

**MESSINGER and VISITOR.**  
 \$4.00 per annum  
 When paid within thirty days, \$1.50.  
 S. MOC BLACK, Editor.  
 J. H. HAUNDERS, Business Manager.  
 Office: 25 Gormale Street, St. John, N. B.

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.

**PAYMENTS FOR THE MESSINGER AND VISITOR** must be by check, draft, or P. O. order. Cash must be sent in registered letter, or otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed within two weeks.

**DISCOUNTS.**—The MESSINGER AND VISITOR will be sent to all subscribers until an order to discontinue is received. Returning the paper is not sufficient notice. All arrears must be paid when the paper is discontinued.

A CHANGE IN ADDRESS will be made provided the old and new addresses are given. No change can be made unless the old address is sent.

ADVERTISING RATES will be furnished on application.

**Messenger and Visitor**  
 WEDNESDAY, DEC. 2, 1891.

**OUR EDUCATIONAL WORK AT WOLFVILLE.**

The autumn meeting of the Governors of Acadia College was held in the library of the college on Thursday, the 19th.

Dr. Sawyer reported the institutions in a prosperous state. Efficiency marks the work of every department. In the college there are 119 students, eighteen of whom are young ladies. The Seminary is full and prosperous. The large addition to the accommodation goes forward slowly. It will be ready for use next year. The overflow during the winter holidays will be accommodated in the Borden house. The new building is a source of gratification and encouragement to Miss Graves and her staff of teachers. After the current year, they will have ample room in which to carry on the work of every department of the seminary. Rare opportunities will soon be within the reach of the young ladies of these provinces. Miss Graves has spared neither time nor expense in preparing herself for work in Acadia Seminary. Hitherto young men and young ladies have, to a small extent, mingled in class work. After this year this co-education will come to an end. The seminary will be in all respects separate from the academy. The work will all be done on its own grounds. The school is, however, sufficiently near the other institutions to share mutually with them the social and other general advantages of culture. The new building will give Miss Graves and her associate teachers the additional accommodation so much needed. The means are now at hand to make the seminary efficient in a high degree. Inspired and managed by a lady of the talents, learning and general culture of Miss Graves, the school cannot fail to meet all the demands of its numerous patrons and friends. It will easily compete with any other ladies' college in the Maritime Provinces. The governors may well feel themselves fortunate in being able to command the services of Miss Graves at this time. She took the school in its infancy, and has brought it up to its present state of efficiency. It is true that Miss Graves has been absent several years; but her policy has been carried out by those to whom the school was entrusted in her absence. Meanwhile Miss Graves has laid under tribute the resources of the old world at her own expense, that she might be better prepared in every way to make Acadia Seminary a grand success. These qualifications are exceptional and should not be passed over in silence. The best advantages of training in the United States, experience in organizing and managing Acadia Seminary for years, and, added to this, the advantages of study and culture in Germany and other parts of the Continent, have perfected the qualifications of the Principal of Acadia Seminary to a degree that is most satisfactory to all the friends of that institution. In addition to the more substantial teaching, Miss Graves is now prepared to give lectures in art studies, which will be of great advantage to the young ladies who attend the Seminary. The future is full of promise.

Success attends the effort to have a department of manual training in connection with the institutions at Wolfville. As Windsor, by subscribing \$1,500 to the Annuity Fund, had the honor of laying the foundation of that enterprise, so Amherst has the honor of giving a start to manual training at Horton. Wolfville has followed Amherst in this new undertaking. Over \$3,000 have already been subscribed for the salary of an instructor. So soon as this subscription is completed another one for erecting and furnishing the building will be opened, and following the success of this will be the erection of the said structure for the training proposed. The completion of arrangements for this work occupied not a little of the attention of the governors at their last meeting. E. M. Saunders, N. A. Rhodes, A. P. Shand, I. B. Oakes, and Mr. Haley, of St. John, are the committee for raising funds. While

the governors were in session a telegram from Geo. E. Dobson, authorized his subscription of \$100. In addition to the committee on funds there are committees to select a site, to erect the building and furnish it, and also to engage a teacher. Preparations for work in this department are to be perfected by the first of September next.

