The Christian Visitor,

A FIRST CLASS FAMILY NEWSPAPER,

H. P. GUILFORD, EDITORS.

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Devoted to Religious & Secular Intelligence.

THOMAS MCHENRY,

At the VISITOR OFFICE, No. 12, Germain Street,

CHRISTIAN VISITOR OFFICE. ST. JOHN, N.B.

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CORRESPONDENTS :

othor entrusts us with his name in confidence. Un-

Correspondents are respectfully reminded that

and that a legible style of writing will save the printer time, which is always valuable, and insure

DESIRE OF HUMAN APPLAUSE AN OB-

STACLE TO FAITH IN CHRIST.

[Continued.]

less the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves

VOL. XII.

Sixpence. If p

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"Glory to God in the highest, and on earth

Peace, good will toward Men.

Striftian

WEDNESDAY JUNE 29, 1859.

first of all split his head open with a stone. Try ever you can ; slay sin, slay error, and destroy avowal of their fanth. They are disciples of Christ Christ, a desire to please irreligious associates to get a stone out of the book of truth, and throw bitterness, as often as you have occasion so it with the sling of faith, but have nothing to do to do.

with Goliath's sword ; you will cut your fingers with it, and get no honor. Regulation IV .-- NO FEAR, TREMBLING, OR

COWARDICE! "The children of Ephraim being armed turned their backs in the day of battle : but Christ wants no cowardice of you. Fear not. Remem- look up for help when you cannot give help ber, if any man be ashamed of Christ in this with your hand; and ready to guide the hand generation, of him will Christ be ashamed in the day when he comes in the glory of his Father hear the tale of another's want " to rejoice with and all his holy angels. "I'say unto you, fear ot him who can kill the body, but after that hath no more that he can do ; but fear him who is shie to cast both body and soul into hell ; I say is that of PATIENT WAITING FOR THE ADVENT OF unto you, fear him.

OR SURRENDER ! 必認入 (17) (46)

the enemy. Ask every day for grace to win a the day of battle to put down the enemy. victory, and each night sleep not unless you can feel that you have done something in the cause of Christ-have helped to carry the standard a little further into the energy's ranks. Oh ! if we did but attend to these regulations how much might be done ! But because we forget them;

minute or two. I see sometimes the captains marching their soldiers to and fro, and you may laugh and say they are doing nothing ; but mark all, that manœuvering, that forming into squares come into the field of battle. Suffer me,

The first posture the Christian ought to take. and in which he ought to be very well practised.

isitor.

There is one other posture, which is a very happy one for the child of God to take up and I would have you remember to-day : HANDS WIDE OPEN, AND HEART WIDE OPEN, WHEN YOU ARE HELPING YOUR BRETEREN ; a hand ready to give whatever the church needs, and an eye ready to whenever help is wanting ; and a heart open to them that do rejoice, and weep with them that weep."

Above all, the best posture for Christ's church CHRIST; a looking forward for his glorious ap-Regulation V .-- No shUMBERING, REST, EASE, pearance who must come and will not tarry, but who will get unto himself the victory.

Be always at it, all at it, constantly at it, with Now, if you will go to your houses, and if diall your might at it. No rest. Your resting vine grace shall help your to put yourselves time is to come in the grave. Be always figting through this form of drill, you will be mighty in

And now suffer the word of exhortation, very brief, but hot and earnest. O Christian men and women, the more ye think of it the more will ye be ashamed of yourselves, and of the present church, that we do so little for Christ. Some eighteen hundred years ago, there were a handthe cause of Christ is retarded, and the victory ful of men and women in an upper room; and that handful of men and women were so devoted to their master and so true to his cause, that within a hundred years they had overrun every nation of the habitable globe; yea, within fifty years they had preached the gospel in every land. And now look at this great host gathered here to-day. Probably there are not less than two or three thousand members of Christian Churches, besides this mixed multitude; and now what will you do in fifty years time; What does the churh do in any year of its existence? Why hardly anything at all. I sometimes wonder how long God will allow the church to be sooped up in England 1. I fear that we shall never see the world converted, till this country is invaded. If ment. You have been paying for a substitute, church has been beaten every way else, it has should be invaded, and that we should be scattered, north, south, east and west, all through the world, it will be the grandest thing that ever happened for the church of Christ. I would go down on my knees and pray night and day that it may not happen for the nations' sake : but nevertheless Lisometimes think that the greatest disaster that can ever occur to our nation. will be the only way in which 'Christ's church will be spread. Look at it. Here you have your churches in almost every street, and despite the destitution of London, it is not destitute if you compare it with the nations of the world .--Oh, ought we not as ministers of Christ to pour out in leguns ? and ought not our people to go everywhere in the habitable world, in ones and twos, and threes, preaching the gospel ?

