ernors of Acadia College-Rev. ald and B. H. Eaton (nominated i), W. C. Bill, M. P. P., Rev. C. M., C. B. Whidden, and Hon, oreign Missions - C. P. Baker, ates, Rev. J. A. Gordon, Rev. D.

inisterial Education—Rev. S.Mc-J. W. Barss, Prof. Higgins, inisterial Relief and Aid—Rev. ng, Rev. Dr. Saunders and S. the next Convention Sermon Steele-alternate, Rev. W. J.

coard of Home Missions—Rev. Rev. J. E. Goucher, Rev. F. D. V. W. H. Warren, Rev. A. H. W. B. Bradshaw, Rev. W. H. Foshay, and T. S. Simms and Toronto Baptist College-Prof.

Bligh, Judge Johnston, Rev. Rev. E. Whitman, Rev. G. F. D. Crawley, Prof. Wort. Frank Eaton. the convention appointed the recommended. prey moved, seconded by Judge Halifax, that the financial continued and a committee apthe work performed by that

the past year. was discussed at great length. convention adjourned for supbeen voted on. as resumed at 7.30 o'clock, prayer by Rev. Mr. Skinner. of Antigonish moved that the ministerial relief and aid be ried.
of the education board was

wyer said he had one matter the convention. It had been governors of Acadta College blic offering of \$50,000 as a for the benefits that have been hat institution. The honor of of the college and cf. the provinces was at stake and de a success. He moved the

this convention desires to extion on learning that it is the overnors of Acadia College to ad of \$50,000 to commemorate of the half century since the college and that we pledge ourate heartily that the aforesaid overnors may be carried to s nmation.

ought there was no question lution would be carried. ould be placed in such a postinterested in it could do for what they wished to do. was put and carried by

OTES OF THANKS.

enning moved that the thanks on be tendered to Rev. Dr. excellent sermon preached day. - Carried. son moved that the thanks of be tendered to the congregaf the sister churches in the d Portland for their unbound-

-Carried. Rsv. Dr. Higgins, votes of esed to the management of way and steamboat lines for orded for travel, and to the ll and excellent reports given gs of the convention.

y large number of the pastors this convention are receiving inadequate to the due perr duties to the churches, themamilies, and erous support of our pastors

rtance to the prosperity of our t the home mission board take into consideration the hods of increasing the rate received by our pastors so m salary received shall be onage, and that the board be mit a plan to this convention

ied. ile, of Toronto, made a short the churches in the maritime port the Grand Ligne mission ch he said was dependent ts. He asked for Mr. Ter-hortly visit St. John in the mission, a hearty welcome. Rev. Dr. Castle thanked the the many courtesies extend-representative of McMaster ned his sincere thanks to the cting senators to the senate Baptist college, which pleashad already reached To-

noved the following resolunotice given at the last con-

itution be amended in the fol-To insert after the words for reappointment," the fol-l be the privilege of the staff paries to appoint annually one who may be at home on fur-nber of the foreign missionary to the number of members

e article the following: "In gnation, death or removal of foreign missionary board, begs of convention, as shall be board to fill the vacancies of convention, it shall be he next meeting of the con-

ded and carried. Rev. Mr. Corey with refer-cial agency was discussed

ed. on asked the convention to

tion as secretary of the

he convention requested

o reconsider the matter.

on said he would continue

he had done in the past, ion resigned his position

on board, and Rev. H. M.

ev. Dr. Welton and C. R.

tituted for those of Rev.

ames S. May on the board

the Dominion Board of

s amended by the elimina-

the convention reported uring the session had been

part and then adopted.

ted in his place.

H. H. Bligh, Rev. Dr. Day

inancial agent for the en on nomination submitted a ecommending that the fol-place of those whose terms ifferent boards expire in

ne Missions—A. C. Robbins, ev. James I. Dewolfe, Rev. 7. R. Doty. confer with Free Baptist lew to organic union—Rev.
Hopper, Rev. Dr. Higgins,
Rev. C. Goodspeed, W. H.
J. Stewart, Rev. S.
March and J. H. Harding,
D. A. Steele, Rev. F. D.
G. O. Gates, Rev. J. A.

CORN-The condition of the corn crop is

below last year.

JEWISH COURTESY .- One of the Congrega. tional churches of Montreal worship in a rented building, and this building having been sold to another church which expected to take possession in a few weeks, among the offers to the retiring congregation was a kind invitation from a Jewish congregation placing at their disposal the Jewish Temple of Emmann El, until arrangements could be made for permanent place of worship.

