

MESSINGER AND VISITOR.

\$2.00 per annum. They paid within thirty days if in advance. All communications, whether for insertion or concerning advertising, and all subscriptions, to be sent to C. GODFREY, St. John, N. B.

Messenger and Visitor

WEDNESDAY, JUNE 4, 1890.

CANADIAN BAPTIST TELUGU MISSIONS.

The report of our Canadian missions in Telugu land for the year 1889, has just come to hand. It is a goodly pamphlet of sixty-five pages, packed full of facts concerning the work of the year it covers. We cannot do better than quote the general summary as given by Bro. Lafamme in the introduction to the report:

The year's work heretofore reported was begun in hope. The Spirit of God has come down upon the missionaries in peculiar blessing at the Bimlipatnam Conference. His continued presence has driven the work forward as never before in the history of the missions. The advance of the 23 churches has been like a triumphal procession. The 3rd day of April was observed as a day of fasting and prayer, not only in these two missions, but in the American Baptist Telugu Mission, and in many of the Canadian Baptist churches. To many the day was baptisical in the spirit of renewing their received.

On the Akidu field, the undivided effort of Mr. and Mrs. Craig has been marked by a gracious revival which swept over the Akidu church, and by which 83 were gathered into that church alone, and 239 were added to the whole field. Miss Stovel joined them in October to take charge of a special effort for the women. At Bimlipatnam sickness has largely hindered the work. From Bobbili, in its decennial year, the clouds have lifted, and the sunshine of God-given success gleams in six baptised converts, and lights up the future with bright hope. In the Cocanada field, the formation of a new church, the variety of the converts gained, and the extensive touring made are all promising indications for a future large blessing.

Cocanada, after three changes in the management within four years, has shown in an increase of 139 by baptisms, in the addition of 6 native evangelists, and in the general feeling of confidence that pervades all departments of the work, how essential the permanent residence upon the soil of its own missionary is to the success of the work on that field. Mr. and Mrs. Davis have been formally appointed to Cocanada by the Board. In the Seminary, a new staff of Christian teachers, the gift of God in answer to prayer, and new buildings, complete the equipment of the school. Mr. and Mrs. Garwood assumed full charge of Tuni in July, and thus filled the last breach made in the mission by the violent disasters of 1885 and 1886, which closed the Seminary and threw the burden of the mission upon one man.

Fresh advances have been made. The Vianagram station was assumed in September. Mr. and Mrs. Higgins, who arrived in December as the first reinforcement to the northern mission in five years, have taken charge. Miss Fitch, who came with them, goes to Bobbili. On Nov. 1st Mr. and Mrs. Walker and Mr. and Mrs. Brown arrived in Cocanada, a week later came Miss Rogers, and on Jan. 10th, 1890, Miss Booker, a third reinforcement to the two missions of nine persons. In November mission work commenced at the new station of Yellamanchili.

There are now 9 stations, 30 missionaries, 74 native agents, 23 churches, and 19 Sunday-schools with 626 scholars. During the year 410 were baptised; and the net increase of 285-rolls the church membership up to 2,466.

The sickness which has hindered the work at Bimlipatnam was the appearance of small-pox which was mercifully stayed before it had spread and the serious illness of Mrs. Sanford. The hearts of the workers here have been cheered by the arrival of Bro. and Sister Higgins and their settlement on the new field of Vianagram, hard by. The Sabbath open air services, which are still continued at Bimlipatnam, continue to arouse fierce opposition, but it is hoped that good is being done.

Bro. and Sister Churchill are working on steadily at Bobbili. In traversing routes already gone over in previous tours, some are found prepared to listen with greater interest and some whose ears are closed. "It seems as if the Holy Spirit has hardly begun His work of convincing the people of sin, of righteousness and of a judgment to come." Bro. C. feels that, for the future, he should spend more time in important centres.

