

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, OCT. 30th, 1906.

POWER OF SERVICE.

The need of our churches today is not new machinery, but new life. It is written of the Lord Jesus—"In Him was life, and the life was the light of men." He had need of words, and used them, with telling effect, for it was written of Him, "Never man spoke like this man." They explained the secret of His holy life and wonderful love and power. The life alone could never have told us of the Father, or the way to that Father's house. But the words were strong and quickening because they came from One in whom there was no fault to be found. In perfect harmony with this, Paul gave instructions to the Philippians church how to do the work of Christ in the first large town in Europe in which the gospel was preached. His first of all reminds them how Jesus had come into the world, not with pomp and parade, "but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man; He humbled Himself, becoming obedient unto death—yes even the death of the cross." This humbling of Christ he offers, not merely for their praise, but for their invitation. "Have this mind in you which was also in Christ Jesus," he admonishes. Then he urges them, "work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to work for His good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God, without blemish, in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life." These words contain the most definite and explicit declaration that Paul ever gave for the work of a Christian church. They show the fundamental importance of personal piety, and they bring each soul into personal relation to the risen and exalted Christ. Fellowship with Him is emphasized. They faithfully point out the chief causes of impotence in men and churches—murmurings, disputations, and faulty lives—these greatly hinder the doing of good, and they work positive harm to unbelievers. Nothing is said about great meetings, nor how to secure them. They do show, however, Paul's conviction that, if only these Philippians were all humble, thankful, cheerful, loving men, they would be shining men, living light houses, and that the dark and sinful heathen would see their ever ready to tell the secret of their only and joyous fellowship, "holding forth the word of life." And this is to be true not of a few conspicuous members, but of all; for the church can only be a bright city shining on the hill top when every stone is lustre, every house a Pharos, every Christian a light to his neighbors and friends. This is the need today. Not a new gospel—nor new methods to propagate the old gospel, but honest, upright, manly Christian lives, which shall be in fullest harmony with their words. Life and life must chord. This gives strength—and so power for service.

A few years ago, there was a French philosopher who deemed Christianity an exploded scheme, and, like many others before and since, he devised a new religion perfectly adapted to meet the needs of an advanced civilization. Strange to say, this perfect religion met with no acceptance, and the minister went to a famous statesman, asking how to disseminate his "ideas." "Sir," replied the statesman, "your task is so difficult that I do not know how to counsel you to proceed. But stay," he added, "a thought occurs to me. If you want to establish a new religion, there is one way in which you might do it; I advise you to be crucified, and the third day to rise again." Here is a profound lesson for all pastors and Christian workers. We cannot be crucified, nor can we go down into the grave and return like our Lord. Such a sign is not needed, for we seek not to diffuse a new religion but the old. And yet our power—our greatest power—as Christians lies in our being cruciformed to the death of Christ and fellowship in His risen life.

THE SUCCESS OF VOLUNTARIANISM.

Now and then we hear the weakness of the voluntary system of support of religion set forth in such terms as would indicate that it is scarcely a success. There are so many members of the churches who do practically nothing to sustain the work of the church, and so many "well-to-do" people do so very little that some who are deeply concerned for the advancement of the truth almost clamor for a law with a constable to enforce it on those who come not up to the "help of the Lord." It is admitted by those brethren that where Christians do their part there is more character developed under the voluntary system than by compulsion; but then it is said most people do nothing and so get no strength of character—and then we hear occasionally that the progress of church membership is slow in comparison to the increase of population. This is supposed by some to be the case in the United States. But the facts do not agree with these pessimistic views, as the following from the *Freeman* show:

Mr. H. K. Carroll, superintendent of the last Religious Census of the United States, has written to the *Guardian* containing some statements to the effect that, as a consequence of voluntarism religion was rapidly disappearing in America. It is a most unfortunate fact that a certain class of Church establishment defenders are most unscrupulous in the statements they make when they desire to damage voluntarism. Mr. Carroll gives some remarkable figures proving the progress made by the different Protestant churches in the States. The Regular Baptists had a net increase of communicants in ten years of 1,192,753; the Disciples of Christ (a kindred body), of 291,031; the Lutherans (all branches), of 537,654; the Methodist Episcopal Church, South, of 870,976; the Presbyterian (Northern), of 214,632; the Congregational, of 128,439; the Protestant Episcopal, of 188,806. The last alone represents the Anglican communion. The increase of communicants in the ten years was 42 per cent., as against an increase of 24 per cent. in the population.

