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Messenger and Visitor.

WEDNESDAY, OCTOBER 12, 1887.

THE BAPTIST UNION.

We give, to-day, a pretty full report of the proceedings of the F. C. Baptist Conference. As our readers are all interested in the question of union, we are sure they will be glad to have the account of the proceedings of that body. We have tried to make the report fairly represent the general sentiment and tone of the discussion. It will be seen that our F. C. Baptist brethren are not at all ripe for the union as our people seem to be. At the same time, had the question of the adoption of the Basis been allowed to come to a vote, it would have undoubtedly carried. It is evident that the leaders of the thought of the denomination are in advance of a large proportion of the rank and file of the body. Old prejudices are lingering, in some quarters, relics of the warfare of a past generation. At the same time, it was made very plain that a good proportion of the ministers and of the laymen recognize the fact that there is no real intercommunion between themselves and Pedobaptist bodies, and do not think it wise to lose all the grand advantages which would come through union for the sake of holding to a sentiment which is of no particular value. It was also recognized by some that there is more need to-day than in the past of insisting more strongly on baptism, because of the large class who seem prepared to ignore it. It was also seen by at least one, and very plainly expressed, that our Pedobaptist brethren are more concerned about our close communion, and little will be gained in securing their good will by open communion as long as we adhere firmly to close baptism. It seemed to be the general feeling that union of the two Baptist bodies is only a question of time.

One of the chief reasons why many brethren who desire the union did not think it advisable to press for it at present is the discussion existing among themselves over the doctrine of instantaneous and entire sanctification. Those who favor this view, as far as we can learn, are opposed to union. It is hoped if the trouble over this matter can be healed or removed, there would be but little opposition to union of the two Baptist bodies. While there is the present division among themselves, they think it would be unwise to seek union with others. It is felt, also, that the minds of the people have been so exercised over the question of sanctification that they have not given much consideration to that of union.

While some may regret that the union could not be consummated at once, under the circumstances we believe our F. C. Baptist brethren have acted wisely. Our own course is plain: We can but wait until they come to some definite decision. May the Lord's hand guide them and us, and may the union come in the Lord's own time, if it be his will, as we are sure it is, and then it will be the great blessing we hope it to be.

THE WEEK.

Gladstone has made a speech to a deputation at Hawarden. He declared it would give him unforgotten joy to assist the Tories, if they would but take measures to give Ireland justice. He thought the Unionists should have sympathy as weak kneed Liberals. The time was fast approaching when they would be proved egregiously wrong. He referred to the report that the police were calling upon those announced to speak at public meetings in London and demanding to know what they proposed to say, and denounced it as an attempt to interfere with freedom of speech.

Mayor Sullivan, of Dublin, who was summoned before the police court on a charge of publishing in his paper, the *Nation*, an account of a meeting held by a suppressed branch of the League, has been acquitted on the ground it was not proven that the branch was suppressed.

Germany is said to have given up all hope and thought of an alliance with Russia. The Grand Duke Nicholas, first cousin of the Czar, who arrived from Dunkirk on board the French steamer "Uraguay," from Teneriffe, made, before disembarking, a most inflammatory speech. He said: "France is now hard at work preparing for her revenge, and in doing so she is doing right. Russia, also, is far from inactive. She is working might and main to destroy the influence of Germany. Our family loves France. All the efforts of the Czar are directed toward lessening the German influence, which at one time was very powerful at the Russian Court. And the time will soon come when the

Russian government will be composed exclusively of men whose sympathies are with France; but until then it will be difficult to obtain our effective alliance. The day will soon come when I shall draw my sword standing shoulder to shoulder with soldiers of France."

The German government has seized the Samoan islands in the Pacific, on some convenient pretext. The American and British consuls protested, but without avail. Secretary Bayard says he will not interfere. It remains to be seen what the British government will do.

For the first time since the reformation London has a Roman Catholic Lord Mayor. The *London Telegraph* says that since the complete abolition of the test act, the court at Guildhall has been presided over by Presbyterians, Unitarians, Quakers, Jews, in short by holders of almost every form of dissent, but never before by a Roman Catholic.

THE FREE CHRISTIAN BAPTIST CONFERENCE.

