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Messenger and Visitor

WEDNESDAY, NOVEMBER 26, 1890.

QUEBEC AGAIN.

The article of Mr. C. A. Eaton in the last issue of the MESSINGER AND VISITOR would, we doubt not, be read with the interest which the importance of the subject and the ability of its treatment make it worthy to command. We had intended at the same time to present a remark or two of our own, suggested by the article referred to, but lack of space compelled the holding over of our remarks to the present. We welcome with much pleasure from among our educated young men, such evidence of patriotic interest in the welfare of Canada, and the willingness to employ mind and pen in an endeavor to promote the social, political and religious well being of their country. Mr. Eaton writes a facile pen. His style is both forcible and attractive; and we have no doubt that when he pleases to address the public through the press he will not fail to be read. Much of what the article contains we can heartily endorse. No doubt the facts will fully bear out the main contention that, in its social, religious and political condition, Quebec occupies a plane lower than her sister provinces, and that this position of inferiority is due chiefly to the despotic and enslaving influence of the Roman Catholic priesthood. But in the present condition and needs of Quebec, there is presented a problem not a little complicated, and one which, to our minds, both demands and will repay the most patient and careful study. One of the factors first to be taken into account is the peculiarity of race. Saxon and Gaul indicate quite different sources of national life. The Frenchman is distinctly differentiated from the Englishman. Quebec is practically a French country, and the peculiarities of the race as compared with the English are very evident to the most casual observer. We think, however, that when it is said "The Frenchman, unlike his Saxon brother, divides society into two great classes—rich and poor—a thousand rich and a million poor"—the distinction is more fanciful than real. Probably in no province of the Dominion are the means of living more evenly distributed than in Quebec—that is to say, the means left after the church has levied its immense tribute upon the wealth of the country. What has made the English middle class so influential in English politics as compared with the corresponding class among the French, is due, not to superior wealth, but to superior intelligence, freedom from priestly domination and the habit of free and independent thought and action.

The vast amount of wealth which the church has been permitted to accumulate and hold exempt from taxation is another serious feature in the problem. It is repugnant to our sense of justice, and is a cause constantly operating to impoverish not only the people, but the provincial and municipal treasuries. We do not know what may be Mr. Eaton's authority for saying that in the city of Montreal alone there are \$29,000,000 of church property exempt from taxation. We have not at hand the means either of verifying or disproving the statement, but it certainly appears to us incredible. The Ottawa Citizen lately published a statement giving, among other matters, the value of the assessed property in each of the principal cities of the Dominion. According to the Citizen, Montreal's assessment is \$110,000,000. Surely this is not possible that the unassessed property held by the Roman Catholic church in Montreal is nearly twice as much in value as the whole amount of assessable property within the city? We must believe that either Mr. Eaton's memory or his pen have played him a trick in this matter. It is to be remembered that the Dominion of Canada is, as Mr. Eaton has said, "a confederacy of provinces," and that each province possesses certain autonomous rights and powers for legislation and government, with which the federal power has no authority to interfere. Perhaps the most important matter committed to the hands of the provincial governments is that of education. It lies with each province to shape its own educational policy, and neither any other province or the Dominion has any constitutional right to interfere. Moreover, certain rights and privileges (or should we rather say certain wrongs and disabilities?) were long ago confirmed to the province of Quebec by treaty and by legislative enactment. Thus there came to be the virtual establishment of a particular form of religion through the power granted the church of Rome to tax for its support the adherents of that faith. Thus also the

French language came to be perpetuated in the schools, the parliament, the legislative records and the courts of law, and thus were fostered and developed the power of the Roman Catholic priesthood and the spirit of French nationality which have come more and more to be the dominating forces in Quebec. However unwise it may have been to permit the Roman Catholic religion and the French language to become established by law in a British province of North America—and we think it was exceedingly unwise yet here is the fact; the thing was done and we are face to face with the results of it. Quebec is practically a Roman Catholic country; in sentiment and aspiration, it is more French than English, and this in spite of the fact that Quebec is a province of what is called "Protestant Canada."

