

MESSENGER AND VISITOR.

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Messenger and Visitor

WEDNESDAY, NOV. 11, 1891

THANKSGIVING.

Thursday, the 12th of November, has been proclaimed as a day of public thanksgiving. It seems to us a most appropriate and desirable thing that it should be observed as a day of devout thanksgiving to Almighty God for the blessings bestowed upon us as a people. We hope that the day will be generally observed by special religious services in our churches, and that the pastors will endeavor to make these services as rich and attractive, as full of meaning and spirit as possible. Let the day be one not merely for feasting and mirth, but for devout recognition of our national relationship to God; and sincere thanksgiving for the blessings which, as a people, we have received and are constantly receiving from His hand.

The above paragraph was written for our last issue, but shared the fate of a good deal of other matter and was crowded out. We would repeat that, in our opinion, the appointment of a day of public thanksgiving for the people of this Dominion, is a right and proper thing, and the day should be religiously and heartily observed. There is not the slightest reason for any apprehension that, in this matter, the state is invading the province of the church. There is no interference with any right of conscience or any liberty of the subject. There is no coercion in the matter. No one is compelled to attend church, or to eat turkey, or to feel thankful on the twelfth of November. If any one thinks there is nothing to be thankful for or that it is not a proper and profitable thing that the people of Canada should unite upon that particular day in acknowledging the blessing of God upon the land, he is at full liberty to go his own way and think his own thoughts. He may clothe himself in sackcloth and ashes, if he choose, retire to some cave or closet and indulge his soul in unthankful musings or pessimistic forebodings, with no fear of being called to account by the government of the country. But, in our view, it will be a good and seemly thing, if on the day named for public thanksgiving, every devout heart in Canada shall unite as with one accord in cheerful and hearty acknowledgment of the blessings which Almighty God, in His merciful providence, has been pleased to bestow upon this land and its people.

We do not for a moment mean to imply that all is perfect in Canada, that there is nothing in our condition which tends to restrain a fuller bestowment of the divine favor, and which should cause apprehension that some measure of the blessing now enjoyed may be withdrawn. The conditions of our life, both political and religious, are such as should give us pause. No doubt there is sufficient occasion for examination, repentance and amendment. We are face to face with problems, both religious and political, which well may claim profoundest consideration from every thoughtful, devout and patriotic mind. But whatever anxiety we may feel as to the present or the future, we shall certainly do well at this time to remember with devout thanksgiving the manifold blessings of God.

Certainly the blessings are not small or far to seek. If we would speak of them they are more than can be numbered. We should not be unmindful of the blessings of freedom and good government. No human government is perfect. In Canada, as elsewhere, mistakes and blemishes, as to system and administration, appear. But though at times attention may properly be called to the faults of government in this country, it will hardly be seriously contended by anyone that, in any other country, a larger measure of justice and liberty is secured to the citizen. The blessing of the harvest has not been withheld. It has been one of the most bountiful in the history of the country. In most of our industries, too, there have been fair if not abundant returns. So that our people have not labored in vain or spent

their strength for naught. There is peace, too, as well as plenty in the land. We have been free from those great physical disturbances which sometimes, in other countries, cause so great disaster; and pestilence has not entered within our borders. When we compare our circumstances as a people with many others—with Chili, for example, where a cruel civil war has raged with its accompanying terrors and miseries; with Russia, where famine stalks through the land, slaying his thousands; and pestilence threatens to follow; with Japan, where cities have lately been overthrown by earthquake and thousands of people have perished in the ruins, or even with those countries where floods and minor physical disturbances have inflicted much loss and distress—we must be ungrateful indeed if we do not find within our hearts a disposition to unite with all devout souls in giving thanks to Him from whom all blessings flow.

A GOOD WORK.