It was our privilege to attend the annual Conference of our F. C. Baptist brethren at Middlelands, Kings Co., N. B. It is their custom to have an Elders' Conference prior to the General Conference of the body. This meeting of the ministers is to consider any matter pertaining particularly to the ministry and to the soundness of the body in doctrine. The Elders' Conference was held Friday and Saturday morning, and the General Conference began its work in the afternoon. The report of the Corresponding Secretary was first received. This corresponded to our report on the state of the denomination. The territory of the Conference is divided into seven districts, which hold their meetings before Conference and send in statements to the Corresponding Secretary, who has thus the most reliable data from which to make out his report.

In the seven districts there are 200 baptisms reported, and 56 received by letter; making a total gain of 356. There has been a total decrease of 394, making a net decrease of 59. This leaves the total membership, as reported at the district meetings, about 10,000.

Like ourselves, our F. C. Baptist brethren have not had a year of special prosperity. Some of the churches have been giving attention to the revision of their church rolls, and this has left them with a decrease of membership.

The churches have given for home purposes the following amounts:

For preaching at home.....	\$12,084.38
Church expenses.....	3,647.25
Improvements and building.....	3,961.96
Grand total.....	\$19,693.59

The report on Foreign Missions was received at the evening session, and stirring addresses given by a number of brethren. We could not but notice the practical nature of the remarks made. The Free Baptists of the Maritime Provinces are supporting three missionaries, one native helper and giving help to several schools. This year brother and sister Boyer have been sent out, and their report shows that at Balasore, where they are stationed, many people are losing their confidence in idols.

The Treasurer reported \$592.07 received from the churches, and \$850 from the Ladies' Aids. The missionary spirit is rising among the people and great good is hoped for from it in the spiritual life of the churches at home. The leaders are feeling the need of systematizing their work. The report recommended that monthly missionary prayer-meetings be held, and that pastors present the claims of this great object once a quarter and take up collections.

The F. C. Baptists have not yet organized for home mission work; and but little has been done, and this is a deplorable state.

On Tuesday morning the Conference took up the question of instantaneous and entire sanctification. There had been a difference of opinion as to the teaching of Butler, whose views on the question of sanctification had been adopted. Recently, Dr. Butler has given his own interpretation of his view, stating clearly that he considered sanctification a progressive work. The Elders' Conference, in their report to the General Conference, recommended the latter body to accept this final statement of Butler's view as a correct expression of the belief of the body. This recommendation was adopted and a series of resolutions passed declaring, in view of the disturbance and injury caused by the doctrine of instantaneous and entire sanctification, that the time has come, when the Conference should do more than set forth its views, and should defend and protect the same by making the teaching of instantaneous and entire sanctification, as it has been taught by some of its ministers of late years, and as the Conference believes to be unscriptural, a matter of discipline.

In harmony with this all ministers who continue to teach this doctrine shall be subjects of discipline; and all charges against them considered by the General Conference. The churches are requested to be careful to find out the doctrinal views of ministers engaged as pastors, and be more strict to exercise discipline in harmony with the articles of faith.

Tuesday afternoon, the question of Baptist Union was taken up. The F. C. Baptist members of the Joint Committee reported the course of action leading up to the adoption of the Basis by them, and

referred the Basis to the consideration of the body. At the outset there was a general discussion of the whole question.

Dr. McLeod stated the Joint Committee found the differences between the bodies much less than they supposed them to be before they met. He regarded the union of the different branches of the Baptist body as desirable, and he could not see any reason why it should not be feasible. It might be best, however, to make haste slowly.

Bro. Babcock said the article on the Lord's Supper was different from the practice of the body. He thought it had not conceded anything to Free Baptist usage.

Bro. Taylor said he did not know how it could be better stated. It would not do to put it every unprepared believer. He did not believe in knocking the doors all to pieces, and letting those who ignored baptism come to the Supper.

Bro. Phillips said he had been for years in favor of union. He had been helped to this desire by attendance at Wolfville. He thought by the union Free Baptists would be in a position to do some mission work among the Baptists.

Bro. W. Peters said the trouble was that brethren were wishing us to legislate for others. The Basis did not say that some baptized believers should partake of the Supper.

Bro. French said he could not find that baptism had anything to do with communion, and he was not prepared to vote for the article on the Supper.

