

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, JUNE 28, 1893.

AN IMPORTANT AND PRESENT DUTY.

Our denominational year is drawing to a close. Less than two months now remain before Convention.

In the course of a few weeks it will be necessary for the treasurers of the denominational funds to close their accounts, and, as will have been seen by the statements which have been presented in our columns by the secretaries of the different Boards, the receipts up to the present time have not been so large as to remove all cause for apprehension that the accounts at the close of the year may show a discouraging deficit.

But this may be averted, we feel sure, if only the churches will act promptly, and faithfully seek to do what they can during the short time that remains.

A year slips by so quickly that almost before we are aware that we have left the starting point, we find ourselves nearing the end.

Perhaps some of our churches and some individual Christians have not done so much in support of our denominational enterprises as, at the beginning of the year, they resolved to do.

If so let them redouble their diligence now for the short time that remains. Let no one compound it with his conscience for having failed in his duty this year by a promise to do more next year.

The present is the time to act. The opportunity is now present to us, but who can tell, in this world where life and all things are so uncertain, what another year will bring or take?

Every Christian professes to believe that the grand opportunity of life in respect to worldly wealth is not to hoard it or to consume it in promoting our ambitions or our pleasures, but to expend it for the advancement of Christ's kingdom and for the promotion of human happiness.

But how many who bear the Christian name are chasing shadows and failing to secure the substantial and enduring blessing which their Lord has placed within their reach in making them stewards in respect to the riches of this world!

The position in which the several boards are placed should be considered. They have been charged with the management of certain enterprises which the associated churches of the denomination have undertaken.

They are supposed also to be supplied with funds for the carrying on of those enterprises. Time, thought and labor, not a little, are given to this work gratuitously by the brethren composing these boards, and it should not be required of them in addition to this to endure constant anxiety on account of an empty or a falling treasury.

They cannot be supposed to make bricks without straw, and they ought not to be confronted with such a problem. There can be no doubt but that the work in which we are engaged as a people is, in all the departments of it, important. We cannot withdraw our hands from the work which we have undertaken in the name of God.

Whatever objections may be felt on the part of some of our present denominational system, nothing should be permitted to interfere with the faithful discharge of duties which our associated churches plainly owe to the boards which they have created, and which they have placed in positions of so great responsibility. If it is not best that the present relations of our churches in Convention should continue, they can be ended, but while they continue the various boards have a right to expect that the denomination at large will give them a generous support in carrying forward the important undertakings with which they have been entrusted.

Every department of our work is important—our foreign mission work, our home mission work in three provinces, the work in Quebec and the North-west, and our educational work—all have strong claims on our sympathy and support.

Some of us may be better acquainted with and more interested in what is being done in some of these departments than we are in the case of others, but very generally the importance of each and all these different interests is recognized and likewise their claims to our support.

In view of the considerations which have been presented, an urgent duty of the hour for our churches and for the

individual members of them would appear to be the gathering in of contributions for the support of the enterprises to which as a denomination we have set our hands.

These enterprises sympathies, and we must regard them as committed to us by our Lord. The honor of the churches is pledged to their support. It is also a time of need.

Large contributions are required now to relieve the boards from embarrassment and to arrest disaster. It is a time of opportunity, too, and he who gives promptly and generously will be blessed in so doing.

The year, in respect to the financial interests of the country, has not been one of great prosperity—somewhat the reverse of that, perhaps—and yet we are persuaded that the conditions are such that, if each individual Baptist in our land will give as the Lord hath prospered him, the means will be promptly forthcoming for carrying on all departments of our work.

Those who have been accustomed to give largely will not now, we are persuaded, slack their hands. Are there not some who heretofore have not availed themselves to the full extent of the opportunities which the possession of wealth has brought them to promote the kingdom of Christ, but who will now feel moved to render assistance in a time of need, and will not all our churches and every member of each church inquire, and seek to do in this matter what love and duty require at the present time?

THE CHURCH AND THE PEOPLE.

In an article or address which has been issued in leaflet form, President Strong, of Rochester, discusses "Our Baptist Advantage in America."

One of the advantages attaching to the Baptist position in the United States he claims to be the possession of an ecclesiastical policy analogous to that of the state, and therefore adapted to win the increasing favor of loyal Americans.

"What I mean is," says Dr. Strong, "that we represent in the church that same principle of equality and freedom which we cherish so greatly in the state. Our church government is democratic or congregational. Since every member of the church is a member of Christ, he has a right to interpret Christ's will for himself, and to have an equal voice in the conduct of ecclesiastical affairs."