\$125.73 and the expenses \$41 26, leaving a balance of \$74 47 on hand.—Adopted. Rev. Mr. Skinner meved the following

September 1, 1886.

sults of the blighting liquor traffic in the past and especially its serious hindrance to the suc-cessful spread of our common Christianity at home and on our foreign mission fields, we re-cord our approval of advanced legislation to cord our approval or auvanced legislation to suppress this, one of the worst of all evils, and urge our people to use all legitimate means in their power to lessen and finally destroy this terrible business, looking forward to the early enactment of a full and ample prohibitory law as the only sure remedy for this acknowledged aril

Carried. The matter of the publication of the "year book" was taken up and it was decided to have 4,000 copies printed. It was decided to pay Rev. Dr. Saunders, and Rev. Dr. Sawyer's expenses to Toronto last year on denominational work. And also the expenses incurred by the secretary of the convention.

A vote of thanks was passed to the president, for his impartial rulings. The minutes of convention were read, and the convention adjourned to meet at Charlottetown next August.

THE FRUIT HARVEST.

Large Yield of Fall Apples in New England -Winter About 87 Per Cent. of the Usual.

REPORTS FROM MOST POINTS DISCOURAGING -A SHORT APPLE CROP ABROAD,

SPRINGFIELD, Mass., Aug. 18 .- With the ald of some 1,500 special correspondents, the New England Homestead will this week be enabled to present a very complete forecast as to the larger fruits whose harvest has now commenced. It is the "even" or bearing year for apples in New England, but though there is a large yield of fall fruit, the report indicate that the crop of winter apples will be about 78 per cent. of the usual "even"

year yield in the six States. In the best apple countles of Vermont along Lake Champlain not two-thirds a full even year crop will be secured, while Maine reports a decrease of 20 per cent, but both these States and New Hampshire will have a large surplus. Connecticut has but half a crop and Massachusetts 80 per cent. But the falling off in New Eogland will be partly made up by the great crop in the apple sections of Nova Scotia; Annapolis and Kings countles last year exported only 40,000 barrels, but this season will have a surplus or 100,000 barrels. Perhaps the most significant fact revealed in this important report is that the great apple counties of Western New York "promise the highest crop in 20 years, and the worst feature is that the reasonable expectation, complete success, is not realized, and the overburdened boards of madernald workers, do not find relief, through nformed party, whose statement is confirm-

ed by our many reporters. The great apple countries of Orleans, Monroe, Niagara, Wayne and Wyoming agree closely in reporting scarcely 50 per cent. of

Many towns in this section which usually apple crop, and there is a good crop in Ohio, but further west the reports are discouraging and the northwest and southwest hav such a small supply as to offer a remunerative market for the surplus of the middle states, much of which was last year avail-

THE OUTLOOK ABROAD. Cable reports on Tuesday from various points in England and on the continent confirm the earlier predictions of a rather short apple crop there, especially of good fruit in England; but the orange crop of southern Europe will be large, and will affect the English demand for American apples somewhat. Consequently there will be a good demand in England for our fruit. large that prices were barely remunerative. We incline to the opinion that the exports will hardly be as large this year, and while prices may be a little better, the business of exporting apples is now too closely managed to permit of any great advantages over the profits to be had by selling in domestic mar-

The wisdom of helding winter fruit for higher prices is therefore problematical, and must largely depend upon later develop-ments. American orange pippins sold in Liverpool at \$3.60 per barrel on Monday, the first sale of the season, which is equivalent to about \$2 50 net on this side—a slight advance on current rates.

PEARS, PEACHES AND GRAPES. Pears will be considerably below the usual yield. Peaches for the third time are practically a failure north of the 41st parallel plums are a fair crop and will be cheap, while grapes in New Jersey are light, and the good crop in southern New England should bring fair prices.

U. S. Crop Report.

FREDERICTON, Aug. 24, To the Editor of The Sun :-

SIR-From the August bulletin of the U. S. Department of Agriculture, I gather the following information in regard to the crops of the United States.

HAY-In New England and New York the yield was large and secured in good condi-tion, generally, the principal exceptions being Minnesota, Wisconsin and parts of Ohlo, the hay crop is reported to be above the

POTATOES-The condition of potatoes declined during the month, and the present average is lower than any former average for August, "but this does not necessarily fore shadow a very bad harvest." Drought is the principal cause of the backward condi-tion of this crop, although it is in part at-tributed to the Colorado beetle, which "has been more injurious than in some recent

OATS-The indications are of a yield below the average, except in New England, where there will be a full average.

unfavorable, with a marked decline during

WHEAT—Spring wheat is below the average and fully six per cent. lower than last year. The London advices of the department are that European wheat is ten per cent Yours truly, CHAS, H. LUGRIN.

