

Messenger and Visitor

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WEDNESDAY, AUGUST 5, 1886.

LET US FACE THE FACTS.

Our Convention is at hand. Unless our churches give more this week and next than ever before in the same time, we shall be confronted with a very serious state of things. Notwithstanding all the urgent appeals that have been made, our Home and Foreign Mission Boards will close their year's work with a very heavy debt. Our work on the home and foreign fields has been steadily growing. The surplus with which we began our independent mission in India has been all expended. The demands of our present work for outlay exceed the contributions from the churches. There is the prospective enlarging claims of the growth which is necessary to prevent decline to be provided for. It is no use longer to shut our eyes to

THE ALTERNATIVE.

We must either unbend ourselves of a part of our work, or we must get more money from our people. If the latter is not possible, the former must be done, and the sooner the better. With the great cry of the perishing coming to us from near and far, and with the sowing of the past beginning to be gathered in as never before, this will almost break the hearts of those who have the burden of the perishing upon their souls. But it is no use to struggle against the inevitable, if indeed it is inevitable. We do not for a moment admit that our people are not able to meet the demands made upon them by the growth which has come to these great enterprises by the blessing of God. We cannot believe that about what one or two ordinary city residences cost is all our 40,000 Baptists of the Maritime Provinces should give to send to 800 or 1,000 million perishing heathen the gospel through which they hope to be saved. Neither do we suppose that the amount measures their ability to respond to the appeals of the weak intercessors at home, and one half of this against what can do for Acadia. This is less than an average of fifty cents per member. This is less from each than the cost of a dinner at a first-class hotel, less than a nickel, one cent per day, less than the amount of one cigar per day, less than the amount of one cent per day for sweets for the children, less than one-quarter of the cost of an ordinary pair of shoes, while as the pleasure seeker gives to enjoy an evening at a skating rink, less than the ordinary wages of a day laborer—this is all that we are giving per member for all the great objects of our denomination. Neither is this all. A large proportion of this is given by comparatively a few of our people, while there are thousands who do not give even this poor pittance. No brethren, do not think us harsh, but we cannot believe that our Lord, who gave Himself for the perishing to agonies and death, will accept this meagre sum as satisfying the claims which the myriads for whom he died have upon us, and what is sadder still, the claims He has upon us to sacrifice for him, and for men, as he has done for us and others. But still, if no more is given than at present, however it may sadden the hearts of those who are ready to weep over the need which even now cannot be relieved, however it may grieve our dear Lord, to see so few fruits of love to Him, however the unsaved may go on and be lost, a part of our work must be given up.

But before we accept this course as inevitable, we must be sure that it is inevitable. Now we are not prepared to believe that our people, in general so prosperous, having comfortable homes, and in no distressful straits of poverty, are not willing to give more. THE QUESTION is whether the proper means have been taken to secure from them the largest contributions which they will give. All our people are made of about the same clay. There are some churches that give well. There is no reason why any others should do less proportionally, or than a difference of training, or a want of proper effort made to induce them to contribute. Here we believe in the question to which our Convention should give its most careful and prayerful attention. There will be danger, too, of attributing the failure to raise sufficient funds to our scheme, when, perhaps, the trouble may be that, in too many instances, we have left the scheme to run itself, and has not been worked. The question of funds to support our great denominational work is fundamental, and we submit whether, at the present juncture, it should not take precedence in our Convention. Let us not forget to pray for our Convention meetings at home and at our social services.

THE NEW CHAIRS AT McMASTER HALL.

