

The King's Highway
THE ORGAN OF THE
Reformed Baptists of Canada.

PUBLISHED SEMI-MONTHLY
At 54 Germain Street, St. John, N. B.,
BY A COMMITTEE OF THE ALLIANCE.

Rev. G. W. MacDonald,
"A. Kinney,"
"W. B. Wiggins,"
"B. N. Goodspeed,"
"Rev. S. A. Baker,"
Committee.

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Per year (in advance) - - - - \$1.00
Single copies - - - - - 0.05
50 copies for distribution - - - - 1.00
100 " " " " " " - - - - 1.50
Send all communications and subscrip-
tions to Rev. S. A. Baker, Carleton St., St. John
N. B.
PRESS OF GEO. K. DAY, GERMAIN ST.

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- Woodstock—Geo. I. Britton.

ST. JOHN, N. B., JULY 15TH, 1895.

THE ALLIANCE AND CAMP MEETING.

The business of the Alliance was done this year in a most satisfactory manner. There was not a particle of friction throughout the whole session, although there were many questions debated. The camp ground is a decided success.

1st. The gatherings were large and representative. The steamboats brought excursions from different places both Sundays, they came and went in a most orderly manner. Some objected to these excursions as they considered it Sabbath desecration, but the people who came did not make it a pleasure day, but attended the meetings and gave very marked attention to the speakers.

2nd. Financially a success. Our receipts from the sleeping department, gate fees and rent of lots this year gives us an aggregate of over \$300.00, every dollar of which goes into the property for improvements and fittings.

3rd. Spiritually. Many professed to have received light and victory, and had not heard entire sanctification preached definitely than at any general meeting we have held.

4th. Cottages. Mrs. Hill's cottage brought forth many expressions of admiration from all who visited it, and a number have decided to build a good class of cottages this year, and

some expect to build immediately, so we conclude that Beulah Camp Ground is a permanent institution with bright prospects before it. As a place for a summer residence none is more pleasantly situated, only one and a half or two hours sail from St. John, with six boats passing daily, a good wharf and telephone communication. Lots 30 x 30, rent only \$1.00 per year.

CORRESPONDING SECRETARY'S REPORT.

Dear Brothers and Sisters in Christ:
It now becomes our duty to lay before you this our seventh annual report.
The kind hand of our Heavenly Father has bountifully administered to us all during another year, and with grateful hearts we here acknowledge our indebtedness to the great giver of every good and perfect gift.
And as we have met here again for the second time upon our beautiful camp ground, we feel assured that we express the mind of all present when we say that it is with grateful hearts to God that we are permitted to greet one another in holy fellowship and to unite in the most delightful work and service of God.

As we review the past we can fully recognize the divine hand that has banded us together to work for the spread and upbuilding of Scriptural holiness, and although not so much has been accomplished by our efforts as we may have desired, still we have abundant reason to rejoice that God has so signally owned and blessed our labors in the ingathering of so many precious souls into His fold and the sanctification of so many believers.

We are glad to say that the forces are increasing. Workers are gradually coming to the front. New fields are opening up. Calls are coming from many places to come and help.

Our mission, brethren, is a grand and holy mission. All around us are hearts longing for something more or better in their Christian experience; tired and weary of a life of defeat instead of victory; yea, struggling for victory, yet conscious of defeat; hungering and thirsting to know more of God, anxious to know how they may obtain the fulness of Christ's love in their hearts, yet without the knowledge of that perfect love which gives victory and makes the Christian heart so very peaceful and joyous, imparting life and vigor so desirable and necessary. We trust that as God has so much blessed us in the work of the past year, so He will continue to bless in the future, and that at this, our yearly gathering, such wisdom may be imparted to all, and such deliberations had, and such conclusions arrived at as shall, through the divine guidance, make the coming year one of even greater blessing and success.

I will now lay before you the reports of the churches:—

Mercer Settlement church has had the pastoral care of Bro. Rumery for a part of the year. Rev. A. Hartt was also with them for a short time. During his visit a good interest was awakened and his labors were much appreciated. They are living in fellowship and harmony with one another, praying that their much felt need of more pastoral care may be supplied.

Seal Cove reports good spiritual condition. Two weekly prayer meetings are held and the attendance is fairly good. One dear sister who recently united with the church has passed away to her heavenly reward. Rev. A. Stoerger, pastor.

Moncton reports their meetings very well attended and the Lord is blessing them in adding to their

number, and although they are undergoing some trial at present, yet the interest is good, and those bearing the burden and heat of the day are seemingly more interested than ever before. The young are coming to the front and accepting responsible positions and declaring their faith in God to save and keep from all sin.

