the Board of Governors of Acadia College was considered in the afternoon. The report insists that "piety will drive out ignorance, or ignorance will drive out piety," we must therefore educate or go down as a denomination. We must do our part in educating the people under Christian influences. Our Institutions are doing the best work they have ever done, and never stood higher in the general respect and esteem. There have been 72 students in the College last year, of this number 14 are for the ministry. It is expected that the number in attendance next year will be much higher than ever before. As to the future, we must either press on and keep pace with the advance of the age, or consent to have our children educated without moral restraints, and where our principles are not popular. Rather than consent to this calamity, we are sure our people will not refuse the means necessary to make our Institution what it must become, or fail.

The following is an abstract of the statement of the Treasurer of Acadia College:

Net Income of the year,	\$7,048 14
Net Expenditure " "	6,496 94
Deficit for the year,	651 20
Deficit of last year,	522 58
Total deficit,	\$1,173 78

Receipts of the various Funds for the year:

Endowment,	\$257 90
Building Fund,	160 25
Indebtedness,	3,464 83

The financial statement of Acadia Seminary shows a balance of \$294.11 on the right side. The Academy has also a balance of \$23.20 on the same side.

It has long been felt that a better plan should be adopted for the publication of the year Year Book. It was resolved that a standing Committee be appointed to take the matter in charge.

The evening session was a platform educational meeting. Dr. D. F. Higgins gave the first address. He called attention to the excellent facilities at Acadia Seminary for the education of young ladies, and referred to the history of the struggles and growth of our College in the past, and bespoke for our Institutions a large-hearted patronage and support.

Dr. Clark, of McMaster Hall, Toronto, was the second speaker. He was glad to meet the brethren of the Maritime Provinces. He came to speak on Ministerial Education. The perfect ideal is always in the future, so it has been in the history of ministerial education in the Dominion. A few years ago we had theological instruction at Acadia, at Woodstock, Ontario, and in Manitoba. By the munificence of Senator McMaster an institution was begun in Toronto about four years ago. After two years it was found they must enlarge their staff of professors, or lose their students. Then there was the union of McMaster Hall as the theological school of the Baptists of the Dominion, and the transfer of Dr. Welles to Toronto. He would try and explain the meaning of the new departure in the appointment of Rev. J. W. A. Stewart and Dr. Rand to professorships. It was to provide as much for those who came to them with the most need, because with the smallest preparation, as for college graduates. There was no intention

to make McMaster Hall a rival of our literary Colleges. Indeed the charter of this Institution limited the students to those having the Baptist ministry in view. The students are sent out five months each year to labor among the churches. The College assures them a salary for this time sufficient to support them the rest of the year, as the just recompense of their labor. Two good purposes are thus served. The student becomes a practical and not a mere book man, and he is not subjected to the evils of the beneficiary system of aid. Mr. McMaster pays all the salaries, and leaves the 70,000 Baptist church members of the Dominion to provide for the funds to pay students for their labor, and to meet current expenses. He was sure they would not consider this too much, but would cheerfully respond.

Rev. A. P. McDiarmid, of Ottawa, said, Dr. Clark, speaking for McMaster Hall, the Theological Institution of the Baptists of the Dominion, represents the Dominion. He himself represented the West. His visit of a few days had impressed him with the splendid opportunities possessed by the Baptists of the Maritime Provinces to do a grand work for Jesus Christ. He wished to speak of our educational opportunities. It was a great thing to have the variety of gifts gathered in the faculty at McMaster Hall. We need various types of mind to draw out all the powers of students. It was a great gain to have two professors who were not ministers, and who could look upon the ministry from the stand point of the pew. The new work introduced lies on the border-land between religion and science.

