

MESSINGER and VISITOR.

When paid within thirty days, \$1.50.

B. MCG. BLACK, Editor.
J. H. SAUNDERS, Business Manager.

All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Messenger and Visitor

WEDNESDAY, FEBRUARY 4, 1891.

LOSS INCURRED BY WEAKNESS.

"To be weak is miserable." And one of the worst things about the misery is the loss that weakness causes. A man is weak in mind or other power, and his good intentions and desires count for little in consequence; let him grow strong and his desires have more power in the world. A church is weak and it has a hard time to get good pastoral work and to hold its influence in the community; let it grow large and strong and it is easier to wield a large influence and to have the best conditions for further growth. The weaker the church is the harder it is for it to maintain even its weak existence; the stronger it is the easier it is for it to grow still stronger. To him that hath is given. Let a Christian get power and he shall have more power. Success succeeds, as it is now expressed. The benevolence of such a law is seen in its result, for it secures the best use of the most. The reward of gaining power for God is in the form of more power. It should also warn us against weakness, for the consequence of weakness is greater weakness. Let one vice come in and others will come with it.

The same truth applies to a denomination. If we are weak in any part, we suffer in every respect because of weakness in that department.

The want of a Theological School in these provinces deprives us of the services of a faculty, not only in teaching ministerial students, but in writing for the body and in addressing our churches and councils on theological subjects. If we could have half a dozen able theological professors giving by voice and pen their mature thoughts on living subjects, missionary problems and others, all our work would be greatly helped. The want of such a body of men induces weakness far beyond the theological class room. The benefactors who may supply the want of theological teachers will thereby help all the work of the denomination.

But weakness is often inclined to magnify itself and to shrink all responsibility. The man who had but one talent and who hid that has had many successors. The church that is weak is inclined to take refuge in its weakness and to do nothing instead of being watchful to strengthen the things that remain. Weakness is a time of testing, but need not, for the Christian, be a time of failure. Out of weakness faith can make him strong. We may not have the presence and strength of a large number of literary men whose leisure enables them to write for us. But we should not neglect the gifts we have. More books ought to be written by our own men and circulated among us.

As we are now moving along we make almost no contribution to literature of any kind. Yet we have men whose ability and culture are fully equal to the task of leaders of thought. For years their speech has betrayed their ability. We should be glad to learn that a number of our ministers, whose words have been a precious by many hearers, had given volumes of sermons to the public. If some publisher of enterprise could circulate more widely the careful expositions of Scripture so helpful to the religious life given by our brethren, he would do an excellent work for all our interests.

MEETING OF BOARD OF GOVERNORS.

The meeting of the Governors of Acadia College held on 27th ult., proved one of more than usual interest. Among those present were: Rev. Dr. Sawyer, Rev. Dr. Higgins, and C. W. Roscoe, Esq. of Wolfville; Rev. A. Cohoon, and H. H. Crosby, Esq. of Hebron; H. H. Chute, Esq. of M. P. P., of Hillsburgh; B. H. Eaton, Esq. of E. D. King, Esq. and W. Parker, Esq. of Halifax; Hon. J. W. Johnston, D. C. L., of Dartmouth; C. B. Whidden, Esq. of Antigonish; A. P. Shand, Esq. of Windsor; Rev. S. B. Kempton, of Canard. Rev. Dr. Higgins asked to be relieved of the office of secretary, which he has held since the resignation of the late Rev. Dr. deBlois. This is an office of importance, considerable work and responsibility, and Dr. Higgins desired to give all his strength to the duties of the pastorate at Wolfville—duties which demand all his time.

Rev. S. B. Kempton was elected secretary of the Board—an excellent choice. The Committee of "Ways and Means" on the seminary had not been able to secure an agent on behalf of the effort to erect a new building, but the matter is receiving earnest study, and the public may be prepared to hear from those having the matter in charge within a short time. It was intimated that the health of Miss Graves, who is compelled

to be absent this year, is somewhat improved, and it is very much hoped that she will be able to resume her duties as principal at the opening of next year. While Miss Graves is resting at Berlin, Miss Harding is managing the seminary with tact and ability, and her mature Christian character is a guarantee to patrons of the school that a genial and earnest religious spirit will be cultivated.

The other departments, the College and Horton Academy, were reported to be in a flourishing state.

