

MESSENGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, MARCH 12, 1890.

BAPTISTS AND THE COMMUNION.

Free Baptists represent the conviction, we venture to say the truth, that the Lord's Supper is properly for all believers in common, irrespective of those differences on other points which occasion the denominations.

Of late years the Calvinistic Baptists have been supposed to be making great strides toward the recognition and possession of this truth. Beyond all doubt, progress in this direction has been made by many Baptists, especially among the laity, but no one would ever suspect it in reading the deliverances of Baptist theologians and newspaper writers.

Rev. Dr. Dowling, lately pastor of the Euclid Avenue Baptist church of Cleveland, but now belonging to another denomination, may reasonably be supposed to know what are the prospects of open communion among the Baptists, and here is what he says:

"He who fancies that in this generation or the next the Baptist church of America will surrender the dogma of close communion is mistaken. In the regular ranks there is not a theological summary where it is not taught, nor a denominational journal where it is not defended. True, there are many in the churches, and not a few in the ministry, who believe that he who, in the olden time, pleaded for the full recognition of Christians in every nation, would if he were living in our days, open his mouth and say, 'Of a truth I perceive that God is no respecter of persons; but in every denomination he that feareth Him, and worketh righteousness, is accepted of Him.'"

These, however, for the most part, say little, or perhaps through special lack of courage, but some because they feel the comparative uselessness of battling against such odds, and others because the whole question seems to them one of small moment, which, if let alone will in time right itself. But, as the result of an exegesis mistaken, I believe, in letter and in spirit, the seminaries and the press, those real factories of denominational opinion, would to-day unanimously deem it an act of disloyalty to Christ himself to invite any of the Lord's people to sit with them at the Lord's table unless they had been previously immersed. If, therefore, this single test were to be the criterion of breadth, we should have to look upon this body of zealous Christian brethren as conscientiously but certainly, for the present at least, hopelessly narrow."

The above is the deliverance of the Morning Star, the organ of the Free Will Baptists. On this we remark, that it is not easy to understand just what is meant by the phrase "the truth which inheres in free communionism," which "the Baptists as a body are very far from recognizing." Is it not a little remarkable that a truth of this nature is not recognized by "the denomination, schools and organs" of a religious body, when the laity are comprehending and embracing it? And especially is this the case when it is asserted that "the seminaries and the press are the real factories of denominational opinion." That this truth is rather hard to recognize we have the proof in the fact that free communionists themselves are not quite settled upon it. A highly accredited correspondent of the Morning Star says this of the discussion of this boasted truth:

It is well known that most open communion writers have deemed it necessary to deny the orderly observance of baptism to the Lord's Supper, which close communionists insist upon. Denying the antecedence of baptism to the Supper, open communionists have proceeded to deny its proper antecedence to church membership, church functions, etc., and generally depreciating baptism in their zeal for open communion.

Twice at considerable length, I have discussed this question in the columns of the Star. I would not ask the liberty again. Others differing have equal right, and these discussions might follow. I have, therefore, decided to publish in pamphlet form my position advocating open communion from a Baptist standpoint, showing that Baptists cannot deny the antecedence of baptism to the church and all that pertains to it, including the Lord's Supper, without compromising about every thing essential in baptism and in a Baptist church. I seek to show that, as between Baptists and Pedobaptists, baptism is the boldest practical issue in Christendom, that there is among church people a most mysterious confusion of sentiment and a most inexcusable indifference to these questions.

When they who advocate and practice what they term "open communion" are agreed among themselves as to the truth on which the practice rests, they may then be able to declare it so plainly as to bring it within the recognition of the "theological seminaries and the press" of the Baptist denomination. The complete union of all believers in Christ is a most desirable thing, and the universal recognition of truth by them is the only conceivable way in which this union can be brought about. The evident duty of our free communion brethren is to first agree among themselves in the principles and practices they advocate, and then, by precept and example, in a patient, persevering Christian spirit,

seek to win their brethren to their own views. Until they do this they must not be surprised if what they parade as a truth is considered by others, quite as conscientious and intelligent as themselves, as a pet fad. We also recognize our duty as Baptists to do all we can to help those of our dear brethren who differ from us to right conclusions on this important subject. And in order to assist in this good work we beg to call the attention of our so-called liberal Baptists to the unreasonableness of utterances of the advocates of free communion in their own statements of their case.