Two new chairs have been endowed at McMaster Hall by the same magnificent giver who has made this young institution what it is. Rev. J. W. A. Stewart has been invited to fill one of them, and what is of more interest to the Baptists of the Maritime Provinces, Dr. Rand has had a unanimous call from the trustees to occupy the other. We are authorized to state that he will accept this new position, and enter upon its duties at the beginning of the new year. The Baptists of these provinces are interested in McMaster Hall, as they have a right to be, but this announcement will be read with general and deep regret; because Acadia will have to lose what McMaster gains, and the loss is not easy to be repaired. To the natural abilities, Dr. Rand has added a rare training for the work of an instructor. His experience and his study of the subject of education while superintendent of schools first in N. S. and then in N. B., have given him a mastery of this question to which few attain, and qualify him in a special way to grapple with its grave problems which are pressing upon us from all sides. He has that enthusiasm in the work of education, as that magnetism in the classroom, which enable a teacher to arouse the students under his charge, and draw out their best powers. He has a keen sympathy with the live questions of the day which lie on the border between faith and science, and loves nothing better than to give a helping hand to those who are groping for light in this dim and misty realm. Best of all he is an earnest Christian man who believes that the highest culture is that of the heart, and that the best work is to be useful in the widest and most far-reaching sense, and who therefore seeks to lead those brought within his influence to the Saviour, who alone can give the life which has in it safety and the promise and potency of unselfish service of God and men. During the time Dr. Rand has been at Acadia his work has commended itself. Begun under the most unfavorable circumstances, there are few to-day who do not admit its importance, and these few are not among the students who have sat in his classes. We have also felt the power of his platform addresses, as he has visited our Associations and presented the claim of our college. We are not saying too much when we add that there are very few indeed that we could less afford to lose at this juncture, when enthusiasm and force and wisdom are so much needed in our educational work. While we are sorry to lose Dr. Rand from Acadia, and from the general work of our denomination in the Maritime Provinces in which he takes so deep and so wide an interest, we are sure he will still take in our work here as his own, while this removal to Toronto will assist to bring about the time when the sympathies of all Canadian Baptists shall take of all Canada, because we are united in all our work. He will be followed to his new sphere of labor by the general good wishes of our people. We may add that we are sorry this call to Dr. Rand to the chair in Didactic and Ethics and Mental Philosophy, if it must come at all, had not come earlier. It is embarrassing to the governors to have to grapple with the state of things created by the vacancy, in the brief time which remains before our college resumes its work. Let us, however, learn the lessons which lie on the face of this transaction, and which are too patent to need mention. It may be possible, also, that there are questions down at the roots of the relationship of Acadia and McMaster Hall which will soon come to the surface, if McMaster is to grow to be a literary as well as a theological college.

THE RIVER

It was our privilege last week to attend the ordination of Bro. Webb at Mangererville. It need not be told those who have gone from St. John to Fredericton by how pleasant was the trip. The day, both going and returning was well nigh perfect. The rugged shores as we glided up past the Kennebecasis, were of the darkest green of their mantle of evergreen forest. The sloping hill sides further along were variegated with waving grain and grass and wood and pasture land. Beyond this the rich, low lying meadows stretched themselves from the Washadmoak all the way to our destination. To sit and watch the ever shifting panorama glide by, as the water of the river shimmered and sparkled in the light breeze, and as cloud shadows kept drifting across the landscape, was restful to eyes and brain, and soothing to tired nerves. Well may this noble river be called the Rhine of America; by a recent writer; for it is at least the peer of the Hudson in nature's handiwork, if not in the works of man. Neither are we sure the quiet which broods over the landscape, and the sluggishness of the river, made all the more sluggish by slow gliding wood-boats, is not a favorable element in the comparison. The account of the

can be seen in another column. Bro. Webb has been in this country less than a year. Before coming to our province he had been engaged in mission work in London, and had done considerable preaching among the Strict Baptists of England, among whom his father is a minister. His own name is in the last Strict Baptist Handbook as a minister without charge, which corresponds to having a license among us, and he has satisfactory letters which members of the council have examined. With earnest study, and a determination to allow nothing to stand in the way of self-improvement, we hope to hear of continued success in the work of soul winning, and of church edification which lies at its foundation.

THE MARGERVILLE CHURCH, which called our brother to ordination, is an offshoot of the old Canning church, the mother of churches—some think she has had too many children. Rev. Fred Miles had much to do with its formation, and his memory is still fragrant, not only here, but in other parts of N. B. Among its earlier pastors were the Revs. Jas. Magee and Mr. Emmerson, under whom it had wonderful prosperity. Bro. Webb is also pastor of the GANNING and SHEFFIELD church. This is the oldest church in N. B. having been organized in 1800. It was gathered by Father Joseph Crandall. He was delayed here in a trip up the river, and began work, accepting the delay as providential. The result proved the correctness of his impression. This church once included the Scotchtown, Mangererville and Gagetown churches. Too much division has weakened it, and it is not now what it once was. But there are elements of growth on all this field which the new pastor is seeking to develop. He has already opened up three new preaching stations, one of them at the boom house, and there are indications that the Lord is working and that gathering will soon begin. Brethren, pray for this old field. It was very pleasant to meet some of our brother

