

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, JULY 25, 1894.

THE SEVENTH DAY QUESTION.

Most of the readers of the MESSENGER
AND VISITOR, we presume, will think
that the assertion so confidently put
forth by some persons in these days
that, by virtue of a perpetual divine
law, Christians are under obligation to
observe the seventh day of the week as
a holy Sabbath, is scarcely one that
requires serious consideration at our
hands. With this view of the matter,
we confess, we have a good deal of
sympathy. But from certain occasional
intimations received by us as well as
from a communication of a correspond-
ent in another column, it appears that
some of our readers are more or less
perplexed and troubled because of such
assertions supported, as is claimed,
by arguments drawn from the supposed
teaching of the Scriptures upon this
subject.

We do not purpose here—nor is it
necessary—to consider in detail the
arguments on which those who rely
declare it to be the religious duty of all
Christians to keep the seventh day.
We should have little hope of the suc-
cess of an attempt to convert our
seventh day brethren from the error of
their way. But as we have intimated,
there are probably among our readers
a few who are more or less perplexed
by the plausibility of certain quasi-
Scriptural arguments and who are
ready to receive with unprejudiced
minds such remarks as we may here
offer upon this subject. It is for the
benefit of such especially that this
article is written.

To any thoughtful, honest mind
considering this subject, we should
suppose it must occur that, if it is
the divine law and the will of Christ
that all who believe in His name should
keep the seventh day of the week as a
day of rest and worship, it is a most
remarkable thing that almost univer-
sally the Christian world has failed to
keep that day and has kept another
day instead. If there was a divine law
allowing for all time and for all
people the seventh day of the week above
every other day and if it was the desire
of our Lord that that day should be re-
served, can it be supposed that, con-
sidering a matter in regard to which
He must have foreseen His people
were generally likely to go astray, He
should not, either through His own
recorded words or by the inspired utter-
ances of His apostles, have left some
positive precept in reference to the Sab-
bath which should have delivered His
people from falling into so great an error
and continuing in it through all these
centuries. How easy in giving His
grand commission to His disciples to
evangelize and baptize the nations, to
say "Teaching them to observe the
seventh day." Our Lord, we know,
gave much instruction to His disciples
in matters pertaining to His kingdom.
He promised that His presence should
be with them continually, the Holy
Spirit in accordance with His promise
was given to lead them into all truth,
and it is conceivable, therefore, that
the apostles should fail to receive and
give such instruction as would have
prevented Gentile Christians falling
into so grievous an error as the failure
to keep the seventh day is supposed to
be, if it had been the desire of our
Lord that all who believed in Him
should keep the seventh day rather
than the first as a day of rest and
religious worship? The change from
the seventh to the first day of the week
well illustrates the difference between
that order of things which was passing
away and that in which all things were
new. It is altogether in harmony with
the Spirit of Christianity and the char-
acter and authority of its founder, who
ever regarded the Spirit rather than
the letter, and who declared "the Son of
Man is Lord also of the Sabbath."

If the Gentile Christians were bound
to keep the Jewish Sabbath in accordance
with the command contained in the
Decalogue, the apostles of Christ
must have known this, and on that
supposition therefore, the absence
from their recorded preaching and

teaching of any command or precept
addressed to their converts to keep the
seventh day is inexplicable. Can any-
one find that the Apostles ever enjoined
it upon their converts to keep the Sab-
bath? There were certain occasions,
too, when, if such instructions were
ever given it seems impossible but that
it should have been recorded. One of
these was when the Apostles, having
met at Jerusalem for the express pur-
pose of considering how far, if at all,
the duties and ceremonies which be-
longed to the religious life of the Jews
should be enjoined upon the Gentile
Christians, issued their instructions as
that which "seemed good to the Holy
Ghost and to us," enjoining certain
things upon the Gentile Christians;
but it is distinctly intimated that
they were not expected to conform
to the Jewish manner of life, nor
was there any injunction that they
should keep holy the seventh day.
There were at that time, it is true, those
who would have had all the Gentile
converts circumcised and compelled to
keep the law of Moses, but the Apostles
with the majority of the elders, guided
by the Divine Spirit, counselled a wiser
course. That there should have been
judicial tendencies in the church at
that time, in view of the influence to
which the Jewish Christians had all
their lives been subject, is not a matter
to excite surprise. That such a ten-
dency should re-appear in these days and
among people who call themselves Baptists
is one of the strange phenomena
which the religious history of the world
presents.

