Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, July 11, 1888.

OUR MISSION.

We have had in hand for some time the report of the Canadian Baptist Mission in India; but other matters have prevented our giving it adequate notice.

We gather the following facts, some of which the most know, all of which it will be interesting for all to learn.

Your Foreign Mission Board have under their charge three principal mission stations among the Telugus of India, as stated last week. There are at present eight missionaries engaged in the work on the field. Associated with our missionaries are seven native preachers, six colporteurs, two Bible women and three christian teachers. From the stations of Bimlipatam, Chicacole and Bobbili, the work is carried abroad into the villages far and wide, as the missionary workers make preaching tours during the cool season. The church at Bobbili had 17 members in January last, that at Chicacole 66, and that at Bimlipatam 41. There had been fifteen baptized during the year.

Mrs. Churchill has a girls' school, which closed the year with 44 names on the register. Good work has also been done in the schools at Chicacole and Akalatampara. Owing to the intense opposition aroused at Bimlipatam by the baptism of a Brahmin, the day pupils in the school there have all been kept away. At this station, Bro. Sandford, in the teeth of the most violent opposition, has pushed the most determined and aggressive work. While this has aroused resistance, it will, we believe, be abundantly blessed in the future.

It is encouraging to note the increased liberality of the native converts. The little band of native Christians at Chicacole have given 114 rupees at their Sunday collections alone. Some of them are giving one-tenth of their income. The other churches have also given largely. At Bimlipatam, 1085 rupees have been raised toward the new chapel building.

We give some extracts from the reports of our missionaries.

Bro. Churchill states:—The first tour was made among villages lying between Chicacole and Bobbili. These had been visited before, some of them twice by myself, but there was not much effect apparent of our former visits. The second tour, in which Mrs. C. accompanied me, was among villages further south. These had been visited by me once several years before, and by no others before or since. Yet I was glad to find that our former visits, as well as much of our teaching, seemed to have been well remembered. In two or three villages our reception was very encouraging, and quite different from the first. Directly after this second tour the heat became excessive, and its effects upon myself were such that it seemed unwise to continue the work. Two short tours were made during the rainy season, but under much disadvantage. In December a tour was made among the villages north of Bobbili, and I was much encouraged by the attitude of the people received, and was led to feel more confident than ever before of the ultimate triumph of the Lord's cause. In all 65 days were spent in touring, during which time about 180 different villages were visited, many of them several times and most of them personally by myself. While thus moving about, I have found that the truth is spreading among the people, and they are thinking and talking about it among themselves. What we need now is the work of the Spirit to arouse conscience and to apply the truth already heard. Next to this we need a few good, earnest, faithful workers to live the Gospel they preach.

Mrs. C. reopened her girls' school on the 1st of February. The daily average attendance has been 26.5. The year closed with 44 names on the register.

A Sabbath school is held on Sabbath morning, at which the average attendance has been 36.5.

From Sister Wright's report:—In April, by permission of our Foreign Missionary Board, I was transferred to Chicacole. I have found more work than I could attend to, for this field is large. Beside the work done in the town, eleven villages within three miles have been regularly visited. In some of these we are working hopefully, in others—humanly speaking—we do not see much to hope. In one of these villages Herriamah has spent much time, and frequently speaks of a nice widow of the Carnam caste who appears to be near the kingdom. It does seem that she has only to make a profession of her faith and follow the Master through evil as well as good report. One evening I took a book to her, and while she was listening to the story twenty others gathered and remained until it was finished. They all appeared to realize for a short time that there is something beside "cooking" for women to attend to do.

Brother Archibald spent the early part of the year in station work. He says:—

"The regular preaching services and prayer-meetings have been encouragingly well attended by the heathen.

"By the blessing of God upon the united efforts of our entire working force, the town has at different times been deeply stirred. Some special meetings were held in June, which were well attended and deeply interesting.

"A good measure of harmony and love have prevailed among the Christians and, on the part of some, growth in grace and interest in the Lord's work have been marked.

"There have been a number of earnest enquirers after salvation. A coming out on the Lord's side is that for which we are longing and praying."

Between April 1st and January 1st, he made five tours, spending 120 days in this work and touching 100 villages. Of some results of this work he says:

"The Christians have been much strengthened and encouraged, and appear to realize more clearly that active effort for the good of their brethren and sisters and the heathen is essential to their own happiness, usefulness and growth in grace. They are learning, too, that their own evil habits form one of the greatest barriers to their progress in the divine life and the spread of the Gospel among the heathen.

