

Messenger and Visitor.

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WEDNESDAY, SEPT. 19, 1894.

The Baptist Missionary Review is the name of a periodical which it is proposed to publish in the interest of Baptist principles and Baptist mission work in Asia. From a prospectus which has reached us it is learned that the Review will be published at Nellore, India. Its objects are stated to be: 1. To uphold the New Testament idea of the church, &c. 2. To maintain the independence of the individual local churches. 3. To advocate the separation of church and state. 4. To stimulate the missionary spirit by every possible means. 5. To discuss the educational problems as devoted to mission work, and all social and moral reforms calculated to hasten the coming of Christ's kingdom. The editorial staff is composed of Revs. J. McLaurin, D. D., D. Downie, D. D., W. R. Manley, W. E. Hopkins, P. B. Guernsey. The editorial department of the Review will be under the direction of Rev. Dr. McLaurin, and besides there will be: 1. A Literary department, under the management of Mr. Manley, which will contain general articles over the signature of the writers. 2. A department of Exchanges and Reviews under the direction of Dr. Downie will aim to give a resume of the current missionary literature of the day. 3. A Mission News department through which Mr. Hopkins will endeavor to keep the readers of the Review well informed on mission news. It is also expected that a corresponding editor will be appointed in each of the various Baptist missions in Asia, who will contribute articles and news items to the Review. It is believed that the Review will prove valuable as a medium through which Baptist ideas and principles may be presented to the English reading people of Asia and as a medium of communication between the scattered fragments of the Baptist brotherhood on that great continent. One of the missionaries engaged in promoting the Review writes: We think that India needs, in some respects sadly needs, the illumination of Baptist principles. Romanism, Ritualism and all the forms of churchism are striving hard to reproduce the middle ages in Asia. There are many attempts being made to fast upon us the ecclesiastical establishments of the West. An hereditary Christianity, with an hereditary priesthood is natural to the oriental. We must teach in opposition to this regenerated church membership and the priesthood of all believers. We shall also set our face against all that is evil whether among the rulers or the ruled.

The minister who preaches to the largest regular congregation in America is Russell H. Conwell, pastor of the Grace Baptist church, of Philadelphia. This is what is known as an institutional church, and in addition to its evangelistic and pastoral work, which, of course, is very great, most extensive work in education and various lines of philanthropy is carried on; and besides being intimately connected with all these interests of his church, Mr. Conwell has found time occasionally to write a book and to perform other labor of a literary character. It cannot be said that Mr. Conwell's literary work has been of very high value, but the marvel is that any one can undertake so much and make it so much of a success as Mr. Conwell does. In view of the multiplicity of his occupation and mental labor, it is not surprising to learn that he has been suffering from pain in his head. It was found that the trouble was due to an abscess of the base of the brain. Distinguished talent in the United States, London and Berlin was consulted, but the physicians gave Mr. Conwell no encouragement, declaring that there was not one chance in a hundred that an operation could be successfully performed. Finally Mr. Conwell went to Stockholm. Dr. Petersen undertook the case and the operation was attended with entire success. Mr. Conwell is, we believe, a comparatively young man, and many thousands who know of him and his work will be glad and thankful to know that there is a good prospect that his remarkably successful and useful career is to be prolonged.

THE NEW BRUNSWICK CONVENTION.

The New Brunswick Baptist Convention met in its first annual Convention with the Baptist church in Jersey on Saturday, Sept. 8th, at ten o'clock a.m. G. G. King, Esq., occupied the chair. As only a small number of delegates had as yet arrived, it was considered best to defer the election of officers for the time being, and at this session but little business was transacted. The first hour of the afternoon session was devoted to a religious service in which many participated, and which it is hoped was blessed to the spiritual good of those present. In remaining business the election of officers came up as first in order.

President King said that before the Convention proceeded to this important matter he wished to make a mark or two. In accepting the position of president in June last, he had felt that others were better informed than he concerning the movement which had resulted in the organization of the Convention, and therefore better qualified than he to preside over its meetings, but having the cause at heart, he had accepted the office in deference to the wish of the brethren. He would now say that he wished his friends not to feel under any obligation to elect him to this position, and since the fact that he was known to be somewhat prominently identified with one of the political parties had been used publicly in a way which might prove damaging to the Convention, he would prefer not to be re-elected to the office.