**THE WORLD MOVES.**

This new departure at Wolfville has come none too soon. Theoretically all legitimate labor has been on a level; practically not so. The institutions at Horton have existed in the interests of skilled brain work. No provision has been made to dignify and perfect hand work. No arrangement has been made to qualify young men and young women for skilled manual labor. This state of things will end with the current educational year. Next year, work by hands and work by heads will, by the deliberate action of the Board of Governors and the Convention, be equally honored at Acadia. Although the building will likely be on the academy grounds, the manual training will be open to all students. Mechanical genius and talent will be liberated in the scientific training of the proposed school, and directed into their proper spheres of usefulness. The practical side of mechanical and artistic labor need not, and doubtless will not, be confined to young men. This training of the hand and eye is useful for young women as well. It can reach to the kitchen, to knowledge of house furnishing, modeling, drawing and designing. Let it once be introduced, and become adjusted to the essential training now secured, and whatever advantages it may have for young ladies will appear, and will be placed within their reach.

The introduction of this department opens up a larger field of usefulness for all the scholars of Wolfville, especially for Horton Academy. Next year Acadia Seminary with its enlarged accommodation, and Horton Academy with its manual training department, will enter upon a new era, and the results, it may be safely predicted, will be more than gratifying to the friends of these institutions.

Acadia College, with these tributaries enlarged, and St. Martins Seminary also enlarged, need have no fear in regard to a full supply of students. Funds and students come along together.

**"IN REMEMBRANCE OF MR."**

"This do in remembrance of Me." Luke 22: 19. "This do, as oft as ye drink it, in remembrance of Me." 1 Cor. 10: 25. On next Sunday the ordinance of the Lord's Supper will be observed in many of our churches. With what varied feelings will those who observe it enter into the service. Without referring at present to other features of the Supper we would direct attention to the Scriptures quoted above.

The disciples were asked by our Lord to do this in remembrance of Him. He does not tell them it is to show their love for one another, but to remind them of Him. They would need to remember Him, and this observance would help to that end. And the ordinance reminds us of Jesus. It shows in a way that He was once here in the world. If we go back to the time of Christ we find a Lord's Supper observed; if we go beyond His time we do not find any record of it. When was it introduced. It is a material thing that adds its witness to Him. We have the sure word written in the Book, and we have the Supper that says by its evidence that He must have been here. Thus as we sit down to obey His command we are brought face to face with our adorable Redeemer. The historic facts of His life and sufferings stand before us vividly. Our thoughts are of Him. How necessary it is for us to have our minds filled with thoughts of Christ,—and this is to fasten Him again and again upon our hearts; this is to be done in remembrance of Him.

And what would He have us remember about Him? His death. There is a beauty and glory about His life on which it is the delight of thinkers to dwell. But when He selects the special work He would have His followers remember it is His death He names. That shows us His love for us, a truth we often find it hard to believe. As we do this, some sense of His love must surely come to us. He would have us remember how He loved us—how He lives us.

And if we remember His death we must also remember our sins that made that death necessary. So shall we be repelled from the sin and filled with His love. But memory points to the future as well as to the past; for why should we remember one who has ceased to be. This ordinance tells us Jesus was. But it also tells us that He is; that He is coming again; that while He is absent from us He gives us this in token of His memory of us, and He asks us to do this in memory of Him. There are so many things to distract us and to keep our souls from Christ that as we draw near the Lord's table we shall do well to bear in mind that Christ is to be supreme in this solemn hour. The ordinance is perverted if it is used simply to show our love for our brethren or for any other purpose than what is indicated in our Lord's own words.

But when used in the way He directs it largely strengthens the faith that binds us to Him who was, the love that joins us to Him who is, and the hope that links us to Him who is to come.