The recent movement in favor of theological instruction was considered and suggestions approved for enlarging the work and furnishing a course with academic recognition, and endorsement for those who may not pursue the regular course in arts. The need of pastors for our churches in these provinces was emphasized, and was felt to be a deep concern of the denomination. We are not discharging all our responsibilities if we only educate able men for foreign countries while we fail to provide for our own.

Another interesting matter came before the meeting, some account of which has been given in the daily papers, and to which we had intended to refer, but as we go to press a telegraphic message requests us to omit reference to the matter in this issue. Explanations, no doubt, will be given later.

"I understood you to express yourself that no question connected with politics should be discussed in the organ of the Baptist denomination of the Maritime Provinces. I think differently, believing that every question bearing on the moral condition of our country should find a place in the MESSINGER AND VISITOR."

These sentences are introductory to Mr. Knapp's letter published in this issue. Our correspondent could scarcely have read us very carefully or he would not have ascribed to us the decision which the first sentence above quoted contains. What we said in substance was that discussions which deal in censure and denunciations of existing political parties could not be admitted. There are a good many subjects connected with politics which we believe may be profitably discussed in the MESSINGER AND VISITOR, and prominent among these, as Mr. Knapp suggests, are prohibition, Sunday observance and delinquency from bribery and other corrupt methods in elections. "It is possible to discuss these matters on their merits. But the discussion must be kept apart from party prejudices and antagonisms, or the result would be to create evils which would much outweigh any good result that might be achieved. If those who write for the Visitor and those who read it were able to divest themselves of all partisan political prejudice and deal with every question on its intrinsic merits, then, it might be well that parties as well as principles should be discussed in its columns. But that is far from being the case, and we must take things as they are. It seems reasonable enough, at first glance, when it is said that, "Every question bearing upon the moral condition of the country should find a place in the MESSINGER AND VISITOR." But who shall judge what questions are of this character? To a great many of our readers, no doubt, the question whether the Conservative or the Liberal party shall prevail at the next general election is one which has a quite significant bearing on the moral interests of the country, and they are pretty equally divided on the question as to which of these parties may best be entrusted with these interests. Then there are others who believe with our correspondent that neither of these parties is to be trusted, and that the only hope of the country is in a certain third party whose claims they are prepared to advocate with great zeal along with unsparing denunciation of the existing parties. Now if we admit one of these parties to advocate what it conceives to be the great moral interests of the country, and to antagonize the other parties, we must, in like manner, admit those other parties to defend themselves and to advocate their views. To do this would be to come down from the high ground of religious journalism and to plunge into the heat and confusion of political strife. It seems to us quite unnecessary to add that this could not be done in the interests either of the paper or its readers."

Our correspondents will have need to cultivate the virtue of patience. We are again obliged to hold over several accepted articles. In view of the large demands upon our limited space, we must respectfully request correspondents to cultivate also the virtue of brevity.

The churches of the Maritime Provinces contributed about \$1,400 last year to the Grande Ligne mission. This year, as will be seen by Dr. Day's report to January 24, \$836.02 have been given. In addition to these amounts, several churches have sent their collections directly to the treasurer, Joseph Richards, Montreal. It is safe to estimate that \$900 in round numbers has been given up to date. Will the churches that have not sent forward their collections, please send them to Dr. Day, and those which have not yet taken them up, do so as soon as possible? The Ministers' Relief and Aid Board want to send out their appeal at once for the annual collection to the Annuity Fund. It is desirable that the Grande Ligne mission collection be out of the way first.

E. M. SAUNDERS.

Readjustment.

NO. 1.

While the Year Book is new in our homes, will you permit me to speak of the resolution mentioned on page 26-7, and which (as stated on page 30) was placed on the records of Convention the year, further action being deferred until next August. This resolution, to which I would ask the prayerful attention of each Baptist, reads as follows:

Whereas, we believe that the time has come for the enlargement of all our work and more especially of our Foreign mission work;
And Whereas it is desirable to make our convention scheme as comprehensive as possible, therefore,
Resolved, The Convention ask the churches to strive to contribute to our denominational objects to the extent of at least a cent a day per member, and that our Convention Fund, readjusted on this basis, be distributed as follows:

Foreign Missions	\$2 00
Home Missions	1 00
North-west	1 00
A. G. Ligne, etc.	40
Acadia College	25
Ministerial Education, and Aid and Relief	25
	\$3 65

It was intended by the mover that the request embodied in this resolution should be made only of churches that have regular pastoral oversight, and that "a cent a day per member" should be understood as meaning a cent a day per resident member.

