

**MESSSENGER and VISITOR.**  
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 R. McC. BLACK, Editor.  
 J. H. SAUNDERS, Business Manager.

**Messenger and Visitor**  
 WEDNESDAY, DECEMBER 10, 1890.

**KEEPING THE YOUNG PEOPLE.**

"How to keep our young people in the Sunday-school," is a subject that frequently appears on the programme of Sun-day-school conventions. That a great many drop out of the school is well understood. And this is not all. A godly number drop out of all the services of the church. What becomes of them? Some of them go to other churches, and, being occasional attendants only, are under no restraints like those imposed when they attend but one church. But many of them, we fear, pass out of the watchcare of any church, and are lost to the character and Christian culture that a regular walk with God's people would give. The Baptists of England are noting the boasts of Anglicans that the young people of Nonconformist congregations are deserting the chapels for the services of the Prayer book. The Anglicans claim that it is increase of culture that causes these young people to forsake the ways of their fathers for the paths of the ritualists; but the Nonconformists say it is not due to increase of culture, but to diminution of spirituality. They think the theatre and the music hall are more attractive than any ritual, however fascinating that may be for those whose spiritual sensibilities can be satisfied with pleasing words. Still they say that Anglican ministers are very active and zealous in the work of proselyting and in teaching the peculiar doctrines of the church, while dissenting ministers seem strangely unaware of these efforts. Services for the young are held in the afternoon, at which Anglican principles are taught and objections to Nonconformist doctrines urged. The strength and attraction of the church is due largely, it is thought, to the neglect of dissenters to teach their own doctrines. How far this may be true of our churches in Canada, we leave to others to determine. But the experience of our brethren over the sea may well suggest enquiry as to our standing in the matters referred to. The fact seems to be that as intelligence increases, more teaching is demanded from our churches. The day of simple exhortation is passing away. Reason for the hope that is in us must be given. And our young people need sound instruction not only in the principles peculiar to us as a denomination, but in the general doctrines of our religion. It may be said that many young people are not greatly anxious for such teaching, but many, and these the future leaders, are hungry for sound knowledge. Work of some kind should be done to interest the minds as well as satisfy the hearts of earnest young Christians. While the church cannot follow the world in affording entertainment to the young, she can adopt her methods to the changed circumstances in which she finds her lot cast. Some pastors secure this object by lectures on portions of the Bible, on the doctrines of the Bible, and religious themes. Others form classes where freedom of speech is given and the subjects discussed by all. The fact becomes more evident all the time that if young people are to be retained by the church, something more must be aimed at than keeping their bodies in the pews. Their minds must be held, their sympathies enlisted, and their services secured for the great cause of our Lord.

**PARNELL.**

The position which Charles Stewart Parnell occupies before the British nation and the world to-day is one not to be contemplated without painful regret by those who have followed his career and admired his ability, believing in the purity of his motives and the genuineness of his patriotism. Few men of this age have possessed in a more eminent degree the qualities of political generalship. We are safe in saying, there is no man among his Irish colleagues—nor is there likely soon to arise a man—who could so move, marshal and control existing forces in the interests of Irish reform. Ireland already owes much to Parnell. When he appeared and took command of the Irish forces in parliament, the cause of constitutional reform for Ireland seemed hopeless. The expectation of other "patriots" seemed to be connected with the attempt to terrorize the British public through conspiracy and dynamite, and with an appeal to England's enemies abroad. But Parnell has pursued his scheme for reform by strictly constitutional methods. He has inspired the confidence, and compelled the obedience of the leading spirits as well as the rank and file of the Irish party in a manner truly marvellous. He has succeeded in obtaining an enlarged

