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C. GOODFREED, St. John, N. B.

**Messenger and Visitor**

WEDNESDAY, August 6, 1890.

**BRIEF SKETCHES OF THE ACADIAN FRENCH MISSION OF NOVA SCOTIA.**

NO. II.

The French Mission Board held its first meeting immediately after its appointment at Westport.

The officers for the coming year were Rev. J. Davis, president; Rev. W. G. Goucher, secretary; Bro. Wm. Churchill, treasurer.

The services of Rev. O. Chute were continued as missionary; and Beaver River, on the borders of Digby and Yarmouth counties, contiguous to the French Settlements of Clare, was chosen as the most suitable location for the missionary's residence for the present time.

During the year a small amount was devoted to purchase of books and tracts, both in French and English, for distribution by the missionary. Preliminary steps were also taken for the purchase of mission premises.

At the fourth session of the Western Baptist Association of Nova Scotia, held at Clements, Annapolis Co., June 10, 1884, the first annual report of the French Mission Board was presented. From this we learn that during the year a large number of families had been visited, 23 Bibles and Testaments and some 12,628 pages of tracts in the French language had been distributed gratuitously, and some 50 religious books in the English language had been sold. The missionary's efforts had been entirely in colporteur work, as there was no opportunity for gathering a congregation. Much opposition to the mission was soon discovered, but hopeful signs were seen, as there were some who gladly received the Bible and other religious books. The reception of the missionary was generally kind. In this extensive field, more than 5,000 miles were travelled by him during the year. The Association recommended the erection of mission premises. The Rev. J. A. Stubbert, J. Spencer, J. E. Balcom, Reid, P. F. Murray, W. H. Caldwell and brethren I. Israel, and C. Morrell were added to the Board. The treasurer reported an expenditure of \$416.55.

The second annual report of the Board in June, 1885, was hopeful. Enquirers for gospel light and truth had been found. Earnest application for books had been made. The *Le Lameur Canadien*, a Protestant religious periodical, published in the French language, was received by quite a number of families and paid for by some. A valuable donation of books had been received from the "Religious Book Society," in Toulouse, France. A mission house is in progress of completion in Tusket Village, in the County of Yarmouth. The dark shadow of the year is the failing health of the missionary.

The Treasurer reported \$479.82 expended for current expenses, and \$538.81 on mission premises. At the close of the third year the Board was enabled to report considerable progress in their work. One interesting case of conversion had greatly cheered the missionary in his labors. Much enquiry had been started. The mission was evidently living in the hearts of our churches; and a ready response had been given to appeals made for its support. About \$400 had been paid on current expenses, and \$1,600 raised and expended on mission premises. The mission-house had been completed, and in the autumn of 1885 the missionary had taken possession of it, and during the winter a school had been started with some 35 pupils—six of these were French children. The following favorable results arising from the establishment of the mission premises and school are noted in the report of the Board in June, 1886: "First: It has given the people, for whom we labor, an opportunity to see that we are earnest with our efforts to do them good, and there are those of them who appreciate our attempts. Secondly: It has created an agitation in the minds of these people with reference to the advantages of education, by which it becomes a subject of discussion amongst themselves. Thirdly: It also has an effect to increase the interest of the English population in their French neighbors, and it encourages the study of the French language." On the presentation of this report to the Association, stirring addresses in support of it were given by the Revs. Thomas De-Long, Charles Randall and Missionary Chute, and the following resolution was unanimously passed:

"Whereas, We have listened to the report of the French Mission Board, as well as to interesting communications from the missionary with peculiar interest; Therefore resolved, That this Association hereby express its satisfaction with the past success, present circumstances and prospects of the French mission, and

most heartily commend the interests of the mission to the prayerful consideration of our churches, as an object peculiarly requiring their liberal contributions."

The Board appointed for the year were Revs. R. W. Cunningham, C. Randall, J. C. Morse, W. H. Colwell, J. A. Stubbert, J. Reid, W. G. Goucher, A. Martell, P. F. Murray, H. Angell, brethren S. Brown, S. T. Bacon, C. Sabeau, H. E. Payson, A. M. Gidney, J. Shaw, L. Churchill, W. S. Raymond, J. Vickery, B. B. Moses, Jesse Shaw, W. Harris, J. Rogers, W. Churchill, A. Lent, A. Scott, E. Crosby, E. Huestes, C. Wyman, N. Corning, C. Pinkney and Wm. S. Robbins. A debt to the amount of about one-third the cost of the mission house and the treasury over-drawn for current expenses, were a source of considerable anxiety.