The Morning Star cites a paragraph from a pamphlet which is claimed to be an able defence of this dogma of open communion. The paragraph is as follows:—

Open communion sentiment is doubtless increasing in the membership of the Baptist body. By the schools and the denominational organs are growing increasingly stringent upon this question. Men who from time to time have advocated open communion have been made so uncomfortable as to feel compelled to leave and go to other bodies, or have been subdued into silence. This is to be deeply regretted. It means prolonged separation, with all the attendant evils, of the several Baptist bodies, which, but for this, could be united in one grand body. Free and other liberal Baptists would yield much for the sake of unity, but yield free communion with all the genuine disciples of Jesus, never.

The statement here made that this stringent adherence to close communion means prolonged separation, with all the attendant evils of the several Baptist bodies, which but for this could be united in one grand body, is intended to convey the idea that this is the only barrier to the organic union of all Baptist bodies. And yet this same writer, in a communication to the Star says this of his free communion brethren—the Disciples or Campbellites:

Since the much talk respecting a union of Free Baptists and Disciples or Campbellites, I have claimed that, except in the mere matter of "mode" in baptism, the two denominations are wholly unlike; that Disciplesm antagonizes about every vital question of evangelical doctrine and practice. I have claimed, and have seen no reason to change my mind, that nothing can stop the fearful waste of membership among liberal Baptists, but an emphasizing of baptism and corresponding questions, making it criminal for liberal Baptists to sell themselves to be hewers of wood and drawers of water for other people.

By this it is seen that in the opinion of Free Baptists themselves there are other issues than "free communion" pending and forbidding the union of the Baptist brotherhood in one grand body. It may come out yet that on the question of communion the several Baptist denominations are more in agreement than on some other doctrine and practice of church life. And it may yet come about that, when other differences are satisfactorily settled, the Baptists' view of communion will be found to present no barrier to the organic union of all Baptist bodies, but rather be a consistent factor of that union.

WORK A NECESSITY.

"Hard labor is the first requisite of high achievement." We cannot do easily the best we are capable of doing. If we are satisfied with what we can do with ease it is because our ideals of attainment are too low. In this case capacity may hinder rather than help us to succeed. An exalted position in any department of life is not reached by an easy ascent. They who expect to find such a way are born to disappointment. They who are looking for a soft job are looking for the wrong thing. The fruit of hard toil is in every respect the richest. And yet the toilless way is the most sought for by individuals, and most commonly planned for them by their friends. Just here we have the reason for the failure of so many, and the success of so few, in the various walks of life.

In no department is this more common than in religious life. For in no department is this law of labor more exacting and inflexible. "The Lord has provided no cheap glory for His people," nor has He provided a heaven of glory for an effete people. He neither provides for nor promises to them victories that are easily won. For He delights in victors as well as victories. So He has no Canaan for His Israel to enter into, possess and enjoy, where the giants are not first to be driven out. For His people now He has no service void of sacrifice, self-denial and toil. No new spiritual life without a death struggle with sin. No joyous faith without the sorrowful works of repentance. No descent of the spirit, no voice from heaven, even for the "anointed one," declaring the high honors of divine sonship, till after the baptism. No glorious resurrection and ascension till after the toils of Galilee, the agonies of the garden and the groanings of Calvary. For Christ's followers there is no path but the path He trod. For them there is no "well done, good and faithful servant" till something worthy of commendation has been done by them.

So it is that the darkest, and most afflictive circumstances of this sin-cursed world afford the best possible opportunities, for individual Christians, to advance to the highest honors in the kingdom of our Lord; because these circumstances furnish the best opportunities for self-denying labor.

THE WEEK.

In the Senate of Canada, notice of motion has been given of a resolution looking to the representation of the Dominion of Canada in the Imperial House of Commons, and the representative of the Dominion also holding a seat in the Imperial Privy Council, with limited privileges.

In the House of Commons, the Bill to incorporate the Grand Orange Lodge passed the third reading. This bill met with a strong and strange opposition.

The Senate of Canada is inclined to defy the House of Commons upon a money question. The Senate has been indulging in expensive stationery in such quantities as to awaken the curiosity of the Public Accounts Committee of the Commons; and the lower House, therefore, asked the peers to explain. To this demand the Senate is not inclined to yield. A careful expenditure of all public funds is one of the first duties of an honest government. Our own Dominion government, in its infancy and poverty, cannot well bear the burdens of an expensive royalty.