If the congregational form of church government is on this ground an important Baptist advantage in the United States, we should suppose it must be almost equally so in Canada; for though our government is not a republic, the spirit of our people is strongly democratic, and the popular will influences the administration of government as effectively and more directly than in the case in the neighboring republic.

All good things in this world appear to be more or less liable to abuse. But if we are obliged to acknowledge that the application of the democratic principle in church as well as in state is not without its perils, it is interesting to note that Dr. Strong's view appears to be supported in a measure by what is taking place in some of the denominations whose church polity is the reverse of democratic.

The Toronto Mail, in a recent issue, alludes to the disposition of the lay element in such religious bodies to claim a larger share in the ecclesiastical government. "Originally," it says, "the principal religious families throughout Upper Canada were ruled entirely by their clergy. The Anglicans were subject to the Bishop, and the Methodists to the conference, which consisted of ministers alone."

But the lay element has gradually come to have representation in the governing bodies, and laymen are now exerting themselves to secure greater influence than that already assigned them. Methodists are asking that the laymen shall have representation on the stationing committees, in order that, in a matter upon which the success and happiness of the churches so much depend, the pew shall have some voice. Among the Anglicans there appears to be quite a vigorous movement looking toward a larger measure of lay influence in the councils of the body. There is a project to establish in connection with the Synod of Toronto "a House of Laymen."

The proposal is based upon the allegation that in the church legislature the clergy, although not numerically the stronger element, enjoy the lion's share of the debate, and practically dictate the determinations at which the Synod arrives. Some, at least, of the laymen think that the lay delegates, through the superior talking ability of the clergymen, are led into certain courses of action, which their good and well-informed judgment would not approve. "It is suggested that these delegates form a separate house to consider in advance such questions as are afterwards to be decided upon in full Synod, or to formulate propositions which, when subsequently laid before the Synod, shall be unconditionally supported by the lay branch."

A pamphlet has been issued in which several laymen have presented their views in reference to this project for promoting lay influence in the Synod. It appears that the question of ritualism, or "high" and "low," has much to do with the matter. The clergy, and especially the younger

of them, it is said, are disposed to go much faster in the direction of ritualism than the people are prepared to follow. In the pamphlet alluded to, it is complained that laymen have really no power or influence in any matter brought before them concerning the externals of religion, and the "externals" declared objectionable are "excessive bowings, lighted candles, incense, crosses in the church, processions with banners, meniality, and innumerable other puerile devices."

The wisdom of introducing these things, which were entirely swept away at the time of the reformation, is strongly questioned. If the clergy continue to decline to consult their congregations as to their course in reference to these matters, then, it is said, "it will become the duty of the laity to remonstrate, and if no heed be taken, to appeal to the Bishop, or, after September next, to the General Synod."

Just how much strength this protest against ritualism represents, we are unable to say. There is, no doubt, a section of the laity willing to go to any lengths or heights in that direction to which they may be invited by their ministers. But it is gratifying to know that in Ontario there is a protest of some force against the extreme ritualistic tendency which appears to be so strong within the Anglican church at the present time. The Mail concludes the article from which we have quoted as follows:

"In the Niagara Synod a battle royal took place over 'high' and 'low' last week. It was there asserted that the upward tendency in some of the rural parishes was reducing the congregations and cutting off the contributions to the mission funds. The laymen seemed to be inclined to be 'low,' while the younger clergy had a somewhat upward tendency. It was by certain of the laity of that diocese that the protest was lodged against the opening sermon at the Synod, which spoke rather disparagingly of other religious bodies. While true to their own church, the laymen are disposed to agree with that very good churchman, the Archbishop of Canterbury, who in an encyclical some years ago gladly and thankfully recognized the real religious work carried by Christian bodies not of our communion."

Notes by the Way.

A trip on the Upper St. John is a feast of the vision. We left Fredericton at six on a fine June morning. Our craft was a steamer of 120 horse power, of peculiar construction, suitable for river service. She is for a few weeks of the year a sort of accommodation train between Fredericton and Woodstock, a distance of some 70 miles, and is a great convenience to the dwellers in this beautiful valley. Where the banks are moderately high she deftly lays her prow upon the shore and takes on board or lands passengers and freight. We left port with a goodly number of passengers, and as we proceeded we had accessions and changes at the numerous landings. The glad greetings, the ready helpfulness, the wit and pleasantness of our fellow passengers, made a happy impression and very much increased our desire for their spiritual welfare.