Irish representation in parliament, and has so defined his aims and solidified his party as to gain for himself and his followers vast influence and respect. With masterly tact he has manipulated and controlled the better and the worse elements in Irish politics. Dynamite and assassination have been discontinued and repressed, and the cause of Irish reform has won, both in England and America, a consideration and sympathy which it had never before enjoyed. With the return of Mr. Gladstone to power, many of the reforms for which Parnell and his compatriots had contended seemed assured. Without detracting from the just fame of those able men who have so powerfully seconded him in the leadership, it seems but simple justice to Parnell to say that the vantage ground occupied by the Irish reformers to-day is due, in the main, to his masterly leadership. The experience through which he is now passing serves to bring out in bold relief the great personal resources and immense determination of the man. That "courage never to submit or yield and what is else not to be overcome," which Milton ascribes to Satan, seems to be characteristic of Parnell. His moral character dishonored, his name cast out as evil by society, repudiated by Gladstone and his followers, his leadership challenged and refused by that Irish party which he has been so largely instrumental in creating, he still refuses "to bow or sue for grace," flings scornful defiance in the face of his enemies, while he asserts his right and his determination to maintain the leadership. And, notwithstanding the fact that to so great a degree Parnell has been condemned and repudiated by the moral sentiment and the political forces of the nation, it does not seem probable that, in a political sense, he has been or is to be crushed. His following for the time being will be smaller though not less enthusiastic than before, and will increase in numbers and influence, while the opposition which now seems so formidable will probably diminish if it do not disappear.

But after all that has been said we cannot but regard Parnell as a fallen star. As a politician, it is true, he may simply have suffered an eclipse from which he will come forth again. But the name of Parnell in the eyes of Englishmen and of the world stood for something more than a politician. It stood for character and moral worth. Not long since a great battle was fought upon Parnell, in which powerful assaults were made upon his moral reputation, and out of that conflict his friends rejoiced to see him come triumphant. That victory did much to give him prestige in the eyes of England and the world. Something of the heroic had become associated with the character and name of Parnell, and when he denied the truth of the charges lately circulated to the disadvantage of his moral character, he was believed. That the man who could so successfully marshal and command the undisciplined and uncertain Irish forces both in and out of parliament, and who in conflict with the "Thunderer" could come off victorious and unscathed—that a man of so heroic reputation should descend to so sordid a stratagem, and resort to pitiful subterfuges and down-right lying to hide his guilt and avert its punishment, is, to say the least, a bitter disappointment to those who had trusted to the integrity of the Irish leader; and it is not surprising if it has alienated from him the sympathy and confidence of the great middle class, and especially the Nonconformists, of the English people on whom so much for the Irish cause must depend.

Parnell's conduct in reference to the leadership is generally interpreted as evidence of an over-weening personal ambition. As in private life he permitted nothing, however sacred, to stand in the way of the gratification of an unlawful passion, so in public life, it is charged, he has shown himself capable of sacrificing honor, truth and the cause which he has professed to hold most sacred, to what he regards as his own personal interest.

Such an inference from the present attitude of Parnell toward his party is not unnatural. We do not say it is incorrect. It is possible, however, that such a judgment does Parnell some injustice. Better than any other man he is able to gauge the Irish situation and the leaders of the Irish party. It may be that he sees it is quite impossible that he should cease to be the nominal leader and still inspire and control the counsels of the party. It may be that he sees, or believes, that if once the party had passed from his control it would become demoralized, and the cause of constitutional reform for Ireland would be imperilled. It is possible, therefore, that Mr. Parnell thinks that, in pursuing his present course in opposition to the majority of his Irish colleagues, he is acting in the interests of his country. But, however this may be, it seems very difficult to acquit Mr. Parnell of the charge of sacrificing both truth and honor to promote the end he has in view, whether that end be mainly the redemption of Ireland or simply his own aggrandisement. In his recently published manifesto he has made a number of statements which have received explicit denial at the

hands of Mr. Gladstone and Mr. Morley. It is difficult to escape the conviction that these statements were made, not in the interests of truth, but for the purpose of inspiring his followers with a sentiment of distrust toward Mr. Gladstone and his colleagues, and of arousing the national passions and prejudices of the Irish people. Whatever, therefore, may be the end he has in view, his conduct can be justified only on the vicious principle that the end justifies the means.

What Mr. Parnell is destined to effect in British politics only the future can reveal. We have no idea that he will soon pass out of view or become unimportant. But the prestige he has recklessly thrown away is hardly to be won. Heavy is the penalty for his folly. He has outraged the moral sentiment of the nation, divided the Irish party, alienated the sympathy of the English liberals and postponed indefinitely the attainment of that reform which he had professed to regard as the grand object of his life.

**Theological Instruction at Acadia.**

In the report presented to the Convention in August last, it was stated that the Board of Governors were making arrangements to increase the teaching force at the College so as to allow two or more professors to give a portion of their time to theological instruction. The arrangements have been completed and instruction is now being given in theology and homiletics. A course of study for non-graduates, covering two years, has been arranged, and it is expected that a class will be formed after the Christmas recess, to enter upon this course. Now that provision has been made, we hope that a number will be following forward to take advantage of it. Fuller information will be given on application to the undersigned.

