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Messenger and Visitor.

WEDNESDAY, AUGUST 18, 1886.

SEARCHING OF HEART.

Does not the approach of our Convention suggest a searching of heart? Another year of our work, as a denomination, is past. Its results are to be summed up. The life and labor of every one of us have affected these results, either by what they have been or by the absence of what they might have been. Every one of our people, down to the humblest member of the humblest church, has had, in his or her power to help on this work by life, deeds or means—the case of almost all of the three combined. If in the review of our relation to the work, we can see that our lives and labors and gifts have helped it on, even a little, what a blessed privilege has been ours, if we have done our best in all these ways, how deep and pure the joy is ours to have! How blessed the sense of his smile! How grand to have put something into the capital of the world's great wealth of good, to go on bearing compound interest till the judgment day—yes, forever and ever! If we have been absorbed in selfishness, and have done little or nothing in the work of God, how much has been lost of sacred privilege, of divine approval, of far-reaching gain for self and for others! How has it been with you, dear reader? Let us not refuse to search ourselves with the questions, have I done what I could? Have I ever tried to do what for the cause of Christ? Have I been satisfied with offering to God what cost me little or nothing? Have I given to send the gospel to the destitute and perishing? Have I stood shoulder to shoulder with the burden bearers, in the church, at prayer meeting, everywhere? Whether these questions are answered or not, God knows, Christ knows, and both are ready to help to a better life and service in the future. What is needed to raise up our work, as a denomination, is for each man and woman to have the individual life raised up higher grade of character and devotion. Shall we not each seek to live better, and do and give more for Jesus' sake?

OUR NORTH-WEST MISSION.

Some of our readers may not even know that we have a share in the mission work done, and to be done, in the great North-West. For several years, our Home Mission Board have made an appropriation—all too small—to assist in the mission work there. Last year a Dominion H. M. Board was appointed, composed of representatives of the four Baptist Conventions of the Dominion. Our Convention at Amherst instructed our H. M. Board to appropriate from the moneys received from Convention fund such amounts as shall be practicable, in view of the needs of such Dominion Board. There can be no doubt as to the needs of the mission fields in the North-West; it has doubtless been a serious question with our Board, how much it is practicable to appropriate there in view of the death of funds and the magnitude of the work at home.

The North-West is destined to become a great country. The time will come, and it may not be very long till then, when the population will be reckoned by millions. Those who go up and possess the land now will hold it then, against all comers, for generations, if not for good and all. This is but according to a law of compensation which runs through all things. Those who make sacrifices for their country, when sacrifices are needed, will have the gain which sacrifices are no longer demanded. It is of vast and far-reaching importance that we go up and do our share in giving gospel privileges to this new and needy land. Our principles are very precious, and we must plant them there now, if we hope to have them grow up with the growth of the country. Other denominations see the importance of this course, and are making the most strenuous efforts to gain as strong a hold of the land as possible. If our denomination is to get its share of influence there, it must be by doing its share of work. The few scattered Baptists in this broad land cannot maintain themselves, much less plant churches, by immigration. They are dependent upon the Baptists of the rest of the Dominion. We in the Maritime Provinces form the largest share of these. Our duty and privilege are plain. It is matter for rejoicing that the friction between the Dominion Board of H. M. and that of Manitoba has been removed. There is now complete understanding.

The claim of the North-West will doubtless have a share of the attention of our Convention, although not directly under the jurisdiction of that body. When the time comes for a practical effort for this object, we hope our people will respond nobly. In the meantime, let all remember that to give to Convention fund means to make it possible to help the missions in that new world of promise.

RELIGIOUS FREEDOM IN GERMANY.

It may not be known by all our readers that the laws which bore so hard upon the Catholic Church in Germany are scarcely more rigorous, in the claim of government authority in ecclesiastical matters, than those which control the Evangelical Church of that country. Now that large concessions have been made to the Catholics to advance Bismarck's political ends, the Protestant Church is put to a great disadvantage. As a prominent religious paper states it:

"The Roman Church draws money from the state in sums far beyond what the Evangelical Church receives, and the Catholic Church enjoys freedom; but for the Evangelical Church the bread-basket is always being hung up higher and the money-chest is locked, although she has all along depended to a close dependence on the state."