In the article above referred to Mr. Eaton says: "We demand for the children of the poor in Quebec free schools, where they may receive such instruction as shall tend to make them good citizens of Canada. The priests say, 'Even the few and poorly equipped common schools of the province are under our control and must remain so.' Free and Protestant Canada says 'No.' The priests say, 'We will teach or have taught in the common schools of Quebec the priestly doctrines of the Catholic church.' With a voice like the voice of waves and winds, inspired by justice and backed by right, Protestant Canada says 'No. We demand that these millions of our countrymen be freed from thralldom. We assert their right to be free, and our right to make them free.'"

These sentences might seem to indicate that the writer supposed the Protestants of Canada could in some imperative manner impose their own ideas on Quebec and compel the immediate adoption of a more enlightened educational policy. But Mr. Eaton, of course, knows very well that there is no constitutional method by which the Protestants of Canada can force their more liberal ideas and methods upon the Roman Catholic province. What, therefore, we presume he means is to state in an emphatic manner the fact that, in conviction and practice, the Protestants of Canada are utterly opposed to the priest-ridden educational methods of Quebec, and that it is their duty to put into vigorous operation every legitimate method of influencing public opinion and of bringing about a better state of things in that province. If this is our correspondent's meaning we can give it our cordial endorsement. There is hope along this line; but it is not a hope that Quebec can quickly and easily be persuaded—much less forced—to cast aside her time-worn methods to adopt those which, in the view of Protestants, are so much more enlightened and beneficial. Quebec was not made in a day. It has been nearly three centuries in the making, and it is not to be unmade or made over in accordance with Protestant ideas by any hasty process. There are other points suggested by Mr. Eaton's article to which we had intended to advert, but this article has already much outgrown our purpose, and any thing further we may have to say on the subject must be reserved for another occasion.

PRAYER FOR RULERS.

Some papers have been asking whether a politician can be a Christian. The conclusion reached seemed to be that it is not possible, but very unlikely. This shows the general tendency to look upon politics as corrupting. And no doubt there is much to warrant such a belief. But to abandon the management of public business to the rogues would be disastrous to the best interests of society; and to allow it to be understood that religion and public men can have no connection, would be a sure method of making the worse elements of the community the guardians of the interests of all. No man who cares for his good name will be attracted to public life if it is generally understood that he must be looked upon as having abandoned a virtuous life. It is the interest of all to have good men in charge of public affairs, and public opinion should be formed to secure this result. Of course this opinion is not to be obtained by abandoning all criticism of questionable transactions with the hope of making public life attractive. It must be by introducing higher motives. And this loftier view will soon be gained if the Lord's people take into the political arena the principles taught in the New Testament.

The Christians in apostolic days had not always the best reason to look with favor upon those in authority. Often the arm of the law bore unjustly upon innocent followers of Christ. But that civil government is of God, that rulers are not beyond the control of the Christian's Lord, that the welfare of the community may be secured by the answers to prayer on behalf of these rulers is clearly taught. And if it were proper to pray for public officers in those early days, surely the same propriety exists now. The large amounts of money entrusted to the governments, the public works controlled, the power to interfere with the commercial welfare of the people, being so large, there is every reason, for the sake of the people themselves, why prayer should be offered for those in authority. Rulers should be the subjects of special prayer because their character and labors are so influential. Then on their own

account they should be commended to the God of all grace. For they have the same need of pardon for a, of strengthening grace, and of wisdom, as other men, and whatever additional help is needed on account of the perils to which, as rulers, they are liable. And these perils are encountered while they are serving the interests of the people among whom are Christians. In the midst of so much present and threatened disturbance from socialism and various new doctrines that are propounded, in view of the fact that increasing power is given to the various governments, and bearing in mind the tendency there is to lay aside high principle when political affairs are approached, it becomes Christians to seek the intervention of the divine power in the sphere of human government. The affairs of state will be insufficiently managed unless those who manage them are themselves controlled by the arm that moves the world. Pray for all that are in authority. Instead of electing them and immediately beginning to abuse them, begin to pray for them as soon as they are appointed.

The Dedication of Feller Institute at Grande Ligne.

When the Board sat around the table last January, planning for the enlargement and re-modelling of the old building, word came in that the roof was on fire. After a few hours of fighting fire that body faced the demand for a new building. The new wing of the old structure was saved. It is a part of the present edifice. The material is stone. In style, solidity, and in finishings and furnishings within and without, the Feller Institute is all that could be desired.

