

Messenger and Visitor,

50.00 Per Annum, in Advance.
 Payment within three months from Jan. 1st
 will be accepted as in advance.
 All communications respecting advertising
 should be addressed to E. A. POWERS, pub-
 lisher, at John, N. B. Rate per line, one in-
 sertion, 12 cents; each subsequent insertion,
 10 cents.
 All other communications and all subscrip-
 tions to be sent to REV. C. GOODSPED, St.
 John, N. B.

Messenger and Visitor.

WEDNESDAY, JULY 22, 1886.

EDITORIAL CORRESPONDENCE.

The Tuesday morning we drove from Mahone Bay to Chester in a dripping mist, with dashes of rain. This was most refreshing to the parched earth. Every leaf and blade of grass was drinking in new life. But as it usually is in our under side view of things, it was not all blessing. The views along the way of stretches of island-dotted sea, and verdant shore, which are so beautiful when bathed in flowing sunshine, or shadowed in the soft mistiness of the gloaming, were now all hidden from sight. Off the shore stretching along toward Chester lay Tanook Island. It is inhabited by farmers and fishermen who are sturdy and prosperous. They are almost all Baptists, and there is no preaching here except by our ministers. Bro. Pines is ministering to them during the summer, but will probably continue his studies during the autumn. We had hoped to visit this interesting island on Wednesday, and make the acquaintance of as many of the brethren as possible, but the fog was so dense and dark over the waters that we were disappointed. Bro. Whitman sent us up a fine list of new subscribers from here, and we understand there are still many others who will probably take the Messenger and Visitor in the near future.

CHESTER

is the Baptist church next to Mahone Bay. Here Bro. J. F. Kempton—a man with less drive in his constitution, who will seldom find—provides over a wide field. This church was organized in 1811, and ranks fourth in point of age in the Association. The portion of the field at the Basin has been wonderfully blessed this year, 85 having been baptized. It is hoped that the town is ripe for a harvest, and that good tidings will soon be heard from all sections of this field. May God hasten the day. The bay outside of Chester is said to be very beautiful; but all we saw was a fog bank.

Between Chester and Halifax, along the shore, are the

MARGARET'S BAY churches. They are supplied during the summer by brethren Beals and Brown. The first church is building a house of worship, in which reference has already appeared in the Messenger and Visitor. It has been a matter of great joy to us to meet our old missionaries, who are scattered all over the N. B. shore from Port Medway to here, and who are laboring with several churches on P. E. I. We have reason to believe that they are earnest and strong. There is no more encouraging feature of our denominational work today than the number of promising young men who are pressing into it. May God's richest blessing rest upon all these dear young brethren.

We were much interested in the account of the blessing which has come down upon the

NEWCOMBTON FIELD.

where Bro. E. T. Miller labors. In one section of this field there were no Baptists, but many of the unsaved, our brother began to preach Christ. Soon the Spirit began to honor the word spoken, to the salvation of souls. But ministers of other denominations opposed, the school-house where the services were held was closed against him, sermons were preached in favor of sprinkling and infant baptism, and much was done that was opposed to the spirit of the Master. The services were continued in a private house, twelve were baptized, eight more have been received for baptism, a house of worship is well under way, and the prospects are good for future growth. It is to be hoped that a helping hand may be given this little band, as they are making a struggle to secure a place of worship from which they cannot be driven.

We spent a day in Halifax. Our churches in this centre are doing solid work, and are having a fair measure of prosperity. It is a wonder that Grandville street has been able to maintain the position so long held, in the face of the disadvantage of the present place of worship and its site. The whole denomination is watching with interest the effort now being made to build a new house worthy of the church on Spring Garden Road. When this is done there is every reason to hope that a new era of progress will begin. The North church, under the leadership of Bro. Manning, has made substantial progress this year, and is planning for aggressive work. It has a large working force of young people. It is located in the midst of a population where labor for Christ is usually most successful. The congregations are large, and there is every reason to expect a career of ever increasing prosperity. Bro. Avery is as busy as ever with his Buds and Blossoms, his flower mission, and his church. The gathering of the church and congregation of the Tabernacle, and the finishing of the commodious vestry, is a work for which

any man might thank God. With pluck and push, this band of workers will yet get their audience room built, and become one of our strongest churches.

