

## Messenger and Visitor.

32.00 per annum.  
When paid within thirty days, \$1.00.

S. H. C. BEAVER, Editor.  
A. H. CHAPMAN, Business Manager.  
OFFICE—St. Germain St., (up stairs), St.  
JOHN, N.B.

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.  
ADVERTISING RATES furnished on application.

## Messenger and Visitor.

WEDNESDAY, OCT. 7th, 1886.

## THE GOSPEL IN QUEBEC.

The Antigonish *Casket* has given its attention to some articles which appeared in a recent issue of this paper in reference to the work of the Grande Ligne Mission, and evidently has not found them very comfortable reading. Our contemporary feels moved to apply some very uncomplimentary epithets to the men who are engaged as preachers and colporteurs in connection with the mission. These "honest proselytizers" are, in its estimation, "accomplished liars." The work of the mission is "a revelation of unblushing falsehood on the part of the preachers" and of "pitiful imbecility on behalf of their dupes,"—"the 'dupes' being, as we understand it, those Baptists who are moved by the appeals of these wicked preachers and colporteurs to supply them with the means for carrying on their work."

Now the *Casket's* hard names will not break anybody's head and men who have been accustomed to encounter stones and brickbats—to say nothing of magistrates, courts and jails—in the course of their preaching the Gospel in Quebec will not be likely to lay these opprobrious epithets very much to heart. We wish to assure our choleric contemporary that we have met a number of these Grande Ligne people, we have heard something of the work of others and we have seen no reason to regard them as false men and deceivers of the people, but, on the contrary, as men engaged very earnestly and conscientiously in a work involving a large measure of difficulty and self-sacrifice. Perhaps in a calmer mood the *Casket* would perceive that it is a little difficult to explain why men who are accomplished liars, whose whole work is a revelation of falsehood and who are therefore guilty of "obtaining money under false pretences" should choose for themselves the life which a Protestant missionary among the Catholic people of Quebec must lead, with its hardships, its meagre salary, and the relentless opposition, silent or active, which the missionary must constantly encounter. Men who are not in that work for conscience sake are not likely to be in it at all. If the *Casket* will acquaint itself with the facts as to the lives and characters of these men, it will probably feel constrained to admit, however strange it may appear from its point of view, that there are few men of more sincere and honest purpose than the men of the Grande Ligne mission and that they are not in this work for the sake of money or for any other unworthy motive, but from a sense of duty toward God and love to their fellowmen.

Our esteemed contemporary is sadly scandalized because Baptists talk about evangelizing Quebec and speak of the necessity of giving the gospel to the French Roman Catholics of that province. These people, says the *Casket*, "have learned from their Catechism the saving truths of the Christian religion" and "have the gospel preached to them in their churches from year's end to year's end." For ourselves we should be very sorry to say anything respecting Roman Catholics and their religion unwarranted by charitable truth. We should be sorry to pen a word to indicate a narrower door of salvation for men than God's mercy has ordained. We wish to believe and to speak the best things we can of the faith and the works of Roman Catholics. But the existence of the Baptist denomination—not to speak here of other Christian bodies—is, and for centuries has been, a standing protest against the assumptions of Rome and a witness to the conviction that the Gospel of Christ in the fulness of its power to redeem and save is not ministered in and through the Roman Catholic church. If what Baptists receive and proclaim as the Gospel of Christ is really the gospel, then they are unable to see how, in obedience to the command to go into all the world and preach the Gospel to every creature, they can pass by Quebec. If Baptists believe themselves to be in possession of spiritual light and truth and liberty which their Roman Catholic fellow citizens do not possess, should they not seek to share these great blessings with those who have them not?

The *Casket* bases in part its charge of untruthfulness against the Grande Ligne preachers on the fact that some of them have said that "the Bible is unscriptural only taken from the people and burnt." This the *Casket* contends can apply only to the Protestant Bible and that the Grande Ligne missionaries know this to be the case. Our contemporary does

not inform its readers what it means by "a Catholic Bible" and "a Protestant Bible." The Bible which we should like to see in the hands of the people is the best translation extant of the most approved ancient manuscripts of the Holy Scriptures. This, we presume, the Grande Ligne missionaries also desire. Translations which have received official authorization in the R. C. church contain some renderings which Protestant scholars agree in regarding as erroneous, but in most essential features are not so very different from those in general use among Protestants, and we believe that the Grande Ligne missionaries are very well pleased to supply Roman Catholics in Quebec with Bibles and Testaments translated and even annotated by Roman Catholic scholars. If we are correctly informed it is these editions of the Scriptures—for example—that are taken from the people and destroyed. Can such books as these, by any fair use of language, be called "Protestant" and if not why apply opprobrious epithets to these men because they do not say the books destroyed are Protestant Bibles?