I believe in the Convention Scheme, and I believe that it has helped our giving. I also believe, with many others, that the time has come for a great effort to bring about an increase in our contributions. I think that the plan formulated above will assist in this, because (1) it calls us to an advance movement, because (2) as a scheme it is comprehensive, and because (3) of its manifest reasonableness.

It looks toward the accomplishment of greater things. An appeal has come to us from India. Our Foreign Mission Board has endorsed it. So has our Convention. But, thus far, there has been no corresponding enlargement of our plans. It may seem a daring (possibly a vain) thing to ask our people to carry out the appeal and at the same time give much more liberally to Home Missions and our College, when even the "dollar a year" has not been forthcoming, but there is inspiration in a great idea, and a heart will open to a great request that will remain sealed to a lesser one. There is a stimulus in undertaking what will accomplish a great purpose that is entirely lacking in a plan which, even if carried out, would be inadequate. Make our people see that by giving a cent a day they will preach the gospel to every creature on the Telugu field, more than double the income of our Home Mission Board, and place Acadia College upon such a financial basis that she can hold her prestige and keep in the van, and you will have furnished them an impetus strong enough to carry them over many of the difficulties in the way. Great possibilities are wings by which we soar over obstacles. We must attempt great things if we would expect great things.

C. W. WILLIAMS.

Dartmouth, Jan. 26.

Sabbath Desecration on the Intercolonial.

My last letter did not altogether meet with your approval, and you expressed dissent in very mild and courteous terms. I understood you to express yourself that no question connected with politics should be discussed in the organ of the Baptist denomination of the Maritime provinces. I think differently, believing that every question bearing on the moral condition of our country should find a place in the MESSINGER AND VISITOR.

The three sins that are now more than any others sapping the foundation of the morals of the people in these provinces, are the liquor traffic, bribery and corruption in politics, and Sabbath desecration. So long have these been tolerated that their deleterious, demoralizing effects do not produce that abhorrence that they would if they were but of yesterday, and this tolerance has become the excuse for men in authority to override the laws of God and man. Morals and politics are so closely connected that to divorce them almost leads to the most disastrous political consequences, and the destruction of all good in political institutions. Moral and municipal laws should be so intimately connected that the former should be the matrix of the latter.

We have on our Supreme Statute Book, the Bible, the law, "Remember the Sabbath day to keep it holy, in it thou shalt do no manner of work," etc. This law is repeated again and again, and fearful punishments were inflicted for its breach. We have on the statute book of New Brunswick, a law founded on this law promulgated from Sinai by God Himself, which says, "Whoever shall desecrate the Lord's Day, etc., by any servile labor (works of mercy and necessity excepted), shall for every offence pay a fine not exceeding forty shillings, or be committed to goal for a term not exceeding four days." Similar laws are on the statute books of the other Maritime Provinces.

No one will for a moment contend that running passenger and freight trains

on Sunday is either a work of necessity or mercy, but it is just the opposite. The only justification is that it allows travel for gain or pleasure, and goods and merchandise to be conveyed to make money for the railway and the owners of the freight. This Sunday desecration allows passengers and freight to reach their destination just one day sooner than they otherwise would, and while it saves some expense to the passengers, it makes a large sum for the railway, and in the case of the I. C. R., puts the "reward of iniquity" into the public treasury. This saving expense to passengers and making money for the treasury affords no excuse for the violation of the laws of God.