**THE BUFFALO CONFERENCE.**

The Autumnal Missionary Conference held at Buffalo, N. Y., Nov. 17-19, was an experiment, but a very successful one, as appears from the reports of the meetings. A friend in attendance kindly lent us some Buffalo papers containing a report of the conference, but, unfortunately, they did not reach us in time for last week's issue. We find in the *Watchman* a full and excellent report of the proceedings. The *Examiner's* report is briefer, but not less excellent in its way. To those sources we are principally indebted for such notice of the Buffalo meetings as the space at our command will permit. The attendance was large, about 400 persons being registered as in attendance from outside the city. These included a number of the foremost men in the denomination, and leaders in missionary work. What strikes us as an excellent feature of the conference, and worthy of imitation, were the expositions given at several of the sessions of passages of Scripture bearing upon the great work of evangelization, divinely committed to the church. Among these expositions may be mentioned that of Dr. Seymour, who directed attention to the fountain-head of spiritual power as disclosed in Acts 1: 1-14, "The Promise of the Father." Dr. Humphreys, taking the Old Testament story of the feeding of Elijah by the widow of Zarephath out of her scanty store, emphasized in his own felicitous and suggestive way the lesson, "The cake for God's prophet first." (1 Kings 17: 10-16.) Dr. H. J. Colby, finding his theme in the frequent repetition of the words, "As it is written," pointed to the deep immovable foundations on which the whole missionary enterprise rests. Dr. A. H. Strong directed the thought of the conference to the second great prayer meeting of the early church, when the Holy Spirit directed the first organized movement for the universal diffusion of the Gospel. (Acts 13: 1-3.) The presentation of such truths as these, drawn from the Word of God, at the outset of each meeting, prepared both mind and heart for the addresses and discussions that followed, and for the half-hour of prayer with which the several sessions were closed. The meetings were characterized throughout by the spirit of devotion. The service of prayer was not treated as a mere "preliminary"; it was the crown of the fellowship. After the mind had been filled and the heart moved by Divine truth, both found utterance in prayer.

Addresses bearing on different phases of missionary enterprise were, as a matter of course, another prominent feature of the conference. The first was that of Dr. Murdock on "The Essential Problem of Foreign Missions," the carrying of the glad tidings of the Gospel to all the nations of the earth. A plea was made for the apostolic method of evangelization in contradistinction to the medical, educational and civilizing methods which are but secondary and subordinate. A paper by Rev. P. S. Moxon dealt with "The Home Relations to Foreign Missions." He insisted on the relation between the churches at home and the missionaries abroad as one of vital unity. The missionaries are the church evangelists. They are not proxies but agents. The missionary is not sent from the church, as is apt to be unconsciously assumed. The missionary is the church pushing forward into the world. They are not doing their own work merely, nor our work for us, but through them, we are doing our own work. The church, therefore, is to be consecrated as well as the missionary. The figure representing the missionary as a worker lowered into the mine by a rope which the church holds, is untrue by defect. In the act of consecrating and sending forth missionaries, the church says to them, "In you goes the church of Christ."

The third paper was by Dr. H. E. Robbins on "Motives to missions among the heathen." With an accent of conviction that carried conviction, and with a fervid earnestness which stirred all hearts, he proclaimed the love of God as the only motive adequate, to inspire the church to her work.

Dr. Crandall, of Cleveland, in an address of remarkable clearness and power on the great problem, "How to bring the quarter of the world's population called Christians into contact with the three-quarters that make up the heathen masses," enlarged upon the fact that the great need of the church-to-day was not so much motives as a motor. If by the immanence of God theologians meant God in human hearts and lives, they expressed what the church needed to realize for its work at home and abroad. The secret of Jesus was "God in Him." This is the secret into which the church needs to enter that she may possess power—the indwelling of God.

Other addresses, which we have no space to report even in the briefest form, were on "The power of a consecrated life, as manifested in missionary endeavor"; "The use of missionary literature";

"Our Auxiliaries," a paper prepared by Miss Durfee, of Providence, in reference to the work of the Woman's Missionary Union; "The prayer of the church for missions," by Dr. Thomas, of Toronto "The local church: how far its own missionary agency"; "The need of a renewed mind mission-wise"; "The relation of parents to the consecration of children"; "The incidental rewards of the missionary"; "Sanctified ambition," the last by Dr. A. J. Gordon, of Boston.

A part of one afternoon session was devoted to a discussion of the proposed missionary centennial, which is to be marked, if possible, by raising the aggregate of the contributions for the year to the Missionary Union to \$1,000,000. Of great interest was the meeting in which the marvellous story of the work of grace among the Telugus was told by the venerable Dr. Clough; and when the address, read to the veteran missionary on the eve of his departure from India, and since then sent across the sea, printed on vellum in letters of gold and enclosed in a silver case, was now formally presented to him by Dr. Mabie, the great audience rose to their feet and waved handkerchiefs in salute. Of equal interest, perhaps, was the session devoted to "Students in relation to Missions." A large number of students had been in attendance at the conference. The Rochester Theological Seminary had sent up a delegation of nearly thirty. The seminary at Hamilton had sent up some of the choicest of her sons as representatives of the student volunteer movement. The opening address by Mr. P. B. Guernsey was one of thoughtfulness and force, and prepared the way for one of the most interesting sessions of the conference. Brief testimonies were called for from the young men present who had offered themselves for appointment, or stood ready to go when the door of opportunity was opened. All hearts were moved as one after another told of the joy of surrender for service. It was a season of spiritual power, and as, all over the house, men and women bowed their heads or stooped on benedict knee in prayer, there came upon all the feeling—"Surely the Lord is in this place."

