

Messenger and Visitor.

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WEDNESDAY, MARCH 28, 1894.

QUEBEC AND THE NORTHWEST.

The French Roman Catholics of Quebec are by no means pleased by the virtual refusal of the Dominion Government to interfere in the matter of school legislation in the North West, and the result is a good deal of talking and speech-making, some of which possesses quite a revolutionary flavor. The utterances of not a few of these speakers and writers are no doubt prompted largely by motives intimately connected with political partisan interests. The French Canadian politician is not apt to be a novice in respect to the arts of the demagogue. But sometimes the demagogue succeeds in raising ghosts, which he cannot lay, and sometimes he is a revolutionist, as well as a demagogue.

There seems reason to believe that in the Province of Quebec there are men who primarily for personal or partisan purposes are stirring up race and religious prejudices, and who would care little if the passions and animosities which are thus being aroused, should finally result in revolution and the dismemberment of the Canadian federation. It is evident that the public opinion upon which he plays responds promptly and strongly to his touch. And the politician is not alone in this business; if he were it would not so much matter. But the ecclesiastic also is abroad, and it is the fact which the French Canadian ecclesiastic represents that, more than anything else, is making against the political unity and peace of the confederated provinces. It has been the dream of Quebec ecclesiasticism, and the religious, social and political forces which it inspires and controls to transplant the Quebec system, with its dual language and separate schools, to the Northwest, and in time to make of all Canada a greater Quebec—a "Nouveau Monde"—under the domination of such ecclesiastical influences as have prevailed in Quebec. But the dream does not materialize. The people of the Northwest are not in love with the methods which prevail in Quebec. They will have none of it. The clericals and ultramontanists of Quebec supposed that the rights of Catholics to separate schools had been fully secured by basal acts of legislation, but the people of Manitoba and the Northwest want no separate schools, and they make their school laws to suit themselves.

But it is a sad thing for Christian men and women to stumble and to become a stumbling-block to others, and that at a time when perhaps some one is looking their way for help. Christians therefore should be constantly watchful lest they do dishonor to their profession. Yes, but there is more than this. We need more than a merely negative safeguard. We are not to content ourselves with being merely negatively good. Christianity is positive and full of holy and noble purpose. When followed according to its ideal, it subordinates all other aims to its supreme aim of serving Christ and devotes all powers to that service. It is the positive and purposeful Christian lives which show their faith in God by their works for men that are the real lights of the world.

Rev. Ralph Brecken says: Having tried Father's Emulsion for coughs, influenza, etc. I am pleased to testify to its beneficial results as compared with any remedy previously used. It neither weakens nor weakens, but pleasantly invigorates the general health.

A well-known minister of the Kirk, in Glasgow, was one day passing along the High Street, when he was accosted by a crowd of street gamins, one of whom said mischievously, but with becoming gravity: "D'ye ken, minister, the de'il is dead." The minister made no immediate response, but on the whole crew reiterating the cry, "The de'il's dead." "The de'il's dead," he turned, and, raising his outstretched hands as if to pronounce a blessing, retorted, "Ach, ye pair leetle fatherless bairns!"

however, why Mr. Royal should have much confidence in such a method of reaching his desired result. For, as the Montreal Witness remarks: "If the majority are as narrow and intolerant and as oppressive as Mr. Royal says they are, they would probably seize the opportunity to establish the national school system throughout the whole Dominion, thus doing away with the whole provincial school system and with the separate schools as they now exist, and set up a national system founded upon the ideas of the majority of the people." But what Mr. Royal means that his readers shall understand would seem to be that the concession of separate schools is the price which Catholics of the type he represents will demand for preserving the unity of Canada.

THE WORLD'S BIBLE.