"During the touring work of the year we have been specially hopeful regarding four high caste men in as many different villages. One we believe to be a true Christian. He was to have been baptized on a certain Sunday morning, but was hindered by his relatives."

Sister Grey gives some interesting incidents of her work in visiting from house to house:

"One day, when visiting at a house, a Mohammedan woman sent a message for us to visit her. A few days after we went and found an open door, and a number of women waiting. We spent an hour with them, and after hearing about the sufferings of our Saviour and his great love for sinners, they appeared much affected, and asked us to come again. When we went, they were as friendly as before and said they had not forgotten what they had been taught. A number of women from the neighboring houses had come in to hear our message. I felt that the way was being opened, when the good seed sown would bring forth fruit to the honor and glory of God. We began to sing, but had only sung a few verses when a man came in and asked us to take leave, saying that he did not wish us to teach our religion in his house. The women were afraid to have us stay, and yet sorry to have us go. The family were passing through peculiar trials at the time, and were willing to hear of him who came to heal the broken-hearted.

"Among the Sudras, we have visited several houses regularly. In one the mother and daughter-in-law became so interested that they learned to repeat the Scripture verses we taught them. In another we found a woman who could read, and when in another town had read the Gospel of Luke. She gladly accepted handbills and read them to her neighbors, telling them that there was no salvation in Hinduism, and that idol worship was vain. One day a woman said to me, 'We believe in the true God, and do not want to worship idols; but what can we do? If we go to your meetings we will be turned out of caste.' We meet many who seem to be concerned about the future, and the necessity of preparing for it in this life. But they are bound down by caste and superstition. They are afraid to come out and take a stand for the truth."

Bro. Sanford, after referring to the building of the chapel at Bimlipatam, gives a graphic account of exciting times and daring, aggressive work.

"When the year began there was much excitement among us. A young man from the Brahmin caste had professed faith in Christ, was baptized on Christmas day, but had been taken back among his people. We knew that his mind had not changed; he was anxious to live a Christian life, but his people were determined he should not if they could hinder it. For three months we wrestled in prayer to God on his behalf. One Sabbath morning, in March, we had the joy of seeing him come a second time, though weak and trembling with fear, publicly acknowledge his Saviour and partake of the Lord's Supper with the Church. Then began another struggle with his heathen relatives and people of caste. But this time it was short and decisive. The Lord had given us the victory. We were exceedingly astonished at the fierceness of Satan's assaults. We were greatly encouraged by the mighty power displayed in rescuing this believer from the grasp of the destroyer.

"Two girls from our school were baptized, and we were led to thank God on their behalf. Then on the 19th of July another Brahmin young man confessed Christ and was baptized. This one was saved from the trying ordeal of being dragged back to be buffetted by the emissaries of Satan. The police force kept the people from using violence, although they had gathered in a great crowd. The whole caste community throughout the district became mightily shaken. This thing became the chief subject of conversation. 'Many wondered whereunto it would grow.'

"Immediately upon this last accession we instituted a daily prayer meeting at 3 P. M. for all the Christians at the station. The two preachers at Ruga with their families were called in, and a regular daily preaching service was held at the Clock Tower in the midst of the town. From the prayer meeting the preachers, colporteur, Bible women, boarding girls, Miss Eva D'Prazer and others, with Miss A. C. Gray, our city missionary, went directly to the tower, where they held a prayer, singing and preaching service. To Miss Gray, who is ready to assist in every good work, is due the credit of prosecuting this kind of effort a period of three months and more. I was engaged in chapel building and could render comparatively little help except on Sabbath days. House to house visitation by Miss D'Prazer and Miss Gray was also continued. The latter, I trust, will embody these matters in her report.

"These efforts met with decided opposition from the Brahmins and high caste people. Three men, two of whom appeared to be of the Vishnavite sect, were engaged, on wages, to sing, make a noise and preach in opposition to us. They usurped the side occupied by our people. Great crowds assembled. As time went on the methods of opposition changed. At length they had occupied three sides of the tower, making noise and playing instruments of music to keep people from hearing the Christians preach, but many were anxious to listen; and so our work was kept up. The police station master reported this state of things, and finally the disturbers were brought before the Sub-magistrate and commanded under penalty to desist. This was done without our lodging a word of complaint; then quite a number of the native gentlemen of the town petitioned the Municipal Council to stop Christians preaching at the Clock Tower. The petition was referred to the Sub-magistrate. He, when about to pass it along with his sanction to the Deputy Collector, deemed it wise to come and talk with us first. The result was that the matter dropped, and we have heard nothing since.

