

Messenger and Visitor.

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S. McC. Black, Editor.
J. H. Saunders, Business Manager.
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THE MESSENGER AND VISITOR AND THE AMERICAN FARMER WILL BE SENT TO NEW SUBSCRIBERS FROM NOW TILL JAN. 1, 1894, FOR \$1.50. SEE OUR OFFER ON 5TH PAGE.

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WEDNESDAY, NOV. 23, 1892.

WAS PAUL WRONG?

In last week's issue of the MESSENGER AND VISITOR our correspondent "Nemo" presented some criticisms—one of which in his own and others offered at second hand—in reference to certain recorded acts of the Apostle Paul. "Nemo" intimates that the apostle is having rather a hard time of it, and the editor is asked if he can "help Paul." We know that our correspondent entertains a profound respect for St. Paul, and we suspect that he is privately of the opinion that the apostle to the Gentiles is pretty well able to take care of himself, without help from anyone, but as we have been appealed to, we may be indulged in a few observations in reference to the interesting subject suggested by the remarks of our correspondent.

In the first place we may remark that there should be nothing very startling or improbable in the assumption that Paul may occasionally have been mistaken in a matter of opinion, or that his courses of action may not always have been the wisest possible. Paul evidently did not himself think that an apostle was, under all circumstances, infallible. He believed that Peter, on one occasion at least, pursued an unwise and a blame-worthy course. Paul and Barnabas in one recorded instance also were unable to harmonize their views, and each appears to have believed that the other was chargeable with an error in judgment, if not with more serious. Paul never claimed for himself infallibility except when consciously under the inspiration of the Divine Spirit, and therefore, in respect to the matters which "Nemo" calls attention to, it would not be wise to assume as a matter of course that the apostle could not be mistaken. On the other hand, if we say in respect to any deliberate act of the apostle in reference to an important matter that it was wrong, we are stating a conclusion which could not be justified on any hasty induction.

Now the two acts mentioned by our correspondent—the participation by Paul in the observance of certain rites and ceremonies connected with the worship of the temple, and the circumcising of Timothy—both belong to the same class. They were not hasty or unconsidered acts, and whether right or wrong, Paul's conduct in these instances was in harmony with a deliberate and openly avowed principle of action. "Nemo" appears to take the ground that the things which were foreshadowed under the old dispensation being now fulfilled in Christ, Judaism was entirely superseded, and no Christian, Jew or Gentile, had anything more to do with "the ceremonies and offerings made under the ceremonial law." It is true, in our view, that Judaism was potentially superseded by Christianity. But we must bear in mind that it is not the way of Christianity to deal summarily and arbitrarily with established institutions. It was indeed revealed to the apostles that the Gospel was for all men and that, as ministers of Christ, they were to esteem no class of men as common and unclean. Jew and Gentile were to meet on common ground in Christ and to be made partakers of the blessings of the Gospel without distinction. The middle wall of partition being thus broken down, they could hold fellowship with each other in the name of Christ.

The case of the Gentile converts in relation to the law of Moses was considered at an apostolic council at Jerusalem, as we are informed in the 15th chapter of the Acts, and though there were some who would have put the Gentile brethren under obligation to observe the law, more liberal and Christian counsel prevailed, and the message sent out to the Gentiles required of them only that they should abstain "from things sacrificed to idols, and from blood, and from things strangled, and from fornication." But no decisive command had come to the Jewish Christians that they should cease to observe the requirements of the law. The Jerusalem council evidently expected that the Jewish Christians would, as a matter of course, continue in these

observances. To the devout Jew they were exceedingly precious and sacred, not only as forms of worship through which his religious thoughts and feelings had always found expression, and an inheritance from the long past, but had they not also been enjoined upon the children of Abraham by God Himself? We cannot wonder then if the Jewish Christians continued, under the Gospel, to observe the rites and ceremonies which the law of Moses ordained. It could only be by the gradual development of their Christian consciousness that they would come to perceive that old agreed not with the new.