An illustration of the truth of the saying that Christians are the world's Bible is afforded by an incident which we find related in the London Freeman. The story has to do with the experience of a Japanese senator. The senator by some means became possessed of an exposition of a part of the Bible. Reading it attentively, he pronounced Christianity a fine thing in theory; but the question was, would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state took a trip from Okayama to Osaka. On the same steamer was a Miss Barrows, and as he heard she was a Christian, he watched her. Her deportment so impressed him that, though not a word passed between them, he was convinced that Christianity was as good in practice as it was in theory; and on returning home he hunted up a missionary, made a public profession of faith and has since been faithful in working for the salvation of others. It is surely well for those who profess Christianity, whether in Japan or Canada, to consider that they do not simply live to themselves, and that their conduct is often watched by those who are without for a practical exposition of the truth and power of the religion of Christ. It is in vain to expect to escape observation and criticism by saying, "Do not look to us, but look to Christ." Those who have not faith will certainly look to Christians, and they have a right so to do, and expect that in their lives and conduct will be found something to correspond to the Divine truth and the Divine Spirit by which Christians profess to live. We all have known some men and women whose lives were the most convincing argument that can be given to the world of the genuineness and the power of Christianity. If all professing Christians were of like character, what a mighty and victorious host there would be seen marching against the forces and the strongholds of sin and Satan. It is the discrepancy between profession and conduct that makes us weak.

It is true of course that the world often misjudges the Christian. Its judgment is formed on what it sees or what it fails to see. It takes account of externals but does not know all that is in the heart. It hears Peter's oaths and curses when he denials his Lord, but does not follow him out into the night to witness his bitter weeping before God. It takes account of David's lawful desire, his adultery and treachery, but does not follow him down into the experience of the fifty-first Psalm. The man who presumes calmly to sit as judge upon the conduct and character of erring Christians does not know it all. If he did he would doubtless be a humbler as well as a wiser man.

But it is a sad thing for Christian men and women to stumble and to become a stumbling-block to others, and that at a time when perhaps some one is looking their way for help. Christians therefore should be constantly watchful lest they do dishonor to their profession. Yes, but there is more than this. We need more than a merely negative safeguard. We are not to content ourselves with being merely negatively good. Christianity is positive and full of holy and noble purpose. When followed according to its ideal, it subordinates all other aims to its supreme aim of serving Christ and devotes all powers to that service. It is the positive and purposeful Christian lives which show their faith in God by their works for men that are the real lights of the world.

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Rev. J. H. Foshay's Letter.

I regret exceedingly that I am again compelled to stand in my own defense. As I had written, the First Yarmouth church, both before and after the meeting of their council, had made suitable acknowledgements and requests, which they disregarded and refused, I decided to approach them no more. Our correspondence ceased with the following resolution, sent me by the clerk of the church: "With respect to the application of Dr. Day for restoration to fellowship in this church, we are of the opinion that it is inconsistent for Dr. Day to seek such fellowship, and equally inconsistent on the part of this church to grant it, until such time as Dr. Day as publicly withdraws his charges against this church as he made them; therefore resolved, that this church cannot restore Dr. Day to fellowship until such confession is made; Therefore resolved, that the church being very desirous to restore Dr. Day to our fellowship, we therefore affectionately urge him to place himself in such a position as that the church can consistently do so."

"Passed unanimously, Jan. 31, '94." I had written but little for the press about the matter. My letter to the MESSENGER AND VISITOR of Dec. 18th was entirely destitute of animus. Our pastor here said there were very few men in the denomination that could have written as kindly under the circumstances. One of the leading educationists in Nova Scotia wrote me that he had read my letter in the MESSENGER AND VISITOR with pleasure; that its spirit was Christian, and that it carried conviction with it. I wrote a short letter to the Daily Telegraph in answer to the editor's remark, but made no reference whatever to the church. In a short note to the Daily Sun I said there were persons here who thought that the church acted without brotherly love and contrary to the spirit of the Master they professed to serve. That was true then, and it is true now. As I had only written these three letters to the press, and made no specific charges against the church, I could not retract or apologize. It is only reasonable to suppose that the matter would rest there. The church, by advice of their council, visited upon me very summarily the severest punishment in their power. They turned me into a "heathen man and a publican," and was not that enough? Nay, instead of seeking to restore me "in the spirit of meekness" and helping to bear the burdens which were well nigh crushing me, they pursued me still to keep me out of church fellowship. Like those who hanged men and then drew them in their quarters they are not satisfied even with my ecclesiastical death. I appeal to the public if this is not persecution? And why is it used? Because I cannot apologize for defending myself before the public. Why is it? Because Mr. Foshay must fulfil the threat he made on Jan. 5th, that he would "turn the dark side of the picture to the public gaze unless" I set myself "right with the church."