The provision made for this instruction will increase the annual expenditure of the college, but it is expected that many will make special contributions for this work. Some have already done so, and we shall be glad to hear from others.

A. COHOON.

Hebron, N. S., Dec. 2.

**Foreign Missions.**

The regular monthly meeting of the Foreign Mission Board was held on Wednesday last, in the new mission room, 85 German street. A letter was read from Bro. W. V. Higgins, Chicago, stating that Bro. I. C. Archibald had been ordered home by his physician, and that acting on these instructions Bro. Archibald was now on his way to his native land. This painful intelligence called forth many tender and sympathetic expressions by the members of the Board, and earnest prayer was offered to God heavenly Father that He might grant to our afflicted and beloved missionary a safe return and restoration to health. Will not all who read this article join with the members of your Board in prayer for Bro. Archibald? I may add in this connection that Bro. Archibald is returning by the way of Japan, and will land on the western coast, and probably go to Colorado for a time. Sister Archibald is at present at Cedar Rapids, Iowa, and we are pleased to be able to state, much improved in health. The Board was much pleased to receive two applications for appointment for foreign service. One was from Bro. H. Y. Corey, of the senior class at Acadia College; the other was from Miss Henrietta Fillmore of Harvey, Albert Co.

These names were referred to the committee on candidates, to make the usual investigation and report thereon. It is a matter of gratitude to God that He is giving us so many good men and women for our beloved mission. One is laid aside by the hand of sickness, two come forward and offer their services to fill the place. A very interesting letter was read from Bro. Howard Bars, missionary elect, now at Newton completing his course. Bro. Bars states that he is enjoying his last year of study at Newton very much, and feels that it will be very helpful to him in his future work. He is looking forward with a good deal of interest and desire and prayerful hope to his life's work. That the Lord's blessing may rest upon him and all our missionaries, and all our young men looking forward to this great work, is the prayer of the undersigned. W. J. STEWART.

**From Calgary.**

Not long ago your readers heard from Bro. Jenkins, of Brandon, in reference to the work in Manitoba and the Northwest; but since Calgary is seven hundred miles still further west than Brandon, and since Alberta Territory is more than four hundred miles in length, with an average width of over two hundred miles, and is rapidly developing, I hope a letter drawing special attention to our work in this country may not be unwelcome.

Most of the settlement in Alberta has been begun since the C. P. R. came through. Its development has been rapid, and will probably be much more so in the future. Calgary, the capital, has a population of 4,000. The country is well settled for more than twenty miles on an average all round. Lethbridge in the south has a population of

about 2,000. It is a mining town and has a narrow gauge R. R. running to Dunmore on the C. P. R., and another running into Montana. McLeod, near the Crow's Nest Pass, numbers 400. Edmonton, two hundred miles north of Calgary, has a population of about 500. It is on the North Saskatchewan, which is navigable up to that point. The Calgary and Edmonton Railway will connect it with Calgary next year. In addition to these there are Banff, Canmore, Gleichen and other villages, besides large settlements. Here, then, is a good field for mission work.

But when we see how little it has been occupied by the Baptists, it is most saddening. Our only mission is the one in Calgary, which was begun about 18 months ago. Since that time our growth has been encouraging. We have now a church of 32 members, and, through the assistance of Eastern brethren, a good chapel with seating capacity for 225. We are very hopeful. But we must remember that other denominations were here long before us, and were well established in good buildings before we began, and what that means I need not say.

In the other towns and throughout the country a good many Baptists are settled, but they have no pastors to break the Bread of Life to them. The other denominations are established in all the places I have mentioned. The Methodists have four young men preaching in the country around Calgary, and the Presbyterians about the same. This year the former body are expending over three thousand dollars in grants to Alberta missions. I do not mention these facts for any other purpose than to show that whatever doubts as to the future of the country and the advisability of pushing forward here at once, the Baptists may entertain, that doubt is not shared by the other great religious bodies.