An instance of the good work which, in many directions, the Christian Endeavor Societies are aiming to accomplish is shown in a circular received from the corresponding committee of the C. E. Union of Chicago. The aim in this particular instance is, so far as possible, to extend a hand of Christian welcome and fellowship to every young man and woman who comes to live in that great western city. Thousands come yearly to plunge into the city's life and business who know little of the temptations by which they are beset, and who are without friends to counsel and help them in time of need. Deprived of the safe guards and social attractions of home life, lonely and seeking companionship, the concert hall, the theatre, the billiard rooms, the saloons, open to them wide arms of welcome. It is the purpose of the Christian Endeavor Union of Chicago to save the young people coming to that city from these temptations by leading them into a better way and helping them to live a Christian life. This it aims to do through its "Corresponding Committee." The committee is composed of one member from each of the 157 societies in the city, together with the president, vice-president and secretary of the Union. The committee will advertise its purposes as widely as possible throughout the United States and Canada, requesting that any Christian who knows of any young person going to Chicago to live, whom he wishes to be surrounded with Christian influences, to write a letter—or have the secretary of the local Christian Endeavor Society in connection with the church do so—to the secretary of the Christian Endeavor correspondence committee, 148 Madison street, Chicago, Ill. "In this letter," says the circular, "let them give the full name, the Chicago address, a description of the person to be welcomed, their denominational preferences, and any particulars which would guide us. The secretary will send the letter to the member of the society nearest the address given and that member will immediately call on the new-comer, and extend to him all Christian courtesy and every privilege his particular branch of Christ's church can offer."

This work which the C. E. Union of Chicago has undertaken appears to us to be, both in its aim and methods, eminently Christian. We cannot but wish it Godspeed. Of the great number of our young people who, to our great regret, annually leave our shores, not so many find their way to Chicago as go to some other of the cities of the United States. But, doubtless, there are in Chicago thousands of Maritime province men who went there as young men, seeking their fortunes, and who would have been greatly aided and blessed by such sympathy and help as the C. E. Union now proposes to give. A great proportion of our young men who have crossed the southern border of the Dominion, we are proud to believe, have become valuable citizens in the great republic, and many of them active members in the churches. But not a few of them, it is to be feared, have fallen victims to the manifold temptations which life in the large cities presents. While not ignoring what the churches of the cities have done in the past to welcome and help the young people who have gone from the country, we cannot but rejoice that agencies for good in this direction are being multiplied, and especially that the forces that are in the Christian young people of the cities are finding practical expression and exercise in the endeavor, so far as possible, to extend a hand in welcome and sympathy to every new-comer. It means blessing to those who give as well as to those who receive. No doubt other cities will follow the example of Chicago in this matter. We shall, in all cases, be glad to lend a helping hand in so good a work. The spectacle of all the young Christians of a great city uniting in an earnest endeavor to reach and save for Christ and the church every young man and woman who comes to the city to reside, is one which we cannot fail to recognize as a gracious and hopeful sign of the present.

The readers of the MESSENGER AND VISITOR will be glad to know that Prof. Keirstead has so far recovered his strength as to be able to resume work with his classes in college.

Dr. COLROSS addressed the English Baptist Union on "Our Colleges." The Doctor takes the ground that the Baptists of England should relegate all secular branches of learning to existing colleges, and confine themselves to "sacred learning." Into the Baptist colleges, the Doctor says, "no man should be admitted without first giving proof of himself, both as to ability and Christian devotion, by bringing a satisfactory general education."

The illustration of this Utopia, says the Doctor, is in Scotland. Yes, but the universities in that land are, in the nature of things, Presbyterian universities, and so are the theological schools. To perfect the parallel there should be Baptist universities in Britain, as well as theological schools. By the policy laid down other denominations will do the training in the arts and sciences, and the Baptists will give the theological instruction. That is to say, the Baptists will hand over to other denominations—for the universities are virtually under the influence of other bodies or are secular in the extreme and secular—the training of their young men and women in everything except theology. If the Baptists of America had adopted and followed that policy, they would have been far in the rear of the marshalled battalions of the Lord's army in their march and fight for victory in these days.

This sentiment in a modified form evidently had a strong hold of the minds of a number of our Baptist neighbors in Ontario. The success of Woodstock College for a quarter of a century did not eradicate it altogether. All seemed to agree to have the churches do the academic and theological training; but a goodly number were of opinion that collegiate training in the arts and sciences could be left to state institutions. However, after much thorough discussion, the American policy was adopted, and a brave endeavor, in circumstances of peculiar disadvantage, is now made to carry it into effect. The Baptists of the United States and Canada are now committed to the policy of doing all they can in the highest education, both secular and religious. Our English brethren now propose to set their colleges free from all literary work. The Union applauded the proposal of Dr. Colross.

Ontario Letter.

