

MESSANGER AND VISITOR.
\$2.00 per annum.

When paid within thirty days \$1.50.
All communications, whether for insertion or advertising, and all subscriptions, to be sent to
C. GODFREY, St. John, N. B.

SUBSCRIBERS' ATTENTION!

But a few days remain in which for subscribers to secure the regular reduced rate of \$1.50. Will all who have not already paid in advance for 1889 kindly see to it that their subscriptions are in the hands of agents or posted to our office by Feb. 1st. We would also call attention to a newspaper law. If any subscriber desires to discontinue his paper, all arrears must be settled to date.

Messenger and Visitor

WEDNESDAY, JANUARY 30, 1889.

THE DUTY OF THE HOUR.

Our readers will be glad to read the news from the churches this week. In some of them there are the droppings, in others there are the signs of a great shower of blessing. This is cheering; but in how few of our churches has a blessing fallen. We hope and pray that some may be indifferent. This is one of the critical times of the year in most churches, and if no quickening and saving power is now sought, the probabilities are that they will surrender themselves to drought and unfruitfulness. Our brethren must bear with us if we press this momentous matter upon their attention now. It has been quite a number of years since our churches have been visited by any great and general work of grace. What is the reason? Is it for want of spirituality in our membership? Is it because worldliness is pressing the claims of Christ and of men to the wall? Is it because secret sin is harbored as was the gold and garment by Achan of old? Is it because secret and family prayer are neglected? Is it because the people have not a mind to work? Is it because no trusting effort is put forth? Why is it?

It is said, and well said too, that a revival cannot be forced. At the same time, some churches may be so weak and near death that, like the patient in whom the vital forces are nearly suspended, there must be a little stimulus to arouse the life which remains to take hold on what will increase its own forces. Or, change the illustration, the church may be so chilled with worldliness, etc., that the heat must be kept up around him for a long time, before his benumbed spiritual faculties will respond, and he gains that activity which is necessary to keep up the warmth necessary to their continued exercise. In cases of this kind, just as in cases where the physical life is almost extinct, it may be necessary to stimulate, before food can be assimilated, and we may be compelled to resort to means which are not needed by the robust. In this case, a series of meetings, even when there appears nothing but coldness and deadness, may prove of great benefit in arousing slumbering church members, and when they are once awakened to earnest activity, the blessing may extend to the unsaved.

It should also be remembered that in all our churches, even where spiritual life appears generally to be at a very low ebb, there may be a great deal of earnest desire for greater consecration, love to Christ, devotion in service, and the fruits of the spirit generally, which does not appear upon the surface. If there be but a little special influence brought to bear, these will reveal themselves to the joyful surprise of pastors and those who have been most true. While, therefore, we deprecate the idea that the saving and quickening power is not to be expected at regular services, at the same time, special services, by holding the warm, quickening truth of God, and the inspiring influences of religious worship up against cold and benumbed souls continuously, thus allowing no time for the effect of one service to be lost before the next is held, have been the means of wondrous blessings, and may be in many of our churches this season, if they but be attempted, with lowly and utter dependence upon God.

We are sure, also, that many thoughts are turned to our own institutions of learning this season. We hope that there may be a great longing, relieving itself in fervent prayer, that Acadia and St. Martins may be visited by the mighty power of God's Spirit this year. Our people cannot be too frequently reminded that the spiritual life and tone of our denominational schools is the greatest factor in determining that of our

churches. Neither should we forget that the responsibility for the religious condition of our schools does not rest wholly upon the hard-wrought professors or the Christian students in attendance. They have a responsibility, and it is a great and glorious one; but all our people have theirs likewise. If united prayer would but go up from all the churches; if pastors would but make our schools a subject of public prayer each Sabbath; and if the people would remember them at the family altar and the secret place of prayer, would not this keep them imbedded in the Spirit's power?

Again, we would ask that our people generally should remember each other at this critical time. Let a great cry go up to God for the coming of the Spirit with power in all our churches.

THE WEEK.

Ireland and Irish affairs hold the public eye this week. The Parnell Commission is again at its tireless work. The counsel for the Times is taking the evidence of criminals who have been imprisoned in support of their case. This appears a strange way, as men of this class might be induced to give almost any testimony in hope of reward of some kind. Other evidence has also been taken, which does more to fix criminal iniquity to outrage upon the Land League than any yet given. The counsel for the Times having proposed to read extracts from speeches of Parnellite leaders, the opposing counsel demanded that all such speeches be read, from which any part was to be quoted, and the court has before it the weary work of listening day after day to the monotonous rehearsing of old speeches. The Conservatives profess to know that the Times has received important documents from America, in support of its chief charges.