here and renew old friendships and make new ones. Brethren Anderson and Keirstead are laboring earnestly at Newcastle and Chipman, where there are many difficulties, but where, also, they have had much blessing. What should we do with our brethren who are willing to work on the more out of the way fields? Let us not forget them. We have on such fields some of our choicest men. May God bless them and their work. We were very glad to meet again Bro. A. B. McDonald, who is laboring with the Cambridge churches. He is not so young as he was once, we suppose, but his spirits are just as ebullient as ever, and his mind is as fresh and bright. We should like to see the fallacy of sophistry or nonsense which could catch him napping. If we had a good amount which would be no use to kick, some of our brethren who hide away out of sight as much as possible would have to step forth a little. Over the river, at upper Gagetown, Bro. Harvey is laboring with heroic self-sacrifice to strengthen the things that remain. We were informed that there was a prospect of a better crop

than usual, except where the land is very low, where the water has injured the yield of hay. We hope that the brethren in this rich country may sanctify the produce of their fields by consecrating the first fruits unto the Lord. With our Mission Boards in such straits, there is more than ordinary reason why all should strain a point if need be, to help on the great work of sending the gospel far and wide.

MINISTERS

A DEDICATED TREASURY. No. I. The public announcement made some time since that the Boards were in debt and the Baptist exchequer empty, and that unless extraordinary efforts were made during the few intervening weeks, the Convention at its annual meeting in August would have to face a large deficit, furnishes subject for serious and thoughtful consideration, as regards the present emergency and the outlook for the future. Whence this deficiency? In order to educate the Baptists in systematic giving, the Convention scheme was propounded, each church was to raise a sum equal one dollar for every member, this sum paid into a fund, to be known as the Convention Fund, was to be received and dispensed by the various Boards according to a scale agreed upon. This scheme the Convention adopted, and its adoption, implicitly at least, pledged every church in the Convention to carry it out in its integrity and thus make it a success. The Boards never for a moment doubting the intention of the churches faithfully to perform their part, went forward in the work assigned them, and in the prosecution of that work incurred pecuniary liabilities—when the Boards called for the money necessary to enable them to meet the demands upon them, they found that the required amount was not forthcoming—hence they are in debt. I believe that I am correct in stating, that in no instance, have the Boards overrun the amount that would have been at their disposal had the churches done their duty, but this they failed to do. Some of them not contributing anything at all and others neglecting to a greater or less degree to fulfil their obligations by sending forward the sums pledged by them—who then is responsible for the present deficiency—and the consequent disgraceful state of the Baptist finances? I unhesitatingly reply every church that has proved itself thus recreant to its duty, and oblivious of the solemn agreement into which they had voluntarily entered.

Why have the churches, thus a glibly failed to make good their pledges? Is it that their delegates at Convention lacking the moral courage to declare, "the church I represent will give nothing to the benevolent schemes of the denomination," the churches themselves now repudiate the action of their delegates; sheltering themselves under the idea that they have assumed no obligation enforceable in a court of law; or is it that they, while willing to share in any honour that may accrue to the Baptist Body as the reward of toil and expenditure in the various fields worked by the denomination, yet refuse to pay their quota towards the expenses necessarily incurred, and to every appeal made to them for aid respond by grasping their money bags with a clutch so tight that it would have delighted the heart of Judas himself.

But, Mr. Editor, that I do not monopolize too much of your valuable space, I must ask permission to continue this subject on other issues of your paper. I. W. J. Spiritual Destination. The following touching appeal is extracted from a letter recently received by Brother G. A. McDonald, secretary of our book room, and will interest many of the readers of the MESSENGER AND VISITOR: "I would ask as a solemn matter of justice, that while the Lord is blessing the labours of our ministers with His Holy Spirit in almost every Baptist church in the province of Nova Scotia, and nearly all the churches are well supplied with good and faithful pastors, there is no one to pity the poor scattered few who hold Baptist principles, on this part of the seashore of Nova Scotia. Oh think of it, brethren and sisters, that for 14 years we have not heard the preaching of a Baptist minister! Think of it, and respond to the Macedonian cry! Is there no church that can spare their pastor for a week or longer, to care for the dying, and help rescue the perishing! Think of it; that over a district of 70 or 80 miles on the south shore of Nova Scotia we never hear the preaching of a Baptist minister! God's day is coming on. His promises are being fulfilled. His word will not return to Him void. Faith cometh by hearing, and hearing by the word of God, and how can they hear without a preacher?" According to this appeal, and under the direction of our H. M. Bd., Rev. I. Wallace, general missionary, leaves this city to-day, to look after those destitute districts and asks that the prayers of God's people may follow him. Halifax, July 31, 1885. (We add a word to this communication which makes such a touching appeal to our hearts. This is not the only part of our Province where the state of things exists which calls for this. Shall our Home Mission Board be in a position to respond and send help is the question? It is for the churches and individual members to decide for it all depends upon the way in which they contribute to the Convention Funds.—Ed.)