On the 17th day of October, 1891, a throng of quiet looking men, with here and there a lady as well, might have been seen moving in the direction of the College street church, Toronto. These were the delegates from the various Baptist churches of Ontario and Quebec gathering for the annual

CONVENTION.

and though it was Saturday, and though the prophets had foretold that nobody would come till Monday, ninety per cent. of the 325 delegates expected were there before night. After devotional exercises, the president, Dr. Bentley, Esq., Montreal, delivered the opening address. He reviewed the work of the year, and showed that within the bounds of the convention there are 400 churches, with 34,000 members; and these control a university, two mission boards, various societies, a journal, etc. With all this machinery he declared that the results had been lamentably small. Seeking the cause of this failure he found it in two evils: 1. The indifference of a large proportion of the members to aggressive work of any kind. 2. A too free indulgence in worldly things. As a cure he pleaded for more perfect consecration and a greater degree of nearness to the cross. The usual committees were then appointed, and nominations for the general officers began. The election resulted in the choice of Dr. B. D. Thomas, D. D., of Jarvis street church, Toronto, president; Rev. E. W. Dason, B. A., Woodstock, 1st vice; Rev. John Alexander, of the Dover Court Road church, Toronto, 2nd vice; Rev. D. M. Mithell, Ph. B., Toronto, secretary.

SUNDAY, OCTOBER 18.

was filled with good things. In the morning Rev. O. C. S. Wallace, M. A., the popular pastor of Bloor street, preached the home mission sermon. Text, Ezekiel 20: 49; theme, "The Elements of Preaching." These were three—supernatural, spiritual, denominational. At 3 p. m. Rev. A. G. Upham, M. A., Montreal, preached on foreign missions from 1 Pet. 2: 17, "The value of the human being." This value as based in God's Fatherhood and man's brotherhood; as revealed by the law of love; as taught by the example of God in giving Christ; is the fundamental principle of foreign missions.

At 7 o'clock in the evening Rev. John Trotter, of Peterboro, preached the educational sermon. Text, Phil. 2: 12, 13, "God's method of soul culture." These methods he defined as the supremacy of the Bible in the home, the ministrations of the church, and Christian education.

HOME MISSIONS

occupied all of Monday. Rev. J. P. McEwen, the secretary, presented the report. It showed 160 churches under the Board; five new buildings erected; three churches organized; five have become self-supporting; eight have lessened their application; baptisms num-

bered 900; thirty-five pastors, including seventy or eighty churches, are wanting pastors.

In the afternoon, Rev. G. B. Davis, B. D., of Windsor, Ont., spoke on the "Perils and Prospects of Home Missions." The perils he said were proximate—the paying of fifty cents per year for some one else to do our personal work; intermittent pastorates, lack of evangelism, want of Baptist literature, inflexibility of methods, and undervaluation of the work.

Rev. A. Grant, of Winnipeg, spoke on the "Policy to be followed in dealing with churches long on the Board." He advised a more permanent pastorate, a gradual withdrawal of aid, a complete cutting off in some cases, care as to location.

In the evening, Rev. Ira Smith, of London, discussed the "Forward Movement in Home Missions." This included more regular sending of funds, appointment of general missionaries, appointment of a Sunday-school superintendent and establishment of funds for building churches.

Rev. D. Grant, B. A., Montreal, spoke on the "Church and Home as factors in H. M. work," making an eloquent plea for a higher ideal of home life; and Rev. W. Hartley, of Guelph, emphasized "Our obligation to the work."

FOREIGN MISSIONS

had their turn on Tuesday, October 20. The report was read by Rev. John McLaurin, who, during the past year has visited 142 churches, made 160 addresses, travelled 7,000 miles by rail and 1,000 by other conveyance. Twenty students, of whom three are ladies, are now preparing for the foreign field, and three pastors are ready as soon as funds permit of sending them. In the foreign land more work has been done in the direction of developing established fields than in the opening of new ones. Self support has made rapid and gratifying progress. The treasurer's report showed receipts of \$27,000, and a balance over expenses of \$400.

In the afternoon Mr. McLaurin made a statement of the reasons that led to his resignation, and his transferring of himself to Bangalore, on the field of the American Baptist Union. He had known for some time that a "respectable minority" were opposed to a permanent secretaryship. This opposition had grown more decided until he felt constrained to resign. At this juncture came the offer of the American Board to go to Bangalore and engage in Eurasian work, and it seemed to him that the hand of God was in it. The hour that followed was one long to be remembered. There stood the man who for 22 years had represented Canadian Baptists in the foreign field, the founder of the Canadian mission, the companion of the lamented Timpany and Curry, the last living link between those eventful days and the present; and he was saying farewell to the body for whom he had toiled and with whose cause his life had been identified. It was a time of tears and prayers, and sad recollections; and also of needed self-humiliation. Canadian Baptists have the unfortunate faculty, both in their church and society life, of sacrificing men to factions. The faction must be pacified—the man may go. The American Baptists have the fortunate faculty of picking these men up and using them. At a subsequent meeting of the Board the appointment of Messrs. Brown and Walker to Yavum and Peddapuram was confirmed, and Rev. D. G. McDonald, of Stratford, was appointed secretary to perform the duties in connection with his pastorate.