Mr. Foshay might have spared himself the trouble of writing a large part of his long letter. The main facts contained therein were well known before. The details, partly true and partly untrue, will probably not be considered material. A long reference is made to a note which Mr. Foshay as chairman of the Home Mission Board signed for me. The legal gentlemen who were managing some business for me, assured me that the money would be ready in four weeks. They were disappointed, and I was unable to take up the note at the time agreed on. It was cancelled, however, in a very few weeks by a mortgage, and the interest on it was paid, and Mr. Foshay suffered no loss. That mortgage has been paid and principal and interest are in the hands of the Home Mission Board. The amount of the other mortgage as stated in my former letter with interest was paid to the F. M. Board before the meeting of the Yarmouth Council. Two notes covering one-half of the supplementary receipts were paid at maturity, the other will be paid when due. I told the Council at Yarmouth that I had sold my piano, a part of my library, and was willing to sell my watch to meet my indebtedness as far as possible. But this had no effect. Nothing but the severest penalty would satisfy them. So I must be put to expense, loss of time and serious interference with my business when I was doing my utmost to have all just claims promptly met. There are those indeed whose tender mercies are cruel.

Mr. Foshay's needless reference to my family shows the manner of spirit he is of. I did not refer to the "embarrassment" of my son and daughter in Germany. My daughter was married and her husband was well able to take care of her, which he did without any aid from me. It regard to not "stating positively" where the balance went I told the council that in a time of great emergency occasioned by sickness and other causes I had unwisely borrowed for a time a certain amount of money, nearly one half of which had then been returned. I did not use it in my election

campaign. In fact I did not consider it material so long as I admitted the fact and expressed regret for the same. It will therefore appear to the public, I think, that a professed servant of Christ is descending too low when he leaves the discussion of the main issue to bring up minor details of little value with the well-understood intention of injuring one who has suffered so much already. Passing over some points in his letter which carry their own reputation with them, I come to the statement that I charged the church with dealing unjustly with me. I believe when the action was taken—believe now—and probably ever will believe, that great injustice was done me by the 1st Yarmouth Baptist church. And judging from words spoken and written, I think this opinion is shared by a majority of the members of all denominations in the Maritime Provinces. But what are the reasons for my belief? In Matt. 18: 15, 16, 17, the Head of the church gives the programme of discipline. Dr. Pendleton in his church manual says: "It cannot be too earnestly urged that private personal effort be made with brethren who have committed general offences." No such effort was made in my case.

Dr. Hiecox says that pastor and deacons meeting should not attempt to invade the prerogative of the church or any question of authority, nor to dispose of business which should come before the entire body. Under date of Sept. 19th, 1893, in a document signed by "C. W. Saunders, Church Clerk," I was requested to appear before the church on Nov. 1st. Supposing, of course, that this was church action, I wrote to the church making acknowledgements and asking for a letter of dismission. But I was informed that the little meeting that ordered me to give an account of myself, was not even a committee meeting of the church. The writer adds, "the church never knew a lip of it." What right had such a body to order me to appear before the church? A prominent Baptist informs me that the letter I sent to the church at that time, and which several think would have prevented any further trouble, so far as he can find out, has not been before that church to this day. Is not that injustice?

