

ference and their dislike. They seldom confess the latter or admit the former feeling, yet both are evident, else why do trifling causes keep them from its doors. The threatening cloud, the slight rain, the sharp wind, even the scurry of snow and sleet on a winter's night, do not deplete a concert hall, or deprive a popular lecturer of his audience. When people regard a thing as worth while, they rally to its support. The good man who hugs the fire and gives the prayer meeting up for the evening, the good woman who accepts a social invitation for a prayer meeting night when she should have pleaded a prior engagement, are foes to the meeting, and underminers of their pastor and their church. It is they who wound the Master in the house of His friends.

One of the easiest duties incumbent on Christians is to be in the right place at the right time; simply to be in your accustomed seat when a meeting begins is to be a reinforcement to the meeting. A crowded meeting is sure to be a bright, spontaneous and cheerful one. When every church member who has no valid excuse to offer for absence, is regularly in attendance at the mid-week meeting, the church may expect a revival. Your presence your sympathetic interest, your personality count for more than you know. Away from the meeting you are hiding the Lord's talent in the earth; attending it, you are putting it where it may bring in some fruit as an investment for Him. Who knows how often the blessing comes to the prayer meeting from some silent, meek, retiring saint, who sits in a corner, and never says a word that her friends can hear, but who does commune in secret with her Saviour.

One who never forsakes the prayer meeting will invite others to accompany him when he goes. Why should not the family attend as a whole? If there be a little planning, the older boys and girls can snare that hour from their studies, and the parents will be happy in having the children with them, and the song will be gladder for the element of youth, and the prayers will go winged to the throne, full of aspiration and desire. Every prayer meeting should be a family meeting. Ever prayer meeting should be a family worship of the church.

BAPTIST UNION NOTES.

The Free Baptist *Banner*, Nova Scotia, prints part of Rev. F. A. Currier's sermon on union. It also prints the Basis of Union as adopted by the Baptist Convention and the Free Baptist Conference of this province. Commenting on the INTELLIGENCER'S suggestion, that the Nova Scotia churches fall into line with New Brunswick in the union movement, it says:

That spirit is on the increase in our churches, and only the consent of the Conference is needed in some cases for adoption of the Basis of Union and consequent consolidation. But organization has its disadvantages, and the spirit of order and self-respect demand deliberate consideration and action according to the rules of our denomination.

In order to amend our Constitution, there is need of notice to that effect at a previous session of Conference. As much precaution should certainly be observed in a matter affecting the organic relations and a definition of faith of a denomination; nor have we had this subject before us in a definite way, like our N. B. brethren.

Yet it has been before us sufficiently for a prompt decision, and we cannot think that injustice would be done to any interests involved were a special Conference called to deal expressly with this issue and prepare the way for definite action at the next annual session, if deemed advisable.

It is a pleasure to know that the feeling for union is abroad in the Nova Scotia churches, and that action by the Conference would be likely to accentuate that feeling and give it practical form. The suggestion that a special Conference be called to deal especially with the question of union is a good one, and we hope to hear soon that such a Conference has been called.

"Sixty-six churches," in last week's notes, should have been sixty-eight. The following have since reported voting approval of union: Waterville, C. Co., Lower Brighton, Mouth Keswick, Douglas, Kingsley, Lindsay, Penobsquis, Oak Point, Frown's Flat, Westfield, Beaconsfield, River de Chute, Petitcodiac, Hill Grove, Cornhill, Lower Ridge, Portage. been taken in all the churches of the Petitcodiac pastorate, viz., Petitcodiac,

News of the Churches.

BEACONSFIELD, V. Co.—The special services at Beaconsfield continued for six weeks, ending November 20th. They have been a great help to the community and the young church. Four were baptized, six uniting with the church. Four others were converted, and will, we hope, be baptized later. Several others manifested an exceptionally deep interest in the meetings, and whose conversion is only a question of time. The meetings increased in interest to the last, and we were sorry when the end came.

This church is far removed from other Free Baptist churches, hence the lack of pastoral care it has always suffered. But the union, the vote for which was unanimous here, will bring it in touch with Andover, eight miles away.

We organized a C. E. Society, which will give the members of the church the opportunity of doing Christian service and make possible the conversion of those hesitating.

Beaconsfield is one of the most needy mission interests in the province. It is a field ready for the harvest. Out of 100 people, only about twenty-five are Christians—less than that when we came here. For about three years our people, in the face of real difficulties, have been working hard to build a church edifice. They are to be congratulated on the successful way in which they have carried on the work, as well as for the taste displayed in the splendid building, now about half finished. But congratulations, as expressive of consideration as they may be, hardly meet the demand of a working principle such as these texts impose: "We then that are strong ought to bear the infirmities of the weak;" "Bear ye one another's burdens and so fulfil the law of Christ." We have endeavored to do more than congratulate the courageous Christians in this place, and those interested in home missions should feel glad to know that a positively needy cause is receiving help. I never worked in a place where opportunity and responsibility made duty clearer.