## A DREAM THAT WAS NOT ALL A DREAM.

That was a remarkable dream of the young Solomon recorded in the Bible lesson for next Sunday. Dreams are apt to be more or less fantastic in character, but as light things show which way the wind is blowing, so a man's dreams may be to a certain degree a revelation of his character. Such a dream as this of Solomon's supposes antecedents as well as consequences. It is a good sign when a young man is thinking so much about his life work that it is present with him in his dreams, and better still if his thoughts are so strongly directed to the Divine source of power that God comes into his dreams with offers of help and blessing.

Some measure of wisdom is necessary in order to the appreciation and the choice of wisdom. It is of vast importance to a young man's success that he get things squarely before him, so as to see them in their true light and proportions, to understand what his proper work in the world is, what he needs to enable him to succeed in it and whence his help must come. Solomon evidently had a serious apprehension of his great task as the young king of Israel. He was not setting out, as so many young people do, with no serious and ennobling purpose, seeking to escape responsibilities, despising the wholesome discipline of duties faithfully performed and regarding an indolent, self-indulgent life as the thing of chief desire. No man can accomplish any great or worthy thing who is not possessed by a purpose sufficiently strong and noble to cause him to despise ease and softness for the sake of the work which he has to do.

If Solomon was in his waking hours what he is represented as being in his dream, we feel justified in concluding that he already possessed some important elements of wisdom. 1. He had a sense of the seriousness and responsibility of living. He understood that the royal office to which he had been appointed meant something vastly more than fame and personal aggrandizement, along with the regal splendors and luxuries of the court. The kingship had its obligations as well as its honors. There were great duties to God and to Israel. His position as head of the nation involved the responsibility of ruling according to the highest wisdom. Every man who accepts the place to which God calls him sustains some important responsibility, and whether he be king or peasant, his duty and his glory is to act seriously and to do his best. 2. He was modest. The picture is not that of a young man arrogantly wise in his own conceits, who thought he knew everything and could do everything that was to be known or done. He could appreciate what had been done by those who had gone before him, especially the work of his father David, and he could understand how little he had in himself to qualify him for the great work to which he had been called. The young man who complacently regards himself as quite sufficient for any emergency, who acknowledges no debt to the past but despises the hard work and the slow methods of those the results of whose labors he is reaping, may very likely end, as his father began, with nothing. 3. He was religious. Solomon understood whence David's help had come. It was the Lord who had blessed him and made him great. It is just here that many a young man makes his mistake. He loves and reveres his parents. He appreciates his father's love, his father's wisdom, his father's success; he feels the power of his mother's love, the sweetness and strength of her virtuous womanhood. But he does not understand and consider how intimately their virtues are connected with their piety and how impossible it had been for them to be what they are but for the help that they and their parents before them received through spiritual communion with God. Further on, perhaps, deceived by the counsels of a godless philosophy, he comes to regard as a mere superstition that faith which has been the strength and inspiration of their virtuous lives.

The young man who has in him such

elements of wisdom as Solomon had is not likely to make a foolish choice when the opportunity for choosing occurs. And it comes to all. Does not God come to every young man and say, "Ask what I shall give thee?" And then make their choice and receive what their hearts desire. For everyone that asketh receiveth. There are limitations of course—not in God but in men—in their desire and capacity. Men are not likely to ask very earnestly for that which they have no capacity to receive, or to seek that which they do not desire to find or to know persistently at doors which they would not offer to enter if opened to them. Some men are fitted to be kings, some to be prophets, some poets, some statesmen, some men of business; but God stands ready to give to each the help he needs to make him effective in his own sphere of effort.

A most solemn consideration is that choices are inevitably being made. If men do not consciously choose and receive God's good gifts then they virtually elect to receive evil things. The man who sets his foot in the current above Niagara, unless he put forth strenuous efforts to get out of it, has already chosen for himself destruction.

The getting of good things from God does not mean the merely passive acceptance and enjoyment of them. The gift to Solomon did not make it useless or unnecessary for him to employ all his faculties in the acquisition and the use of wisdom. God helps men by quickening and purifying their ambitions and their faculties. He does little for those who will not co-operate with Him in working out their own salvation. And, finally, let it not be lost sight of that to those who choose the higher blessing God gives also lesser blessings. For Solomon choosing wisdom, He gives also riches and honor. To him who chooses the Kingdom of God He gives all other needful things.