To clear myself from any supposition that I am prompted by hostility to any political party, I will here say that I was an ardent supporter of the Mackenzie government, and yet I did not hesitate to attack that government for running passenger and freight trains on the I. C. R. on Sunday, as my letters in the papers of the day will show. I did more. I went to the late Sir Albert J. Smith, then minister of marine, and remonstrated with him, and after that the Sunday passenger and freight traffic was discontinued, and an order issued that passenger trains should only be allowed to run on that day to their destination, and that no train, passenger or freight, should be made up at any station. This order was enforced, except in the case of trains carrying the English mail, during the remainder of the time of the Mackenzie government. After the Macdonald government came into power I was employed by some of the people of Shediac to stop, if possible, the handling of freight at Point du Chene on Sundays, and procured a conviction against the station agent there. The conviction was afterwards quashed by a judge of the Westmorland County Court on the ground that the order of the Dominion government was of higher authority than a provincial law. The Dominion government employed the lawyer on appeal, and paid all his charges, as near as I can recollect, \$119. Later on the people of Truro, under the laws of Nova Scotia, tried to prevent the I. C. R. from running passenger and freight trains through that town on Sundays, but succeeded no better than the people of Shediac. Before confederation it seldom if ever happened that a passenger or freight train passed over the I. C. R. on Sunday, but as soon as that railway passed into the hands of the Dominion the desecration of the Sabbath commenced, and has gone on from bad to worse ever since, constantly increasing. Now the Sunday trains can be numbered by tens; it is said on some days by the hundred. Here in Dorchester the scream of the locomotive awakens you early Sunday morning, and when you look towards the railway you see the train stealing through the land like a guilty thing. On that day the I. C. R. is delivered over to Satan, and becomes the trail of the old serpent. The clang of the engine bells mixes with the chimes of the church bell, and the screams of the whistle with the prayers of ministers and congregations, and sometimes the notes of the organ and voices of the singers are drowned in the discordant noises from the passing train. Here in Dorchester all the churches are near the railway track, which passes around the village in a half circle. The number of roads the railway crosses when entering the place makes an almost continuous whistle necessary, and as the station is just in the rear of the Methodist, Presbyterian and Baptist churches the annoyance is great, and forms a subject of well grounded complaint. Not long since I was in the Presbyterian church here when the noise of the train caused the minister to pause in his reading, and I have been in the Baptist church when the words of the minister, on account of the noise caused by the running train, became inaudible. In Dorchester the trains passing around the village on Sunday seldom exceed a dozen, and yet the annoyance to church congregations is great; what must it be in Moncton where it is said trains pass in or out every fifteen minutes, and where the hunting engine is constantly at work?

I am instructed that for an employee of the I. C. R. to refuse to work on Sunday is to insure his dismissal, and that the employees are induced to work more willingly on that day by receiving extra pay. If this is so, and I do not doubt it, can we hope to have Christians employed on that railway, or if they are Christians when first employed that they will retain their Christian integrity? The young man leaves his home where he has been taught to fear God and keep His commandments. Interest has been made with those in authority by his father and his friends, and he is made a brakeman. Sunday comes and the youth, who from his early years has been a constant attendant at the Sunday-school and the church, is told that he must on his first Sabbath be initiated into the service of Satan by openly violating the law his parents, his Sunday-school teacher and his minister have taught him to respect. The lessons of the Christian home, the Sunday-school and the church, are soon obliterated unless he has the fortitude of a Daniel, and if he has, he will not remain on the I. C. R. very long. Other vices follow in the train of Sunday desecration; and perhaps at last, when

life has been crushed out of him in some fearful railway accident, with his last breath he will say, as the poor fellow did who was killed in the smash up on the northern section some years ago, when asked the cause of the catastrophe, "Rum did it."

I believe, Mr. Editor, that all your readers will see eye to eye with me, and that every Christian in the Dominion feels that this Sunday travel and traffic on the I. C. R. is a national sin in which he is involved. The minister of the Methodist church here, a good man and loved on account of his Christian zeal, is now circulating a petition to the Dominion executive to induce it, if possible, to discontinue this God dishonoring sin, Sunday travel and traffic on the I. C. R. He is to be praised for his denunciation of the leprosy spot in the working of one branch of our political institutions, and I hope he may succeed, but as I have already declared, I have lost all faith in such petitions. I have yet some faith left in the pulpit and the press, and this crying sin should be denounced by both, they should cry aloud and spare not until they awake the sleeping conscience of every Christian in the land, and arouse his determination to contend against this heinous national sin. Every adult member of society in the Dominion is involved in this inexcusable transgression of the law of God, and should in their homes, in their prayer-meetings, everywhere, pray "It is time for Thee, O Lord, to work like Thyself, for they have made void Thy law."

I belong to neither of the political parties in Canada, and my heart's desire and prayer is that we may be governed by men who fear God and eschew evil, for I know that the fear of God is the beginning of wisdom. I, this morning, read in course the 26th chapter of Leviticus, and it contains the lesson so often repeated in sacred and profane history, that national sins are followed by the chastisement of the sinning nation. We may rest assured that the transgression of God's laws by the person in the family or by the state will not go unpunished.

CHAS. E. KNAPP.

Dorchester, Jan. 23.

Chicago Letter.