The expenses of Rideau Hall have been discussed before the "Public Accounts Committee." It comes out that the expenditure here is very lavish. Of course both the government and opposition wash their hands in innocence of any undue waste of funds on their part; while they constantly accuse the other party of guilt in this matter. In all this the people of the Dominion find no great relief from the heavy taxes collected from them.

In the Manitoba legislature the school bill which abolishes separate schools is carried against a most determined opposition.

There is a serious disturbance in South African Republic. At a mass meeting the Transvaal government was denounced, its flag was hauled down and trampled under foot by the mob.

Hayti, it is feared, is on the verge of another bloodthirsty revolution. The Consul General of Great Britain to San Domingo, who was located at Port-au-Prince has been recalled. A British man-of-war by which the consul and his family were conveyed to Kingston, on entering the harbor refused to salute the Haytian flag.

The Behring Sea negotiations are progressing favorably at Washington.

The American fishermen are still in hot water. They manage the most of the time to be up in arms at Canadian fishery officials. They have recently made complaints, and are preparing an appeal to Congress. When they are willing to give provincials fair trade and fair department their troubles on this line will be at an end.

In England the Gladstonians have gained another election, and secured a good majority, where, at the last election, they were far in minority. This is chiefly significant, as it is the first election since the decision of the Parnell commission was given.

Gladstone's amendment to the government's motion to adopt the Parnell commission's report is said to be winning both Unionists and Conservatives to its favor.

Public sentiment is considerably stirred in favor of the exile of Siberia. A committee has been formed in London, with branches in other places, to endeavor to secure a mitigation of the treatment accorded these political prisoners.

Foreign Missions.

At the Board meeting on Wednesday last the following communication was read, which was deemed of such great importance that it was decided to publish it in the Messenger and Visitor. I may say, further, that the Board, in compliance with Sec. 5, unanimously resolved to ask the churches of convention to observe April 4 as a day of fasting and prayer for missions. You will also observe Bro. Shaw's application for appointment. The Board most heartily received this application, and unanimously made the appointment.

There is one other point with which this appeal must treat, and that is one upon which all others depend, namely the means to carry forward the work to a successful issue. At the present time the Board is carrying a debt of about four thousand dollars in the form of a bank loan, for which individual members have given their guarantee. Further drafts must be made to provide the necessary funds to bring missionaries home and to send out reinforcements. Contributions from the churches are coming in very slowly, but the Board is strong in the opinion that this appeal will awaken the zeal and liberality of our people throughout the Maritime Provinces so that they will be able, not only to remove the burden of indebtedness now resting upon them, but to push on the contemplated enterprises with all speed. Let the 4th day of April be rightly observed, and it will witness such a consecration of means to this noble work as will enable the Board to do much toward hastening the day when the reasonable request of our missionaries will be complied with, and the small army of devoted workers called for will be giving their energies and their lives to the spread of the gospel of our Lord and Saviour, Jesus Christ.

among all classes of the Telugus. Brethren, the time is critical, the call is loud and urgent, the needs are great, the reward certain. Let the response be speedy, free, and liberal. W. J. STEWART.

At the Fourteenth Annual Conference of the Canadian Baptist Missionaries, assembled at Coanada, India, January 1890, in discussing the appeal made for fifty-two additional men and other laborers for the evangelization of the 3,000,000 Telugus for whom we are responsible, and in reference to the response made thereto by the Home churches, the following resolution, prepared by special committee, upon submission to conference, was unanimously adopted:

1. That while we express our deep gratitude to God for the spirit in which the appeal has been received at home by the Boards and by many of the churches, and while we hail with joy the reinforcement sent (three married men and three single ladies, with a single man under appointment) we believe there is occasion for deep humiliation and heartfelt sorrow before God, that the year has closed with so small an effort made to grapple with, and accomplish the immediate evangelization of these people.

2. That we solemnly re-affirm our belief that the commission of our Lord Jesus Christ means, that this generation of Christians are commended to evangelize the one thousand millions of heathen living in the world, and that of these, 3,000,000 Telugus upon our fields are a share proportionate to the numbers and ability of the 75,000 Baptists of Canada, and that the present staff of workers should be increased until there be one missionary to every 50,000 of the people.