POOR HUMANITY. AUTHOR UNKNOWN.

Behold this ruin! 'Twas a skull This narrow cell was life's retreat ; This place was thought's mysterious seat. What beautious visions filled this spot With dreams of pleasure long forgot! hope, nor joy, nor love, nor fear, Have left one trace of record here.

Beneath this mouldering canopy Once shone the bright and busy eye; But start not at the dismal void! f social love that eye employed, If with no lawless fire it gleamed, But through the dews of kindness beamed, That eve shall be forever bright When sun and stars are sunk in night.

Within this hollow cavern hung The ready, swift and tuneful tongue. If falsehood's honey it disdained, And when it could not praise was chained; If bold in virtue's cause it spoke, Yet gentle concord never broke; The silent tongue shall plead for thee, When time unveils eternity.

Say, did these fingers delve the mine. Or with the envied ruby shine? To hew the rock or wear the gem, Can little now avail to them But if the page of truth they sought, Or comfort to the mourner brought These hands a richer meed shall claim Than all that wait on wealth or fame. Avails it whether bare or shod.

These feet the path of duty trod?
If from the bowers of ease they fled, To seek affiction's humble shed; If grandeur's guilty bribe they spurned, And home to virtue's cot return These feet with angel's wings shall rise, And tread the palace of the skies.

THE CONVENTION SERMON Preached by Rev. T. A. Higgins, D. D., of Wolfville,

And now I am no more in the world, but these are in the world, and I am come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may be leve that thou has sent me. me.

I in them and thou in me, that they may be made

perfect in one: and that the world may know that hou hast sent me, and hast loved them, as thou hast oved me — John xvii: 11, 21, 23. Dr. Higgins said: The custom of the past, and probably the expectation of the present, the "convention sermon," so called, we trust that deliverance may come from some other quarter. Our peculiar principles, if we have any, are undying if they are divine. For the word of our Lord endureth for ever, and if our enterprizes, societies, institutions,

the denomination are centred. I have therefore chosen a subject no more vital to ourselves as a body than to all others, who profess a union with the Lord Jesus Christ and cherish the hope that the time has come when its consideration may be fruitful of good; perhaps more so than would have been the case a few years

ago.

The text may be found in several places in the 17th chapter of the Gospel by John, the 11th, 21st and 23rd. In the 11th verse, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." In the 21st verse, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that exported thence nearly 900,000 barrels last thou hast sent me." In the 23rd verse, "I year, the "odd" year, and the supply was so in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." The repetition of this part of the prayer is very significant, as though the thought was so urgent and pressing that it could not be left to rest so long as the son of man had opportunity to

(1) The ideal church is a united church. "One Lord, one faith, one baptism." One in essential doctrines, as far as this is needful for oneness of heart. One in sympathy, in affection, one in all the grand aims for which the church was instituted, and for which continued existence is guaranted till the end of time. When the ideal church becomes the real, the actual, much infidelity, agnosticism, unbelief in its various forms, will yield the ground now held, and Jesus will be acknowledged king and Lord. According to the prayer "that the world may believe that thou hast sent me," the ideal

church is a united body.

The term "church," however, we employ here not as representing any local or even denominational body. We shall avoid being too sectarian on the one hand and too broad on the other, by saying that, omitting definitions, we mean by "the church" that body to which Christ referred when he said: "On this rock I will build my church and the gates of hell shall net prevail against it."
That body to which Paul referred when he wrote to Timothy: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." That is the body. It is not ours now to enquire where it is to be found, or who belong to it. It must be in existence. or etherwise, the promise of Christ, "Lo, I

am with you alway, even unto the end of the world," would seem to have failed. to make real. By regenerating and washing. By fashloning and moulding. By training and teaching, till all the discordant elements shall be eradicated; and heart blend with heart, and all mind the same things,

because all mind the law of Christ, which is The gospel of Christ is designed and fitted to produce this result.

Sin, error, frlsehood, hatred, all tend to divide, separate and scatter. Touth received and believed draws together. There s one bible. It is the Book of the world. Oriental in its figures and poetry, oriental in its imagery and composition. But divine in its origin; for "holy men of God spake as

race.