More clearly by far than any of his contemporaries Paul perceived the scope and power of Christianity, and understood how infinitely it transcended Judaism and every other form of religion. In these matters he soared where others walked or climbed, his outlook was from the mountain-top while others were seeing merely what was around them in the plain. But Paul's heart was as great as his vision was wide, and no man could be more patient and considerate of the weakness and prejudice of others. He was, therefore, careful not to put any stumbling-block in the way of his Jewish brethren who had not yet obtained this larger view of Christianity. To the Jew he made himself a Jew. Accordingly, in order to conciliate a somewhat narrow-minded class of brethren in Judea and to give practical and effectual denial to certain false reports, he was quite willing, at the suggestion of his brethren in Jerusalem, to identify himself with Jewish "worshippers in the temple." In like manner, in order not unnecessarily to offend the prejudices of unbelieving Jews and so lose the opportunity of preaching Christ to them, Paul circumcised Timothy, although, apart from this, there was no reason why Timothy should be required to submit to this rite. But if anyone had demanded that Timothy should be circumcised, as being necessary to salvation, Paul would have resisted such a demand to the utmost.

It is to be remembered in this connection that there was in Paul's time a party of professed Christians, who were, however, evidently more Jewish than Christian, and these declared that it was necessary that all the Gentile converts should be circumcised and keep the law of Moses, and they would have no fellowship with them on any other ground. These men, following Paul, greatly disturbed the minds of the Gentile Christians and gave Paul no little trouble, as clearly appears in his epistle to the Galatians. For these people and their Judaizing doctrine Paul had no respect. He opposed them to the utmost, and against their teachings he proclaimed the ample liberty of the gospel, showing that the Gentile Christian was entirely free in respect to the observance of any rites or ceremonies, days or seasons imposed by the law of Moses. The essential thing in Christianity, he declared, was neither circumcision nor uncircumcision, but a new creation. Those who were disposed to listen to the Judaizers Paul warned that if they were circumcised, that is on the ground that it was essential to salvation, Christ would profit them nothing, since by voluntarily placing themselves under the dominion of the law they confessed themselves debtors to obey all its requirements and were thus fallen away from grace.

No man was ever more loyal to truth than Paul, no man was ever more ready to stand for principle even to death where a vital principle was involved; and at the same time for the sake of unity and fellowship among the brethren and in order to gain acceptance for the Gospel, no honest man would go farther in accommodating himself to the weaknesses and prejudices of others. And this he did, not as a matter of impulse or good feeling merely, but as a matter of principle and an openly avowed purpose, his grand aim being the salvation of men through the proclamation of Christ. Therefore the apostle writes: "I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some."

It is, of course, impossible to deal very satisfactorily with so large a subject within the limits of a newspaper article; but those who in their reading of the New Testament have felt it difficult to account for the position taken by Paul in regard to the matters mentioned, may, we hope, find some assistance in what has been presented, and those who wish to pursue the study of this interesting subject may find much help in Conybeare and Howson's work on the Life and Epistles of St. Paul, and also in any standard commentary.

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THE BAPTISTS IN MAINE.

Our brethren in Maine held their annual convention at Waterville, which, as the seat of Colby University, is for Baptists the educational centre of the state. In the endeavor to promote the interests of the churches, difficulties are encountered which appear to be to a great extent similar to those with which we have to contend in these provinces. The expenditure for missionary operations within the state during the year is comparatively large, amounting to about \$14,000. Two new churches have been organized, making the whole number of churches in the state 252; but of these 74 have had no regular preaching during the year, and the total membership has decreased slightly, being now a little less than 19,000. The reported number of baptisms is 543. The movement of population in Maine, as in these provinces, is westward, and the lack of growth which the statistics quoted evince, is said to be owing to "the immense draft of the great West on us for men."

Among the reasons for encouragement are mentioned the excellent character of the ministry throughout the state—the pulpits which are supplied having never been more ably manned than at present, and a considerable gain as to attendance and general interest in the Sunday-schools. The educational interests also appear to be in a satisfactory condition, and the situation and outlook in this respect are believed to hold much that is encouraging in a denominational point of view. Colby University has now four feeders in different parts of the state. During the year the university has lost its president, Dr. Small, who was carried off by Dr. Harper, of Chicago; but the loss has been well supplied in the person of Rev. B. L. Whitman, who, by the way, is by birth a Maritime province man. President Whitman is scarcely yet thirty years of age, we believe, but it is said of him that he "appears to have been especially endowed, both by nature and grace, for the great work he has assumed." It is said, too, that Colby has this year a far larger number of students than ever before in her history, and they hail the opening of President Whitman's administration with the greatest enthusiasm. What is regarded by many as an important addition to the university is a chair of biblical instruction. This chair is filled by the able ex-president, Dr. Pepper, and it is hoped that it may do something toward increasing the supply of pastors, which in Maine, as with us, is one of the problems with which it is necessary to wrestle.