We need trained workers in the church, as well as a trained ministry. It is of vast importance that the mental training of those who are expected to be workers in our churches, be under Christian influences. The mental training must be had when the higher heart culture is called for, and men were led to that consecration which would enable them to do more efficient work than he unconsecrated man of larger brain. The peril of indifference is real. Our principles are eternal; but men do not eternally stand by eternal principles. Therefore we should come to the help of Acadia College. He did not know where a more self-sacrificing body of men can be found than the professors there, who give their cultivated powers to its work for the disgraced salary they receive. Acadia College is well spoken of; but it ought to be still better. Let us go forward with the Spirit of God in our hearts, that our work may be successful.

The meeting was very interesting. The Convention sermon was preached on Sunday afternoon by Rev. G. O. Gates, and the pulpits of Amherst and the surrounding country were supplied by the Convention.

The Baptist Book and Tract Society held its meeting on Monday morning. The accounts handed in were for eighteen months. During this time there have been Sales from the Book Room of \$9,855 52 " through Colporteurs, 1,463 86

Total \$11,319 38
There have been net profits on the business over all expenses of \$603.46.
There have been received to date on paid up capital, \$3317.06.

Five colporteurs have been employed, and spent time equal to 20 months in their work. They report 106 public meetings addressed, and 1765 families conversed with on personal religion, and worship held. Much Christian and denominational literature has been scattered abroad, and the fruits will be seen only in eternity.

Notice is made of the purchase of the Book Room in St. John, and of the removal to the new and commodious quarters at 94 Granville St., Halifax.

The brethren to whom was referred the matter of preparing a hymn book, reported that the work was well in hand. A statement will probably appear in the MESSANGER AND VISITOR, informing our churches more definitely on the subject. Our Book Room is doing a grand work, and its colporteur department is doing Christ-like work. It is to be hoped that our churches will aid.

THE REPORT OF THE F. M. BOARD

was next read. It embodies much valuable information, much of which has already appeared. The readers of the MESSANGER AND VISITOR shall have the substance of the remainder at an early date.

The following is a summary of the receipts and expenditures:

Balance on hand Aug. 22, 1884,	\$1,086 87
Refunded from Jacob's Fund,	764 15
Refunded by Miss L. Hamilton,	140 00
Transferred to Rev. S. C. Archibald by Rev. R. Sanford,	800 00
Transferred to Rev. L. C. Archibald by Mrs. Archibald, balance of W. M. A. B. Funds,	89 76
Received from Conv. Fund:	
N. S.,	1,725 00
N. B.,	698 08
P. E. I.,	203 00

Donations,	3,620 08
W. Bap. Mission Union,	2,236 71
Mission Board and Sunday Schools,	2,618 85
Legacies,	549 95
Int. from Brethren's Fund, &c.,	294 67
Contributed on Foreign Field,	1,215 69
	728 78

Total \$15,225 40

EXPENDITURE:

Dr.	
Expended for General purposes,	\$4,093 80
Land and Building Fund, &c.,	317 12
Salaries,	4,684 57
Scriptures,	200 00

Travel to, from, and upon the field, 1,736 05
Interest paid: Jacob Breckshaw, 1,187 80
Bank Interest, &c., 58 14
Home Work, Year Book, Office, &c., 667 88

Total \$12,994 10

Balance on hand, \$329 30

Deficit on work of the year, \$1,661 72

THE MINISTERIAL RELIEF AND AID FUND

reports total receipts, \$459.01; total expenditure, \$591.00.

The invested funds, etc., amount to \$4,625.08. Relief has been given to fifteen brothers and sisters. It is a shame that so little is provided for the aid of those who have worn themselves out in the service of the churches, and for their destitute families.

The report of the Finance Committee was a very interesting document.

FOUNDED.	RECEIPTS.	EXPENDITURE.
Home Missions.	\$2,200	\$2,200
Foreign Missions.	\$3,225	\$3,225
Woman's Missionary Aid Societies.	\$1,488	\$1,488
Educational Institutions.	\$1,308	\$1,308
Ministerial Education.	\$133	\$133
Ministerial Relief and Aid.	\$143	\$143
Expenses and Emergency Fund.	\$131	\$131
Total Amount.	\$10,091	\$10,091

The cents are omitted in the above statement. It appears from this that the receipts this year are \$1,694 more than last. For this we have reason to thank God.