MISSIONARY MEETING, The Brussels Street Juvenile Missionary So-

NO. 26

ciety held its Anniversary on the evening of June the 15th. The President in the Chair, a good attendance, interesting speeches, and the following Report and resolutions unmimously adopted :--

The Board of the Brussells Street Missionary Society in presenting their fifth annual report beg to state that arrangements have been made to hold a Bazaar in Fuly next, by which means they hope considerably to increase the funds .--The circulation of papers has not been as great as the demand. The good already effected through this instrumentality, as reported by ministers and others to whom papers have been in trusted, should be sufficient to encourage all well-wishers of this Society to promote this useful branch of our work.

The Sewing Circle has held fifteer, meeting and rendered valuable aid. Your Board would cordially recommend those having sewing to do to patronize this Circle. Your late Missionary, Rev. E. B. Demill, at the close of his engagement, accepted a call to the pastorate of the Church gathered by him while in your employ, and since then you have had no regular Missionary. Mr. Demill has laboured for this Society two months during the past year, during which time he preached 32' sermons, held ten prayermeetings, baptized one, visited 65 families and collected in aid of the funds of the Society £5 10s. 0d. 'The Sabbath School'at the Bethel has been regularly attended to. The occasional absence of teachers has been a serious drawback to its prosperity.

Fifty numbers monthly of the Young Reaper have been distributed during the year, and 75 numbers of the Family Casket for three months. Meetings have been kept up, with some few exceptions, on Sabbath afternoons at the Bethel and for the last two months at Grand Bay. Your Board contemplate the supplying of Loch Lonond and Gondola Point by voluntary labours, and also decided to support a native preacher, in connection with our beloved Brother Crawley, in Burmah, as soon as the state of the finances will admit. They therefore hope the friends of the organization will be liberal in their contributions that no time may be lost in carrying out the good intentions they have in view. Your Corresponding Secretary reports having received during the year 1,392 numbers of Sabbath School papers, 1,-175 numbers of which have been forwarded to Revds. Isaiah Wallace, P. Knight, A. Burpee, and Mr. James Bird, for distribution, leaving 217 numbers on hand. 1832 pages of tracts have been distributed, and a new library (the donation of Bro. James E: Masters .class,) has been sent to Reved. Isaiah Wallace ...

SAINT JOHN, NEW-BRUNSWICK,

sure by these motives from making a feeble pious friends has led to an avowal of faith in but secretly for fear of their relatives or connec- will as quickly upset that profession. Our Lord's tions or the little world in which they move, they language therefore contains a truth as unlimited do not bow the knee to Baal, or kiss his image ; but as it is solemn; as free from exception as it is from they are unknown to the Elijahs of their day as exaggeration. "How can ye possibly believe, the open and professed adherents of the Lord. who receive honor one of another, and seek not These remarks are especially true with regard the honor that cometh from God only?"

to the manner of publicy avowing the Saviour, which we, as Baptists, think is the only one sanctioned by the Lord, and taught in the Bible. believe in his name, and who are convinced that to be baptized openly in the name of the Father, and of the Son, and of the Holy Ghost, is the

into his service ; but who are hindered by the odium they would incur, and who cannot bear the forfeiture of the approbation of the circle in which they move.

They receive honor one of another, they seek not the honor that comes from God alone. Did their faith but rise above this influence ; were the wings of their faith but strong enough to lift. them up above the range of these earth-born motives ; could they but ascend the mount of God and eatch a glimpse of the glory which attends the true honor which God gives, how despicable would human bonors appear ; how the sound of to their ears ; how would they spring forch exultingly to imitate their master, and obey him in the initiatory rite of baptism.

ly men should disapprove the conduct of the decided convert.