As the Independent puts it:

"According to present arrangements, the Emperor, a King of Prussia, is the supreme Bishop of the Prussian Church; but access in Church matters can be had to him only through the consistories, by whom the Church is governed, and who are a political and not a religious body, being appointed by the state without the voice of the Church. In a similar manner the theological professors are thus appointed, and the Church, as such, has no voice whatever in deciding who shall instruct the coming generations of preachers and pastors, and what the character of this instruction shall be."

It might be added that one of the members of the German government is a Minister of Public Worship, who exercises his functions in the interests of politics rather than of religion. He has such complete control that no pastor can be chosen and no pastoral charge without his consent, and no new service can be introduced without consulting him. A large part of the salaries of the pastors is drawn from the public chest.

It is not strange that the concession of greater freedom from government control in ecclesiastical matters, wrung from Bismarck by the Catholics for themselves, should have aroused the Protestants to seek the same. A widespread agitation to this end is in progress. Already Representative von Hammerstein, seconded by the great Berlin religious and political agitator, has introduced into the Prussian Parliament measures granting the Evangelical Church the rights they ask; and although this motion has been temporarily tabled, it has managed to arouse widespread discussion, and has secured the approbation and encouragement of conservative Germany everywhere. The actual intent of the von Hammerstein resolutions is, that the Church shall have the right of self-government and a decisive voice in the election of the theological professors, and that more means be given her to carry on Church work.

The Evangelical Church of Germany, however, has much yet to learn before she can secure the liberty which will set her free to develop the deepest spiritual life and the highest power. She must take the ground that religion must be based upon voluntarism, and be subject only to God, and not be a humble suppliant at the doors of government treasures. As long as she receives her stipends from government she gives government the right to interfere with her freedom.

CONCERNING THE COLLECTION.

[The following was written before Bro. Saunders' communication of last week came to hand. It covers some of the ground of his article, but may serve a purpose.—Ed.]

Why do the churches take up collections each Lord's day? Is it a mere custom prompted by churchly greed of gain? or is the collection to be considered a free-will offering to the Lord? Is it to be regarded as a kind of imposition which must be borne, and be reduced to a minimum by throwing in the smallest coin of the most inferior metal, or does it afford a privilege in which we can show our gratitude for His goodness? In some churches of the United States, the former view seems to prevail, or, at least, the collection must be thought of as of no particular importance, for the announcement is being published that no collections are to be taken at their service.

But what is the true idea of the collection? In the Old Testament economy, each act of public worship was accompanied by a gift to God. The people were never to appear before the Lord, with empty hands. In the New Dispensation, Paul tells the Corinthian Christians: "On the first day of the week let each man lay by him in store as the Lord hath prospered him." The day of worship was set apart as the time to give to the Lord. This giving was to accompany and form an essential part of all acts of public worship. In this way, the sincerity of lip worship was to be tested; the secular employment of the week, by which the gift to God was provided, was to be lifted up to the high plane of the most direct service to God; the tendency to separate the work of the body from the service of God counteracted; God's right to our means recognized, and the heart kept open and all its best impulses given free scope.

Can any doubt that we should make an offering to the Lord each Sabbath, other than of the lips? Can any doubt that our collections are intended to afford the opportunity to carry out this idea?

We fear, however, that this is not the idea held of the collection. If it were regarded as serving such a high and holy purpose, surely none would continue,

Lord's day after Lord's day, to put in a cent because there was no smaller coin. To put in a cent as our thank-offering to God, as an act of worship, as a consecration of the first fruits of our gains; as recognizing God's ownership of all we possess! No, no, the true idea of the collection is not realized, or this would not surely be done. It is true that we have got out of the scriptural way, and do not associate all our giving with worship and the Lord's day. People give at other times, and thus lose the true idea, and much of the inspiration and blessing which the scriptural way of giving would secure; yet surely we ought never to throw into the collection of the Sabbath a cent as our offering to the Lord, unless we are very poor indeed.

Finally, would it not be well for us to return to the scriptural way of giving on the Lord's day, or in connection with worship? Let all take in the thought that the Sabbath giving is to the Lord. Then, we believe, there will be larger contributions, and more beneficent results on the inner life and in the outer work to which our means are given.

THE IRISH RIOTS.

Recent reports from Ireland reveal a shocking state of affairs there.