The Convention proceeded to elect a president by ballot without nomination, with the result that Mr. King was re-elected on the first ballot.

In accepting the position of presiding officer Mr. King said that though he had not had much to do in originating the movement which led to this Convention, he had come heartily to approve of it. He was deeply interested in St. Martin's Seminary and wished that it might have at its back the strength of the churches of the province. He did not believe that those churches which were as yet standing aloof from this Convention were less interested in the success of the Seminary than those which were represented in it, and if the Convention should act in a conciliatory manner and so conduct its affairs as to make its educational and other work a success; the other churches would, he believed, lay aside their hostility and unite with the Convention. He would therefore accept the office to which he had been elected on condition that the churches of the Convention would stand loyally by the Seminary.

Three vice presidents were elected, viz.: Revs. Thos. Todd, Geo. Howard and W. Camp. Rev. W. E. McIntyre was elected secretary, Jacob S. Titus, Esq., treasurer, and M. C. McDonald, M. D., auditor. By vote of the Convention the Board of 21 directors elected in June last was declared to be re-elected.

A nominating committee was appointed consisting of Revs. B. Hughes, T. Todd, O. N. Keith and N. B. Cottle, M. S. Hall, Wm. Allwood and J. S. Titus.

SATURDAY EVENING

was devoted to Northwest Missions and to education. In the interest of the first mentioned subject, Rev. H. G. Mellick delivered a highly interesting address. He spoke of the great extent and resources of the Northwest country. The territory over which he travelled as superintendent of missions extended from Winnipeg west and north 1120 miles by one continuous railway route, besides various branch lines. There was plenty of elbow room in the Northwest, plenty of room for development. Of the 30,000 Germans in the country, 17,000 are Scandinavians. Many of these people were subjected to persecution in their European homes, and came to Canada for religious liberty. One man, he knew, has been in prison fourteen times on account of his religious belief. There are seven German Baptist churches now in Manitoba and the territories, and only the Baptists are doing evangelic work among these people. The Scandinavians, that is the Swedes, Danes and Norwegians, are coming into the country in large numbers, and are a very excellent people. There is one Baptist Scandinavian missionary laboring among them, and there is a fine opening for work. There are many Icelanders, too, a few of whom have become Baptists, but most of them are Lutherans. They need the gospel. There are many people there, too, from Ontario and the Maritime Provinces, in whom the people here must feel a deep interest. The great need of the mission is an increase of funds to carry on a larger and more effective work among all these people.

It is now 21 years since the first Baptist missionary visited the Northwest. He found one Baptist in Winnipeg and two more further west. Now there are 46 Baptist churches in the country, and last year 300 persons were baptized by the missionary pastors. There are

needed now fifteen pastors to occupy as many fields, and these need \$200 or \$300 a year to help them in the start. Mr. Mellick gave some account, also, of the Indians (of whom there are 40,000 or 50,000) and the work being carried on among them. Three or four years ago, Henry Prince, the son of a Cree chief, was converted and began to preach the gospel among the Indians. At first he met with much opposition, but the hearts of the Indians were wonderfully opened to receive his preaching. An Indian church had been organized and a house of worship dedicated. The women are also supporting a missionary to the Indians in the Northwest.