Monday evening was devoted to Foreign Missions. Rev. Dr. Saunders reviewed the work of our mission for the last 12 years, and dwelt upon the growing desire for union with Ontario and Quebec in this work. We have sent 23 laborers to the far east, and one, Rev. A. W. Jordan, who has been trained at Acadia College and McMaster Hall, and is now pastor of the African church at Halifax, has offered himself for service in the Congo mission.

Rev. J. W. A. Stewart made a forcible speech, calling attention to the following points:

1. What has been accomplished in Foreign Missions has been done within 100 years. About 92 years ago Carey was on the ocean bound for the east. In Dec. 1800 the first converts were baptized. In 1808 England was aroused on this subject by the writings of Sydney Smith and others who strongly urged the extermination of the missionaries whom they designated "a nest of consecrated colporteurs." Judson's work also comes within this period. There are now 80 Protestant Missionary Societies with 6000 Missionaries.

2. Baptists were the first movers in this Foreign Mission enterprise, the grandest work of this century. The 12 men who met at Kettering and organized the first Foreign Missionary Society were all Baptists, and they held their service in a barn owned by a Baptist woman. We must be true to the memory of these men. We boast of them, but we must not forget their spirit.

3. What have Foreign Missions done for the men who have engaged in the work? Then, Parker said if Foreign Missions had only produced one Adoniram Judson, they were worth all they cost. The Missionaries are the heroes. There is only one way to stop a living stream, that is by freezing it up. So there is only one way to stop the living stream of the church's power, we may freeze it up. England and America are alive, Canada is waking up. Of the \$12,000 given by the Baptists of Ontario and Quebec this year the women give \$3271.

4. The most inspiration is obtained from thinking of Jesus Christ. "I had rather fight and die under Jesus than fight and live any other sort of life over lived on this earth." We can only go forward.

Rev. R. Sandford is glad to have able men speak on this subject. He thinks this subject is worth arousing eloquence. We can sell our lives more advantageously among foreign people. If a man has small strength he should get into most advantageous positions. Would urge young brethren and sisters to think of the work. No effort put forth in the name of Jesus fail. The Missionaries have not only to talk about it but to do this work. He wants to go back and labour for Christ. Would feel it to be a great calamity if this were not the case. Are the friends present coming with us? Why should not Baptists of Canada raise \$50,000. We can do it if we wish. Dr. Ellis of Baltimore said the church of Christ to-day faces no task comparable to missionary work. No one can have greater duty than that to foreign work. Strange that the realities of the foreign field cannot be brought near us. There are a thousand millions without the Gospel.

The only motive equal to this work is the love of Christ. We must work to the highest motive. It is well to praise Judson, but we have a greater than Judson. Are we giving as we ought? Are we encouraging our sons and daughters to give themselves as we ought? There has been more done in the last 100 years than in the previous 17 centuries to extend the knowledge of Christ. First we must have consecration and then we must follow this by personal effort.

Rev. Geo. Churchill. What is the result to be? What is this enthusiasm to do? Our machinery is all right, but we want power—work. We want the brightest motive—love. By the love of Christ he calls us to urge on the work. In India, there has been great anxiety about the war between England and Russia. But there is a greater war, that of Christ's. We must not be cowards; we must act as if Christ's eye were on each one of us. The meeting was full of enthusiasm.

Woman Vindicated.

In the issue of your paper of the 29th ult., I observed an editorial note recommending the sermon on woman's work by the Rev. Mr. Cohoon as deserving of special attention, and stating that it referred to a subject which needed very careful consideration. A communication to a credited, I felt, must be a paper of no mean merit, and I thereupon sat down to the perusal of the article, assured that I was coming to the feast of fat things; but I arose from its examination unsatisfied and disappointed, and profoundly thankful that Mr. Cohoon's reputation as a divine, and as a man of giant intellect, did not rest upon any fabric so flimsy, so illogical, and so puerile as the sermon in question.