The preaching of the Gospel in its purity is much needed in this country. It turns to us for a testimony. God is looking toward us. He means that we are to do His work here. Now, brethren down by the sea, what do you propose doing? I believe God is turning your hearts this way, whither so many of your sons and daughters have come. I was much interested in an article in the MESSSENGER and VISITOR of November 19, headed, "How to help our young men." The problem for us here is, how we may get some of them from you. If we get your young men, without fear your money will follow. On account of the great distance separating many of the needy places from Winnipeg, the men most needed are those whose position will enable them to start at a place and stay there. The Maritime Provinces have given brethren Jenkins, Hall and Brecken to Manitoba. Give the Territories some men like these. I should like to write more, but I have already taken too much of your space.

Nov. 28. GEORGE CROSS.

**Convention Funds Received.**

Mill Cove, Queens Co.	\$12 20
Lunenburg church, Con. Fund.	4 10
Lunenburg church, F. M.	13 00
Fredon, N. B.	175 45
Long Creek, P. E. I.	7 00
Bridgewater, Con. Fund.	19 40
Bridgewater, for Grande Ligne.	5 60
North River, P. E. I.	5 40
Troy, P. E. I.	7 00
Antigonish	13 37
Canoe, for F. M.	12 16
Upper Aylesford church	21 51
Aylesford Centre	21 51
Morristown section	17 36
Lockeport	11 90
Granville Ferry	10 00
Mr. and Mrs. Warden Halsey, Halifax	3 00
Bequest, Miss Jane Logan, Amherst	40 00
Amherst church	85 00
Upper Sheffield, Nov. 21.	\$466 45

**RECEIPTS PER A. COHOON.**

From Rev. N. N. Hughes, for Butternut Ridge church, (previously acknowledged by A. Cohoon)	\$74 23
Rev. J. A. Stubbert, for Grande Ligne, Ohio	1 00
Geo. Vickery, Ohio, for Grande Ligne	50
Mr. Margeson, for Grande Ligne, First Springfield church, N. B., for Grande Ligne	2 35
Second Springfield church, N. B., for Grande Ligne	1 00
Mr. Baptist sister, Indian Island for F. M.	1 00
Mrs. Alex. Myster, New Ross, for F. M.	2 00
West Brook church, for F. M.	6 11
Linden church, for F. M.	5 00
Mrs. Alex. McLean, East Point, P. E. I., for F. M.	1 00
Mrs. L. Dimock, Newport, for Grande Ligne	2 00
"A Friend," Canoe, for Ministerial Education	5 00

Would it not be better for contributors to the Convention Fund, the Grande Ligne mission, etc., to send their moneys direct to the officer appointed by Convention to receive them? It certainly would save complication and trouble. Moneys should be sent to me for the present at Upper Sheffield, N. B., in registered letters, by post office order, private cheque or bank draft.

G. E. DAY, Treas. of Con. Fund.

—Have you seen the Christmas Number of TORONTO SATURDAY NIGHT? It is the most beautiful and attractive holiday number ever published in Canada. For sale by all the newsdealers, or can be had postpaid from The Sheppard Publishing Company, (Limited), Toronto, for 30 cts.

**The Organization of the Church for Christian Work.**

(The substance of a paper presented to the Yarmouth County Quarterly Meeting, by A. Cohoon, and published by request of the meeting.)

By the term church as used in this paper we mean the local church, as the Baptist church at Hebron, or the Temple church, Yarmouth.

By organization, we mean the act of systematizing or putting in readiness for operation.

The present may justly be characterized as the age of organizations for Christian and philanthropic work. Societies of various names and for various purposes are coming into existence almost every day. Some of these societies are assuming great proportions and receiving high encomiums. But as they are in whole or in part without and apart from the church, though attempting work in some respects similar, they cannot be regarded as the organization of the church for Christian work.

It must be remembered that each one of our churches is already organized, and organized, as we believe, according to the "Scriptural Church Constitution." This constitution is simple, made so doubtless according to divine wisdom, in order that it could be adopted readily in all places and at all times. What we are to consider then to-day is, to state it more exactly, the fuller organization or the systematizing and putting in readiness for operation of the talents and abilities in the church.

In the prosecution of this work the following principles should be observed:

1. There should be a strict regard to New Testament principles and teachings. No departure from or violation of the scriptural constitution should be permitted. Neglect to observe this principle, and the church will soon be on its way towards Rome.