A similar conference, Dr. Mabie announced, is to be held at Des Moines, Ill., on Feb. 3rd and 4th.

**The Y. P. S. C. E.**

**WHAT A VERMONT PASTOR THINKS.**

It has been with much pleasure that I have read of the rapidly developing sentiment in the home provinces in favor of organization among the young people in the Baptist churches. These who have known me have known that I have always been in favor of such organization, but each day impresses me more and more with its absolute desirableness and necessity for the aggressive work to-day demanded of us. Has anything in all history bore more unmistakable evidences, both in inception, and growth, and usefulness, of God's ordering and direction, than this young people's movement toward organization? And it is so exactly the thing we wanted—the thing that the churches have been praying for so long! "O Lord, send forth laborers," "O Lord raise up some agencies or show us the way whereby our young men may be saved," have been the cries heard in almost every prayer-meeting for years. And God is answering—manifestly so it seems to me—in the desire to organize and work together which He is now placing in the hearts of the young people everywhere. This movement has arisen like a mighty tide, and still is rising, and the end cannot be even yet outlined in thought.

Now I believe that we will inevitably come to the one who attempts resistance to such a God-impelled force. The pastor who does so, I believe, does so at fearful hazard. At Brattleboro, recently, during the State Convention of the Y. P. S. C. E., one of the speakers especially referred to this point, and cited some instances which he had known. An ignominious back-down and out on the pastor's part had been the result. The young people are being operated upon by the Holy Spirit, their interest is becoming aroused, Christianity is becoming a live matter to them, they hear the command of Christ, "Go ye," and they feel prompted to obey, and these new societies, which emphasize determination and consecration and aggressive work, they immediately feel is just what they want, and therefore are determined to have. As pastors, therefore, let us ever be ahead in desire that such societies be formed, and thus commend ourselves as a leader of the young people as well as of the older.

I have referred to the State Convention of the Y. P. S. C. E. in Brattleboro. I was present, and it was beyond question one of the most delightful and powerful gatherings, spiritually, that it was ever my privilege to attend. I wish that you could have looked from the side gallery of the Baptist church on Wednesday night, over that congregation of nearly fifteen hundred upturned, eagerly attentive faces, chiefly of young people; or in fact could have been in any one of the meetings and seen the attention, and caught the spirit, and I am sure that you would have said that there is hope that produces joy in such a movement and in what it indicates.

In this small State of Vermont there are over 10,000 in connection with these societies, and by far the greater number who unite with the churches are greatly helped in their early Christian experience, if not instrumentally converted, by them. I sincerely hope that the time may not be distant when every Baptist church in the Provinces will have its young people's society. We are just now organizing a junior society for those under fourteen, and by the healthfulness of its inception, we are expecting much fruit from it. Our Society of Christian Endeavor is the pastor's greatest assistant, and every pastor with whom I have talked here speaks similarly.

May the Lord greatly encourage and strengthen the hands of those among you who are taking the lead in bringing this matter before the churches; and bless the MESSINGER AND VISITOR, which is so cheerfully lending its columns to the cause, and upon all in all the churches who are encouraging and working to the same end.

Bellows Falls, Vt. C. R. B. DODGE.

**Letter from London.**

Sometimes a man feels like keeping still. He is so busy receiving that he has no time to give. He is swamped in the midst of many thoughts and cannot speak till he gets out.

In some such predicament I find myself. It has been in my heart to write to my dear friends at home ever since landing on these island shores. But I have had so much to say that I have had nothing to say at all. There was no place to begin. If I had written a letter to the MESSINGER AND VISITOR every day, it would have been very easy. But now all I can do is to write and tell you that I cannot write you. I cannot pen the Atlantic Ocean nor Westminster Abbey; the Tower of London nor the British Museum.

We are in London—Mrs. Morse, Miss McNeil and I. Thus far the Lord has led us on. As the peaks of Ireland lifted their misty heads above the white-capped wave, and at last across the Irish Sea, old England's hills loomed through the gloom, we felt a strange emotion like one who is coming home. Across this mighty main our fathers came, and this is the land where imagination revelled in boyhood's days at school. Here every sky seems like a maternal wing, and every scene is something seen before.

