

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, June 30, 1886.

WHAT IS TO BE DONE?

Let all our people ponder the statement made in Bro. Cohoon's address at the N.S. Western Association. There have been \$2,300 received for Home Missions up to date. The Board have had to borrow \$2,500 to keep the missionaries from want. The demands for the whole year's operations will reach \$7,500. That means that \$5,200 must be raised for Home Missions between this and August first. If we would end our year free from debt, in other words, considerably less than one-third of the funds needed for the year have been raised in the ten and one-half months which have elapsed.

Neither is the Home Mission Board alone in this dearth of funds. We fear the other Boards are in a similar case. This is a most serious state of things. The question is pressed home upon us all.

WHAT IS TO BE DONE?

Shall we give up the struggle to carry on operations which demand from our people much less than two cents per week?—not a quarter of the average outlay of the people of these provinces on tobacco, much less than a quarter of the average outlay on rum. Is this too much to expect from those who have been redeemed by the blood of Christ, in response to the demand of Him who died for them, for objects outside their own immediate field? Has God frowned upon the work attempted in His name that we are so sluggish? Nay! This is the year when unexampled blessing has attended much of our operations. Probably the spiritual results of the year's Home Mission work will foot up over 700 penitent souls brought to Christ. Our institutions of learning have had the most prosperous year in their history, in many respects, and the saving power has descended upon many gathered there. Foreign Missions have been laying foundations for future growth. The divine favor has been honorably bestowed. Can we doubt that this is other than the voice of God calling us to go forward, instead of backward? Shall we accept the seal of God's approval stamped, in this way, so deeply upon our work, and come up to the help of the Lord with our contributions; or shall we thrust aside the divine hand thus extended to lead us onward, by refusal to supply the means needed to carry on the work of soul-saving which God has so wondrously opened and blessed? Dare we stay this work in order to save ourselves from a little expenditure of means for God and the perishing?

Awake! awake! Cast off this sluggishness which is endangering that work which is fraught with such tremendous issues. Brethren in the ministry; your people will not go forward unless you lead them in this as in other things. Prominent members of the churches; other members are looking to you to put the plans of our Finance Agent in operation. All who are entrusted with the means to do even the smallest thing; the Lord is calling you through the needs of His work and by these words to help. Who will respond? Who will take the responsibility of refusing to respond?

Dear brethren and sisters, act as in the sight of your dying Lord, for we ever do act under His eye.

EDITORIAL REMARKS.

Having two days to spare between the Western and Central Associations, we visited the Cambridge field, Kings Co., N. S. It covers a wide stretch of country. It extends from Prospect on the South Mountain over the North Mountain to the shore, a distance of 12 miles, and is about five miles in breadth. There are three places of worship on the field—at Cambridge, Grafton and at Black Rock, on the bay shore. Besides these, there is a preaching place at Coldbrook, where there is a flourishing S. School; at Prospect, on the South Mountain, where there is a union prayer meeting and a Methodist service once a fortnight, and one or two other points which might be occupied, were the pastor able to do the work demanded. Bro. I. W. Porter is now preaching on this broad field, and is fast winning for himself a warm place in the respect and good will of the people. It will tax his energies to the utmost to meet the demands made upon him by the needs of his broad parish. This church has been much neglected; but there is a goodly amount of material which needs only to be developed to make a strong instead of a weak interest. We crave for Bro. Porter and this field the prayers of our Christian readers.

As we visited here and there on the field, we met with nothing but a kindly reception. Although we were unable to reach Black Rock, the Messengers and Visitor got into thirty-five new families on the other sections of the field. May the Lord help those who have the responsibility of the pastor on their shoulders to meet the growing

obligations due to the rapid increase of its circulation, so that it may be as great a power as possible to uplift and bless.

We likewise tarried a few hours at Kentville, and found Bro. Black quietly but successfully pressing on the work: The Salvation Army has settled down here, and has caused the usual confusion. It is to be hoped that there may be some grains of wheat to abide the sifting. From what we heard, we should suppose their effort had spent itself here, as it does in most small places.

N. S. WESTERN ASSOCIATION.

PLATONIAN MISSIONARY MEETING.