At Cocanada Bro. Archibald reports a larger number of heathen converts than ever before, numbering nine in all. These are from seven different castes. The new church organized at Tekkali has had two additions by baptism, making the membership nineteen. The native Christians are holding out well, and are showing greater care in the reception of members.

The Cocanada field has had a great blessing. Many of the heathen have heard God's voice in the storm. Bro. Davis gives a brief account of our tour:

We made one memorable tour in July. The cholera was raging, four and five a day were dying in almost every village we visited; the stench of the burning dead was in our nostrils; the wailing of bereaved ones sounded in our ears; tumultuous scenes over the sick and dying were daily before our eyes. No words of comfort could they speak to departing ones; no hope of meeting in the future; all was darkness and despair. Then we thanked God for such a message to deliver, and as we told them of a place

where weeping and death are not, and of One who would take them to that better land, many found hope and comfort in Jesus, sixteen of whom were buried in baptism at that time and twenty-five shortly afterwards. These sick and dying, comfortless, hopeless ones, found all their hearts craved in the great Physician. We have had opposition and difficulties not a few; but these are swallowed up in the unspeakable joy of seeing sinners repenting and turning from the creature to the Creator.

Bro. Garside is much encouraged on the Tuni field, which was left with no resident missionary for several years after the lamented death of Bro. Currie. He has baptised six. He writes:

There are hopeful signs; in some of the villages the people hear very attentively; some have asked for baptism as soon as the rice harvest is over. Our work is really to preach the truth, and to follow up the work with believing prayer. God will call out His own; and He alone can do the work. "Paul planted, Apollo watered, but God gave the increase."

The Akidu field, presided over by Bro. Craig, has the largest number of converts. This is the tenth year since it was occupied and the church numbers 1,637, of these 239 were received last year by baptism.

The lady missionaries have all done earnest and faithful zemana and school work, which must tell, although of a nature not coming to the light so directly as do some other forms of labor. On the whole, it is the best year our Canadian mission has yet seen. We should thank God and take courage.

THE ANNIVERSARIES OF THE BAPTISTS OF THE NORTH.

These great gatherings have just been held at Chicago. They were largely attended and enthusiastic, marking the close of one of the years of the most successful work it has yet been the privilege of the denomination to achieve, through its great societies.

THE PUBLICATION SOCIETY HELD ITS SESSION FIRST.

The following is a summary of its year's work: The receipts in the Book department are \$37,883.90, being \$56,542.30 more than the receipts in this department during the previous year. The receipts in the Missionary department are \$125,114.99, being \$2,537.29 less than the receipts in this department last year. This decrease is accounted for in the fact that the donations for permanent funds of the previous year were very much larger than they were this year. The receipts in the Bible department are \$22,240.27. The total receipts in all the departments for the year are \$66,539.16, being \$38,878.92 more than the total receipts of last year. The assets of the Society are \$847,458.58. The permanent funds are \$112,280.

Five new publications have been issued during the year. Of these, 382,100 copies have been printed. The total number of copies of books, pamphlets, tracts and periodicals, new and old, printed during the year is 33,993,700. This exceeds the number of copies printed last year by 227,850.

Of periodicals, there have been issued over 31,000,000 copies—an increase over the previous year of over 2,000,000 copies.

We have now reached the Jubilee of the Society's Colporteur Work, which began in 1840, with one colporteur. Last year the Society had 132 laborers in 37 States and Territories. During the year their joint labors were equal to that of one man for more than 72 years. They scattered 227,793 copies of the Scriptures, 39,086 books, 679,375 pages of tracts; delivered 17,659 sermons and addresses; visited 47,248 families; baptised 719 persons; constituted 53 churches, and organized 545 Sunday schools. During the year the Society has made \$93 grants—5,880 copies of the Holy Scriptures, as Bibles, Testaments, and Parts, including the Common, Revised and Bible Union Versions, distributed throughout all the States of the Union, and in British Columbia, Cuba, Mexico, Nova Scotia, South America, Liberia and the West Indies.