One needs to sleep in London more than a few nights, and especially to keep awake in it more than a few days, before he can tell you just what kind of a town it is, and everything about it. We have been on top of a few omnibuses, crossed a few streets, talked with a few policemen, sat in a few churches, staggered through a few museums, stood still with awe over a few historic spots and opened our eyes on a new world. But one longs to spend years on each spot and pursue the studies that are suggested by its enduring face. I should like to stay here and study all classic English literature on English soil, and read bloody history in Roman wall, on bloody hill, in misty tower and gloomy abbey, in chiselled bust and table of stone.

I should like to stay here and learn something. I am thankful to the common school system of my country and grateful to the teacher of my childhood. I shall never cease to love the one, who, by a happy series of perceptive oral lessons, instilled into my opening mind the elements of English grammar. The debt I can never pay. But why, in all the celestial days of childhood, was I never asked to draw a leaf? Why never given an object lesson on a single bug or stone? Why never once pointed to a constellation? Why did all those curious, joyous, impetuous, irrevocable days laugh by, and I had been taught next to nothing of physics, chemistry or astronomy? I know not why, but feel sure it was not right. I tell my country that it was not right! Thank God, of late the land is shaking off its sleep. Many a teacher has been waking up to inspire every laughing girl and boy to think for himself, to see how things are made beneath his feet, and know and love the stars that shed their light upon his wayward hair. God crown every teacher who is a teacher in deed. Happy the child who goes along the country road with his dinner basket to that teacher's desk.

But I cannot stay here, no matter how anxious I am to learn. I have no right to stay here. It is not the object of existence to learn, but to practice what has been learned. I feel very ignorant. But I know one thing. I know that God loves me and can prove it by Jesus Christ. That is more than the Telugu knows. Off for the Telugu. Our ship sails next Saturday—S. S. Glen McPherson, from Birkenhead. May your prayers be oil upon the waters, wind in our sails and strength in our hearts. Pray, too, for our dear homes, whose bleeding hearts have given us up to God. Tell the children that I plan still to write them some letters when we get to India. For all my many, many friends whose charitable confidence and brotherly love have ever borne with me so patiently, have encircled all the years with such strong joy, inspired me through many a storm and helped me nearer God, I feel very thankful to-night and love them more than ever.

L. D. MORSE.  
 London, Eng., Nov. 30.

**Another Ontario Letter.**

A damp morning affords time for letters, and another letter from Ontario may be of interest to your readers, especially when given by a Maritime Province man. Business matters calling me to spend some weeks in Western Ontario, my thoughts were also called to matters relating to our denomination. The Baptists here are making progress; especially is this seen when looking over the past seven years. And in the good work done our Maritime Province men have had no small share. In educational matters the name of Welton, Rand, Goodspeed, are household words, and of their work none need be ashamed. But as a Maritime Province man the thought will come—What has been Ontario's gain or loss. Had our theological department not been closed at Acadia what might it not be by this time? And how many more who are doing excellent work up here, would be doing their work on our own needy fields at home? Perhaps, like myself, few of your readers know how many Ontario pulpits are occupied by Maritime men. When my attention was called to it I was astonished. W. H. Porter, Waterloo; W. W. Weeks, Brockville; E. L. Steeves, Almonte; J. W. Mann, Dutton (?); H. E. S. Maider, Bradford; J. D. Freeman, Guelp; Bennett, Stonyville; F. Beattie, Galt; D. G. McDonald, Stratford; J. W. Weeks, Smith's Falls; P. R. Foster, Boston; John Clark, Cobourg; O. C. Wallace, Toronto; L. M. Weeks, Cornwall. There may be others. But from what I have been able to learn, there is not a failure among them. Mr. Porter has done good work in long pastorates. The East needs him. Weeks, at Brockville, is known far and wide, and highly spoken of. Steeves and Mann are doing noble work. Maider has done a work that few others could have done. Freeman is making his mark at Guelp. And as I pass from place to place the praise of our Maritime men is heard everywhere. Now the thought that presses on my mind is, can we afford the loss of these men? We have a large number of vacant churches, and, knowing the worth of these men, it seems to me that effort should be put forth to have many of them at least take up the work at home. But the questions may be, what can be done? who shall do what can be done? Our secretary of Home Missions might help in the matter by offering some of our good H. M. fields to some of these brethren. But to do this effectually he must be able to offer suitable remuneration, and this again depends on the denomination. Looked at from here, it appears to me there should be on our books the pledge to give to any ordained missionary at least seven hundred dollars. By our excellent plan of grouping the churches on our H. M. fields, each field gives a man plenty of preaching stations to well-earn what he would get. But then back of this lies the amount of salary given by our self-supporting churches. To hold our men and induce others to come back, no church, or group of churches, should offer an ordained man less than seven hundred dollars. They get that, at the least, elsewhere, and the churches at home must arise and do if they wish to hold our men. The objection may be given that ministers should not be so largely influenced by dollars. But ministers are men, and have ordinary men's needs, and what is five cents to each member of a church of two hundred members, is ten dollars to the minister. Let each member do the little and the larger will be reached. Finance committees should discuss the matter, churches should give it consideration, and the thing can be done. Our men can be held, and others, whose services we need, may be induced to return, and our vacant pulpits will be filled by such men as are doing such good work up here.