The French converts and the contents of the special train from Montreal gave the building a lively appearance at eleven o'clock, on the 9th of October. The rooms from cellar to attic were thrown open for inspection. The place was alive with people. Hither and thither they went, through the halls and rooms, examining everything. All was pronounced good from bottom to top. After sipping coffee at the dining tables, the chapel was filled, and the services began. Mr. Joseph Richards, treasurer, was in the chair. The people were of one heart and one mind. Their soul was surcharged with an intense, holy enthusiasm. It was like the state of spirit in which the friends of Acadia found themselves at the Jubilee of that College—a state that culminated when their grand old ancestor chieftain stood up to speak to them. At Grande Ligne the old leaders lived over the past—the days of poverty and trial. The conflicts they had in wrenching themselves away from Romanism. The Rev. T. Lallure, the Rev. T. Riendeau, who were present; the Rev. Mr. Normand and his wife, no doubt present in spirit, but absent in body because of age, together with all the seniors of the mission, were deeply moved by their sacred memories. There was the new generation of leaders—Massé, Marceau, Parent, Therrien, Lebeau and others. They have a heritage of responsibility, honor and privilege, seldom falling to the lot of young ministers. Madame Feller and her collaborators distinguished themselves for devotion, integrity and self-sacrifice. All admit that they have worthy successors. Already about five thousand have passed through this school. Sixty or seventy per cent of them have been converted to God. Mr. Richards faces an audience of about three hundred in the fine chapel room. The past years pour in their memories; the future is bright. The first generation of workers have nearly finished their mission; the second have entered into their labors. To this work the new building is about to be dedicated. Dr. Nathan E. Wood, of New York, comes first. His heart had been enlisted in this mission by an invalid Christian woman in his church. He represented the women of Brooklyn. It was his right. He told the audience that the work of the mission was not confined to Canada. Workers were prepared in it for the French who crossed the line in tens of thousands to make their homes in the United States. He was overwhelmed with the influence of Madame Feller. She is still here. Who can tell what the result of her school in the garret will be in a hundred years! He heard the cry of the French of Canada, "Come over and help us." A grand past was an inspiration for the future. The young men and women here to day are taking breath for the face. The future, under God, is in their hands. Men of business, men and women in the Baptist churches, must stand by these self-sacrificing workers. All are working together. Tears flowed down the cheeks of the French Christians while Dr. Wood gave his warm and appropriate address.

The venerable Thomas Lafleur was then introduced by the chairman. He knew the heroes of this mission. The first breaking of the ground was difficult. He gave good counsel in regard to methods of work among his countrymen. He had never seen any good come of heated discussion. After dinner, and it was a dinner taken with singleness of heart and with great joy, Mr. A. A. Ayer, of Montreal, took the chair. He stated that subscriptions in cash and property had been received amounting to \$70,000; that the new

buildings and improvements cost about \$25,000, and that after paying all expenses it was expected there would be left for endowment about \$40,000. The ventilation of the building was good; rooms large and cheerful. An abundance of water is supplied from a large spring, and carried through the whole building; the house is heated throughout with hot water pipes. There is a perfection of arrangement and neatness from kitchen to garret. Twenty-five rooms have been furnished by churches and individuals. The Brooklyn Association of Ladies have furnished a parlor, and adorned it with an oil painting of Madame Feller, by Mr. Hutch, of Woodstock. Two thousand persons had contributed to the endowment, 130 pupils have been admitted, and thirty applications declined for want of accommodations. A wing to the building costing \$15,000 is much needed. The chairman said he believed the workers of the past had worthy successors.

Rev. Mr. McEwan, agent for raising endowment fund, regarded the Feller Institute rich, not in money, but in success and future opportunities. It had the confidence of the churches. How can that be retained? Continue to know self denial and to practice it.

The Rev. Donald Gray gave some pleasant reminiscences. Mr. Massé, the principal, spoke of the encouragement of having so many to take the place of those whose labors were done or nearly done. If they had enough accommodation, large numbers might be drawn to the school by advertising.