Bro. Hartley—If you are satisfied with the section on the Supper, there will be no difficulty with the rest. The members of the committee embodied in the Basis the points of agreement. If there is to be union there must be some compromise. If we say we will not say anything, this never can be. He believed the New Testament did not give any invitation to the Table. He could not recognize sprinkling as baptism.

Bro. K. C. French would like to see a union, but not unless it was the union of the spirit and the bonds of peace. He believed the Baptists had conceded something; but it would be necessary to have a distinct understanding between the two denominations as to the meaning of this article. He believed there was a radical difference between Baptists and Free Baptists. One believes there is a connection between the two ordinances; the other does not.

Bro. Perry was in favor of union, and did not see how a better article could be framed. He did not believe there was any sufficient reason why the two bodies should not be one. He believed it would come to pass in the future. It would be of great advantage to both denominations. The Baptists have taken two steps to our one, and it was time the Free Baptists should take a step.

Bro. Kingsford asked how far baptized believers would have a right to the communion. Did not the article throw the door very wide open when it admitted all baptized believers?

Bro. Hartley—The article on the Supper must be taken in connection with the whole Basis, and those who accept this will no longer be Disciples, Mormons, etc.

Bro. Kingsford—If we are to be shut up to the Basis, we shall be close communionists out and out.

A brother—Should we be allowed to invite Methodists, etc.?

Bro. Taylor—We do not do that now.

Bro. C. McLeod, layman—There are differences of opinion between us, and if we are to come together it must be by the exercise of Christian charity. Our practice has been open communion. Our invitation takes in all believers. If the union takes place, should they still have liberty to receive these? The section is ambiguous, and it should be made plain.

Bro. Erb did not see why we should be so particular to please Pedobaptists by open communion, for they were strict communionists. If baptism is commanded, why not insist upon it and let people come to the Supper after they have obeyed this command?

Bro. Gray said the invitation had been to all evangelical believers.

Bro. Erb—We must go to the New Testament for our church organization and this article meant close baptism, and he believed in that.

Bro. Reid said it was hard to disabuse one's mind of prejudices. He was an open communionist, but he wished no prejudice to come in and hinder this movement. It was chiefly a matter of sentiment. For 15 years he had been pastor of a church surrounded by Pedobaptists, and there had been scarcely an instance of a Pedobaptist communing with them, and he did not believe in allowing this sentiment to prevent the solid advantages of the union.

Bro. G. A. Hartley—Open communion does not amount, practically, to the map of the finger; for Pedobaptists do not come in to the Supper with us. If it is a matter of principle, we must hold to it; but if it be a matter of education and prejudice, real advantage should not be sacrificed.

Neither we nor Baptists are uniform in everything, and it cannot be expected we can be if union should be effected. If we are united in heart, the smaller differences will soon vanish. Still it may be better to make haste slowly, but the union must come in time.

Bro. Knollin, from the Nova Scotia Conference, claimed the right, as an individual, to express his bitter regret at the action of his body in refusing to accept union. There were many who sympathized with him. Circumstances partly explain their action. Some of the strongest church-

es are where there are no Baptists and do not feel the need of union, and some are drawn to the F. W. Baptists of the United States. He believed it would be much better to have the smaller churches united. He had invited Pedobaptists to the Supper, he had kept the door open; but they would not come in, and he was getting tired of it. They won't come unless we endorse their baptism, and we cannot do this.

Dr. McLeod had enjoyed the plain expression of opinion. He had thought and prayed much over this question of union. He was an open communionist and always expected to be. He did not, however, see anything to hinder union on the "Basis." He should feel it left him free to give the invitation he had always given. Should the union take place, however, he hoped the brethren on both sides would have enough Christian common sense, knowing each the belief of the members of the other body, to avoid everything which would be a grief to any of their brethren, a hindrance to the real spirit of union and the most harmonious and efficient work. He thought, however, it would be better not to press the matter any further just now, and he would move the following:

Whereas, we regard it important (1) that our churches should be more fully informed as to what is involved in the proposed union of the Baptist bodies of the Maritime provinces, and (2) that in whatever steps are taken towards such union, the F. C. Baptists of New Brunswick and the Free Baptists of Nova Scotia should act together;

Therefore resolved, that, while we regard a union which will involve no sacrifice of principle, and which would increase the strength and efficiency of the great Baptist brotherhood, as most desirable, we think it better to defer action; but to consider this subject to all our people as one that should receive their earnest thought and prayer.