"All the day pupils in the school coming from the town have been kept away, and the people seem afraid to come near the mission house for religious conversation. In these respects a decided change has come over her work."

Thus we see that there is steady and substantial progress on the mission field. The work, from its very success, demands enlargement. It is only as the Christians at home contribute liberally that the work can go on. Our risen Lord has commanded us to press this work to the ends of the earth. Those who are perishing without a knowledge of Christ have the highest claim upon us who would be in the same dread position as they, were it not that others, in the distant past, brought the gospel to our ancestors. All that is Christ-like within us responds to the command of Christ and the appeal from the lost. Let us, then, go forward in greater faith in God for what he alone can do, and with greater faithfulness in that which he has given us to do.

DESECRATION OF THE LORD'S DAY.

We were unable to refer to this painful matter last week. On Lord's day, July 1st, one of the steamers of the Union Line, with nearly five hundred excursionists on board, went up the noble St. John river to Fredericton. While the thousands of Sabbath observers were wending their way to the worship of God, and while hundreds of ministers were delivering God's message and multitudes were devoutly listening, these excursionists were having the usual gay time enjoyed by such parties, and were thus desecrating what God has set apart for higher and more sacred purposes. What makes this affair a more lamentable index of the sentiment of the day is the fact that it was not a gathering of the most reckless and godless element of the whole city, but was an excursion of the firemen of St. John. Doubtless there were many among this body of men who were deeply grieved at the action taken, yet the fact that a majority of the firemen could vote to thus wound the feelings of their fellows and outrage the christian sentiment of their fellow citizens, speaks anything than well for them and tells a sad tale of the irreligion that prevails. Surely it is a call to the churches to redouble their diligence. But the whole of the story is not told. Representatives of the ministry, in the form of a committee of the Evangelical Alliance of the city, called upon those who had the management of the affair, and used their best endeavors to induce them to give up their intention; but in vain.

We believe this a more serious business than some may suppose. If this instance of the desecration of the Lord's day be passed by too lightly, it will prove but the beginning of all sorts of desecration of this kind. As has been proved and is being illustrated now in other countries, this would mean a loss of respect generally for holy things, the lowering of the tone of morality, and a general prevalence of indifference to matters which involve the eternity of men's souls. It, also, always proves the most disastrous to the temporal welfare of the working classes: as soon as the Lord's day becomes a day of pleasure, the first step is taken to rob the working people of their day of rest; for, once destroy the sanctity of the day and give it up to secular uses, and it will not be long before this will mean work as well as pleasure, and more of the former than of the latter.

We are glad that all the pulpits of the city have spoken out in a plain, manly way on this subject, and we only hope that this instance of a Sabbath excursion will remain as a single instance, which will not be used as a precedent. *Obsta principiis.*

THE WEEK.

The week in England has been chiefly noted for the O'Donnell-*Times* suit. O'Donnell sued the *Times* for defamation alleged to have been contained in its articles on "Parnellism and Crime." It brought up the old charges of the *Times* against the Parnellites. The *Times* gained the suit. It appeared a little as though O'Donnell, who is not now in sympathy with the Parnellites, had instituted the suit so as to give the *Times* a chance to bring forward its evidence before a court, in a way which would be safe for itself and fitted to cast odium on the Irish party. The letters produced, which were suggestive of Parnell being cognizant of the Phœnix Park murders, are declared to be forgeries by Parnell. He brought the matter up in the Commons, and made his most solemn affirmation that such was the case. The fact that he would, had he done as these letters purport, have placed himself in the power of assassins, &c., counts for more in his favor than his assertion of innocence. The Tory papers taunt him with his refusal to take legal action against the *Times*, if he is innocent. But this does not count for much, as, with the whole strength of the Tory party against him, he might be worsted even though innocent, and may shrink from the trial. On the other hand, the Liberal papers regard it as a sensational piece of clap trap.

It is interesting to note that at the last want of confidence vote in the Salisbury government, the majority for the government was 20 less than at first.