The avowal of faith in the Lord Jesus Christ Not only is this desire an obstacle to the exis a silent, yet strong condemnation of their own ercise of faith in Christ at all, as has already been unbelief and worldliness They can endure alres-2. It is a hinderance to the avowal of that faith which may be slipped on and off, as convenience serves. If not thoroughly honest themselves, This impediment operated powerfully in the days of Christ's humiliation; For it is said, they will not object to a little reputable religious hypocrisy on their own account. But such John 12: 42, 43-"Nevertheless among the lengths in godliness as would separate them chief rulers also many believed on him ; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue ; for they loved the praise of men more

(To be concluded.) EXTRACTS OF A SERMON How many there are who love the Saviour, and PREACHED BE REV. C. H. SPURGEON, MAY 1, 1859, AT THE MUSIC HALL, SURREY GARDENS, LONDON. Text 1 Sam, 18-12 : " Fight the Lord's batonly Scriptural way in which they ought to enter tles.' PROPOSITIONS. 1. The Lord's battles. 2. The

It is not by any means surprising that world-

Lord's soldiers. 3. The King's command. In treating of the command Mr. Spurgeon speaks as follows :--Here I would observe, that there are some

people who are very fond of looking on, and not fighting. Perhaps five out of every six of our church do little but look on. You go to see them, and you say, " Well, what is your church doing ?" " Well, we bless God, we are doing a great deal; we have a Sabbath-school, with so many children : our minister preaches so many times, and so many members have been added human applause would grow fainter and fainter to the church. The sick are visited ; the poor are relieved." And you stop them, and say, "Well, friend, I am glad to hear that you are doing so is slow, much ; but which work is it that you take ? Do And now, before I send you away, I would you teach in the Sabbath-school ?" " No.V "Do | call out Christ's soldiers and drill them for a you preach in the street ?" " No." " Do you visit the sick ?" "No." " Do you assist in the discipline of the church ?" "No." " Do you

contribute to the poor ?" " No." Yet I thought . you said you were doing so much. Stand out, and so forth, has its practical effect when they pectable kind of religion, a decent'Sundaygarment sir, if you please ; you are doing nothing at all. Be ashamed ! Your master does not say, "Look then, to put the Christian through his poson at the Lord's battles ; but " Fight" them. - | tures. "Ah," says one, "but then, you know, I contribute towards the support of the minister ; he has to do that." Oh, I see, you have made a is this. Down upon BOTH KNEES, HANDS UP, from the world : such a confession of Christ.as mistake ; you thought that you belonged to the AND EYES UP TO HEAVEN ! No posture like that. would oblige them to take up any cross, to deny English Government, and not to Christ's govern- It is called the posture of prayer. When Christ's themselves anything on which their heart is set; this they will take care not to be guilty of them- have you? You are not going to fight in per-the taken to its knees, and then the whole army of

of the love of the praises of men upon the highe classes in the community, keeping confessing their faith in Christ. iqually proves its effect upon the

than the praise of God." Here is the influence

ety. The parents of the blind man whom Christ had restored to sight, answered the Phari sees and said "We know that this is our son and that he was born blind : but by what means he now seeth, we know not ; or who hath opened his eyes, we know not ; he is of age ; ask him ; he shall speak for himself. These words spake him parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." The fear of exclusion from privilege and the love of praise, are but different forms of the same feeling, what men desire to gain, they fear to lose when they have it in pos-

This baneful effect of human applause still works. Let those who have professed the name of Christ out of the midst of worldly families bear an honest testimony to the kind of opposition they have had to encounter. What has been its nature ? It will generally be found to have been an opposition which had its origin in a desire to please men or a fear of losing their good opinion. The all absorbing idea is, what will men think? The most potent argument is summed up in the enquiry, will your friends approve the step. Irreligious parents, when any of their children wish to make an open profession of faith in Christ, are haunted with the thought ; what will people say if you make such an exhibition of yourself? what will the world think of me if I give my sanction? You will lose your prospects in life by taking such a step. What will your grandfather or grand mother say? What will your uncle or aunt, or this or the other rich relation think ? Thus the fear of losing the good opinion of others, and the dread of the worldly disadvantages that would follow such a forfeiture of favor are held up as a bugbear to deter men from own ing Christ. "How can ye believe who receiv honour one of another ?" I do not say that such paltry considerations have the slightest weight with a soul that has been touched by the finger of God. They are lighter than vanity to the man who has felt the misery of unpardoned sin ; who has groaned under the burden of his iniquity, earnestly seeking deliverance ; whose fear has caused him to flee to Christ for refuge ; who has experienced the joy of pardoned sin ; and tasted the love of the compassionate Saviour; and whose soul is on fire with a divine ardour to "fight the good fight of faith, and lay hold on eternal life."