McMaster Hall and Maritime Baptists. It was our intention in this last communication on this subject, to say a few words respecting the financial responsibility of Lower Province Baptists in reference to our Theological school at Toronto. But the article from Dr. Walton, in the MESSENGER AND VISITOR of June 24th, renders it unnecessary for me to do more than call attention to that article.

If our brethren will carefully consider the figures and statements contained in Dr. Walton's letter, they will certainly not fail to appreciate our financial responsibility, a responsibility we voluntarily took upon ourselves when we voted so heartily at the Convention, in Halifax, to unite with our brethren of the Upper Provinces in Theological education, and hence one which we cannot honourably ignore.

Indeed if we mistake not, we have reason even now to blush in view of our failure to meet our obligations. According to the last annual report of the Faculty, the amount required in supplementing the salaries of students last year was \$2,280.46. Some of these students—two at least if not more—laboured in the Lower Provinces. Then traveling expenses had to be paid, and their salaries supplemented. Where did the money come from to do this? from the Lower Provinces? No. There was nothing sent from our churches to meet traveling expenses to say nothing of supplementing salaries. Now what does this mean? It means simply that the Upper Province Baptists have had to meet the obligations which we voluntarily assumed, and which we were morally bound to meet, but which we did not meet. But suppose we were to forward sufficient funds each year to meet the traveling expenses of the young men who go there, and also to supplement the salaries of the students who shall spend their vacation on mission fields in these Provinces—suppose, I say, we should do this, would our obligation then be discharged? Certainly not. What are the facts? We all know them. The magnificent gift of one man in common with the Baptists of the Upper Provinces came into possession of a first-class institution of learning with four chairs permanently endowed. The Baptists of the Dominion thankfully received this gift at the hands of Mr. McMaster, and so it always the case, increase of possessions brings increase of responsibility. It turns out at the end of the 7th

year's work that the amount required to meet the annual cost of the school is nearly \$6,000. This amount must be raised by the Baptists of Canada. We in the Lower Provinces are by far the stronger section of that body. Now the question comes, can we claim that the school is ours, and yet allow the weaker section of the Baptist body to bear the financial burdens? I have no doubt but that the Upper Province brethren can do it; and will do it, if we throw the burden on them, but can we let them do it, and retain our self-respect? That is what we are doing now, but we may depend upon it that unless we make some provision very soon by which our financial obligations shall be honourably met, our young men will not continue to go there. They cannot so stultify themselves as to go to an institution where they must feel that the advantages they enjoy are a gift to them from churches on which they have no claim.

It comes to this. Are we here in the Lower Provinces to regard the school at Toronto as in part belonging to us? Did our vote to unite with the brethren of the West, in Theological education place us under obligation to bear our part of the running expenses of the school? If it did not, then the vote was meaningless. If it did, then how can we honourably ignore that obligation? So far we certainly have been ignoring it. Shall we continue to do so? We may as well look the matter square in the face at once. If this is a partnership in which the Baptists of the Upper and Lower Provinces are to share equally the honours and the advantages, then certainly they must share equally the financial responsibilities.

If it be objected, that the Baptists of the Lower Provinces have their own educational work to care for, the reply is, that the Upper Province brethren have their institution at Woodstock to care for, which is quite as heavy a burden as Acadia College is for us. It will not do for us to ignore our obligations. We must do one of two things, we must bear our part of the running expenses of the school, or else we must go back on our vote to unite, and say so. It is to be hoped that at our Convention in Amherst, this matter will receive attention, and that some permanent provision will be made to meet our obligation in this matter. EDITOR.