Some little feeling has been caused by the action of the society in cancelling its arrangement with three colored brethren to write for its periodicals, because of objections raised by the white Baptists of the South. The matter was brought up by these colored brethren, but, after an explanation by Dr. Griffith, the resolutions reflecting on the society were referred to the Board of the Society itself.

THE ANNIVERSARY OF THE MISSIONARY UNION was introduced by an address by President Northrup which is said to have stirred the great gathering very deeply. Among other things he said:

Let me make a suggestion: Turn away your eyes from theological scenarios. They are criticised as not sending out more men. But they have not the power to create out of nothing. Let 200 pastors, under 40 years old, the best in body and mind, men receiving \$6,000 salary, downward; let us see what the Board can do. Send us 25 Africa, China, Japan. The facilities of the seminaries and colleges should be represented. Such an act would move the denomination and the world. Young men just from the seminaries are not the best men to go to the heathen. We want men of thought, of maturity. The young man's theology is theoretical. They have no definite method of work; and they know not how tremendous is this field.

Why should men of ability settle down, four or five of them, in a town of 500 people, when they might have a field of 10,000 or 100,000? Let them go out, and say to the young men, "Come!" Who will take care of our churches and our people? God.

Oh, the famine that is upon us as to the preachers of the Word; an inferior body of men in some respects, and fewer of them. The suggestion is practicable. Try it.

Are we doing more than playing at missions? When shall we wake up? What will this opiate be spent? God wants men more than their money. We must look more to pastors and to laymen. Let not God say: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Then followed the report of Dr. Murdock, giving record of very encouraging advance. There were appropriations for 1889 amounting to \$406,568.33, which was nearly \$16,000 more than those of any previous year of the society's history. Last year, the total amount of the appropriations was \$440,556.57, which is an advance of \$33,988.24 over the previous year. The receipts of the treasury for current expenditures have, however, been \$440,788.07, fully covering the very large expenditures, and reducing the debt of the previous year by \$231.50, leaving it at \$7,942.06. An advance of nearly \$50,000 in the annual expenditures within the last two years has this year been fully provided for without the aid of urgent or unusual appeals. The permanent income of the society has received a large increase.

The total receipts from all sources were \$559,827.

Dr. Murdock ascribes the increase of contributions to an increase of missionary zeal and, especially, to better ideas of the duty and privilege of systematic and proportionate giving.

The results of the year's work are as follows:

There were 33 new missionaries put into the field, in addition to 35 yet to go out; three new stations have been established; 5,539 baptisms have been reported from the foreign field, and 5,522 from the European mission, making a total of 11,061 baptisms for the missionary year.

The executive committee has been led to make a change in the gradation of the salaries of the missionaries of the Board. The salaries are to include all expenses except house rent. For the first three years of service, married men are to receive \$800, and single \$600; during the next seven years, \$1,000 and \$800 respectively; during the next ten years, \$1,200 and \$1,000; beyond this time, \$1,500 and \$1,200. Female assistants are to receive \$500.

The finance committee's report, recommending that \$400,000 be raised exclusive of legacies and woman's work and that \$500,000 be expended, was adopted. This means an advance of about \$200,000 above the expenditure of this year.

The Missionary Union is to have new officers for this year. Dr. Ashmore, the home secretary, has resigned finally. He feels that his work is on the foreign field. The corresponding secretary, Dr. Murdock, has also resigned, and Dr. Mabie of Minneapolis and Mr. Barnes of Newton Centre have been appointed his successors.

The balance of the report of the annual yearlies will be given next week.

A SAD CASE.

We have shrunk very greatly from referring to the case of Rev. Edward Whitman, late pastor in Charlotetown and now in Joliet, Ill. It is a joy to record what is creditable to the heads and hearts of our ministers, and we are glad that we so seldom have anything else to chronicle of them. At the same time, action in reference to a case like this must not be governed by feeling but right and the interests of the cause.

