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THE YOUNG BACKWOODS
PREACHER.

"Twas the time of the early ploughing, after
the freshet and flood,
When the sun is mounting the zenith, and
Spring sits brisk in the blood,
When Hopp with her fairy fancies fills all
the subtle air,
And life reads like a brilliant poem, and
spurs with proud foot at Carc—
That a young Presbyterian preacher, just free
of his college bounds,
An ardent and earnest spirit, sought a mission
—the third, on his rounds,
He had spent an active Sabbath, had prayed,
and baptized, and preached,
At one little backwoods mission, and a second
had later reached;
He had comforted sick ones and dying, had
printed the careless to God,
And had read the solemn service when they
laid one under the sod.

He rose with a Monday head-ache, forgotten
the breakfast was done,
And set out in the early morning, for by sunset
long miles must be won,
And the preacher be cheerful and ready to
minister spiritual food—
The blessed hope of the Gospel—to another
hungry brood.
Ready to answer the critic, ready to strengthen
the weak,
Ready to talk to the children, ready the right
word to speak,
And cheerful, to stimulate courage; cheerful,
to hold up the sad;
Cheerful, to please every hearer; cheerful,
to show himself glad.

Save the doctor's, no horse in the village had
leisure for driving a mile,
And the preacher set out on his journey, scarce
giving a thought to the toll.
He was young, he was strong, he was happy,
and he stepped at an eager pace,
For his soul was full of singing, and his heart
was full of grace.
The blithe birds sang him a carol, the breezes
harmoniously blew,
The green-ludding trees shed a fragrance, and
sweetly the wild blossoms grew;
The rays of the sunlight around him were pat-
pittant all with love,
And the little white flecks on the ether seemed
angels that fell from above.
Joy gave soft wings to the morning, and fleetly
it passed him by,
For heaven was at one with the traveller, and
earth was at one with the sky,
Nor was it till midday waning led into the
afternoon.

That weariness touched the traveller, and rest
was anticipated soon,
For he loved the God of Nature, and walked
with the God of Grace,
And found not the journey weary, though he
had not looked on a face
Save the miller's, who passed him coldly,
with a sneer, from his wheeled height,
At "men who took labour's guerdon without
having labour's right."
But at last the rugged roadway, oft scarcely
more than a trail,
Preyed like a covert poison on the strength
that began to fall.
And the preacher's heart found an ache spot
where a brother had dealt him a blow—
Forgotten as soon as given, how should the
brother know?
And a doubt that before had vexed him awak-
ened to vex him again;
And a woful dread possessed him as he
thought of the ways of men.
And he lost his hold on his call—that it cer-
tainly was of God,
Or instead ambition, presumption, deserved
him the smart of the rod.

And as he went grieving and doubting, the
thunder pealed sudden and loud,
And he saw, like the smoke of a furnace, the
storm gather, cloud upon cloud,
And the lightning flashed hither and thither,
the rain fell in sheets from the skies,
And from out of a lurid darkness the wind be-
gan to arise.
It heaved the writhing tree-tops together in
struggle dire,
And buffeted wildly the traveller ploustering
along in the mire;
Ploustering, and struggling, and stumbling,
as gas, at the terrible brand
That shot in quick bolts through the forest,
and whelmed, as the floods swept the land,
Battered, and bruised, and discouraged, ex-
hausted, he thrust himself prone,
His shelter, half-blasted pine trees, his cry a
half-suffered moan.
"Strike, O ye lightnings, strike I let my strick-
en soul have way!
I have surely mistaken my call—I faint ere
the close of the day—
Sorrows press heavy my spirit, and doubts
that I cannot dismiss,
And what shall my manhood count for, if
wasted in struggles like this?
And as on the mirage the dying sees a well
with its shelter and palms,
On the fainting preacher's vision rose Home
with its rests and calms,
And a tear fell burning and bitter, and would
not be repressed,
For in all that wildwood region he could claim
no right of rest.

