

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, SEPTEMBER 26, 1888.

THE REPORT OF THE STATE OF THE DENOMINATION.

In connection with the adoption of this report at the Convention, it was resolved, on motion of Bro. Steele, that the pastors be requested to read it, or such portions of it as might be thought most suitable, to their churches, and that the editor of the *Messenger and Visitor* call special attention to the facts brought out in the latter part of it. The chairman of the committee which prepared this report sent to all our pastors a list of twelve questions relating to that which is most vital to the Christian life and to the work of the church.

There are so many points brought out by the replies that justice cannot be done them in one editorial. Their importance demands that they be taken up *seriatim*. The first question brought out the fact that less than half the members of our churches attend prayer meetings with any regularity. From what we have seen and known in churches with which some acquaintance has been had, it is to be feared this estimate of the attendance at prayer meetings is fully large enough. The earnestness of this state of things must be apparent to all who give it a little thought.

Attendance at prayer meeting is an index—a symptom—and a cause. The man or woman who habitually neglects the prayer meeting can have but little spiritual life. This life, when vigorous, will crave the hour of social worship as the physical nature craves the meal hour. Here is where the inner life receives nourishment and inspiration. Here is where tempting thoughts and influences are driven away, and the soul gets an uplift to help it keep superior to the tendency to grovel, which besets all as they are engaged in the business of life. The man or woman who is really trying to live a life above the world will gravitate to the prayer meeting as surely as the thirsty soul will seek the refreshing water. Those who do not, prove they are all too well satisfied to live as the worldling lives, and that the struggle to get up upon higher ground has been well nigh abandoned. It shows that the appetite has been debased and that it no longer craves what God offers.

It is even worse than this. Our dear Lord has promised to be with his people as they assemble for worship. When protesting Christians have so lost their relish for the prayer meeting that they do not wish to be found there, they have become so insensible to spiritual things that they cannot discern his presence, or so careless that they do not long to meet him. How sad must be that state in which those who profess to have been saved by the work and agonies of the blessed Saviour, when it will permit him to await their coming to meet with him week after week, and allow him to wait in vain.

This neglect of the prayer meeting also shows loss of interest in the work of the church, carelessness about the fate of the perishing, indifference to the claims of brotherly love. Those who do not care to meet with the dear Lord will not be bound in very close bonds with his followers, will not care much for his work and glory. Those who do not love him enough, with all his supreme claims, to wish to hold communion with him where he has promised to be, cannot be expected to have such love for the lost as shall stir their lives to active effort. The fact is, those who neglect the prayer meeting almost surely neglect all that pertains to his service, and are a dead weight upon the moral power and active energies of the church. The fact, then, that less than half our church members habitually neglect the prayer meeting, is an index of much that is sad and lamentable. Our churches cannot expect to have a great degree of spiritual power, until there is a change here. The fact that it is so largely a symptom, proves that the trouble lies deeper, and that the remedy must be a fundamental one.

From this neglect of the prayer meeting as a cause, many mournful results follow. Not the least serious of these is its self-perpetuating power. In churches where all the members attend the prayer meeting young converts begin to attend a distance to do so, as a matter of course. On the other hand, when a large proportion of the members absent themselves, those who do attend the church, almost surely, in large numbers, drift away from the large and helpful influence of social worship. Those in our churches who are guilty of this neglect, should take this as a stern warning of their conduct into the greatest consideration. If they are willing themselves to suffer all the loss due to this neglect, is mercy to the young who are

being, or may be, gathered in, let them not help lead others to this same neglect, with all that it means in the future of their life and influence.