The influence of this mission for good is very noticeable at this early date of its history. By the pent-up missionary spirit, which always lives in the heart of a genuine Christianity, found an opportunity for expression and expansion. The demands for funds to carry on this work, brought to the fore the subject of the right use of money. The opening of the hearts of the people to the religious welfare of their French neighbors was a prelude to the opening of their pockets. They began to devise more liberally. A committee was appointed to submit to the next Association some plan by means of which increased benevolence among our churches would be secured. This was the seed thought of our present Convention plan.

**Explanation and Reply.**

We received from Mr. Corkum, a few days ago, the following letter, which explains its own object. We sent it to Bro. Hall, in order that all the facts of the case might be laid before our readers, and received the reply which is appended to Mr. Corkum's communication. We publish this exposé, because we have heard of other instances where men have gone around under false pretences, in order to advance evil ends. We understand that some of our pastors without having examined the works of these Seventh-Day Adventist agents, have given testimonials to them which are being used to open the way for the sale of literature fitted to mislead our people. We hope this exposé may suffice for a warning.

The following are the letters:

In your issue of June 25 I notice an article by Rev. W. E. Hall, Sackville, warning the public against a book called "Bible Readings," also describing the methods used by the agents while canvassing Sackville.

Now, Mr. Editor, it is not my intention to write in defence of the book. God has a care for His Holy Word, and it must and will stand; but I wish to call attention to some mistakes in the said article in reference to the work of the agents. I have the honor of being one of those agents—the one of whom special mention was made, and am therefore qualified to speak concerning our work.

First—We are accused of "representing ourselves as Baptists in Baptist families." I can say that this is not at all correct as far as the gentleman who canvassed with me is concerned; and for myself, I am always willing to confess my faults, and I trust to mend my manners when proved wrong—in two or three instances only I spoke familiarly of Baptist ministers of my acquaintance, and Baptist principles and progress. In one instance I had to answer the charge of being a Baptist! How could I deny it? The term Baptist is general and covers a large ground, and while I am not sure that any one Christian denomination on earth "has all the truth and nothing but the truth," still, I may be pardoned if I say that I believe it is all found in the various Baptist bodies taken as a whole. Moreover I was brought up a close communion Baptist of the strictest sort, taught to believe "That the Word of God is the only, all-sufficient, and infallible standard and authority in religious things," "to demand a plain 'Thus saith the Lord' for every doctrine and rule, and practice for which authority is claimed in the church." If believing this led me to accept the Sabbath of the fourth commandment, I can still say in all good conscience, I am a Baptist and the son of a Pharisee and the son of a Pharisee," (Acts 23:6), after he had accepted the Gospel of Christ.

Second—We never said we were working in the interests of the Home Mission Board—not once, nor hinted it.

Third—The book contains no such reading as "Falling from grace," or works as the article stated.

Fourth—Neither of us ever claimed to be sinless, and we can as truthfully say that we are not more fond of a "deceiving snook" than others. Still, we admire the Waldensian missionaries disguised as pedlars!

Fifth—The statement that I "hailed to be a Baptist while at St. Margaret's Bay, and as such gained a foothold there," is not true. I do not accuse Mr. Hall of intentionally misrepresenting me before the public. He has, however, been wrongly informed. The trustees who allowed me the use of the Baptist church knew exactly the subjects I

wished to present long before I went to the Bay. In fact, the house was engaged for me before I went there.

Thanking you for space in your paper for correcting the wrong done me.

Truro, July 17.

You will see by this I am not at home. Just before coming here, I received your kind note giving me an idea of Mr. Corkum's denial of the statements made in my "warning" to the public against the book called "Bible Readings." As I am not well I shall not take many moments in replying to him. He does not try to defend the book, but says: "God has a care for His Holy Word." That is true. But "Bible Readings" is not God's Holy Word. It is a book in which His Word is garbled by the Seventh Day Adventists.