This is our third mild winter in the West; the sun shines much of the time with a genial warmth, and a haze is in the sky reminding one of an Indian summer. The ice men will have to go far north to gather their harvest for next summer's supply.

THE WORLD'S FAIR.

Commission are making progress, and it is a settled fact that five of the exposition buildings will be upon the lake front and the others at Jackson Park. There are great fears that the fair will be open to the public on the Sabbath. This would be a calamity to the cause of morality and religion, and a great injustice to the 50,000 employees of the exposition, as well as to those on the railroads running Sunday trains to the great show. The plea for opening is that the poor laboring men cannot attend except on Sunday, while the fact is that the Sunday gate money is the real reason why the proposal to open is pressed. If the gates are closed on the Sunday the working men will have a Sabbath, and in addition will be granted a number of holidays, as was the case during the Centennial Exhibition in Philadelphia. Let all the righteous pray that the efforts being put forth for the prevention of this threatened danger to our American Sabbath may be successful.

THE CONGO MISSION.

has been brought close to the hearts of Chicago Baptists by the visit to our city of Mr. Richards, of Banzenanteke, whom Mr. Stanley calls "the manliest man in Africa." He has spoken in a number of the churches and to the ministers' conference, and held the people spell bound by his description of the great reality that resulted in the conversion of over a thousand souls. He reports that of three hundred converts baptized only one has lapsed into heathenism.

DR. A. J. GORDON.

of Boston, is spending a month in Chicago delivering a course of lectures to Mr. Moody's training school. These lectures are open to the public, and a congregation of several thousand assemble every day. In addition the doctor speaks by invitation in many of the churches. This week he speaks every afternoon in the Third Presbyterian church, Dr. Withrow, formerly of Boston, pastor. We do not all quite agree with Dr. Gordon's doctrinal views, but all admire his spirit and zeal.

REV. GEO. C. NEEDHAM,

the well known evangelist and author, is supplying the pulpit of the Immanuel Baptist church during the absence of the pastor, Dr. Lorimer. A work of grace is in progress; many have been converted and a number baptized. This week there is to be a two days' conference in the Immanuel church on the Person and Ministry of the Holy Spirit; may He come in power to our waiting hearts!

HERE AND THERE.

The Baptist Theological Seminary is to be removed from Morgan Park to the grounds of the New University, and the buildings at the Park are to be converted into an Academy.—Dr. Harper, of Yale, is to be in the city next week to conduct a Bible Institute. He is to be assisted

by a number of leading educators. Professor Eli B. Hulbert and Dr. A. K. Parker sail from New York in a few days to make an extended tour through Europe and the Holy Land.—A great revival is in progress in the Town of Elgin; the pastor of the Baptist church, Dr. Vosburg, has baptized about sixty, and the work seems only to have begun.—Quite a revival is in progress in the Western Avenue Baptist church, Chicago; the pastor, Rev. C. Ferren has been assisted by Dr. Gordon, Needham and others; fourteen are to be baptized on next Sabbath.—A letter from Dr. Lorimer, dated Christmas day, Paris, informs his church that he is gradually improving in his health, and that he feels confident of ultimate restoration.

There is a strong feeling in the West for the organization of Young People's Societies along strictly Baptist lines. And why not? If it is best to have our young people organized with union societies for religious instruction and Christian work, why not have union Sabbath schools, etc., etc.—The expectation is that there will be a large convention of Baptist young people held in June at Davenport, Iowa, for the purpose of conference and organization. May God lead and make the path of duty plain.

WESTERN.

Mission Funds.

In one of the large and influential gatherings of the Queens Co. Quarterly meeting, recently held at the Jersey, N. B., the subject of mission funds was discussed. The opinion prevailed that we ought to have a sustentation fund to supplement the salaries of missionary pastors so called, and that mission funds should be expended in mission work.

The mission fields are many and their needs are great. There is no place in these Maritime Provinces in which fewer of them are found than in the county of Queens, N. B., and yet one or more ministers could be well employed within it in mission work.

Until Secretary Colborn's plan, to equalize the salaries of pastors who are in similar situations, obtains, it will be difficult to tell whose salaries to supplement. Mistakes are thought to have been made and are likely to occur, hindering liberality on the part of ministers and other church members.

Of course we now have, and will continue to have, preachers who are laboring effectively in mission fields in which there are churches small in numbers and in property. These are missionaries. We want more of them to labor not through the summer months only, but to give at least part of their time in the proclamation of the gospel and in the building up of our churches throughout the whole year.