In the evening Rev. L. J. Donchfield, on furlough from Burnham, spoke of his work in that land. Rev. John McLaurin discussed foreign mission finances. Rev. John Dempsey read a paper on Missionary Training. Prof. Farmer described the methods of arousing and promoting missionary enthusiasm.

QUEBEC

and its needs were thoroughly talked over on Wednesday. In the evening Dr. J. D. Fulton, the apostle to the Catholics, gave a thrilling address on the Propaganda in Quebec, to which no report could do justice. Dr. Fulton must be heard to be realized. In the afternoon A. A. Ayer, Esq., Montreal, spoke for the Grande Ligne Mission, showing that there are 100 pupils in that institution. Last winter 25 were baptized and 14 others professed conversion. An earnest plea was made for young men to take up oilportage and mission work among the French. Dr. Rand, Dr. Thomas, and Geo. Foster, Esq., were appointed to represent Grande Ligne on the Home Mission Board.

THE BOOK ROOM

reported through the business manager, Mr. G. R. Roberts. Sales during the year, \$14,708. The business in S. S. literature had increased since 1884 from \$2000 to \$5000 per annum. The Canadian Baptist had paid a cash profit of \$1,304. The expenses had been reduced \$800, and the liabilities \$1,977. The only heated discussion of the convention took place concerning the editorial management of the paper. Some thought that there had been a too decided leaning toward the new theology and liberalism, and they said so in terms not to be misunderstood. Others as vigorously defended the paper, and denied the imputa-

tion. The discussion will doubtless do good and produce a better understanding all round.

Rev. A. Grant, by the aid of maps which he distributed, showed how our mission work is prospering in the Northwest, and showed also how many open doors are waiting a forward movement on our part.

Prof. Trotter reported on behalf of the hymn book committee, and recommended the use of the Canadian Hymnal, published in Nova Scotia, until further arrangements can be made.

It was resolved in future to assess the churches at the rate of two cents per member for conventional expenses.

The convention then adjourned to meet twelve months hence at the call of the executive committee.

The ladies of the Home Mission (Women's) Society had invited the Home Mission pastors and students to tea in one of the school rooms, and as it was found that there would also be room for the remaining delegates (for the majority had by this time gripped their grips and rushed for the train) they were likewise requested to sit down; so that about 100 people gathered at the tables. After a substantial meal had been disposed of a couple of hours were spent in speeches, praise and prayer. It was a season of spiritual power, and all went away feeling that in no way could the convention of 1891 be more fittingly concluded.

PERSONAL

Rev. W. H. Cline has resigned at Emmanuel church, Toronto. He has wrought faithfully in a hard field, overshadowed by a larger and stronger church. The location of the building was a fatal blunder, as we all felt when it was erected, and when a portion of the membership got their spiritual eyes so dazzled with visions of the New Jerusalem that they cannot see the Jerusalem that lies all about them and needs their toil and fidelity, it was more than any man could bear and the pastor resigned. He has a call to Paris, Ont.

Rev. O. C. S. Wallace is doing grandly in Bloor St. Send us some more men like him.

Rev. John Clarke, the poet-pastor, made his bow and delivered his salutatory when called upon. He expects to locate in Cobourg.

Rev. Mr. Foster has settled in Boston, Ont., and has quite recovered his voice. Stratford, Oct. 30. P. K. D.

[A few paragraphs from the above very interesting letter have been omitted, the substance of them having been given in our last issue.—E. J.]

Live and Learn.

We have been appealing to ministers to unite with the Annuity Fund. Many of these have done so. About one-half of the whole number. A few days since I got a letter from a minister's wife. I replied at once. This brought back an answer. Now, I see that I should have appealed to the wives of the ministers and not to the ministers. Had we appealed to the wives all would now be members of the fund. As it is we only have half the number.