Bro. McDonald was not prepared to agree to this resolution, because it implied the future union was to be on the terms of the Basis, and he could not accept that. He objected to the close communion; for it was just that, and he was not satisfied with the article on final perseverance, for it involved election and Calvinism generally.

After some further remarks from Dr. McLeod, the resolution was adopted, and a committee appointed to keep the matter of union in hand.

The delegation from our Convention was very cordially received; but there was not the same strong feeling for the union there as with us.

Quebec Correspondence.

A leading French Canadian journal lately declared confederation to have been, in detail, largely the work of the late Sir Geo. E. Cartier, whose aim it was to secure the supremacy of the Latin race and the Catholic creed in Canada; in short, to lay in the Dominion the foundation of a great French nationality, which, under the white flag, should, in time, exert a commanding sway over the larger part of the American continent. It is no idle boast. In the twenty years that have since passed the supremacy of the Catholic hierarchy and the expanding influence of the French people are more pronounced and unquestioned than ever.

A striking instance has lately occurred. In 1822 a company of Protestant immigrants hewed out for themselves a home in the wilds of Quebec, far outside the limits of the old seigneuries, and, as they fondly imagined, forever beyond the control of the church as established in Canada. Their settlement has grown into a thriving and contented community. Hard by lies a swamp, on which attempts were made to effect a settlement, with much toil and failure; but at present it is occupied by a body of habitants who outnumber their neighbors on the more-favored soil. They find, however, the struggle for existence a severe one, and the cost of draining their swamp heavy. The Roman Catholic bishop of the diocese comes to their relief. He orders a change in the bounds of the parish, St. Barbe, making it to include the community beside them, who, although in a minority, hold the greater part of the wealth of the new parish. These latter refuse to accept the situation, and take no part in the public work of the parish, yet meetings were held, drainage works ordered, assessments levied, executions issued, and property sold to satisfy the claims. The descendants of the old Protestants are compelled to bear the lion's share of the cost of works whose benefits inure to the French Catholic settlers alone. They appealed to the law, but a judge has lately decided that the act of the bishop is strictly legal, and entirely within his jurisdiction. Such is the law in Quebec. It is not difficult to tell which is supreme in this purely civil matter, the church is the State!

How many of your readers ever heard of *fabricate assessments*? They are the assessments levied by law on the habitants for the erection and maintenance of the ecclesiastical buildings, which often exceed in value all the other buildings in the parish put together. The exactors are inexorable, and too often the habitants are compelled to mortgage his property to meet the demand.

This tithe rate consists of every twenty-sixth bushel of wheat. To these add the immense sums extorted from the credulous peasantry in the shape of fees for baptisms, burials, and masses for the dead, and we can easily understand that Quebec supplies the Roman Catholic priesthood

with the happiest hunting-grounds to be found in America. And the French language furnishes the ample but efficient ring-fence by which the faithful are protected from the intrusion of modern ideas.

From the incident of St. Barbe we learn one of the causes of the exodus of Protestant farmers from Quebec, and it is estimated that in ten years not a single Protestant will be left in the city of Quebec, nor in the eastern townships. The immense resources of the church are used to purchase their lands and replace them with docile Frenchmen, whose rents, tithes and fees soon yield a handsome return.

Some may look to Evangelical Missions in Quebec to counteract this state of things, but the facts are not reassuring. Notwithstanding all that has been done, the sway of the Roman Church is steadily growing in extent and power. Nor is the reason far to seek. The recrudescence of French Canadians is extraordinary, and in the Roman Church the theory of infant discipleship is carried to its logical conclusion. Excluding Anglican Catholics, all other pedobaptist communions retain that dogma for ecclesiastical purposes solely, i. e., as an easy and convenient method of proselytism; but with Roman Catholics all children are *bona fide* members of the church and they learn with their earliest intelligence to regard their priests as divinely authorized dispensers of supernatural power. Under these conditions the stream of French evangelization seems but a little rill beside the ever widening river of French Catholic power.

Now we must not be surprised at the condition of Quebec, nor at the rapacity and aggressiveness of the Roman hierarchy. These things are the legitimate and inevitable results of the concession made by Great Britain at the conquest of Canada. The good faith of Great Britain is concerned in the retention of ecclesiastical abuses that Mexico has swept away; and their maintenance is imbedded in our constitution.