As many of our readers have learned from the secular press, there has been great trouble in the Joliet Baptist church, of which he is pastor. Some of the prominent members became suspicious that he was not conducting himself as their pastor should. The matter was brought up in the church. The majority stood by their pastor and the accusers were excluded. Mr. Whitman, about this time, came down to Charlotetown to get his letter of dismission which had not been granted him. The church were not prepared to grant it until certain charges were investigated. These were of untruthfulness, misappropriation of church funds, and of conduct which laid him open to grave suspicion of immorality. We have examined the report of the investigating committee composed of the most prominent and prominent gentlemen connected with the church and congregation. It seems to have been conducted in the most careful and the fairest way. So far as we are able to judge, there can be no possibility of dissenting from the decision reached—that he was guilty on all these charges.

Since this investigation was held, those in the church at Joliet opposed to Mr. Whitman desired to have a council to consider the whole case. This his friends refused to assent to, neither would they accept the finding of the Charlotetown church as evidence. An ex-parte council was then called. This council, composed of a large number of the prominent pastors and representatives of churches in Chicago and Illinois, requested Mr. Whitman and the majority of the church to meet with them. This they refused to do. This council, presided over by Dr. Galusha Anderson, Professor of Homiletics at Morgan Park, having examined the report of the committee of the Charlotetown church, expressed its full concurrence in its findings, and recommended the Association to which the Joliet church belongs to consider whether this church should be

recognized as a member, under the circumstances of the case.

We hear that Mr. Whitman continues to have the sympathy of a majority of the church and also of a large portion of the outside public, as is often the case when an impression gets abroad, right or wrong, that a man is being persecuted.

THE POWER OF THE PREACHER.

It is said that the power of the pastor and of the pulpit is not what it was. Doubtless this is measurably true. It is not, at least, of the same kind it was a hundred, or even fifty years ago. At least two reasons may be given for this. There is not the same difference in intelligence and culture between pastors and people as of yore. The latter has gained upon the former. The result is that they are not regarded as authorities whose ipse dixit is to be taken; but must win and wield influence by appeals to reason. We fear, in too many cases, there has been a reaction to the opposite extreme, and a large class of people, instead of looking up to the minister as an authority, look down upon him as one chained to old ideas and out of touch with the spirit of the age. All this limits the preacher's power in a certain way.

Then, too, it is to be remembered that the minister has more and more powerful competitors. Time was when he was almost the only one who had the public ear. Now there is the press and the platform, grown to immense proportions, doing their best to shape and control the public sentiment, on every imaginable subject and question.

At the same time, we doubt whether the pulpit ever wielded a higher kind of power. If a preacher is required to lead his people more through their intelligence than through a sentiment of personal reverence for his office and of deference to his authority, the guidance, though harder to gain, is of a higher and more stable character. If he has competitors, more than of old, it must be remembered that the most potent of them, the religious press, is his helper. Taking these two points into consideration, we believe that the power of the preacher and pastor is not on the wane, in the main. Let any great reform worthy of the massing on its side of the full power of the ministry of the land be proposed, and it is upon our pulpits it has chiefly to depend. And let a reform be proposed, let but all the pulpits ring out in unison on the question, and its success is pretty well assured. Thus it was in the great movement in Great Britain which culminated in the abolition of the disgrace of slavery from her soil. At first the government treated Knibb and his fellow-suppliants with contempt. They appealed to the people, chiefly through the pulpits of the land and the tide of popular sentiment soon swept up to the House of Commons and carried the measure through. If all the pulpits of a place are true on the question of prohibition today, it is hard even for the money and the dark ways of the liquor men to succeed. These pay the power of the pulpit the greatest compliment by solving broadcast any utterance of a minister favorable to their cause they can get. We believe their booming of high license today, is largely to divert the power of the pulpit, or a part of it, from prohibition.

The fact, however, that power in the pulpit is harder to gain and hold should stimulate our pastors to diligence and induce thorough preparation, while its high and potent nature when won, should shake all be very careful to wield it aright, and with might for the right.