There was a division in the Commons, not long since, on the question of disestablishment in Scotland. The vote stood: for, 208; against, 264. In 1885, on the same motion, there were: for, 125; against, 237. Thus the majority against disestablishment is fast diminishing, showing a decrease of just fifty per cent. in the three years.

The outlook for Europe appears peaceful, for the present. Bismarck has evidently succeeded in breaking up the alliance between France and Russia, and proclaims there is no danger of war on the side of Russia. If this be true, it means that there is none on the side of France, for this power is not mad enough to attempt war alone. It now appears why Bismarck opposed so strenuously the marriage of the Princess Victoria and Alexander of Battenberg. It is said that a marriage is to be contracted between the Czarowitz and Victoria's eldest sister, which could not have come about were there a Battenberg connected with the royal family of Germany. The new Emperor is to go to St. Petersburg in great state, and King Hubert of Italy is expected soon to visit Berlin. These are all favorable indications.

Russia has given up the whole Bulgarian business in high disgust. De Giers, the Russian prime minister, has informed the British ambassador that Russia will not move a finger to prevent them from following their own inclinations and will wash her hands of the whole concern. If this had been done long ago, it would have been better for Bulgaria and for Europe. Still, Russian assurances have not been very reliable in the past.

The presidential campaign is taking shape. The Republican party deserve to lose the prohibition vote. They refused point blank to introduce a plank into their platform, at the urgent entreaty of the Anti-saloon Republicans, favoring local option. A temperance rider was attached to the platform at the vehement demand of a section of the party; but it is absurd, after the rejection of the plank, and is only to gull the most gullible of the prohibitionists, as it pledges the party to nothing. Unless the protection sentiment in the United States is very strong, there seems little prospect for the Republicans.

The temperance convention in Montreal last week was largely attended, and shows that the temperance sentiment must soon make itself felt in a more pronounced way in politics. The political action it recommends is to make sure that all candidates for a seat in Parliament are temperance men. They believe the country ripe for prohibition; and nothing short of a general prohibitory law will secure the end they have in view.

GROUPING OF CHURCHES OF THE WESTERN N. B. ASSOCIATION.

The churches of this Association were grouped as below, for the purposes of denominational finance and Home Mission oversight, and the brethren whose names appear were appointed chairmen of the committees, who have the working of the plan in charge.

1. Andover, Victoria Co., Group.—Arthurette, Birch Ridge, Forest Glen, Grand Falls.

Chairman, C. Henderson.

2. Northumberland Co. Group.—Blissfield, Ludlow, New Salem.

Chairman, Rev. W. M. Edwards.

3. Carleton Co., Western Group.—Centreville, Jacksontown, Jacksonville, Avondale, Wakefield, Bloomfield, Middle Simonds, Florenceville, Knoxford.

Chairman, Rev. H. Charlton.

4. Carleton Co., Eastern Group.—Florenceville East, Rockland, Carlisle, Windsor, Aberdeen, Glassville.

Chairman, Rev. Benj. Jewett.

5. Carleton Co., Southern Group.—Woodstock (Albert street), Woodstock (Lower), Richmond, Richmond and Hodgen, Barton, Canterbury 1st, Canterbury 2nd.

Chairman, Rev. I. C. Bleakney.

6. York Co., North. Group.—Queensbury mission group, Millville and Keswick mission group, Prince William, Macnaquack, Kingsclear 1st, Kingsclear 2nd, 2nd Keswick.

Chairman, Rev. C. Currie.

7. York Co., Southern Group.—Fredericton, Nashwaak, Maugerville, Lakeville Corner, Maryland.

Chairman, Rev. F. D. Crawley.

8. Queens Co., River Group.—Gagetown, Jemseg, Mill Cove, Cambridge 1st, Cambridge 2nd, Cambridge 3rd, Johnstone 1st and 2nd, Wickham, Lower Wickham, Olivet.

Chairman, Rev. A. B. McDonald.

9. Queens Co., Grand Lake and Salmon River Group.—Salmon Creek, Chipman, Newcastle, Grand Lake, Grand Lake 1st, Grand Lake 2nd, Gaspereaux, Scotchtown, Wiggins Cove.

Chairman, W. G. Corey.

—There are now two hundred native converts in the American Baptist mission church at Banza Manteke, on the Congo river, Africa.