Another of the results of this neglect is found in its effects upon the unconverted. Where prayer-meeting rooms are always well filled with all the members of the church who can attend, they are not wanting in the presence of those who are still unconverted; but let there be but a handful of members present and there is an attraction in number, and much more in the added interest which the presence of a large number of participants secures. There are few places where, were all the members of the church to be in their places, there would not be a good attendance of the lost. The presence of these would add directness and earnestness to all the exercises. As the social religious service is the place where the impressions made by sermons are deepened and people are brought to decide for Christ, the simple fact that the absence of church members leads to the absence of the unconverted, thrusts upon members who stay away from the prayer-meeting a responsibility as solemn as decision for heaven or hell can make it.

But this is not all: their absence from the prayer-meeting, because of their inconsistent indifference to interests of the most superlative importance it manifests, repels sinners from religion, and is an occasion for scepticism and scoff. The fact need but be mentioned to see its serious bearing upon this case.

Most of all, we must remember, that the prayer-meeting is where our weakness takes hold of the divine strength, where the power of God is poured down along the channels of grace to help us in our inner lives before God and our outer service for men. The more that gather here the higher the windows of heaven are lifted by prayer, and the larger and more plentiful blessing will come down upon the souls of saints and upon their work. The subject is very fruitful of thought, but we must pause here. These lines will meet the eyes of many who have been robbing their own souls of blessing and their lives of power to bless others by neglect of this hallowed privilege. Will you not carry the matter to God? Will you not, at once, begin to do better?

RAMBLINGS.

Wishing to spend the time between the Jubilee and the Eastern Association in the interest of the *Messenger and Visitor*, we went down the Annapolis Valley, where one can scarcely go amiss for Baptists. Our first "objective point" was Upper Aylesford. This is a part of the great domain over which Dr. Tupper roamed and toiled so long. But those were days when the inhabitants were more thinly scattered over the broad land than now, when preaching places were fewer and the people went further to listen to the words of life. At present this one field, exclusive of Lower Aylesford and Melvern Square, which were included in the old field, is large enough to tax the energies of the strongest of men. Indeed it should have two men to do it full justice. It extends from Lake George, south of the South Mountain, over the slope of the South Mountain, across the wide Annapolis Valley up over the North Mountain to Bay of Fundy, a stretch of about twenty miles. It is about five miles in breadth. A field containing one hundred square miles is biographic enough for any man who is not a lord bishop, with rectors and curates under him.

This church is not among those whose members have itching ears which must be tickled every few years by a new voice. As the years go by the old voice grows dearer. Pastors here are something like the poet's brook and may say, "men may come and men may go, but I go on forever"—or, at least, so long as they live. Dr. Tupper labored here until the Lord called him up higher, and now Bro. J. L. Read has proved himself no less shaken by the wind. For thirty long years he has labored on this field, with quiet but earnest devotion, and with prudent and far-sighted wisdom. Coming to the church when the people were divided, and it seemed as though the Baptist heritage then would be wrested away, he has been blessed of God to gather them together into a loyal and united body, that has been blessed by continuous displays of God's saving power.

On this field there are eight preaching stations, and six Sabbath schools. Occasionally, service is held at Lake George, over the South Mountain. There is a roomy house of worship at Morristown, on the northern slope of the South Mountain. Besides at the house at the centre in Aylesford, services are held at Brooklyns and Millville, in the valley. Between the North Mountain and the Bay, services are held at Burlington, Victoria and Long Point. Bro. Read has found it necessary to resign the charge of the Fourth Cornwallis (Long Point) church, which includes the district over the North Mountain, because of infirm health. Bro. L. D. Morse has been assisting him during the summer and has endeared himself to the people. He has now left for Newton. Bro. Read's health is improving, and he hopes to be able to do full work again. The shadow of a great sorrow is over his happy home. Mrs. Read, who is so dearly beloved by all the people, unless what is almost hopeless

happen, is not very long for the lower life on earth. May the Lord sustain her in the fiery furnace of suffering, and her loved ones, the light of whose lives she has been. The power of religion, not only to sustain in suffering, but also to make cheerful and glad, is seen, in a wonderful way, in her case. We cannot but acknowledge the overflowing kindness of the family whose guests it was our good fortune to be, as well the hearty reception accorded us everywhere. With the earnest co-operation of Bro. Read, almost every family upon whom we called will receive the *Messenger and Visitor*, we hope for a long time to come. We were able to reach but one-third of this field, and yet twenty-five new subscribers were added to the very respectable list already had.