Hiecox says a council should not be called unless the need seems imperative. There was no need for a council. The church, as a body, and I had no controversy. If we had, we could have settled the matter between us. This is the opinion of several Baptist deacons in Yarmouth, and many prominent members. Further, an ex parte council should not be called unless all efforts to obtain a mutual council failed. There was no effort to obtain a mutual council, hence the ex parte council of Yarmouth was irregular. Again, a church calling a council in such a case has no right to appoint delegates to sit in council, but only representatives to give information. This church, I was informed, appointed eighteen delegates, which number the council, exceeding its power, reduced to three. It is further laid down that partisans should not be appointed to a council, but such as love justice. Some most violent partisans were appointed to the Yarmouth council. I need not go further to show its irregularity, and therefore that its decisions should be null and void. But who called the Council? Not the church. Not even a committee of the church was appointed for the purpose, but some of the officers of the church at the pastor's request, and by them arrangements for calling a Council were made in the pastor's study while, as yet, as a prominent Baptist informs me, the church as a body knew nothing of the matter. And when the delegates assembled he assures me that the majority of the church knew not for what purpose they had come. He says: "The Council were deceived in thinking that all of Yarmouth was calling for your being disciplined and set aside. There were things said at that Council which made one bluish to think Christians could speak." It was asked, "Did the majority of the church wish this?" "Oh, yes." Now the majority of the church never knew of it till the Council was here. Was not the matter to be considered too important and far-reaching in its results to be approached in such a trifling and bungling manner? Omitting for the present an abundance of documentary evidence which would show still more fully that I was unjustly treated, I must express my regret, not for my sake, but for his sake, at the course Mr. Foshay has taken in this matter. Professing the greatest friendship for me and my family, which at the time I must think was sincere, he seems to act like an enemy. Last summer, at my gate, Mr. Foshay said he did not think I had intentionally done wrong; that I had taken from one pocket what I intended to pay from the other. How different his language now! And why the change? Simply because he has been led astray by bad influences. He professed to be friendly to me and said many things in my favor, but at last yielded, as I believe, to the pressure which two of his deacons brought to bear upon him. Evidently he did not

care go against them. Mr. Foshay, as chairman of the committee that made the final settlement with me, did promise that if the notes were signed as they were, nothing further should be said about the matter. This can be proved by several witnesses. And yet, unthinkingly I hope, he called for a council which would surely give publicity to the affair. In this and business I fear he has committed the mistake of his life. I wish it were otherwise. His letter, as it seems, is "by the authority of the church." It is very difficult for me to realize that the old church which I served so long and which has taken such a stand for ministerial purity, should authorize the publication of the letter. It cannot be only a committee that has done it. If it be the church, I must say, "How are the mighty fallen!" G. E. DAY.

St. Martins, March 15, '93.

Dedication Services at Middleton, Annapolis Co.

Nearly three score years ago the Baptists of this locality—then having membership in the Nicotax church with the late Dr. Bill, as pastor—erected, to the glory of God, a house of worship at "Pine Grove," at that time the most central and convenient site of the parish. This was, and is still, a place of great beauty, and for many reasons very dear to the Baptist heart. Beautifully situated, the joy and pride of the church and the denomination, has the Pine Grove meeting-house been these many years. The old house is now well worn and faded in the service, but the stately pines are still there, as in the past, to afford shade in summer and shelter in winter to the assembled congregation and their teams. Just across the highway is the resting place of the dead pleasantly situated, as sacred and dear to this people as was Machpelah to the patriarchs.

Had by in the same grove stands Trinity church, one of the oldest of the Episcopal order in this country. The story has it that this is the only church of this order in this province that can boast the honor of having its pulpit occupied by a Baptist minister. A parishoner died and in the absence of the rector the late Father Vidito was called to administer at the funeral. At the invitation of the wardens he entered the pulpit and proclaimed the gospel message to the delight and profit of the congregation. It is in the memory of some that in this circumstance originated the thought of a meeting house for the Baptists in this section of the Nicotax church. In Sep. 1861 the old church was divided and the Pine Grove church organized with all the territory from the Annapolis River to the Bay of Fundy to be divided. This is a field requiring much labor, and this has had not a little to do in the quite frequent changes of its pastors.

But why does the church leave this old and beautiful home to build at great expense a new one? Railroads have the power to change centers of local influence and population, and they exercise this with a merciless hand. What care they for church homes? They never deviate from their plans to accommodate these. So when the W. & A. road was located in this valley they thought it well to place a station at Middleton, more than a mile from the beautiful Pine Grove—the home of the churches. This station is now one of the most important of the line, as it is at the junction of the Central N. S. road, with its terminus at Lunenburg.

Around this centre has grown up a beautiful and prosperous village, noted for these years past as a village without a church. What is to be done? Simply this, if the town will not come to the church, the church must come to the town. The first to materialize this idea was the Church of England, who, last year, changed location and built church and rectory near the new centre. The Baptists were not to be left out or outside. With many difficulties the new building was undertaken some twelve months ago, under the vigorous leadership of Pastor Locke, and the result is one of the most beautiful and convenient places of worship to be found outside of our cities in these Maritime Provinces.