Rev. W. H. Sherwood, their pastor, could not be with them all of his time, but God has blessed him in his work. They had a visit from Rev. A. Hartt which was helpful to all. They feel much encouraged to press on to the end, giving God all the glory.

Eel River church reports a year of advance. Last fall Rev. G. W. MacDonald and Bro. Miles Trafton held a series of special meetings which resulted in the conversion of eight young sisters besides the strengthening of the church. The meetings are good. Rev. S. Greenlaw, pastor, has been with them one half of his time.

Hartland church reports their regular services sustained.

Maple Ridge. The spiritual interest is good. The regular prayer services have been kept up during the year and blessed seasons have been enjoyed. The abiding comforter has ever been with them to own and bless. Rev. A. Kinney has had the pastoral care during nine months of the year.

Green Bush. Have received no report from this church. No delegates appointed.

Waterville reports but few in numbers. Two were added during the year. Some special meetings were held by the pastor, Rev. A. H. Trafton, assisted by Bro. Miles Trafton. Good seed was sown, which they trust will bring forth a future harvest. They are holding on to God, asking the prayers of the brethren.

Upper Woodstock Church has the pastoral oversight of Rev. G. T. Hartley.

Sandford reports that, while we are not making the advance we think God designs us to make, yet we praise Him for victories. Hitherto the Lord has helped us, and we are not afraid to trust our all to Him. We look hopefully forward.

Phinney Cove. This church was organized August 25th, 1894, by J. S. Richardson, with a membership of nineteen. It now numbers twenty-eight. Bro. C. S. Hilyard has had the pastoral oversight. Bros. Richardson, D. Hilyard and A. W. Hunt have assisted the pastor in the work since organization. They report that spiritually they are doing well. God is blessing them grandly; they have had much opposition, but through the blessing of God and the untiring zeal of their pastor, they are steadily gaining ground. Their meetings are well attended, and the people are standing on the Rock.

Cedar Lake reports: "Glad to state that we never were so strong as at present. God has richly bestowed His blessings upon us during the past year. Our pastor, Bro. W. B. Wiggins, held special services, which resulted in much good being done. Church members were strengthened and backsliders reclaimed. We are determined to stand true to Holiness to the end."

North Lubec reports that they are small in numbers, yet there are a few faithful ones whose influence is felt in the community. Rev. Z. B. Grass is now their pastor. The use of the hall where they held their meetings and Sunday school has been denied them, consequently they are now without a place of worship, but they are endeavoring to secure a place.

There are in all, churches, 39
With a membership of 1,473
Added during year by baptism, 107
Added on experience, 103
Total added, 210
Value of church property, \$29,770
Amount raised for ministry, \$4,054.60
Church expenses, \$722.31
Building purposes, \$793.72

Port Maitland writes: "During the past year we have had many refreshing seasons from the presence of the Lord, and as we have endeavored to move steadily on upholding the truth on the lines of holiness, we have met with many adversaries, yet our spiritual strength has not weakened, for the Lord is the strength of our life, and as the Lord will never fail, we are trusting and hopeful for better days. We are pleased to say that the debt on our church of \$170 has been voluntarily paid, except a few dollars, which have been pledged and will soon be handed in. Rev. W. B. Wiggins has labored with us two-thirds of his time during the year."

Marysville reports: "The spiritual

Pembroke. The spiritual strength of this church is good and increasing all the time. Members are being added nearly every week.

Lubec Ridge. This church reports no pastor during the past year. They report Tuesday and Thursday night prayer meetings each week, with a good attendance, especially at the Sabbath prayer service.

Geary. This church has been encouraged and strengthened by the visit of Rev. J. S. Richardson, Home Missionary, who labored with them for a little over six weeks, assisted one week by Bro. Foster. Twelve were baptized and nineteen added to the church. They contemplate building a church as soon as possible.

Dennisville reports: That since our last Alliance they have been at work on their church and have got it quite well on. Three families left the church, two moved away, and the rest of the church are in good standing. They have a preaching station at Four Corners. Bro. W. Fleet, pastor.

Victoria Corner says they are few in number, and have for nearly a year been deprived of a place to worship in, and have had only an occasional visit from Bro. G. B. Trafton, but they are fully trusting in God. They hold a weekly prayer meeting, which is a great blessing to them, and they hope by their lives of holiness to prove to the Lord the cleansing and keeping power of the blood of Christ. They are praying that our yearly gathering may result in great good.

Upper Haynesville. Rev. A. Kinney, pastor. No special services were held during the year; still, through the blessing of God on the faithful labors of their pastor, they have been much refreshed and strengthened.