Subscriptions to Jubilee Fund.

Asa Dow, Eel River	$1000 00
I B Oakes, "	50 00
F Wayland Porter, Fredericton	10 00
Rev Benj Jewett	5 00

Baptist sentiment in New Brunswick is strong and universal, so far as I have seen, in favor of Christian schools. The brethren who have shown devotion and courage in building the Seminary at St. Martins, equal to that exhibited in the past, when the Horton institutions were in peril, are among the most devoted friends of Acadia, and although they have heavily taxed themselves in time and money to accomplish that most desirable object, yet they cannot deny themselves the luxury of giving to the Jubilee Fund. I may refer to Mont. MacDonald, of St. John, as an example. Education, under Christian control, has in that excellent brother, who is also a prominent member of the New Brunswick Bar, a firm and broad minded advocate and supporter. A well equipped Academy in New Brunswick, the College at Wolfville, and its tributary schools well sustained, together with a Theological institution for the Maritime Provinces, is a policy that commands the sympathy and support not only of Mr. MacDonald, but, I believe, of the entire denomination in New Brunswick, as well as in Nova Scotia.

Another brother, Mr. Asa Dow, now among the seniors, whose name appears for $1000, has given a good deal of thought to this subject of education of the higher type, under Baptist control. Beside support already given to the St. Martins Seminary, and a thousand dollar cheque given a few days ago to Lady Tilley for a hospital lately opened in Fredericton, Bro. Dow gives, as will be seen by the acknowledgments, a thousand dollars for the Jubilee Fund. Mr. Dow has a strong and decided mind, has led an active life, and is now deeply interested in all the great questions of the day. I had with him a half day's most enjoyable intercourse, never to be forgotten. He told me much about the old ministers, how he drove Father T. H. Harding a long distance up the St. John river; how that venerable man preached and prayed; how, on leaving him, he laid his hands on his head, and poured upon him blessings in such a way as only Father Harding could; how he heard Charles Tupper preach at Fredericton, and how he was impressed with the precise language and emphatic utterance of the young preacher, and how the piercing, small, black eyes, deeply set, gave force to his transparent sincerity.

I have been brought face to face with the holiness movement, so called. The brethren at the Association were deeply pained when compelled to remove the name of one of their ministers from the Association list. The brother, too, whose name was dropped seemed sincerely bound in conscience to hold on his course of fraternal intercourse with the holiness convention, by which church life and work are judged to be so much disturbed and retarded. On arriving at Woodstock I had an opportunity to meet with these people on Sunday morning. The service was partly through when I went in. For an hour there was earnest testimony on assurance of faith and personal holiness. The witnesses were of ages ranging from youth to grey hairs. I was constrained to speak when opportunity offered, and to approve all I heard, so I understood it. If called upon to offer an opinion, I should say these brethren give themselves too exclusively to the consideration and advocacy of this one truth, to the neglect of other important truths. Such a policy will invariably unsettle clear judgment, and lead to partial and disturbing Christian work, and it exposes its advocates to an over sanguine and deluded state of mind. I have seen it illustrated by members of the Plymouth Brethren connexion.

The holiness congregation and their minister gave up their own service and came up to Albert street church, whose pastoral care Bro. E. J. Grant has assumed, to hear me present the claims of Acadia College. They were earnest listeners to a review of the denomination's history; and I fondly hope that after Bro. Grant gets to work, that they will see their way clear to march under the old standard, and, with their brethren, do a great work for God. Fidelity to Christ and union is the true motto for Baptists.

Hundreds of small subscribers, of those who have small means, have set a good example to the thousands who have not given to the Jubilee Fund. Brethren Randolph and Dow have set a good example to those of larger resources. Let all come forward accordingly, and the gifts will reach far beyond the fifty thousand before the day of Jubilee. E. M. Saunders.

Charlottetown Baptist Church.

The committee appointed by the annual association to confer with Bro. E. Whitman on the Charlottetown church loss by fire, reported that the present financial condition of the church demanded the aid and sympathy of all the Baptist churches of the Maritime Provinces, and recommended that the churches of the Province of Nova Scotia be asked to contribute to the church the sum of $2,500, and that this Association contribute $1,000 of said amount, toward the construction of a new church.