Only a part of a day remained to devote to the "SERVIC FIELD."

This is also an extensive field. Over the North Mountain is Haberville, where a good audience greets the preacher. On the South Mountain is South Berwick. Frenching is also regularly sustained at Bonnet and Weston. At Berwick, the centre of the field, a very large congregation gathers on the Sabbath mornings, taxing the capacity of the large house of worship to the utmost. We are glad to hear that the people are thinking of enlargement. They are amply able to do this if they only unite and all do their share. Bro. E. O. Read is in a second pastorate over the Berwick church. He is on the tenth year of his service here. He has had difficulties to meet and overcome: He and Sister Read have also had a heavy stroke of affliction to bear. God has sustained them through it all. We are glad to know this church, under their pastor's wise leadership, is doing work in the destitute places around.

We did not have quite a day to spend on this field. As Pastor Read said, we only touched it. As yet, thirteen were added to the list of subscribers of the *Messenger and Visitor*. We may add that a few hours spent while in Canis, at the Association, resulted in securing nineteen new subscribers. Again, as so often before, we have to acknowledge the help rendered by the pastors on these fields, without which, we could not have been so successful, and for the kindly reception accorded us by all. May the *Messenger and Visitor* prove a great blessing to the new families into which it enters. The larger the number of readers the greater the responsibility, and the need of the help of the prayers of our Christian readers.

THE WEEK.

Chamberlain has given several addresses during the week, in connection with the Radical Unionist Association of Bradford. He thinks the rupture between the Unionists and the Gladstonians final, because the latter hold to their leader who is not to be trusted with the shaping of relations between Great Britain and Ireland.

Daily News responds that it is to be hoped Chamberlain's prophecy is true. He also stated that the Unionists would continue to give the Tories their support, so long as the alternative was a Gladstonian government. He would favor local self-government for Ireland, although Irish government was always inefficient and corrupt. The Parnell-Times trial has had its first stage. The Commission, after having decided that the Times should produce the letters upon which its charges were based, and also specify its charges, has adjourned for a month to give the parties time to prepare their proof and rebutting evidence. From the action so far taken, it appears as if the Commission were prepared to act with perfect impartiality. The Parnellites are very much pleased at the concessions they have gained. Gladstone thinks, even if the Times is proved guilty of publishing forged documents as true, it will not injure its circulation, as the people read it for its news and will continue to do so as long as the news is furnished. The cost of the trial promises to be enormous, amounting to \$250,000 for each side. It is no wonder that Mr. Parnell shrink from entering the Court, if for no other reason than the expense.

Italy seems determined to press her advantage in Africa. It is reported in Rome that an expedition of 25,000 men will be sent against King Joho, of Abyssinia, in November. The Italians are arming the friendly tribes at Massowah. The Italian government has given Armstrong an order for 100 large guns for coast defence. The navy of Italy is now one of the strongest, ranking second, after that of Great Britain. In the last twenty years its value has gone up from thirty to over 15 millions of dollars.

The Pope has been offered a home in Belgium, if he leaves Rome. It is said that the new Emperor of Germany has changed much for the better, since his accession to the throne. A correspondent of a New York paper says:

Under the influence of his powerful Prime Minister, Emperor William has gradually yielded to his mother's advice, and is now actually engaged in studying the governmental principles elaborated by his father previous to the latter's death. During the lifetime of Emperor Frederick, the present Emperor was undoubtedly on bad terms with his parents, but since his accession to the throne his demeanor toward his mother, both in public and in private, has been all that could be wished. The question is whether William has sufficient force of character and conviction, to resist the pressure of the war party and the anti-liberal sections, and adopt entirely the liberal policy his father intended to pursue. The various changes in the German army and the appointment

of Herr von Bismarck were undoubtedly part of the governmental programme which the Emperor Frederick intended carrying out.