There is seemingly no escape from the conclusion that the Protestants are the most to blame. The riots seem to begin in this way: An Orange procession, with a band playing some offensive tune, infuriates the Catholic bystanders, who jeer and insult them in turn. The fight then becomes general; revolvers and guns and other weapons are freely used; parties of the contestants from the houses with rifles. The police usually arrive in force about this juncture, but the hatred of them on the part of the Protestants is so great that they are powerless for any good.

The next proceeding is to call in the aid of the soldiery and the riot is stopped, to be renewed, perhaps, on the withdrawal of the troops. At all events with the spirit of the parties thus intensified, a slight pretext on either side is sufficient to cause a repetition of the whole affair.

The whole matter presents one of those problems which are coming up of late, and which laws seem powerless to deal with: the remedy lies in the spread of the spirit of Christianity. Protestants and Catholics alike profess an imitation of the life of the Saviour. When they come to realize in what utter opposition to this their conduct is, we may hope for better things.

Question.

Is an ordained minister justified according to scripture in refusing the earnest request of a believer for baptism, who is kept back by overpowering influences from going further and uniting with the church?

Those baptized at Pentecost were added to the church. There is no evidence that this was not the general rule, in the practice of the apostolic workers. The only exception is when there was no church with which the convert could unite.

For ourselves we would not baptize any with the understanding they were to unite with no church or with a Pedobaptist church, to give the influence of their lives against the truth their conscience compelled them to obey. If the "overpowering influence" is only moral, and does not make action impossible, the case is one where God must be obeyed rather than man. If there is not the resolution to follow baptism by the membership in the church which consistency would compel one to join, better have nothing to do with aiding in a compromise with conviction for the sake of pleasing unreasonable friends. To begin to baptize people with a view, on their part, to quiet their consciences, while they refuse to give their lives to support the truth of their practice, is introducing what may prove mischief. It will form a precedent and may help to make still more loose the ideas held of the obligations of church membership. Pedobaptists would be willing for us to have the privilege of immersing, if they are to have the life long support of those immersed. It may be that some who desire immersion, and are not prepared to take the further step, have not thought of the inconsistency of this action, and need but to have it pointed out.

Convention Fund Finances.

Perhaps this week's paper was too early to bring any answer to my letter on "The Published Accounts of the Convention Fund," or comments on the statements therein made. The facts stated certainly call for explanation. But judging by a former case, I should not be astonished if no notice were taken of them. Fourteen years ago, writing to the Visitor on the subject of our expenditures for Foreign Missions during the previous twenty years, and referring to the Convention minutes for 1868, I used these words: "There seems to be no mention of the receipt by the Treasurer of the \$368 59 due him from the account on page 26." Whether the Treasurer of the F. M. Board of that day was entitled to \$368 which he never received, or whether the amount was made up to him, though the payment never appeared in the accounts, or whether there was merely an omission in the printed accounts, I do not presume to say. In any case an explanation was called for. But nobody ever referred to the matter again, so far as I am aware.

Similarly it appears that balances amounting to about \$120 were dropped

from the accounts of the Finance Committee in the years 1881-83, and not since replaced. Whatever the explanation may be, there is something wrong in the system which makes it possible for such an error to occur and to be overlooked year after year. The receipt and disbursement of \$16,000 or \$18,000 a year for the Denomination is too large a business to be carried on without strictness in the keeping and rendering of accounts. It would not satisfy some people to have no other report given of the expenditure of \$1700 of their money, than is implied in charging it to "Expense and Emergence." Nor is it very satisfactory to pass over all these matters in silence simply because the time has gone by and a new system has been introduced. Let us hope for full and complete explanations at the coming Convention. H. C. C.

Monomania in the Churches.