Rev. W. E. McIntyre spoke in the interest of St. Martin's Seminary. It was an interest that should be dear to the heart of every Baptist in the province. He paid a hearty tribute to the late Dr. Spurgeon, who had done so much to promote the interests of the Seminary in its early history. The school which was closed, on account of the difficulties by which it was beset, in 1875, was reopened in 1882. The location of the Seminary at St. Martin's was frequently objected to. It was largely because of financial inducements that it had been located there, and though he would on some accounts have proposed another location, it was a fact that the situation was a beautiful one. There was a good church and a good community, and the moral conditions were therefore highly favorable. Some think the institution has cost too much—some \$60,000; but the building is a very large and fine one. He would not say the Seminary had been badly managed, but in some way it had fallen into debt and insolvency had become the property of one man—Mr. G. W. Titus—who was willing to sell it to the Baptist and F. C. Baptist bodies for \$6000 above the mortgage. What the F. C. Baptists will do we do not know; but we have determined to undertake the matter. Some say we are not able for it. Some say, Better build in another place; but if we do not take hold of the Seminary at St. Martin's it will pass into the hands of Roman Catholics or others and will be lost to us. He believed we were well able to redeem the Seminary. This the denomination was bound to do for the sake of its honor. It was asked how much is required to pay the debt. Six thousand dollars will satisfy Mr. Titus' demands and will also pay off the claims of one of the heaviest creditors, who is felt to have special claims to this consideration. There will remain some \$11,000 of floating liabilities which the Baptist bodies of the province are in honor bound to pay. This he believed they were well able to do. He had taken an active part in bringing this Convention into being, having prominently in mind the interests of the Seminary, and he would not be principal if it were not that it had the Convention to give it a fostering care and support. Those who now stand aloof from the Convention, if they see us successfully grappling with this problem, will eventually give us their support. The Seminary was needed, the speaker said, to educate for the ministry young men who could not take a collegiate course. It was needed also to educate our sons and daughters under religious influences, and there was no religious body in the province better able than we to undertake such a work.

In conclusion Mr. McIntyre made a practical appeal for aid. The opening of the institution was necessarily attended with heavy expense. Large bills for coal, groceries, &c., must be paid, and, considering the present position of the Seminary, they could not well ask for credit. One brother, Mr. Blinnet, had offered to be one of fifty to give \$20 each, and he hoped there were others to respond to this proposal.

Rev. T. Todd regarded the Seminary as an interest which should receive the support of the denomination. He had given \$50 to the Seminary, and but for the fact that he was educating his two grandsons at Acadia College, which so far had cost him \$1,000, he might be able to do more.

President King said he had not approved of the location of the Seminary at St. Martin's, but when it was determined to locate it there he had thought it a duty to endeavor to make it a success. For some years he had been a member of the Board of directors, and while he thought the money had not always been expended in the wisest way, he believed it had always been expended with honest intentions. At St. Martin's there is a property on which an insurance company takes a risk of \$23,000, and we are offered it for \$5,000. The Baptists of New Brunswick were morally bound, he held, to pay off all the debts. It is necessary for the present to pay \$6,000, and of this Mr. Titus had offered to give off \$500 and Mr. McDonald, the creditor referred to by Mr. McIntyre, would give off another \$500 of his claim, reducing the amount to \$5,000. Of this it was expected that the F. C. Baptist brethren would undertake to raise \$2,000, leaving \$3,000 for

the Baptists to raise, which they should be easily able to do.

Rev. B. Hughes said that in proportion to his means he believed he had given as much as any man in the province to the Seminary, but he would now give \$5 if he might be allowed to speak five minutes. He wished to know how it was after so large amounts had been subscribed at different times for paying off the debts of the Seminary the debts were still but little if at all reduced. Bro. Hughes continued to speak in not very mild terms of those Baptists who are able to expend a good many dollars every year for tobacco but are too poor to give anything for the Lord's work.

Jacob S. Titus explained how, in spite of the subscriptions referred to by Bro. Hughes, the debt had not been materially lessened. First a large part of the subscriptions had not been paid, and again there had been large payments of interest to meet and expenditure for repairs which together had consumed a large amount.

In answer to appeals, sums of \$20 and under were subscribed and mostly paid by those present, amounting in all to \$360. A collection of \$10 added to this made the whole sum of subscriptions and payments contributed during the evening \$370. The next day Principal McIntyre announced the encouraging fact that following this meeting the sum of \$300 had been contributed for the Seminary by persons who had gathered around a tea or dinner table at one of the houses in the village, and that the money would be ready whenever called for.

SUNDAY MORNING.

All the services of the Lord's day were very largely attended and overflow services were held for those who could not be accommodated in the church. In the prayer and conference meeting which preceded the preaching service a large number of the ministers and other brethren present took part. The feelings of the people were strongly moved, and some members of the Jersey church spoke of their great desire for a deeper work of grace in their hearts and in the community and for the salvation of their own children. It is hoped that the influence of this and similar services held during the session of the Convention will be felt for good.