In summing up what we have at pre-
sent to say in reference to this subject,
we would remark:

1. From the Old Testament Scrip-
tures and from the results of human
experience, it is to be concluded that
it is pleasing to God and an important
condition of human well-being that men
should devote one day in seven to rest
and worship.

2. The Hebrew people received a
special and positive command to keep
holy the seventh day, and this com-
mand they were of course under strong
obligation to obey.

3. There is nothing in the New Testa-
ment to show that our Lord or His
Apostles ever taught or meant that the
obligation to keep the seventh day
should apply to Gentile Christians. On
the contrary, Paul boldly proclaimed
the full liberty of the Gentile Chris-
tians in reference to the observance of
Jewish holy-days. He strenuously re-
sisted the Judaizers, deprecated the
disposition evinced by some Gentile
converts to submit to circumcision and
a Jewish manner of life, and expressly
denied the right of any one to judge a
Gentile Christian in respect to the keep-
ing of a Sabbath day. See particularly
Rom. 14th chapter, and the Epistles to
the Galatians and the Colossians.

4. The first day of the week, as being
the day of our Lord's resurrection, and
on which He afterwards on different
occasions appeared to His disciples,
very naturally became the day on which
especially the early Christians were ac-
customed to meet for worship—their
holly-day, and as time went on, and the
Christian faith prevailed, the first day
of the week obtained recognition and
legal sanction among Christian
nations as a day sacred to rest and re-
ligious worship.

5. The Christian world has as truly
received its First day Sabbath from
God as did the Jews their Seventh day
Sabbath. As the Lord's day, the day
that marked His resurrection and de-
clared His triumph over sin and death,
it has a significance above all other
days. Christians do well to regard
their Sabbath as an inheritance of al-
together priceless value which they
should jealously guard from all that
would destroy its sacred character.

6. The Christian Sabbath has grown
with the growth and strengthened with
the strength of Christianity. It has
become incorporated with the Christian
system of things and is settled and
established by divine and human sanc-
tions. Surely the demand that we
shall now surrender the Lord's day
with its grand significance and larger
liberties in order to return to the out-
ward Sabbath of Judaism is not one
that intelligent Christians are likely to
deem worthy of very serious consid-
eration.

Seeking Light.

There is a question which con-
fronts the Christian church, and it
is one which I feel should be dis-
cussed in the columns of our paper by
bible students. Many Christians are
thinking deeply over it.

1. As an earnest seeker after truth,
would I like to have more light on the
question.

2. Are we bound to keep the ten com-
mandments? If so, why not keep the
seventh day instead of the first?

3. Is the ceremonial law one law and
the ten commandments another? In
the Scriptures we read "the law," not
laws.

Now if Christ redeemed us from the
curse of the law, are we under it? I
think not. "What then? shall we sin
because we are not under the law, but
under grace? God forbid."—Rom. 6:15.

4. Has not God given us a new cove-
nant in which we are forbidden to do the
things which are forbidden in the old,
except the seventh day, which is not
mentioned?

The Separation Movement.

There are certain statements in Bro.
McIntyre's letter this week which
seem to me very much to be regretted.
He speaks of the "churches named by
Mr. Grant." And again he says
"Some of the churches Mr. Grant has
spoken so lightly of."

Surely any one who has read my let-
ter knows that I named no church, nor
did I utter a word lightly of any church
unless the statement of a fact without
note or comment on that fact can be so
construed.

What I said was, that of the
29 churches represented in St. John
on June 20th 15 of them gave nothing last
year for denominational purposes, ac-
cording to the report in the Year Book.
That is simply a fact; which Bro. McIn-
tyre would not think of denying, and
how he could see in that an intentional
reflection upon any church, is to me
most singular. Would Bro. McIntyre
deny me the right to show what was
the strength of that convention, as
given in an official report? He could
hardly do that unless he is prepared to
go back on the good old Baptist doc-
trine of liberty of conscience and free
speech, and I do not think he is the
man to do that. Very well if he would
grant me that right, how else could I
do that but by showing the percentage
of the churches represented and the
strength of those churches as reported
in our Year Book? Nothing can ever
be gained for any cause by its adver-
saries putting an unfair construction on
the words of those who differ from them.
Nothing was further from my
thought than to reflect in the least de-
gree upon any church or upon any in-
dividual. In my letter I said nothing
that did not seem to me fair and true.

