

Messenger and Visitor.

30.00 per Annum; when paid within Thirty days \$25.00.

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All other communications and all subscrip- tions to be sent to REV. C. GOODFRIEND, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, OCTOBER 10, 1888.

A WORD OF WARNING.

The busy days of summer are over, and the evenings are lengthening. In many places the leisure of the long evenings will be spent in rounds of parties and in pleasure seeking. This is a season of special tempta- tion to young Christians. They will be in danger of being hurried away by the whirl of gaiety and be guilty of inconsiderate pleasures which will cripple their influence for good.

Have you ever found an earnest minister of the gospel who approved of them? If you have known of a minister who favored these amusements, did you respect him highly? Would you care to have him as your pastor? Do the men and the women upon whom the burden of carrying on the Lord's work falls, and who are most active in effort to bring sinners to the Saviour—do these dance and play cards, etc? Do they encourage these practices? When you, yourselves, have felt the most concern for the lost, the most love for Christ, the most zeal in his service, the closest fellowship with him, did you then have a drawing toward these amusements? Did you then even favor them? If you have indulged in them, have you felt your conscience at ease when the excitement of the hour had died away? Have you felt you could go to God without confession of sin, or with a consciousness that he was pleased, after an evening spent in this way? When you had the keenest relish for the reading of the Bible, for secret prayers, for public religious meetings, did you then care for dancing, etc., as you did when you had lost your relish for these sacred privi- leges? In other words, did the relish for the sacred privileges and the gay amuse- ment co-exist, or were they mutually exclu- sive or destructive? When the spirit of revival is abroad in a neighborhood, does it or does it not tend to put an end to amusements of this kind, on the other hand, where a rage for these things takes possession of a neighborhood, does it or does it not paralyze all effort for the salva- tion of souls? If you were about to elect deacons, would you give your vote for one who made a practice of dancing and card playing, or, at least, favored these prac- tices? If you were sick and expected to die, do you think you would dare to call in a dancing professor to hold your hand as you entered the dark valley?

We have not the least doubt, should any of our readers who are inclined to these forms of amusement, or who are ready to argue in their favor, ask these questions to their own hearts and consciences, they will have a clear and definite answer, in each case,—an answer which, be they really sincere and earnest, will settle the question beyond all controversy. A relish for, and an indulgence in, these forms of amuse- ment which are associated with all that is sensual and degrading, in some of their forms, is ever united with want of spirituality, a distaste for earnest Christian work and sacred Christian privilege. We do not believe there is one of our readers who could, in sincerity, answer these questions in a way favorable to dancing and kindred amusements. None would want a dancing pastor or deacon; none would want a dancing professor for a spiritual adviser; none would say that they felt the craving for the dance and the relish for religious services to co-exist. If this be true, and true it is, can that which has arrayed against it the deepest instincts of the better life be right for Christian men and women?

But this is not all, while the indulgence of a relish for these things violates the best promptings of the inner life and helps to destroy spirituality, it also is injurious in other ways. Again, let us ask some plain questions of those who may be inclined to defend these amusements. Do you think you would have as much influence over the un saved should you become a dancing Christian? Do you think they will respect you very much, as a professed Christian, should you join with them in their revelry? If you should de- liver them an exhortation in a prayer meeting about the evil of attending to the great concerns of their souls the next evening after you had whirled around with them on the dancing floor, do you think it would do them much good? This winter

many are praying that souls will be saved; if you begin the year in a round of dances and card playing, will you be prepared in this way to help save souls that are perish- ing every day, or will your example and your whole spirit be but a terrible hindrance to that work for which your Saviour died? If precious souls should be saved, do you think your influence over them would be to make them faithful and earnest, should you lead them to follow your example and become dancing, card playing and skating rink professors? The church of the next generation will be what the young Christians of this generation shall make it; do you think it would have much spiritual power were all the young members to practice these questionable amusements and lead those who are added to do the same? Would not this practice, should it become universal in the church, cripple her power and make her a reproach and a hissing rather than the light of the earth?