If he died for all, then were all dead. As in Adam all died, so in Christ all may be made alive. Quoting the great commission will establish this, "Go ye into all the world and preach the gospel to every creature." His morality, education, refinement, will not place him above the need of gospel grace. His ignorance and degradation and sin will not place him

beyond redemption, since the blood of Christ cleanses from all sin. The bond of union is the Lord Jesus Christ. Of course it will be impossible in this connection entirely to separate Christ and the truth. For he said, "I am the way, the truth and the life." Then union, concord, harmony, would seem to require agree-ment in the leading doctrines of the gospel. For how "can two walk together except they be agreed?" But then is it not well for us to remember that "great is the mystery of godliness?" The truth is very deep, very broad, very high. Can we grasp it all? Can we measure it? Can we fathom it? If we cannot, how far can human wisdom formulate a creed to bind another's conscience? There can be no substantial union without some agreements in the funda-mentals of our faith. But is it essential that each should believe the same truths in precisely the same way? "Except a man be rn again he cannot see the kingdom of Take regeneration for instance. Suppose one regards regeneration as the first step in a religious life, and that neither repentance nor faith can precede it. Suppose that another believes that deep repentance must be wrought in the soul first, and faith exercised in Christ before the work of regeneration can be effected. Does such a difference in views constitute a reason for a distinct church for each? They don't be-lieve alike. They differ, and that too on one of the fundamentals of the faith. But is not the question, are they both regenerate, born of God? so much larger than, Do they see eye to eye in all details! that the latter may be swallowed up in the former and lost

It seems very clear that more than half of the divisions which have rent the church asunder, have come for the want of keeping the great matters to the front; or allowing details to assume the importance of first

principles. Suppose one is hyher Calvanist. He believes in fixed fate and eternal decrees. Suns, systems and worlds, men, angels and would seem to require that some subject arch-angels all waving in harmony with the should be presented on this occasion, the illustration and enforcement of which would tend further to strengthen our position as a low Armin-ian. While theoretically acknowledging the divine sovereignty, he believes that God, in the exercise of his eternal right, has denomination, or still better, perhaps, to granted, within certain limits, freedom of choice to intellectual and responsible beings. What then? must there be two distinct churches in which these may worship? Are we not all Calvanists and Arminians in turn? Are we not all brought occasionally, either in the study of the word or in daily life, where we find ourselves held fast in the meshes of some unchanging purpose, and powerless to go forward or backward, to the right or left, only as a way is made for us? We are environed—have no election, and are compelled to be Calvanists. But again, ship great quantities of apples will have practically none for export this year, and farmers have very fine ideas as to prices. In Eastern New York there is a better prospect, but the average for the whole state (400 reports) is only 52 per cent. Pennsylvania has 85 per cent. of a full apple grop and there is a condensation of the property of the p there were only one way. Almost wish that the responsibility of the choice could be thrown upon another. Then we are Armiplans. Although perhaps after the choice has been made, and comes up in after years for review, we may find that there was not as much difference in the two positions as we thought. There is a divinity after all, either within us or without, "that shapes

our ends, rough new them as we may." But if the turn of mind or training of one has been such as to lead him to wander much among the high hills of the fixed and the eternal, while that of another leads him to the more busy and practical of free will and personal choice, is this any reason why the two may not work together and worship together? There is much about these two views that neither can explain. And they may discuss it till doomsday without being much nearer the solution. If both have been renewed by divine grace, hearts changed by the power of the spirit; if both have felt the need of Christ, and have accepted Him as their life it doesn't so much matter whether each or either knows just how or why it was brought either knows just how or why it was brought about. Probably they were both led by a way that they knew not; the eternal purpose and the personal choice working together to save a soul from death, according to the eternal plan. If one sees the divine purpurpose the most clearly and the other sees human responsibility the most clearly sit was human responsibility the most clearly it may mean that the same church needs the experience, the gifts, the graces of the two, so that all the phases of the truth which is broad and deep may be kept to the front. The one can urge divine sovreignty and eternal purpose, saying, "By grace ye are saved," and the other proclaim, "Work while the day last," "Work out your own salvation with fear and trembling," while another chimes in, "It is God that worketh in you," and yet the truth has not been exhausted, nor has any note of discord been companion truth becomes very like an error

and may cause division. So we return to our original statement. The great bond of union is Christ. He is "the way, the truth and the life." It pleas. ed the Father that all fulness should dwell in Him. He is to become to the intellectual, the social, the moral, the spiritual world what the natural sun is to the natural world. the centre of light and warmth, and the power towards which all shall be drawn. And when all are drawn towards Christ they cannot help being drawn towards each other. The benefits of union in the service of God the world," would seem to have failed.