Such is the problem that confronts the Dominion. Quebec, driven like a wedge between Ontario and the Maritime provinces, inhabited by a people who regard not Canada, but Quebec as their only fatherland; whose ambition is to make the French nationality, French customs and French laws paramount; who accept with unquestioning devotion the doctrine that the church is supreme in the domain of morals, a domain whose bounds are fixed by a potentate sitting at Rome; whose schools are absolutely under the control of their clergy; who speak an alien language; and whose priesthood enjoy a revenue of ten millions a year.

Those who imagine that this problem is capable of solution by the other provinces of the Dominion, are indulging in a vain and dangerous dream. STOMA.

The Annuity Fund.

The late Convention at Charlottetown recommended a collection in all the churches for the Annuity Fund. The time was to be fixed by the Board. That body has selected the first Sunday in November. These collections will be used for paying annuities. As the capital, bearing interest, is now small, it will be necessary to have large collections to meet possible liabilities. The scheme will go into operation on the first day of the coming year. The rates of the ministers and these collections must for a time supply the greater part of the means to pay annuities. The Board hopes to be able to pay the maximum amounts from the first; but, in order to do so, the churches must come nobly to their help. Here are the proposed amounts: Ministers, \$150; widows, \$75; each child of a widow, \$12.50, but no family of children to receive more than \$50; an orphan, \$40; but no family of orphans can receive more than \$100.

Will the pastors please bring this matter before the people one or two Sundays before the time for the collection, so that the people may be prepared. When there is no pastor, will the clerks and deacons take the matter in hand, so that every church and every section of every church may have an opportunity to give to this object. Let the collections be generous, and such as will do justice to the Baptists of these provinces. Soon, it is to be hoped, the funds will be united and the capital so large that appeals for collections will be unnecessary.

A copy of the Constitution will be sent to all the ministers. Questions asked by private letters are answered by the Constitution. Please remit collections to the Treasurer, Rev. E. M. Saunders, 28 Carleton Street, Halifax.

E. M. SAUNDERS

Oct. 8.

Central Association Mission Work.

HALIFAX DISTRICT.

In accordance with the plan adopted at the Association, the churches in this district were requested to appoint delegates and send them to a meeting, to be held in the First Baptist church, Halifax. At this meeting, which was held on the 23rd ult., it was agreed that, in order to accomplish the work outlined by the Association, a systematic visitation of the churches should be inaugurated, with the purpose of reaching every church in the district at least once during the year.

The pastors in the county were then appointed an executive, to arrange the order of meetings and appoint the deputies. The pastors met a few days later and

decided to hold a series of meetings first of all with the churches at Hammonds Plains, Seckville, and Fall River. Accordingly, on Thursday, the 29th ult., the writer and Dr. DeWitt proceeded to Hammonds Plains. Quite a large number assembled in the evening, and a plain, practical sermon was preached, after which Dr. DeWitt and Bro. Locke followed, emphasizing the duty of using all possible means to give unto others the blessings of grace. A few remarks were also made upon the advantages of systematic beneficence, and it was intimated that the brethren would more fully consider this subject at their conference meeting the following evening. The indications are that a thorough canvass will at once be made, to secure regular quarterly contributions to the Convention Fund from all the members of the congregation. No intimation had been given that a collection would be taken up at this meeting, yet, when the plates were passed, the sum of four dollars was contributed for denominational work.

Bro. Locke has done good, solid work on this field, and the brethren, even when they have no pastor, regularly sustain all their religious meetings, as well as their Sabbath school. The sisters, too, have a very efficient Aid Society.

I may add here, that just before the meeting of the Convention, having received an urgent invitation from the brethren at Fall River, I made them a couple of visits. Three services were held, several families visited, and when the claims of the Lord's work were set forth the brethren made up the sum of nine dollars for the Convention Fund.

Bro. Locke has been preaching once a month during the summer to this church also, and a very encouraging interest is now manifest.

I am quite assured that the amount given by this struggling church for mission work did not at all diminish their contributions for pastoral support, but rather tended to increase liberality in that direction, as the brethren this year quite excelled their former selves. Is not this always the case?