Many good brethren and sisters are very troublesome members in our churches. They are especially a trouble to the pastors. While a majority of our members keep away as far as possible from all work, and are a great hindrance to the church's progress, these we now complain of are always to the fore or seeking to get there in special lines of service; and refuse to be useful or happy in any other department of church work. Their difficulties and those of their brethren are vastly increased usually by the lack of ability on their part to perform, in an acceptable and profitable way, the part of service they choose or appoint for themselves. At this point they break fellowship with their fellow members, and trouble ensues. It is simply a difference in the estimation of their talents and the value of their performances, between themselves and others, that originates and perpetuates the trouble. Unfortunately these Distrophes never have, in the estimation of others, any special talent or degree of fitness for the special position in the church which they select for themselves. This trouble is also increased if these parties have wealth, social standing, or marked ability for any other line of action. The aspirations of these good people are usually for the most conspicuous places—places which ever demand, as they know, much labor and sacrifice and talent, but which yet demand far more of these than they ever thought of. The pulpit, the disconate, or the head of the choir are the altitudes on which they aspire to sit. To these they may fondly dream the Lord is calling them, and with much that is commendable in their desires they strive for these positions. Such members demand the sympathy and patient dealing of their brethren and sisters in the church. Their talents are not what they suppose them to be. They are not capable of developing to meet the demands of their aspirations. They are under a cloud of discontent and unrest. They imagine that they are not properly appreciated in the church. That there is an unholy prejudice influencing the church against them. They are monomaniacs, and should be treated as such. They should be cured if possible, but made as useful and happy as they can be till cured.

Help them, if possible, to see that the Holy Spirit in the church of Christ leads to a proper selection and employment in its services, of all the various talents of its membership; and that it is for our comfort and usefulness, that we be servants of the church to do the work she appoints. That where the Spirit of Christ leads us to serve, we are honored—happy, and in sweet accord with His people. Kindly admonish these unhappy ones that the interruptions of the sweetest fellowship with their brethren in the service of the Lord is a sure indication that some other than His spirit is influencing them. Our infirmities are many. Let us bear one another's burdens, and so fulfil the law of Christ.

PASTOR.

Two Views of Christian Giving.

Some readers will pass this by when they see that it is about giving money.

These persons perhaps would agree with the brother who said the other day that it was wrong to shut out churches from representation in the Convention because they do not contribute anything to "the objects of the Convention." The constitution allows each church that so contributes to send one delegate, and more than one for a contribution of \$20 and upwards. This the brother held to be a wrong principle; and possibly it would be better to abolish the money qualification. But the ground taken was that it was tyrannical to say to a church, "You must give to our funds or you can have no voice in this Christian body." But what true church of true disciples of our self-sacrificing Saviour would wish to be exempt from contributing towards the spread of the Gospel? It is a significant fact that the brother who argued thus is the one who never willingly attends a foreign missionary meeting, but rather makes it a point to withdraw from a meeting when the subject of foreign missions is introduced. This is one view of Christian beneficence.

How much more true and worthy of a ransomed soul is the sentiment expressed by Bro. Saunders this week—"We are forbidden to hope for successful discipline when we withhold our means from God's service." Some people "have attended to worship and served God publicly by songs, speeches, and prayers, without material offerings; or they have with their lips been praising God in his sanctuaries,

and at the same time insulting him with cent collections, or no contributions."

Our pastors should say to every person who wishes to join the church, as a good old Free-mason used to say to men who sought to enter the masonic society, "Remember that you will not make money by it, for it means money out every year."

Let the brother might be identified, I subscribe myself,

Missionary Correspondence.

BY MISS MORWOOD.

(Continued from last week.)

Leaving Cocanada, we steam down the Bay of Bengal to Madras, which we reach early Friday morning. This is quite an English looking city, extending some miles along the sea shore and about three miles inland. Through English rule and civilization it has quite lost its distinctive characteristics as an Indian city. Here for the first time in nearly nine years, ears are greeted with the noise of a passing railway train, and this, together with churches, schools, &c., makes it somewhat difficult to realize that I am still in a heathen land. But also! while civilization has made rapid strides, and an English education is everywhere largely sought after, Christianity seems as yet, to have taken little, if any, hold upon the masses of the native population. Yet there are many earnest, faithful missionaries in this great city—none more so than my friend Miss Day, of the American Baptist Mission whose guest I am. She is doing a most interesting work among the caste people. I visit with her a caste girl's school of sixty pupils—all bright, interesting little girls from six to fourteen. Girl-like, they seem conscious that their charms are heightened by their wealth of jewelry, for the children come from wealthy Indian families. They take much pleasure in showing the lady from distant China, their attainments in embroidery stitches, sewing, writing, singing, &c. Like most other schools in India, this is under Government supervision, and follows the course of instruction prescribed by Government. A good degree of attention is given to religious instruction, and fully half of these girls are regular attendants at the Sabbath schools, and some of them give evidence of a change of heart. This year quite a step has been taken towards making the schools self-supporting, Miss Day receiving from the pupils ten rupees (\$5.00 nearly) monthly as tuition fees. She hopes through these children to obtain access to many of the zenanas, from which they come. In her zenana work, aside from a little embroidery, only the Bible is taught, and it is to me a most interesting fact she also obtains in fees from the pupils in the zenanas in which she visits, ten rupees monthly.