The shifting scene of sky and landscape at the many windings of these waters, as we proceeded, was very charming. The continual spreading out before us of the rich arable lands on either bank, producing under the hand of the husbandman the plentiful supply of home comforts, make us wonder that any should be found who think "our own, or native land" a good place to leave.

Of special interest to us were the homesteads of Father James H. Tupper, on the left bank of the river, and Father Thos. Saunders, opposite on the right bank. Here these servants of the churches toiled for many years; here they made for themselves comfortable homes, in which they spent their closing days. Somehow they seem to have left no successors in the ministry of their type of stick-to-itiveness. Frequent changes in the pastorates and long pastorates periods have not been for the advancement of our Baptist cause. Other denominations in a few parishes, with commendable effort, are supplying the needs of the people.

A change for the better in all that pertains to the Baptist cause here is imperatively demanded. With abundant financial ability, a strong Baptist sentiment, and a stirring Baptist history behind them, our brotherhood, for lack of cohesive force it may be, are not progressive. The trend seems to be to divide into small interests, "to fly off in tangents, to cluster in tangles." There is quite a large class of non-church supporters who are bright, keen and thoughtful. These, by the blessing of God, could be won to the service of God by an intelligent and united church under the leadership of an able minister of the New Testament type. In these churches the minister will find appreciative audiences and many faithful coadjutors.

We landed at Upper Queensbury and there met the brotherhood in quarterly meeting. The greetings were hearty and fraternal. The services were seasons of uplifting and spiritual joy. The hospitality was as the flowing of the noble St. John river, abundant and free. Our young Bro. Jenkins, just setting out in the ministry, is now entering upon work in the Queensbury group. He is making a favorable impression, and much prayer is offered for his success.

J. H. E.

N. S. Western Association.

(Continued.)

SATURDAY AFTERNOON. The reading of letters from the churches was continued for half an hour.

The brethren who had come to participate in this association during the past year were brought to the platform and introduced by the moderator. The Rev. J. E. Goucher, of Milton, Yarmouth; Rev. Wm. McGregor, of St. Mary's Bay; Rev. C. E. Pineo, of Nicolet; Rev. R. E. Gullison, of Beaver River, and Bro. C. W. Allen, of Granville Mountain, responded in brief addresses.

The committee on Sunday-schools reported through Rev. E. O. Read. A long and profitable discussion followed, participated in by a large number.

The committee on Temperance reported through Rev. S. Langille. This was tabled for further consideration.

SATURDAY EVENING. A committee was appointed to report to the association on the young people's movement.

Temperance was on the programme for this session. The speakers of the evening were Miss Steadman, who represented the W. C. T. U.; Rev. F. H. Beals, who made an eloquent plea for a pledged voters' list in favor of prohibition; Rev. S. Langille, who discoursed with much ability in a vigorous style the various phases and relationships of legal and moral suasion; and Rev. D. H. McQuarrie, in a brief way a clear presentation of the prominent place given to temperance in the New Testament church. The audience was large and manifested a lively interest. The speakers were at their best. This old question has not yet seen its prime. Slowly but surely it gathers to itself strength and momentum as time goes by. So long as righteousness finds even scant place on the earth, this question of temperance in both its moral and legal aspects will be a burning one.

SUNDAY SERVICES. This was a busy day. In the morning social services were held at seven and half-past nine o'clock, largely attended and full of spiritual enjoyment.

At eleven, a sermon was preached by Rev. J. W. Manning, secretary-treasurer of the Foreign Mission Board. Good attention was given to the Word. A very large number of pulpits in this county were also supplied for the day.

At two p. m. the Sunday-school and a large number of visitors assembled; were formed into a model class, and taught the lesson for the day by Rev. G. R. White. The questions and answers illustrated the living interest had by our people in Bible study.

At three the largest meeting of the day came together to hear what the sisters of the W. B. M. U. had to present on the subject of Missions. It was a season of earnest prayer and serious discussion. Miss A. Johnston, Mrs. A. F. Browne, Mrs. Manning, Mrs. Eaton and Rev. F. H. Beals gave addresses appropriate to the occasion. It certainly will be an encouragement to our laborers in the foreign and home fields to know that their work commands so much of the attention and the gifts of the churches in their gatherings as well as in their ordinary services. All are not alike enthused. Many, doubtless, are indifferent, but the lazeen is in the mass, doing its appointed work most surely.