2. The organization should be on the principle of wheels within a wheel. A good illustration of what I mean by that is our own Convention. The Convention is the great wheel. The several boards appointed and instructed by the Convention and reporting to and working for it are the small wheels, or the wheels within a wheel.

3. The unification of the church should be carefully kept in view in all these arrangements. Every thing that has a tendency to break into fragments weakens the body and should be avoided. Let rich and poor, learned and unlearned, male and female, old and young, be tempered together by working together, and though there may be many members there will be but one body.

4. Let the nominations to positions be made by the constitutional officers of the church. It may be true that one volunteer is worth ten pressed men, but it will sometimes be found that those most ready to volunteer are the least fitted for the work. The pastor with his appointed helpers, the deacons, are most likely, to be able, wisely, to appoint to every member his work.

5. Let the plan adopted be natural and workable. It is very easy to get a big card printed with a lot of committees for imaginary work, or with persons appointed to work for which they have no inclination or fitness. There must be real work to do, and persons adapted, appointed to do it. Do not try to fit the plan of a town or city church on to a country church, or vice versa. It will be too large or too small, as the case may be. Do not forget, that in both town and country a large proportion of your members are obliged to devote the greater part of their time and strength to their secular occupations.

But you will wish me to give an illustration of the working out of these principles. Suppose, then, a church just constituted in one of our villages. They have a place of worship, a faithful pastor, a good staff of deacons, a prayer and conference meeting. Their commission is to make disciples and to teach them to observe all things that Christ has commanded. This commission is a large one, and the co-operation of all is needed to carry it out. How can this co-operation be secured? If everything that needs to be done is left for everybody to do, will it not soon be found that what is everybody's business is nobody's, and outside of a very few, little is attempted? Clearly the wise course is for the church to appoint certain members to look after certain interests or to perform certain duties.

The following are some of the things that need to be done:

1. As large a number as possible gathered to listen to the preaching of the Word. Here then is work for a Committee on attendance at Sabbath services. By kindly invitations, arranging for sittings, or for conveyance, or for care of little ones, many may be brought out that would not otherwise attend.

2. The prayer-meeting made large and interesting. Here is work for a Prayer-meeting Committee.

3. The young and old gathered for the study of the Word of God. This will call for the Bible or Sunday-school Department. How shall it be brought into existence and managed? Let the church appoint the superintendent, who, together with the pastor and a member of the brethren and sisters, shall be a committee to arrange for all matters con-

cerned with this department, such as the appointment of the teachers, the purchase of libraries and other apparatus, arranging for picnics, etc. Much of the business that is now done in the schools on the Sabbath day is little less than Sabbath desecration.

If thought best, there may be a separate committee to increase the attendance at the school, or this may be left to the above committee.

4. The wanderers looked after and brought back. Here will be work for a number of the wisest and most spiritual minded brethren and sisters, which may be named the Restoring Committee.

Those, that after much labor, cannot be brought back should be reported to the church.

5. Families moving in visited and invited to attend the meetings and made to feel at home. Hence the need of a Strangers' Committee.

6. The sick looked after and serious cases reported to the pastor. Here will be work for a committee scattered through the church, which for shortness may be called Committee on Sick Ones.

From these hints you can see how the plan is to be worked out. Other committees can be added where there is other work to be done. These committees can report yearly, half-yearly, quarterly or oftener as may be thought best. It would probably be better to have part report at one conference meeting and part at another.

Wherever possible we would advise the institution of a General Instruction Department, to be managed in the same way as the Sabbath-school Department, only that the pastor should be the superintendent, with an assistant to take his place in his absence. Much freedom and variety both as to topics and management could be permitted in this department. Courses in Bible history, denominational history or principles, questions bearing on every-day life, or whatever might profit and interest. There could be a general library, a course of lectures, or singing classes where thought best.

What are the advantages that will come from this fuller organization of the church?

It will not lessen the labors of the pastor, but rather increase them. By virtue of his office he will be a member of all the committees, and will need to give direction and inspiration for their work. It will, however, if faithfully worked out, greatly increase the amount and effectiveness of the work done, and as a consequence, the efficiency of the church. This is the result that always follows thorough organization, and the rule will not fail here.

Moreover, the reflex benefits that will come to those who can in this way be induced to engage in active effort will be very great. Nothing better can be done for a member than to engage him in work for others. "He that watereth shall be watered also himself."