Woodstock. This church has had no special outpouring of divine blessing, still they are moving steadily forward. It is very encouraging to the church that so many of its younger members are taking such a deep interest in the cause. The meetings are well attended and are seasons of refreshing and blessing. The debt on the church is quite a burden. Three hundred dollars has been paid during the year, still the burden is quite heavy.

Nashua church is holding on steadily, sustaining its regular services. Rev. G. W. MacDonald paid them a visit and rendered good service.

Royalton. Rev. J. H. Coy, pastor. Although this church has had no special ingathering, still the interest is good. Refreshing seasons are enjoyed. Their pastor has labored earnestly and faithfully. Sisters Mary Everett and Mary Gosline spent a short time with them, their visit being very helpful.

North Head. Rev. A. Stoerger, pastor. The services of the church have been well sustained and the interest fairly good.

Jacksonville, Nortondale, Campbell Settlement and Woodward's Cove have sent in no report.

North Lubec reports that they are small in numbers, yet there are a few faithful ones whose influence is felt in the community. Rev. Z. B. Grass is now their pastor. The use of the hall where they held their meetings and Sunday school has been denied them, consequently they are now without a place of worship, but they are endeavoring to secure a place.

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There are a few weak churches that need to be looked after. Much

good has been done during the year by our field evangelist and our mission workers in strengthening some of the churches, still there are a few others yet to be reached. We notice that where those workers have aided the pastors in special work much good has been accomplished. There is one thing especially that we feel to speak of, that is the necessity of MORE AGGRESSIVE WORK. Should we not have one or more of our mission workers opening up new fields. We feel assured that in almost every locality there are those that we can reach and help. God will also multiply the workers as we enter new fields. May our hearts be stirred by divine impulse in this direction, and may some of our workers, filled with the Holy Ghost, feel constrained to take the field.

Respectfully submitted,
B. N. GOODSPEED,
Cor. Secretary.

BIBLE TEACHING AND HUMAN NOTIONS CONCERNING HEALING THE BODY THROUGH FAITH.

The Bible terms favor "Faith healing" rather than "Divine healing." Matt. 9, 22; Luke 18, 19; James 5, 14, 15. The Bible teaches that persons are healed in body by their own faith, the faith of others, and without the faith of any known human being. Divine healing specialists say "God heals bodily sickness precisely as He heals soul sickness, by His power alone, unaided by any means whatever." But *personal faith*, of the healed, is essential to the healing of the adult sinner.

The Bible cures were instantaneous in all cases—just as perfect a cure one moment after as a month after. But human notions say: "Do not look for the immediate removal of the symptoms; do not think of them. Simply ignore them, and press forward, claiming the reality at the back of and below all symptoms."

The Bible teaches that sickness was in many cases put upon God's people because of their disobedience, by God himself, in his corrective and disciplinary administration, and in general is a part of the penalty God has inflicted for sin at the first, like "thorns and thistles," "in the sweat of thy brow shalt thou eat bread," etc.; while human notions teach "sickness and sin are alike from the devil." If this were true, Satan would be an accessory to his own destruction.

The Bible commands the use of remedies in the healing of disease under the blessing of God. Through Isaiah King Hezekiah was commanded to use "figs" for his "boil." St. James commands the use of oil as emphatically as prayer and faith. Jesus used clay, and Siloam water in healing the blind man. Paul commanded Timothy to use wine, etc. But human notions say, "To take medicine is evidence of want of faith in God to heal."

Nineteen out of twenty-one epistles of the New Testament have no clearly defined reference to healing of the body whatever, and yet the Divine healing specialists say, "The Scriptures for the vicarious atonement of sin are no more explicit than those for sickness."

The Bible differs widely in its teaching as to the origin, relations to the Divine law, and conditions of cure, of sin, and of sickness; but the Divine healing specialists say that there is a parallel in each of these particulars.

The Bible says sin originated in personal transgression; but children suffer from sickness, and the majority of the race die from it before they reach the period of human account-

ability, and so before they can sin. A man may be sick and die without fault of his own. He cannot sin without fault of his own. Many who have not known a sick day for fifty years have sinned grievously all the time.

"Sin is transgression of the law." Is every one who is sick a transgressor thereby of the law? (Of course we use the term "transgressor" in the sense of personal act, in each case). Lazarus was sick and died, but went to Abraham's bosom, while the rich man who was able to eat a sumptuous dinner every day died and went to hell. According to these human notions teachers these destinies ought to have been reversed.