If the progress is so great with the partial efforts put forth what success might be ours if only all the members would contribute as God had prospered them. Those who pray for the day of the Lord's power to come should remember that it is to be a day when His people shall be willing to offer themselves and theirs for His service.

A DIFFERENCE.

Where is it, and why is it? Read and see if you can tell.

Two neighbors were walking homeward, side by side, at the close of the last quarterly communion. (One had partaken of the sacramental elements, the other had sat among the spectators. The former said to the latter: "You believe in Christianity. You help to support the church, why don't you join it?" And the answer was: "Because I do not see you insiders differ from us outsiders in anything but the observance of form. We meet in social life, and talk about the same things. We mingle in the same scenes of recreation and amusement. We conduct our business upon the same principles. We belong to the same political party. Wherein are you better, or other than we, save that you take a bit of bread and a sip of wine once in three months and we do not? Now if religion in daily life is what Doctor A. says it is in his glowing description, I would feel like becoming a Christian. But I don't believe in the saving efficacy of an ordinance."

What answer could the respectable communicant, who never denied himself, for Jesus sake, who never gave to the church or to missions until he felt it, who never said to his friends and neighbors, follow me as I follow Christ—yes, what answer could he make? He felt that he was a dumb witness, if not a false witness.

But over yonder in the suburbs is a man who has been persuaded to go to the Tabernacle and hear the gospel preached. As he listens he looks at Tim Power sitting next by, clothed and in his right mind. And he says: "Yes, it must be true what the minister says. Yes, there is power in the gospel to save! Why, Tim was one of the worst and most hapless drunkards in town a year ago. But he got religion, and now he is doing well, and he is telling the rest of us whenever we meet him how happy he is in the Lord. This gospel isn't all talk. There is life in it, there is power in it, and I believe that it will try it."

The following sentences taken from an exchange are worth reading by all who are studying new methods for reaching souls:

"Words, like bodies, have no vitality. If there is no heart in them. Many a soul speaks that into which it puts no soul, i. e., puts none of itself—and therefore the utterance remains really a voiceless radiating of itself. The syllables there, but no pulse beats in them. They are vocables, not voices; reverberations, not revelations. They sound, but they do not speak."

Souls are not won by such soundless things. Life flows only to life. Language moves when the character speaks in it. Hearts are touched when love is the spokesman. There is power in a word when there is power in the life of him who utters the word. Give the life and the character and the word tells. The need of the hour is for more men and women who know how to speak for Jesus the true, the brave, the kind, the soul-winning word which is vital with the life and love of the spirit that utters it. That kind of speech reaches souls."

An immigration station is to be built at Halifax, with accommodation for 500 people. Customs offices, cable and telegraph offices, ticket offices, dormitories and matron's apartments, and the disinfecting apparatus will be in an all.

The Year Book for 1906.

It has been printed and will be distributed as rapidly as the binder does his work. Following procedure, one copy will be sent to each ordained minister, ten to each association and one hundred to the convention for use at annual meeting, a number to the Boards of the Convention and the remainder to the churches, according to their resident membership. Any of the above named who do not, after a reasonable delay, receive the one or more copies to which they are entitled, will please inform the writer. There are many facts and figures and suggestions in the new book which I think your readers might profitably consider. Can you give space first for some statistics and afterwards for matters of not so dry a nature.

1. The number of churches belonging to the eight associations is 404. This is an advance of four over last year. Six new churches were organized during the year, the others previously and were removed from the list, having ceased their work. A careful examination of the tables can hardly fail to suggest the prosperity of churches and the number more from the list. As many as twelve such can be named. Their membership is very small, they do not report to the associations nor send delegates, they show no signs of life and the rule of the associations which requires the name of a church to be dropped from the minutes which neglects to report for three years successfully, would apply to them. Their retention stands in the way of getting complete statistics of all the churches on the roll. It can do them no harm to discontinue a connection which they do not seem to value and which they can easily regain if desired.