Well, for what purpose are we here on earth? It is not to please and amuse ourselves. Our Lord did not redeem us by his precious blood that we should care- lessly and capriciously pursue our pleasure regardless of the weal or woe of others. With heaven or hell before all and the one to be gained and the other shunned, if at all, in this short life, for those he has saved to think how they may best pass the time, while they are indifferent to the impulse they give others, whether upward or down- ward, is too fearful in its enormity to be harbored by a redeemed soul, after it is pointed out. The thought that any course of life of mine may injure my influence for good and make it hurtful, should be one of absolute terror when the issues of life as they affect other lives in their eternal and infinite relations are considered.

It is therefore our most earnest hope and prayer that our young people in the churches may be kept from these things so hurtful to the individual life and influ- ence. The time for special effort for Christ has come for many churches, and many more are looking forward to this kind of work. If the young people of the churches but prepare their hearts before God to help save the lost, what a grand year we shall have. If they give themselves up to trivi- vity, they will not only render themselves incapable of helping, but be a hindrance themselves and help others to that care- lessness and absorption in pleasure which will make them impervious to the truth. May God save our young Christians from the terrible waste and sin of the one and grant them the grace to be the greatest help and blessing.

THE WEEK.

The most absorbing topic in England this week has been the Whitechapel hor- ror. For months a monster has been lurking around in the Whitechapel district, London, and has murdered victim after victim, until seven have fallen. They have all been abandoned women, and there have been terrible mutilations on all the bodies. The crowning horror was last week, when two were found murdered in a single night, and the body of a third, slaughtered some time before, was discovered within a few paces of the police headquarters. The mystery of this horror is in the fact that the murders have all taken place in the same district, one of the most densely populated in London, and where the police are the most numerous. From the similar, almost the identical, way in which the poor unfortunate are mutilated, the murders are evidently the work of the same fiend. Various conjec- tures are abroad as to the character of the murderer, but the police are left with- out trace, so silently and quickly has the dreadful work been done. There is little wonder that there is almost a panic in this part of the metropolis.

It is said that the Times will simply bring forward enough evidence before the Commission to put Parnell on the stand, and will reserve itself for the trial before the Scotch courts. Balfour has made another of his abusive attacks on Gladstone; but politics are dull. It is no wonder that Bismarck feels ag- grieved at the publication of the extracts from the diary of the late Emperor of Ger- many. If true, they show that the then Crown Prince and not Bismarck should have the chief credit for bringing about German unity, that he was the most astute politician of the two. In England it is believed the extracts are genuine and true. Some new light has been afforded which favors this view.

Bishop Taylor, the great head of the Methodist self supporting mission in Africa, does not feel alarmed about Stanley. He said, recently, that from his knwledge of the condition of things in Africa it was highly probable that Stanley has gone into the interior of the country where he could not be heard from for a year or two, and that interested persons were taking advan- tage of his absence to create friendship for an individual scheme to organize searching parties whose real object was something else than the recovery of or assistance to Stanley. For his own part, the Bishop did not believe there would be any special cause for alarm if he was not heard from for a year or two.

There has been quite a sensation caused this week by the report that the committee of the U. S. senate on foreign relations are prepared to recommend a scheme for annexing Canada, and making it a state of

the union. The feature of the plan was that the U. S. should assume the debt of Canada. Both the great parties of the Republic seem to have the absorption of Canada in view, the one by force of con- siderations of trade, the other by concilia- tion. After the Presidential election, we shall probably hear little more of the whole matter. If the U. S. are sincere in this d r, it may help to advance the movement for imperial federation.

Away up near the Andes, in Brazil, some tribes of Indians have just been dis- covered by Dr. Steins, who were utterly ignorant of the existence of a world outside them; they supposed the whole world to consist of the region around the head- waters of the Xingu and Tapajós rivers; they had never seen a single manufactured article, outside of the rude implements of stones and shells which they made them- selves; they raise corn, cotton and tobacco, but had no knowledge of rice, sugarcane and bananas; curiously enough, they have never heard of dogs and fowls, though these are found almost everywhere in the surrounding provinces; they have reasoned out, or arrived at in some way, a belief in immortality. Dr. S. declares they have no conception of God; but a better acquaintance with them will probably show that they are not without this idea which the most savage and degraded races have ever been found to possess.