We are told that sin is the disease which leads to the death of the soul, as sickness is the disease which leads to the death of the body; then why may not the death of the body be prevented, as death of the soul is by the atonement? Absurd as this position is, I found some Divine healing specialists in Western Pennsylvania who claimed they "had their resurrection bodies already," and were not "going to die, but live until Jesus came," which they said would be in the "near future."

They claim the conditions of healing the body are one and the same as healing the soul, viz., "by faith only." But the Bible teaches at least four methods of physical healing—by direct power of God; by or through faith of the subject; by the faith of others; and with the use of remedies under the Divine blessing.

In opposition to the vagaries of these blind leaders the Bible teaches: 1. Bodies are healed, as God wills, sovereignly without any human agency; in answer to the prayer of faith of the subject; in or through the prayer of faith of second parties; by the use of medicaments.

2. The faith of healing is a "gift" and not a "grace."

3. Sickness is not in the atonement just as sin is.

4. Bible cases were instantaneous in healing and unquestioned. Many modern cases claimed are slow in development and questionable as to reality.

MINISTERS AND CHURCHES.

Rev. G. W. MacDonald, the editor of THE KING'S HIGHWAY, has accepted the position of field evangelist for another year.

Rev. W. B. Wiggins has declined the call of the churches at Port Maitland and Cedar Lake, N. S., and accepted the position of general missionary.

Miss Jessie Hooper has joined the Salvation Army, hoping again for an opportunity to return to India. Miss Mamie Gosline, of Sussex, will accompany Miss Mary Everett in the missionary work during this year.

Rev. A. Kinney will probably supply at Port Maitland and Cedar Lake until they make arrangements for a pastor, as he expects to remain at home for a number of weeks.

Rev. J. Gravinor and wife are visiting their many friends at Royalton. We were sorry that they were not able to be present at the Alliance.

Rev. B. Colpitts' position as Scott Act Inspector of Carleton Co. was the subject of some debate in the Alliance, some taking the ground that the work of the ministry was of the greater importance. While this may be true, we know that it needs a man in that position who cannot be bought nor frightened. Bro. Colpitts has proved himself to be that kind of a man.

The Beulah Workers will hold a camp meeting on Beulah camp ground beginning September 1st.

We are glad to note that the Upper Haynesville church recently dedicated was presented to the Lord free from debt, largely through the benevolence and energy of Bro. Simeon Clark who deserves much credit.

Rev. A. Stoerger preached his farewell sermons on Grand Manan Sunday 14th and will enter his new field (Millville) this week, preaching for the first time on Sunday, 21st inst.

A council was called for the examination of Licentiate G. A. Babcock, who recommended that his licence be renewed.

A council was also called by the Lubec Ridge church for the examination of licentiate D. Hilyard, C. S. Hilyard and M. S. Rumery.

Bro. B. Fowlers accompanied Revs. G. W. MacDonald and S. A. Baker to Grand Manan and Lubec. He intends to enter the ministry, for which we praise the Lord.

Rev. G. B. Trafton preached at Moncton on Sunday the 14th.

Licentiate H. C. Archer supplied for Bro. Baker at St. John on the 14th. He will visit Grand Manan before entering upon his pastoral work at Moncton.

Rev. W. B. Wiggins is at Peniac. He supplied for Rev. W. H. Sherwood at Peniac and Marysville on Sunday the 14th and will probably be there over next Sunday.

Bros. Gaskin and Humbert will hold a ten days' tent meeting on Beulah Camp Ground beginning on September 1st. We will open the hotel for the accommodation of those who wish to remain on the ground.

Rev. H. H. Cosman returned home on the 12th.

Rev. G. W. MacDonald has gone to Dennyville, Maine, to visit the church there, but will return in time to go to Brazil Lake, N. S., to attend the camp meeting next Sunday, 21st.

Rev. T. W. Moses was at Lubec last Sunday to assist in the ordination of Rev. Z. B. Grass. He returned to Pembroke on Monday.

Dr. J. H. Parker of Ft. Fairfield, Me., preached an excellent sermon at the camp meeting from Rom. 6:7. For he that is dead is freed from sin. We have asked him for it for publication.

We have been asked by a number to reprint in the HIGHWAY Rev. J. N. Short's article on faith healing recently published in the *Christian Witness*, which we fully endorse and believe to be sound to the core. Look for it soon.

Revs. MacDonald and Baker visited Seal Cove church Friday evening the 12th. Rev. S. A. Baker preached to a large and interested audience.

CAMP MEETING.

At Brazil Lake, N. S., beginning July 20th and continuing over two Sundays. Field Evangelist, Rev. G. W. MacDonald, in charge, assisted by the Revs. H. H. Cosman and A. Kinney and others.