The report was received and unanimously adopted; and in accordance with the same, a committee was appointed to make an allotment to the several churches of the Association of the amount each church be asked to contribute. The report of this committee being presented, was adopted; and, by resolution, the chairman of each district comprising the Association was requested to place the matter before the churches in their several districts, and urge their immediate attention to the same. The Treasurer of the Association was appointed to receive and forward to the church at Charlottetown the amounts so contributed.

In accordance with the above resolution, I have forwarded to the chairmen of the several districts the sums allotted to each, reminding them that they should not be strictly confined to the amount requested from them, that any additional sum by them contributed will be also thankfully received. Contributions from private individuals will also be received and forwarded. All contributions will be acknowledged through the medium of the Messenger and Visitor.

Brethren, our Charlottetown friends are worthy of our practical sympathy. Please forward your donations.

W. A. Porter,
Treas. Central Association of N. S.

Hampstead, July 6.

It was resolved at the recent session of the Central N. S. Association to make an effort to raise $1000 towards a new meeting house for the Charlottetown church. It is important that the recommendation of the committee, composed of judicious brethren, be attended to at once. The need is very great and pressing. Let us give proof of the heartiness of our sympathy for our brethren by generous and prompt assistance in the time of their distress. A simultaneous movement through the churches of the Convention should cause a new building speedily to arise from the ashes of the old. Our dear brethren in Charlottetown deserve it at our hands. A more earnest, devoted and generous company of Christians it would be difficult to discover. The churches will find that in giving to help them in their sore necessity will be providing for themselves a richer blessing in the future.

M. P. Freeman.

New Church Organized.

In pursuance of a call from the Bayside church, a council convened at Bartlett's Mills, on the afternoon of July 3rd, to advise with the members of Bayside church resident there, as to the propriety of organizing themselves into an independent body.

The following churches were represented:

St. Andrews, Rev. C. W. Williams; J. R. Bradford; Wm. Mallock.

Bayside, T. Beckerton; H. Johnson; C. B. Lawrence; F. Lawrence.

Bocabec, J. McMullin; Walter Flyn.

Oak Bay, Rev. F. S. Todd; Wm. Smith; Robert Toll; Dea. R. Toll.

Ledge, J. M. Young; Levi Young.

Rolling Dam, J. Joice; J. Lever; J. McCrae; E. McClasky.

St. Stephen, Rev. W. C. Goucher; Dea. Ed. Price.

Penafield, Rev. A. E. Ingram; C. P. Hawkins.

St. George, R. H. Davis.

St. John and Baillie were also invited, but failed to send representatives.

The council was organized with Rev. A. E. Ingram as Moderator, W. C. Goucher, Clerk.

Rev. Thos. Todd, of Woodstock, together with three brethren from Bayside, were invited to seats in the council.

The object for which the council convened was stated by the reading of the letter missive.

The chief reasons given for the organization of a new church, being the inconvenience experienced in having to travel so far for church services, and the conviction on the part of the people, that more and better work could be accomplished for the Master's cause, if the proposed church were constituted.

After the reading of the Covenant and Articles of Faith, to which the Charter members assented their sympathy, the council went into private session in which the matter in hand was fully and prayerfully discussed, resulting in the following resolution:

Resolved, that this council recommend the organization of a church at Bartlett's Mills as calculated to promote the best interest of the community and the Redeemer's kingdom at large.

Very interesting and profitable recognition services were held in the evening.

After singing, prayer was offered by Bro. Williams, followed by an excellent sermon from Bro. Thos. Todd, on "The Characteristics of the Christian church," as suggested by the words in Matt. 16, 18.

After the sermon the 22 Charter members joining hands formally assented to the Covenant and Articles of Faith.

The organizing prayer was offered by Bro. F. S. Todd.

The Moderator, Bro. A. E. Ingram, extended the Hand of Fellowship. Bro. W. C. Goucher gave the charge.

The Rev. F. S. Todd being called as pastor to the new church, the Moderator gave to him the hand of fellowship.

The church having selected three deacons, the council proceeded to set them apart to their sacred office by prayer and the laying on of hands.

After a sweet words of congratulation and exhortation from several of the lay brethren present, the council dissolved.

The consecrated earnest men and women of which this church is composed, give promise of great usefulness in the work of promoting the interests of the Redeemer's kingdom at Bartlett's Mills.

May the great head of the church look upon them to make them a blessed and a blessing in all their Christian service.

W. C. Goucher.