The clerks of the churches whose pastors are not on the fund have circulars on this subject. I now appeal to the wives of ministers to come to the rescue. Protect your husbands, your children and yourselves.

To the unmarried I say, get on this fund before you marry. Show your wife immediately after the wedding your certificate, and see if it does not make her smile approval.

REV. DR. SAUNDERS: Dear Sir, Will you kindly inform me just the amount of money to send you and how to send it, in order to make my husband a member of the Annuity Fund. As I wish to undertake this matter myself, I shall be thankful for the information required.

Yours respectfully,

Dear Sir,—Please find enclosed the amount you mentioned, and oblige,
E. M. SAUNDERS, Treasurer.

Special Honor—Special Needs.

Will you kindly give place to the following acknowledgments: I have, during the past few days, received, the following amounts in part payment of pledges for foreign missions given to the Rev. L. C. Archibald, when visiting the churches of Northumberland county:

Little South-west church, per F. N. Atkinson, \$6 00
Newcastle church, per Jared Toser, 4 00
Upper Blackville church, per collector, 9 00

I have also received a cheque from G. H. Wallace, Wolfville, for \$210.17, first instalment of fund for special missionary from the Wolfville church. The honor of being first among our churches of the Maritime Provinces to assume the obligation of sustaining a missionary on the foreign field rests upon the Wolfville church. Other churches have felt that they could and ought to have a special missionary representing them in India. Will they not now take action and forward the amount needed to make up the quarter's salary of some missionary, which must be remitted in a few days? Our treasury is empty.

J. MARCH,
Treas. For Miss. Board.

Auxiliary Meeting.

The monthly meeting of the Hants Co. Auxiliary Board met with the Rawdon church November 3rd, at 10.30 a. m. In the absence of the president—Rev. A. P. McEwen—Rev. Geo. Weathers was appointed to the chair. The morning meeting was devoted to prayer and praise. The afternoon session opened at 2.15 a. m. with singing, reading of scripture, and prayer by Rev. Jos. Murray. The minutes of the October meeting were read and approved. After a lengthy discussion upon the needs of Hants Co. it was resolved that the matter of engaging a missionary be laid over until the December meeting of the Board. Reports from the churches were then heard. Bro. Murray reported church and Sabbath school in good working order, and that they were sowing good seed that would bring forth fruit by and by. Bro. R. H. Creed reported for Rawdon; Rev. Geo. Weathers for Kempt. The reports from the churches showed that good work was being done. Twenty-five took part in the conference that followed, and at the close of the session we could say the Lord has met with His people. The evening meeting opened at 7.30, Rev. Jos. Murray was the speaker for the evening; text: Psalm 67: 28. After the sermon Bro. R. S. Withrow was set apart to the office of deacon. The newly appointed deacon was addressed by the Rev. Geo. Weathers.

The next meeting of the Board will be held in connection with the Sabbath school convention at Falmouth. All the churches are requested to send delegates. L. A. C.

Halifax Quarterly Meeting.

The quarterly meeting of District No. 4 of the Central Association, was held in the North church, Halifax, on November 5th.

At the afternoon session reports from the several members of the district committee, who had been working among some of the weaker churches in the county, indicated a good degree of success, and more clearly revealed the fact that there is yet much that can and should be done.

Several resolutions were passed assigning to each member of the committee some definite work, by which means we hope more efficiently to reach those needing help.

In the evening Rev. J. W. Manning presided. After reading the Scriptures and prayer by the secretary, the chairman presented the object of these district meetings and their relation to the churches and H. M. Board in a few well-chosen and instructive sentences.

Rev. Josiah Webb read a paper on "Every Disciple a Missionary." His theme called for and received the undivided attention of the audience. In a forcible and attractive manner he showed the privilege, duty and honor of every believer being a missionary for Christ.

Pastor H. F. Adams read a paper on "The Unused Talents in Our Churches." His treatment of the subject was unique, practical and intensely interesting.

Rev. W. E. Hall gave an address on a subject immediately connected with our work. "Our Country Churches and what we can do for them." The information given respecting the condition of the churches, the fervent appeal for aid, and the methods of work suggested cannot fail to awaken a deeper interest in the work. Excellent music was furnished by the church choir.

W. M. SMALLMAN, Sec.-Treas.

Convention Funds Received.