I do not intend at this time to enter into a general criticism of his remarks, which I consider to be insulting as well as derogatory to a class to whose self-sacrificing devotion to the cause, we as a denomination owe so much, and who, though not lords of creation, oftentimes set the men an example which it would not hurt them to follow. The article is intended to cover an attack upon the "Woman's Aid Societies," but the guise is so thin as to deceive no one. Indeed the action of the ostrich in burying his head in the sand, and thereby deeming that it had succeeded in concealing its whole body, is sagacity itself as compared with the clumsy attempt in the sermon to veil a doctrine, to cripple, if not to destroy, an organization that has been so fruitful of good results in the foreign fields, in order, I presume, that man, the much vaunted man, may reap all the honour and glory.

Mr. Cohoon urges against these organizations that by reason of them "many of the most important subjects in Association and Convention have to be discussed while the sisters are holding separate meetings." This would seem to be a somewhat insufficient reason, when it is remembered that the sisters are not delegates, and have no privilege of speaking or voting in the meetings of either of these bodies. Perhaps, however, compelling them to attend and listen to men afflicted with cacophonous loquacity during their eloquence, may be an efficient method of keeping the sisters in that state of "humility and dependence" which Mr. C. contends, is woman's "proper place," and she might well feel humiliated were she present during some sessions of Convention where the time is frittered away in the discussion of useless and frivolous matters by man's master and pardoned, if dependent as she is, she deemed that her time could be more profitably spent in attending to the work of the Societies, than listening to the twaddle that forms the staple of too many of the discussions in Convention—but if Mr. C. will announce when he intends speaking, the women will, I doubt not, cheerfully adjourn their meeting and give him an audience.

But has not Mr. C. one rule for "humble dependent women" and another for men? If I mistake not, during more than one session of last Convention the one-paper company held its meetings, and the delegates had more than once to be called in to attend to their Convention duties—and yet I have never heard that the Rev. gentleman advocated the breaking up of the one-paper organization, because imprudent subjects had to be discussed while the delegates were holding separate meetings. And Mr. Cohoon, though you are a man, and woman "humble and dependent," you ought surely to be man enough to meet her out the same measure you accord to man.

Was woman, "humble, submissive and dependent" as she may be, included in the Great Commission? If not, has the Rev. gentleman been asleep all these years, that he has not thundered his anathemas at the Foreign Board and the Convention for their terrible sin, in sending unmarried women into the mission field contrary to divine intent. If she be so included, does not the same obligation rest on her as on man, to provide a money substitute when she cannot go herself? Grant these two propositions, which I do not think that even Mr. Cohoon will have the temerity to deny, and what remains?—simply this, that the Baptist women, the better to discharge their obligations, have formed themselves into an Aid Society, and require that the Board shall dispense the money raised by them in furtherance of the object they select, which by the terms of their constitution is, to furnish "Through the Foreign Mission Board," support and facilities for work to Christian women, and to support native teachers and Bible readers. One would think that, under the

circumstances, woman might be allowed by Christian ministers this privilege of selection, no matter how "humble or dependent" her position—but no—Mr. Cohoon in effect says, "you must dissolve the organization through which you raise your money, and pay your contribution into the Convention Fund, to be expended at the will of the Board uncontrolled by you." History repeats itself—the ancient Pharaohs refused a people they had rendered humble and dependent, straw, and you required them to furnish the full toll of bricks, and so Mr. Cohoon, modelling his policy on the same plan, seeks to deprive woman of the means she has adopted to raise money, and yet none would grow and grumble more loudly than he, if she failed in the full amount of her contributions. The Baptist sisters may occupy a position of "humility and dependence," but they have not as yet arrived at that degree of submission which characterized the Israelites of old.

This rebellious resistance to a most unjust and unreasonable demand, is, I presume, the considerable friction between the Aid Societies and general Board to which the sermon refers, and more than likely was the main cause of the discourse itself; for the societies, not being willing to lead, must be broken, though at the risk of losing a large proportion of monies now contributed.