2. The number of ordained ministers on the register is 229, being one more than last year. 164 of these are identified as actually engaged in pastoral work. A good number of the remainder are filling important places in Christian spheres. Quite a few, on account of age and infirmity have retired from regular duty.

3. The increase in membership from baptisms is cheering being 3,729 whereas in '94 it was only 2,219, and in '98 but 1,652. The total Maritime membership last year was 45,100; now it is 47,180. Only twice in the last fifty years does there appear to have been so large an advance in one year. This is cause for gratitude and congratulation, and this increase has occurred notwithstanding the tide which sets from us constantly. Last year we dismissed 346 members to churches outside of the Convention, and received only 96 from the same source, thus meeting a net loss of 250. In 1894 our net loss on the same score was 376. Probably there has been a loss for many years past on the same account, and yet our numbers increase. But a careful investigation of the figures will show some disheartening features. 246 of our churches this year report the number of their non-resident membership, and the balance of the churches report 7,728. Assuming the same proportion of non-residents to be on the rolls of the 150 churches not reporting in that particular, these would carry a non-resident membership of 4,087. Adding these two figures together we transpire that from the splendid total of 47,180 Maritime members you have to deduct 10,818 non-residents, leaving our actual resident membership only 36,362. But even this 36,362, if any one will think the above correct, only that probably the proportion of non-residents in the non-reporting churches is greater than in the others, and it seems safe to say that our real resident membership is less than 36,000. But even this 36,000, if any one will ask why the 47,000 Baptist church members of the Maritime Provinces do not contribute more for Missions and Education, the reply is handy, namely, there are not 47,000; there are only 36,000. But even this 36,000, if any one will ask why these figures disclose. Carrying 11,000 church members on our rolls who have gone to reside in other places! Eleven thousand Maritime Baptist church members going to and fro in the world without a record! Free from the watch-care and restraint, and unhelped by the fellowship and counsel of the churches who retain their names on the church roll and never identifying themselves with sister Baptist churches without a record! Surely there is a great moral lesson somewhere in this immediate vicinity. Here is a whole chapter on the state of the denomination. After all that has been said and reiterated and re-iterated, and yet we are on this subject, can it be that there is a feeling that church members who have gone away to reside in other places should still be retained and encouraged to continue on the roll of the churches of old churches at home, to whom they can never be of any further assistance than to swell the numbers? The facts and figures would seem to indicate as much. They would seem to show that there does not exist any very great attitude on the part of our pastors in general to effect the transfer of membership of the non-resident portion of their flocks to other fields of life and order. It transpired from one of the letters to one of our associations, that even one of our pastors whose present settlement dates back two years, had not transferred his membership to the church over which he presides. Let us hope this is a solitary case of the kind.

Can there be any doubt what is the cause that should be adopted in respect to non-resident members? What is the cause of the non-resident members as a rule? His career will be about this; for a while, probably a long while, he will sample the preaching in the various churches in the vicinity. He will find it congenial to move about from church to church; he will begin to enjoy living without the responsibilities of church membership; he will by and by grow indifferent to religion; he will become very fastidious and critical; and when later will probably hardly acknowledge that he ever belonged to a church. Very many drift into other denominations but probably more waste their lives in neglect, religious doubt. A church member without a church is a speech kingdom are cordially invited to attend.

Several severe storms passed over this city of late, and the cold wave of Friday last greatly improved trade in certain quarters. Overcoats, blankets, and stove pipe, in great demand.

The electric railroad is busy planting poles to carry the electric wire and the operating of their cars is expected before Christmas. Those living in the North Western end of the city are greatly in need of some service before the snow flies.

Dalhousie, and Ladies College, High school and public schools all opened and scholars sitting down to hard work. Miss Ben Olaf, from Jerusalem, (whose father has joined the Baptist church recently) visited Halifax, and after holding a number of meetings succeeded in forming a Society, toward establishing and maintaining a mission to the Jews in her native land. She is a talented lady, pleasant speaker, and her talks were listened to by large numbers.