It appears as if the government were determined to strain the powers of the Coercion Act to the utmost. Quite a number of arrests of members of parliament and other prominent Irish leaders have been made this week. One was arrested in Scotland, and this act seems to have caused considerable excitement among sober Scotsmen. The Irish people are being madened. They are resisting the action of the government almost to blood. The most exciting scenes took place at Carrick-on-Suir. The trial of Wm. O'Brien was held here on the 24th. The telegraphic report says:

The government issued a proclamation forbidding any demonstration welcoming O'Brien, but 200,000 persons gathered round the court house. Six hundred policemen charged the crowd, but were unable to disperse the gathering. While O'Brien was striving to pass through the crowd to enter the court house he was seized by a police inspector and dragged 30 yards. The people, maddened by this treatment, pressed forward to rescue him. The police repulsed the crowd. Healy, who stepped forward to aid O'Brien, was met by a bayonet leveled at his breast, but was not injured. A number of reporters were maltreated. O'Brien complained to the magistrates that the police were attempting to incite a bloody riot.

When the case for the crown had been presented, Healy applied for subpoenas for Salisbury and Balfour, both of whom, he asserted, had made speeches similar to those of O'Brien. The court refused the subpoenas, whereupon the magistrates ordered the galleries cleared. O'Brien exclaimed: "I'll clear out also," and started for the door. After a sharp struggle O'Brien reached the street, and an immense crowd escorted him through the town.

During the affray scores were injured more or less. O'Brien was condemned to four months' imprisonment; but has not yet been found.

The tension over the Samoan difficulty has not lessened. England has insisted that an old agreement of the powers by which no one of them was to seek ascendancy in the group, be carried out. Bismarck's organ denies that such a treaty exists. The United States and Great Britain are at one on this matter. Germany has reinforced her armament at Samoa, and England has ordered another of her Pacific squadrons to proceed to Samoa, and the United States have done the same. It is, however, too small a matter to be made the ground of serious trouble.

An English missionary and twenty native Christians have been slaughtered in Zanzibar because of the hatred aroused by German methods against all white people.

The Ford Immigration Committee of House of Representatives of the United States have reported a bill to limit immigration. Pauper and criminal immigrants are prohibited. A head tax of \$5 each is to be paid by all immigrants.

The Quebec government passed a bill granting \$400,000 to the Jesuits in lieu of an old claim which had never been admitted in law. The Dominion government has just allowed the bill. Of course the Jesuits have no right to this sum; but the granting of it is a great bribe to the priesthood, and through them, to the French Catholics of Quebec, to support the Mercier government.

Boulanger has again triumphed, and this time, in Paris itself, which is supposed to control, largely, the sentiment of the whole country. He received 244,070 votes, while his nearest competitor received but 162,520. He thus has a plurality of 81,550, and a majority of 34,

433 over the vote for all other candidates combined. This is regarded as most ominous for the Republic and for the peace of Europe. The cabinet, it is thought, will have to resign. The election passed off quietly; but there was great suppressed excitement. It is now evident that nothing can resist the tide of popularity which has set in for Boulanger.

The Canadian Baptist Hymnal.

It is as necessary to have a good hymn book as a good preacher. Our beliefs are engendered by the sweet singers of Israel, ancient and modern. Our faith rests on our songs. We cannot help it, if we would. Few, very few, have the acumen to unravel the theology from the well-knit verse of the poet. The sound, the rhythm, the rhyming words, the tropes and figures, are lively things, and, in some occult manner, dominate us. Some of the most terrible ideas in religion have their origin in sacred poetry. Some of our theology is from Milton rather than from the Bible. In this day of hymn books, teeming from the press, we are liable to be distracted at the numberless aspirants for public favor; and certainly we have reason to be disgusted at some of them, evidently, like Chas. Jack's razor, made to sell.