The fears as to Stanley's fate are deepening. Major Bartlett, who headed the expedition to follow on his trail, has been murdered by his carriers, and the expedition has dispersed. Prof. Jamieson, who was organising another expedition, has died of fever, and all hope of any further attempt to penetrate the mystery of his fate, in the near future, has been abandoned. The ugly rumor now comes that Tippoo Tib, the Arab slave chief who was left in charge of the Upper Congo, and upon whose support Stanley and those who are seeking to follow him have relied, is a traitor, and has been seeking the destruction of those who were endangering his trade in human beings. It seemed a strange procedure for Stanley to entrust him with so much.

The Arab slave traders are still doing their terrible work in Africa, as the following items will show:

"In the schools of the South Free Church Mission at Baddara, Lake Nyasa, Africa, no fewer than 1,173 pupils were in attendance the day before they were closed for vacation. Of these one-third were girls. Thirty-eight active teachers are at work in the schools. The Arabs have cut to pieces friendly and peaceful tribes at the south end of the lake, and even attacked the mission station, but were beaten back. The slave thieves even dared to imprison and maltreat the British consul and haul down the British flag."

"A remarkable incident in the annals of despair, if not heroism, lately occurred on the west coast of Africa. The king of Fala, being attacked by a Mohammedan force and finding resistance impossible, assembled his family and principal officers, and after addressing them and intimating his determination never to accept Mohammedanism and inviting those who did not agree with him to go away, he applied a light to a large quantity of gunpowder collected for the purpose and blew the palace and all who were in it to pieces.

Sherman has made a remarkable speech in the United States Senate. He advocates free trade between the United States and Canada as the way to cultivate the friendly relations which will finally lead Canada to become a part of the Republic. To this end he moved a resolution instructing the committee on foreign relations to inquire into the state of the relations of the United States with Great Britain and the Dominion of Canada, and to report at the next session such measures as are expedient to promote friendly commercial and political intercourse between those countries and the United States.

The New York Sun calls the attention of its countrymen to some facts which are too serious for bluster. It says:

An English fleet could pass up the St. Lawrence and into the great lakes. Once there, it would meet with no obstacle in the way of defence to prevent the destruction by bombardment of every town from Ogdensburg to Chicago. At one fell swoop our commerce could be swept from the entire shores of the lakes.

Our weakness is painfully obvious at every point. Here in New York, the eastern metropolis, we find the harbor guarded by antiquated forts which are beneath contempt. Bermuda, an English naval station, is only fifty-eight hours sail from this city, and when least expected a few war ships might steal upon us like a thief in the night, and find their destructive power unopposed by any defence. The same is true of Charleston, which is only sixty-six hours, and Savannah seventy-one hours. Thirty-one hours only are necessary to bring British war ships from Halifax, another naval station, into Boston harbor. From Vancouver, on the western coast to San Francisco is but four days' journey by steamer. We mention these cities only to illustrate the danger which menaces our entire line of seaboard.

There is a panic in the Southern States because of the spread of the yellow fever. At Jacksonville, Fla., the people are dying by scores. Up to Sept. 19, there had been 1,333 cases and 170 deaths. The chief cities of the south are enforcing the strictest quarantine regulations, to prevent the entrance of the dreadful scourge.

QUESTIONS.

A brother asks whether it is scriptural for the unregenerate to sing in Baptist church choirs, and if not, whether it is the duty of the regenerate to withdraw from a choir containing unregenerate members. Also, how, according to scripture, should a church choir be brought into being.