The writer was then called upon for an address. He told the audience that Dr. Cramp introduced the people of the Maritime Provinces to the Grande Ligne mission. This he did as its agent, the first time he appeared among them. He was a personal friend and collaborer of Madame Feller and Mr. Rousay. While doing the work of two men at Acadia college and among the Baptists of the Maritime Provinces, he found time to write a most interesting life of Madame Feller. He never lost his interest in the Grande Ligne mission. Of late the Baptist convention had taken steps to be organically connected with this great work. This, the speaker said, accounted for his presence among them on this interesting occasion. The name of Madame Feller, he believed, was worthy of a place among the most distinguished of the world's missionary heroes. Her consecrated life was given to the mission. This was power from Christ upon the people. He spoke through her and her fellow-workers. Although they were dead, still they spoke to the living. The mission was more than a religious enterprise. It was political as well. In its enlargement and success would be found the only true solution of the race and religious problem now on the hands of our statesmen. Its primary object was the salvation of the French people; but intellectual, social and civil blessings would follow in full tide the success of French evangelization.

Miss Tyler, from New York, thought it was right for a woman to speak when the Feller Institute was dedicated. She was there to represent the Woman's Society of New York. Her address was listened to with great interest. Dr. Wells, Presbyterian minister of Montreal, was the next to address the meeting. He shared in the joy of the occasion, and wished all success to the mission. In the evening the French had a service in their own language. At the close the audience dissolved into groups. That was a scene never to be forgotten. Like the hum of bees was the murmuring of the chapel room after the religious services were ended. One hundred and fifty converts, Baptists through and through, in the full flow of French (remember it was French, not English), social and religious conversation, at the close of the day on which the Feller Institute had been dedicated, were conditioned and qualified for special joy. They enjoyed their privileges. The English have come and gone. The French saints are alone. There is no knitting the brows now to call up English words. The words flow, the thoughts flow, the spirits flow. Outside of heaven I do not believe there were one hundred and fifty people as happy as were those boys, girls, men and women at ten o'clock at night under the roof of Feller Institute.

On the front of the building, carved in stone, is an open Bible. Under it, "Lux sit—Let there be light." "The morning light is breaking, the darkness disappears." The French of Quebec are coming into it. E. M. SAUNDERS.

LIST OF CONTRIBUTIONS FOR A MONUMENT TO THE MEMORY OF THE LATE REV. T. H. PORTER.

- Prof. R. V. Jones, Wolfville, N.S., \$1 00
Principal I. B. Oakes, Wolfville, N.S., 5 00
Mrs. Mark Curry, Windsor, N.S., 5 00
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Rev. Prof. Keirstead, Wolfville, N.S., 24 50
Mr. L. M. Weeks, Dorchester, N.B., 24 50
G. H. Dobson, Esq., North Sydney, C.B., 50 00
\$120 00
L. M. WEEKS, Treas.

Chicago Letter. The Illinois Baptist Anniversaries were held with the church in Regina, beginning Oct. 20, and lasting four days. Over 500 delegates were in attendance; the weather was beautiful, and the meetings full of enthusiasm. The number of Baptist churches in the State is 974, with a membership of 90,000. The value of church property is estimated to be about \$2,500,000, and the contributions for all purposes nearly \$500,000 the past year. The State Missionary Society, two years ago, had a debt of \$8,000; this has all been paid, and the number of missionaries not reduced. The State Society undertakes to look after the English speaking portion of the population, while the Home Mission Society pledges itself to care for the foreign people. One of the notable events in connection with these anniversaries was the YOUNG PEOPLE'S MEETING on Wednesday evening. It was the first time in the history of the body that a place had been given to the young people's work. The Young People's Baptist Union of Chicago sent out three carloads of young people. Addresses were given by Mr. John H. Chapman, President of the Union, and Drs. Hanson and Lawrence.

There is a great movement going on among the young people in our land. They are coming forward to take their place in the front ranks of aggressive Christian work. Statisticians estimate that there are in the United States no less than seven millions of young men. If these were placed in single file they would form a column reaching from Boston to San Francisco, and leave six hundred thousand with which to start another one. In our own denomination there are over a million young people. Of these five hundred thousand have followed our Lord in baptism and have been enrolled in our churches. What a mighty army! What a tremendous power for good, for evangelization, if only properly organized and disciplined for Christian service.