It is a pleasant thing to strike one that can be called good—plain, neat, well printed, decently bound, and sold at a reasonable price. The basis is Watts, as it must be of every strong book. Out of 750 hymns, 130, or one-sixth, are from the inimitable pen of the little Independent divine, who had the fullest gift for this great work. There are many by Anne Steele, one of our Baptist poets, who struck the lyre truly; and most of the old favorites are retained. There is an exception in the case of Watts' "Christ and His cross are all our theme," which might have been retained, and 595—of Charles Wesley's prose hymns—omitted to make room for it.

The number of new hymns, i.e., new to those accustomed to the Psalmist, is large. From Nos. 303 to 600, about 135 are of those our congregations are not accustomed to. One really new is by W. S. McKenzie, D. D., No. 250, which is noticeable as containing a quality in which so many of the current ditties are deficient—adoration. We are pleased to find also among the newest, two by Rev. J. Clark, of Niagara.

We are anxious to know how the authorship of 301, "Amazing sight the Saviour stands," is fixed on Henry Alline, the "new-light" preacher, who was the leader in a great spiritual awakening a hundred years ago. From his biography, journal, &c., we should suppose him to have been an illiterate man, and incapable of composing so good a hymn. If he were of a poetical cast, in a moment of inspiration he may possibly have performed the feat; but we think it much more likely that he only used this hymn, and that MS. copies of it were handed round among the neighbors, and hence his followers attributed it to him. Until some proof is adduced of his authorship, we must be allowed to doubt.

Who shall tell us which is the correct version of 329, "Return, O wanderer, return?" Psalmist, 489, reads: "Return, my wandering soul, return."

Who is responsible for "We were kindled by reclaiming grace," instead of the noble adjective we have been accustomed to, "We were kindled by redeeming grace?"

Again, in the fourth line of the second verse of the same hymn, the new book has, "His hand shall heal thy inward smart." The same line of the Psalmist is better: "His heavenly balm shall heal thy smart."

These are infelicities that should not appear in a work over which ample time has been spent, and over which a large committee of our literary brethren have been brooding for years. But the hymn is actually spoilt in the 3rd verse. Compare:

"Return, O wanderer, return,
Thy Saviour bids thy spirit live;
Go to His bleeding feet and learn,
How freely Jesus can forgive."

with the same line in the Psalmist,
"Return, my wandering soul, return,
Thy dying Saviour bids thee live,
Go, view His bleeding side, and learn
How freely Jesus can forgive."

Animadversion is unnecessary. Any one has but to place side by side the two versions, to see that this latest edition is the inferior one. Who would like to sing: "Return O wanderer" for the pathetic appeal to one's inner man, "Return, my wandering soul"? Which would most affect one? And who would like to substitute "My Saviour bids thy spirit live," for the tender "Thy dying Saviour bids thee live"? Can any one have so little spiritual sensibility as not to notice the vast falling off from, "Go view His bleeding side," to "Go to His bleeding feet"? We would be charitable enough to suppose that this last blemish is a misprint for which the committee are not to be held too strictly.

It is a pleasure to see Newton's "And dost thou say, ask what thou wilt?" (419) Newton had the true ring of a Christian hymnist; he was converted through and through, was a man learned in the ways of the Lord, and although not of the first rank, yet wrote some very new and sacred songs.

We are more than pleased to discover here two bright stars that did not shine in our old favorite, the Psalmist, "Nearer my God to thee," (412) and "Just as I am without one plea."

If there be an apology needed for laying aside the Psalmist after forty years faithful service, it is that these and a few others of equal rank were not to be found within its covers.

442, "While others pray for grace to die," is a fair specimen of the new hymns. It contains the requisite of a humble tone, confession of demerit, high aspiration, and a degree of pathos; it is, moreover, in old-fashioned long metre, which is one of the metres for a usable ode of any kind. There are a lot of metres which will hardly ever be used, as for example 427, "Jesus still lead on." It is nearly impossible to get the mass of a congregation to follow anything like an involved tune; and let it always be borne in mind that it is to the people as a whole that any Baptist hymn book must appeal.

It is a good sign in a hymn-book for modern use to see so much space given to prayer and revival hymns, twenty-five of the universal favorites being given. But would the committee be kind enough to point out exactly how the last line but one of stanza two of "Almost Persuaded," is to be taken: "Prayers rise from hearts so dear." We fear the jingle has deceived their good taste. The sentiment of the piece is so excellent that it is an ungracious task to find fault; yet, it is the fly in the ointment. But enough of this. We must impartially judge the new comer; but we will not forget our Christian courtesy.