The situation of affairs at the north of Lake Nyassa, in Central Africa, to which reference was made a week or two ago, is this. The twenty-six white men who have resisted the attempt of the Arab slave traders to drive out the missionaries and white men unfavorable to their injurious traffic, are now facing the Arabs at Karoussa. They have had five bloody fights with the Arabs, and would have overpowered the latter, had their native allies supported them properly. The Arabs have built four bullet-proof stockades, which cannot be carried without weapons more powerful than small arms. The whites have, therefore, sent messages to England and to Natal for heavy guns and ammunition. Meantime they expect to be able to defend themselves in their fortified camp at Karoussa, and also protect about four thousand Wa-Nkonde refugees who have fled from their villages before the Arabs and sought help from the white men. It is to be hoped that help will soon be forthcoming and that the slave traders will receive such a lesson, here in the centre of their domain, as shall paralyze the traffic.

REV. E. A. CRAWLEY, D. D., D. C. L.

Our readers will learn with surprise and sorrow of the death of Rev. Dr. Crawley, Professor Emeritus of Acadia College. He was in his usual health at the Jubilee, and delivered a brief address at the afternoon meeting of Wednesday. A few days ago he was attacked by pneumonia, and on the 27th ult., gently passed away, aged 89 years.

On Saturday afternoon, 29th ult., a goodly number of friends attended his funeral at Wolfville. Among the number were the faculty and students of the College, the teachers and students of the Academy, Dr. Parker, Judge Johnston, Dr. Borden, M. P. and others. The Services were in charge of Rev. T. A. Higgins, D. D., pastor of the church. At the late residence of the deceased, prayer was offered by the pastor. At the house of worship the service was as follows:

Organ voluntary, "Rest in the Lord" from E. J. H. Hymn beginning "Through every age, eternal God, sung to tune "Rest." Reading of 90th psalm by Rev. S. McC. Black. Prayer by Rev. S. B. Kemp- ton. Hymn beginning "When down- ward to the darkness tomb," sung to the tune "China." Address by Rev. Dr. Higgins who said:

It is "appointed unto men once to die" and "after this the judgment," "Man goeth to his long home, and the mourners go about the streets." Therefore this mat- ter, by which we have been called together to-day, is being continually pressed upon our attention. We are not allowed long at any time, to forget that we are all "born to die." "Of few days and full of trouble," and if we forget it, it must be our own fault, for the lesson is oft enough repeated.

Every high recorded is a sufficient announcement that another funeral is to be arranged for, except in the few isolated cases when the deceased is under such cir- cumstances that the friends cannot secure the remains for interment. Still, then the mourners go about the streets, even if they cannot lay any flowers on the coffin or the grave.

There are two extreme views to be taken of this solemn theme. The one leads to a cold and hopeless indifference, and pro- duces a sort of a bravado of a fatalist. The reasoning is something like this: "It is man's lot to die. I, among the others must die, I cannot help it, I was born to that end. It is no fault of mine, it was no fault of others. No one can or ever could have arranged it to be other- wise. Death is a thing entirely beyond my control, therefore I do not worry myself about it. Let it come since it must, and meanwhile, I go about the matters which I can manage; to eat and drink and be merry. To buy and sell and to get gain. To perform the various duties which pertain to my lot and let the dying day be looked after when it comes." This is the one extreme. There is however another. Death is a fearfully solemn thought.

The grave is dark, the waters to be crossed are deep and tempestuous, what lies beyond is all unknown; it is a terrible thing to die, and yet we must all die. This kind of reflection may be carried on till all the charm of living is taken away. Better a thousand times had I never been born; what does the pleasure avail that must end in pain! What is the good of friends, or property, or business, or success of any kind, with the consciousness hanging over us, that in another hour, death may seize the owner of it all, and pass the possessions on to another to be used or abused, and no one can tell which? In this way, all the noble aims in living may be paralyzed, and alarm, despondency, take possession of the heart. So we read of persons "who through fear of death were all their life time subject to bondage."