When we began the services the weather was extremely cold. The choice had to be made between a cold church and a warm schoolhouse. The former

was preferred. In we went on Sunday morning, the deacon with a pot of coals and I with a Bible—one to warm the body, the other to warm the heart. The church on the outside is finished—a building 24 x 36, resting on a good stone foundation, with spire. On the inside the walls and ceilings are boarded ready for the sheathing. Rough board seats had been put in, an old writing desk served as pulpit; lamps were placed on shelves nailed up against the walls; the first floor had been laid, through the cracks of which came the breath of death, while through the windows came the breath of life—and we between the two conflicting forces. We had organs—vocal; and hymn books—in our minds. But the meetings were to be held in a church, and we were glad.

We aimed at changing the material conditions as well as the spiritual. A second floor was soon laid, a permanent platform built, some ash sheathing put up in front, a new ash pulpit secured (without any expense to the church), Rochester lamps, hymn books and Bibles purchased, the walls and ceiling covered with sheathing paper, making it ready for the sheathing, a stove and organ borrowed, and money for a Yukon heater is being raised. Thus in about two or three weeks the church was made sufficiently comfortable.

This is a new settlement. The houses are nearly all new and unfinished. The families are nearly all young—coming from Lower Brighton, Somerville, Connell, Knoxford and Centreville, and are chiefly Baptists and Free Baptists—all united Baptists now! Among them is a young English family of culture, the husband Episcopal, the wife Congregational, both of whom were among those baptized and received into the church. They are excellent Christians and workers. The most of those who have become Christians, or are seeking Christ, are heads of families. The church must become strong with the years.

E. S. PARKER.

GRAND MANAN PASTORATE.—The work here is progressing favorably. While we are anxious to see more done, we have great reason to be thankful to Almighty God for the goodly degree of prosperity we enjoy. Some excellent improvements of the parsonage property are being made, which, when completed, will add much to the comfort and convenience of the pastor's family. I am sorry to report that Rev. I. D. Harvey, of White Head, is ill and not able at present to preach. We hope he will recover soon.

A. M. McNINTCH.

FROM REV. A. PERRY.—The vote has Hill Grove, Portage, Corn Hill, and Lower Ridge. I was invited to attend and take part in the Baptist Quarterly meeting for Westmorland Co. The last service, Wednesday evening, was one of strong spiritual power. I hope Bro. Thomas will see the desire of his heart in the salvation of souls. I enjoyed meeting the Baptist brethren, and tried to reciprocate the good fellowship with which I was received. The meeting was at Upper Dorchester.

ABRAM PERRY.

November 25th,

NOVA SCOTIA.—A new parsonage is being erected at Port Mouton.

The Port Mouton pastorate will need a pastor at the beginning of the new year.

Rev. J. E. Gosline reports the outlook good in his new field—the Kempt, Yarmouth Co., pastorate.

Rev. W. M. Knollin spent some time recently with the Argyle pastorate.

Rev. E. Crowell was at Argyle last Sunday, Rev. J. E. Wilson supplying for him in Yarmouth.

The November session of the Yarmouth County Quarterly Meeting, held at Pleasant Lake, was not largely attended, but the services were good. Special meetings are being continued with encouraging results.

KESWICK, N. B.—The new parsonage at Mouth Keswick is nearing completion. Bro. Heine expects to occupy it before the end of the year.

MINISTERS.—Licentiate Bonnell is in charge of the Waterville pastorate.

Rev. E. S. Parker's letter is interesting.

Rev. David Patterson reports that the Westfield, Oak Point and Brown's Flat churches voted in favor of union. We do not know whether Bro. Patterson has become pastor of that field, but hope so.

OF OTHER DENOMINATIONS.

—Rev. Dr. McMillan has resigned the charge of Chalmers' church (Presbyterian), Halifax. It is thought this old church will be closed, the people having moved from its vicinity.

—A new Methodist church was dedicated at Milltown, C. Co., on the 20th inst. The cost was \$4,000.

—Rev. Dr. Sprague has accepted the call of Centenary Methodist church, St. John, for next year. It will be his third term with that church.

—The Presbyterian Board of Home Missions has voted \$500 for pioneer missionary work this winter in the lumber camps of the St. John and Miramichi rivers.

—A new Roman Catholic church at McAdam will be dedicated on Wednesday of this week.

—A new Methodist church was dedicated at Wallace, N. S., last week. It takes the place of one built about one hundred years ago.

—Union meetings are being held at Bath, C. Co., by the Methodist and Free Baptist pastors—Revs. J. B. Young and L. A. Fenwick. The meetings are held in the churches alternately.

—The Baptist churches of St. Louis are doing an excellent work in connection with the great Exhibition by bearing the expenses of a four months' evangelistic campaign among the Japanese engaged there, the number of whom is from 2,000 to 4,000. Other efforts are being made by various organizations to reach particular classes whom the Exhibition has brought together. Thus, a missionary from North Africa is spending his furlough in work among the Mohammedans employed, and Jewish missionaries are ministering to the spiritual needs of their unconverted brethren. Indians, Eskimos, Chinese, Filipinos and others are engaged in the various departments in the Exhibition.