The term "ideal" we use here not in the sense of imaginary, fanciful and therefore unreal, but rather as representing the perfected model of redeemed manhood, united for worship and work, as it existed in the divine purpose, ere the world was, and which "Immanuel, God with us," has undertaken under the manuel, God with us," has undertaken "Immanuel, God with us," has undertaken under the manuel of the manue are too manifest to need statement. 'Union tion the petty jealousies and illfeeling which spring up when what is barely sufficient fo spring up when what is bately sumdent for one must be divided among many. And we are not now speading or thinking even of the financial needs only of public worship. But of the need of members, of intellectual and spiritual gifts, the variety of tastes and experiences which when brought to-gether in harmonious and helpful action may stimulate the energies, fire the zeal, and give a field worthy of the noblest efforts of give a field worthy of the noblest efforts of those called to enforce the truth or lead the devotions. The stimulus of numbers and variety is needed. For no man can bring out all the possibilities of power that the steading seem to be summed up and concentrated, so to speak, in this described in the concentrated, so to speak, in this described in the concentrated, so to speak, in this described in the concentrated, so to speak, in this described in the concentrated, so to speak, in this described in the concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this standard concentrated, so to speak, in this standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated, so to speak, in this described in the standard concentrated in the standard concentrated in the standard concentrated in the standard concentrated in the out all the possibilities of power that are in its origin; for "holy men of God spake as they were moved by the Holy Ghost."
Universal in its authority. And the time is approaching when the Orient and the Occident shall together bow to the teachings of the one book, worship the one God and trust in the one Redeemer, who died to save men of all colors, languages and climes. One God and Father of all. One Paraclete, the comforter of all, and one Bible, the instructor of all, will ultimately bring Gentile and Jew,

him with a congregation of forty before him in his preparation, and perhaps half that number when he addresses them from the pulpit. Many a preacher who has grown prosy within the narrow limits of some small sect or party might have become elequent if the intellectual, moral, and spiritual wants of a thousand people of all grades and ranks attand him in the face each time he looked forth from his pulpit. The multiplicity of needs would make every passage a suitable.

The prophesy contained in the prayer is in the course of fulfillment, and there are some indications that the beginning of the end of old controversies is at our doors. There have been many storms, but the air is

Barbarian and Scythian, bond and free, into text; the multiplicity of tastes every illusone common brotherhood.

(2.) The atonement of Christ is designed to accomplish this. It is as far reaching as the

(2) Power imparted to the praise of worship by more union. The stimulus of numbers and varied gifts is needed again here. into his courts with peace; be thankful unto him and bless his name." "Speaking to yourselves in psalms and hymns and spiritual songs; singing and making melody in your heart to the Lord." Union is needed here. For to the same extent that there are discordant elements of any kind, the melody in the heart will be marred. If the doctrine and these kept to the front, there will be feebleness or discord in the psalms and together in unity." But we believe the day ie coming, for our Lord prayed to the Father

souls freed from sin into a loving bond of common brotherhood. We demand that he same and grace granted all round before the church universal will be able together to sing, "Behold how good and how pleasant it is for brethren to dwell together in unity." But we believe the day le coming, for our Lord prayed to the Father, art in one and I in thee; that they also may be one in un; that the world may believe that thou hast sent me."

(3). One nees of heart and aim essential to give full elididency to prayer.

Great things are promised to Zion. Great things are promised to Christ by the Father. "The heathen for thine inheritance and the intermediate parts of the earth for the possession." Great things are promised by Christ by the Sather will be considered to his own. "Greater things than these shall yed, because I go to the Father." But it is either clearly stated or fully implied everywhere in the word that these promised becard or fully implied everywhere in the word that these promised for the carry of sion." Great things are promised by Christ and than signing the creed, that we need to his own. "Greater things than these not know whether one believes in final shall ye do, because I go to the Father." But it is either clearly stated or fully implied everywhere in the word that these promised blessings shall wait the call of prayer. "Ask and ye shall receive;" "If two of you shall agree, as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. "Thus said the Lord God, I will yet for this be enquired of by the house of Israel to do it for them". The prophecies of clarifore conquired of by the house of Israel to do it for them." The prophecies of glorious conquests are still waiting their fulfilment. And the fulfilment is waiting not for power. For all power has been given to Christ. Not for silver and gold, for these belong to the Lord. Not for open doors, for the whole world is now open to the gospel. Waiting for what? For something which a divided Christianity cannot give. There is divided Christianity cannot give. There is prayer, and many prayers and earnest prayers. And we shall not be infidel

enough to doubt that rich and abundant blessings are coming down unto many hearts and homes in answer to these earnest cries, But the one thing we have LT; and perhaps cannot have under present conditions is united prayer. Two may agree and more than two. And if these were all their agree. ment might work wondrous results. views give divided prayers. Thy kingdom

great success.