Then into his soul there entered a Voice from
the Home above:
"Was I not weary, my brother, when to men
I came in love?
I endured their heartless buffets, their cruel
and silly sneers;
I fainted with weakness and hunger; I have
wept bitter tears,
Mistake not mortality's forfeits for loss of thy
soul's best gifts,
Thy heart and thy flesh may fall then—then
Faith her bright banner uplifts.
The Father and I are both with thee, the Com-
forter both for thee aid,
Bright shall the stars in thy crown be, I have
a place for thee made.
My soldier, my servant, take courage, up,
in the strength I will send,
He the palm of the conqueror shall carry who
orders an on the end.
The herbs of God have eaten are bitter, the bread
I will give will be sweet!
And how, if thou hast not tasted, shouldst
thou order my children's meat?"

Then up rose that weary young preacher, with
a heart by his Lord made light:
"O Jesus, dear Master, forgive me! I travel
not out of Thy sight.
Past Thy love I cannot get me, nor where Thy
strong hand may fall,
O Saviour, with courage endure me, and my
wounded heart make hale."
And again the heavens held angels, again the
road grew plain,
And the happy birds sang carols of "sweet
shining after rain."
And the preacher gained a shelter where they
bathed him, hard basted,
And their kindness soothed his spirit, and he
broke with them thankful bread,
They changed his sodden garments, and
washed him of the mire,
And 'twas said that that night in meeting there
came down Heavenly fire.
Toronto. S. A. CURSON.

THE RUSSIAN MENNONITES.

AN account of the Mennonites in
Russia is given in the German period-
ical *Das Ausland*, by Mr. Gregory
Kupezauko, on the basis of facts fur-
nished him by the Russian school
commissioner for the Caucasus, Cyril
Petrovich Janovski. From this ac-
count it appears that the Mennonite
colony emigrated from Germany, chiefly
from Prussia, in the sixth decade of
the century, and settled in the Crimea.
Thence they have spread eastwardly
and northwardly, toward the Caucasus
and Siberia. During the past twelve
or fifteen years a great many of them
have again emigrated to Bokhara and
America; and there are now hardly
more than 10,000 of them in Russia.
They are leaving that country, partly
to avoid compulsory military service,
and partly, as they allege, on account
of the hard conditions of life there, and
of persecutions.

The real grounds for their leaving,
it is alleged, lie in the religious strifes
among them. These arose about
thirty years ago, when the New Men-
nonites, or True Mennonites, as they
call themselves, began denouncing the
others as enemies of the Russian Govern-
ment. They declare that they alone
follow the true teaching of Menno
Simon, and that they are called
to restore the Brotherhood to its original
purity. They abstain strictly from
the use of spirituous liquors and to-
bacco, and from all indulgences, and
keep themselves separate from Men-
nonites not of their sect.

There are also the Old Mennonites,
who are not beyond the New Men-
nonites in partisanship; and the two
sects mutually recriminate one another
as destroyers of the faith; and each is
ready to accuse the other before the
authorities. The Government does
not attempt to decide between the
two, but looks upon both as equally
troublesome. Of the official commis-
sions that have been sent to investigate
matters, some have heard one side, and
some the other; and in either case,
going no farther in their inquiry, have
returned with only half the story told
them, to make a prejudiced report.
The Government, consequently, looks
unkindly upon both. The local author-
ities take advantage of the opportu-
nities given by these disputes to vex
the sectaries, curtail their privileges
and impose upon them. The situation
at last became very hard for the Men-
nonites.

The emigrations were immediately
provoked by the enforcement of the
general military obligation in 1874.
The recruits who stayed at home were
permitted to serve in the forest corps
in the Chersonesus. They petitioned
against a contemplated assignment of
them to arsenal work on the ground
that it was contrary to their religion
to make arms for the destruction of men.
More recently full military service has
been required, and this cannot fail to
make the emigration still more gen-
eral.

The Old Mennonites are less strin-
gent and ascetic than the other sect,
and permit some degree of sensual in-
dulgence and worldly pleasure. They
practise adult baptism publicly admin-
istered to persons whose fitness to re-
ceive the ordinance has been approved;
and no one among them is allowed to
marry till he has been baptized. Those
who lead disorderly lives and neglect
the ordinances of the faith are excluded
from the congregation.

The New Mennonites insist on the
practice of righteousness. They at-
tach no value to ceremonies, but look
to the inner life and walk. They do
not make baptism compulsory, but
will administer it to fit candidates at
any time and place; and they do not
forbid the marriage of unbaptized per-
sons.