P. E. ISLAND

was full of interest. It was our first sight of this beautiful and fruitful place. It may be chilly and bleak in winter, and the cold season may last long; but at the time we saw it, it was a sight to refresh heart and brain. It vies with the best part of Ontario in fertility. Everywhere in the farming communities are evidences of prosperity. The chief drawback is the difficulty of getting produce to market. The idea of a tunnel which has been broached is regarded by many as chimerical; but much greater chimeras have become realities.

We have already referred to the state of our churches on the Island. The oldest is that at Montague, organized in 1812. There was no other church for 14 years. Eleven of its 25 churches have been organized in the last ten years. This shows what hope there is of progress here, if we but lend a helping hand. If Bro. D. G. McDonald can be retained on the island as general missionary of the H. M. Board, we may expect large increase this year. The impression gained of P. E. I. Baptists during our brief intercourse with them was very favorable. They seem earnest, and strong, and intelligent in their grasp of the principles of our body. Bro. McDonald kindly drove us around among the people of a part of the Tryon, Crapaud, Bedouin and Freetown fields. The readiness with which the people subscribed for the Messenger and Visitor we think speaks well for them. Every one of the twelve families upon whom we called subscribed. Bro. McDonald is sending us other subscribers. He thinks the introducing of our paper into the homes of our people is doing God service. Try it, brethren, and see if it does not help to make your people what you wish to have them—broad souled, denominational, earnest, unselfish. We spent an evening in Charlottetown. The church here is grappling with its heavy debt. We understand that \$1500 have been paid off this year. Bro. Whitman draws large audiences, and if the brethren do not get too absorbed in their own struggles to enlarge their sympathies to the Lord's work outside, there will be a grand future for this church. May the Lord preserve these whole souled brethren and sisters from this temptation.

THE EASTERN N. B. ASSOCIATION

Met with the Sackville Baptist Church, at the Bethel meeting-house on Tuesday, July 14th, at two o'clock. The attendance of delegates was small at the opening, and the social religious service at the beginning was not as inspiring, as is usually the case.

The association proceeded to appoint its officers, and the following brethren were selected:

Rev. A. T. Dykeman, Moderator.
 J. J. Skinner, Clerk.
 E. C. Corey, Ass't. Clerk.
 Bro. Wm. Ayer, Treasurer.

At the beginning, the Sackville Baptist Church composed of the two old churches was received into the Association, and its delegates were presented with the right hand of fellowship by the Moderator. It was but seemly that the Association unite in a prayer of thanksgiving. It has been decided to date the organization of the new church from the time of the last action in the spring of this year. The brethren who would have preferred to date the organization January, 1883, but who agreed to have the date of organization fixed in April last, are to be commended. It is to be hoped that all the brethren and sisters on the Sackville field may seek to advance the cause of Christ and allow no other lower object or aim to guide their action. Sackville has been blessed this last year, and 22 have been added by baptism to the church to which Bro. McDonald ministered.

The letters from the churches gave a grand showing: 610, have been added to the churches, or a gain of 11 per cent.

On Wednesday morning the Annual Session was preached by Rev. Dr. Welton, of McMaster Hall, text Roman 1. 1. The Circular Letter was read by Rev. I. J. Skinner, of Havelock. Our readers will find it in our columns to-day.

In the afternoon the Report on Denominational Literature was presented. It stated that the Messenger and Visitor, under the editorial management of Rev. C. Goodspeed, is growing in the favor of the Baptist people of the province. The subscription list is rapidly increasing, and it is hoped that the price will be reduced owing to the increased circulation.