This mighty force has been with us and we have scarcely realized its presence. It has been like a giant asleep, and now as we draw near to the close of this wonderful nineteenth century, God in His providence is saying, "Awake, thou that sleepest! Think of it! Baptist State Conventions in North and South Dakota, Michigan, Indiana, Illinois, Iowa, Nebraska, Minnesota, Ohio, Oregon, Kansas and Wisconsin, all with special sessions devoted to the young people! This surely is wise. These young people are a part of the church's reserve force, and it would be the part of folly to leave it unutilized, and especially as they are asking to be given work and to have a place in our deliberations. Out of this movement has come a new denominational paper to be devoted to the young people's work. It is called THE LOYALIST, and has for its motto, "Loyalty to Christ in all things at all times." It is published in Chicago by Revs. J. M. Coon and O. W. Van Osdel. It is a weekly, and if properly directed must be of great help to the new movement. The Standard has had a monthly young people's department for some time. It now announces that hereafter this department will be weekly. Other papers are starting young people's departments.

THE DEATH OF DR. W. W. EVERTS has taken place since our last letter. For twenty years pastor of the old First church and identified with all our denominational interests in this city since the war, he will be much missed in our councils and deliberations. He was the author of a number of valuable books, and the night before he died he wrote the last lines of his greatest work, "The Christian Apostolate." The next day he was on the street in the forenoon, and before another day had dawned he had passed to his everlasting reward. He was one of the first to welcome our correspondent to this city over thirteen years ago, and the friendship formed then grew deeper and deeper with the passing years. When we think of him we shall think of church extension, Bible translation, and the Sabbath. He was an advocate and champion of all three.

"Earth's sentries cry halt! Hark the sturdy reply, 'Be ye lifted, ye gates, The commander goes by— Pass on grand crusader, Hearts beat at thy name; Good night to thy form, And good morn to thy fame.'" HERE AND THERE. Mr. B. F. Jacobs and family have returned from Europe. He reports having seen Dr. G. C. Lorimer in Scotland, and that the doctor was on the road to recovery. Dr. W. M. Lawrence has recently closed his tenth year of service with the Second church. A little over a year ago the neighboring state of Wisconsin passed a compulsory education law, compelling all children between the ages of seven and fourteen to attend school at least three months out of each year. This law, which put over 20,000 additional children in the schools last year, was opposed by the Roman Catholics. It was made an issue in the recent state elections, and the friends for the law have suffered an awful defeat. The Democrats espoused the cause of the Romanists

and have ridden into office as the expense of the intelligence of the rising generation. WESTERN.

Manitoba Correspondence.

The Baptists were not able to keep a general superintendent this year. The pastors, therefore, put their heads together and resolved that as far as possible they would do this work, spy out the land, encourage the scattered faithful, decide upon points of strategic importance, and, where convenient, conduct special meetings.

Such a plan of campaign gave our bishops quite extensive sees, albeit they are not of the "apostolic succession" (sooth! I used to have the foolish notion that some of my dioceses in the Maritime Provinces were extensive, but now Pastor Cripps of Oak Lake and myself have oversight of the country between Medicine Hat and Carberry, by the C. P. R., a distance of 554 miles. Do not imagine that this region is a vast, howling, uninhabited desert. I took recently a flying trip westward as far as Moosejaw, calling at some of the important intervening towns. Since then my thought concerning the future of Canada and the mission of our denomination has been broadened indefinitely.

"Eight years ago there was not a house where Regina stands," says the Western World. "The population now is 2,500. It stands in the midst of an extensive wheat growing and cattle grazing region. It is the capital of the North-west Territory. A railroad already runs from here to Prince Albert, a very important town on the Saskatchewan River. Other lines will soon be established.

I visited this city, searched out as many of the Baptists as I could hear of, found them anxious to have a church of their own, was overjoyed to meet some who had come from Nova Scotia. It was a pleasant surprise to meet a sister of the Wolfville church. I wish not to make invidious comparisons, but I must say that the brethren and sisters whom I met from the Maritime Provinces are peculiar—very peculiar: they know the truth and are loyal to it. No also are many who come from other places. This speaks well for the faithfulness of our beloved pastors in those provinces. It is very tiresome to have a stranger assure you that he is a Baptist, and in five minutes discover that seventy-five per cent of his doctrine is a suspicious admixture of Romish traditions or markish sentimentalism. Give me three Israelites in a church with their conscientious "We are not careful to answer thee in this matter," and I will accomplish more for God and humanity than it were possible to effect with a myriad of Syrian time-servers, saying, "The Lord pardon thy servant in this thing." This may be an aside, but whoever has to defend great principles against overwhelming odds will appreciate the remark.