The Halifax County Sunday School Convention was held in St. James church, Dartmouth, recently. Capt. J. Winn, R. A., was elected President. Rev. J. S. Black gave the audience some ideas on "The Land of the Book," more to be given later on.

The B. Y. P. Union of Halifax have settled down to work on the three, courses, and the quarterly rally of the District Union will be held in the Tabernacle church next Friday evening.

Rev. A. C. Chute goes to New Sydney to induction of Rev. D. S. Macdonald to the pastorate of that church.

The Halifax County District meeting was held Monday last in the Book Room. Bro. Cohoon was present, and aided the committee in their work. The presence of brethren R. M. W. Brown and A. C. Whitman, deacons Wyley and Jackson from Margarets Bay and Hammonds plains, is an indication that the meeting once to consider the needs of the country is proving very helpful.

Rev. J. E. Goucher has been supplying for the North Church for several weeks, and his voice in the prayer meeting is already appealing to the hearts of the large numbers who attend.

The B. Y. P. U. class of S. L. C. is being conducted on Friday night by Bro. J. F. Parsons.

West End expects pastor George Lawson November 1st.

Corwallace St. church still without an undershepherd.

Dr. Kempton stands at his post, and on Sunday evening last Bro. N. Harmon occupied the pulpit.

Dr. Saunders returned home from visit quite ill. Glad to report last week, "walked out for a few minutes."

Bro. Hall holds the fort at the Tabernacle. Health pretty good. He is conducting S. L. C. Studies among his young people.

First Baptist young people studying S. S. C. under the leadership of pastor Chute. Election of officers recently took place. (See B. Y. P. U. column.)

Rev. D. G. Macdonald and family left Halifax for New Sydney last week.

We are having friends from abroad visit in passing, and Bro. John W. Bates, of Wolfville, recently called and gave a half hour of reminiscences in "Ye olden days" specially relating to the planting of the church in the North End, now the North Baptist church.

Baptist Book Room getting Christmas goods, and just now offer teachers' Bibles low for cash. Splendid lines, call and see.

Ontario Letter.

REV. F. E. PATRICK.
October is a month of beauty in this part of the world. True the "autumn grows meek and the meek suns grow brief," it is also true that "the year smiles as it draws near its death." The country about here is just now a vision of splendor. The hills, that stand within, and around the towns are clad in garments of many colors. The leaves touched by the frost are gleaming in crimson and scarlet and gold, and the bright autumn sun weaves a pattern of light through all the landscapes. It would cheer the soul of the most pessimistic philosopher (if his soul could be cheered at all) to drive over the district adjoining Port Hope. I took an optimistic friend over it a few days ago, and he came back more optimistic than before he set out.

THE GRANDER LONE MISSION annual meeting was held in Montreal, Oct. 10, 1906. In addition to the Canadian Board the following were chosen as advisors: Dr. Gordon, Philadelphia; Dr. Clarke, Hamilton, N. Y.; Dr. McLaughlin, Detroit; Dr. Upham, Cleveland, O.; Thomas Leeming, Esq., Brooklyn, N. Y.; A. P. Hibbert, Esq., Boston, Mass. The great majority of the converts go to the States, and a good deal of American Baptist money comes to the mission. Hence these appointments. Ten slides in the Province of Quebec report 35 baptisms mostly from Catholic families. The Feller Institute is full to overflowing, and applications have been refused.

Rev. E. Bosworth field secretary, is at present in Great Britain collecting.

SEVERAL FOREIGN MISSIONARIES have gone out from among us this month. Rev. J. R. Stillwell and wife, returning after a year's furlough; Rev. H. Stillwell, lately married to a daughter of the emigrant Timpany; Rev. H. C. Priest and his bride; Miss Pearl Smith, M. D., affianced to Rev. J. E. Chute, who went out two years ago; Miss Effie Smith, a professional nurse, who goes at her own cost. Farewell meetings were held at Toronto, Ottawa and Montreal, as the party journeyed toward the point of sailing. At the meetings the sum of \$908 was raised which completed the special fund for the expenses of the party and left a small balance over.