3. That we believe the forty-eight missionaries still called for to meet this need, would be forthcoming, if the men in the colleges, the pastors in the churches, the principals in our institutions of learning, the Christian men in the medical, legal, and mercantile pursuits, in a word, if the Christian workers among our 75,000 Baptist people of Canada would ask themselves before God, what obligation rests upon them in this crisis.

4. That immediate action should be taken; that those forty-eight workers should be thrust at once into the field; that they should be on the ground before the year closes.

Brethren, saved through the blood of Christ, we beseech you by your priceless heritage of grace, by the tender mercies and constraining love of God, by your loyalty to the Master's last command, and by the awful destitution of these perishing thousands, we beseech you for an immediate response. When immortal souls are perishing, delay, irresolution even, is treason to Christ, and to our brethren. Arise then, and in the strength of the Lord God, meet this pressing emergency—meet it at once—this year.

5. That we request the home churches to join us on the 4th April in a day of fasting and prayer to humble ourselves because of neglect in the past, and to cry mightily unto God, that He pour forth His spirit upon all flesh, and that He send from the home land missionaries, and raise up in this land laborers for His harvest field.

Respectfully submitted, J. R. STILLWELL, Sec'y Conference.

FALL BROOK, Ont., Feb. 12, 1890.

To the Foreign Mission Board of the Maritime Baptist Convention.

Dear Brethren:—After many years of earnest thought and of ten times deep convictions of personal duty on the subject of mission work in heathen lands, I have been brought at last to the position of glad surrender to my Heavenly Father's will. I hereby offer to join your staff of missionaries in Madras, to take any position in the work there you may feel moved to direct. M. R. SHAW.

BAPTIST SOCIAL UNION.—A very interesting meeting was held in Baptist Room, St. John, on Thursday evening last. The entertainment consisted of an admirable lecture by Mr. G. U. Hay on his trip to Europe. The lecturer described most graphically the various places of interest visited, notably the Paris Exposition and the Rhine. This lecture is one of a course to be given fortnightly under the direction of the Social Union. The first one was given two weeks ago by Rev. W. J. Stewart on the Life and Labors of Rev. C. H. Spurgeon. This society promises to be one of great value in uniting the Baptist people of the city more close in Christian fellowship and service.

Our readers are acquainted with the melancholy facts in connection with the death, by drowning, of Mr. Frank M. Hamilton, a student of Mount Allison University. Mr. Hamilton had his life insured in the North American Life Assurance Company, a company which is noted for its promptness in fulfilling all engagements to Policy-holders, as the following will show:

SACKVILLE, Feb. 17, 1890. The North American Life Assurance Company has been very prompt in paying the insurance on the life of our brother, the late Frank M. Hamilton, and we confidently recommend the North American to all. Signed, JAMES J. WHEATON, OLIVER WHEATON.

From Halifax to Ottawa.

Moving quickly at 7.50 a. m., out of the Halifax station by C. P. R., passing rapidly through the snowless, winterless territory of Nova Scotia and New Brunswick, moving right along past McAdam, Wytopitlock, Mattawankeag, Schoodic, Crosscut, hastening swiftly through Blaine's Maine, how soon one gets by Montreal and touches the capital of the Dominion, 878 miles from the Atlantic rollers and the good City of Halifax. The journey is short and pleasant, but still the time could and must be lessened. Twenty-four hours are ample, if all connections are carefully made and every engine in order, and that time even may be lessened when it shall become no longer necessary to run around alongside of the Messenger and Visitor office. We want a crow line and it will be built. Cut this out and see the fulfillment before many years.