In the sect of Jerusalem Friends, or
of the Temple Court, instead of bap-
tism, the minister, in the presence of a
number of the brethren, lays his hand
upon the head of the child and invokes
God's blessing upon him. From this
time the child belongs to the congrega-
tion and is a member of it, while the
people are considered pledged to look
after its training. This sect was
founded in 1843 by Christopher Hoff-
man, a brother of the famous Court
preacher in Berlin, who is now living
in Jerusalem.

There is but little difference among
the three sects with regard to other re-
ligious usages. Their churches are
plain, and, instead of pictures, are
adorned with framed religious senten-
ces. Their ministers are chosen from
among themselves, and must be ac-
quainted with the Scriptures, possess
oratorical talent, be of strictly moral
character, and abstain from spirits and
tobacco. There are higher and lower
orders of ministers, but the Jerusalem
Friends do not admit any distinctions
in a hierarchical sense; and the selec-
tion of ministers is referred by them to
a ministerial council, instead of being
made, as in the other two sects, by
the congregation at large. Great im-
portance is attached to the education
of the young. The school-house is,
after the church, the most important
building in every Mennonite village;
sometimes the school is taught in the
church. Attendance on school is
obligatory from seven to fourteen
years of age, and unexcused absence
is punished by a fine. The teachers
are trained at the Halstadt Central
School, and have to pass a public
examination. From the Volkshule
the pupils pass, if in good circum-
stances, to the parish school or the Gym-
nasium; otherwise they return to their
homes. The domestic and social life
and housekeeping of these people are
held up as exemplary. Matters of
public interest are considered at mass
meetings called for the purpose.
Weekly social religious meetings and
Sunday classes for the children con-
tribute to the maintenance of the moral
standard. Secular festivals are not
encouraged, and only two—those of
May and of the harvest—are generally
observed.—*N. Y. Independent.*

THE PEW RENTAL SYSTEM.

ONE would infer from articles recently
published, written by distinguished
clergymen, that this system was the
one great sin of the Church, and the
chief hindrance to gathering in the
masses. Change this and have free
churches, and the millennium would be
upon us. It will be noticed that those
who advocate this so strongly, are
men who have always been pastors of
large and flourishing churches which
could easily work any plan whatever.
The writer is reminded by them of a
young graduate, whose instructor in
Pastoral Theology went from the semi-
nary to a large city church, and never
knew practically the ways and means
of a village and country parish, and
who in his lectures on the conduct of
the prayer-meeting, would have it go
on lively from beginning to the end,
stopping short long talks and long
prayers, etc. This young man was
going to conduct the prayer-meeting in
his village parish on this plan; but,
as for his plan, he found only one man
present, and was glad to have him talk
and pray as long as he would, and then
called upon the women.

This question of raising the salary,
is one almost entirely of expediency.
What is good for one church, may not
be for another. If there are more
families than pews, the pew rental
system will raise the revenue in the
easiest way; but if there are more pews
than families, it is a failure. It is
indeed possible so to conduct the
rental system, that respect be had to
the one with a gold ring and goodly
apparel, and it be said "Sit thou here
in a good place," and to the poor,
"Sit thou there."

But this is not the spirit of the
churches; the poor man is welcomed,
and seats are freely provided him, and
it may be questioned whether he is
not the rather injured by not being
asked to give something, even if only
a penny a week, for the support of
the Gospel. Even in pew rented
churches, the seats are practically free
to all who will occupy them. Pew
renters are not only willing, but anxious
to give seats to strangers. Gentlemen
ushers are at the door for the very purpose
of giving seats to all. In the evenings,
seats are plenty, and the most crowded
churches advertise that all are welcome.
The trouble is not so much in the mode
of raising the revenues in the churches;
but in the masses, poor or rich. They
do not love to go to church, they do not
want to hear the Gospel; they must be
compelled to come in.

A minister preaching on the text
"No man careth for my soul," said "It
is not true; the very sight of the church
and sound of the church-bell, speaks for
your soul. And if you do not care for
your own soul, why should any one else
care for it?" Not a word can be said
against the anxiety to get in the masses,
but it must not be forgotten that the
masses, poor and rich, are sinners, and
will not come to Christ that they may
have life. They are thoughtless and
proud and sinful, and do not love the
truth.

Under the old system, by which the
money for building of the churches was
raised by selling the pews, there was an
anomaly in dedicating the church to
God, and it has been found difficult, and

in some cases impossible, to change to
any other system.