The doctrinal sermon was preached according to appointment by Rev. J. H. Hughes. The text was Matt. 16: 18—"And I say also unto thee that thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it."

The discourse was worthy of the speaker's reputation as an able expositor and forceful preacher.

Christianity, the preacher said, is of God. Christ in whom is embodied God's revelation to men came to establish a church—a body for Himself. He did this independently of the world which by his wisdom knew not God. He did not seek the help of either the political or the intellectual princes of this world. He was not indebted to human philosophy or science on any of the achievements of men. For all the attempts of human wisdom to find out God to perfection were futile, and against the church which Christ has established, the rage of Satan and all evil forces shall be impotent. As to the signification of the term "rock" in the text, there were different opinions, and the preacher had been astonished to find some commentators of the evangelical school giving the text away to the sacramentarians, by granting that the word "rock" here referred to Peter. He held that the reference was to Peter's confession of Jesus as the Son of God and particularly to the revelation of God to Peter which this implied. The rock is this revelation of truth to the consciousness of men. On this the church of Christ is built, Christ is the centre and the sum of divine revelation, the manifestation of the divine grace and truth. To reject the doctrine of divine revelation is to surrender hope. The hope of sin-cursed humanity is not in any wisdom of men, but in the grace of God revealed in Christ. The revelation and the salvation are immutable. This "rock" is eternal truth. The world, if it would be saved, must come to the feet of Christ, and, like Paul, count all its wisdom and riches and power loss.

Without the Holy Spirit's illumination of the heart and understanding we cannot comprehend the way of salvation. After our Lord's resurrection, it was necessary for his apostles that He should open their understandings and cause them to know the Scriptures. The effect of the teaching of the text when received is to empty the church of all human sufficiency in order to have dependence upon the Holy Spirit. There are churches that put much dependence in ritualistic services, having a form of godliness without the power. It is when the Spirit applies the truth to the human consciousness that it becomes irresistible. The Spirit applies the word not only to convict and reprove, but to comfort and edify. The things "which eye hath not seen, &c.," are not all of the future, but, receiving with humble hearts the teachings of

the Spirit, we may here and now behold wondrous things out of God's law. Human wisdom stumbles at the divinity of Christ and the doctrines of grace; but when the Spirit has revealed to a man his true position, and he has come to see himself as a sinner and to feel the need of justification as well as of pardon, and then is led to see God's love and justice revealed in Jesus Christ; the tragedy of Calvary is seen by him in an entirely different light.

Human weakness inheres in even regenerated humanity, and the fellowship of the church is subjected to great strain. It is the revelation of God in the individual soul and the consequent spiritual fellowship that believers have in Christ that holds them together in spite of human weakness and sinfulness, and has enabled them to stand faithful as witnesses for the truth in the midst of the fiercest persecution.

The great need of the church in order to greater progress and conquest is a fuller dependence upon God and His revelation through Christ and the Divine Spirit to the individual human soul.

In the afternoon, at the request of Rev. W. E. McIntyre, who had been appointed to deliver a discourse before the Convention at that hour, Rev. A. J. Hughes, of Pennsylvania, preached, Mr. Hughes' text was Rom. 7: 9—"For I was alive without the law once, but when the commandment came sin revived and I died." His excellent discourse was highly appreciated by the large congregation present.

At the Sunday evening service in the church, Rev. J. W. Manning, Secretary of the F. M. Board, delivered a very earnest and impressive address on foreign missions. This was followed by an address in the interests of the Grande Linge Mission by S. McC. Black. At the hall near by an evangelistic service was held, which was largely attended. A number of the brethren presented the truth with much power. Gracious influences were experienced, and a number of persons were led to declare their desire for salvation.

MONDAY MORNING.

The thanks of the Convention were voted to Revs. J. H. Hughes and A. J. Hughes for their excellent discourses of the preceding day, and they were requested to furnish their names for publication. With this request, however, they said it would not be convenient for them to comply.