The Baptist Book and Tract Society, Halifax, is also growing in favor of the Baptist people of the province, and it is progressing as favorably as the hard times will warrant. This society having purchased the stock of the St. John book room, the Baptists of the Maritime Provinces are patronizing the one book room. The report called the attention of the association to the colportage feature of the society's work as the highest class of home mission labor.

Addresses in relation to this subject were given by Rev. C. Goodspeed, George A. MacDonald, who represented the Book Room, C. E. Knapp, Rev. P. F. S. Smith, and Rev. Joseph Murray, who is engaged in work for the Society.

Dr. Welton was the first speaker on Education, and with his usual felicitous expressions referred to the work of McMaster Hall and our work in these provinces.

Principal Wortman said that while teachers had the responsibility of the inside work of the School, the Pastors and people must take the work of securing students for the Institutions. He appealed specially for support and influence in this respect.

Prof. Jones, of Acadia, spoke to the subject—the vital connection between our Educational Institutions and our interests as a denomination. This has been shown to be strong by the history of half a century. The College has felt that its power is in the people; it receives the benefactions of the people and gives to them the result of its work. Thus the interests of the College are based on the affection of the people. One suffers with the other; the one shares in the prosperity of the other.

This is the reason why we cannot listen to terms of affiliation. Thus resting on the people's affection, our College must have life and energy. This is recognized generally. This connection of College and people is further shown by character of the work. The teacher's thought is about those he has to teach; he feels it more, the longer he works at teaching. The true Instructor recognizes that he is dealing with mind and therefore feels his responsibility. The teachers and parents co-operate; there is a very close connection between the work of parents at home and of teachers at school. Are parents aware of their responsibility in determining their children's character? The wealth of the millionaires can be computed, but the riches of a human soul cannot be calculated, the whole world is as nothing in comparison with its value; hence the importance of proper culture of this soul.

Yet talent undeveloped is equal to talent bestowed, and worse, for there is the responsibility. We might as well have 200 students in College as 72. Our Professors are there and the power might as well be used. So of the other schools. How much Pastors might aid in this work if they would watch for young minds that give promise of power. The little attention given to securing students results in gaining a good number; if Pastors would watch for students, encourage those who might desire an education and suggest to those who are young and to parents that a course of training is desirable, how many might be brought into the work of the body as well as become students with us. It is necessary thus to speak of our work when we remember how very little we can do unless we take into account how much we can do. We have now the glimmer of the day of a broader intellectual culture; we want the denomination to rise as one man to further the interests of this object. This excellent address was highly appreciated.

Rev. T. S. McCall gave an account of the work in Woodstock and urged the brethren to support the Educational work of the Province for which they should have great regard. A brief address from Prof. Kerstead closed this interesting discussion.

In the evening Rev. C. Goodspeed spoke in the interests of Home Missions.

Rev. R. Sanford said it was a great pleasure to him to meet with this church where he had spoken on Foreign Missions 12 years ago. Now the Missionaries have seen the heathen and preached to them; and they can testify that the Gospel is for the heathen as well as for us. It has had its effect on those who have heard it; God has magnified His own truth though professed in weakness by us. He was more interested in this cause than ever before and invited the brethren and sisters to be interested also. He had been pleased with what had been said on behalf of other objects. He could say with Prof. Jones, send your boys and girls to Horton to be educated; it is the right thing to do; he was glad he went to Acadia; he felt that our Institutions have been kept on the right track. So with our Home Mission work. But our Foreign Missions are of special importance. Our Lord's command is to preach the Gospel to every creature. If we do what Christ requires we shall grow on every hand.

Years ago we felt like using eloquence of speech, now the time call for eloquence of action. Much eloquent speech is lost because it is not put into action. We must double the amount given to Foreign Missions. We can do it just as well as not. We gave as much 17 years ago to Foreign Missions as we do now though our membership has increased one third; this ought not to be so.