The choir question is a difficult one. There is not much scripture teaching respecting it. There were singers appointed to lead in the praise of the temple service; but the New Testament is silent on the matter. We should not venture to say that all unregenerate persons should be excluded from church choirs. They are urged to read just such words as are sung. While they cannot contribute to the soul of these words in either reading or singing, it does not seem fitting that they be excluded from the one or the other. If, however, they are irreverent, they should not be tolerated in a choir which is supposed to lead it praise to God. As to the way to form a choir, perhaps no better one can be adopted than to appoint a judicious committee of the church to take it in hand. The choir should not be outside of church control.

If an excluded member, while continuing in the sin for which he was excluded, continues to take part in the business and spiritual exercises of the church, what course should be pursued toward him?

He should be made to understand that these privileges have been taken away, and can only be restored on his repentance, amendment and restoration. A private intimation to that effect from pastor or deacons should be sufficient. If he continues in wilfulness, it is probable he could be dealt with in law for disturbing public meetings. Recourse should be had to the law only in a very extreme case.

FEBRUARY AFTERNOON.

NO. 11.

I went early and stayed late. At the first prayer meeting I attended—Thursday evening before Convention—it was discussed what prayer was, of what value it is, whether God hears prayer, and so forth; at the last meeting I attended, Thursday morning following the Jubilee, those present just prayed. The change was simply marvellous.

I wonder if the Fathers ever discussed prayer. I fancy not, but they prayed. I am sure of that. I wonder if the present generation of ministers in every respect stand on the shoulders of the Fathers? It was the habit of the Fathers to bring the matter of the world's position before God right home to each man or woman they met, imitating thus our Lord's interview with Nicodemus and with her of Samaria. What is the custom now? The Fathers always gave great prominence to the basal doctrines of our faith. How is it now? They were always in the attitude of campaigning, always marching into the enemy's country, always pleading with the unconverted. How is it in our time?

That address of President Sawyer's was a too strong language to term it "unrespectably insignificant"? It is difficult to construct a garment of words that will just fit around it. It will suffice to say, and it will be inside of the truth to say, that it is a most great occasion, and in the matter of the education of what is highest in man, did it not strike a note further up the gamut than we are wont to touch? What is greatest in man? Take the reply from Tennyson:

"For the' great ages leave the hill And break the shore, and evermore Make and break, and work their will; Tho' world on world in myriad myriads roll"

Rounds up, each with different power, And other forms of life than ours, What know we greater than the Soul?"

And is it not a fact that our College course of studies has hitherto ignored this consideration? Important it is to develop all faculties of the body, much more important to train the intellect, but how hollow that course of training that ignores the Soul! Let the future curriculum adjust itself to the relative importance of the functions of Soul and Intellect.

That was an admirable and supremely important paragraph in the Governor's report in which, reviewing the past and looking to the future, they brought increasing prayers of all the supporters of Acadia that she might be ever prospered. If anything has distinguished the history of the College above all other things it is that everything has been made the subject of earnest prayer. Thus may it always continue to be. If Thou go not with us, carry us not up hence. So Moses, when the Governors of the College, when Acadia ceases to be the "Child of Providence" let her halls and the accounts be closed. Prayer is Acadia's "vital breath," always has been, always must be.

THE BIRD OF THE AIR.

The ministers, one I overheard saying to another: "Could you not say a word to Bro. Timothy as to his reading hymns? Could you not kindly tell him to emphasize his objectives thus:

"Dear refuge of my weary soul," instead of "weary soul."

"I say word can bring a sweet relief," brings out the sense better than "sweet relief," and prevents that monotonous, invariable resting of the voice on the last word of every line. "So may a word," he would take it kindly from you, etc., etc. But I know that neither of them said the word to Bro. Timothy, for I hovered around a good while and heard nothing, and he reads the hymns just as before. For my part, and I have listened to ministers reading in the temple under Solomon, and in all sorts of synagogues and meeting houses down to this day, I wish they wouldn't read them at all unless they can read. It always makes my feathers rise up, and I never feel nice till I get the mischief prayed out of me. I am all rumped up now.