Question.

Was it a self-denial for Jesus to leave heaven and come to earth to suffer for sinners that they might be saved, or was it an overflow of His better nature?

Enquirer.

"Enquirer" means, as we suppose, to ask whether Christ's work for men was a work of sacrifice or of love, the answer is that it was both—sacrifice that grew out of love. He "loved us and gave Himself for us."

Annuity Fund.

Last year the collections from the churches for Annuity Fund amounted to only \$122. One year previous they were \$404. These collections, the interest on investments, the rates paid by ministers, are used to pay annuities. If any remains over it goes to capital. Had the churches kept their collections up to \$404 a year there would be no fear for the future.

On the first of January \$750 will be needed to meet the half-yearly payments. In July last \$364 were borrowed to meet the allowances then due. The amount now on hand and the interest due in the next six weeks will be enough to pay back the amount borrowed. This will leave an empty treasury to meet the half-yearly payments of our sick and aged ministers, widows and helpless children. This allowance is justly due them and they expect it at the beginning of the new year.

The Board has sent out subscription books to the clerks of all the churches. No collection will be asked this year. The circulation of these subscription books will take the place of the yearly collection. The disabled ministers, some of whom worked till smitten down with paralysis, others yielded to the weight of years, widows struggling with poverty, having helpless children depending upon them, are looking for their small half-yearly allowances on the first of January.

These faithful servants of God have fallen in New Brunswick, Nova Scotia and Prince Edward Island. We must not, we dare not let them suffer. Will the ministers, deacons and clerks unite in the work, circulating the subscription books through all the churches? The brethren or sisters, as the case may be, who circulate the books, should be supported by the pastors heartily commending the object from the pulpit.

Let us aim to get five thousand dollars. Will all subscribe for two years? The clerks will please retain the books till the whole amount subscribed is paid. Send to the treasurer a statement of what is subscribed, and the amount paid in. It will be acknowledged in the MESSENGER AND VISITOR. Please ask

promptly. The case is urgent. All that is over, after this year's annuities are paid, will be put to capital.

E. M. SAUNDERS, Treas.

Our F. M. Work.

The statement of receipts for foreign missions, published in last issue, is suggestive. In it we see the sources of income for the F. M. Board. There can be no mistake as to what is needed. According to the estimates submitted to and ratified by the Convention, there is wanted \$18,000 to carry on the work in India for this present year.

For the last quarter of Convention year, from all sources, \$3,754.79 have been received. Of this amount over \$1,500 belongs to the Centennial Memorial Fund. Then, too, let it be borne in mind, that the Board closed the year with a deficit of more than \$3,000 and we will have some idea of the condition of things.

This is not as bad as it might be, because we are abundantly able to provide for this deficiency and increase our contributions for denominational work—if we will. What is \$4,000 to be raised by 30,000 Christians? Are there not 4,000 people among us who could send to the treasurer as many dollars before this centennial year closes? All that is needed is a willing heart.

The time has long since passed when it is necessary to show that the heathen world has claims upon the churches of Jesus Christ. Christian men and women everywhere are feeling the obligation to give the Gospel to the perishing—an obligation impossible to ignore. The only question is: How much is included in this obligation?

Ought not every man who has accepted Jesus Christ as his Saviour, feel that he is called, by everything that is holy, sacred and honorable, to do something—be it little or much—to give what he has gotten, to those who, if they had what he has, would enjoy it as much as he does. Oh, Christian friends, by all that the Lord Jesus has done for, and is to us, let us rise up and say, "We will do more and better than we have ever yet done."

The needs—they are great and pressing, and they are not growing any less—and they ought not either. We have six mission families and three single ladies at work among 1,700,000 people who know not God nor His salvation.