No Baptist preacher in Regina yet. He had a good strong man there, in two years he would have a self-supporting church. He would occupy the most commanding position in the North-west Territory, from which, as a centre, he might extend his missionary activity into the numerous towns and villages within easy distances. Who will go? No one for that place but a first class preacher. There is a larger proportion of college bred men out here than down east. Who is the right man for Regina? And where will his support during two years come from? Partly from Regina. Perhaps one-third or one-half from there. What about the balance? If there be a church, or an association, or a wealthy man to help start a New Testament church in Regina, a wage will be accomplished for the truth such as is possible in no other town in the North-west. Help Regina two years and then Regina will in turn help other places. Win the North-west for the truth, and the North-west will give China and India the gospel. But our opportunities are vanishing. The young people of our Baptist families are joining other churches, the older people are passing away, and soon it will be "too late."

W. H. JENKINS.

Brandon, Manitoba, Nov. 4.

The J. C. Morse Jubilee.

At a meeting of the friends of Rev. J. C. Morse, held at his house on the 12th inst., it was decided to observe the jubilee of his settlement at Sandy Cove on the 21st of January, 1891. Public services to be held in the meeting house morning and afternoon, (and a tea to be provided at his house by the ladies for the evening. Rev. J. H. Saunders is requested to give a sketch of denominational history during the past 50 years, and Bro. Morse to present an account of his own labors and matters connected with his own field during that period. A purse is to be made up for presentation, and any churches or individual friends are invited to contribute thereto, or to forward any other token of regard to the following persons: Harding Denton, Little River; Mrs. Melba T. Saunders, Sandy Cove, or W. C. Denton, Waterford. Any suggestion with regard to this matter, or any congratulatory communications to be read on the occasion, may be forwarded to me.

W. C. DENTON,

Sec'y Waterford Digby Co.

Ontario

This is the most part of the world, from four to six snow, then Indian had the cloud, the mixed and altern know not what a bring forth. At the rain "has the sky and earth; an aspect as she m Thomas Hood wrote

"No warmth, no full ease; No comfortable feat; No shade, no shine; No fruits, no flowers; No November!"

A peculiar feature been that the most come on Sunday. Sundays the congregation, the sickly, and the tiana," were consp the faithful ones duty. Some of the ever, are days of our heart warm prove themselves are always the ear of the people, and a rainy Sunday is good.

are quiet. The Co year's work is but are but being gath campaign.

The First church Rev. W. Hartley Avenue church, accepted.

Rev. H. F. Laff field, has been rec Fitch, of the Marit Bloor St. church Rev. O. C. S. Walla and he has accept

Over fifty year Gilmour planted a township of Smith in the north-east became the founde in all the adjoin been built lately alongside the first century old, at a was dedicated a debt.

Rev. A. E. De S from Petrolia. His missions under the church, Brantford

Rev. E. C. B. Ha years a mission American Free Ba years past a Cana India under his for supported by the Buffalo, N. Y.

Strathroy, Nov.

Quarter

The P. E. I. Bap at the date adv the church at Re present; Rev. M. H. Bishop and J. H. Bishop was re F. D. Davison, se sions were inter On Tuesday nig preached an able from Pa. 119: 12 day, in the abse undesignated pre These sermons we addressed by the ble Father Ross his sermons and addre good, but as he n have a peculiar flavor of siveness described.

A very intellige him preach in Ch to me at the cloa replied, what was Well—the man a good deal in the words gave them p

Bro. Bishop is i entrenched in his and affections, and growing in all t strength.

There is mark the line in Bro. house of worship repaired and reo here, "Proof to Cavendish church, tributions toward objects are concern in it convention, step down or else record next year.

It will be hard a man that will fill Kinley, who has go The next quartet vened with the chu on the third Tues p. m. The unders appointed secretar the quarterly serv to alternate.

Grande Li

Circulars have b churches in Nova P. E. Island, collections have be your convention December 7. We a liberal one. We work. Doors are o trust that you will for us to enter the contributions.

W. C. DENTON,

Sec'y Waterford Digby Co.