He says I accuse him of representing himself a Baptist in Baptist families, and declares that is not correct either of himself or the man who canvassed with him. Then, after a few lines, says that during his canvass he had in one instance to answer the charge of being a Baptist, and asks "How could I deny it?" What does he mean? Deny it, and yet says he can't deny it. If I can show, as I will, that he did claim to be a Baptist in Baptist homes, he can't hide from the charge of falsehood by the apology that the true Baptist is general. He knows that usage determines the meaning of words. And the word Baptist is not, in these Provinces at least, used as a generic, but as a specific term. When I say "I am a Baptist," no one dreams I am a Mormon or Seventh Day Adventist, though they baptize their converts. When he said, "I am a Baptist," he knew he was giving a false impression, as I will show before I close this note.

Again, he declares, "We never said we were working in the interests of the Home Mission Board, not once, or hinted it." Note that, please, and then see the following testimonials I received in the little time I had to give to this thing before parting from my friends at home. To save copying dates, etc., I may say they were all given to me yesterday, and the parties all live in Sackville:

"I certify that the agents who called on me were not canvassing for a book called 'Bible Readings,' told me the book was published in the interests of the Baptist Home Mission Board, and that the funds went to that Board. It was on account of that statement I took to the book."  
Mrs. OLIVER WEY.

"I certify I was at home when the agent called at our house, and heard him tell my mother the above."  
"ANNIE WEY."

"This certifies the agent who canvassed me for 'Bible Readings' told me of his own accord that he was working for the Home Mission Board. To add that Board influenced me to take the book."  
Mrs. CAPT. AMOS HICKS.

"I certify that the man who called at my house to sell 'Bible Readings' told me he was a Baptist and working for the Home Mission Board, and by selling this book for them was killing two birds with one stone."  
Mrs. ALONZO GIBBS.

"I am ready to attest that the man who canvassed me for 'Bible Readings' told me he was a Baptist, baptized by Rev. S. B. Kempton, and was working in the interests of the Home Mission Board."  
Mrs. ELISHA TINGLEY.

"The man who canvassed us for 'Bible Readings' told us when he first came into the house he was working for the Home Mission Board. When asked if under Mr. Cohoon, he said not now but for the Board in Halifax."  
"J. W. THOMPSON."  
"Mrs. J. W. THOMPSON."

Now, if from the mouth of two or three witnesses every word is established, I have said enough; but if any of your readers are not satisfied with this number and will kindly let me know as soon as I go home, I will secure as many as they need. I might rest the question here, but I beg your indulgence for a few words more. That he knew he was deceiving is evident. Take instance: Mrs. Oliver Wey tells me when he declared himself a Baptist she was anxious to learn from the stranger the whereabouts of former pastors of the Sackville church. So she asked him if he could tell her where the Rev. G. E. Good and the Rev. D. G. McDonald were now. Did he deceive her by saying, I don't belong to that people? No. But told her he could not say just where they were now. When Deacon Thompson asked him if he was working under Bro. Cohoon, he must have seen at once how his declaration of working for the Home Mission Board had been understood. Instead of setting himself right, he gave a reply that naturally implied he was working for our Book Room.

But I find they did not only represent themselves as Baptists in Baptist families, but on going to a house were ready to accommodate themselves to any circumstances in order to gain their end. Take a proof:

"I certify the man who called at my house told me in the presence of my wife he was working for the Home Mission Board. When asked if for the Baptist or Methodist Mission Board, he did not reply till he learned I was a Methodist. Then he said it was for the Methodist Board. [Signed]

"Geo. A. FAWCETT."

Mrs. Frank Burke, a very respected Catholic lady, of Sackville, told me both the agents called at her home and asked her if she was not a Catholic. She told them she was. They said they wished to get a Catholic house to board in as they greatly preferred to be with the Catho-

lics. Mrs. Burke's veracity will be unquestioned by all who know her. As Mrs. B. says, "he did not say he was a Catholic, but to her mind he strongly implied it."

When Dea. Jacob Crocker asked him who were the publishers of the book, why did he say he did not know? Did he not know it is published at Battle Creek, Mich., by the Seventh Day Adventists?

As to what he says about his going to St. Margaret's Bay, I was told at the Bay he came there representing himself to be a Baptist. I have no certificates of that fact at hand. I believe I could get them if needed. But from his conduct while here and from his own statement that he cannot yet deny he is a Baptist, I do not think they are necessary.

I am told there is some prospect of my being put into law for injuring the business of these agents. Well, I do not court such publicity, neither am I now begging for quarter, and if Mr. C. wishes to continue this either in the courts or the press, he will find me ready for the fray.