A journey such as this affords wide opportunities for observation. Let me first mention matters which my own work brought me most into contact with. The judicial system of Canada is topped with a Supreme Court of appeal, to which you may appeal in all the Provinces from the court of last resort in the Province, in all sorts of actions, with few exceptions. The limit of amount at stake necessary to appeal in Quebec is, I believe, \$2,000, but in the other Provinces that restriction does not exist. Thirteen appeals composed the Maritime docket on this occasion, eleven of which were from Nova Scotia. I believe Nova Scotia has sent far more appeals to Ottawa than any other Province, and the result of these appeals has in a large proportion of cases justified the appeals, and you may draw a broad black mark through a great many solemn decisions of our Supreme Court in Banco, the bottom having been knocked out of them by the Ottawa court. But mark you, it does not follow that our Nova Scotia court was wrong in any case; it may be the higher court was wrong. However that may be, it is safe to say the last court of resort has a great advantage over the "court below." This appeal court is comprised of six very able judges. The President, Sir Wm. Ritchie, so long an ornament on the bench of New Brunswick, and a Nova Scotian by birth, is facile princeps of the court, presiding with great grace and dignity. Justice Strong is a very distinguished judge and his power is greatly felt in every argument. Justice Paterson is beyond question an able jurist, calm and dispassionate, and having saving common sense. Justice Gwynne is a judge of long and ripe experience and evidently a keen investigator, and one of the corner posts of the structure. Justices Taschereau and Fournier are well qualified for their high position. Altogether it is a court worthy of the country, and its existence and its work is of the utmost consequence and value to the whole Dominion. It checks any tendency to haste or carelessness on the part of the local courts. No court relishes reversals of its judgments, it establishes the law on disputed points and puts many questions at rest which otherwise would go on vexing succeeding generations.

The Exchequer Court, you are aware, is disconnected now with the Supreme Court. Mr. Justice Burbridge, a Nova Scotian by birth, but having had his legal training near the Messenger and Visitor office, is at present the sole member of this court. His jurisdiction is large. It involves the consideration of large amounts, and while it does not call for the high legal qualifications which are essential in the case of a judge of the Supreme Court, still it does need ability and experience of a high order. The work of the court is large and increasing, and is likely to be added to by having original jurisdiction over patent and copyright cases. In addition to his work on the bench, Justice Burbridge has prepared and just issued a book on the "Criminal Law of Canada," which is likely to prove very useful to the profession in all the provinces. It is modelled after the book of Mr. Justice Stephens of the High Court of England. Mr. C. H. Masters, one of your men, and now reporter of the Ottawa Supreme Court, has under preparation a work upon the criminal procedure in Canada, which will, no doubt, be of great service to the legal profession. So much for the administration of law from the point of view of Ottawa.

Pass out now of the diminutive Supreme Court and Exchequer Court building into the Parliament building, where they are making the law. I heard an afternoon of the dual language debate. The Premier spoke—as was at his best, they said. It was a clever speech, constructed during its utterance, most cautious in its statements, impassioned but still calm, concise but copious, and admirably adapted to tide over the serious difficulty Parliament then had on its hands. The diversity of elements and interests in this country become apparent in such a debate, and they call for great wisdom and prudence on the part of the leader of the government for the time being. Thorough language question will, no doubt, come up again and again as regards the provinces other than Quebec. Quebec's rights on the subject are too old, too firmly

grounded, and too strong every way to be interfered with, no matter how desirable it might be to have a community of tongue in the land, but in the territories now advancing to statehood the case is different. Here the people should not be afflicted with the double tongue nuisance, because the French are only a small section of the people.

The Maritime contingent in the House of Commons are doing good work and are making their impress on the laws of the country. You owe a great debt, I must say, to one of your N. B. representatives for the Extradition Act. Weldon, of Albert, has set a ball rolling in that act which will not rest yet awhile. It would seem that the recent Extradition treaty between England and the United States is the outcome of that act. The act itself will no doubt be brought into force and will apply to all criminals seeking to get back from us its criminals hiding within our borders. We shall be no longer an asylum for fugitive criminals of other lands.

Of course, I attended service at the First Baptist church, over which Rev. G. M. W. Carey is pastor. The prayer-meeting on Wednesday evening was largely attended, and the service on Sabbath morning was a delightful one and highly appreciated (that was easy to see) by the large audience present. The church is large (400 or about). It occupies an important field. May it prosper and multiply into many such. I also heard Rev. Mr. Herridge (Presbyterian) on Sunday evening. Subject: "Religion and Science." His discourse was above and beyond criticism, at all events of the average kind. It was scholarly, logical, conclusive, convincing, and must have calmed the fears of any who tremble lest the evolving facts of science may yet undermine our faith in revealed Truth.