## From Halifax.

## INTO THE LIGHT.

The papers announce to-day that the Rev. George E. Grubb, a church of England evangelist, has united with a Baptist church in England. Mr. Grubb visited Halifax about a year ago, and preached with startling plainness and power in St. Paul's. He denounced baptismal regeneration in vigorous English. The church people of the city heard, from their own evangelist, that this doctrine was a "lie," living in their own church, blinding and leading souls to perdition. The Bishop of Nova Scotia listened in St. Paul's to Mr. Grubb's terrible invective hurled against baptismal regeneration. The preacher in his fervid eloquence ignored the teachings of the prayer-book and the preaching of high church clergyman. But he did not stop at denouncing what he held to be false. He also set out in the plainest terms the way of life through Christ, the atonement, repentance, regeneration by the Holy Spirit and faith in Christ. The discerning felt the hearing him that an acute stage had been reached in his faith and preaching, and that either a reform must take place in the episcopacy or Mr. Grubb must come out of that body. As an expediency all devout lovers of truth could wish that he had remained in the establishment, to fulminate against the popish errors found there and to preach to them a pure gospel. Mr. Grubb is an orator.

## QUEER BAPTISTS.

This baptismal question is irrepressible. In all quarters it asserts itself. At present some of the officers of the army, stationed at Halifax, are known in the city as devout, humble Christians. They unite with the active laborers in temperance, Sunday schools and other Christian work. Although they have been members of a Christian denomination, yet this baptism matter has given them trouble. One of them, ranked as captain, who, it is supposed, had been himself baptized, took a brother captain and two women of like mind to the North West Arm and there baptized them in apostolic manner in the name of the Trinity. So far so good. But what about the apostolic church, its officers, its order and its practice? One step may lead to another.

## IS HE THE RIGHT MAN AT LAST.

Rev. A. Clements referred to in the report of the African Association may be just the man needed among the colored Baptist churches of Nova Scotia. For years the pastors of the Halifax churches have seen the need of a leader for these people, and have again and again put forth efforts to secure one. If Mr. Clements proves himself to be possessed of the qualifications to undertake and successfully carry on the arduous self-sacrificing labors needed in the colored churches, and gives himself up to this work, great and permanent results will surely follow his efforts to do good to his people, who have in the past suffered from special disadvantages. He will have the sympathy and prayers of the Halifax pastors and churches.

## UNWARRANTED.

The exhibition grounds and buildings of Halifax are in the centre of the city and are not equal to the demands made upon them. The province and city have undertaken to get larger grounds outside

of the city for exhibition purposes. Of late it has leaked out that the amount of land sought to be purchased was unduly large, and consequently very costly. A little digging down beneath the surface brought to light the fact that the plan is to have the city now in debt \$2,200,000, and the province also heavily in debt, to purchase land enough to have a race course in connection with the exhibition grounds. But the Christian people of Halifax, who do not feel that horse racing and its accompanying gambling and drunkenness are industries to their tastes, are moving in the direction of protest and vigorous obstruction of this enterprise. The Evangelical Alliance, ever on the watch-tower, has sounded the note of alarm, and the whole business will be dragged into the light of day and there examined.

## MEETINGS AT HAMMOND'S PLAINS AND SURROUNDINGS.

The District Committee had an interesting service at the Plains on Monday afternoon, and in the evening at this place, Lucas Settlement, Sackville and Upper Hammond's Plains. Dr. Kempster preached at Sackville, Rev. A. C. Chute at Hammond's Plains, the Rev. M. W. Brown at Upper Hammond's Plains, and Rev. A. Clements at Lucasville. Rev. E. M. Saunders and Rev. A. Whitman, the pastor, and the Rev. G. A. Lawson, assisted in the services.

## MINISTER'S MEETING.

At the minister's meeting on Monday Mr. Irad Hardy and Austen E. Bill, students of the Sophomore class, were present. Mr. Hardy gave an account of his very successful labors in the summer vacations of 1895 and 1896 in Shelburne county, Lower Ohio, Cape Negro Island, Port Clyde, Village Dale, Birchtown, Enslow's Point, West Green Harbour, were all visited and received the labors of this young brother. Many were converted to God and of course there were the other good results which follow revivals of religion. This mission is supported by the pastors and churches in the county. To other districts, their message is, "Go thou and do likewise."