In the evening, according to arrangement, a missionary meeting was held. The report of the committee on this subject referred to the condition and claims of the Grande Ligne, North-west, home and foreign missions. Our home mission reported some 400 baptisms. All our missions were in a healthy condition, requiring additional support to sustain them as they grow. Rev. J. W. Manning pleaded the cause of foreign missions by earnest argument. Rev. G. R. White spoke for the home mission—of the grand work it had accomplished in our Maritime provinces, under the management of Rev. A. Cohoon and the present Home Mission Board—of the demand now upon us for men of experience and abilities for service in our scattered and weak churches. Prayer was offered, in which Bro. Manning led the association for Bro. Cohoon in this hour of his deep sorrow, on account of the hopeless illness of his devoted wife. The North-west mission was represented by Rev. E. P. Coldwell. During his address the congregation, which was a crowded and most restless one from a past, was completely broken up by a passing thunder-storm. As many had far to go and their teams were exposed to the coming tempest, it was judged best to dismiss the meeting. Rev. A. T. Dykeman, who had been appointed to speak on behalf of the Grande Ligne mission, failed of an opportunity. The local choir, with more than ordinary talent and culture, did much to make this and other services of the day a success. But with a restless audience the best results could not be hoped for.

MONDAY MORNING. The early prayer meetings were full of joy and peace—a splendid prelude to the services of the day. The circular letter, prepared and read for the association as

its greetings to the churches by Rev. D. H. McQuarrie, was a well conceived and carefully prepared paper on "Church Discipline." It commanded the hearty approval of the association and is worthy of a permanent place in our literature.

The annual sermon, by Rev. W. H. Robinson, was a feast of the good things of the gospel. Choosing for his text Rom. 6:11, he found in it the theme, "The believer's relation to sin and to holiness." By a clear analysis of the apostle's argument he found in it the grand old doctrine of justification by faith, and its glorious results. As he tapped this fountain of grace the living waters flowed out to the great joy of believers. The association voted to request that this sermon and the circular letter might find place in the MESSENGER AND VISITOR and in pamphlet form as well.

MONDAY AFTERNOON. A report on the Young People's Union was heard from the committee appointed to consider this subject. The recommended the formation of county unions, and also that Friday evening before the meeting of the association be given to the unions for this purpose. This report was accepted.

The report on Temperance was taken from the table and considered clause by clause. In this discussion the usual amount of misunderstanding among temperance workers appeared. There was unanimity in favor of prohibition, but diversity of views as to the methods of conquering its opponents, and of giving its blessings to our commonwealth. This discussion may have done something towards clearing away mist.

The committee on Obituaries had the sad duty of reporting the deaths of three veterans in our ministerial list—the Rev. J. A. Stubbert, of Deerfield, Yarmouth county; the Rev. A. W. Bars, of Port Medway; and the Rev. Wm. Rideout, of Wilnot, who all had passed on to the better land during this associational year. Each of these dear servants of God had made a worthy record, and are held in loving remembrance by the brotherhood.

The report on Denominational Literature, presented by Rev. J. H. Fosbury, was a well prepared review of the purpose and work of our denomination in this department. Our own Book Room was recommended to the patronage of churches and Sunday-schools. The MESSENGER AND VISITOR's work and influence for good received appreciative words and kind suggestions of methods for increased usefulness in the various departments of our churches' work. Want of time prevented a full discussion of all the good things suggested by this report.

MONDAY EVENING. was devoted to the subject of Education. Before entering upon the programme of the session, the Rev. A. T. Dykeman was allowed twenty minutes in which to speak for the Grande Ligne Mission. The speaker packed this brief space with interesting history and stirring incidents of this noble mission. It has a warm place in the hearts of our people.

A lengthy and most excellent report on Education was read by Rev. J. T. Eaton, the chairman of the committee who had this subject in charge.

The choir rendered, as on other occasions, appropriate music.