Great expectations were based upon what lowed strictly. The prayers have been many; delivered with some earnestness and impor-tunity. But who will venture to affirm that there have been large manifest results, along the lines in which these prayers have been directed? And if not, why not? Is his ear heavy

that he cannot hear, or his arm shortened that it cannot save? Or do his promises fail? If not, we ask again why not abundant answers? And without attempting to judge our brothers let each of us look down deeply into his own heart and answer this other question first. Is it a possible thing to bring together the leading workers of the Episco-pal church, high and low, the Lutheran, the Presbyterian, the Congregationalist, the Methodist, Episcopal and general, the Baptist, open and close, Calvanistic and Free Will, and have any one there to voice a petition in which there shall be universal accord? Yes, perhaps so, if it were as a family gathering, personal friends confessing their own sins and asking the common Father for needed blessings, for our common wants and dangers make us one when grace reaches the heart. But in the larger and broader sense in which prayer is wont to be made, could there be united prayer? Prayer for the church, but hausted, nor has any note of discord been sounded. It is error that divides. And half a truth or truth wrenched away from its companion truth becomes very like an error tion of ordinances have the petitioners in mind? For the coming kingdom of Christ, but how? By making men honest, truthful and sober, or by making them holy? For the conversion of sinners, but when are sin-ners converted? When they have abandon-ed certain sinful habits? or when by Almighty grace their hearts are made new, and their lives hid with Christ in God? When there comes to be universal accord on these and kindred truths then the same language used in prayer may become united Bat real union in prayer can hardly be

secured while there are so many standards of faith and practice, so many interpretations of the same doctrines, such varying views as to where "the true church" is to be found. But meanwhile we will do well to ponder this closing prayer of our Lord, "That they all may be one," and the reason assigned, "That the world may believe." The eventful life on earth was drawing near to its close. Important themes, doctrine and duty ex-

plained; evidences of the divinity of the mission had been furnished in many a miracusion had been furnished in many a miracu-lous display. The final meeting had come. "Now I am no longer in the world." "Hely father I come to thee." And the life's labors and life's teachings seem to be summed expressed. The prayer for himself, "Glorify

a little clearer. The sun of righteousness is beginning to shine with a brighter light.

The effectual fervent prayer of a righteous man availeth much. The prayer of man Christ Jesus availeth more. And so the followers of Jeeus are to be one. The ship by more union. The stimulus of numbers and varied gifts is needed again here. Somebody said he didn't care who made the laws of a nation if he were permitted to compose its songs. The inspiring effect of music has been recognized in every age of the world. The gospel sung is sometimes the loving heart of our Lord, that we too can pray "That they all may be one," that youngest member of this convention may not more effectual than the gospel preached. can pray "That they all may be one," that "Enter into his gates with thanksgiving and this oneness may become a mighty power to can pray "That they all may be one," that convince the world and conquor it for Christ? Then we will answer our Lord's prayer, now both his and ours by adopting all wise and scriptural methods to bring it about. 'Let us therefore follow after the things which make for peace." On both sides of the Atlantic there are movements towards more union. We know full well that no mere that pleases one does not suit another one for advance movements and another for conservative measures, if there are conflicting views of doctrine, or of duty, And since we as a people have stood in the front in demanding soul liberty; for the hymns and spiritual songs, some changes world, let us now occupy the same position needed, some candles extinguished, some in any effort that may be made to bring all views modified, some observances altered, or mighty forbearance and grace granted all common brotherhood. We demand the right round before the church universal will be able together to sing, "Behold how good and how pleasant it is for brethren to dwell how far we can grant the same even to the

the duty of all and faith in his atoning blood, manifested by a prompt and willing obedience to all plain and positive com-mands, a helpful, humble and Christ-like spirit shown in daily life, and we would seem to have all the essentials of true worship and active service. What more need we ask for in order to constitute or make persons eligible for church membership? If we know that the life is honest, and the purpose true, need we withdraw fellowship or withold love and esteem, because there are doubts in reference to some doctrines com-