Bro. Gates was thankful that he has a share in this work. At one time he had a burning desire to be a foreign missionary. Were it not for circumstances he might to-night be a returned missionary. He believed those engaged in this work would have a place very near the throne in the great hereafter. How does Christ regard us, as in full remembrance of all he has suffered for us, he observes how we fulfil his command to carry [the knowledge of his salvation to every creature? Much had been done. For this he was profoundly thankful, but the fact remained that, after over eighteen centuries, eight hundred or one thousand millions of men were without the knowledge of our Lord. Were 10,000 men and \$50,000,000 given annually, the world might be evangelized in twenty years. When the United States gives 300,000 precious lives and \$750,000,000 per year to the rum traffic, and other luxuries are drawing out such fabulous outlays, it is too much to ask that this be given to save the lost, and to please Christ? Prof. Kerstead endorsed this idea, that our hope is in the Promise of God—in dependence upon him. It was the sending of the Gospel abroad alone which keeps the church from concentrating thought on self.

This Telugu mission is our work, to which the Spirit has called us. Let us make it ours by doing our part in its support.

Let us also remember that unless we respond to appeals practically, the stirring of generous impulses will but harden us. Thursday morning the Committee on Sabbath Schools, Rev. A. T. Dykeman, Chairman, reported, recommending:

1st. That parents accompany their children to Sabbath School, a thing too rarely done.
 2nd. That Lesson Helps be studied with the Bible in hand at home and the Bible only be used in the class.
 3rd. That only Christians be teachers when Christians can be obtained.
 4th. That the Sunday Schools be looked upon as belonging to the church, and that the officers be appointed by the church and not by the children.

The report was discussed by Bros. J. G. A. Belyea, B. H. Thomas, C. E. Knapp and others.

The Report on Temperance strongly commended the action of the Senate in reference to the Scott Act. Dr. Moore and Rev. E. B. Phalen and others spoke to the report, which was heartily passed.

The next Session of the Association is to be held at Hillsboro.

SUNDAY SCHOOL BOOKS.

At all our associations the subject of religious and denominational literature has been considered, and many wise things said in reference to it. The importance of our periodicals has been freely acknowledged and satisfaction with our present work in this department fully expressed. Sabbath school libraries have not been forgotten, and the difficulty of securing the best books for the young has been stated. With the great number of books claiming a place upon our shelves it is something to exclude the bad ones—only to save the Sunday school scholars from the pernicious influence of many books in circulation is a great work. In addition to this, if the useless books can be excluded so much the better. Even good books may properly be avoided when better may be had. "The good is a great foe of the best."

But to supply works of solid worth that are so written as to secure a general reading, every library committee will find it hard to do. We have observed that many of the cheapest books come from the old world, but they are often the poorest. Those written for children are so often of life among the lowly as to give a false impression of the world and a hopelessness that is not inspiring; they describe a life so far different from ours as to be poor reading for our young people. As there is nothing but sentiment in them it is important that this sentiment should be good, often it is not. But useless books come from all parts, and the cheap publications from the United States are often good—to be left alone. Those that fulfil their ideal of being non-denominational are so colored as to give no sound teaching upon the great truths our Sunday schools are designed to inculcate. Thus no strength of conviction is given to the reader and he is left ready to surrender to some one who has conviction, however erroneous. The power of literature is so great that much care needs to be given to furnishing the S. S. library. A judicious committee should examine the books before they are put into the children's hands. In this connection we would commend the labors of the Baptist Book and Tract Society, which is laboring to supply our people with the best books at the lowest cost.

In addition to obtaining the best bargains, our schools may have the satisfaction of knowing that the profits on the sales of the society are devoted to the necessary and benevolent work of colportage.

—THE "MISSIONARY MAGAZINE" for July is of special interest and value as it contains the reports of the annual meetings and of the work of the Union for the year. We give the statistics of the missions as follows:—

Burman Mission.—43 missionaries, 13 men and 30 women (including wives of missionaries); 18 ordained native preachers, 68 unordained; 21 churches, 1,596 members, 222 baptized in 1884.