A WORK-A-DAY TRIP.

Perhaps the readers of the MESSINGER AND VISITOR may be interested in a few notes of a flying business trip to New York. We start in the late evening of a black dark night, just as a storm began to pelt the car windows with gusty dashes of big rain drops. There is something weird in being swept along with rush and roar through the black silence of such a moonless, cloud-packed night. What faith is needed in the watchfulness of the engineer, in the absence of malicious wickedness on the part of people generally, to sit and enjoy the brightness and warmth of the well-appointed cars as they contrast with the darkness and the sobbing storm without, and be undisturbed by fear of disaster! How easy for a rock cast upon the track in the dense fog to wreck the train. What if there should be a bridge swept away! What if the engineer should grow heedless for a moment! In the black night, there would be no escape. And yet our train shoots like a jagged bolt of light through the darkness, with only trust of various kinds to keep from fear and dread; and as hour after hour passes away, and still the jar and the swaying of the steadily flying train keeps up, we find our confidence has not been misplaced. After all, is not this very much like these lives of ours generally? We go rushing on, and before us there is ever the darkness which our eyes cannot pierce. We do not know what threat of disaster is hanging over the course we go. It is only as we have faith to believe that suf-

ficient safeguards are around the way we take, that we can have any assured and intelligent peace and rest. Happy is the man, as he is swept along the course, the future of which no human eye can see, if he has placed himself in the charge of Him who has the power to assure safety, and to bring into the brightness of a day which is ever-breaking in glory on another shore.

The long panorama of flitting country, as we hurried on through New England to Boston on Tuesday, looked very fresh in its greenest green of bursting bud and springing grass. As we got down into Massachusetts, the more advanced season there brings us into blossom laden apple orchards. Then comes the final express rush of the train through and past flying villages and towns more and more thickly scattered over the landscape until we dash across the Charles river and slow up at Haymarket square.

A little over an hour and we are off for New York by the Fall River line. Arriving in this great city early in the morning, we spend a busy day. In the late afternoon, we go over to Chatham Square and see by the notice board at the door of the Mariners' Temple that the prayer-meeting is at 8 o'clock. We allow ourselves to drift here and there around the streets which converge here, with only time for supper, until the time for service has come. What a sense of grateful quiet and relief came over us, as we sat and waited for the beginning of the meeting. Bro. Avery is his old hearty self. He is full of joy over the offer of a wealthy gentleman to give a place in the country and it up to every member of his Sabbath-school a fortnight's taste of life where the air is free and the fields are green. To the children gathered from the stifling tenement houses and from the slums around, this will be a treat indeed. The prayer-meeting was an earnest one. Uniting in worship with these, many of whom have been rescued from the depths of vice and sin, was it any wonder that we were impressed with more than usual force with the power of the gospel? Right here, where wickedness is at its worst, where its vile bondage is strongest, where its defilement is most loathsome, it comes with divine might and sets the purified captives free.

Dr. Guinness spent a short time in prospecting Bro. Avery's field. He was so impressed by the opportunity here afforded for training in mission work that he decided to send five of his students here to labor for a season, convinced that they could have no better preparation for their work among the heathen than to be obtained here. It is to be doubted whether any more hardened sinners can be found than those which gorge the lodging houses around the Temple. It is to be hoped that this place of light and refuge may never be permitted to close its doors. There seems danger that Christians forget the great mission of the church, in the large cities. Churches are moved away from the great centres of vice and wickedness. But what are churches for if not to bring the hope and holiness of the gospel to those who need it most?