monly believed among us? A united church was the thing upon which our Lord relied to convince the world what are the facts of the case? Divided of his own divine mission. A divided

lished by the law of the greatest of all the nations, receive the honors which are her due, and all schismatics hold their peace."
"Thy kingdom come," in another place, means, "Let the principles of Calvin, or Let the course the principles of Calvin, or Let the course the principles of Calvin, or Let the course the principles of Calvin, or Let the Let means, "Let the principles of Calvin, or Luther or Knox or Wesley prevail," or let the church or branch of the church with which the petitioners are identified have they are old, all clinging to the teachings and practices of our fathers simply because they so believed and suffered rather than surrender. Everything in fact for the than surrender. Everything in fact for the sake of union except the plain truth of is called "The week of prayer." Ail denominations have been asked to meet fer the nominations have been asked to meet ter the services, to meet together for prayer; to pray for the same objects, and as nearly as religious controversy. The truth must be held fast, for that is our life and the hope of

the world. So the larger union which is hoped for must walt a little longer. But if we cannot have the whole shall we refuse to take a part? Is there any union within our reach which may in part fulfil the though all those who have reached the conviction that regeneration is an abosolute essential to constitute people the sons of God, and that none others should be enrolled as members of the church of Christ; that these regenerate members should be buried with brist in baptism and then rise in all the dignity of their sonship and heirship and consecrate their lives to him who has redeemed them by his grace, these should find a common ground somewhere, where as one, in harmony with the prayer of our text, they can pray and work together to convince the lost world that Christ is both King and

Missionary Union of the maritime provinces was held in Leinster street church, 23rd ult. Mrs. M, W. Williams, of Wolfville, N. S, presided. After devotional exer. the Mission

be co-workers with Him, and that they should be first in the work. He said to the women, "Go tail," It is no wonder that we read "they did run." The message which they bore so gladdened their own hearts—His presence so cheered them thep flew to do his bidding. And so today hearing the promise, "So I am with you alway" sounding in our ears, we move forward in the work which he has not into our hands going from strength. put into our hands going from strength-to-

strength:
The work done by us hitherto has been paid
in part by Sabbath school and mission band
moneys. This year, however, we selected the
following amount of work which was in no way provided for :

Salary, Miss Wright...
do Miss Grey...
Scripture and Tracis... Tent for Chicacole...
Printing and Publishing...
Repairing a house at Rotapean...
Toward Salary of Male Missions... ..\$2,500 Making in all.. .. .. ..

paid over regularly quarterly to the F. M. B. And we have a balance of \$715.19. This shows what our women can do by per-severing and united effort. We are only in the early morning of our usefulness, just awaking to hear the master calling us to go forth with the cry "C earth, earth, earth, Hear the word of the Lord," and with rejoicing feel that we can have a part in causing the whole earth to rejoice in that word of life!

Miss Wright's health has been fully restored Miss Wright's health has been fully restored and she is pursuing her work. Day by day she visits among those poor sisters of ours, and points them to the loving Saviour. She has many tokens of encouragement, yet she has not seen that great turning unto the Lord which she has desired, but the seed is being sown and the master of the harvest is watching over and taking care of it. It will bring forth some sixty and some an hundred fold. Cassie, one of our former boarding girls is her

Casale, one of our former boarding girls is her Bible woman. Miss Wright speaks of her as being a devoted, zealous Christian worker. Miss Grey has charge of the school at Bimli-patam and has been very successful. The Lord

param and has been very successful. The Lord has given her continuous good health and an assurance of his divine favor and help. Her school has averaged 33. The teachers are Venketiswamy and Lizzie. The boarding girls are Susie, Godavary, Yerrace, Chinna, and Multy Yellama.

Mrs. Archibald's health has not been good during the past year, yet she works on. Her care of the Sabbath school and daily Bible classes, together with her visiting and regular prayer meetings and the oversight of the

complishing so much. It is with pleasure we remember that she was one of the first lights who went into that dark spot of earth that we love to call our mission Mrs. Churchill will also return this autumn without having rested since she came home. Feeling the pressure of the work upon her and seeing the necessity of the women in this land seeing the measure of the work upon her and seeing the measure of the work upon her and seeing the measure of the work upon her and seeing the measure of the work upon her and seeing the measure of the work upon her and seeing the measure of the work upon her and seeing the measure of the see that th entering more fully into it, she has travelled from place to plack talking upon the theme of which her soul was so all aglow, and has done a great work. She has organized 14 aid so-cieties and assisted in organizing eight mission bands, this besides stirring up numbers to feel that they must do more in giving the gospel to

the heathen.