Korea Mission.—49 missionaries, 18 men and 31 women; 106 ordained native preachers, 325 unordained; 409 churches, 23,917 members, 1,484 baptized in 1884.

Siam Mission.—7 missionaries, 3 men and 4 women; 9 ordained native preachers; 2 churches, 35 members, 8 baptized in 1884.

Ka Chin Mission.—3 missionaries, 1 man and one woman; 1 ordained native preacher, 3 unordained; 1 church, 19 members.

Assamese Mission.—8 missionaries, 3 men and 5 women; 2 ordained native preachers, 18 unordained; 18 churches, 92 members, 33 baptized in 1884.

Garo Mission.—5 missionaries, 3 men and 2 women; 5 ordained native preachers, 3 unordained; 9 churches, 769 members, 13 baptized in 1884.

Naga Mission.—6 missionaries, 3 men and 3 women; 1 ordained native preacher, 2 unordained; 3 churches, thirty members, 1 baptized in 1884.

Telugu Mission.—40 missionaries, 19 men and 21 women, 47 ordained native preachers, 197 unordained; 42 churches, 26,396 members, 1,556 baptized in 1884.

Chinese Mission.—27 missionaries, 11 men and 16 women; 8 ordained native preachers, 61 unordained; 17 churches, 1,411 members, 103 baptized in 1884.

Japan Mission.—17 missionaries, 7 men and 10 women; 3 ordained native preachers, 22 unordained; 7 churches, 367 members, 109 baptized in 1884.

European Missions.—229 preachers, 572 churches, 61,550 members, 5,778 baptized in 1884.

In the missions to the heathen there are

51 stations, and, including those now in America, 148 married missionaries, 18 unmarried men, and 55 unmarried women (including widows of missionaries). In all the missions there are 208 missionaries and 25 lay evangelists; 1,720 native preachers; 1,160 churches, 117,491 members; 10,614 were baptized in 1884. Increase from last year—14 missionaries; 38 native preachers; 33 churches; and 5,396 members.

Final Appeal.

To the churches of New Brunswick.—The books of the Finance Committee will close Ours WEEK HENCE. Will not our pastors and brethren generally see that all Convention objects are kindly remembered and the money immediately sent in.

G. O. GATES.

Moncton. Treas. Com. for N. B.

We call the attention of church officers to the above request. Heretofore considerable difficulty has been caused by the delay in forwarding contributions. The churches send their money to the meeting of Convention and the treasurers are thus unable to complete their reports; or if the amounts are not credited a year elapses before the churches see their donations acknowledged in the Year Book. All this will be avoided if the officers of the churches will see that the money is sent direct to the Finance Committee. Post office orders are very cheap. By order of Convention the books must be closed as stated in notice of the Committee.

Should Lower Province Students go to McMaster Hall, in preference to any of the Theological Schools in the United States?

It is unnecessary for us to add anything further in reference to the strength and efficiency of the school at Toronto, so far as the Faculty is concerned.

But there is another question of no small interest to the student who is considering the matter of going there, viz: What about the young men whom he will meet there? Are they equal in intellectual strength and culture to the young men to be found in Theological schools across the line?

We think they are. A large percentage of the Theological students in the Hall, are graduates of Toronto University, (the best university in Canada), and quite a number of the under-graduates of that Institution occupy rooms, and board in the Hall. Other universities also are represented, and many of the students who are not university graduates, have had the advantages of the excellent literary school at Woodstock, Ont., a school that has sent out many strong men. So that for intellectual strength and literary attainments we think that the students at McMaster Hall will compare most favorably with the students to be found in any Theological school on this continent.

Next in importance to the efficiency of the school itself come its surroundings, and in this respect, the school at Toronto is certainly second to none.