THE HOME MISSION BOARD

held its semi-annual meeting in the Mission rooms, Toronto, Oct. 17. Reports came from 100 missionaries and 50 students. During the past quarter there have been 180 baptisms on the fields of the pastors, and 106 on those of the students, a total of 286. Five churches have been organized, five chapels have been built, and four fields have become self-sustaining. Before adjourning the members of the Board contributed \$1,001.50 toward the deficit, leaving a further deficiency of \$8,500.

A MODEL DEACON

has passed away from the Woodstock church and town. Deacon William Pavey was born in England in 1818, and came to Canada in 1855. For several years he wrought as a farm hand, and in 1845 he bought 100 acres in the township of East Zorra, which he developed into a valuable property. On this farm there were born to him and his good wife, five daughters and two sons; all of whom survive the husband and father and are sharers of the same precious faith. Eight years ago, Mr. Pavey sold his farm and built a house in Woodstock, where he died Oct. 1st. Deacon Pavey loved the Baptist cause. He was for many years a trustee and deacon of the church, and a trustee of the College. His farm home was a favorite resort of the students. The writer can well remember when it was called the "clergy reserve." It is not surprising then that four Baptist ministers found their help-meets—Rev. M. McGregor, Florida, U. S.; Prof. T. S. McCall, Kentucky, U. S.; Rev. H. C. Speller, Sarnia, Ont., and Rev. D. Mack, Simcoe, Ont. An invalid son and the youngest daughter abide at home; the oldest is farming in East Zorra. The funeral was held Thursday Oct. 3rd, and a large company of mourning friends assembled to show their respect for a godly man whom the Lord had called home to Himself.

OSITH.

Rev. John Alexander, of the Dovercourt Road church, Toronto, recently celebrated the eleventh anniversary of his present pastorate. Mr. Alexander long since passed the "dead line," but didn't die; and is as much alive today as ever.

Dr. Thomas, on Sunday, Oct. 13th, observed the fourteenth anniversary of his settlement. Dr. Thomas was never more beloved by the people of Jarvis St. church, Toronto, than now; and was never more respected in the city.

Rev. James Grant, leaves Walkerton for Ingersoll, to succeed Rev. J. F. Barker, who went a few weeks ago to Victoria ave., Hamilton.

It is rumored that the Walmer Road church in Toronto, has called Rev. W. Weeks, of Moncton, N. B. This church is now having its testing time. There has been remarkable growth in church and Sunday school, and the success is largely due to the fact that the pastor has been independent of salary, and his father and brothers have practically bought the property and built the

fine edifice. But pastor Harris is retiring in broken health, and his father and brothers are dead; and the church will now be compelled to face heavy expenses. It remains to be seen how many of their "free gospel members" will go down into their pockets and foot the bills. If any man can lead them safely, Mr. Weeks is that man.

The First Church, Brantford, finds a pastor in Rev. D. Spencer, F. R. G. S. Mr. Spencer is a gift to us of London, England, and has leaped to love and esteem him highly. Not only has he faithfully shepherded a large church and congregation, but he has rendered invaluable service throughout the entire association and has identified himself with every department of denominational work. May the good old First church surpass even her former record under his wise guidance.

Port Hope, Oct. 25.

The Religious Journal.

The religious Journal asks your support because of the service it renders.

1. It serves God. 1. By helping to the knowledge of the truth. 2. Editorials, 3. Leading articles, 4. Sermons, 5. Essays, etc. 2. By making known the work of the denomination, 3. A. Reports, (1) Of missionaries, (2) Of students, (3) Missionaries, 4. Appeals of every sort, 5. Announcements, 6. Helps to a correct judgment concerning questions of public interest, political, social and educational.
2. It serves the church. 1. Secures sympathetic relations with other churches, 2. By its news columns, 3. By presenting common objects for effort, 4. Stimulates church activity, 5. By telling what other churches have done. 3. By information concerning plans, 4. By presentation of new objects of effort, 5. Presents correct ideals of church and Christian life, 6. Aids the spirit of devotion, 7. By giving the experiences of others, 8. By instructing in spiritual life, 9. By the high moral and spiritual tone of the paper.
3. It serves the family. 1. Supplies entertainment for the family, 2. Helps hold hearts at home, 3. Gives information for the knowledge of the work of the denomination, 4. Brings him in touch with his brethren in the ministry, 5. Officially, 6. Instructs his people in all the ranges of their life and work, 7. Says things to them of which he might not think or thinking could not say so well as the paper, 8. Upholds the pastoral idea and helps to widen, deepen and perpetuate his influence. It multiplies him.