I do not say that the resolute mind can be held back by such gossamer threads as these. Paul no doubt had many relatives and friends who would gladly have turned him aside from the ission on which the Lord sent him. But he tells us that when it pl ased God to reveal hi Son in him, immediately, he conferred not with lesh and blood.

The fact, however, that men of the world urs hese considerations, and evidently act under the influence, shows the opinion they entertain o their power. And it is to be feared that some feeble Christians are hindered in a great mea.

re paying to ke you ar ves, and not to sanction in others. Reader. you must make your choice between the praises for you. Ah, ye have made a great mistake here. Christ's church is more than conqueror. The of man and the praise of God. You cannot se. Christ will have all his soldiers fight. Why, It praying legion is a legion of heroes. He who cure both. If you profess faith in Christ, you am not kept to do the fighting for you : 1 will savour to encourage you, and nerve you to part of the heavenly drill. nust expect thereby to displease your bood runt antervour to encourage you, and nerve you to part of the heavenly drill. panions. If you will confess his name, you can the battle ; but as to doing your duty, no, I thank it. The next posture is : FEET FLET, LANDS not retain their applause. If you become the you. The Romanist may believe that his priest | STILL, AND EYES UP! A hard posture that, avowed friend of Christ, you must be content to does the work for him ; I do not believe any such though it looks very easy. " Stand still and forfeit the friendship of the world. But for your thing in my case, nor in the case of your minis- see the saluation of God." I have known many ters. Christ did not serve you by proxy, and you encouragement the Saviour has said. "Whosoever shall confess me before men, him will I cannot serve him by proxy. No, "he his own could not practice the second- Perhaps that confess also before my Futher which is in Hea- self bare our sins in his own body," and you

must work for him your own body, your own self, But it may be said, if love of praise hinders a with your own heart and with your own hands. I profession of faith in one direction, it promotes do hate that religion which another man can do to stand still. But if you must learn to stand it in another: because in all cases in which for you. Depend upon it, it is good for nothing. still when you are provoked, to be silent when young persons are surrounded by pions friends True religion is a personal thing. O, soldiers and relatives every facility is afforded them of of the heavenly King, leave not your lieutenants professing faith in Christ, and they cannot please and your officers to fight alone. Come on with their friends better than by taking such a step. us ; We wave our swords in front. Come com-In some instances this is doubtless the case, and rades, on ! we are ready to mount the wall, or it deserves careful consideration, for it will be lead the forlorn hope. Will you desert us? Come of service to ascertain whether this is a real or up the ladder with us. Let us show the enemy only an apparent exception to the general truth, what Christian blood can do, and at the sword's expressed in the inquiry : "How can ye believe point let us drive our foes before us. If you who receive honor one of another ?" The sup- leave us to do all, it will all be undone ; we want position is that a young person may be unconsci- all to do something, all to be laboring for Christ. ously influenced by a desire to please friends and Here, then, is the exhortation to each individual lifting one foot after another, and putting them relations in coming forward as a follower of Christian-" Fight the Lord's battles."

Christ: and that in this way a love of human And now I will read you over the code martial approbation may promote, rather than hinder -the rules which Christ; the Captain, would faith in Christ. bave you obey in fighting his battles.

But in order to estimate the influence of praise Regulation I.- NO COMMUNICATION NOR UNION the subject must be looked at as a whole, and WITH THE ENEMY.

not on a limited scale. The career of such pro-"Ye are not of the world." No truce, no. fessors must be followed to its close. They league, no treaty, are you to make with the enccannot be always surrounded by approving mies of Christ. Come out from among them, and friends. The time will come when they must go be ye separate, and touch not the unclean thing." Let them not go back ; let them not stand thing to-day. "Fight the Lord's battles." You forth into the world. They enter an office, or Regulation II .- NO QUARTER TO BE GIVEN OR become clerks in a mercantile establishment, or TAKFN !