After the close of the service, Bro. A. proposed that we go across the Square to Mott street, the great swarming rendezvous of the Chinese of New York, to see the Joss house, or heathen temple. We pass across under the network of street railways which converge here, and over the tracks of an equal number of horse car lines. We crowd our way through the stream of people crossing between East Broadway, the Bowery and Park Row. In a moment we see a red light shining from a third story front. We go up the dirty stairs, catching glimpses of Chinamen in the rooms on either hand at the landings combing their pig tails and engaged in other occupations. For the Joss house is a room in a lodging house. They look at us curiously. Had we been without the familiar presence of Bro. A. whom many of them knew through his Chinese school, it might not have been safe. We reach and push open the door. The room was empty of worshippers, although we could hear the tramping of feet through the thin partitions. It was very rich in its heavy gildedness. One piece of carving is said to have cost \$5,000. As we looked at the figure of its Chinese deity, surrounded by its symbols, we could scarcely believe that men of any intelligence could be idolaters. It shows how strong is the instinct in men to worship a supreme being; that, wanting in knowledge of the one true God, they can accept anything so puerile and gross. May it stimulate the Christians of America both to be faithful to the heathen who have come among them, and also more earnest in sending the gospel abroad.

On Thursday, as we were passing down Fulton street amid the crowds rushing away to lunch at 12 o'clock, our eyes were greeted with the sign: "Fulton Street Prayer-Meeting." We hastened up the narrow stairs and found ourselves in a hall capable of seating two or three hundred people. There were twenty or thirty already present, and their leader was reading requests for prayer. We could not help noticing how many were for relief from some temporal ill. Some of them were of a rather questionable character. We did not wonder that a gentleman took occasion to insist that

requests for prayer must be of a reasonable kind, before prayer could be expected to avail. The meeting was inspiring; but our chief interest was in the associations of the place. Here for a long stretch of years, each day from 12 till 1 o'clock all the year round, the voice of prayer has gone up to God. While the mad rush of business around has lulled for a little as thousands are thronging the restaurants, etc., for a hasty lunch, here godly men come in reverently and go out quietly after having unbosomed themselves to Him in whom is help and comfort. Marvellous answers have been given to the prayers here offered. So celebrated has the service become that requests for prayer come pouring in from all parts of America and from other lands as well. On the day we were there, the requests came from all parts of the land and were for a great variety of objects. Many of the prayers drew one very near to the throne. Some of the remarks made during the service were instructive and touching; but even here we could discern that the religious crank had penetrated.

THE WEEK. There is little general news of importance this week. Gladstone has made a speech in which he describes the section of the new license bill to compensate publicans who are refused license, as immoral. He declares it would require \$1,500,000 to buy them all out. The agitation against this Bill goes on, and it is hoped the objectionable clause may be wadded out at its third reading. One result must follow. The Conservatives will get the run vote for the effort to have this clause passed, whether they succeed or not. The Liberals, however, who are opposing it, will gain in securing a larger temperance vote.

A representative at Washington has brought in an amendment to the naval bill to the effect that if Great Britain will dismantle her naval stations on the American coast, and withdraw her navy, the United States will refrain from building the three war vessels they propose to construct this year! Not next.

The negotiations between Great Britain and the United States about the Behring Sea seal fisheries have fallen through. The latter power seems determined to come to no agreement which does not leave her virtual master to this sea.

The people of Newfoundland are greatly aroused over the French oppression on the eastern shore of the island. The French have been pressing larger and larger claims, until they now actually control the fishing and lobster business, and the British people are being driven to the wall. The British government does not seem inclined to interpose on their behalf. Finally, they have sent a memorial to the home government, declaring in the plainest terms that they will be compelled to defend their own rights, unless something is done to protect them. A French man-of-war has just forcibly removed the herding nets of the fishermen of St. George's Bay, and a movement is on foot to refuse to pay import duties to a government unable or unwilling to protect the islanders. France is evidently doing her best to exasperate the people, in order to embarrass the British government in the hope that the latter may give a large price for the abandonment of her claims. It has been semi-officially announced that if England should retire from Egypt, France would be willing to retire from the coast of Newfoundland. In the past, much less than the provocation of the present has precipitated war.