Mr. Austen E. Bill gave an account of the district meetings in the county of Shelburne. They are popular in a high degree and evangelistic in their character. It is common to have conversions at these services. The time is not consumed in discussing dry subjects of a speculative character or the various methods of work, but it is given to prayer, praise and the preaching of the gospel. Immediate results are looked for, and they come. These two young men were on their way to Wolfville to attend another year's work.

"CONSECRATION" OR "DEDICATION," WHICH? Some Christian bodies "dedicate" buildings erected for the worship of God; others "consecrate" them. Our Roman Catholic friends go so far in their services of consecration as to baptize the bells which are hung in their church towers. A joint stock company has purchased a large lot of land outside of the city for a cemetery. Shall it be "consecrated" or "dedicated," and who shall perform the services? That is the question. People, that is some people, do not want to bury their dead in it, till it has been set apart by some religious services. Well, perhaps a number of ministers, representing the various denominations, of their own free will, will go to the grounds at an appointed time and hold some appropriated religious services, and then the cemetery will be "consecrated," "dedicated." Why not?

## REPORTER.

## The Federation of Canadian Baptists.

DESIRABILITY. Geographically, historically and scripturally, Canadian Baptists are one. They exist for one purpose, the evangelization of men. In view of this, should the rocky regions of the great lakes, or the Rocky Mountains, be barriers to organic union? Or should the fixed forms of Convention organizations stand in the way of a movement desirable and necessary for several reasons?

While as Baptists we are vitally related and interested in each other, and are deeply concerned in all that pertains to the kingdom of Christ; yet we are organically in the four isolated sections of Maritime, Ontario and Quebec, Manitoba and the North West, and British Columbia. These divisions may be natural and necessary to carry on at least a part of the great work committed to us as a people, and doubtless require annual convention gatherings, but is it not now full time to take steps to form a biennial convention, composed of a representation of Baptists from sea to sea?

## ADVANTAGES.

Manifestly the advantages of such an arrangement would be many. First, the fourfold feeling of isolation would naturally give place to that of intimate and vital fellowship and large enthusiasm.

Second, instead of the present indefinite ideas of our needs and common mission, we would see each other and our work at close organized range and have intelligent views of the whole situation.

Third, British Columbia, and perhaps Newfoundland, would become the right and left arms of the main body of Baptists. What is there in the great con-

mission, or in anything else, that forbids our planting Baptist churches in Newfoundland?

Fourth, we could better consolidate our educational and missionary interests and promote harmonious operations.

Fifth, a Canadian C. C. O. might then be an easy matter to arrange, and one equal to all demands.

## CONVENTIONS.

Let each Convention or Association in the Dominion, at their next meeting, pass resolutions setting forth their desire for federation and appoint representatives, say one for every Association, who shall meet to consider the matter and then make their recommendations to the different bodies, which in turn might refer them to the churches.

Or better still let our denominational papers call on the county organizations, and where there are none to form them for the purpose, to pass on the matter and appoint say one delegate for every county to meet at a stated time and place, form a Dominion Convention, and leave the details to be worked out later on.

Representation could be according to the Baptist membership in each county, and delegates could be elected by the county district meetings of the Association. Let British Columbia organize, for an annual Convention, independently of the U. S. Baptists, if not now so organized, and then work for a federation of Canadian Baptists in a biennial convention. Let Manitoba and the North West Baptists act for a federation. If for the weaker ask for help will the stronger refuse it? The Convention when once constituted would not do away with the present Convention, but would supplement them, and could appoint, for an annual Convention, independent of the U. S. Baptists, if not now so organized, and then work for a federation of Canadian Baptists in a biennial convention. Let Manitoba and the North West Baptists act for a federation. If for the weaker ask for help will the stronger refuse it? The Convention when once constituted would not do away with the present Convention, but would supplement them, and could appoint, for an annual Convention, independent of the U. S. Baptists, if not now so organized, and then work for a federation of Canadian Baptists in a biennial convention.

By the way, as the Maritime Baptist Publishing Co. intend changing the form of our excellent paper why not change its name to "The Maritime Baptist" which would give us a striking position in the federation of Canadian Baptists, to whom the world is under tribute, for their contributions of truth, piety, and evangelical religion.

## J. HARRY KING.

## Foreign Missions.

## SOME THINGS THAT ARE NOT SO.

In order to a helpful understanding of our F. M. work in India some misapprehensions ought to be cleared up.