Between the two extremes there is a middle ground, safer, more rational, far more ennobling to human nature, and more honoring to him who gives the life and then takes it away.

Here the indifference of the fatalist becomes anxiety, effort and hopefulness. Christ by the grace of God has tasted death for every man. Here the alarm of the desponding one may be changed into confidence and trust. Half way between solid indifference on the one hand, and agonizing despair on the other, by the grace of God and the perfect work of Christ we may find a place to rest. The fearfulness of dying and the glory of dying unite into one; the terror of leaving all ter- restrial things and lying down in the grave, mingled with the hope of enjoying the ter- restrial in the presence of Christ, gave birth to the expression, "O the pain, the bliss of dying," and to Paul's "I am in a strait betwixt two." "For me to live is Christ, and to die is gain." It is good to live but "I would not live always." It is hard to die, but Christ died and made it easier, and with his love in mind, and his promise on which to lean I would even dare to die.

This is the ground on which to stand if we would make the most of ourselves and the possibilities placed before us for this world and the world to come.

These thoughts have been suggested by the noble life that has just closed with us here, the remains of our brother, rather our father in Christ, are here with us still. But he is not for God has taken him. Still the church has sustained a great loss. But I undertake no funeral sermon; the day has gone by when it is necessary to attend a funeral in order to be impressed with the importance of the Gospel, or to learn that Jesus and He only is the resurrection and the life. Although the late Dr. Crawley has been a highly esteemed member of the 1st Horton Baptist church for many years, his earliest connection with it dating so far back that the majority of the present members were not then born, still a memorial service for him would be al- together inadequate that did not embrace much more than his services in any one church. He belonged in a sense to all our churches as well as to this one. His name for many years has been a house- hold word throughout these maritime provinces. His sympathies were broad. His influence throughout the denomina- tion has been salutary and great. His life has been an inspiration to many of our ministers, and they have done better work for the Master because they sat at the feet of this servant of the Lord. To-day and in this place I attempt no funeral oration; though no man, for many years, has been taken from among us more worthy of such an honor. And yet few have needed it less, for his works do follow him, and will continue to do so for many generations to come.

We cannot forget how closely he has been identified with our educational work from the beginning. And certainly no one man in those early days of struggle was more essential to the starting of Acadia college and its continued existence through its early perils, than he who has just laid his armor by and gone to his reward. We do not forget that when, in the year 1828, the Association met in this village he was one of the delegates. It was then that the idea first took shape of founding a school of learning on a broad and liberal basis for our denomination. Rev. E. A. Crawley was then a young man, about 30 years of age. Full of vigor and youthful energy, his voice was heard, his counsel sought, and, doubtless, his presence at that meeting helped to inspire the hope that something could be done to raise our ministry and our people to a higher plane of educational as well as spiritual life. When the first Education Society was formed, he was a member and chosen to act as the secretary. When an Executive Committee was appointed he was one of the number, and aided in selecting the site for the first building and in securing com- petent teachers to do the work.

When in 1838, the Education Society, again assembled in Wolfville, decided to push forward the work and establish a degree-conferring College, Rev. E. A. Crawley was on hand and gave his voice and influence for the forward movement. And, as a matter of course, when teachers were finally chosen to take charge of the first class that was in preparation for matriculation, the name of Rev. E. A. Crawley was the first on the list. He commenced the work. He began the moulding of the life of the institution, and some are still alive who bear testimony to the ability and fidelity of the first pro- fessors of Acadia College. From that time to the present, with

some slight interruptions, he has been identified with one educational work. His appearance on the platform on the day of the Jubilee and his few appropriate words produced an impression on the vast audience that will not soon be forgotten. It seemed so appropriate and such a climax of the occasion that the rest would almost have been a failure without this finishing touch. Many have reason to be thankful that the Lord gave us Dr. Crawley, and just when he did. He was the man that was needed and he came.