In these and many other ways the religious Journal serves. In getting the best. One can get no better than the MESSANGER AND VISITOR. Try us for one year and see if it is not so.

F. E. Island Conference.

After an interval of two months, during which time there has been the best and enthusiasm of the annual conventional gathering, we were glad indeed to meet our brethren again in conference, to take fresh counsel together relative to our work and the work of the denomination. Our conference met this morning on Monday and Tuesday, Oct. 7 and 8th, with the Baptist church at Fairview. This church was organized in 1880 through and by the help of the wise foresight and judicious investment of the H. M. Board, and has since that time, Rev. J. B. Woodland, and its present pastor, Rev. J. C. Spurr.

Here, as elsewhere, our conference proved its loyalty to denominational interests. Pastor Robinson, of Summerside, was to the front with a stirring address upon "our own work." He was ably followed by pastor Price calling increased interest for our "Home Mission work," while the Secretary brought up the rear with the none the less important claims of "our interests abroad."

A most interesting program, in which it pertained to matters of vital importance to us as Baptists, was faithfully rendered and much enjoyed by all present.

Tuesday morning devotional service was conducted by pastor Robinson after which conference was open for transaction of business. A goodly number of delegates were enrolled and the reports from the several churches which they represented were of such a nature as to bid us to "thank God and be courageous." After these had received careful attention, a letter was read by pastor Corey, from Rev. J. W. Manning, Secretary F. M. Board, relative to the work of the Foreign Missions. This was laid over for discussion until the afternoon session. Tuesday afternoon, after the usual prayer service, conducted by pastor Shaw, the adjourned discussion upon the letter from our F. M. Secretary was again resumed. On motion it was

Resolved, that we adopt the plan of apportioning to the churches amounts to be raised for denominational work and that a committee be appointed to take the matter in charge.

The following brethren formed the committee: Rev. J. C. Spurr, C. W. Corey, W. H. Robinson, W. H. Warren, and Bro. Arthur Simpson.

We are glad to have with us general missionary Marple who evinced his deep interest in the continuance of evangelistic work on the Island. A resolution was passed appreciative of the success which has attended his untiring efforts and urging strongly his remaining for a longer period upon the Island. A resolution was also passed commending the Spirit of brethren Rutledge and McLean in their desire to do gratuitous evangelistic work upon the Island and pledging the prayer and sympathies of this conference in each effort if undertaken.

Tuesday evening we listened to a strong sermon from Rev. D. Price, on John 2:10. A short but profitable evangelistic service brought our conference to a close. This our first meeting as a conference at Fairview, was indeed uplifting. This church has been greatly blessed of late. The faithful pastor has been assisted by the general missionary; as a result 13 have been baptized and a deep impression invades the entire community.

M. C. Hooten, Sec.

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claim to the
I. Homes
now in the ho
summed with
dence of God
renewed by de
be done and
profit receive
children? On
not to be co
show us how
be sent to de
done for Him,
perfecting th
has before it
and whoever
tion of a life
Pharisee de
the beautiful
"Take this ch
I will give the
"Work done
Work done

II. Money is
\$2500 a year
of the home
having in view
We seek
sum from a la
a sufficient r
money which
C. MacIntosh,
Halifax, gift
be sent to de
Road, Halifax.

III. Little on
There are hom
clothing could
that a baby c
also needs, b
Shoes in the
fast noted th
hands knitted
stockings for
many other us
dren.

Freshly we hav
The last love
Halifax, Octob