Let our missionaries be practically useful to the Mission for the first two years after reaching the field while they are acquiring the language. By way of reply let me say that the missionary begins to preach the gospel the first day he lands in India. There are from ten to fifteen educated Hindus in all our station towns who can understand English quite well.

(1.) After the hours of Telugu study are over the missionary, whose heart is well nigh bursting to preach the gospel, and who sighs for the "gift of tongues," may walk in the cool of the day into the town, call upon these educated Brahmins and use his mother tongue until he is hoarse.

(2.) He may hold public services occasionally and preach in English. Such meetings have been held all over our Mission and good results have followed.

(3.) He could teach a Bible class in English for the benefit of boys attending the high school. Mr. Corey has been doing this kind of work, in response to an oft repeated request made to me, by the boys themselves, when other work hindered me from undertaking it.

(4.) The new missionary, from the start, in a score of ways useful in assisting the other missionaries and thus lightening their burdens.

(5.) While the country is new to him and everything seems striking, he can write up a description of what he sees and hears in that strange land, thus making our life in India more real to those at home.

(6.) Within a year most missionaries can do considerable work in the Telugu. Within six months they should begin to use the new tongue in "telling the story."

2nd. That it would be more economical to learn the language before going to the field.

(1.) It can be learned far more rapidly, correctly, and cheaply, on the field. It should be learned from the people themselves quite as much as from books. In fact the colloquial Telugu can never be learned from books. It is almost as different from the grammatical as if it were another dialect. After a thorough knowledge of book-Telugu he may write sermons and translate books, but he cannot preach to the common people and be understood.

(2.) But the language, whether grammatical or colloquial, will be of little use to the missionary if he does not know the people. Their methods of thought are oriental and their religious ideas widely different from our own. To express a western idea, arrayed in western idiom, and clothed with a western illustration, though worded in correct Telugu, would be as meaningless to the ordinary native as to discuss the "silver question" to a ten years old boy. The missionary must understand the workings of the oriental mind. The words "God," "Heaven," "Salvation," "Atonement," mean a very different thing to a Hindu from what they mean to us. Hence he and we may be using the same words precisely and yet our thoughts be as widely separated as the poles.

To sum up let it be understood,

1st. That the new missionary's practical usefulness on the field begins as soon as he gets there.

2nd. That it is not wise to delay in this country for the purpose of studying Telugu.

## Visit to our Red Brethren at Fairford and Little Saskatchewan.

Readers of the Messenger and Visitor will no doubt remember the interesting account of Mr. and Mrs. Mellick's trip north last summer, when seventy-six Indian converts, living along the Fairford and Little Saskatchewan rivers, were baptized by Bro. Prince. These converts were not organized into churches or placed under the pastoral care of any one, because there was no one to put in charge at the work there. They were simply left to look after themselves as best they might, the committee hoping to be able to send some one to them without great delay. Time passed on, however, and neither the man nor the means were forthcoming for the work.

In January of this year Bro. Prince paid them another visit, encouraging them and strengthening them in the faith. Then another six months rolled by, and still they were without a pastor's care and instruction. Rumors reached us that many had fallen away or gone back to the English church. Again we heard that they had fallen out among themselves, and that the work was nearly broken up.

It is difficult to obtain reliable information from that far away place, and our hearts were troubled for our brethren there, lest like sheep in the desert without a shepherd.

At the Convention held in Winnipeg it was decided that Bro. Prince and the writer should visit them again as soon as possible. The Convention closed on July 11th, and on the 14th of the month we started.

The Young People's Societies of several of the churches have been collecting money for the purchase of a mission boat, and it was expected that we would make this trip in it, but as we had not so ready a way to get to Fairford and back in the best way we could.

Two of the brethren from the north had attended the Convention, one of whom came from St. Martin's in a small sail boat, which he had left at Westbourne, near the southern end of Lake Manitoba. We arranged to go with him as far as St. Martin's and thence to Fairford and Little Saskatchewan and home again.