If I know a man is disguised as a "pedlar," not of the Waldensian persuasion, but of shoddy cloth, does the law compel me to say nothing for fear I might mar the business? I think not, but am willing to "let time and sense determine."

I know one of Mr. C's followers at St. Margaret's Bay thinks I had better warn sinners to flee from coming wrath rather than to warn the public against his book. Well, I will begin right here with Mr. C. and say: Sir, in view of a "thus saith the Lord," of what will become of all liars (Rev. 21:8), I warn you to "mend your manners," and mend them soon.

Wm. E. HALL.

Cape Tormentine, July 23.

**N. B. Eastern Association.**

On Saturday afternoon, July 19th, the Association convened, as appointed, in the beautiful hillsurrounded village of Harvey, to hold its forty-third annual session. Rev. B. N. Hughes took the chair, and the whole audience spent an hour in devotional exercises. From the list of delegates present, the following officers were elected:

Moderator—Rev. W. Camp;  
Secretary—Austen T. Kempton, lic.;  
Asst. secretary—Rev. G. W. Schurman;  
Treasurer—J. M. Stevens, Esq.;  
Asst. Treasurer—Judson Bishop, Esq.

A number of brethren were invited to seats, among them were Rev. A. Cohoon from the N. S. Western Association, and Rev. Isa. Wallace from the N. S. Central.

A motion was passed unanimously, expressing the appreciation of this body of the efficient work done by the editor of our religious paper, and also the regret they feel at his vacating the chair. They also wished to assure him that he would be followed by the prayers of this body for success in his new field of labor.

The reading of the letters took some time. A committee was appointed for next year, of which Rev. L. M. Weeks is chairman, to prepare a digest of the letters and present to the Association.

Saturday evening a mass missionary meeting was held, at which the reports on Home and Foreign Missions were received. The speakers on Home Missions were Rev. Isa. Wallace and Rev. A. Cohoon; Foreign Missions, Rev. M. B. Shaw and Rev. Dr. Hopper.

The addresses were excellent, and the meeting an interesting one.

Sunday, at 11 a. m., the Associational sermon was preached by the Rev. L. M. Weeks, from the 22nd chap. of Matt., 21st verse. A large number of appointments were filled by the ministers attending the Association.

Monday, the routine of business was taken up, after some time spent in devotional exercises. The circular letter, written by the Rev. M. Gross, was read; subject, "Lay Talents." The letter was adopted by the Association, and will appear in the MESSANGER AND VISITOR. Reports on Sunday-schools, Temperance, Denominational Literature, and the various district committees, were received and spoken upon, and adopted.

The report on obituaries was read by the Rev. Isa. Wallace. Touching remarks were made in reference to the deaths of Rev. J. F. Kempton and Rev. D. S. Carpenter.

The secretary's report showed 106 baptisms for the year.

The following brethren were appointed chairmen of the district committees: District No. 1—Rev. M. Gross; No. 2—Rev. W. E. Hall; No. 3—Rev. J. J. Armstrong.

A vote of thanks was tendered to Rev. L. M. Weeks for the Associational sermon, and he was asked to furnish a copy of the discourse for insertion in the MESSANGER AND VISITOR.

It was resolved that next year the Sabbath afternoon services should be devoted to the interests of the Sunday-schools.

The Secretary was instructed to notify the chairmen of the different committees a month before Association so they might prepare their reports in time.

The usual votes of thanks were tendered to the people who had so very kindly entertained the delegates, the railways for reduced fare, and also the choir for their splendid music.

The report on Education was presented by Dr. Hopper. Stirring addresses were made by Rev. A. Cohoon and Rev. Dr. Hopper. An urgent appeal was made for the Seminary at St. Martins, and pledges to the amount of \$37.30 were taken.

The treasurer's report showed \$289.04 paid in during the sessions.

Thus closed a very pleasant and profitable series of meetings. All came away feeling sorry the session closed so soon, and determined the next time the Association met in Harvey to be on hand.

The Association adjourned to meet next year with the church in Sackville.

AUSTEN T. KEMPTON,  
Harvey, July 21.  
Secretary.

**Meeting of Council.**

On Thursday, July 24th, the following brethren, duly appointed by their respective churches, met in council, in response to the request of the Albert St. Baptist church, Woodstock, to advise concerning difficulties that had unhappily arisen: Calvin Goodspeed, D. D., chairman; F. D. Crawley, secretary; Thomas Todd, W. F. Parker, E. J. Grant, George Howard, A. H. Hayward, J. A. Porter, J. W. S. Young.