Bro. Sandford said he was made to feel solemn by the thought that this was probably the last time he should address the Association—at least for a long time. He had not been entirely happy since coming home; had felt as though his hands were tied. But when people had been appealed to, they had responded with respectable liberality. He had presented the claims of a chapel he was building at Bimlipatan to the people of King's Colony, and they had already given him between \$300 and \$400. He showed that the native church had done to help themselves. He had faith in the Baptist of the Maritime Provinces to support the mission well. He had felt happy since his first had touched the shore of the Telugu country. Much had been done. Three stations had been established; but we are working too slowly. Millions are dying. We want more men and women sent out. Forty-two thousand Baptists give only \$8,000 a year, and half contributed by the women and children. This is too small. If we but expect and attempt great things, we shall have grand success. What we want is that you come with us, by your prayers and contributions.

Bro. Cohoon was to speak for Home Missions. We have 53 missionaries, besides two general missionaries and one among the French. About 650 have been added to the mission churches, besides 150 added by letter. In addition to this, these general missionaries have been blessed to add many to other than mission fields. The success has been four times that of the great American Missionary Society proportionally. Great blessing had come to Tyne Valley, resulting in the organization of a church and the purchase of a parsonage. North Esk had been much strengthened. A church had been gathered together at Campbellton, which now gives \$400 as aid to its pastor, and have raised \$1,000 for a house. In a few years this will be a strong church. At Cow Bay, the Lord came down in wondrous power, and the work is spreading. The church is now self-sustaining. These are but specimens. Home Missions lie at the base of all our progress. Foreign Mission work must be doubled in the next dozen years. But how is this to be done but by strengthening the home field, and making them able to give to send the gospel to the ends of the earth.

What about our financial position? We have received about \$2,200. We are in debt \$3,500. There will be \$7,500 needed for the whole year's operations. You may ask why have you run in debt? Our success has run us in debt. The Lord has opened the fields and given such blessing that it will be flying in the face of Providence to give them up. How can the money be raised? The pastors must take hold of the work. We must preach the gospel of giving. We must put aside the Lord's portion first. This was the Old Testament rule. We must cut off the excesses for the sake of the cause, following the example of the Lord Jesus.

Bro. Brown would like to do his share in agitating the question of Home Missions. The benefit through the Home Mission work cannot be estimated. If we would have our people give liberally, we must begin with the children. Dr. Day—No subject was dearer to his heart than missions; but there was not time for him to say much. As soon as a Christian hears the sound of the gospel, he should take up the sound and send it on. Those who are not able to carry the gospel to the heathen can give and help send others who will bear it. No one can tell the far-reaching influence of the smallest gift. We should give to all our Denominational work. He did not understand how any could think there was any obstacle to giving. If the pastors had taken up the scheme presented by himself, and the people had taken it up, there would be an abundance. He had appealed to the rich and to the churches, but the needed response had not been made. Think of what the Lord has done, and do as he has prospered you. He is an instance of a rich man who refused to give because it would not make his salvation more secure. Unless a large sum is raised we shall be deeply in debt at the end of the year, and we appeal to old and young to help. His heart was sad because there had been so many who refused to respond to appeals to give. Sometimes felt a burden heavier than he could bear; but all he could do was to make his appeal and leave it to God.

Bro. Bonless, our French missionary—the French mission church is small and scattered. The work among the French is probably more difficult than among the Telugus. We have seen but little fruit; yet two have been, he believes, brought into the Kingdom. He was not discouraged, because he knew how seed long buried springs up at last. He gave illustrations of this fact. The French needed our help as much as the heathen. The Lord lays the duty upon us to give them the gospel. He had been

often discouraged as he had been repulsed. But he was glad that the gospel was finding entrance here and there.

Father Moore spoke of the blessing he had received in giving a tenth to the Lord, and urged all to do the same. He had an account with the Eternal, and when he was making up his books, he felt God very near. It made him honest in all his dealings with men because his business was linked in with God. It made him careful in all his business, because it must be done as in his sight.

Tuesday morning.—The first business was to listen to the Circular Letter, by Bro. Woodland, which was a true circular letter. We hope it may be read in all our churches.

THE REPORT OF EDUCATION.

gave the usual information as to the work of the year. Prof. Kierstead asked first what are we aiming to do? We believe in a school of our own in order to be free to develop our ideas. So also must we be free from complications in our educational work. There must be free scope for the highest impulses of our religion to flow out to all departments of our being and work.

