

Baptists in Council.
Midland Counties Association in Stratford.
(From the Stratford Beacon.)

This association met in the Baptist church, Stratford, on Friday 18th inst., at 10 a.m. The attendance was somewhat small, Stratford being at the extreme western limit of the associational bounds. At 11 a.m. Rev. J. Condit, of Guelph, preached the opening sermon from Romans xii: 1. At the close Rev. J. W. Thon, pastor of the church, was elected moderator, and Rev. Mr. Denchfield clerk. Letters from the various churches of the association were then read and the number of members added by baptism reported as follows:—Acton, 1; Brampton, 10; Cheltenham, 4; Edmonton, 4; Erin, 1; Farnham, 1; Fullarton, 1; Galt, 9; Guelph, 24; Georgetown, 3; Stratford, 24; St. Mary's, 3—total, 122. On motion the church in Mitchell was admitted into the association. The East Mission Baptist church was also received into the association.

Rev. W. Muir, proprietor of the Canadian Baptist, was allowed 15 minutes to advocate the claims of that paper. A resolution was then submitted to the association endorsing and commending the Baptist as one of the best denominational papers on the continent. An amendment to this motion was submitted, which embraced not only the former paper, but also the *Helper* and the *Missing Link*, two other Baptist papers. A lively discussion took place on the amendment. The views of those opposed to the amendment were that there was no room for another paper in the denomination and that the *Helper* was opposed to the *Baptist*, and would ultimately damage its circulation. On the other hand it was contended that since the *Helper* came into existence the *Baptist* had been much improved, and that the low price of the *Helper* would induce many to take it who could not afford to take the other paper. The amendment was voted down and the original motion passed.

In the evening a platform missionary meeting was held, the pastor of the church presiding. After singing and prayer, Rev. O. Walker was called upon to present the first resolution on home missions, which he did in a very comprehensive address, and was followed by Rev. J. Denchfield, of Brampton, who seconded the resolution. He regretted to state that most of the missionaries had not received any moneys from the Convention this year. The home mission was the strong pillar around which and to which every other denominational center should cling. If they could get all, even the children, in the S. S., to recognize the importance of the work, the next year would witness a great advance in the contributions to this work. The resolution was unanimously carried.

Rev. J. McLaurin, a former pastor of the Baptist Church in Stratford, and a returned missionary, said that on March 12, 1874, he went north from his first station in India to Cocanada, and established a mission there. He began operations in this field by starting a Sabbath School. There were four or five Christian people in the place. The services were held at 6.30 a.m., because of the extreme heat during the day time. He preached at first to only five persons, to whom he administered the communion. It appeared as if a dark day after being accustomed to the crowds in Angola. There were a few Christians in Akidi, 60 or 70 miles south of Cocanada. When he first went to Cocanada, there were a man and his wife, half-breeds, who were Christians. Afterwards English preaching was commenced among these people. Then a Sabbath school was started, and when the speaker left, there was a mission church with a membership of 50 and a Sabbath school of 150. The church in Cocanada paid its own expenses, besides \$5 per month for rent of the building. The Rev. Mr. Currie, another Baptist missionary, was 40 miles north of Cocanada. In Akidi there were 50 Christians. Akidi is part of the old Cocanada field around which the mission originally centered. It was through the influence of one mission on that coast that the maritime brethren went to Chacole, Bobilli, Bimbatam, and have now 600 Christians. In Cocanada there is a normal school, besides schools out in the village. Those who are baptized are ignorant, they have been educated in debt, and their moral perception are very indistinct. A native who has received some training in the normal school goes out and teaches the natives every morning, teaches them to pray aright and trains them to sing Telugu hymns, for they are all singers. In the day time, he gathers young boys and girls and teaches them reading, writing and arithmetic. There are a million souls without God to each preacher. Money is wanted to educate young men in the normal school. The average native Christian in India could carry all his goods and chattels on his back. He can clothe himself for a year for \$1.50 and live on 44 cents a day. The native Christians in Telugu were required to give half their food to the native preacher, and they were required to contribute one-half to the cost of the school house. So they are doing all they can. There is no place where money can be so well invested as among the Telugu.

Rev. Mr. McGregor moved, and Rev. Mr. Reid seconded a resolution on the subject, regretting that the Foreign Mission was \$12 in debt, which was carried unanimously.

Prof. Wolverson, of the Canadian Literary Institute, Woodstock, spoke in favor of supporting the literary department of the Institute. It had been proposed, in view of the change about to take place in the theological department, which is to be transferred to Toronto, to procure an endowment for the literary department of \$100,000. Some \$50,000 of that sum had already been secured by subscription in a few months, and the Professor had no doubt but the whole sum would be raised in two years. The young men and women of the denomination must be educated, and yet to-day, leaving out Woodstock, more scholars were coming from the Presbyterian body than from our own denomination. The college had been the means of the conversion, since its beginning, of 600 souls.

Rev. J. G. Condit took up the Manitoba mission. He believed the work there should be in connection with the home missionary work here. In the Pembina mountain region there were 21 Baptists, and a young man is preparing to go there in about three weeks. In many places good congregations can be had, if the Baptists only had the men to send. In Emerson the Methodists were building a \$7,000 chapel and had sent one of their strongest men there, Dr. Young. The Presbyterians say that the future of their body in this country depends on the interest they take in the North-west. Baptists ought to be up and doing. He moved that the mission receive our hearty support. The resolution was seconded by Rev. O. Walker and unanimously passed.

The theological department of the institute was represented by Professor McLaurin, who dwelt on the pre-requisites of a minister for the successful preaching of the Gospel. These were: 1, conversion; 2, consecration to his work; 3, common sense; 4, a call; 5, aptness to teach; 6, something to say when he stands up to speak.

(SEE FOURTH PAGE.)

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