In accordance with the wish of the church, brethren J. C. Bleakney and George Seelye were invited to sit with the council.

The several written statements of the existing troubles having been given a careful hearing, the council convened in private sessions, and, after prolonged and prayerful deliberations, reached the conclusions embodied in the following finding:

The council, called by the Albert Street Baptist church to advise them in reference to difficulties which have arisen, after having given earnest attention to the case as laid before them by the friends in disagreement, present the following as their judgment:

1. The difficulties have grown out of matters so small that ordinary courtesy and forbearance should have arranged them harmoniously.

2. As is usual in cases of this kind, the growth of the trouble has been largely through magnified rumors having little foundation in fact.

3. On a review of the whole situation the council are convinced that the whole trouble is chiefly due: First, to the opinion of the organist that he had the right to decline to sing hymns selected by the pastor having music associated with them; and his objection to a change made in the order of service by the pastor; Secondly, to the effect on the mind of the pastor of a belief that the organist was inclined to trench upon his prerogatives and those of the church.

4. In reference to the issue between the pastor and organist as to their respective prerogatives, it is the opinion of the council that it is the right of the pastor to determine the order of the services of the church, so long as the church is not dissatisfied, and to select all the hymns to be used, even though associated with music, being careful, of course, to make selection of such hymns as have music connected with them with which the choir is acquainted. It is also the opinion of the council that the music, where not necessarily associated with the hymns, should be left to the leader of the choir. In either case, all final authority is in the church.

5. The council cannot but add that there should be such pleasant relations between pastor and choir as to make it unnecessary to consider the question of respective rights, but rather make it a pleasure to defer to each other as far as possible.

6. The council has been grieved to find there is a disposition quite generally manifested to abandon the church and leave it and its work to the wreck and ruin which would be the necessary consequence, provided the views they hold be not adopted. The council cannot too strongly deprecate this spirit, and they urge upon all the cultivation of that supreme regard for the will of Christ and the welfare of His church which will lead them to sacrifice the dearest of interest and the tenderest feeling rather than be disloyal to Christ and recreant to His work.

7. In view of all the facts of the case your council cannot see any good reason why the church cannot, in highest respect for our Saviour and His cause, unite together again in the great mission God has given to His people. In the name of Him who has purchased us with His blood, and for His sake and for the sake of your church and of His work, the council advise and urge upon you that you lay aside your troubles and your thoughts and energy to the great work of saving the lost. To this end, you are further counselled to cease all talk about past difficulties, to encourage charitable and not harsh thoughts toward those with whom there has been a grievance, to make the best and not the worst of each other's character and conduct, and to allow the pleasure of our Lord and the profit of men to occupy the chief thought. Doing this, we are sure the blessing of God in rich measure will come upon you individually and as a church.

On Friday evening, after fitting devotional exercises, the finding of the council was read to the assembled church members, who were then addressed by Dr. Goodspeed in terms most impressive and tender. The other members of the council followed with kindly words of peace and hope, all uniting in strongly recommending that all talk about past difficulties cease then and there and forever.

After a vote of thanks from the church to the council, and one from his brethren in the council to Dr. Goodspeed for his wise and patient guidance of their deliberations, the meeting closed with the benediction, in which every heart must have fervently joined. "Grace, mercy and peace, from God the Father

and God the Son and God the Holy Spirit, abide with you, evermore. Amen."  
F. D. CRAWLEY, Sec.

and God the Son and God the Holy Spirit, abide with you, evermore. Amen."  
F. D. CRAWLEY, Sec.

**Dakota Correspondence.**

The Red River Valley Association in North Dakota held its meetings this year with us in Grafton. The weather was everything that could be desired, the provisions for accommodation were ample and abundant, the attendance was large, the meetings full of enthusiasm, and it was pronounced decidedly the best ever held by the body. Five years ago the Association was organized and held its initial sessions with us in Grafton, with not many more than a dozen delegates. On this occasion the delegates and visitors numbered over 60 in all.

Quite encouraging progress was reported all over the field, and large additions were made to some of the churches. Notwithstanding many removals, numbers in our churches are on the increase, and also strength in work. The discussions, on the various topics of interest before the Association and the Sunday-School Convention, which met in connection with it, were spirited and helpful. The harmony of feeling throughout was charming.