What have we done? There is much that is inspiring in tracing the working out of this ideal. The life which has been developed at Wolville has shown itself in the work of her graduates. He had attended the commencement at Brown University, and he was not ashamed of the comparative way in which Acadia's graduates acquit themselves on such occasions. He believed that the Christian ideal held up at Acadia was unexcelled. The fact that the proportion of ministers among the students at Acadia, is higher than at most colleges makes this evident. In view of everything our people have done well. What do we need, in view of all this? We must have a deeper conviction of the value of our educational work, secured by study. We need more students. There are enough in the Annapolis valley who are able to send their daughters to our Seminary to fill it. There will be more need of education in a few years than now, and unless parents give their daughters a higher education they will be put at a disadvantage through all their lives. We need money. There is no college where so much has been done by so little means.

Dr. Saunders was impressed with the thought that we must have educational institutions of our own, if we would be able to do the most effectual educational work. Our institutions do not need now to come apologetically before the people. They are recognized as a necessity. The salaries in other institutions are being raised. This forces upon us the need of leveling up ours, or we shall be placed at a disadvantage in many ways. It will be more and more perilous to attempt to run our institutions on the scale of past expenditure. We are going into debt at the rate of \$1000 per year. We need another professor. We must have more means placed at the disposal of our College authorities. He believed there was a deep love for the institutions in the hearts of the people, and that, if we looked to God, he would stir them to come to their aid.

Bro. Bradshaw—the fathers, when our numbers and means were small, planned largely, he believed under the guidance of God, that they might meet the demands of the future. He believed God was raising up men to plan and carry on the work so well begun and press them up to meet the more pressing demands of the coming years. The people are able to supply the means, if they will.

The report on DENOMINATIONAL LITERATURE, by Bro. Price, was spoken to by Bro. McDonald, of the Book Room, and gave an interesting account of the various departments of the work, and reported encouraging progress. Bro. J. C. Morse thought that we should be willing to pay more for Baptist literature, if needful, because it is worth more. Bro. J. B. Woodland spoke kindly of the MESSENGER AND VISITOR. At this point the reporter had to leave.

OUTDOOR MEETING.

While the Ladies Aid had the meeting house, there was a meeting among the graves, with the calm sunshine streaming down upon the evergreens and tombstones. The service was most interesting and impressive. Strong testimonies were given by the older brethren upon the power of the gospel, and the blessedness of preaching it. Yes, the preaching of the gospel is the most glorious work on earth. No one could have attended this meeting and failed to be convinced that work for the Master is most blessed. All may have this blessedness as well as ministers.

REPORT ON OBITUARIES.

REV. GEORGE ARMSTRONG, D. D. We had almost put down the words, "No minister in this Association has died this year," when we were saluted with the tidings that Dr. Armstrong had passed away. Although not lately a pastor in the Western Association, yet his name has so long been identified with its history and general work, that it seems to belong to it still. For over twenty years he was pastor of the Annapolis and Upper Granville churches. During this period of time, he was gracious seasons of revival in connection with his ministry. His field of labor was large, and his labors were abundant and incessant. He was of a genial disposition, and was greatly beloved. He was a

careful student of scripture, a sound theologian, a faithful preacher of the gospel, a devoted pastor, a friend of education, and an ornament to the Baptist denomination. His influence throughout Annapolis county was large and lasting. Here, doubtless, he gathered his largest sheaves. His labors in other places have had their measure of success; but none can estimate the full results of his manifold life-long labors. His face and form will long be remembered; his fine Christian character longer still. His life was a beautiful sermon, and his death a startling appeal. His removal is a solemn reminder both to ministers and people, that our work must be done quickly, or it will remain undone for ever. Death is never far from the pulpit; it is equally near to the pew. It is well when preacher and hearer live near to God; for those that live near to Him, live near to heaven, and may, at any moment, find themselves at home in their "Father's House."

Among others who have been removed from our ranks by death, we may give honorable mention to the above named brother. Baptized at St. Martin's, by Dr. Bill, he maintained his profession to the end. The last few years of his life were spent mostly at Middleton, where he united with the Pine Grove church. Finding at the Spa Springs, where for a time he resided, no meetings for public worship, he commenced a prayer-meeting in his own house. The meetings were well attended and God's blessing came down upon them. An unused meeting house was secured and removed into the section. A sabbath school was started, and there was the promise of better days. Preaching was obtained, and there were "times of refreshing from the presence of the Lord." Wanderers were reclaimed, and precious souls were brought to the Saviour. The fruits of his labors are apparent to-day. The very building where regular meetings continue to be held in that section is a constant reminder of his energy and zeal; while in the hearts of many, directly or indirectly, benefited by his life, there lives his best memorial. Being a constant sufferer, he spoke and wrought as one on the borders of eternity. It were well if all Christian believers were Christian laborers. God speed the day when the people shall have "a mind to work."