Now I may be permitted to say a
few words in regard to the recent vote
at the association. As to whether or
not the vote at the Western Association
fairly represents the feeling of the
churches of that association I am not
prepared to say. One thing must be
admitted, viz., that some of the strong-
est churches embraced in the associa-
tion known to be opposed to the move-
ment, were not represented.

But now in regard to the vote at the
Southern Association, no man with a
knowledge of the facts would pretend
that that vote fairly represented the
churches or the brotherhood of that
association, which will, I think, be
clear from the following statements.
The churches of this association must
be divided into three groups in forming
our opinion as to the feeling in regard
to the separation movement. And so far
as I am able to ascertain 24 have
not committed themselves one way or
the other, eight have expressed them-
selves in favor of the movement and
twelve have expressed themselves
against it. In this last group are em-
braced the strongest churches in the
association. Now, these are the facts
as near as I am able to ascertain them
at present. Some one may have more
accurate knowledge, and if so we shall
all be obliged to have the statement
made; but I may say that it is useless
to make statements as to what the feel-
ing is without taking some pains to
ascertain the truth. If any one should
take issue with this statement it would
seem necessary to give the names of
the churches known to be in favor and
of those known to be against the move-
ment. But it will be admitted that if
the above statements are at all near
truth, then the strength of this associa-
tion is clearly against separation.

I think all the pastors in the associa-
tion were present, thirteen in number.
Of these four voted in favor of separa-
tion and nine voted against it, and
the nine voting against it, with a single
exception, represented their churches in
that vote. It is very clear that the mem-
bers of the joint committee who repre-
sented the Maritime Convention, regard the
action taken by our brethren in organizing
when they did, as a breach of the agree-
ment entered into in the report adopt-
ed. Those of them with whom I have
talked personally certainly regard it,
as do those also who voted for it, and
this being the case, and in view of the
action taken by all the associations that
have so far met in the other provinces;
the course that will be taken by the
Maritime Convention at its approach-
ing session would seem a foregone con-
clusion.

There was an article in the *Son* news-
paper of the 10th instant in which were
some things much to be regretted. In
today's issue of that paper there is a
reply to it which will be a source of
pain to every right minded Christian in
these provinces regardless of denomina-
tion, and a source of mortification to
the enemies of Jesus Christ. The
writer of the said article seems to have
a strong suspicion that I was the author
of the article to which he was replying,
and so there is one paragraph in his
letter that is intended, no doubt, to
refer to myself, as it could not refer
to any other person that I know of. In my
action to which he evidently refers, I
had the hearty sympathy and co-opera-
tion of Christian men and women far
and near, regardless of denominational
connections, and it is a matter of pain
to me, that a brother Baptist minister

could be found in the Maritime Prov-
inces, or anywhere else, capable of an
attempt to turn that action into a slur.
If that paragraph does not cause the
writer of it some pain before he reaches
the end of the earthly pilgrimage, then
my conception of religion has been all
wrong. I fully expect that on reflection
he will wish to withdraw every word
of it.
E. J. GRANT.

SUMMIT, July 18th.

Officers of Societies.

Conventions, associations, churches,
unions, aid societies, &c., must have
presiding and secretarial officers; and
as the way the business is managed and
a good time enjoyed depend greatly on
the persons filling these two positions.
A president (or whatever he is called)
should know the constitution, laws and
general rules of business and should
keep the members and himself up to
them. It is bad always, when to please
some one or to try to steer clear of diffi-
culties, a chairman rules differently from
the law and order. The constitution is al-
ways best till legally changed; and in
the lives of societies the delay is little
loss of time and great gain in strength
and power. Every president should
know well the rules, and that is one ad-
vantage in electing officers at the close
rather than the beginning of a conven-
tion. The officers have the year to get
posted, and to work with and aid the
committees, and by correspondence and
visiting to encourage the weak or dilatory
members or societies. The good
attendance for next annual or quarterly
session depends greatly on the officers,
who, by letters to individuals and
notices in the press, call people's atten-
tion, rousing their interest and causing
larger and better gatherings. Then,
too, the officers should lay a good table.
They should, aided by the committees,
prepare beforehand an outline pro-
gramme unless the general business al-
ways goes the same way, and should
see that the best facts, thoughts, and
resolutions are presented.