Mrs. John Hatfield, Tusket,	\$4 00
H. McLaren, Argyle,	3 00
G. A. Plummer, Boston,	5 00
Central Sunday-school, Falmouth,	5 00
Springhill church and Sunday-school,	6 25
N. E. Margaree,	10 00
Upper Wilnot, New West mission,	20 00
Biltown, for G. L. M.,	9 00
Brookfield, Col. Co. church and women's meeting,	9 07
Chipman, Queens Co., quarterly meeting,	8 00
A Sister, Argyle, N. S., for Manitoba and North-west mission,	10 00
Con. Fund, \$5,	20 00
Isaac's Harbor, bal.,	2 00
Treasurer E. N. S. Association,	27 43
First Elgin church,	10 00
North Sydney Sunday-school, for native teacher,	12 50
Geo. H. Dobson, North Sydney, for native teacher,	25 00
First Moncton church,	100 00
G. E. DAY.	
Upper Sheffield, N. B., Oct. 30.	

P. S.—Will the treasurers of the Associations who have not reported to me please do so as soon as possible. A. E. D.

TO BE DEDICATED.—The new Baptist church at Rosedale, Guysboro County, will be dedicated to the worship of God on Sabbath Day, December 6th. Services on that day will be held in the morning at 10, preaching by Rev. D. Price, of Isaac's Harbor. In the afternoon at 2 p. m., preaching by Rev. F. O. Weeks, of Canoe. Evening at 7, preaching by Rev. M. Thier, of Goshen. A collection will be taken at each of these services to aid in liquidating the debt on the building. As there is quite a large sum to raise before the 1st of December, our friends will please remember to send their contributions to Mrs. J. M. G. Cunningham, Guysboro, treasurer.

WILLARD F. ANDERSON, Pastor.

The Messenger and Visitor will be sent to New Subscribers from now till Jan. 1, 1893, for \$1.50.

Religious

NEWS FROM THE

St. MARTIN'S.—Four here last Sunday (Nov. 8). ABERNETHY, Charlotte candidate in Aberdeen received two into the

GIBSON.—During the administered the on three occasions, believers into church

BONHEAF, P. B. were baptised this Nov. 1st) at this ship of the Long O're these are heads of

BILLOWE, N. S.—E as we go to press cost, of Biltown, we there is progressing, been received into t

DORCHESTER.—Out for Cornwall, Ont. mends a drier clim While preferring to Maritime Provinces, evitable. Correspond that my address is C

HAMPTON STATION churches comprising Smithtown, and U pastor. Here is a g labor. All consensu directed to B. C. group, or H. W. Dod

LIVERPOOL.—The was administered a The young lady others that came to the right hand of morning service, deeply interesting, have decided for seeking Him. To G

BAILEY, Charlotte with us. Had bapti and impressive me The power of God many anxious and to the light. W visit the waters soon years of toiling and encouraged in the har greatly need your p

CHILMARK.—Since fifteen have follow tim—fourteen on previous to that tim of others have prof and await baptism; the Saviour, the blessed us, and work. Business im portance to the ch to the church, attenti on, and diffi beginning to melt a

BEAVER HARBOR.— has again been visi which has afflicted families, carrying The schools have o open until the first congregation has a broken up and or hindered, but we over, as no new case into this church. T last wrote, which is can report now. We greater consecration

SAKVILLE.—A ste the work of the among the young p to encourage our gathering began in morning, the 1st o the side of the bra Sakville to witne promising young m hand of fellowship mediately following given respecting the churches, the fervent appeal for aid, and the methods of work suggested cannot fail to awaken a deeper interest in the work. Excellent music was furnished by the church choir.

FIVE ISLANDS.— Since settlement I work has moved on of Bro. Smallman summer were appro field; being conce the church resolve have a settled pas ago we were pres presents to the val ple here not only heart glad, they kn congregations and tion of the worken property; the sma May it overpread of blessings fall.

TIDBIN.—A wor work in this pla rected by Bro. Coh five weeks ago, h here. Notwithst courageous, as the most of the wor been very mudd out nobly. God His own word in the souls; already a li telligently accepte anxiously seeking hearts very muc every night in the Bro. Covey to holp that God may gi believe that it is a give a large blessi

EAST POINT, P. here during the h ere by continuous snow. Still, prog church has been u day morning, at pastor, I had the three person was unusually int just as we reach sun, which had thr deeply shone forth impenetrability of omious of good, is a middle aged m the deacons. It the deacon afford brother in the fie At the close of these three, with letter, were welc