Here are prime old favorites, all strung like pearls together: 450, 451, 452, 453: "Alas! what hourly dangers rise!" "Am I a soldier of the cross?" "Awake, my soul, stretch every nerve!" "Awake, my soul, away our fears!" A new one glittering between: "Forward! be our watchword," and then the gleaming of the old brilliants—455, 456, 457: "Give me the wings of faith to rise"; "Jesus and shall it ever be?" "My soul be on thy guard."

Under the head of "Christian Fellowship," we find the hymns we have been accustomed to: "Blest is (be) the tie!" "Come, let us join our friends above!" "From whence doth this union arise?" Notable is hymn 585, by Spurgeon, on the Lord's Supper:

"Amidst us our beloved stands,
And hides us view His pierced hands,
Points to his wounded foot and side,
Blest emblems of the Crucified."

We are pleased to note that the very tender lyric, "O for the death of those who slumber in the Lord!" which, in the Psalmist, is credited to "Church Psalmody,"—has here the name of S. F. Smith, who has risen even above his ordinary height here.

The heads of "Marriages," "Temperance," "Thanksgiving," and "National Hymns," contain a fair selection; but, of course, a few must suffice in a Book with only 750 pieces.

The Hymnal will, we hope, be adopted by all our churches. Let us by all means have one book of sacred song, known and understood by all our people, so that in whichever of our congregations we may worship, the same familiar form may greet us and our children.

The thanks of the whole Baptist people are due to the three Brethren,—Prof. Keirstead, Rev. J. W. Manning and A. P. Shand, Esq., who have had the immediate oversight of the work. None but literary men can know the time and painstaking necessary to bring to completion a work of this kind.

Amherst, Jan. 17, 1889. D. A. S.

Dedication at Canaan.

The new Baptist Meeting House at Canaan, Yarmouth Co., N. S., was formally dedicated to the service of God on Sunday, Jan. 20th. The morning was about the coldest weather we have experienced thus far this season. But as the day was remarkably fine in other respects, the first service held in the neat little edifice called out an audience that nearly filled all of the pews. In the afternoon the seating capacity was fully tested, and in the evening quite a number were obliged to stand during the entire service. Part of the large congregations came from Yarmouth, Hebron, Argyle and other comparatively distant points.

The dedication sermon was preached at the morning service by Rev. Dr. Day. The admirable discourse being founded on Psalm 72: 17, "His name shall endure forever." Dr. Day, as usual, spoke without the aid of notes, and gave his hearers a strong, convincing Gospel sermon. In past years this worthy brother has often rendered valuable assistance to the Baptist cause in this region, and it was the unanimous wish of those most interested that to him should be assigned the service which he so ably performed. In the afternoon the pulpit was filled by Ingraham E. Bill, (Lie) who, without the slightest overpraise is called the wonderful boy preacher. Bro. Bill's text was 1 John 4: 8, "God is Love." To many of those present it seemed a well-nigh marvellous thing that a slender lad of barely seventeen years could stand before a crowded audience and equally by the value of subject matter and his beautiful language, hold their undivided

attention to the last word of his sermon.

At the evening gathering, Rev. E. P. Caldwell preached a short sermon of the quality that we would expect from a faithful pastor who, with his people, is now enjoying a bountiful season of spiritual refreshing. The address was suggested by Isaiah 52: 1—"Put on thy strength, Oh, Zion." After the sermon an hour was spent in a social meeting, which developed great spiritual power. Short addresses were made by the visiting ministers, the pastor, Rev. A. F. Browne, and several laymen. A great many gave brief testimonies, and at the close, in response to an appeal by the pastor, between fifteen and twenty young people rose and requested the prayers of Christians.

Mrs. E. C. Simonson, of Tusket, presided at the organ during all of the services, and led the singing in a most praiseworthy manner. This section of our field is provided with a deep interest in the all-important matter. When we are able to hold a few special meetings at Canaan, as the foretaste that we had Sunday evening indicates, many precious souls are likely to be found ready to accept the mild sway of Jesus.