I was in the doctor's study when he came home. He was tired, yet his eye sparkled when he saw Mary and Tom and the baby. I always like to look on with my little eye at such times; but the ceiling is nothin' to the hearth. Perched on the top of the old pine book-case, right by Calvin's "Institutes," on one leg, with my left ear open—my left ear, mind; for that's my good ear—O, I hear things I dare not tell—no, never to nobody. N., dear sister, don't coax me; I will not! If it a' looked up in my bedroom—this little bedroom is a mighty respectable, as it were. I wouldn't tell you for the world all I hear; but just so much—well, as I like to tell.

"O dear me," says he, as he sat himself in that old high-backed easy chair, "I'm so tired! I feel as if I'd never come to my head beds as if some of my dear brood had been found with a billet of wood. And so much that was said seems so unnecessary; such a magnifying of trifles, and such a sinking about points of order; and such an excitement as we all got into over very small matters; such an expenditure of force upon insignificant affairs; and such an array of weakness before the great objects. Dear me," and he brushed a fly from 'the bird's place,' "I bring in a resolution next year to the effect that we attend to business; only, in a gentlemanly manner,—yes, the spirit is everything. The manner of doing our public business is capable of indefinite improvement—we

must set a better example to the young fellows; and if I am President—I'll"—and his reverend head began to roll a little, and his lip gently to descend, and he was helped along till ten-time by "Tired nature's sweet restorer, balmy sleep."

There, that's all I'll tell this time for anybody. I'm off to the garden for bugs—I just revel among bugs—hum-m-m—bugs.

Opening of the Seminary at St. Martins.

Conveyances will start from the head of King Street, St. John, on Thursday morning, Sept. 27, at 7 o'clock, for the opening of the Union Baptist Seminary at St. Martins, on the afternoon of that day.

The charge for the round trip will be reasonable, and those attending have the option of returning the same day or of stopping over until Friday.

All who propose to go are requested to forward their names to the undersigned before six o'clock this Wednesday evening. Wm. Peters, 61 Waterloo st., Com. Miss. Tnos. L. Hay, 41 Paddock st., Do. McFarlane, 157 Gormain st., Com. Miss.

Rewards of Constancy and Delay.

Some months ago, a request was sent to a Baptist church in Nova Scotia for a dismission of one of its members to a Christian church, other than Baptist, in New Hampshire. The application drew forth a protracted discussion. A decision was finally reached, to the effect, that, in such a case, a letter of regular dismission could not be granted. This decision was arrived at, not at all on account of any known unworthiness on the part of the applicant, but simply because of the Scriptural defectiveness and inconsistency of the body into which full fellowship was requested.

Now for the result. The sister who had made the application felt not a little disappointed and dissatisfied. She, however, waited expectantly for the promised certificate of good standing from the clerk of the said Baptist church. That clerical brother has the reputation, whether justly earned or not, of slowness. But for once, at least, good came out of seeming and perplexing tardiness.

A wise and persevering Baptist evangelist—a New Brunswick boy—was presently sent into the town where the sister at present has her home, to see if he could find material for a regular Baptist church. In the course of his successful inquiries, he visited this sister and learned her denominational relations and present church attachments. Her certificate had not yet arrived. Consequently her desired change of church connection had not yet taken place. So fine it is to say that, after some reluctant but intelligent consideration of her duty, the said sister heartily became one of the constituent members of the worthy band of baptized believers, which in due course was recognized as a Baptist church—into which new and promising church several persons have since been added through baptism; and among those happy converts, the husband of the now happy sister sister herein referred to.

The foregoing statements comprise the writer's explanation of the heading of this article. Such are incidental rewards of scriptural constancy and loyalty to Christ, and such appears to be an exceptional advantage occurring from resolute slowness on the part of a slow clerk.