May 25. MOUNTAIN.—We got port better times at the Lord's Zion. At the close of the term at the Union Baptist received an appointment to the Mission Board to this church. When I arrived at this church in a very happy mood, I had no regular Sunday-school for about three weeks with no class. Rev. W. B. Hines, day 24th ult., and a very large number of people, had been holding special services for about three weeks with no class. Rev. W. B. Hines, day 24th ult., and a very large number of people, had been holding special services for about three weeks with no class.

May 25. CANO, N. S.—On the 25th of May, I returned from Canoe, N. S., from giving expression to my heart. I have just seen your pastor, and do not lot to leave this church. He is dear to me. In this made many a friend, a true friend to all. Lasting I passed through an ordeal of my life when I gregation to hear my "I hope I will not have During my stay here the church and people of the most pleasing ministers at the Christmas donations given to them a pause until next session had something far better not that special donations we began housekeeping daily a practical expression which fills our hearts. But I have something their favor. Last Wednesday at the close of the service with a surprise. Miss esteemed teachers, on church and people, present purpose of money contained was exclusive of salary expression cannot fail to be an impression upon my heart. Miss Carrie Whitman, a choir, on behalf of the Mrs. Smith with an elegant pot, which she appreciated for which she wish choir. There have been useful articles presented, been highly prized. hearts here for the committee will be paid promptly mine was. Rev. A. Mart playing until a pastor was the older portion of the to see Bro. Martell with next pastorate will be w church. Will friends be direct all correspondence May 23.

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Religious Int.

NEW ECONOMY, &c.—Lord is moving along in his health, which has not been baptized each month for past.

New Ross, Lunenburg interesting service in this month of May. He has been ordained to the deacon's office.

DILIGENT RIVER, Cumb.—It was my privilege Diligent River, Maine, professed to love Christ from the test of obedient friends, if you do not know you."—John 15: 14.

THE BAPTIST CHURCH, N. B.—At a recent meeting having charge of this decided to increase the missionary, and also to month's vacation for the health, which has not been the past few weeks. The mission is quite hopeful tentative congregations are hall in Haymarket Square schools at Murray street Hall are having an increase and interest.

WOODSTOCK.—Since our have been received into by baptism and on one congregations continue e the services helpful. The ness of many of the sing we were able to render der the Palma," in the evening of the 22nd audience, in which could elite of the town, assembly were realized. I see the to the Telegraph speak musical treat of the season May 27.

JENNINGS, Halifax Co.—been laboring on this months and are encourage. There is a quiet inter church work. Although means are scarce, we p congregations, for the large. Social services a tended. This is a large remaineth yet very much sessed." These are a lar with, and a very p It was my privilege to hope young girl last L hope to report others pray for us that we may work that the Master has our trust.

May 25. MOUNTAIN.—We got port better times at the Lord's Zion. At the close of the term at the Union Baptist received an appointment to the Mission Board to this church. When I arrived at this church in a very happy mood, I had no regular Sunday-school for about three weeks with no class. Rev. W. B. Hines, day 24th ult., and a very large number of people, had been holding special services for about three weeks with no class.

May 25. CANO, N. S.—On the 25th of May, I returned from Canoe, N. S., from giving expression to my heart. I have just seen your pastor, and do not lot to leave this church. He is dear to me. In this made many a friend, a true friend to all. Lasting I passed through an ordeal of my life when I gregation to hear my "I hope I will not have During my stay here the church and people of the most pleasing ministers at the Christmas donations given to them a pause until next session had something far better not that special donations we began housekeeping daily a practical expression which fills our hearts. But I have something their favor. Last Wednesday at the close of the service with a surprise. Miss esteemed teachers, on church and people, present purpose of money contained was exclusive of salary expression cannot fail to be an impression upon my heart. Miss Carrie Whitman, a choir, on behalf of the Mrs. Smith with an elegant pot, which she appreciated for which she wish choir. There have been useful articles presented, been highly prized. hearts here for the committee will be paid promptly mine was. Rev. A. Mart playing until a pastor was the older portion of the to see Bro. Martell with next pastorate will be w church. Will friends be direct all correspondence May 23.

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