J. N. CLARK, Chairman.

N. S. CENTRAL ASSOCIATION.

This Association met with the Hansport Baptist Church on Saturday last. The attendance of ministers and delegates present at the opening session was fairly large. After devotional exercises, the Association was organized by the appointment of the following officers: J. W. Manning, Moderator. E. W. Brown, Clerk. Prof. Coldwell, Assist. Clerk. W. A. Porter, Treasurer. J. W. Churchill, Assist. Treasurer.

The following are some of the statistics summarized from the letters: Baptized, ... 456 Total gain, ... 409 Total loss, ... 110 Net gain, ... 299 The statistics of nine churches have not been received. Of the 43 churches reporting, 28 have had accessions by baptism, 24 have had a net gain, 17 have had a net loss. Four remain the same.

The following are the churches blessed with accessions by baptism: Lower Aylesford, 107; Granville St., Halifax, and Falmouth, 35 each; Wolville, 33; Tabernacle, Halifax, 26; Tanook, 25; Dartmouth, 20; Central Jeddore, 17; North Halifax and Jeddore, 16 each; Hansport and Windsor, 13 each; Chester, 11; 1st Cornwallis and 1st St. Margaret's Bay, 10 each. The number baptized is 210 more than last year; the net gain is 493 greater. There was, however, more pruning of church lists last year than this. Saturday evening there was a Temperance meeting, at which stirring addresses were given by several of our leading men.

On Sunday the ministers of the Association went everywhere, preaching the word. Monday morning a very large congregation assembled to hear the Associational sermon by Bro. A. W. Bars, of Port Medway, subject, "Eternal Life." The sermon was scriptural and comprehensive. The Circular Letter, by Dr. F. Higgins, was then read. The subject was "The Intimate Relationship subsisting between the members of a Christian Church." It deserves to be carefully read and acted upon. It will appear in the MESSENGER AND VISITOR.

In the afternoon, after some routine business, the report on Denominational Literature was presented. It commended the Baptist Book Room and the MESSENGER AND VISITOR to the sympathy and support of the denomination, and reported progress on the preparation of the Hymn Book for our churches. The different parts of the report were spoken to by quite a large number of brethren, showing that the great value of denominational literature is being more clearly recognized.

Missionary Correspondence.

RAIGA, OR BILIMPATAN FIELD, May 19th, 1886.

On the evening of the 10th of February the highly interesting and profitable sessions of the Jubilee were brought to a close by a very appropriate and touching address from Rev. D. Dornan. The following Sunday was spent with Dr. Williams at Ranapatnam. It was a

pleasure to see the new Theological Seminary building. It is built of reddish-brown stone, and cost Rupees 35,000. It has seven class rooms below stairs, and a large hall which occupies the whole of the second flat, and is capable, I would judge, of seating a thousand persons. On that Sunday the two hundred students, now in attendance, had the privilege of hearing sermons from Messrs. Currie, Craig and McLaurin.

In our homeward journey we were more fortunate in regard to wind and tide, and so were able to reach Samulootta in time to spend there the following Sunday (21st). It was my privilege to preach to the students. I might have said that before crossing the Godavery on our return journey, some of our company, Mr. and Mrs. Craig, Mr. Currie and Miss Frith, parted from us, in order to attend an association in Akividu. On Monday Miss Gray, Mrs. Arehild and I left Samulootta for Coosanda and Bilimpatan. At the latter place we arrived on the 25th of February, and we were pleased to find that Miss Wright had found herself able to do, in our absence, an unusually large amount of work.

After about two weeks at the station, a tour of four days was made on the Bilimpatan field—special attention being given to the villages in the vicinity of Raiga, our newly established out-station. While out returning to Bilimpatan a tour, of about thirty days, was made on the Bobbill field, during which time work was done in forty-nine villages, and much was found to encourage. The two following weeks were spent at Bilimpatan. The Spirit of God has been moving upon many hearts, and an unusual interest has been manifested in the meetings.

This is the ninth day of the present tour. Thus far nineteen villages have been reached. In all these the gospel has often been preached before; but the great body of the people are as eager to worship their idols as they ever were, and as indifferent to the claims of Christ. O that God would give us the power so to present the truth that many might be speedily turned to the only living and true God. I have with me on this tour two preachers, a Bible woman and two Christian boarding girls; all are working with an earnestness that surprises me, as the weather is the hottest of the year. By dividing into two bands we were able to visit to-day six villages.

