

AN EVANGELICAL FAMILY NEWS PAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

[Editor and Proprietor.

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man, who opens the meeting with singing, reading the Scriptures and prayer. Opportunity is then given to the assembled brethren to carry on the meeting as they please. The chairman regulates the singing; other brethren speak or pray as they are disposed. Requests for prayer are made; one desiring the conversion of his children; another asking prayer for the unconverted children of ministers, and so on. Among the pleasing statements made at that meeting, the following may be given:—One brother rose to testify to the truth of the promise, "I will be a Father to the fatherless."

to and to thy seed after thee." He had had the pleasure, a Sabbath or two ago, of receiving into the Church his own child, a boy of eleven or twelve years. The two older children had believed in Christ two years before, and were walking consistently. His fourth child gave reason to believe that he was interested in religious truth. This brother also stated for the encouragement of the brethren who might be disheartened at the unfruitfulness of their ministry, that two out of three persons recently added to the Church, testified to receiving their first serious impressions under the

Another brother gave us an interesting account of the Sabbath school under his care. Compelled by preaching engagements to take no part in Sabbath work for young people, he had instituted a Saturday afternoon service, at first once a month, then once a fortnight, if my memory serves me.

especially for children. Thirteen of this school had testified to their love of Jesus. This brother asked the prayers of brethren that the church might gladly receive these lambs into their fold.

and all feeling of their being too young to be believers might be removed. A representative connected with the same church related that one of

these children had been brought into the school and her family to church, in a very simple way. He (the speaker) was sitting one Sabbath afternoon with his wife, under a shade tree in front of his house, and engaged in singing, when two of three children stopped in front of the gate, and listened. They were invited within, invited to

come to the Sabbath school, and the result has been already stated. But unconsciously I am devoting too much space to this one item. Other particulars must be omitted.

2. *Our college.* The college is for the training

of those whom the churches recommend as giving evidence of being called to the work of the ministry. Education has been hitherto given in it

which might have been procured elsewhere, and a growing conviction obtains that it is time to make the college exclusively Theological. The subject was discussed more at length than it would have been under ordinary circumstances in consequence of the resignation of a Classical tutor. If the proposed plan is carried into operation, the course of five years, embracing the study of classics and theology, with Hebrew, will give place to a theological course of three years; the student having completed his classical studies

before entering the college. Exceptional cases to be provided for as at present. To those who are acquainted with our principles, it is not necessary to say that while strongly recommending our young men to obtain a liberal education, no obstacle is thrown in the way of any brother who gives evidence of being called to the work of the

3. *Our missionary work.* A committee appointed by the Union considers applications from the churches and recommends certain grants. These recommendations are forwarded to the Society in London, and if no exception is taken the grant stands for a year. Correspondence is employed to adjust the claims to which exemption is

is taken. The whole question of connexion with the Colonial Missionary Society will probably undergo a change before long, as the brethren in England and in Canada are not quite satisfied with the existing arrangements. We contribute a part of the money, are on the ground and know the work, and believe ourselves better qualified to judge of our own necessities than any other persons; they also contribute largely, and perceiving that our stations make slow progress, cannot be persuaded that we are doing all we might and ought, and disposed to insist that we lessen the grants year by year. The result is that some

brethren leave the field; and others are compelled to resort to other means to support their families. Perfect confidence is the true foundation for co-operation in the work of the Lord.

4. *The widows and orphans' fund society.* No claim has as yet come upon this Society. Its finances are in a healthy condition, and it is be-

lieved that when the necessity arises, the Society will prove a blessing. As long as ministers are unable to provide for their families as other men, such an organization is valuable; yet I am persuaded the sooner the minister of the gospel is put in a position to demand no more sympathy than other christians, the better for the church and for christianity.

5. *The bi-centenary celebration.* I will have something to say of this at a future time. Suffice it to remark that two interesting papers were read on the subject, entitled respectively, "English

6. *Our magazine.* "*The Canadian Independent*" is the name it bears. Its financial state is better than ever before. It more than pays expenses—quite an achievement in denomination papers! Its proprietary is not the Union, but several brethren, ministerial and lay.

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7. *Miscellaneous.* Delegates from Maine, V.

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