I should have said that Madras is Miss Day's native city, her father having been one of the pioneer missionaries of what was for so many years, known as the Lone Star Mission, and in his early mission days, deeply interested in the caste people, though led later on to devote himself more especially to the non-castes. He was ever hopeful, however, of reaching the caste classes, and now his daughter is doing that which he had it in his heart to do, and receiving real encouragement in the work. I visit with her some of her zenanas, one of which belongs to a wealthy Brahmin in Government employ. Some idea of his wealth may be formed from the fact that upon the death of his father, one lac (\$10,000—\$50,000) of rupees was spent on the funeral rites, and at the feast making the close of the period of mourning, 2000 rupees worth of food was given away. We are invited to go through the house where we find inlaid marble floors, the richest of furniture and ornaments that Europe and the East can produce, and everything in keeping with the great wealth of the occupant. But, alas! it is but the riches of this world. Though by no means ignorant of his far from accepting the religion of Jesus from which alone true riches come. After this visit, Miss Day drives me across the city to the compound occupied by Mr. and Mrs. Waterbury, where we see, in the building of a new chapel, evidence that a great step has been made in the direction of self-support. Although the church numbers but twenty-three members, they together with their missionary, have contributed towards its 2000 rupees, having given on the principle of one-tenth. Where will you find in Canada or America a church that gives a larger proportion of its means?

Leaving Madras, April 23d finds us at Perim, a dreary, rocky island at the mouth of the Red Sea. Though a most inhospitable place, yet its position renders it, by no means, an unimportant British possession. We spend a few hours in Perim, taking in coal, and then enter the Red Sea, which does not treat us kindly, for we experience here rougher seas than since we left China and find the weather bitterly cold.

April 7th we enter the Gulf of Suez with its dreary desert, and hoary Mount Sinai in the distance. The next morning finds us in the canal, the passage of which we hope to effect in one day, but it is so blocked up with steamers that we are two days getting through it. Yet they are two days we will not soon forget, for now some of us see for the first time the Arab encampment, the far-famed "ship of the desert"—the patient camel—the mirage which still causes men to deceive the weary traveller, and most interesting of all to us, to whom the Bible is the Book of books, is the Ritter Lake, where, according to Sir William Dawson, the crossing of the Israelites took place.

How real the wonderful old story seems in sight of the Egyptian hills on the one side, the red sands of the dreary, dreary desert on the other, and the waters of the Red Sea between them. This terrible desert makes us wonder less at the murmuring of the poor Israelites. It does not seem so strange that they forgot the cruel bondage, and longed for the leeks and onions of Egypt. Even then forgetfulness of the wondrous miracles God wrought for them seems less strange, with these dreary desert sands in sight. Oh! what a longing those poor people must have felt for that promised land "flowing with milk and honey." We are glad to have seen with our very eyes, the scenes that must have been familiar to God's chosen people; but we are not sorry to leave them all behind, for fairer lands are beckoning us onward.

We reach Port Said at dark, and are away at break of day. We are in the blue Mediterranean, where we find ourselves coming with a new interest the Book of Acts, and when we come in sight of Malta, close by the Bay named for St. Paul, the 28th chapter of that same Book, read in the new version, has a beauty and a meaning we never saw before.