J. COOPER.

Correction.

I wish to correct a statement in the MESSINGER AND VISITOR with regard to the number of baptisms in the different Baptist churches during the past ten years. You report none for Petitediac which is not correct, as 22 have been added by baptism in less than eight years. If not reported at that time it must have been on account of some oversight or mistake. The number named were nearly all baptized by Rev. Geo. Seely.

D. A. JONAH, Clerk.

For W. B. M. U.

Woodstock (Albert st.), per Mrs. C. J. Sutton, H. M. \$4.81, F. M. \$4.82.

Woodstock, Mrs. W. W. Hay's S. class, G. L. M. 1 50

Bridgetown, per Mrs. G. H. Dixon, H. M. \$6.08, F. M. \$6.35, G. L. M. \$3.32 16 35

West Jeddore, per Mrs. J. Mitchell H. M. \$1. F. M. \$3.75 4 75

Tusket, per Mr. M. Jeffrey, F. M. 4 25

Mount Henry, per Mrs. M. L. Morton, F. M. 7 00

Germanston, per Mrs. G. Berryman, F. M. 5 00

Springfield, per Mrs. G. Durland, F. M. 8 40

Fredericton, per E. G. Phillips, F. M. 10 00

Hantsport, Mrs. R. Comstock, H. M. \$3.30, F. M. \$3 80

Charle Harbor, per David Thompson, F. M. 2 00

Sackville, per Jennie J. Harper, H. M. \$13.14, F. M. \$9.13 22 27

Summersville, per Libbie Young, H. M. \$5c, F. M. \$14.35 15 20

Apple River, per Mrs. A. L. Price, mite box, \$2, W. M. A. S., \$7.75, East Apple River Sunday-school, \$2.25 12 00

McKenzie Corner, per Mrs. R. Flemming, F. M. 5 00

Windsor, per Mrs. John Nalder, H. M. \$9.72, F. M. \$22.28 32 00

Hampton, per Mrs. A. A. Sharpe, H. M. \$5, F. M. \$5 10 00

Springfield, per M. H. Black, mite box, H. M. \$3.56, F. M. \$6.75 10 31

Lawrencetown and Valley West, per Mrs. L. C. Wheelock, F. M. 12 00

New Germany, per Ella B. Verge, F. M. 12 00

Clarence, per Addie Jackson, H. M. \$7.25, F. M. \$21, Manitoba Mission, \$1.75 30 00

Alexandra, per Mand Jones, F. M. 15 00

Milton, per Jessie E. Ford, H. M., \$1.33, F. M. \$3.25, Ford, H. M., Sandy Cove, Digby Neck, per F. L. Morse, Mission East, F. M. 6 00

F. L. MORSE, Sandy Cove.

Mrs. MARY SMITH, Amherst, Jan. 27.

We should be slow to disparage anything that seems to be the outgrowth of spiritual life. Nothing but life reproduces life.—Dr. Austin Phelps.

District Meeting.

The district meeting Antigonish and Guysborough, according to appointment, on the 21st ult.

Rev. D. Price, pastor of the church, was the guest of honor, and the district for one year.

Reports of the work of the churches were then given and delegates presented.

In the afternoon several hours spent in practical Sabbath school work, and then to the church and participated in by several excellent speeches.

Evening session—devoted to a sermon by the visiting convention fund, \$10.35.

Several brethren were present. Closed to the meeting. Closed to the meeting. Closed to the meeting.

Boylston, some time in the distance is considered of the brethren had to sent, yet altogether most pleasant, and with district meetings which tended.

Nothing could exceed the hospitality of the brother Isaac's Harbor. We there may reap a rich harvest.

By order of W. Albert Co. Quart.

The 33rd session of with the First Convention, Tuesday, Jan. 14. It opened with a prayer, the prayer of Rev. W. Camp, preached the quarter.

McGregor, his alternate of delegates were Mrs. M. Gross, S. W. Corey, J. E. Fillmore, and W. McGregor. Money spent in preaching and exercises than in usual the apparent result of blessing to the church.

Convention, that a long held quarterly churches composing to visit and aid each other. The discussions on missions were more matured. Rev. M. quarterly sermon, R. his alternate. The next quarterly meeting in due time. Collection purposes, \$11.58.

W. McG.

Religious I.