In an informal manner some information was given in reference to home mission fields in the province and their needs. Bro. Wm. Swim, of Doaktown, spoke of the interests needing to be cared for in Northumberland County. The district of country lying along the Miramichi and Texas rivers, embracing Bolstown, Ludlow, Dunphy, Blackville, Underhill and other settlements is in parts quite thickly settled, and many of the people are Baptists, or inclined to Baptist sentiments. There is in this region of country, it was stated, quite enough work for two good men. The claims of these fields were strongly urged. After assistance for a short time, Bro. Swim believed they would be self-supporting.

Rev. J. A. Porter and Bro. Hermon, Esq., who have been laboring on these fields, also urged their importance.

Rev. Isa. Wallace confirmed the statements made, and spoke of the needs of other fields in other parts of the province.

Rev. F. C. Wright gave some information in reference to fields in Charlotte County. Rev. S. D. Ervine presented the needs of the Victoria County fields.

An invitation presented by Principal McIntyre to hold the next annual meeting of the Convention with the St. Martin's Seminary was accepted.

Rev. J. H. Hughes moved the following preamble and resolutions which were adopted without much discussion:

Whereas, There is an impression in the minds of many of the brethren that the promoters of the New Brunswick Baptist Convention are seeking to divide the denomination by taking the churches of this province out of the Maritime Convention; and

Whereas, The committee of the Maritime Convention seems to take this view in their report which was adopted by the body in the following language: "That we recommend the churches in New Brunswick be at liberty to unite with the N. B. Convention or remain with the Maritime Convention as at present."

Therefore Resolved, That this Convention does not contemplate the separation of our churches from the Maritime Convention, but we ask the churches of this province to adhere to the basis of organization agreed upon by the Maritime Convention at St. Martin's, last year. viz.: To take charge of the management and control of Academic Education, Home Missions, and other local interests, for the special care of which this Convention has been called into existence; and

Further Resolved, That we advise all our churches to continue their loyal support to the Maritime Convention in the case of Acadia University, Foreign Missions and other interests of a general character which that Convention may see fit to promote.

Rev. W. E. McIntyre spoke of the importance of having some plan of gathering the contributions of the churches for the objects of the Convention. He recommended that the

churches be asked to take collections monthly—once in two months for home missions and once in two months for the Seminary. This would tend to promote systematic effort.

A verbal report of the committee appointed in June to wait upon the Maritime Convention and its Mission Boards with a view to the transference of funds, &c., was received. Rev. W. E. McIntyre, as a member of that committee, said they had had correspondence with the Boards which had declined to act until advised by their Convention. He, with other members of the committee, had attended the Convention at Bear River. The Convention appointed a "straggling" committee to advise in the matter; and Mr. McIntyre proceeded to give an account of what had taken place in the committee and in the Convention in reference to the matter, reading from the MESSENGER AND VISITOR of Sept 5 to show the report presented by the committee, the amendment which he had introduced and the form in which the matter finally passed the Convention. He held that the Maritime Convention had failed to keep faith because it had refused to amend its constitution so as to put home missions beyond its control so far as at least New Brunswick was concerned. But he believed the New Brunswick Convention should keep faith with the Maritime Convention in the support of Acadia College and foreign missions.

T. H. Hall said the opposition at Bear River came principally from the same persons who had opposed the New Brunswick Convention from the first, while a number of the more prominent men living in Nova Scotia were disposed to a more generous course. The Bear River Convention was practically a N. S. Convention, as comparatively few delegates from New Brunswick were present. Nova Scotia has required New Brunswick from year to year to send its money there and is therefore opposed to anything which would tend to divert the money from that direction.

After some remarks from Rev. Thos. Todd respecting what took place at the Convention at Bear River, the session adjourned.

MONDAY EVENING.

A committee appointed at a previous session to consider the matter of the election of directors reported, advising that seven electors be retired by lot and seven elected in their place. This was adopted. The seven who were thus retired were re-elected for three years. Their names are as follows: Wm. Swim, T. H. Hall, T. L. Hay, Thos. Bridges, C. W. Pierce, Revs. J. A. Cahill and E. K. Ganong.