The main audience room is 60x40 feet, with sittings for 350. This is connected with the vestry, which is 35x24 feet, by folding doors, giving 150 additional seats. The choir platform is in the rear of the preacher's desk, with rooms on either side for the use of candidates for baptism, with baptistry under the pulpit. On either side of the vestry are class rooms for making all necessary accommodation for the Sunday-school and social services of the church. A Cumberland wood furnace in the basement provides the needed heat. A bell of fine tone weighing 600 pounds calls the worshippers to service. All the materials used are of good stock, the work is well done at a cost of about \$7,000.

DEDICATION SERVICES. The 18th of March was a hopeful day

for the Pine Grove church. A large congregation, in which most of the Baptist churches in the County of Annapolis were represented, assembled. The pastor was assisted in the services by a brother of his brother pastors, who came with words of congratulation. Professor Keirstead was the preacher. The text chosen for the hour was Ps. 119: 18. The subject, Spiritual aspirations provided for in the Word of God. The preacher was at his best, the congregation was delighted and edified. As we hope to give this sermon to our readers at an early date, we will not give further outline of it now.

In the afternoon service the Rev. A. Coburn, of Wolfville, was the preacher; finding his theme in 1 Cor. 6: 19-20 and 10: 31. He discoursed with unusual power on the eternal principles which regulate Christian conduct. Among these he emphasized the "glory of God" as the highest possible motive. What it is to glorify God, how it can be done, and why it should be done by the believers, he taught with tender force and convincing clearness.

The evening service was a social service on a large scale, and a very enjoyable, being participated in by many of the ministers and laymen present. At the close of his service Pastor Locke gave a brief review of the origin and progress of this work. This branch of the church had raised during the year the sum of \$3,000. The sisters had wrought nobly, paying all the furnishings. United purpose and prayerful effort had held the committee and the people together until the house was completed. It was the pastor's privilege to announce that the cost of the building was provided for with the exception of a balance of some \$1,200. A good deacon of this church, who had provided a legacy for this house of \$1,000, arose with a happy surprise, as he said it had been confided to him that a legacy of \$2,000, in addition to the \$1,200 already named by the pastor, had been provided for the church, and that it was sure to materialize. This ray of light was responded to by the congregation coming to the feet and singing "Praise God from whom all blessings flow." The record of this day's services would be unworthy of the occasion if the part in the programme filled by the choir were omitted. Long will the soul-stirring music, and songs, rendered with good taste and devotion on this happy day, linger in the memory of the worshippers.

MARCH 20th was the 90th birthday of Hon. Neal Dow, and in spite of his four score years and ten, he is said to be wonderfully bright and active. Celebrations in honor of the day were held in many places. Telegrams and letters by the bushel basket full, it is said, were received by General Dow, congratulating him upon the occasion and upon the success of his life work in the interest of temperance reform. A very large and enthusiastic audience assembled on the evening of the 20th in Mechanics' Institute, St. John, to give expression to their respect for the veteran prohibitionist, and their sense of the value of his life work. The occasion was presided over by C. A. Everett, Esq., Most Worthy Patriarch of the National Division of the Sons of Temperance, and was addressed by the chairman, Sir Leonard Tilley, and several clergymen of the city. Sir Leonard recalled interesting reminiscences respecting the early efforts for prohibition legislation in which he was associated with Mr. Dow, and referred to some length to the defeat of prohibition in New Brunswick in 1854. At that time he was burned in effigy on King Square. Sir Leonard spoke of his continued interest in the temperance reform. He felt assured that the prohibition of the liquor traffic was coming, and if he did not live to see it his children would.