She now asks for an educated, consecrated young lady to go with her to Bobbilli to help her in taking up and carrying on the work there. May the God of wisdom make the se-

quired for the purchase of a set of tents asked for by the missionary at that station.

And now while it may seem out of place by some that we report concerning our male missionaries, yet it must be remembered that \$770 are raised by our women toward their salaries this year, and we feel that it is our privilege to speak of our four heroes, Mr. Churchitl and Mr. Sanford at home and Mr. Hutchinson and Mr. Archibald on the field, and we would lift our hearts in thankfulness to Almighty God that while other boards have to mourn that their workers have fallen, the lives of our missionaries have been precious in his sight.

Signed on behalf of the board,

M. E. MARCH,

Cor. Sec.

On motion, the report was unanimously adopted. Mrs. Nelder of Windsor, N. S., read the re-

port of the Nova Scotia society. There are seventy-two societies in the province, thirteen prophecy and answer the prayer? "That being added the present year. The report they all may be one." It would seem as shough all those who have reached the con-

was very encouraging.
Miss Ada Hopper read the report of the P. Miss Ada Hopper read the report of the New Brunswick missionary union. A number of the societies failed to report during the the societies failed to report during the year, and a hope was expressed that societies would be more prompt in the future. Reports were received from St. John, Fredericton, Woodstock, Moncton, Cumberland Bay, Campbellton, Chipman, Havelock, St. George, Portland, Macnequac, St. Stephen, Dorochester, Sussex, Rockport, Albert, Riverside and Carleton, Mrs. Emparant reported the west during the year was

lost world that Christ is both King and Lord and able to save to the uttermost all that come to God by him.

Shall we have this smaller union? It may be as the forerunner of the still more gloriour coming together of the redeemed of the Lord. And then the earth shall be filled with his glory.

WOMEN'S MISSIONARY MEETING.

Annual Meeting of the Maritime Province Union.

The annual meeting of the Women's Baptist Missionary Union of the maritime provinces

Missionary Union of the maritime provinces

Sh. Stepten, Directed to Carleton. Mrs. Emmerson reported the work during the year was linghly encouraging.

Mrs. Manning, treasurer of the union, reported that Nova Scotia societies had contributed \$1,741 23, and through donations \$41.67; New Brunswick \$1,016.06, donations \$3; P. E. Island \$304 35. The total received from all sourcess during the year was \$3,215.18. Comparing this year with last, there was an increase in Nova Scotia of \$213 16, in New Brunswick of \$59.78, and in P. E. Island \$44 49, making a total increase of \$321 43. According to population Prince Edward Island shows the largest Edward Islan Brunswick's. The estimates for 1886 87 are \$3.000.

After the above report had been adopted, Mrs. John Wright read a paper entitled Christ

uit. Mrs. M. W. Williams, of Wolfvile, N. S., presided. After devotional exercises Mrs. Williams delivered an admirable address on woman's work, pointing out its usefulness and responsibility.

The report of Mrs. March, corresponding secretary, was read as follows:—

Our last report was closed with a promise of the Lord's, that He wou'd be with those who put their trust in Him, and help them. Surely He has verified that promise and has gone before us this year, and leads us as a flock up the suany slopes. And today we hear His sweet voice ringing down through the ages, "Other sheep I have which are not of this fold; them also I must bring and they shall be one fold and one shepherd.

Since the morning of the resurrection it has been evident that the Master intended that women should be very active, that they should be first in the work. He said to the women, "Go tsil." It is no wonder that we read "they did run." The message which they bore so gladdened their own hearts—His presence so cheered them thep fisw to do his bidding.

And so today hearing the promise, I am with you alway" sounding in our ears, we move forward in the work which he has put into our hands going from strength. I.

on the home element in foreign missions.

After the collection had been taken up, the meeting closed with the doxology, to meet this afternoon at three o'clock.

The meeting this afternoon will be of special interest. There will be papers from missionaries on the field and at home. There will also be a farewell address to missionaries about returning.

SECOND SESSION.

The second session of the Women's Baptist Missionary Union of the maritime provinces convened in the Leinster street Baptist church, on Wednesday at three o'clock, Mrs. M. W. Williams of Wolfville, presiding.

After prayer by Mrs. Emerson, Mrs. John This has been raised by the aid societies and | March read a letter from Miss Gray and Miss