And now, as we are nearing Gibraltar, we begin to count the days that must elapse ere we reach the shores of Old England. "Six days from Gibraltar," the captain tells us, and joyfully do we enter, as we suppose, upon our last week at sea. It is Sunday, the last to be spent on board the "Prism," we say to each other. But all at once, even while we are congratulating ourselves upon being nearly to the end of the long journey, the steamer comes to a standstill. What has happened? The captain and officers assume an indifferent manner, but for all that, we know something serious has happened. Yes, a bolt has given way in the engine-room, and we are still 160 miles from Gibraltar. After half a day, the difficulty is partially remedied, and we are able to reach Gibraltar where we are detained a week for repairs. We comfort ourselves that it is not so bad as it might be. We could not have been detained at a more interesting place than at this grand old rock which has played such a part in English history. Impregnable, it is, indeed, with its famous guns commanding every foot of the entrance, its 5000 soldiers for defense if need be, and a stretch of land between it and the Spanish lines so hand-mixed with dynamite that at a minute's notice it could be made an island instead of a promontory. No, we scarcely regret our detention, but make the most of it in visiting the objects of interest in and about this old fortified town. First in importance are the galleries excavated in the solid rock for the protection of the soldiers in case of war. They have an aggregate length of two miles, with embrasures commanded by guns at short and regular intervals. The lower tier of galleries furnishes barracks for officers and soldiers with their families, and we are told these galleries are so well provisioned that 2,000 men could live in case of siege, six months without any communication with the outer world.

The town itself is quite large, and presents a curious blending of English and Spanish, with here and there a sprinkling of Moors from the opposite coast. The market, supplied from Spain and Africa, is one of the sights to be seen, as are also the horticultural gardens, at this time of the year most attractive to the homeward-bound traveller by their wealth of roses, and clumps of orange and lemon trees, the latter now generally known by the more poetic name of "Margaritas." Across the "lines" are several small Spanish towns, one of which—Lima—we visit. Open towns not fail to perceive its Roman Catholic impress, and we deem it not worth an improvement on the Chinese villages, the dirt of which we have been wont to rail against. The principal object of interest, and that which gives the place its chief importance, is the Bull-ring—an amphitheatre which affords accommodation in its tiers of seats for 14,000 people. A week from the following Sunday the annual bull-fight is to take place, and some Spaniards whom we meet in the ring lament that we cannot be present at that time, as we could then see so much of greater interest. We do not think so, however, and are quite ready when the steamer is to forego the pleasure of a Spanish bull-fight and feel that we now know Gibraltar so well, that on a future visit we can act as guides for such as may be seeing it for the first time.

LONDON, May 1st.

At last, after 67-days of weary voyaging, we are in beautiful "merry England," and O, how lovely it is to one who sees it for the first time, and that after nearly nine years in a heathen land! I leave you, my friends, to imagine. It was with a long breath of relief and pleasure that we bade good-bye to the "Prism," yet we were not sorry, after all, for the much we had seen and learned during the past two months. The tediousness and weariness will soon be forgotten, while the enjoyment we have had in seeing other lands, will linger long in our memory.

"H. C. C." in the MESSANGER AND VISITOR of the 4th instant, refers to some errors and omissions in the accounts published in the Year Book of several past years. The first of these he mentions as of the "W. M. A. Society." I wish just to say that he should have said with regard to this item, that it is in the W. M. A. Society accounts of New Brunswick. Halifax. N. B.

As the Union Convention drew near, and we feared an encouraging might, be a lack of question arise church do all. We venture Where there success, in the churches who aliocted apoo idea of la perity, and poor, and class, but good spiritual difficulties are. The numb lies, is great anxiety about for the Mas blessed. How to rexiety is an im that whatve that each ch to develop it solution of the. And we be would eoon would smpl their diffiult following pla members, at carefully est year, and the get from each as possible, the person (1 Con bation's app are fulfilled. The followi pledge: "I co contribute the ening enterprises of The amou for while m two creas would find there are tak have all thei local expan. This we be and it shall wordy of the gifts to his weakenin only was of and we be work of as ready to give. One, or eve fifty cents or. Then as the The sisters g tors, and we energetic sta work here, i systematically order to do month, a balance acco be allowed to settlements n live; that un work will be of supply will be found method, of fa failed, under results will b the spirit of o. F. E. J., A. H. S. Grand. The third honored society in one. I town of Lun There ver introduced in cause in this later. The wa a great s this town a movement, a mistake, a pletely root When our sp to the front, great reform be expected. America num 42 years old with much o perases refore, givin people, 117 the Grand D three month its 17,000 m Grand Divisi having duve few years. I lecturers in Rev. Mr. Hu Women's M The annu was held at on Monday, ing the hymn of Tyron, rec of West Riv various socie These repor showed inc manifested in