emigrate to strange countries, or in some other You are not to say to the world, " There ! beway they go forth into the wide world, and min- lieve me to be better than I am"-and do not you gle with men whose opinions differ from their believe the world to be better than it is? own, who view things from another position and not ask it to excuse you : do not excus unaccustomed ; they find things despised which care for its praise ; if it scorns you, laugh in its they were wont to honor, and sentiments approved face. Have raught to do with its pretended which they have always heard condemned. They friendship. Ask nothing at its hands ; let it be the praise or the scoffs of the world ; and the con no longer secure the praise they covet by crucified to you, and you to it.

keeping on in the course they have entered they must change to please their associates. They do TION TAKEN FROM THE ENEMY ARE TO BE USED change, for what is to hinder them? If a desire BY IMMANUEL'S SOLDIERS. BUT ARE TO BE UTto please has been the ruling motive in the mind TERLY BURNED WITH FIRE !

of a youth. If he has been, induced to assume If you beat them, and you find their guns the profession of a Christian; the same desire lying on the ground, spike them and melt them; will inevitably cause him, in altered circumstannever fire them off :-- that is to say, never fight ces to lay down that profession. Of what value Christ's battles with the devil's weapons. If is a faith in Christ or a confession of faith, which your enemy gets angry do not get angry with rests on such a sandy foundation as the favor of him : if he slanders you, do not slander him .man? The Lord will not have it. He will One of the devil's long guns is slander : spike it bring its hollowness to light. The Church of and melt it : do not attempt to ase it against the Christ is better off without such professors. Howenemy. All kinds of bitterness-these are fireever much their defection may be deplored on brands of death which Satan hurls against us ; their own account ; their absence from the church never hurl them back at him. Remember your while their heart remains unchanged, is a real Master. "When he was reviled he reviled not again." Never meddle with the enemy's weablessing to her.

Let no one misunderstand ine; I do not say pone, even if you can. If you think you can that changes of religious ofession are all made crush him by his own mode of warfare, do not do to please men, or that defection from the Church it. It was all very well for David to cut off is caused by no other motive than love of human Goliath's head with his own sword ; but it would approbation. But I say that if a desire to please not have done for him to try that until he had

understands this posture has learned the first

men who could practice the first position, who was the hardest thing that the children of Israel ever did. When they had the sea before them and Pharoh behind them, they were commanded you are mocked, to wait under adverse providences, and still believe that in the darkest-hour the sun is not dead, but will shine out again. Patient waiting for Christ's coming, may we all

learn this. Another posture is this : QUICK MARCH, CON-TINUALLY GOING ONWARD! Ah! there are some Christians who are constantly sleeping on them guns ; but they do not understand the posture of going onward. Quick march ! Many Christians seem to be better skilled in the goose-step of down in the same place, rather than going onwards. Oh ! I would we all knew how to proof our Lord and Saviour Jesus Christ." Never think you are doing anything unless you are getting forward-have more hope, more, love, more joy, and are extending your sphere of usefulness. Soldiers of Christ, Quick march ! " Speak to the children of Israel, that they go forward." ward !

Another posture is one that is very hard to learn indeed. It is what no soldier, I think, was ever told to do by his captain, except the soldier of ChristinuFyrs, hat is when you go through Vanity Fair. Eyes shu', so as not to look upon temptation; ears shut, so as not to regard either

at the door of your heart, that sin may not come how to maintain that.

off the dart, and look well at your enemy, and will receive you, make you a soldier of the meet him sword in hand, ready to rush in, when cross, and a follower of the Lamb. God be with your time shall come. Let no opportunity-let you and bless you, from this day forth, even for no occasion pass by. Wound your enemy when- ever.

Now we cannot go if we are not sent, and perhaps it is only reasonable that flesh and blood should not ask more ; but still, if the life of God were in the church, it would never stop in England long : it would send forth its bands and

legions, rolling along in one tremendous stream ; a new crusade would be preached against the heathen nations, and the sword of the Lord and of Gideon would smite the stoutest of our foemen, and Christ would reign, and his unsuffer ing kingdom then would come. Oh, that the church had power with men, and power with God ! Dear brothers and sisters, look out and see what you can do, every one of you. Do somegress-to "grow in grace, and in the knowledge thing to day. Do not let this Sunday go without every one of you trying to be the means of winning a soul to God. Go to your Sunday Schools this afternoon; go to your preaching stations ; go to your tract district, each one in his sphere; go to your families, your mothers, fathers, brothers, sisters; go home and do somestill. On, on, on, soldiers of Christ ! Go for- can do nothing of yourselves ; but God will be with you. If you have the will to serve him, He

will give you the power. Go to-day, and seek to heal some breach, to put away some enmity, to slay some sin, or to drive out some error ; and to your soul, and a notier day to the world than you have seen in all your experience before.