The city of Ottawa is very gay and festive during the parliamentary term. There is always the best of sleighing with abundance of rink skating and dinners—state, official and otherwise—and other diverting occasions are in full vigor and prevalence. What it is for liveliness in winter, they say it is more than reversed in absolute deadness in summer; but, nevertheless, whether in winter or summer, it will remain a beautiful spot. The prospect from Parliament buildings will always be a delight, and the buildings themselves are grand and imposing. But I pack up again and taking the train for the seaside, drop this off at St. John for the benefit of all whom the same may in any wise concern however.

Feb. 28. OBSERVER.

Baptist Seminary.

Last Thursday, the day of prayer for colleges, was observed by the Seminary in a public service, held in the chapel at 11 o'clock, a. m., in which teachers, students, and friends from the village participated. Special mention was made of the venerable Dr. Bill's illness, and fervent prayer offered in his behalf. There is a good degree of religious interest in the church and the institution. Good class work is being done, and our eight theological students are doing some good work in the line of their special calling. We now have ninety-six students enrolled. Every room in the young men's department is full, making it imperative for us to finish the upper story, so as to accommodate others desiring to come. We have been greatly blessed in our work this year both as to numbers, the good deportment of our students, and the healthy, moral and religious life that obtains among us. What we need now is the means to pay off old debts, and finish our upper flat. We believe it is the Lord's will that this should be done, and to its accomplishment we are preparing to stir ourselves. I may add for the encouragement of all our friends that the school is now paying its way, and with the blessing of the Lord the outlook grows brighter each month. We want all our friends to think and pray over this work, and help us much as soon as they can. J. E. HORRIS.

St. Martins, March 3.

Convention Funds Received.

Table listing funds received from various churches and individuals, including First Yarmouth church, Niagara, Pleasantville church, Lunenburg, First Halifax church, etc.

Yarmouth, March 6. G. B. DAY.

Unless we can cast off the prejudices of the man and become as children, docile, and unperturbed, we need never hope to enter the temple of philosophy.

Religious

LAWRENCEVILLE.—The tools on this field. He of work that is sure of the future. Surely the for these fields in the rich spiritual blessing descend upon them in

GRANTVILLE FERRY AND ROUND HILL are the winter by students lege. They are looking settlement of Rev. S. with much hopefulness at Annapolis county to where their church prospects of growth were increased.

BADERTOWN.—The here by the Rev. F. who is putting a strong work. His services are encouraging, and the prospect for supplying the better church account this is accomplished, will be, the pastor at freed from the embarrassed room, that now p meeting as they desire their increasing congre

MIDDLETON, by pres one of the coming town is valley. Situated at the of the Nova Scotia Windsor and Annapro sure of growth. Great appearance of the pla on for a few years pass their increasing congre here. Rev. Bro. Locke his people, are called diately arise and bu church accommodate client work. The Ph house, so beautiful for lowe by so many pre now entirely out of quite worn out by Baptists are abundant house that will be a beautiful village, and increase the people's good. It is encourag many of these people enterprise in their hearts.

St. MARTINS.—This field, that under the la of God has yielded in "dant harvests for G more is honored by be being the birth-place Three young men women were baptized inst. Eleven persons church fellowship th Our venerable and m L. E. Hill, D. D., has state of health just 25th ult., he was paralysis. Since then hardly possible to han a few words he can however, is wonderfu needless to say, his sp on God his vigorous tation remains unimp writing. In the midde souls born of God, w the prospect of losing one of the noblest a the living fathers in who pray remember be March we entered up our parotage with the Baptist church. Dur that have passed, we some progress mad have been successful. ings at Hillsborough repaired and painted sonage has been pu paid for, and a costly edifice of the village tor's salary is paid ev treasury. During the this is not very long God's mercy in best ings. We look for, a high every year, and it does not come. The people to work with could not be any more year of our work he have the confidence brethren and sisters

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NORTH RIVER, P. E. ministering to the pe nine months and I gre of success. Our been grand and every given to the presch has been received by meetings have been The choir gave accus which was a pronou music was of a high rendered, calling for crowded house. This field embraces of North River church Long Creek. On the we are making prep house of worship. A meeting last autumn, dred and nineteen d This is a small chur some help from oute finish our house. Lo along steadily, holdi and making some h sently they authori service per month for to Bonnahaw. We house. Edward E. M Acadia from Long Cr ministry. We recei license to preach an to our churches an brother. We are id for a special outpou God on this field. W the prayers of the pe