And last but not least, the church will be magnified and edified. Much of the organizing that is going on belittles and tears down the church. Nothing proceeds from the church as a church, but her best life is called out and organized into some society, as if the church had become an institution unsuited to the times. By adopting the plan proposed, the church will be utilizing her own resources and putting herself in position to do the work and meet the needs that are around her. She will become the spiritual and the religious force, and the beneficent helper of the community, and so fill the place she was designed to fill and receive the glory and honor which is her due.

To EDITOR MESSSENGER AND VISITOR:

I notice in your last issue W. H. Jenkins' letter in regard to Regina. I will be one of fifty that will give ten dollars to help place a suitable minister on that field, and if five hundred dollars are made up by smaller sums for this purpose, I will give ten, as there are hundreds, and I might say thousands, of persons with Baptist principles in New Brunswick and Nova Scotia more able to give a hundred dollars than I am to give ten. I trust the five hundred, or better still, a thousand, will be forthcoming at once. D. F.

Parsons, N. S.

**FOR W. B. M. U.**

1st Hillsboro, Salem Branch per Mrs. W. Camp, F. M.	\$ 9 00
1st Hillsboro, per Mrs. Camp, F. M.	1 00
Hopewell Hill, per Mary E. Bacon, F. M.	3 00
St. John, (Lanister St.), per Mrs. J. E. Masters, F. M.	16 00
Lower Economy and Five Islands per E. E. McBurnie, F. M.	5 00
Centreville, Carleton Co., per Mrs. J. J. Sherwood, F. M.	10 00
St. Stephen, (Union St.), per Mrs. H. Rice, F. M.	7 00
Mrs. James Baird, Oxford, F. M.	2 00
Long Creek, per Mrs. J. H. Stretch, F. M.	4 00
Refund of money on account of Miss Fitch from W. B. F. M. Society of Ontario, per John Fortbrooke, Esq.	927 00
Mrs. Harding Brooks, Weymouth. G. L. M.	1 00
Collections at meetings in Digby and Lunenburg Co's, per A. E. Johnston, F. M., \$12.00, H. M., \$11.97	23 97
Mrs. MARY SMITH, Treas. W. B. M. U. Amherst, N. S., Dec. 1.	

**Religious**

NEWS FROM  
 BATHURST, N. B.—  
 in Christ, on Sabbath

THE QUINPOOL. The steps to be organized there will be over the Sunday-school. Mr. Webb is doing

SPRINGFIELD.—Last Sabbath, of brother who had God's grace. At following we had singing him a duet.

Dec. 3.  
 THE U. B. MISSION in room 205 (General present: Revs. M. J. Spence, W. G. Gates, Ingram, Mellick presided, and the results, a popular Rev. E. W. on the Resurrection very interesting.

SECOND ST. MARY, Rev. R. M. M. bury, C. B., having vacation, spent preaching twice in room 205 (General present: Revs. M. J. Spence, W. G. Gates, Ingram, Mellick presided, and the results, a popular Rev. E. W. on the Resurrection very interesting.

DARTMOUTH.—has entered with work, enjoyed singing, Nov. 25th, at address upon B. Adams. Bro. A. the first church, led by such ex-enthusiasm that will accept. It great strength vicinity.

PARROTT.—dial invitation growing town, the duties of an important of indications of a number of doing faithfully in noble band of diligence and zeal interests of the suits in faith at

HARTFORD, Ct. Hartford branch after deciding to meet in the school appointed trustees, and J. H. McK named brother and has given. We have set out. The committee forward as fast as house of worship worshipped of school houses friends that fe- be helping a tions will be acknowledged.

NEWBWALE, communication of Village, six members. Several families; anxiously ex- Young left h much esteem of this church ing devotion pastor and acknowledged weak church present of a dollars. May dantly.

CANTON.—can be church to see he has been called Second Cant weeks at, was very low been called ranged very evening three for baptism, was our privi with Christ day in this about their are returning nest, devoted gifts for work here in for this field.

St. Mary's since I came to field. There both church which I had been here I have to com- meetings with for every day like a pro- through. Ye to attend to number nations of your better attention preaching to brethren at a site for the church at finances. They have ing-house, the house- done too. the house- my first year raised near various obj- dred paid taking the salary been put Bay and organ and at the Bay. our mem- means of g day time- Christ to be blessed, so Pray for us