MIESSHivernfiland vibITOR.
Jüne 30

WEDNESDAY, Jine 30, 18e6.




 Anthat ineme to nime lie to bes
to thit hisith of fuite. Wimon hoan elome


 1y the blood of Chunat io reppones to the

 ymeine









 corrozill nematuos

| Having two days to sparg betwee Wentermand Central Asmociationa,we ad thi Cambridge field, Kings Co., It eovers is wide stretch of country. tends from Prospect on the Bouth Mou over the North. Mountain to the sho is breadth. There ate three places of ship on the Eleld-at Cambridge, Gr $\qquad$ <br> Coldbrook, where there is a flourish <br> fais, whare there is a union prayer me <br> apil a Methadut service once a fortn <br> aceupind, were the paater able to do <br> work desianded. Bro. I. W.. Porter is <br> prosehing on -rissing for $\qquad$ <br> respect and yood will of the people <br> the deneasds made apon him by the <br> of bis brond perish. This church hav <br> ampunt of testerial which seeda only developed to make a atrong instead <br> weak isterent. We crave for Bro. P <br> neslevs. <br> Ae miet with nothing but a kindly recep <br> Rock, the Mexavars. Amp Varmos will <br> intothing-fife sow familien on the |
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## 2. wermar asoctation



| often discouraged as he had been repulsed But he was glad that the gospel was flod |
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| ing entrance here and there. |
| ather Moore spoke of the blea |
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| and urged all to do the same. He had an |
| makiong up his books, be fell God very |
| It male him honett in aill his deal. |
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| God. |
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| plesuretidite the beit theological sem tio- ary butling. It is built of roddihbroub'ghtone, and coat Rajpies 35,000. It hat seven clase rooms below stairs, and s large hall whioh occupiee the whole of the mecond flat, and is oapable, 1 would judge, or eating a thaumand pursons. r a thay attendance, had the 'privilege of heariig sermons from <br> In our homeward journey weazagre more |  |
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| tospend there the ollowing Sundy (21ec). |  |
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| dente. I Tigight have nid that berfore croves ing the Godavery on our return jourray, |  |
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| nome ef our company, Mr. and Mrri. Oraig, Mr. Ourrie and Mise Frith, parted from un, |  |
| To orter to attuad as unsotation in Akita: |  |
|  |  |
| I len Samulootes for Cosenalvand Blauli- <br> polem. At tha latier plece we amivel oo the 2bich of Peblruang, and we woen pleseand to diod thas Mies Wright boid fousd hermetr |  |
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| Sur to doo in our toweo, mon womaly |  |
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| tour of four days was made on the Bimili- |  |
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| our yemly cutblibled natration. Wibr out maratieg to Bimiliptame a toar, of atowit thiry dayp, wee mede os the Bobbill |  |
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| Sold, durige whioh time tork wa done in |  |
|  |  |
| fortraine villagese, sod much was foond wencournge. The fwo folloming weeks wero apent at Bimlipatam. The Spirit of |  |
|  |  |
| wero spent at Binlipotam. The spirit of God has been moving upon many hearte, |  |
| and an unusual intereat has been manifost in the meetings. |  |
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| Thus far nineteen villages have been reached. In all these the gospel has often |  |
|  |  |
| been preached before ; but the greas body |  |
| of the people are as eager to worehip their |  |
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|  |  |
| that miny might be speedily turned to the only living and true God. |  |
|  |  |
| I have with me on thite tour two preachera, |  |
| a Bible moman and two Carriatian boarding girla; all are working with an earroestoena |  |
| that surprises me, as the weather is the hottest of the year. By dividing into two |  |
|  |  |
| bands we were able to vialit today six villages. |  |
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| It seems unnecessary to write full particulars of the work in the two fields, at |  |
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marank cosenall


 oived the caroful cossideration of the
ohurch. By annanimodis rote the following reply has been dimwa up; submitted to
the churoch and all its conteonts endorsed by enting voice, that thit reply, with the
iganature of omone of the leadigg mempers
of the charch, olbould be evat to the the ehurch, obiould be sent to the An application without strgatury wa

 and haviog fuit ocondeace fo the present
pator, and deiring no ooher counenl than We, as a church, now reftute the chacrges exparte council.
With regard to the prastice of medieine
veferred to in the report of the Counoil, we
now of no law in the Baptiat diecipling, verred to in the report of the Cosuoil), we
know of no law in the Baptiat dincipline, or any in the Word of God, to provent a
man from doing sood, or trom rolieving
nuffering humasity if he can. Therefore,
 Who has the right to ayy, "What doeet



 Whitment me memily wirve whiched A.

 the church st the Oontevenoe menting of
Fob. 13th, and remeined bofire the chumb

 conmilues, and they wre provent at one
meeting of tho oburch, oalledyexpromaly to
heer them. They will heer them. They will refuend to comply
with either the Lath or the doppel, ond
conequity, of Yuch stit, they were


 following
"Whiren,
Whitman.