Brethren of the churches, workers in the Sunday-schools and Mission Bands, and all who love our Christ, think of your own salvation, and then turn your eye and look upon the teeming multitudes who are perishing in their sins and then say—"If you can"—"It is nothing to me." Let every Christian do something.

J. W. MANNING,

Secy.-Treas. F. M. B.

"Packed" Meetings.

After all that can be learned concerning the Brussels St. meeting of Nov. 4, it would appear that there was an attempt made to have a packed meeting of those who were in favor of a separate Convention. Circulars, it appears, were sent out to certain pastors and churches, while other churches and pastors were neglected in these ministrations. No one list of either churches or ministers seems to have been squarely dealt with. Now, if in the opinion of any of our brethren it is best for all concerned "to have and hold" a separate Convention, let there be no scheming to bring about the desired end.

But this is the only instance of "packing," or what appears to be an attempt at such things? Is there not something akin to it seen in some of our ordinations? If not, how is it that some ministers and churches are kept duly posted as to what is in the air and personal friends of candidates duly notified to "sit in council," while other ministers and churches are skipped over, even though they may dwell or have their places in the immediate neighborhood. Is this according to the time-honored custom of the Baptist denomination?

Again, how is it that councils are now being called by some churches to ordain ministers who are to reside over other churches far distant from the church so ordaining, and within the bounds of other associations even. For example, is there not wisdom and grace enough, say among the pastors and churches of the Western Association, to ordain a man over one of their own and older churches, that this very important and solemn work has to be done for them elsewhere? Have not the members of these churches sufficient knowledge of Baptist usage to call a council themselves if they wish to have a pastor ordained over them? or can there not be found in all the western counties of Nova Scotia some Baptist minister who is equal to the task of delivering a charge to the church settling a pastor, without putting some good brother to the labor and inconvenience of writing, and of course mailing, such a charge to the church?

I do not wish to say a word that will injure or offend, for I love our ministers one and all, but I do not like to see our polity and principles set at naught after this strange manner, and so my brethren will excuse this mild protest from an

OLD BAPTIST.

—Have Beecham's Pills ready in the household.

A Separate Convention for N. B.

As to the question of the necessity of the Baptists of N. B. separating themselves from the Convention of the Maritime Provinces, as they are now organized in it, I have nothing at the present to say. This may properly be considered an open question, on which good brethren of the several provinces will widely differ. Since this subject is up for discussion, and the action of the churches of N. B. will be called for at an early date, what seems to be of the first importance is that the proper steps be taken, by those who are in favor of this movement, to bring it to pass. It is evident that serious mistakes have already been made in this direction—a course which, if persisted in, cannot fail to divide the Baptist churches of N. B. Let us learn from the history of our organizations how to separate our present Convention, if it shall be found best to do so, without splitting our churches up into factions. Our fathers, led by the good Spirit of the Lord, have given us an example which may be safely followed. There was a time when in the Maritime Provinces there was but one association. The time for the consideration of a separation came, and our fathers met in association prayerfully and in a brotherly way to pass upon this question. An association for each of the provinces of N. B. and N. S. was agreed upon as being best for the future. They separated, but in this way secured the loving fellowship of all the churches, and did much to secure their prosperity.

When the time came for these associations again to divide the same course was pursued, and the fellowship of the churches has been maintained. The organization of these bodies was by a mutual compact. The separation was by mutual consent. The fellowship of Baptist churches can only be preserved in this way. Any other course is likely to lead to the organization of another denomination, and surely there is not the necessity of another Baptist denomination in N. B., where we have some five or six already. I think all the churches of these provinces will see that as we are united in Convention for the support and extension of Christian enterprises, and this by a mutual and well understood compact, as is set forth in the constitution of the Convention, the only proper place and body to which a final reference can be properly made is the Convention assembled. This course will preserve the unity of the churches of N. B. and the church fellowship of the whole body; any other course is a departure from our Baptist polity and faith.

If this new departure is for the glory of God and the welfare of His cause in N. B. it must surely meet in the best interest of all the churches of the Convention. The Convention assembled is therefore the only place where this question can be legitimately and honorably decided. A. N. B. MINISTER.

Grande Ligne Mission.