Many have, of late, been giving expres- sion to their debt of gratitude to Acadia college. I, too, am a sharer in this obliga- tion. But to do one agency of the college am I personally so indebted as to the noble man, the prince among men, whose remains are about to be laid away at rest. I cannot forget the day when as a lad, and hardly knowing then the meaning of the word college, I listened to the eloquent appeal of Mr. Crawley in this behalf. The late lamented Prof. Chipman had spoken beautifully, but it was in listening to Dr. Crawley, pointing out the possibilities of the lives of the young, if only they would prepare for life's work, that I resolved, as soon as opportunity should offer, to seek the benefits of Acadia college. This resolve never left me till I had completed the college course. So for what I am to-day and for any good I may have accomplished in the world, I know it has been little enough, I am indebted to the great and good man whom the Lord has just taken to himself.

As these fathers are being taken, may the sons come on to fill their places. If there shall be a succession of such workers we shall have no fear for the future of all our work. Rev. President Sawyer, D. D., was then introduced and spoke in substance as follows:—

When a long and valuable public life, like his whose death we mourn to-day, has been rounded out, it seems as if some fuller consideration of its facts and lessons should be attempted than can be conveyed by the expression of such suggestions as these. It is probable that on some future occasion a more extended review of the life and labors of Dr. Crawley will be present- ed to his friends than is possible at the present time. We feel that an old and valued friend has been taken from us, and our minds are now occupied with tender remembrances of the past and the sense of personal loss. Nevertheless in such cir- cumstances some of the leading character- istics of our departed friend present them- selves to our view. As he was for so long a time connected with the educational work of the denomination, it is proper that a word should be spoken of him in this relation. It was manifest to all who were intimately acquainted with him, that he was true to his convictions of duty and faithful to the trusts committed to him. As a public man he sought, not his own, but the good of those who had appointed him to office and placed responsibilities in his hands. He would sooner see others profit by his labors than enjoy that profit himself. If convictions of duty com- pelled him to stand alone, he still retained the confidence of such as would not accept his judgments, and was honored by them as a faithful man. He was foreseeing, and his plans were characterized by breadth. His horizon was wide and he saw things which many of his associates could not see. They sometimes called him visionary; but results generally proved the correctness of his view. Sometimes those about him were held to his line of policy simply by confidence in him as a genuine and true man, possessing a broad mind, and thus they were led to greater success than he had believed possible. He could not have held this confidence if he had not possessed a superior mind and a true heart. In the classroom, Dr. Crawley was eminently successful; and yet his success was not of the kind ordinarily indicated by the phrase— successful teacher. It was something more. While his instructions were always a result of the investigations of the time, whatever subject he might undertake, it was the man, rather than the instructor, that chiefly impressed his hearers. Probably all who have met him in the classroom will unite in testifying that while they highly esteem his instructions, the remem- brance of the man is the most valuable acquisition obtained by association with him. A natural and habitual elevation of thought and expression, impatience with trifles, ready appreciation of grand prin- ciples and sympathy with all that is purify- ing and ennobling in character, with perfect courtesy of manner, caused him to stand out in the memory of all his students as the ideal christian gentleman and scholar. This memory and example have made the lives of many others nobler and better. Such a life may not fill a large place in the general history of the time, and yet what life can deserve higher praise?

Perhaps I may be pardoned for a single personal reference. When I assumed the duties of the presidency of the College, nineteen years ago, it was regarded by some as an unfortunate circumstance for me that I would be associated with two ex-presidents of the College in the board of instruction. But I knew the men and trusted them, and never has there been on my part a moment's anxiety arising from my official connection with them. On the contrary, times without number, their unflinching fidelity and delicate consideration of my wishes have greatly strengthened and comforted me. And now, as the last

of these true friends has passed from us, and I call to mind the uniform courtesy, forbearance and faithfulness exhibited by them in such varied circumstances, I would, in grateful remembrance, lay a wreath on the tomb of each. May we all have grace to fill up the measure of our lives with like fidelity and useful service. Rev. David Freeman spoke briefly and tenderly of his reverence and affection for the deceased. He described the first address he heard by Dr. Crawley and how he was thereby led to seek an education, how much he owed to the character and work of that prince of men whom he admired and esteemed more and more as the years passed.