Dr. Sawyer, the first speaker of the evening, was received with hearty applause. He proceeded to give what he was pleased to name "a business talk." He succeeded with his usual skill in making this subject interesting to all in the audience who take stock in our educational work. The indications of overwork and over-anxiety were reflected in this admirable address. The dark shadows of debt on our institutions were unrelieved by any hopeful way that would lead out into the sunshine of financial prosperity. Doubtless there is a way out. As it is, our institutions are supported by the few; the contributions from our churches generally are not so large and regularly given as they formerly were. Dr. Sawyer very happily referred to a cause of this condition of things, which he said that this general lack of interest in our educational work among our people is because of their lack of a knowledge of our affairs in Wolfville. We may be allowed to suggest that a complete remedy is at hand for this evil, if it be but wisely applied. Space can be had in the MESSENGER AND VISITOR for the use of those who have ability, and whose interest in the success of our educational enterprises qualify them to occupy this, for the purpose of informing our people as to the necessities, perplexities and prospects of our institutions. Fifty-two times in the year some ten thousand readers may be reached through this medium, to the mutual advantage of the MESSENGER AND VISITOR, its readers and our schools. That our people are uninformed does not speak in praise of the business management of this department of our denominational work. In the earlier days of Acadia University it could not rightly be said that the Baptists of these Maritime Provinces were uninterested in her weal for want of a knowledge of her affairs. The fathers took special care that this should not be so.

Mr. E. R. Morse, of the teaching staff of Horton Academy, was introduced and gave an interesting talk on the work of this institution, especially of the "Manual Training Department."

A few minutes only remained for Rev. D. H. McQuarrie, the next speaker, who succeeded in putting forth some strong pleas for patronising our schools at Wolfville.

TUESDAY MORNING. The closing session of the association was held on Tuesday morning. Quite an amount of unfinished business demanded attention. The reports on missions, Christian benevolence, and of the county chairmen, together with the final report of the committee of arrangements, were passed upon. The usual votes of thanks for entertainment, railway and other travelling accommodations were passed. In these the choir and moderator were mentioned. An adjournment was then in order, and carried to meet with the church at Brookfield, Queens Co., in 1894.

This meeting of the Baptists of the Western counties was a very enjoyable one. The churches, with few exceptions, are supplied with pastors and are working harmoniously. The reports of work done and of moneys raised were far from discouraging, and signs of progress on the lines of sympathetic benevolence visible. The pastors of the past generation in this association laid the foundations for substantial church building with much care. The present pastors are an able class of men, intent on leading the present membership to higher levels of Christian enjoyments and service. While no association of the Maritime Provinces so largely possesses the territory assigned it as does this; there is yet here much land to be possessed. Only by intelligent ministrations can the Baptists hold their own in the enterprising countries they occupy. The darkest spot on their district is the French mission, which, for a time, is abandoned. J. H. S.

Rev. William C. Rideout.

Rev. W. C. Rideout, well known throughout the Maritime Provinces, died on the 8th inst. at his home in Wilnot, N. S., at the age of 77 years.

Bro. Rideout was a native of New Brunswick, born at Bayside, Charlotte Co., in 1816, his father being a descendant of a loyalist of the same name, who settled on the Upper St. John at the close of the American revolution.

During the pastorate of the late A. D. Thompson at Bayside, Rev. Nathaniel Vidito visited the field and preached three sermons, which resulted in a wide spread revival. From those sermons Bro. Rideout dated his conversion. He was baptised by Father Thompson at the age of twenty. Philip-like he wanted to tell others of the Christ, and so began at once to preach. Meeting with but little encouragement at home, he went to Yarmouth, where, under the direction and help of Father Harris Harding, he made commendable progress in his work. His ordination took place in 1842.

In '43 he returned to his home and married Miss Ruth R. Bradford, of Bayside. The newly married couple went to Aylesford, where they continued to reside for six years. The next move was to Wilnot, and from there to Oak Bay, N. B., where he remained till '86, preaching to a number of the churches throughout Charlotte county. During the time of his residence at the Bay his wife died, and in '88 he married as his second wife Hannah Robie, of Granville, N. S.

In '88 he returned to Nova Scotia and settled on a farm at Wilnot, where he remained till death called him to his reward.

I have not been able to ascertain if Bro. Rideout at any time assumed the regular pastorate of a church. He felt himself better adapted to the work of an evangelist, and so went from place to place preaching as opportunity afforded. In many of his evangelistic tours he was eminently successful, having large numbers as the results of his labors.

He was remarkably industrious and energetic, working with his hands during the week, and preaching on the Sabbath, so as not to be wholly dependent for support on his preaching. Retiring in disposition, he always shrank from any display regarding his work, and seldom attended any of the denominational gatherings; nevertheless his brethren held him in high esteem.

By his first marriage he had nine children, seven of whom are living; by his second, three children, who are living with their mother.