Mr. Cohoon and his sympathizers make a great mistake when they assert that the work of these societies interferes with, or was antagonistic to, the work of the church. The work done by these societies is in no proper sense of the term church work; and if it were, I can find no reason for the jealous fears entertained for the church because the sisters have formed an Aid Society. The Missionaries are appointed and the Mission managed by an incorporated Board. The Baptists are bound to sustain the Missions, not by virtue of being church members, but because as Christians they are charged to go themselves or find a substitute by supporting those who are able and willing to go. For the sake of convenience, the money, instead of being sent on by individuals in parcels, is sent in a lump sum and paid over to the Board. The women think that they can do their work more conveniently and more efficiently by a separate society among themselves, and who shall say they are especially when the grand results of their organization attest the wisdom of the plan they have adopted.

Mr. Cohoon asserts that these societies must go because they tend to "separate woman from man in the work for Christ." How so? The work for Christ is the appropriation of the money, in which man has his part, the collecting is only a preliminary step which woman, "humble and dependent" as she is, has yet the audacity to think she is able to take without leaning upon her liege lord. Would Mr. Cohoon have woman give up women's prayer-meetings, sewing circles, temperance societies, &c., &c., for the same reason that they are charmed circles into which man may not enter, or does he require that every sister, when she goes forth to nurse the sick, clothe the naked, or feed the hungry, should go with a brother tucked up under her arm, in order that woman may not be separated from man in the work for Christ.

By means of this organization woman is doing a grand and a noble work, a work for her Saviour, a work that has His approving smile, though in its prosecution she has to face the frown of Mr. Cohoon. This work men may strive to destroy, but it will on that account be none the less acknowledged and honoured on the day when she who gives a cup of cold water in His name shall not go unrewarded. But the Rev. gentleman may nevertheless take heart of grace his sermon, though falling to compass the intended, has not been wholly like water spilt on the ground, for the sisters, working on the line that he has designated, are braiding their hair in a style so simple, and arraying themselves in garments so plain, as must assure him that his teachings have been received with all "humility and submissiveness."

Mr. Cohoon again rides forth to do battle against these aid societies, he should consider whether he may not be lifting his penny against one who is pledged to champion women, working in his cause, and who will not scorn their efforts however feeble because their "place is one of humility and dependence" and let the Baptists sisters, nothing daunted by the strategy and prowess of the general and his subordinates seeking to undermine and destroy their organization, press bravely and fearlessly on, for the work in which they are now engaged—of christianizing and raising in the scale of womanhood, and of so reclaiming from a state of humility, dependence and submissiveness, their sisters in heathen lands,—will prove a weapon of calibre so large as effectually to silence the heaviest guns that the Rev. militant gentleman can bring to bear upon Woman's Aid Societies.

In conclusion, Mr. Editor, I know that I am voicing the all but unanimous sentiment of the Baptists of these Maritime Provinces, when I say that notwithstanding the sermon, I am not only in full sympathy with the Woman's Aid Society, but heartily wish it God speed.

J. W. JOHNSON.

Dartmouth.

CONNECTICUT.—The next meeting to be held at Springfield, Conn. Co., will be on the 9th, not on the 13th of Sept., as stated last week.

W. J. BLAKELEY.

The prospect of funds is abundant any full alternative possible by the exercise of the power of the state? Judiciously reasonable to ability which commercial proportion is then? Are not greater than expected from a Christian? Are not the such life; and conclusion is, directed, prim to schemes. Later may be Without essentials to the truthfully said, ministry. An attempts to re-ure for the sake our churches intermittent peace. While Christ certain motion, it never in the heart. acute consciousness the intelligent done, are not easily, but are influences action of mind and soul. The sad truth churches do not germination and able degree, and ply one of the. Instead of concerns, theol to many things the range of they hear a preacher; but form of a reprim chills the heart. work to be done churches in reason and this is a real and sancti