It seems unnecessary to write full particulars of the work in the two fields, as these are given to the Foreign Mission Board regularly every month.—Yours sincerely, I. C. ANONIMUS.

Bible Societies and the Baptists.

At a recent meeting of the Foreign Mission Board of the Baptists of the Maritime Provinces, the following resolutions were passed: 1. Ordered that steps be taken to establish a Bible Fund for the circulation of the Sacred Scriptures in India, translated by Baptist missionaries.

2. That this question be brought before Convention in the Board's annual report. 3. That Bro. Stewart be requested to bring the Bible Fund question before the denomination, by articles in the MESSENGER AND VISITOR, previous to the meeting of Convention. Bro. Editor, the above explains my reason for asking you to grant me a little of your valuable space for a few articles on this very important subject, and without further apology, we will address ourselves to the work assigned:

1886—BIBLE SOCIETIES IN GENERAL.

Our reason for giving an outline of the origin and history of Bible Societies will appear obvious further on. The first English Bible Society was formed in 1780, for the purpose of supplying the soldiers and sailors of Great Britain, (which was then at war with Spain, Holland, and the United States), with Bibles. The first vessel supplied by this Society was the ill-fated Royal George, a man-of-war which was suddenly careened and sunk in Portsmouth Harbour, England, Aug. 28, 1782, with eleven hundred persons on board. This society is now known as the military and Naval Society.

In May 1792, the French Bible Society was formed, to furnish destitute penins in the French nation with copies of the Scriptures in their native tongue. After struggling for existence for a short time, this Society expired. On March 11, 1804, the British and Foreign Bible Society was formed. On May 11, 1816, a convention composed of delegates from thirty-five local Bible Societies met in the old Reformed Dutch Church, Garden Street, New York, and organized the American Bible Society. Of the two last mentioned Bible Societies we will (D. V.) say in the future. W. J. STEWART. Portland, June 23, 1886.

Whitman.

The income of the English Baptist Missionary Society, this year, is \$268,000, which shows an increase over the receipts of last year. The chief mission of the Society is in India, where it has 83 missionaries and 119 native evangelists. The missionaries make very hopeful reports of their work and of the outlook for India. The Rev. George Kerry, of Calcutta, says there probably never was a time when the indications of the working of divine power in the hearts of the multitudes of India were as strong as now. The people show a growing desire to possess and read the

Gospel, and crowds listen attentively whenever the Gospel is preached. There will shortly be a great gathering of the people to at least a nominal Christianity. The Rev. Daniel Jones, of Agra, says the changes going on in India are astounding. Widows are rapidly gaining ground and new sects, far more tolerant of Christianity, are springing up. Nath Banerjee, of Jessore, speaks of a Mohammedan fakir and his wife who received and fed him as though he were a teacher of their faith, and joined with him in prayer and worship of Christ. Mr. Myensing has been received with great favor by Bengali, and in many cases cared for by them free of cost. The Rev. J. D. Bala, of Allahabad, is surprised to see how widely the knowledge of the gospel has been spread. Most of the people he meets seem to have some knowledge of the way of salvation. Romkath B. Chowdhury, of Allahabad, speaks of the strange eagerness of the natives to purchase the Scriptures, and of the increasing number of people who have renounced the religion of their fathers. In Ceylon the Society has four missionaries and twenty-seven native evangelists, and during the year forty-nine persons have been baptized. In China the Society has eighteen missionaries, who gave very cheerful reports. They speak of open doors and the need of help. The two missionaries in Japan call loudly for reinforcements. Connected with the Congo mission are eighteen missionaries, of whom five are in England. Five stations are on the Lower Congo and two on the Upper. The work of the year has been largely one of preparation, especially in providing for the health of the missionaries. The report says:

"Many and heavy have been our losses, and some friends might be tempted to urge our Committee to abandon the mission. But from the river comes no voice of faltering, only a cry for help; and at home the story of heroic death, heroic life, and heroic determination to carry on the glorious work commenced, has deeply stirred the hearts of many to come to our assistance. Beginning with six brethren only on the field, and three at home, we have at this date, thirteen on the spot, two at home, besides Miss Spearling and Dr. Beright, who are now on their way, and Mr. Shindler, who hopes to go out with Mr. and Mrs. Benley. Our staff has thus been doubled, our stores replenished, our investigations made, and we are hoping that the resources of the Society will warrant a forward movement."