Toronto is a city of about one hundred and twenty thousand inhabitants, and is in many respects the finest city in the Dominion. This is the educational centre of Canada. Within a half a mile of McMaster Hall are two other fine Theological schools, the Presbyterian and Episcopalian, and in the centre, within sight of these three schools stand the magnificent buildings of the Toronto University, which Institution all the Theological schools are affiliated. It is thus evident that students at the Toronto Baptist College will enjoy the advantage of living and moving in an intellectual, educational atmosphere. Another feature of the school, (and one to which those most competent to judge attach much importance) is the practical missionary work done by the students. The Fyfe Missionary Society, of which all the students are members, aims not only to do mission work in the city, but to look out and cultivate destitute fields anywhere within reach of the school while it is in session, and then to send out during the summer vacation, under its own direction, as many students as it has funds to support. This, of course, places a certain amount of responsibility upon each student connected with the College, rendering it necessary for them to come together often to discuss the best means and methods of carrying on the work intrusted to them, and in this way gaining a great deal of experience and practical knowledge, which cannot fail to be very useful in their life work. This feature of the work is peculiar to the school at Toronto, no other Theological school so far as we know, ever having attempted any thing of the kind.

How about the preachers of Toronto? One argument we have heard urged in favour of going to the United States, is study theology, is the privilege of listening to great preachers, and it is certainly a great advantage to theological students to have the privilege of listening for two or three years to able preachers. It was the writer's good fortune to listen for two years to the great men of Boston, but in his opinion the best preaching he has ever listened to, the ablest, the most vigorous, the most helpful and soul inspiring, was that of the Rev. J. Denovan, of the Alex. Street Baptist Church, Toronto. The young man who listens to Mr. Denovan for two or three years, will come away feeling that he has been listening to a great man, a man of great mind and greater heart.

How about the Library? The student will not find so many old musty volumes in the Library at McMaster Hall, as in some others, but he will find there all the latest and best works, and on all subjects, at least with a Theological student, would care to give much attention.

It is doubtful whether a student could go to any Theological school across the line, where he would have greater advantages than those offered by the school at Toronto. More anon. ELIUR.

Notes from St. Martins.

As the St. John friends would not allow us to have the Union Seminary in St. Martins, we have resolved to build a new Baptist church in the western section of the village. The people have contributed liberally towards this object. A beautiful site is selected, and preparations are in progress for laying the foundation. Our large Sunday School, under the superintendence of William Vaughan, Esq., has opened a branch School in that section, with upwards of fifty scholars in attendance. The present hall will be occupied until the new church is ready to receive the school.

A new Temperance Hall is in course of erection at Salmon River, and another is in prospect at Fairview for the accommodation of the people in that settlement; both these halls will be open for worship and for branch Sunday Schools. This preparatory work widens out the field for ministerial labor, and calls for a co-pastor. I am happy to say that the views of my people correspond perfectly with my own in this matter, and we hope the time is not far distant when a faithful co-laborer will be obtained. It is a good omen for one who loves hard work for the Master. By the faithful preaching of the Gospel, by Sunday School instruction, and by the Temperance Reform, we hope to hold in check the currents of vice in St. Martins and to train the people, old and young, in the way of holiness and truth.

What we need most of all at present, are the refreshing showers of grace from heaven. I. E. BULL, Pastor.

July 14th.

A Visit to Dorchester.

One bright day in June when the meadows were in bloom and all nature gay, I made a visit to Dorchester Penitentiary. It was kindly shown through the buildings and the various departments of convict labor. These embraced the work of the carpenter, blacksmith, cooper, tailor, etc., and it was evident considerable work in all was done. The convicts were of varied ages from the boy of fifteen to the old man ready for the grave. On some faces there was a sullen resentment that spoke of faith gone, a heart closed to good and ready to be swept by every evil passion and force that could assault the soul of man; on some there was a simple stupid look that showed the mind had never been aroused to life or had lost its first sensitiveness and could never grow much; on some there was a sense of shame and a flash of anger as our party from happy homes brought back the glad world of the free. I do not want to see those convicts again.