Dakota Correspondence. I have been thinking for some days of taking time to pen a few paragraphs for your columns, but have been hindered until now. Our brief summer is rapidly passing. For nearly two weeks the wheat has been "headed" out here, and is now beginning to be a little staged with the golden hue. Hay-makers have been at work for more than a week. The season has been an unusually moist one; gentle but continuous showers have been spread over the entire season, at intervals but little removed from each other. The result is, that the crops are enormously heavy, and at present, the promise is cheering for the farmer, and hence for all. Should the prices for grain not become less in and after harvest, there will be hope for those who, with last year's prices, were almost reduced to despair and bankruptcy. In mission work here things are moving encouragingly; although the general depression in business, and the consequent retrenchment called for, will undoubtedly effect the workers and the work seriously, as most of the churches throughout all Dakota, north and south, are dependent on help from the Home Mission treasury. Still the missionaries are holding on with a commendable Christian persistency. Quite a number of our churches in North Dakota have been able this year to report large additions to their numbers notwithstanding the sore trial on faith and endurance, by the financial crisis. A new departure has been taken by some twelve churches in the north of North Dakota, by forming a new Association, to be known as "the Red River Valley Baptist Association." The churches that constitute this Association are mainly situated along the line of railway known as the St. Paul, Minneapolis and Manitoba Railroad, and are many miles removed from the rest of the churches in North Dakota, which are chiefly along the Northern Pacific Road. The church in the city of Grand Forks is, at present, the most southern one in the new Association, being some eighty miles from the international line; and with it the Association is appointed to meet next year. The Rev. John Crawford, D. D., late of Rapid City, Manitoba, the zealous and heroic promoter of Prairie College enterprise for a number of years, and now pastor of the church in St. Thomas, Dakota, was honoured at the organization with the position of Moderator, the pastor of the Graton Church was appointed Clerk, and Bro. R. H. Griffith, of Grand Forks, Treasurer, all lately from Canada, and yet deeply interested in the work there. When the minutes of our first Association meeting are published, we shall try and think of addressing a copy to the editor of the MESSENGER AND VISITOR, for the days of Auld Lang Syne. Some weeks ago, Dr. Crawford and the writer had a most pleasant episode in our work in responding to a cordial invitation from some of our old friends and co-laborers on the other side of the International, to join with them in examining and ordaining the pastorate of the Emerson church our

excellent young brother, J. H. Doolittle, late of McMaster Hall, where we met, not only with a host of old, tried and true friends, but also with a number of new ones, and among them the genial young brother from the Maritime Provinces, H. G. Mellick, who promises to be a worthy successor to the late "Borealis," as Manitoba correspondent to the MESSENGER AND VISITOR. Our brethren in Manitoba and the Northwest are more than a little discouraged; and indeed, in the last two years, there has been a sad retrograde in the good cause there, partly from the depressed state of the country and partly from other causes; but with the opening up of the great Northern route for trade and travel, that great country will rise; and with earnest, humble reliance on God on the part of his people, and hearty, united co-operation east and west, in the work of giving a pure Gospel to the people and maintaining the ordinances as they were delivered, the cause of evangelical truth (that is the cause which we as Baptists live, suffer and labor for) will rise, extend and prevail. I must not close, Mr. Editor, without expressing heartfelt gratitude to you for those trenchant articles on "Sanctification," which have been appearing in your paper. They can't help doing much good in the older provinces, where that plant of evil (i. e., presumption) is most apt to grow rankly. Here, in this land of undue freedom and absence of almost all sorts of restraints, there is not so much danger of the evil you have been expressing. I have only known one man in all the Northwest, north and south of the lines, that claimed entire perfection, and one of the latest things published of him is, that he had fallen so far from the high standard assumed as attained by him, that he stands convicted in a Common Court of gross immorality.

"How true it is," as the great Teacher has told us, "Whoever exaltneth himself shall be abased; and he that humbleth himself shall be exalted." Still must the dependent, humble followers of the meek and lowly Jesus exclaim all along the line of their march, like one of the most advanced of them long ago, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am not yet myself: I do, forgetting those things which are behind, and reaching forth unto those things which are before," etc. etc. We rise by sowing and we reap by sowing. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am not yet myself: I do, forgetting those things which are behind, and reaching forth unto those things which are before," etc. etc. We rise by sowing and we reap by sowing. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am not yet myself: I do, forgetting those things which are behind, and reaching forth unto those things which are before," etc. etc. We rise by sowing and we reap by sowing.