N. B. Cottle was appointed auditor in the room of M. C. McDonald, M. D., who obtained permission to resign. The full board of directors is as follows:

Rev. A. B. Macdonald, Thos. Bridges, Wm. Swim, T. L. Hay, J. A. Estey, Rev. J. A. Cahill, Rev. J. E. Hopper, D. D., G. W. Titus, Rev. T. W. Kierstead, T. H. Hall, Rev. J. H. Hughes, G. A. Cooman, S. E. Ford, D. W. Estabrooks, Rev. M. Gross, M. S. Hall, Rev. A. F. Brown, C. W. Pierce, J. W. Toole, Rev. E. K. Ganong, Leberon Goddard.

On motion the Convention proceeded to the consideration of the communication from the Secretary of the committee appointed by the Maritime Convention in reference to Home Missions. The letter was then read, as follows:

TO THE N. B. BAPTIST CONVENTION, DEAR BRETHREN.—At a meeting of the Maritime Baptist Convention, recently held at Bear River, N. S., a committee of twelve brethren were appointed to look after the interests of Home Missions in New Brunswick.

At an informal meeting of this committee, held in St. John on the 29th ult., it was resolved to ask the New Brunswick Convention to appoint a committee to meet with us at such time and place as you may decide upon, and if possible, to form a board composed of an equal number from each party to care for home missions in N. B. for the year.

Will you kindly advise me in due time of the action of the N. B. Convention in this regard.

Fraternally yours, E. J. GRANT, Sec. of Com. pro. tem. Sussex, N. B., Sept. 5, 1894.

Exception was taken by several brethren to the first sentence in this communication as it was thought to assert for the committee greater powers than those assigned to it by the resolution of the Maritime Convention, under which it was appointed.

N. B. Cottle said he was willing that the 21 directors of the Convention should unite with the Maritime Committee of twelve, but not to appoint a board of equal numbers from each as the letter proposed.

Rev. W. Camp, a member of the Maritime Convention Committee, being called upon, said that the desire of that committee was to arrange for carrying on the H. M. work in this province for the present year without friction. The Maritime Convention, through its committee, approaches this Convention in the best of feeling, and his judgment was that this Convention would do well to comply with the request. The letter, he thought, was unfortunately worded,

but it should be interpreted in the light of the recorded action of the Maritime Convention.

Rev. J. H. Hughes said the intention that there be a committee or board of seven in connection with the Maritime Convention to manage this committee's affairs. This committee's affairs are the work, but he was appointed of a letter proposed for the H. M. interests of the

These views, He would be friendly welcome and consider any advice they Mission Board or Convention, but he would the appointment of any have control of the work the following resolution

Resolved, That this Convention invite the counsel of the committee of seven by the Maritime Convention regular sessions of our Secretary be authorized as a committee of the

T. H. Hall opposed the too much of a concession posed to the N. B. Convention would not invite this assist in the work.

N. B. Cottle said he had at what had taken place The N. S. delegates were majority there, but the day coming, for next Convention would meet The Maritime Board funds which it was if possible. Some of our contribute most largely sympathy with this want to win them out strong enough to ignore the case would be difficult the circumstances it according to the resolution our hosts at Saint John order to obtain the de of the constitution Convention.

Rev. A. Freeman a tory course, which strength of the church in Home Missions would should take as conciliatory could be considered as a resolution.

In reply to a question Rev. J. W. Manning the first Bradshaw tax \$10,000 was to be expended in New Brunswick. Board were whose hands they pl to the second Bradshaw est of one-third of it the F. M. Board to be expended in Nova the H. M. Board of vention was the only in existence, it was the Board designate fore at least doubtful could legally pay th hands without enab

Rev. M. P. King ting of an unfavorable the letter of the sec time Committee. should not be a re committee as required the matter with t advised a conciliatory which the spirit of

Rev. Isa. Wallace vice of Bro. Camer that the Convention tee to confer with the Convention.

Rev. A. B. McDonald not be reconciled to the repudiation place at Bear River upon at St. Martin's could not be moved agreed with the re a hard word to the brethren of the tee to advise with vention but, would members of that t

Rev. W. Camp taken in reference Convention would its future. As t churches are sta Convention, and resolution before would tend to sep He desired to see and he failed to s promise the Conv proposal which t tee had made.

Rev. Geo. How question of right question of peace we consistently of this committee have said that t ate with this Con further discussi the resolution w large majority.

Rev. J. H. H rector in the pla was appointed a