Brazil Lake Camp Meeting has been postponed until the 25th.

NORTH HEAD, GRAND MANAN.

We arrived at North Head about 2 o'clock, p. m. on the 11th, and met Bro. Stoerger on the wharf with many other acquaintances whom we were pleased to meet again. Bro. MacDonald preached in the evening from Isaiah, 40:31. There was a good congregation present who listened attentively to a good practical sermon.

A Methodist minister writes, inclosing \$1 for renewal to THE HIGHWAY: "I am glad that you believe and preach crucifixion, death and burial of the old man of sin, and our resurrection by the Holy Spirit's baptism by the faith of the operation of God, so as to walk in newness of life, with fruit unto holiness and the end everlasting life. God bless and prosper you."

HOME MISSIONARY FUND.

Mr. Howard Thurston, Sandford, N. S., \$2.30.

FOREIGN MISSION FUND.
Mr. Howard Thurston, Sandford, N. S., \$2.30.

Mrs. E. COSMAN, Treasurer.

REV. J. H. COY'S MISSION.

I. W. Marston, Canterbury, \$5; Rev. S. Greenlaw and wife, \$2. The friends at Bath and Upper Kent presented Bro. Coy with a nice suit of clothes and an overcoat worth \$40.

CONTRIBUTION OF BEDDING FOR CAMP GROUND.

Mrs. S. L. Kinzie, Moncton, 2 quilts; Rev. Mr. Varney, Fort Fairfield, Maine, 1 quilt.

Practical Liberality.

At the close of the Camp Meeting Mr. and Mrs. Joseph Bullock, who are members of the Queen Square Methodist Church of this city, took a most practical way of showing their Christian liberality by presenting the Reformed Baptist Alliance with a gift of \$500, to be invested, and the interest to represent their yearly contribution to the Reformed Baptist Missionary Fund. We understand that they gave a church \$1000 to be invested on the same principle some 20 years ago. While the church has received one thousand dollars or more in interest, the principal is still untouched. This indeed is Christian liberality based on a practical standard. Our prayer is that this gift may bear much fruit to the glory of God in the spreading of Scriptural Holiness.

HOME MISSIONARY REPORT.

FREDERICTON, N. B., July 13, 1895.
Dear Bro. Baker:—

I suppose you are expecting a report from me as Missionary. Well, I left the camp ground and came this way intending to supply for Bro. Sherwood on his circuit for two Sundays. This field is now open for work, and as they have not had any pastor for a year or more I should think a faithful worker would not only be appreciated but would have grand success. There is now an opening at Gibson, and we hope to see holiness very soon have the right of way in that village. I am preparing my work so I may be ready for calls to any field. The weather is delightfully pleasant, and I am feeling quite well in body and soul.

EVANGELISTIC FUND.

Balance on hand, including \$2.50 from Mr. Thos. Goodspeed, \$3.75 from Miss Mary Everett, and \$3 from B. N. Goodspeed, \$14.31
Isaac W. Marston, Canterbury, \$1.00
Simeon Clark, Upper Hainesville, 1.00
Mrs. Ralph Seely, Ft. Fairfield, Me., 1.00
Mrs. B. M. Dow, Presque Isle, Me., 1.00
Miss Jessie Hooper, Fredericton, 1.00
Semi-Monthly, 2.00

Total, \$25.31
E. COSMAN, Treasurer.

ST. JOHN LETTER TO THE WOODSTOCK SENTINEL.

A clergyman who has been in St. John during the past year was interviewed the other day by a member of the city press. Among other things, he said we had too many churches in our city. They stand like trees thick growing together, but what they gain in height they lose in breadth. The sectarian element is too prevalent; and each sect is conscious of a divine mission to perform and a dogma to maintain. A tub has no more need of three bottoms than the city proper has of three Baptist churches, three Methodist institutions and three Presbyterian synagogues, and what shall we say concerning the small factions? They are maintained by a life and death struggle. Our city is swamped in religious debt. Many of the larger as well as the smaller churches are on the verge of bankruptcy.

The average workman does not like to attend church for religion costs him more than he can afford to pay. The scriptures invite us to come without money and without price, but I attended a service recently where the collection boxes were passed three times during the evening. The workman has some self-respect and so cannot and will not attend it. I need not say close up one half of your churches and co-operate so that you may be relieved of the enormous debt that you are now struggling under, for I see that your creeds and dogmas all cry out nay. Still this is the course that ought to be pursued. Ship your surplus pastors to the interior of China where they will find millions of souls who have never dreamt of the personality of Jesus.

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