A number of brethren met together at 4:30 o'clock p. m., in response to invitations addressed by the Mangererville church to sister churches calling a council to advise in reference to the advisability of setting apart Bro. Josiah Webb to the work of the gospel ministry. On motion, Rev. J. G. Harvey was called to the chair. Bro. H. C. Creed was chosen to act as Secretary pro tem. Prayer was offered by Rev. Calvin Goodspeed. Deacon Treadwell of the Mangererville church, in the absence of the clerk, made a statement to the effect that the church had unanimously decided in favor of the ordination of Bro. Webb, who has been ministering to them since the 1st of May, and had directed the clerk to address letters to sister churches requesting them to send their pastors and two delegates each to sit in council with them, as above set forth. On motion, resolved, that this statement be accepted in place of the records of the church meeting at which the action was taken. Bro. Webb informed the meeting what churches had been asked to send delegates, and what ministers had been personally invited to attend. The following list of delegates present was made out by the secretary. Mangererville church.—Dea. Geo. Treadwell, Dea. Geo. Miles, Bro. Joseph Bailey, Canning and Sheffield (Lakeville) church.—Brethren Theo. Bridges and Wm. Bridges. Lower Cambridge church.—Rev. A. B. McDonald. Fredericton church.—Dea. D. W. Eastbrooks, Bro. H. C. Creed. Upper Gagetown church.—Rev. J. G. Harvey, Dea. Wm. Eastbrooks and Bro. G. W. Hoban. Macaquack church.—Rev. T. A. Blackadar, Rev. Jas. Tupper. Newmarket church.—Rev. W. P. Anderson. Salmon Creek church.—Rev. S. W. Keirstead, Dea. W. J. Stewart.

No delegates were present from the following churches to which letters of invitation had been sent—Chipman, Centreville, Jemseg, Prince William, Woodstock. The council was thereupon organized by the appointment of Rev. A. B. McDonald as chairman, and Bro. H. C. Creed as clerk. The following brethren, being present by invitation of the church, were invited to seats in the council—Rev. W. J. Campbell, Rev. C. Goodspeed, Rev. E. M. Keirstead, Rev. W. D. Manser, Rev. W. J. Stewart. The clerk by request read a letter addressed to the council by the Lakeville church, expressing sympathy with the

Maugerville church for ordination. After a number of several brethren, Bro. Webb, he statement of his call to the ministry. Having done this, he was terrogated as to be terne by Rev. C. Goodspeed, by vote of the council. The candidate that the council met upon the question. After due deliberation, Bro. Anderson stated that the statements made at this occasion are council recommendation. After discussion guidance by the carried. The following then made for the sermon to be preached by Mr. McDonald. Charge to the Goodspeed, Ordination by Prof. Keirstead. Rev. W. J. Stewart. A. B. M. BRANCH

On account of the there would be in representative council, Bro. Keirstead, Bro. M. and N. W. Con of the church, that arrangement, the consideration of time before the close response to this re that the delegates themselves into a proceed to examining per, to obtain Bro. Pastor Cameron, Moderator, pastor J. clerk. The following delegates present, as stated—Brandon, pastor J. H. Doolittle, J. E. Davis, J. E. Prairie, pastor J. G. A. Curtis, John G. Cameron, P. A. pastor Cameron, J. O. F. Stephens, H. T. G. J. Davison. After the action date was called for convention, and of h and to state his view. His statements were unanimously story, and it was res the ordination after the Convention, in the following order of erie out: Ordination ing on of hands, past followship, pastor G candidate, pastor G. Bro. Mellick has a much work that is feels, but he is being deences of fruit. By getic labor, warm spirit, he has w n d tem of his people. Mellick's labors on a with the summer me are calling him, but and cannot spare him. J. H.

The Tabernacle. 1886, said, "Flower of her people," she indicates how much we would rather call, hand of our Father, instruct our hearts in life. How dull and life there were no flower the voiceless lips of preachers. Each of flower a book, suppli more teachers—in week in visiting the was arrested in one of tent evidently dying was very near the eye. "He is too far gone friends yesterday; is anything." Anxious ing word was addre not head. The car surging of the water over river. Who can do in the dark valley of Jordan? What there alone, without staff of Jesus, we able, and who decan with thee?" In the dying one did not cured. "Give him a waken some recoll surprise and delight, palied by death eac fragrance. The ba again it was missed,

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After a number of several brethren, Bro. Webb, he statement of his call to the ministry. Having done this, he was terrogated as to be terne by Rev. C. Goodspeed, by vote of the council. The candidate that the council met upon the question. After due deliberation, Bro. Anderson stated that the statements made at this occasion are council recommendation. After discussion guidance by the carried. The following then made for the sermon to be preached by Mr. McDonald. Charge to the Goodspeed, Ordination by Prof. Keirstead. Rev. W. J. Stewart. A. B. M. BRANCH

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