Soon as the session ends the secretary
should notify every person who has
been given anything to do. In case of
committees or alternates the notice
should give the names of the other
members. To omit such notice and
leave the person to find out by year
book or newspaper of his appointment,
is not business-like nor is it fully cour-
teous, and precious time is lost by the
delay. But that means extra work
for the clerk: Yes, that is just why he
is in office! Committees are constitu-
ted to act: not merely to exist. Ap-
pointed at close of the assembly, they
should at once meet, organize, and lay
out work for each member to do interim.
Committees should be large, yet with a
small quorum, and members enough
living near the chairman to guarantee
regular conference. The chairman
should see that each member is doing
something. With monthly meetings,
though only three or four are present,
much will be accomplished. At next
session the fine condensed reports give
in part the results of labor. The great-
est good however is the work well done
for which the committees were appoint-
ed. The officers should be general aid-
ers of all departments, but most espe-
cially will they strive to help the weak
or backward interests and societies. The
strong members and churches don't
need more than the meed of praise; but
the young, indifferent, or perhaps hard-
pushed portions of the denomination
get great benefit and courage by the
visits, care and prayers of those who
for the time are placed in office. I fear
that heretofore some of our officers have
felt as if all their duties ended when
the annual session closed. We are do-
ing better now.
J. PARSONS.

Halifax, July 6th.

M. and M. Conference.

The Annapolis Co. M. and M. confer-
ence held its session at Annapolis
Royal July 10th. Pastor White was at
his post and a more than usual cheer-
ful atmosphere pervaded the place and
people.

The afternoon was spent in social
service and relation of Christian expe-
rience and discussion of the needs of the
work and workers.

The financial outlook for this year is
bright on the basis of the apportion-
ment to the churches.

Baptisms have been numerous dur-
ing the quarter, and nearly all the
churches are supplied with pastors.

Bro. A. Morse, H. C. missionary to
Young's Cove and vicinity, was present,
and said he had discovered—"I have
begun a great work, but a work where-
unto I am called of God."

The name of the conference was
changed to "The quarterly meeting of
the Baptists of Annapolis Co."

Kindly reference was made to absent
brethren, especially Bro. Rev. Aaron
Cogswell, whose home is at Centerville.
It was my privilege to visit him and
his estimable wife on my return. I
found him feeble but still joyful in the
Lord, glad of the victory he had gained
over tobacco and confident the final
triumph was sure. His advice to
everyone is, "Have nothing to do with
the work."

The evening platform meeting was

well attended and addresses delivered
on home missions by Rev. W. H. Jen-
kins; finance, by Rev. B. B. Kinley;
Education, by G. J. C. White; foreign
missions, by T. V. J. T. Eaton. These
subjects were presented on basic prin-
ciples and stirring appeals were made.
The choir discoursed sweet music, a
collection taken and a successful and
happy meeting brought to a close.

Committee on programme for October
session: Rev. F. M. Young, W. H.
Jenkins, G. J. C. White.

J. T. EATON, Secy.

Lawrencetown, July 13, '94.

Jubilee Session of National Division Sons of Temperance of North America.

WATERVILLE, Me., July 12, '94.

This "grand old order" has nobly
stood to the front of the world's battle
against the world's greatest foe—the
"liquor traffic"—these 50 years, and
now meets to celebrate its jubilee amid
rejoicing and thankfulness. On Tues-
day evening, 10th, the Grand Division of
Maine extended to the veteran workers,
through its chief officer, a cordial wel-
come. These veterans were represented
by General Neal Dow (past 50) and Gov.
Sir Leonard Tilley, whose addresses in
reply will long be remembered.

M. W. P. Everett, of St. John, gave a
brief, but comprehensive speech refer-
ring to these two old members of the
order and their determined stand for
the right. The "white-haired" general,
in his telling address, showed no signs
of abating energy and zeal, but stands
erect, and his burning words on
prohibition elicited repeated applause.

At the Grand Division session on Tues-
day evening J. Parsons, P. G. W. P. of
N. S., was the chief speaker on the "best
mode of extending the order," etc. This
brother's addresses and published
letters are calculated to do much good
to the cause of temperance in the
future.

The M. W. P.'s report ranks among
the best of the past. The order stands
on good solid ground, and commands
the respect of the best people on both
sides of the "line." The "fraternal
greetings," the kindly expressions and
united action of the members, irrespec-
tive of nationality, does much to
secure the continuance of brotherly re-
gard between the two nations. The
meetings are all deeply interesting.

The time has now surely fully come
when more of the church members of
both lands should take hold of this
Sons of Temperance movement and
give it a boom in our progressive work
which its half century of grand work
well deserves. Only one of the original
sixteen who started our order of Sons is
living, but their foundation pioneer
work remains.