Rev. Dr. Brook (Episcopalian) expressed the pleasure it had given him as president of Kings College, at the last occasion, to confer the degree of D. C. L. on Dr. Crawley.

The hymn commencing: "There is an hour of peaceful rest," was sung to the tune "Peace," and while the friends looked for the last time on the face of their honored christian teacher and preacher, the "Dead March in Saul" was played. The interment took place in the old cem- etery, the prayer at the grave being offered by Rev. M. P. Freeman. And so at the close of the beautiful September day was I at sleep in Jesus the man whose life and influence have been so potent among us for many years. In due time, no doubt, a memorial service will be held, when appropriate utterance will be given to the appreciation of his character and labors by the people he served. Many of our readers will peruse this brief account of the closing scenes of Dr. Crawley's life with mournful interest.

That First Prayer Meeting.

We do not mean the first one that was held by the disciples after the resurrection at which Jesus appeared and said, "Peace be unto you," and a little later in the meet- ing breathed upon them and said, "Receive ye the Holy Ghost," but we mean one similar to it except no absent Thomas, which was held in the Union Baptist Sem- inary, at St. Martins, the first Sabbath morning after the opening. It was the first gathering of faculty and students in that capacity which distinguishes a religious institution of learning from a college founded by the state, viz., for religious intercourse and Christian work. I should judge from what I heard a few days after the meeting was held that it was one never to be forgotten by all present. I said to a young man who sat opposite me at the table, "I saw in the MESSENGER AND VISITOR an account of the opening of the sem- inary." "Yes," said he, "but you saw no account of our Sunday morning prayer meeting." "No," said I. "Well, the reason was," said he, "it could not be reported. It is no doubt written on high, but could not be written on paper." This seemed to be the impression I received both from teacher and student. It was one of those precious seasons when Jesus appears in the midst and shows to his disciples his hands and his side, and breathes upon them the blessed spirit. This explains why the hearts of all who love Jesus in the seminary are knit together in the bonds of Christian love, and those who know him are not already seek- ing after this blessed experience. Oh that this first prayer meeting may be but the sweet foretaste of a blessed and continuous repeat which Jesus has in store for our beloved school. I write these lines not only to preserve to history an account of this first prayer meeting, but also for the encouragement and comfort of parents whose children are at the institution and whose prayers are before the throne of God in their behalf. Ours were more. The students all say that the Lord must have directed in the selection of the principal, preceptor, Prof. Downie and all the teachers. We believe they are right in their prophecy. We believe also that the general superintendent (who is not on the teaching staff and so we did not ask the students' opinions concerning him) is of divine appointment to the responsible work of general oversight; and we say to all the Baptist and Free Baptist churches represented in the seminary as Paul said to the church at Rome concerning Phoebe, "That ye receive him in the Lord as becometh saints and that ye assist him in whatsoever business he hath need of you." W. J. STEWART.

Ordination at Forest Glen, Yelkogue River.

A fair number of delegates, from various Baptist churches, met at this place, on invitation from Forest Glen Baptist church, calling a council to consider the propri- ety of setting Bro. S. D. Irvin apart to the work of the gospel ministry.

Meeting opened at 10 o'clock, Sept. 26th, by song of praise, reading 46th Psalm by Bro. S. D. Irvin, Lic., prayer offered by Rev. J. W. S. Young. On motion, Rev. C. Henderson was chosen moderator, S. J. Archibald chosen secretary.

A letter was then read from Cor. Sec- retary B. H. M. Board, showing their desire for the ordination of Bro. Irvin, provided a council, regularly called, see fit to ordain him.

The minutes of a council, composed of the three churches Bro. Irvin serves, were then read, showing the earnest desire for the brother's ordination, and the unani- mous vote for the same.

The following list of delegates present was then made out by the secretary: Forest Glen.—Deacons A. Walker and A. Smith.

Arbuckle—Bridgwell
Bishop Ridge
Anderson—D
North
St. Francis—
Centerville—
Sloss, F. C.
St. Jor
East Florence
Rockland—R
Jacksonown
Archibald
Jacksonville—
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