Are your daily papers giving full extracts from the papers here re the latest actions of the Roman Catholic Church? The Cardinal at Quebec has issued a mandament prohibiting the people from reading or having anything to do with books or tracts distributed by Protestants. It is a long and interesting pastoral letter, giving directions and doctrines which sound very strange to the Protestant ear. The Bishop of Montreal is also wide-awake to the interest of his flock, and has prohibited the faithful in his church from reading, selling, or having anything to do with two of the principal Roman Catholic French papers here that have been freely criticizing the church and the priests. God help the poor Roman Catholics in this Province who are so much under the influence of the priests that they dare not read a paper or look at a book without the permission of the church.

What the effect of these late mandaments will be upon the people we are anxiously waiting to see; but it does seem to us that some of them will shake off the yoke of Rome, and that many who have commenced to read the Bible will not be frightened out of it by these recent actions of their church.

We have hopeful and encouraging reports from most of our fields. The opposition is great, and hence the work is slow; but we believe we are doing God's work in giving an open Bible and the pure gospel, as far as it is possible to do so, to the people in this Province. We hope our friends in the Maritime Provinces are prepared to give us larger collections than usual. Remember we are needing \$1,700 to \$1,800 per month, and that we go forth into this work trusting in God and dependent upon His people to provide us the means for carrying it on.

Our annual report (or rather our eight months' report) will soon be issued, and we will be prepared to mail as many copies as are required to the churches who are showing an interest in our work by their contributions to it. We also propose to print in French, letters that have passed between our people at Mackinac and the priests and others, and if possible we propose to translate these into English for the benefit of our friends who would like to know more of the arguments used on both sides of this great question. A. A. AYER.

Notes by the Way.

On the Moncton and Buctouche R. R., about nineteen miles from Moncton, we come to the Cocagne River, along which, on either bank, is a comfortable farming district. At the head of this estuary is an enterprising milling establishment, run by Bowen Smith, Esq. Christians of the evangelical type are in this county of Kent in the minority and divided into several churches, but in this place are united in the maintenance of a very neat place of worship. It was our privilege to spend the Lord's Day, November 6, here. A Sunday-school of bright and orderly children and young people, under the superintendence of Bro. West, was assembled in the morning. The attendance of these, with a goodly number of older folks, at the morning and evening services were an inspiring congregation for the preacher. These were indications that the Word preached would be fruitful. The Baptist church here is a small one among the tribes, numbering only seven members, and quite removed from others of our churches.

Situated on the Little River, a branch of the Buctouche, and some ten miles to the eastward of Cocagne, we find a small Baptist church of 40 members. Here was found an opportunity to preach one sermon and to make a successful canvass for the MESSENGER AND VISITOR. It was our great pleasure here to meet, in the good providence of God, our brother, Rev. M. Normandy, who happened to be journeying this way, and to be taken in hand by him and carried on our way some fifteen miles to St. Mary's, his present home. A Baptist church is here found reporting 104 members. It is grouped with the churches before named, and under the direction of our Home Mission Board, is receiving what pastoral oversight they enjoy. All along this way the footprints of many of our ministers are seen. Throughout these scattered districts the people have had much preaching of the Gospel. Many, we fear, are already really gospel hardened. What is now needed is regular and systematic leadership and training in regular church work. Undevelopment of talents and financial ability await the labors of the skilful, as does the virgin soil the tilling and planting of the well-informed agriculturist.

On the McLaughlin Road a very neat place of worship has just been dedicated by the Baptist church. The indications are that our peculiar principles and the practices legitimately growing out of them are becoming more and more acceptable to the people of this county. The reign of Rome is here indicated, as in other places, by impoverished homes and expensive churches. Among all our laborers in these widely scattered interests none are more highly appreciated for their work's sake than is our Bro. Normandy. The blessing of the Lord has been upon his labors. By twenty-five years of toil in our French Mission in Nova Scotia, with grand results, the prime of his manhood's days were spent, and it has been his privilege to win quite a goodly number in this county to the salvation and service of the Lord Jesus Christ. For a few years past he has been retired from the ministry and by the blessing of God he has made for himself and his worthy wife a comfortable home. J. H. S.

From Halifax.