T. M. LAWSON.  
 Woodstock, Ont.

**ACKNOWLEDGMENT.**—I wish through the columns of your paper to express my thanks to the friends of this place for their many thoughtful acts of kindness. One thing for which I am especially grateful, and which deserves special mention, is a beautiful new robe which was left in my carriage one evening recently. This gift came at the right time and is highly appreciated. My prayer is that God will richly bless the generous givers.

J. E. TINKER.  
 Port Hillford.

**ACKNOWLEDGMENT.**—Please permit me, through the MESSINGER AND VISITOR, to acknowledge the kindness of my people. From Chelsea, on the 13th inst., two teams arrived well laden with the fat of the land—a donation from the friends there. So various were the gifts that our needs from the larder, through the cellar to the oat box and hay loft, and down again to our feet were kindly considered to the amount of \$29, and we are told there is more coming. As Greenfield the friends are constantly sending useful articles into the parsonage. If gifts and personal kindness are the measure of esteem in which pastors are held, then the writer should be the humblest man in the Maritime Provinces. May the Lord graciously bless the dear friends in my sincere petition.

C. S. STRAIN.

NOVEMBER brought us this year more sunshine and less frost than is its wont, but on Saturday night a cold wave, accompanied with a sprinkling of snow, came over this region, and up to the time of going to press, the temperature continues decidedly wintry.

**Chicacolet Cor-**

QUARTERLY  
 As you know, our Chicacolet field meeting week of spiritual liberations. The last in Kimey, October gatherings are always highly profitable; but especially so, owing had visiting brethren bill, Bimil and Viza deed a season of spiritual rejoicing. The Lord felt His presence, proof of this could be excellent prayer meeting. Time was exercised were tedious unspiritual, or dry many prayers, by the spirituality, gave evidence the hidden things of would like to know do when they meet I shall give you an idea the five or six days ing. The daily meeting 10 a. m. and 3 to 6 p. in the morning and in the afternoon were meetings. Eight of held, the subjects of experience renewed (oo Praise, Renewal of Spirit as Sanctifier, or, Earnestness. Fr sermons; of these the following subject Heaven, Sanctification Sin, Co-laborers with the exception of one one sermon (by the and preaching service native preachers. A ber of subjects were The Sunday school, I ter just ended furnis younger and less tians. This was a of the subjects being Israel, Ahab and Je Hezekiah, The Cap Judah. Papers were the following: To v chiefly shall we dir duty of all Christian How to secure a go The discussions on ing's and "Bible st and profitable. On t amount of time give to Bible study will with the habit. Christians at home. be expected, many neglect of God's W are many of us who fections to make a that we might all upon the Word morning was devoted work: Two of the papers on the subject the Lesson," and (both as scholar are were discussed length. Our Ch if any, Bible help advantage, and y study the Bible facta tage will be turned much outside mat and hinders true B THE NEW In response to churches sent dele with us and advice nisation of the K I was especially Sanford with us at probably be unable before leaving th fortunately he was so long a journey b the weather is r Shaw fully intend was unavoidably d chill was present assistance in the org and encouraged u the quarterly meo tion took place full day and a bl Sunday-school was after which the w we all walked to Churchhill baptizid us to his field. H some months past ers, and we rejoice been led to Christ. we had none ready field. The Lord is their attitude in r erally tests the si of their professio wheat and we fin harvest, but final crucial test and turns out nothing At 3 p. m. we church. Learning Kimey fifteen tians and that the ing to advance th ol advised them which they did, preached on the "tian army." An sermon. The ch given by three of Beyer, P. David, of whom chose a