Among the visitors who took prominent part in the exercises were Evangelist H. W. Brown and his singing assistant, Mr. Patrick. Bro. Brown, with his racy, humorous, and sometimes pungent remarks, added very much to the value of our meeting. Since the annual meeting, Bro. Brown has been holding evangelistic meetings at different points in our Association with very good results. His Bible readings especially, are very much appreciated by Christians. Numbers also are led to Christ by his clear and faithful presentation of truth, as to the great salvation. In the small towns and cities, he prefers holding union meetings, and although a staunch Baptist, he manages in an admirable way, without compromise of what he believes to be important truth, to work with union workers. He is at present spending a few days in Emerson in a union effort for the growth of the denomination there, and reports good success. Your correspondent in Manitoba, Bro. H. H. Hall, who is an enthusiastic admirer of Bro. Brown and his methods of work, will doubtless report later through your columns as to the work accomplished by the evangelist and his co-laborers there.

Well, the 1st of July has come, and with it the time for the enforcement in this new state of the prohibition law against the manufacture and sale of the accursed thing that has been doing so much injury to society.

This first in our young city was, by a very fair deal, the most orderly and enjoyable ever held. Only one or two drunks were seen at all during the day, and these brought their drink with them. The prohibitionists are jubilant over the grand success. And, were it not for the trick put upon us by weak-kneed, false-hearted politicians, in the "original package" scheme, we would be a happy people, with social and state prosperity full in view. The legislature is wrestling with this question at present, with some indications that the blunder of such a measure will, ere long, be removed; but there may be a good deal of dilly dallying in regard to the matter, as party politicians may think it to the interests of their respective parties to "go slow" in correcting their political blunder. Never has there been a season in the Northwest when showers, sunshine and shade seemed to come more opportunely for the production of good crops than this year. Never was there a broader acreage under crop, and the prospects so far is very cheering. Should no drawback set in during the coming three weeks, the failures, by the loss in many cases of two crops successively, will be considerably repaired. This seemed absolutely necessary to sustain many sinking hearts. The writer made a short visit two weeks ago to his old field of labor in the northern metropolis, and enjoyed a while of a day with many old friends and new, on the picnic grounds, where the several Baptist Sunday-schools were enjoying a good time together. There are now some five Baptist Sunday-schools in that city. The work seems to be progressing finely under the warm and energetic leadership of Pastor A. Grant.

I had thought to have been able to attend their Convention at Brandon last week, but home duties hindered.

The tide of emigration seems setting into that north-western country, and the eastern brethren will do well to direct their best efforts now to mission work in that quarter.

I must not close this letter without expressing my decided approval of the wisdom of the educational ruling powers in connection with the McMaster Hall institution, in the selection made for the Chair of Systematic Theology and Apologetics. I hope that "the calling and election" made by the wise and good brethren in Toronto and vicinity, may soon be "made sure" by the chosen. It really seems after all the depleting changes that have taken place of late there, in the providence of God and proposals and purposes of men, that now the Lord hath need of just such a servant of the Lord as is called.

A. McD.

At the close of the hand of fellowship brother from the East sister who was baptised and they with many the table of the Lord ing to the fact that the West were com- church of Christ and receiving its fulfilment.

Sheik Ab... Our people will be ing a little of the his whose name is at the Sheik Abdul Aziz was dras Presidency to His parents are Mo was brought up to life young Abdul w school, where he language, and bette Jesus of Nazareth. sion of his faith and mension. For a f among the Baptist tario and Quebec.

In the meantime captured him and America to do their work in India he has become ve with the Army me. A few days ago he tion with the Army advice. After o brother ministers to the Brussels S ship and was rec to return to India with our mission churches wishing Abdul can have h He will preach (August 3) in Bru Friday will speak church. It would visit as many of o before Convention.

Antigonish ant... tlet

On Tuesday, Ju legates of the ab the church at Gu bury, included in presented. Past appointment of o opened by calling and leading in de Mark Thompson. Verbal report pastors and dele Some encourage need of earnest sion was given pastorate should permanent nature is; as for instan for now resident sent at the mee mation as to pas character.

In the aftern was devoted to rwards an able e given by Rev. zem of the Cana having been dis solution was in "Resolved, the re-affirm the Eastern Associ Glasgow, in reg and beg leave that have not r member for the earliest conven was also pres Halifax to pass early as they thanks was so