The need of a meeting house at this point has been long felt, and in the early part of last year several brethren and sisters residing at Canaan, resolved that the time had come for supplying this need. Moving forward in a spirit of energetic and determined self-sacrifice, they speedily obtained enough subscriptions to warrant beginning the work, which was steadily pushed onward until completed. The new meeting house is situated in the centre of a small and widely scattered population, and though not large, it has ample accommodations for all who reside in this quarter. In every particular it is complete and well arranged. The outside appearance is rendered attractive by a neat spire and belfry, while the inside appointments are all that could be desired. With comfortable pews, nicely carpeted floor and platform, a fine reading desk and platform chairs, this well-heated and well-lighted sanctuary is certainly a great credit alike to the Christians of this section and the skillful builder, Mr. Frank Bourque, of Tusket, who enjoys the reputation of being one of the finest mechanics in this part of the province. The total cost of the building was over one thousand dollars. At the time of the dedication a small debt remained, which has doubtless been wiped out by the good collections of the opening day, and the proceeds of a few sales. The auspicious beginning of meetings in our new house was very cheering to the people, and both restful and profitable to the hard-working pastor, who improved a seldom-given opportunity of listening to three sterling biblical sermons from the lips of his brother ministers.

A. F. B.

Ordination.

In response to the joint call of the Baptist churches composing the "York County Mission Field" (so called), an ecclesiastical council met in the Upper Queensbury Baptist meeting house, on Jan. 16th, to consider the propriety of ordaining to the work of the gospel ministry, Bro. Jas. A. Porter, licentiate.

Council organized by choosing Rev. C. Currie as moderator, and Rev. B. H. Thomas clerk.

Prayer was offered by Rev. J. W. S. Young.

The following is the list of delegates: Upper Queensbury—Deas, D. C. Parent, Hiram Clark, Bro. S. Manuel, Dumfries—Bro. W. A. Clark, Temperance Vale—Deas, H. Scribner, Daniel Pike.

Prince William—Rev. C. Currie, Dea. Philip Hoyt, Bro. Rev. Estabrook, M. L. Jewett.

Macquaque—Rev. T. A. Blackadar, Deas, W. G. Dykeman, F. Clark, Bro. W. Estey.

Keswick 2nd—Dea. R. Hawkins, Geo. Dunphy.

Cardigan—Rev. P. O. Reese.

Maugerville—Rev. B. H. Thomas.

Invited to a seat in the council—Revs. J. W. S. Young, W. D. Manser.

The moderator called for the reading of the letter stating the object for which the Council was convened. The letter as read was considered satisfactory, and the council, through Rev. T. A. Blackadar, proceeded to examine the candidate.

Bro. Porter's Christian experience and call to the ministry was most interesting and affecting. His examination on Christian doctrines was very thorough, and highly satisfactory, lasting two hours.

The Council having retired to the ante-room, the following resolution was, on motion, passed unanimously:

Resolved, that this Council advise the church to proceed with the ordination of the candidate as their pastor.

The following order of service was carried out in the evening:

1. Reading of hymns by Rev. P. O. Reese.

2. Scripture lesson and prayer by Rev. W. D. Manser.

3. Sermon (Text, Colos. 1: 28), Rev. B. H. Thomas.

4. Ordaining prayer by Rev. J. W. S. Young.

5. Hand of fellowship by Rev. C. Currie.

6. Charge to the candidate by Rev. T. A. Blackadar.

7. Charge to the churches by Rev. C. Currie.

8. Prayer by Rev. Gideon Swin (F. C. B.).

9. Benediction by Rev. Jas. A. Porter.

CALVIN CURRIE, B. H. THOMAS, Moderator. Clerk.

Digby Ministerial Conference.

The January meeting of the Digby Co. Baptist Ministerial Conference was commenced at Smith's Corner, on Tuesday and Wednesday, Jan. 15th and 16th.

There were present Revs. J. L. M. Young, J. H. Saunders, G. N. Archibald, J. S. Brown and J. Manley (Lic.). The sessions were profitable and interesting. Several passages of Scripture were examined and discussed. "The Relation of the Pastor to the Sunday-school" and "The Advisability of Continuing the Method of Raising Money for Church Purposes by Teas, Fairs, etc.," were topics that brought all the ministers and several of the laymen to their feet in warm debate.

On Tuesday evening, Bro. J. Manley of Clementsport, preached to a large audience from Psa. xxiv. 8, Revs. Young, Archibald and Brown taking part in the service.