It will be allowed that it is very im-
portant that families should sit together,
and any system which breaks up this
custom, would be undesirable.

The plan adopted by several of the
Detroit churches, obviates the objection
which may be raised against the rental
system, and also retains whatever is
valuable in the free pew system. A
card is sent out to every one desiring a
sitting in the church, on which he is re-
quested to signify how much he is
willing to pay for the support of the
church, weekly, monthly, quarterly,
yearly, as the case may be, and also to
signify the numbers of three pews which
he would prefer to occupy. In case
two or more prefer the same pew, the
one paying the most has the preference,
or it is decided by lot. This gives a
sitting to every one who supports the
church, without distinction, of rich or
poor, or of place in the church as high
or low.

If now the occupant of the pew dur-
ing the previous year be given the pre-
ference of the same pew another year,
every point of difficulty would be
guarded. Liberty must be given the
trustees to send back the pledges for an
increase, if the total does not meet the
expenses of the church. The office of
trustee has not been enough magnified
by the Church, as corresponding to that
of deacon in the New Testament, and
it may be that there should be more
prayer for them, for upon their faithful-
ness depends largely the spiritual well-
fare of the church.—*New York Evan-
gelist.*

Mission Work.

W. F. M. S.

ANNUAL MEETING OF THE EASTERN
DIVISION.

A LARGE party of delegates met on
board the steamer at Pictou on Wed-
nesday, Sept. 25th, for P. E. I., to at-
tend the meeting of the W. F. M. S.
Society, which was to be held on the
morning in Charlottetown.

The day was pleasant, the run across
the Strait delightful. On arrival in
Charlottetown a little before sunset, a
committee of welcome met the stran-
gers, who soon found a temporary home
in pleasant families where they were
given a most cordial welcome.

FIRST DAY.

At ten, next morning, Zion church
was well filled by visitors and residents
of the city.

The meeting was called to order by
Mrs. Burns, of Halifax, President of
W. F. M. S., taking the chair and giving
out the hymn, Miss Edith Burns,
Home Secretary, presiding at the organ.
The meeting all joined in singing "All
Hail the Power of Jesus' Name." The
Scripture was read by the President,
from Luke, "Who is my neighbour?"
Miss Fairbanks, Halifax, led in prayer,
followed by the singing of the
78th hymn. Mrs. Robbins, Truro,
led in prayer. Hymn 228 was sung,
and Mrs. Tupper, Dartmouth, led in
prayer.

The President, in a few words, gave
an outline of the work for the day.
Mrs. Ewart, Toronto, President of the
W. F. M. S. Society, Western Section, and
Mrs. Morton, missionary from Trinidad,
were met at the door by Mrs. Laird,
and conducted to seats on the platform,
the meeting rising until they were
seated. The address of welcome was
read by Mrs. Fraser, of Charlottetown,
and replied to by Mrs. Munro, Antigonish.

Report of Pictou Presbyterial was read
by Mrs. Copeland. It showed a mem-
bership of 995, in twenty-four auxiliaries, four
mission bands, and life members. The
treasurer's report, read by Miss Carmi-
chael, gave the amounts from the
auxiliaries, mission bands, and life
members, a grand total of \$1330-
57, an increase over the preceding
year.

Halifax Presbyterial report, read by
Mrs. Baxter, Halifax, showed 1,200
members in twenty-six auxiliaries and
thirteen mission bands. The treasurer's
report showed a revenue of \$1,149, an
increase of \$190.

Truro Presbyterial, read by Mrs.
Gunn, Truro, reported in auxiliaries,
bands, and one new life member, 670
members, whilst the treasurer's report,
read by Mrs. Robbins, showed receipts
\$909, an increase over the preceding
year of \$239.

On motion of Mrs. McMillan, Elms-
dale, seconded by Mrs. McLean, the
reports were adopted.

A few remarks were made by Mrs.
McLean, Strathlone, C. B., on training
children, boys as well as girls, to work
for Foreign Missions. Mrs. Gunn,
Truro, also spoke on this subject.

Miss Fairbanks read the report of the
President and Recording Secretary's
visit to Cape Breton. They expect
that two Presbyterials will soon be re-
ported on that Island. Nominating
Committee was appointed. Hymn 160

was sung, and prayer by Miss Frame,
Shubenacadie, closed the morning ses-
sion.