It may be added that the town in connection with which these facts occurred is one of six thousand inhabitants, and is probably a more rapidly growing town than any other in N. B.

Quite time that a regular Baptist church was planted in such a place. Who shall predict the results for souls and for Christ's Kingdom of the recent organization?

Brethren of our churches, in case of such applications as the above, more scripturally and deliberately, and be assured that the cause of truth and the welfare of souls will be promoted.

May our members who have gone abroad be loyal to their past professions and to their continued convictions of duty to Christ.

A. CHIPMAN.

Aug. 23, '88.

Missionary Intelligence.

"Aries," oh, for thy light is so new and the glory of the Lord is risen upon thee."

Extracts from missionaries' letters: Mrs. Churchill says: "When we sent off our reports last week, how little we knew what we should have to write this. The Lord has taken our darling Georgie. He came very suddenly for him, as he did for Willie seven years ago. I thank him I had the precious part five years and seven months. He loaned me Willie one year longer and I thank him for that—must I thank him because he has taken them both and left us lonely and sorrowful in our Botolph home? The grace may be given. We had strength to sing beside the lovely body of our darling boy this morning. 'Thy will be done,' and the supply is limitless. Help us not for them, O, dear sister, you cannot know all that has gone out of our home by his death, and it was so sudden, so unexpected. We have no means of knowing what fever it was or where he took it. The dresser from the hospital said yesterday morning that he was quite sure it was the fever of smallpox. So I prepared my room and my mind for a three weeks' siege, if Georgie should last so long. I did this with a feeling of relief, for the dresser said this

never would go down national till the 1st of July, with my mind during some 130 p. m., as we Lord will use this some in Bobbitt Christ—and that stricken hearts. Mrs. Archibald used since the While we were from a village, or for baptism; of without it. We not know how one time. Mr. A. as soon as possible he can for them. and five Christian Miss Wright's Bill five S. S. in an Human agents of Lord to do a great pleasing in his so much as the heart to convince an intelligent know it also has a spirit power of God and

You wrote of for Chilochee. there is any prayers and a heart of these people. March 30, 1888. continued till the latter part of among the people a more perfect three were almost known to the Church had known much. But a certain work time and blessed the current of this.

As I write this two men who can do not think they heard of Christ. There is almost spirit of God to come. He can move upon them from any offered Saviour, drede and thouse the truth, and the two are being I could not be I am talking to entirely to prayer season, instead of those who know often rejected it. With God give you hear from heaven have been field, and that out.

Your committee not been account have decided to current convent have not always have an opportunity following is the list who have sent:

River Havelock, per Lockport, per Mrs. Price, Cam Mrs. Levi Dimock Great Village, per Federation, per Mrs. Dr. McKenna Miss Mary EG Mrs. B. B. Trevellyan, per Indian Harbor, Springhill, per New Brunswick, Cavendish, and Island, per Canisling, N. B. Mrs. M. G. Curry, Antigonish, per Antigonish, per Sandy Cove, per Miss Louise Dimock St. George, N. B. Chocomaque, per Collins, N. B. Sydney, O. B. J. A friend, P. E. B. Bethel, on St. Braxington, per Brookfield, Co. Lockhart.

Kempt church, Maitland, N. B. Sackville, N. B. Andover, N. B. Canard, per Mrs. Billions, per Gaspereaux, per Mahone Bay, per Mrs. Realy, per North Sydney, Lower Aylesford, Lesterville, St. Marsters.

Port Hawkesbury New Ross, per Yarmouth, per Upper Wilmot, per Truro, per Miss Dalgleish Rivers, Clinch's Mill, Lower Aylesford Windsor, per New Minas, per Bonaboe, Bay St. John, per Mrs. Will Wolville.

W. H. E. V. An interesting Association was S. p. 10, at 3 of Hopewell, season spent appropriate in behalf of the C of welcome to