Wednesday evening we devoted to Missions and Education. Addresses on this topic were delivered by Messrs. Young, Sanderson and Brown. A collection for Convention Fund purposes was taken. A resolution of regret at the removal from the County of our Moderator, Rev. P. R. Foster, was passed and entered upon the minutes. Bro. Foster has been Moderator of our Conference since 1887, was one of our best workers, always present at the sessions when possible, and will be greatly missed by his brethren of Digby County.

Rev. H. Saunders was elected Moderator for the ensuing year.

Very encouraging reports were received from Centre Grove, Long Island; five (5) were baptized there by Brother S. H. Cornwall, Sunday, the 13th, and the prospects are bright. With most of our churches it is rather the sowing and cultivating than the harvesting time. The pastors are therefore, however, by knowing the Lord of the Harvest will, in His time, permit the ingathering.

J. S. Brown, Secy.

Digby, N. S., Jan. 21, 1889.

Bible Topical Studies for February.

BY H. P. ADAMS, YARMOUTH, N. S.

Twenty-four outside Yarmouth have written to me expressing their approval of this form of Bible study and memorization, and stating that they intend to unite with me and my people in following it out. I am more and more convinced that in this day of abundant literature, even Christians need to be very watchful lest the flood-tide of magazines, and newspapers, and novels swamp their first and fresh love for God's pure word. Do, dear brothers and sisters, take hold of this little plan, if you have no better, and feed your inner life with morning manna fresh from heaven. You will be astonished how your old love will be fed by these wonderful thoughts of God.

THE BLOOD.

- 1 Pet. 1: 18, 19.—Key thought, "The Precious Blood of Christ."
- Rom. 5: 11.—The At-one-ment. God and man at one again through it.
- Golden Text.
- Heb. 13: 20.—The blood was in the eternal agreement.
- Luke 22: 20.—Our Lord's reference to this fact.
- Heb. 9: 22.—No remission of sin without shedding of blood.
- Genesis 4: 4.—The earliest intimation of this doctrine.
- Gen. 22: 13.—Another illustration of this doctrine.
- Lev. 17: 11.—The central doctrine in tabernacle services.
- Golden Text.
- Acts 20: 28.—The purchase price of the Church of God.
- Heb. 9: 11, 12.—The crimson pathway into the holy place for high priest.
- Heb. 10: 19, 20.—The crimson pathway into the holy place for sinners.
- Acts 2: 36, 37.—Forsaking of this doctrine and conviction of sin.
- Rom. 5: 9.—Relation between this doctrine and justification.
- Col. 1: 14.—Forgiveness of sin depends on the blood.
- Golden Text.
- Col. 1: 20.—Blessed peace comes through the blood.
- Ephes. 2: 13.—Sinners brought near to God through the blood.
- 1 John 1: 7.—The divine panacea for sin.
- Heb. 9: 13, 14.—How to get the conscience cleansed.
- 2 John 6: 53, 54.—Soul must eat this doctrine to get life.
- 2 John 6: 55, 56.—Soul must eat this doctrine to be nourished.
- Golden Text.
- Rev. 1: 5, 6.—The believer's titles through the blood.
- Rev. 12: 11.—How the saints overcome the devil.
- Rev. 7: 13, 14.—How the saints get their robes white. Rev. 19: 8.
- Rev. 5: 9, 10.—The grand final Hal-leluiah chorus of the redeemed.

P. S.—Underline or bracket each passage with crimson ink. The word blood occurs 82 times in the New Testament, and is the scarlet thread that holds the Bible together.

Acadia College.

ENDOWMENT.

John Bruce, P. E. L., per J. A. Scott, \$ 3.00

Per Rev. G. E. Day, D. D., 184.85

PERMANENT FUND.

Sidney Locke, Lockeport, 9.00

C. B. Eaton, St. Stephen, N. B., per Rev. Dr. Day, 50.00

C. A. Whitman, Riverview, per C. B. Eaton, Parsons & Beekwith, 9.96

INTEREST.

C. B. Whidden, Antigonish, 30.00

A. C. Robbins, Yarmouth, 600.00

Wm. Cummings, Truro, 60.00

A. S. Murray, Yarmouth, 18.80

Rev. A. Cochran, on investment, 6.80

Joseph Walley, Avonport, 1.50

X. Z. CHAPMAN, Treasurer.

Wolfville, Jan. 15, 1889.