On the 16th we reached Westbourne and found the boat where John had left her, but full of water and minus the sails, which some one had carried off. We bailed it out and stowed our tents, bedding and provisions on board, and then floated down to White Mud River, where we pitched up a sail out of some pieces of canvas and a blanket. Night overtook us at the mouth of the river, where we tied up in the midst of a thunderstorm. The land here was low and swampy, so we had to sleep in the boat, covering ourselves with the sail. By this means we managed to keep out of the rain but not the mosquitoes. These seemed to enjoy themselves all night long under the canvas, but at daybreak we were up and on no longer, and as they would not leave we had to set sail. We found that our boat could go through the water at a pretty good rate, but she had one fault—the water also came through her. John would bail till he was tired, and then dive down among our goods in search of the leak. When this was found he would get out a large lump of tallow which he had provided for the purpose, bite off as much as his hand would hold and chew it until it was soft enough for him to press into the open seams. But the boat was old and full of cracks, and kept John busy chewing tallow and bailing all the voyage.

After sailing about twenty miles the wind freshened and our sail went to pieces, so we were obliged to land and camp while we repaired it. At night it was rainy, but the wind had now changed and was blowing from the north, so we had to wait until it should be six hours, which it did after five days. It was eight o'clock in the evening when the wind began to come from the west, but we pushed off and sailed all night, and at the next day, reaching Fairford at 8 p. m., just a week after starting.

News had reached the brethren that we were coming, and we found many of them waiting for us. There was much to talk about, and it was half past ten o'clock before we had our tents up and supper over, and we were both tired, not having had any rest for thirty-six hours. So we told the people that we would hold no meeting that night, but would meet them early in the morning. They left, but in a short time we heard singing and saw that the chapel had been set up, and soon word came that they were waiting for us to come and preach to them. So over we went and had a good meeting. They had had no one to preach to them for over six months, and were hungry for the word.

The next day, and every day we remained there, we held three services. These often consisted of the regular service, an after meeting, and another meeting, after that with about half an hour spent in singing at the chapel. On Sunday we went down to the river, where Bro. Prince baptized three believers, and on Monday one more. During the past year a neat log chapel has been erected at this place, at a cost of about \$200.

The brethren would have been glad to have had us remain with them for a long time, but we received word that quite a number of Indians from other reserves were awaiting us at Sandy Bay, our next stopping place. So we moved on down the river, many of the Indians from Fairford going with us.

At Sandy Bay we found a large encampment, and put up our tents among their teepees. We had largely attended meetings here, but were disturbed by some who were evidently bent on breaking up the work. The chief, who is not a believer, was very friendly, and threw open his house for the meeting, and seemed greatly interested in what he heard. The disturbing element soon left and we had a blessed, happy time with the people. They seemed to never tire, and at any time of the night one could hear voices praying or singing in the various tents.

After several days we passed through Lake St. Martin's to the Narrows on St. Martin's reserve. Many of the Indians were from reserve to reserve, as we did, so as to be present at all the meetings. Some of our meetings here were held at the encampment at the edge of the lake, and others in the school house. The chief, who is over ninety years of age, and a heathen, did all that he could for us, and attended all the meetings.

He spoke very freely and people who had been baptized at very anxious earnestness.

Two days after we reached the mouth of the river we found the work of the care of the doing what he had of life to his place, and the who are not.

We left Little and on the 16th we reached Little Saskatchewan, fine, new step wood, and new twelve hour day.

When Mr. number bapt many who were witnesses of the time. They were acting in and that they.

But now a year. That with the are showing the hope of the have during regularizing those who could Word of God.

Some ability in not read. Year others many more a.

Let it be re but newly con in Christ, and for a year.

And many of Bible for their er doubt that and these pe.

Support him. been bapti and left to tor, is it like made as good time? True when God has been some g reached us at time, several tended the d. These are.

brothers call offenders and leader defense that the Bible to storm. He edged that he (saint), and sin no more trou.

After the lish Church h of its work occurred in the Baptists, formerly men.

When the m many means but without a plan. They mune with the commune to said. This Indians, and the preaching Peter's that people back would soon fo.

One of the want the res we had com not feel that together to to been member years, and in darkness as one of us came and pr we saw the the true way ners we we do not have mercy and Jesus. Our l we were d the Bible, but God's book, and were ha and were ba to be. Now mune in the ones trouble and for sing in d light. Was right? Ben who we knew lives were li mune with t.

At each of converts begu. I have t from one of some one be spe if this is fighting arm shall be lead thing of that wonder at th do the same, them?

The Indian north ago th time as soon secured. Bro were a way of his have to be bu cost of about in hand for white misio.

St. Peter's, a work there, ing of another veris be negl through anoth they should some one re From many invitations preach the g still heathen Some of the ones with s about \$150 a this should be are anxious to on reserves soon as possi stituted, to som can do but we will come to.

God has th and we shou gladly and