During our half century existence
upwards of 3,000,000 persons have
adopted the Sons of Temperance pledge,
a noble record indeed. Nearly a score
of our respected members have passed
away during the year. The touching
remarks respecting these by several old
members; the "solemn rising vote," the
hopes expressed of a reunion be-
yond—with the sympathetic singing of
a hymn as all stood, touched tender
words which will long vibrate.

The following are the officers for 1894
and 1895:

M. M. Everett, Phila., M. W. Patri-
arch.
J. B. Brooks, Ont., M. W. Associate.
Benj. R. Jewett, Boston, M. W. Scribe.
J. H. Roberts, Mass., M. W. Treasurer.
Rev. W. E. Kirby, P. E. I., M. W.
Chap.

T. E. Ransford, M. W. Con.
Rev. L. Kirby, M. W. Sentinel.
Carwell, of Toronto—the second
Gough, of America—was present and
addressing the meeting in his usual
taking way. This worker has organized
1,500 divisions during his life work—a
grand record.

Next place of meeting, Boston, July,
1895.

The Grand Division, of Maine, tend-
ered an excursion to the National Divi-
sion members and their friends 25 miles
out to Lake Umbagog, which was a
most enjoyable affair. Speeches,
music, readings, and social talks—these
were the order of the day. F. M. Brady,
P. M. W. P., and Carwell and others
were the speakers.

Albert Co. Quarterly Meeting.

The Albert County Quarterly Meeting
recently held with the 2nd Hillsboro
church was a season of much profit.
Each session was characterized by a
spirit of love and earnestness to uni-
tely carry on the work of God. As
each object was presented in its turn,
the brethren and sisters seemed to be
eager to discuss them in such a prac-
tical and forcible manner, that it was
inspiring and helpful to all present.

The Wednesday afternoon session was
principally devoted to the W. M. Aid
society, presided over by Mrs. Colwell.
Verbal reports were given from a num-
ber of societies, after which papers were
read by Sisters M. F. Fillmore, Annie
Gildart, Flora Steves, and O. T. Wood.
These papers all treated on mission
work and were excellent productions.
The quarterly sermon was preached by
Rev. H. H. Saunders, from John 14: 6,
subject: "Truth." We also had a
sermon from Rev. S. Smith. The next
quarterly meeting will be held with the
Hill Side section of third Elgin church.
Collection \$8.50. L. B. COLWELL,
Secy-Treas.

SKODA'S LITTLE TABLETS
Cure Headache and Dyspepsia.

The belief in the minds of people
about the sea-shore that Fredrick is a
hot oven in summer is a myth, so far
as the summer of 1894 up to date is con-
cerned. It is true there were a few days
in the last of June and the first of July
when the thermometer was high in the
middle of the day; but the mornings,
evenings and nights were mostly cool.
This is the 14th of July and the weather
has been thus far quite comfortable.
The abounding of shade trees in the
city moderates the temperature.

Since I came here in October, twelve
have been added to the church, eight by
baptism and four by letter. Among
those who have united with the church
by letter are: The Rev. Mr. Robertson
and his wife. They are from Ontario.
Mr. Robertson is employed by the local
government to introduce into the prov-
ince new methods of making butter and
factories for cheese.

The church has paid off \$250 of its
debt on current expenses; has kept up
to the maximum its contributions to
Convention fund, and has raised \$500
extra to help pay off the debts of the
mission and education boards. The
ladies are at work raising funds to repair
the parsonage, so as to have it ready for
the permanent pastor when he comes.
It is the intention of the church to pay
off the other \$250 deficit on current ex-
penses, and thus have everything in
order for the pastor, whom they are
now seeking with prayer and corre-
sponding effort. The church is at peace
and the prospect is most encouraging.

Rev. Mr. Crawley felt that he made
a great sacrifice when he left Frederic-
ton, and many shared in this sacrifice
by giving him up. It is not uncommon
to hear public prayer made for him and
his family in the church services.
This is as it should be. Before depar-
ture custom is to pray for the pastor, while
he is pastor, and then when he goes
from the church his name is dropped
in public petition.

A minister of another denomination
said to me that he believed that we
loving fidelity of the church to its pas-
tors was one secret of its success. My
daily prayer is that the church may
get another worthy pastor, for they
certainly are worthy. A people
kinder and more faithful to their
pastors, and many shared in this sacrifice
by giving him up. It is not uncommon
to hear public prayer made for him and
his family in the church services.
This is as it should be. Before depar-
ture custom is to pray for the pastor, while
he is pastor, and then when he goes
from the church his name is dropped
in public petition.