W. H. CLARK,
Chairman for Halifax District
Halifax, Oct. 1.

Correspondence.

Permit me through the medium of your excellent and widely-circulated paper to give a report of my summer's work for the Master in Victoria county. I entered upon the work about the middle of June, at the request of the Andover Baptist church, with Bro. Eryine as acting pastor. Putting our whole trust in the Lord, and earnestly seeking the guidance of the Holy Spirit, we began our labors. As a result of our efforts a good, general interest in spiritual things was soon aroused over the whole field.

The congregations gradually increased and became more attentive in listening to the messages of the Gospel. The interest on the part of the Christian portion of the various communities increased, until they were not satisfied with merely having the cause of Christ sustained among them, but were earnestly desirous of having the Redeemer's kingdom extended and the borders of Zion enlarged throughout the whole country.

Early in summer, at the request of the people of Limestone, Maine, I gave them a preaching service Sunday evenings.

The preaching stations were so numerous and the work of pastoral visitation so extensive that we were barely able by strenuous efforts to perform the regular work. Hence we had little time or strength to hold special meetings.

When I began preaching at Limestone I expected Rev. J. W. S. Young there in a few weeks to hold a series of revival meetings, and I hoped that such a work of grace might be wrought, that ultimately Grand Falls and Limestone could be grouped together, and thus three pastors be sustained in Victoria county, one at Grand Falls and Limestone, one at Andover and vicinity, and one on the Tobique river. Bro. Young did not come and my plan has not been carried into execution yet; but I feel confident that it is the God-ordained duty of the Baptists to go in and take possession of Limestone for and in the name of Christ; for "they that are with us are greater than those that are against us."

Limestone is a growing, thriving village, just over the boundary line, with a thickly populated, rich farming country surrounding it.

In August I began holding special meetings at Three Brooks, or the Tobique river. The people came to hear the Gospel preached in such numbers, and the religious interest continued so unabated, that the meetings were continued some weeks. The divine breath was poured upon us, and the silent, yet effectual, workings of the Holy Spirit were manifest in all our meetings. C. rivians who had fallen into spiritual lethargy and indifference were aroused to renewed zeal and activity in the Master's service.

Some two've expressed a desire and determination to forsake the paths of sin and walk henceforth in the ways of righteousness.

Nearly all of these gave evidence of being hopelessly converted. Those who have not yet found peace in believing we trust will follow on to know the Lord, and be led in the light and liberty of the Gospel. When I was obliged to leave the work to resume my studies Christian love and unity prevailed among the people, and three prayer meetings were sustained per week, beside the regular preaching services. Wherever I went on this large field I was

cordially received, best of friends, and vicinity. My mind was refreshed by memories of kindred spirits with whom I had been. May the Lord, too good to forget, consecrate these as underlings in the prayer promotion of his native people. Brown O.

This is the reason that domestic life is the public life. London. I. Kandukuri, the Governor, and is introduced. M. Macdonald, Instruction, much to say, and the ex- Many boys in India, full of pleasure and pleasure of four whom the whom they know, or of This book is who is not quackeries "superstitions" child marriage of Hindu wickedness strong prejudice in the minds well as the their objects.

Coming from of the domain but secure that when it is sketched with and every in clearness and is evident that get an insight thought of the welcome this Bro. Hutchins into good grace.

The value that it does an outsider a facile pen, who is "to the side the cur have hitherto things as the voice of one for pity and love.

I must come only to those Foreign Miss it has special are anxious men and this.

The book treated, has been bound in cloth black and gilt obtained from Hutchins, postpaid. T. Ministers, Societies, Students, Bands.

Saint John,

Albert O.

The Albert ing met with the 6th inst.

Opened at Rev. S. W. K. ieters present.

M. Weeks, E. Fillmore, M. C. and a good at sisters. After in conference took part, the quarter was taken.

Met in the when the Quakers by Rev. B. C. "For the love He clearly and less love of His influence on.

Friday was and reports upon tional of -on. S. W. Keirstead the Church to Rev. L. M. W. Portion, who spirited and p must result in.

A missionary evening, when were delivered Keirstead and sisters of Albert these rich fees to \$10.00.

The next qu with the 2d Co. S. W. Creek, Oct. 30, 1888, preached by Rev. L. M. W.

Rev. L. M. W.