Funeral services were held at Wilnot, conducted by Rev. Dr. Saunders, of Halifax. The remains were brought to St. Stephen to the home of one of his daughters, Mrs. W. H. Clark. On Monday morning, the 12th inst., appropriate services were held, in which Rev. Mr. Palford and Rev. Mr. Anderson (Presbyterian), assisted. The interment took place in the Sandy Point cemetery at Bayside. At the grave Bro. Shaw, of St. Andrews, offered prayer, and before committing the body to the ground, the writer made a short address, referring to the early history of the Baptist cause in Charlotte county, emphasizing the heroic and self-sacrificing labors of Fathers Ansley and Thompson, whose dust reposes in the same cemetery. We left the sacred spot thankful for the inspiring history of these fathers in our denomination who wrought so wisely and so well—who being dead yet speak.

W. C. GOUGHEN.

St. Stephen, June 20.

Spring medicine and Hood's Sarsaparilla are synonymous terms, so popular is this great medicine at this season.

Minard's Liniment is the hair restorer.

DENOMINATION.

(All moneys except legacies and donations to be paid to the following: Acadia University, Maritime Aid Fund, Grand Old West Mission, B. of C. churches, New Brunswick, and Prince Edward Island, B. of C. churches. And all moneys for the same work sent to Rev. W. C. Goughen, Envelope for collecting funds work can be had on application to the Baptist Book Store, Halifax.)

UPPER BLACKVILLE, N. B. M. writes that this is a short visit from Rev. whose sermons were very interesting. The Sunday-schools were very well attended.

COLAS ISLAND.—The Johnson church is a nearly all the old members their places in the work enquiring the way to Jesus on Lord's day, 11th inst. at our weekly baptist (demand Lake) and by baptism five who by Agin, on the 13th inst. loved in the same was twenty added by baptism profession of faith; and goes on. To God be all.

PINE GROVE.—On June 5th and on the 18th people, whose early education is a prophecy of great things. The names of these very worthy people are: Estie Parker, Rose Beardsley, Annie Fenwick, Balcer, Minnie Bruce, Others are received for names and will follow in three weeks. Rev. J. H. Gales, N. F. Marshall all have been chosen during brethren plan to arise outlook is hopeful. Tenth pastoral year.

NORTH RIVER.—P. E. evening the 23rd of May young sisters into the North River and Clyde—Ellis Hurry and Sarah—enlightened they were North River bridge. She was my last day here. Shaw in the morning McDougall, preached at of fellowship. Drove preached; gave the name of the two deacons, and Robert A. McPherson ministered the Lord's Supper at North River in the evening of fellowship to be held the Lord's Supper on an eventful day and a of four years. May the feed these loving children prayer.

PERSONAL. Rev. C. K. Harrington expect to return to this country in a few days.

We are pleased to learn that the Secretary of the Mission Board, Rev. J. H. Manning, is now improving and he attend some of the association.

We regret to learn that the Rev. J. H. Hartley, of Charlottetown, is unable to use his voice, and the affliction is partial paralysis of the larynx. In order to recover.

Rev. E. H. Jones, formerly of this country, is in these provinces, and that high esteem by the Missionary in Yokohama which they are connected.

Rev. F. G. Harris, daughter of Yokohama, returned to Nova Scotia years. Mr. Harrington, to some extent, in Seminary in Yokohama, pal work has been translated into Japanese. Short History of the Chinese Communities of Pendleton's Church Missions from Hirook. The works of a special denoter the Baptists have Japanese. Other heard numerous sermons beliefs. Mr. Harris gathering strength in continue his studies language and literature to continue his import when he returns. He is at present in Sydney, soon proceed to Sydney.

NOTICE. The next session of quarterly meeting will be held at the Baptist church at 2 o'clock on Tuesday, July 27th, and Sunday-schools are represented.

A convention of the auxiliary Aid Societies of Lunenburg county, Malbone Bay, July 27th and 28th, and Mission B. of C. send delegates. Finance at 2 p. m. De their names to Lois Bay. A. B.

The next session quarterly meeting will be held at the Baptist church at 2 o'clock on Wednesday evening, and Women's reports from the churches in the count more delegates are sent them to the A. T.

The P. E. Island E. will meet in the house of the Baptist church at 2 o'clock, a. m. C. are requested to for the Rev. J. C. Spurr, or than the 20th of

ATE. The N. B. Southern will convene (I St. George Baptist on July 28th, at 10 a. m. the churches kindly to me at St. George's