The Rev. K. H. Bamajian, an
Armenian, occupied the pulpit of the
Fredericton Baptist church on Sunday
morning last. The congregation was
greatly interested in his account of the
Armenian church and his purpose to
return and do missionary work in his
old home, Adrianople, and adjacent
places. He was in the Gibsons
church in the evening. On Tuesday
evening he lectured to a large audience
in Fredericton on Wednesday evening
at the Gibsons and on Thursday evening
at the Gibsons. Mr. Bamajian and his
little son eight years old took part in
these exercises.

Mr. Bamajian offers for sale a book,
written by himself, entitled, "Social
and Religious Life in the Orient." It
is a book of 247 pages, of Armenian
illustrations. It is published by
the American Tract Society. It ought
to be in every Sunday-school library.
The following list of subjects treated
gives an intimation of the value of the
work. Antiquities of Armenia;
and the Armenian church; Protestant
missions among the Armenians; Tur-
key; Her government; Mohammedanism;
Constantinople; Social Life;
Manners and Customs; Armenians;
State of Eastern Church. I have read
the book with deep interest and profit.
E. M. S.

Dedication Service at Springfield, P. E. I.

Upwards of twenty years ago the
pious Baptists of Cape Wolf, under the
leadership of Rev. J. A. Gordon. At that
time this part of the country was com-
paratively new. They were few in num-
ber, but with God's blessing upon their
unfailing efforts put forth, the interest
steadily grew until this building was
not sufficient to accommodate the con-
gregation, therefore it was decided to
build. The old house and spot so dear
to our hearts, and where we had experi-
enced such blessed outpourings of the
Holy Spirit, was sold to another depa-
rtment of the work and fitted up for
a temperance hall, and the proceeds put
into the new building.

This building was commenced some
time ago, and by persistent efforts of
the members, we were enabled to finish
this spring, and we now have a church
edifice very neat and nicely furnished.
The long looked for time came when
we were to dedicate this house to the
Lord. On July 8th a large congregation
assembled at eleven o'clock. After sing-
ing and reading, we called upon Rev.
H. Carter to offer prayer. Then I had
the pleasure of introducing Rev. W. H.
Warren, late of Sackville, (now on a
visit to the Island for a rest) who pre-
sided the dedication sermon from the text,
"And he stood before the altar of the
Lord, in the presence of all the congre-
gation of Israel and spread forth his
hands." 2nd Ch. 6:12. After compar-
ing the present with that of twenty
years ago, when he had the pleasure of
laboring here, he set forth the necessity
of the people consecrating their hearts
to the service of God; he said, "brick
and mortar, wood and paint, are neces-
sary, but unless the heart is dedi-
cated, it is all a vain show." Although
the day was exceedingly hot the people
still continued to come. We extended
an invitation to Rev. Mr. Blackford,
(Methodist) who resides in this place,
to preach in the afternoon. We were
delighted and edified with his able dis-
course.

The evening service was filled to
overflowing, the hymns, only went
seatings enough for the female part of
the congregation. This meeting was of
an evangelistic nature, conducted by
Rev. Mr. McIntyre, (Presbyterian) who
spoke from the parable of the "Prodigal
Son." He gave an excellent and ad-
dressing, in which he urged all present
to return to their Father. The meeting
was enjoyed by all, a large number took
part, bearing witness to their Saviour.
The work is progressing. Since we last

reported we have
U. which the young
with earnestness.
main with me for a
tend to hold some se-
as several were re-
ages, we expect to

Ordina-

A council was cal-
lured to meet with
of July, to consider
setting apart to
Gospel ministry.
Bro. J. O. Slough
was called to order
kell, clerk of the
W. E. Hall was de-
which was seconded
Blakeney and nu-
Whereupon the m-
chair, and after sing-
P. W. Maskell was
the following de-
Rev. D. G. McDou-
Hallifax; Rev. W. J.
Hallifax; Rev. C. B.
Hallifax; Rev. C. B.
cook. The minutes
the council were
Bro. Slough was
delivered to the
church on diana-
church. Bro. Slough
upon to narrate his
hence, call to the
views of Chris-
having been ques-
members of the co-
to retire. Where-
Rev. D. G. McDona-
C. H. Henderson, who
having listened to
clear Christian expe-
ministry, views of
and the very clear,
all the questions pre-
cill proceeded to con-
the evening the fol-
to ordination ser-
before a full house-
mon, by Rev. D. G.
tion