At one p.m., the ladies were invited
to dinner in the basement of the
church.

AFTERNOON SESSION.

Mrs. McKie, Charlottetown, read
the report of the Island Auxiliaries, and
Mrs. Miller, the financial statement,
\$239 27 was received this year, a
marked increase over the previous year.

Miss Burns read reports from Cape
Breton and New Brunswick, giving
account of work in those places, as yet
without a Presbyterial. Also a report
from River John, N.S.

The President, Mrs. Burns, read her
annual address in which she alluded to
the pleasure that Mrs. Morton's and
Mrs. Ewart's presence gave to the meet-
ing. She alluded in touching terms to
the sudden death of the Foreign Secre-
tary of the Western Society, and in-
stanced it as a loud call to work while
it is day.

The report of the Treasurer of the
W. F. M. S. was read by Mrs. McMillan,
Elmsdale. It showed total receipts of
\$5 220 to date, and more expected.
This report, moved and seconded by
Mrs. Munro and Mrs. McLean, was
adopted.

Greetings from the Methodist Society
were read by Mrs. Johnson; from the
Baptist by Miss Davies; and from St.
James' church, Charlottetown, (Inde-
pendent), by Mrs. Brown.

Hymn 50 was sung. Then Mrs.
Ewart gave a brief address, describing
the work of the Western Division, and
was followed by Mrs. Morton, Trinidad,
who told of her twenty-two years' prac-
tical work among the heathen Coolie
population in Trinidad.

Mrs. Robbins, Truro, read an ad-
dress from the W. C. T. U., lately in
session at St. Stephens, N.B., conveying
sisterly greetings and asking the aid of
all workers for Christ in suppressing
the liquor traffic.

A letter was read from the Y.M.C.A.,
offering the ladies the use of the
reading room.

The session closed by singing the
20th Hymn, and with prayer by Mrs.
McLean, Strathlone.

Adjourned to meet at half past seven
in a public meeting presided over by
Rev. Mr. Mahon.

Meeting opened by singing "Jesus
shall Reign." Rev. Mr. Sutherland,
Richmond, Halifax, read Isaiah, chapter
ix. Rev. Mr. McLeod led in
prayer, Rev. W. P. Archibald, of Caven-
dish, P.E.I., addressed the meeting.
He said, "We have a history in F. M.
Work. Thank God for the men and
women who went to the heathen from
our Church. Their lives are our in-
spiration; they recall the history of the
Geddies, Gordons, Mathewsons, Mor-
rison, and others, who laid down their
lives on the shores of heathendom. We
are led to a fuller consecration by the
memories of their lives. The Holy Spirit
is the Guide; without His aid all is
naught. The Apostles waited for His
outpouring. The Holy Spirit can raise
the most degraded of earth's races to
the dignity of Sons of God. Consec-
rated lives, and consecrated means
are wanted."

"Oh, for a Thousand Tongues to
Sing" was then sung.
Mrs. Burns, President of the W. F.
M. S., Eastern Division, read a brief
summary of the thirteenth annual re-
port of the Society, which shows some
progress made. There have been two
Presbyterial Societies formed during
the year, viz., those of Sydney and
Victoria, and Richmond, both in Cape
Breton. Six Auxiliaries have been
organized, viz.: P. E. I., Halifax Ladies'
College, Pugwash, West Cape, C.B.,
and McKenzie's Corner, N.B. A
branch Society has also been formed at
Clifton, P.E.I. Two Mission Boards
have been formed in Halifax—one in
St. Matthew's church and one in Park
street church. Five new life members
have been added—four in Pictou and
one in Truro. There are now, in all,
ninety Auxiliaries, and thirty-five Mis-
sion Bands, with about 4,000 members.
Between \$5,000 and \$6,000 have been
raised during the past year.

Mrs. Morton gave a most interesting
account of the character of her work
among the Coolie women, especially in
their homes. They are a thinking
people and it is not unpleasant to teach
them. Some of the experiences Mrs.
Morton had in her work were amusing,
still such did not hinder reaching their
hearts with the Word of Life. If you
go into a Coolie house, about ten by
twelve feet, in one corner is a bed, but
no chair, table, knives, forks, plates or
stove, but in a corner, a fire, over which
a rice pot is boiling. There is no fuel
to carry off the smoke. With the ther-
mometer from 70° to the nineties in
the shade, the house is warm. Mrs.
Morton hoped some money would be
given her for work among these
women.