I saw the building so solid, with stone walls so thick it would seem impossible to break them down, and the cold cheerless cells with iron doors that closed with merciless severity. "Abandon hope who enter here" seemed written over each one. I saw the chapel where divine service is held, and the dungeons where the disobedient are confined. I saw it all with such feeling as I would not inflict upon my readers. Perhaps I ought not to write of this gloomy subject; but we cannot overlook the great fact of sin and its consequences. I here saw illustrations:

(a) Of the great horrible nature and effects of sin. "Sin when it is finished bringeth forth death" to go through such a prison will enable one to see the meaning of such a passage. Yet that is what sin is doing outside the prison walls also—in every unconverted heart.

(b) Of the power of Christianity. Some rays of light find their way even here. The order, method, system of the whole establishment is itself educating. Then cleanliness, regular labor, elements of education, and even a form of worship, bring rays of light enough to remind the poor darkened soul that there is still a Sun. Christ is the Light of the world.

(c) Of the fact that society is terribly hard to the transgressors. It legalizes liquor-selling and tolerates vice and then severely punishes the victims of its own measures. Here are boys whom the Judges sentence to years of imprisonment, who have been brought here often by the natural outcome of the legislation on which we ask God's blessing. And yet our Senate—the Senate of our Canada—

(d) Of our present duty. The thought that most impressed me was this: How permanent these buildings are. They are meant to last for generations, and might endure for centuries. These convicts will go out from these walls; some let to live honorable lives; some to commit more crime and be brought back for further punishment, and some will be carried hence to their graves, soon to be followed by their present keepers. But these buildings will remain. So sure are we that there will be need for such a prison that we make it strong as possible. That means that we expect convicts to come. Whence will they come? Where are the criminals of the future at the present hour? They are in some of the homes in Canada, in these provinces, and beyond the seas. They are innocent little boys, the darlings of their mothers, the pride of fathers. They will grow up into evil ways; from small beginnings of vice they will become hardened sinners against God and man; they will get into

bad company and for which they are brought to the penitentiary. Can nothing be done where the Masses are they are brought to St. Martins. Can the homes reached with sin of destruction give nothing to stop; change one of the upright man; prevent a boy

The Home Mission monthly session. ROCKFORD, ILL. The receipts of Missionaries were: Haverhill, Tag. GRANTS—1. T. Sydney field, C. year from July. Coldwell, pastor. 2. A grant of view church from J. W. T. done at Rustico, dition on the amount.

3. A grant of for the quarter. Rev. S. Smith, pastor. Reports were given for the year. Pastors were asked to report all their matter if it is only a month, or work up to July, after, so that all before the 6th, may lose the satisfaction of a quarterly session need not be missed.

REVITALS IN PROGRESS in three of our student missions the same from out of Hebron, July 1.

Dr. R.

The readers of itron would like a session of the Rev. Dr. R. R. R. It was a ideal education ideal. There were old styles of teaching ment of the new, which ignores the young nature be-cultured at times. The friends college our brother with great ability know that the one of the foremen views are regarded and well delivered ical side of the professor honored teaching profession.

Revivals

Many of our t are very few per make clear. Can readers explain. How is it that so reporting the great during the year, least contribution tional work? How is it that to have been blessed religion; which is or of pure unbelief least of the benev not the logic of life all things—against

We often boast bers should increase have in the past everybody on this Baptist. A certain but truthfully recrease in our count same rate in the ninety-one years give one cent for

According to the churches will arrive less time than his tidered—in view of our treasury? gard the grandest obligations taken

Quarterly Meeting at Andover on the big Friday evening ward. A prayer o'clock Saturday usual business meeting following churches Andover, Forestville, Centerville, stock, Albert Street, Rockland, At 2 o'clock, p.

Quarto

The Carleton Quarterly Meeting at Andover on the big Friday evening ward. A prayer o'clock Saturday usual business meeting following churches Andover, Forestville, Centerville, stock, Albert Street, Rockland, At 2 o'clock, p.