

7 p. m.—Preaching at the Hall by Bro. Jacob Flint, from 2 Cor 5 : 3—“If so be that being clothed we shall not be found naked.” The building was well filled with an eager crowd who listened to the preacher’s address with much interest; who closed his sermon with a powerful prayer. Benediction by Bro. James Downey.

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#### SECOND SESSION.

*Monday forenoon, Sept. 9th, 11 a. m.*

Associational Sermon preached by Rev. J. E. Jackson, from Gen 37 : 16,—“And he said, I seek my brother: tell me, I pray thee, where they feed their flocks” The subject was treated in the preacher’s usual vigorous style, followed by Rev. F. R. Langford, who assisted in driving home the truths presented by the previous speaker. When accompanied by the powerful prayer offered by the last speaker, it is hoped that some real good will be the result of this and all the sermons preached during the Sessions. Benediction by Rev. Smith.

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#### THIRD SESSION.

*Monday afternoon, 2.30 p. m.*

Opened with prayer by Rev. Smith. Minutes of previous Session read and approved. Reading of letters resumed by the chairman, Bro. Emmerson, who stated that there was quite a falling-off in the membership in the various churches, which was a serious consideration that required attention from the individual members as well as pastors. A falling off in the contributions from the churches as well; this he urged the Moderator to look deeply into, and to urge upon the delegates on their return to commence work at once to revive the churches, as many of the fields were white—all it needed was the sickle. The report was received, and letters were laid on the table for discussion.

The Secretary read the annual report from the various churches which was received, and spoken to by Revs. Jackson, Smith, Langford, and Dea. Emmerson. Session closed with prayer by Bro. James Downey.

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#### FOURTH SESSION.

*Monday evening.*

Devotional exercises entered into by Bro. James Downey; Scripture read from Luke 16 : 19, who commented on the same, followed by Rev. E. Smith; Bro. Jacob Flint. The narrative was that of the rich man and Lazarus. By the arguments presented it was clearly shown that more money was spent by the rich for sports and revelry than for mission work, which was never intended by the Redeemer of the world, to waste the resources of the world, and allow the poor