Rev. W. E. Hall baptized on Sabbath evenings, the 6th and 13th, one candidate each evening. The audience room of the new church was well filled on both occasions. Three brass instruments, besides a small organ, add greatly to the efficiency of the large choir. On Monday, the 14th, the ministers met in the Book Room and organized themselves into a ministers' conference for the city and county of Halifax. There were present Revs. D. G. McDonald, B. March, W. E. Hall, Wm. E. Smallman, H. H. Johnson, A. C. Chute and E. M. Saunders. Rev. E. M. Saunders was appointed president; Rev. S. March, vice-president, and Rev. A. C. Chute, secretary-treasurer; Revs. D. G. McDonald and A. C. Chute, a committee of arrangement. Meetings will be held every Monday morning at 10 o'clock, in the Baptist Book Room, Granville street. All ministers in the county are members of the conference. Any ministers who may be in the city are invited to attend the weekly meetings.

For a year or more past, the city council has been wrestling with the matter of purchasing grounds for a new cemetery for the city. Archbishop O'Brien has demanded a part of the ground—a portion determined by their percentage of the population. This he wishes to have under the sole control of the church. Protestants are willing for the city council to manage the whole for the city, but not a part. At last, to solve the trouble, the Roman Catholic mayor, at the last meeting of the council, advised that the city abandon the project and leave the matter to the denominations. This seemed acceptable to nearly all the members of that body. That difficulty seems to have vanished.

If you have a hacking cough that distresses you and annoys others—particularly in church—send 12 cents in stamps to G. A. Moore, chemist, St. John, N. B., for a box of Hackmoore's lozenges. They give immediate relief.

The work of another hand. There are also students attending the The Freshman class near the Y. M. C. A. is in work. As the hall was we were not able to hold a reception for new students evening, Oct. 28th. Due to a very helpful address had the pleasure of addressing them from Prof. H. monthly meeting evening, Oct. 30, when of Yarmouth, preached from to a very large audience. It affords me that already one young man hopefully converted, and that this may be but the greater blessing that Acadia.

On Sabbath evening held our monthly meeting. The programme consisted of William Carey and Mr. Martell.

The study of the Bible this year as formerly teaches the seniors, Prof. Workman, the freshmen, regular classes, have been organized for training men to use the normal work.

Our Volunteer Band, is planning for aggressive have three new volunteers are thinking seriously. Lives will count the band will be prepared to be able to render churches that may desire. Parents and friends, may bless Acadia soon.

Acadia Sem.

Full statement of re furnishing account.

Mrs. Ann Lovitt, Y. Women of Hebron, Y. of Wolfride, 175.00; town, 3.00; First Bapt month, 40.00; "Frien collected by Miss J. Hantsport church, 40.00; Middleton, Ann as follows: Rev. E. J. H. Chute, 5.00; Fred N. F. Marshall, 5.00; I. Croaker, 2.00; Y. C. Halifax, 40.00; "C Halifax, collected by 40.18; Caning chur Alumni Society of 137.50—total, \$632.33.

From the above it the friends are interest this matter. One most ure is the interest taken and those who have school. We understand of Kingston, took the and collected the amount. Especial mention sh Miss Halfkenny, a p Seminary, who colle above reported amou friends, gathering the sums. The room fu contribution is, by requ as the "Wilberforce Ro If the same earnest the few were more amount of \$2,000 would Remember, forty dolla to furnish a student's donors of this amount nized by having their the full amount is n send all sums to me A. C. Wolfville, N. S., Nov

Denominations

Quarterly meeting, C and Madawaska Cos., Y. 4.12; Florence, Y. 4.12; R. Ridge, Salem S. \$2.92; Forest Glen, V. Germantown S. S., \$9.7 S. S., \$50; Buctouche, \$4; ing, W. M. A. Societ \$10. Total, \$103.36. Knowledge, \$107.83; quarter ending October

This amount is far quarter's contributions, and church officers bes the way of organization some system, so that it made regularly for den What we want is an of member of our chur regular intervals—once or quarter. Our Bo interest for loans to car Can we not prevent let us try.

Treas. for N

GRATEFUL MENTION allow me a small space edge the kindness of ntral Norton. On thev a large number of at their hall for the p their pastor a donation did in good style. A tea, provided by the Wiggins was called to a clever speech present the proceeds of the me to about \$10. Hampton, N. B.