The Society has also missions on the West Coast of Africa, in Palestine, in the West Indies, and in Norway, Brittany and Italy. In the West Indies 2,140 were received by baptism the past year.—Independent.

Church Council.

The account of the Church Council held at Canoe, May 12th, as it appears in the MESSENGER AND VISITOR of June 2nd, was a great surprise to the Baptist church here. The statements contained therein have received the careful consideration of the church. By a unanimous vote the following reply has been drawn up, submitted to the church and all its contents endorsed by the church. It was resolved, without a dissenting voice, that this reply, with the signature of some of the leading members of the church, should be sent to the MESSENGER AND VISITOR for publication.

An application without signature was sent to our church requesting a council to be called. It was read, and commented upon; and the following resolution was unanimously passed by the church: "Whereas, this church being fully satisfied with its action in dealing with delinquents, and having full confidence in its present pastor, and desiring no other counsel than the Word of God: Resolved, that this church will take no part in a council." We, as a church, now refute the charges brought against us and our pastor, by the ex-parte council.

With regard to the practice of medicine referred to in the report of the Council, we know of no law in the Baptist discipline, or any in the Word of God, to prevent a man from doing good, or from relieving suffering humanity if he can. Therefore, if Mr. Scott is willing to take upon himself this extra labor at the request of his people, who has the right to say, "What doest thou?" Instead of bringing "reproach and scandal upon the cause of Christ in the community," such acts of kindness and self-sacrifice have won the highest esteem, both for himself and the denomination to which he belongs; and gained for our pastor a place in the hearts of his people that time will not take from him.

2nd.—The meeting at which A. N. Whitman and family were expelled was a regular meeting,—their case coming up as unfinished business. They had due notice of all the proceedings of the church in this matter, as will be seen by the following facts. Their case was taken in hand by the church at the Conference meeting of Feb. 19th, and remained before the church until March 31st. During the time intervening they were visited individually at their own dwelling by four different committees, and they were present at one meeting of the church, called expressly to hear them. They still refused to comply with either the Law or the Gospel, and consequently, on March 31st, they were expelled by a unanimous vote of the church. Previous to the vote being taken, the moderator asked the question, "Will you take a separate vote for each individual?" This was thought unnecessary as all five cases were of a similar nature, and the following resolution was introduced:—"Whereas, A. N. Whitman, Mrs. A. N. Whitman, Lavinia Whitman, Caroline

Amount collected. Rev. I. Wallace during the month of October: Collection at land's Harbor, Alfred Lath, Port Hillford, Jack Reed, Port Reed, ditto, 55c; W. D. Hewitt, 4 25; Wine Har, 1 00; col. Sonco 56c; Capt. Ar Shebrook, 1 00; Mrs. C. Steere McLean, 60c; Nickerson, 1 00; J. D. Fraser, Liscomb, 75c; W. Moore, ditto, 60c; Mrs. Crete Louise T. Smith, 34c; Moser River, 2 00; W. Hill, ditto, 1 00; Jas. Cameron, ditto, 1 00; A. 50c; R. David, Ennis Secum, W. Pys, ditto, 60c; Mrs. Crete Louise T. Smith, 34c; Moser River, 2 00; W. Hill, ditto, 1 00; Mr. McLaughlin, ditto, 1 00; Harrigan

Whitman, Caroline Whitman, Lavinia Whitman, Caroline Amount collected. Rev. I. Wallace during the month of October: Collection at land's Harbor, Alfred Lath, Port Hillford, Jack Reed, Port Reed, ditto, 55c; W. D. Hewitt, 4 25; Wine Har, 1 00; col. Sonco 56c; Capt. Ar Shebrook, 1 00; Mrs. C. Steere McLean, 60c; Nickerson, 1 00; J. D. Fraser, Liscomb, 75c; W. Moore, ditto, 60c; Mrs. Crete Louise T. Smith, 34c; Moser River, 2 00; W. Hill, ditto, 1 00; Jas. Cameron, ditto, 1 00; A. 50c; R. David, Ennis Secum, W. Pys, ditto, 60c; Mrs. Crete Louise T. Smith, 34c; Moser River, 2 00; W. Hill, ditto, 1 00; Mr. McLaughlin, ditto, 1 00; Harrigan