I will have one blow, and then you may go. Sinner ! I remember that thou art here this mornheart shut against evil, with the great stone of ing as well as the saint. Sinner I thou art not Regulation III .- No WEAPONS OR AMMUSI- precept. " Thy Word I have hid in my heart, Christ's soldier; thou art a soldier of Satan; that I might not sin against thee." Roll a stone thou wilt have thy pay soon, man, when thou hast worn thy sword out, and worn thine arm out of it. That is a hard posture ; but you will out in fighting against Christ. Thou shalt have never fight the battles of the Lord till you know thy pay. Look at it and tremble. "The wages of sin is death," and damnation too." Will you And then there is another posture : FEET take these two, or will you renounce the black FIRM, SWORD IN HAND, EYES OPEN ; LOOKING AT old tyrant, and enlist under the banner of YOUR ENEMY, WATCHING EVERY FEINT THAT HE Christ ? O that Ged would give you the ear-MAKES, AND WATCHING TOO, YOUR OPPOTUNITY nest money of free grace, and enlist you now as TO FLY AT HIM, SWORD IN HAND ! That posture a soldier of the cross. Remember, Christ takes you must maintain every day. Guard against the very dregs to be his soldiers. Every man the darts of of the enemy; hold up your shield, that was in debt, and every man that was disconand be ready to run on him, and give him a tented, came to David, and he became a captain deadly wound. I need not explain that. You over him. Now, if you are in debt this morn that have to with business, you that are in the ing to God's law, and cannot pay, if you are disy you, that are serving God as deacons contented with the devil's service, jaded and and elders, you know how often you have to ward worn out with pleasure, come to. Christ, and he

The Preasurer of this Society, reports as follows:-

JUVENILE MISSIONARY SOCIETY IN ACCOUNT WITH H. L. EVERETT, TREASURER.

DR.

[4] J. BORDER, M. S. M. CARRENT, M. S. M. MARKEN, M. M. MARKEN, M. M. CARRENT, Nucl. Nu	Million - Car	mile	10000 000
A service and the service of the ser	£	8.	d.
Sept 14thTo paid G. D. Godsoe for Boards,	l'entre a	200	0.,
Nov. 10th-E. B. Demill three	61 el	OXO	41.5
months salary,	37	10	0
Dec. 8th-G.S. Reed to buy tracts, 1859.	0	5	0
March 2nd-Perkins for Coach hire,	0	G	9
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Amount to Bal. on hand,	r P	0	24
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1858.	£		d.
June 1-By Bal. on hand, """ Gash received from Recording Secretary at	£ 13	T	ū
various times during the year,	32	0	91
Transfer the standard was their to the			0.9

Signed by Henry L. Everett; Treasurer. We feel encouraged to belive that the coming rear will be one in which this society shall have the warmest sympathies and material aid of friends, both old and new, who cannot but be more then ever convinced that this societnecessary and the different objects is nas are in direct keeping with the growth and ad rar, and such as have, and will meet the approxy tinn of our Heavenly, Parent.

£45 5 84

The officers for the year as as follow :----

President-Joseph Read, Junr.; Vice Presi-dent-James Robinson; Vice President-Wil-liam Everitt; Vice President; William Short; Recording Sec.-Geo. F. Keans ; Correspon ing Sec.-James E. Masters; Ass't. Correspon ing Sec.-Jacob Brown ; Treasurer-Henry L Everett.

BOARD of MANAGERS: Rev. S. Robinson Mr. Z. Estey; Mr. John Smith; Mr. G. S. Reed; Mr. F. A. Estey; Mr. A. W. Masters; Mr. John Titus.

Moved by Rev. I. E. Bill, seconded by R Mr. Jenkins.

Resolved,-That the report just read adopted and published in the Christian Visitor and Religious Intelligencer.

Moved by Rev. G. A. Hartley, seconded by E. B. Demill, M. A.

Resolved .- That the labors of native preachers in connection with our missioners in India, is a work of vast importance to the christian church, and this society should be liberally sustained in its effort to occupy this field.

Moved by Rev. W. H. Daniel, and see by Rev. E. Clay, M. D.

Resolved, -- As the opinion of this meeting