On another page will be found communications from Dr. Day and the pastor of the First Yarmouth church. The points involved in the relations of that church and Dr. Day are, we think, of sufficient importance to the denomination to justify our giving up space to a full statement of the facts and principles in the case, as seen by both parties. But there is always a danger that such discussion shall lose sight of facts and principles and take on elements of personal bitterness, which would render it far from edifying either to the participants or to the public. There is evident danger of this in the present instance, and of course, unless this can be avoided, our columns must be closed to the discussion. Judging from the spirit in which Dr. Day's letter expresses toward the First Yarmouth church and its pastor we cannot suppose that it is his present desire to be treated to its fellowship. We regret that Dr. Day should feel it necessary to impute to Mr. Foshay in this connection, motives by which we cannot believe that he has been unconsciously actuated. Whether or not Dr. Day has sufficient reason for feeling so sorely aggrieved at the action of his brethren of the Yarmouth church, we of course do not undertake to determine. But we think that it will be unfortunate, as opposed to sound Baptist polity and the proper relations of the churches in the denomination, if any prominent Baptist church shall establish the precedent of receiving an excluded member without conference with the church having exercised the discipline, and without very careful inquiry into the reasons on which it bases its attitude toward the person excluded. It is of great importance that nothing shall be done that can rightfully be avoided, which would tend to impair the confidence which our churches should exercise in each other. For this reason, and because we believe it would be greatly to the advantage of Dr. Day, we would express the hope that the St. Martins church will consider favorably the suggestion of Mr. Foshay, looking to a mutual council with the hope that a reconciliation may be effected, and that Dr. Day may thus be regularly restored to the fellowship of the denomination.

The Pastor and His People. It may seem like presumption to offer a plan of "Bible for young pastors, especially when so much excellency Bible study is before us. Their worth—and that is a they did not meet my need for a daily reading of the following simple plan was young pastor to a more eye helpful study. I shall be glad to help me. Amid their good papers, magazines, homiletical helps, the neglect of the pure Word of rule, pastors do not read enough. There is a dearth of languages in the modern are looking for something striking, and in our blind the only fountain of pure Bible itself. A Bible library Bible story is always fresh. They sparkle like jewels. The people will carry them hold them in mind long a queen has faded from the Here is the plan.—The each morning in the study reading of your English PLAN.

Tuesday—Pentateuch Wednesday—History Thursday—Psalms at Friday—Gospels. Saturday—Epistles. What this plan will do Bible knowledge; it will it will supply you with themes for sermons; it will prayer meeting topics, will stock your mind with illustration to be founded on; it will make the preparation mon easier; it will improve; it will enrich your will comfort and solace you and the hearts of your people.

The York and Sanbury Quaker. Was held in connection church in Gibson, in the tractive house of worship rizen Phoenix-like from the house destroyed by the fire. In some respects the place is an improvement upon the Pastor Davison and his devoted band of workers gratulated upon their new field. The services began on 9th, with an appropriate address by Steeves of Macanquah. On Saturday morning prayer-meeting for an hour for Rose. The thought was for greater devotion. At 10 o'clock the church the Rev. P. O. Reese. Interesting reports were sent by delegates from churches represented. Taken in this Quarterly what it used to be. Only seven sent delegates. Quite a work of grace joyed by the Prince William and Maryville churches. At Macanquah the work well in hand, as a Second Kingslayer. Bro. Jenkins, who has Queensbury group of churches excellent report of the field. Bro. Davison has baptised and has received his ter and experience. He engaged in special service with encouraging results. Owing to so many falling to report, Deacon Brooks was requested of them as it was possible and report their conduct at the next meeting. The next quarterly meeting held with the Second on the second Friday quarterly session is to Rev. F. L. Davison, as Steeves as his alternate. The Saturday afternoon service of refreshing to At the close of the work condition of the funds our denominational brethren were urged to meeting promptly the different Boards. There was a mass ing in the evening, given by Rev. Churchhill and the sec the F. M. B., in the M. work.

On Sabbath the G occupied by Rev. P. noon, and by Rev. evening. The collections made for denominational work Leverett Estabrook, William, is the active retary-treasurer.

A Turin despatch says: It has been decided of the burial of are to be paid by the Hundreds of public works in the city are newspapers appeared black borders. A ca the dead patriot has and the body has it is stated the remains in Pesh.

Beatrice—"The legacy was very interesting rather singular than classed among the m insects." Her Cousin from Florida—"We They get on to a people."

Minard's Liniment