Rev. E. Smith, of Middle Stewiacke,
a member of the Foreign Mission
Board, had been delegated by the Board
to convey to the Woman's Foreign
Missionary Society their congratu-
lations on the extension of the Society
and their valuable contribution to the
funds of the Board. He spoke of the
powerful influence of women for good,
and instanced the fact that while men
formed clubs to propagate skeptical
principles, women turn their atten-
tion to hospital work, caring for the
poor and other benevolent objects.
Awakening an interest in missions was
one in every way worthy of women;
the Board rejoiced in the success which
had attended the Society's efforts, and
heartily wished them God-speed.

Rev. Mr. Morton had been twenty-
two years in Trinidad, engaged in
mission work among the East Indian
population of that island. Other
churches take part in supplying the
spiritual wants of the white people
of Trinidad, but our Mission was the
only one among the Coolies. When
the Mission was begun, only some
25,000 of those people were there, but
they now number 60,000, or one-third
of the whole population of the island
which is 180,000. About 2,500 arrive
from the East Indies every year, of whom
only 500 return at the end of their five
years' service, leaving a permanent ad-
dition to the population of 2,000 a
year. When they arrive, with very few
exceptions, they are all heathen. They
speak the language used by 100,000,000
of the people of Hindustan, and our
Mission may yet be an im-
portant means of spreading the Gospel
in India. They had no converts in
their Mission for three years, but at
length an opening was made, and they
since, amid some discouragements, had
met with fair success. Connected with
the Mission, nine day schools and six
Sunday schools were now in operation.
Every school building was used for re-
ligious teaching on the Sabbath. The
Government was more disposed to help
these schools, and the question for our
Church to consider was, whether they
would enlarge their operations and
sweep the whole field, or drag along in a
circumscribed way. If the Mission could
be made to embrace the whole of this
people in Trinidad, the field would
probably be left to them. As he be-
lieved Government help would be avail-
able for our schools, he favoured en-
larging the Mission band. Another
missionary was required immediately
so that he (Rev. Mr. Morton) or Rev.
Mr. Grant might be enabled to give
more time to training native teachers
and missionaries.

SECOND DAY.

Morning session opened by Presi-
dent, reading from James: "Faith
without works is dead." "Come,
Blessed Lord," was sung, and prayer
was offered by Mrs. Munro, River John.
Some time was spent in a revision of
the constitutions of Presbyterials. After
a free discussion, the amendments
passed. After devotional exercise, in
the afternoon, the roll was called, and
eighty-five delegates answered to their
names.

The election of officers for the ensu-
ing year was then held. Mrs. Burns
was made President, and the other
officers were, with one or two excep-
tions, re-elected, and some new names
added.

It was decided that 3,000 copies of
the report be circulated, one member
in each family to receive one.

The subject of combining Home and
Foreign Mission work was then intro-
duced, and a general dissent to the
proposition was expressed, though an
increased interest in the Home fields
was warmly advocated.

A resolution, presented by Mrs.
Laird, was received, its purport being
a request for more intimate connection
between the Foreign Mission Board
and the Society as an important aid to
the work.

After paying teachers' salaries, some
\$1,500 remained. \$100 was given
Mrs. Morton, \$250 to St. Lucia, \$250
to Demerara, \$300 to support a teacher
in Rev. Mr. Laird's charge in the
Northwest, and the balance for Tri-
nidad.

Addresses were delivered by Mrs.
Morton, on the needs of each section
in Trinidad.

Mrs. Ewart gave a most valuable
address on the pleasure of a zealous
and faithful earnestness in working for
the Master.

Votes of thanks were passed to the
people of Charlottetown; to the steam-
ers and railways; to the newspapers,
for notices; and to the Y. M. C. A.,
for the offer of the reading room.

The meeting closed with singing and
prayer, to meet next in Fort Massey
church, Halifax.

Nothing ever happens but once in
this world. What I do now I do once
and forever. It is over, it is gone, with
all its eternity of solemn meaning.—
Carlyle.
Moses broke the tables without
breaking of the law; but where charity
is broken, the law itself is shattered,
which can not be whole without love,
which is the fulfilling of it.—*Sir Tho.
Brown.*