

Messenger and Visitor.

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S. MCGILL, Editor.  
J. H. SAUNDERS, Business Manager.  
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Messenger and Visitor.

WEDNESDAY, OCTOBER 18, 1893.

—ONE of our Baptist pastors, lately returned from Chicago, embraced the opportunity while there of hearing the well-known evangelist, Rev. B. Fay Mills, with whose preaching he was most favorably impressed. Mr. Mills is a man of mental as well as spiritual force and culture, and addresses himself to the intellectual rather than to the emotional nature of his hearers. He preaches the gospel with great clearness, simplicity and force. He is among the most successful of living evangelists. Communities have been moved in a wonderful way under his preaching. Mr. Mills has been invited by the Ministerial Association of Montreal to conduct a series of services in that city. The evangelist is not able as yet to make any definite arrangements in the way of accepting the invitation, but has written the ministers that if they can wait for him a little he thinks that, no doubt, he will be able to accede to their request.

—SOME prohibitionists in Ontario are members of the Dominion Alliance and some are not, and are not in full sympathy with that organization. The hope entertained by some of the leaders that the recent Toronto convention would result in a union of all the prohibitionist forces in the province was not realized. There was argument on the expediency of putting aside all differences for the time being, in order that a united and strong effort might be made to make the plebiscite vote for prohibition as large as possible, but the convention, while declining to attach itself to the Alliance, did not take any steps to form a new organization which might represent the entire force of prohibition sentiment in Ontario. There is, however, to be another convention later on, when, it is supposed, an attempt at fusion will be made. One of the objections to the Alliance has been that the terms of membership in it are not such as to insure its being composed of thorough-going prohibitionists. Hitherto it has been composed of delegates and members, and any person of good moral character favoring prohibition and subscribing a dollar or more to the funds of the Alliance was accepted as a member. This arrangement has been altered so that the Dominion Alliance becomes a purely representative organization in the hope that this will make it more generally acceptable to prohibitionists.

—THE Watch and Word Society is the name of an organization formed in the city of Boston with the purpose of prosecuting the violators of the law against gambling and other forms of vice. The Boston Traveller, which is to be commended and supported for the strong stand it takes in the advocacy and defence of public morality says, that since June 1 this society has secured the arrest of seventy-seven men for policy gambling, and conviction in the lower court has followed in every instance. Fines to the amount of \$5,000 have been imposed, but none of this has gone to the prosecution, and they are now making an appeal to the friends of law and public morality for funds to carry on their work. The Traveller itself has been engaged in a crusade against the policy shops which "it has carried on with a determination to free the city from this pest." And it is assured by the practical results already attained of ultimate and complete triumph, "if the honest public spirit of the city is fully aroused to the support of our efforts and the upholding of hands of the Watch and Word Society."

—THE Earl of Aberdeen's household is said to consist of forty-two persons and Rideau Hall is found quite too small for the requirements. The Canadian tax-payer will be apt to think that if the vice-royal mansion is not large enough to accommodate His Excellency's family and household, it ought to be, seeing that first and last, it has cost about three quarters of a million of dollars, besides the expense of maintenance. After all that it has cost, Rideau Hall is spoken of as a "dilapidated looking rookery," and we are told that some 500 furnaces, stoves and grates are required for heating it.

THE OPIUM COMMISSION.

The Opium Commission appointed by the British Government in connection with the proposal to suppress the Exportation of opium by the Indian government to China completed its sitting in London last month, and is to continue its work in India. The testimony so far elicited by the commission is of a highly contradictory character, and, in part, not a little surprising to those who have been accustomed to regard it as generally admitted that the influence of the drug is subtle, degrading and ruinous. So far as we know there had been no two opinions expressed by missionaries as to the terribly baleful effects of the opium habit on the natives of China and India, and the utterly pernicious influence of the drug on its devotees in this country we had supposed to be equally beyond question. Such is, indeed, the all but unanimous testimony of the missionaries who have given evidence before the commission in England. They denounced the use of the drug as a degrading and ruinous vice and its exportation to China by the Indian government as a frightful offence against morality. Missionaries of long experience in China declared that opium smoking was undermining the whole structure of society in China, and threatening the existence of the Empire. They declared that the habit led to both physical and mental deterioration, that the sons of opium smokers could not compete with the sons of non-smokers, and that it was impossible to exaggerate the evils attending the use of the drug.

On the other hand the testimony of Anglo-Indian officials, medical men, Anglo-Chinese merchants, &c., was in flat contradiction to that of the missionaries. If we are to put confidence in the testimony of Sir John Strachey, who, for 38 years, has been in India in different official positions, Sir William Moore, Surgeon General 33 years in India, Sir Thomas Wade who has spent 40 years in China, and others, we shall believe that the use of opium is no more harmful to the people of India than the use of the wine of France or the beer of England is to the people of those countries; that the Indian tribes, which are physically of the highest type, the Sikhs and Rajputs, are habitual opium smokers; that a moderate use of opium is beneficial rather than otherwise, and that though when taken in excess it is injurious, it is not nearly so much so as alcohol, which would come to take the place of opium if the latter were suppressed. No insurance companies, it is said, have imposed higher rates on opium smokers, and of the 300,000 prisoners in the lower provinces of India, not one is there through the use of opium.

In view of the immense and increasing consumption of the product of the poppy in India, and especially in China, we shall be glad to have convincing proof that the effect of the drug is less harmful than it has been generally represented to be. Some slight idea of the immense proportions of the opium traffic may be gathered from some statements in the testimony of those who defended it before the commission. Thus, it is said, that the tax upon the export of opium is of so great importance to the revenue of India that one hundred million sterling would not be an adequate compensation. Then, again it is declared that if no opium were exported from India the consumption of China would remain practically unchanged, since a single province of China produces more than the whole Indian Empire. Whole provinces, it is said, are covered with the poppy, and the cultivation of it is increasing. Sir Thomas Wade, in his evidence before the commission, contended that Great Britain did not introduce opium into China, as its people used the drug fifteen centuries ago.

As the opium tax is so important an item in the revenue of the Indian Government, it is quite natural that its officials should be somewhat blind to the evils resulting from the use of the drug. It does not seem improbable that the missionaries in India and China are in as good a position to judge of the effect of opium upon those who are addicted to its use as the Anglo-Indian officials and Anglo-Chinese merchants. It is not likely either that English missionaries would be anxious to make out too hard a case against their own government by magnifying unduly the evils of the opium traffic. It is probable that the opium question will bear some investigation after the Royal Commission has got through with it. In connection with this subject the Christian World remarks:

"An opinion is widely held that the case in favor of the suppression of the opium trade has not been presented before the commission as strongly and completely as it might have been. Some surprise is felt that the leaders of the agitation did not put themselves more fully in communication with missionary societies, as several missionaries who are now in this country could from their personal knowledge have contributed important and valuable information."

—Skoda's Little Tablets cure headache and dyspepsia.

Mineard's Liniment is the best.

A Warm Welcome.

Just now a number of our ministers are changing their fields of labor. We who have been through this experience know what it means, both to pastor and people. In every case let us hope there is mutual regret because the time has come when such a separation appears advisable. And regarding the new field to which the departing clergyman has been called, although he may be assured that the call is from God as well as man, he would be above human to escape the drawback of some doubt and uncertainty as to his fitness for the requirements of a church with which he is only acquainted by reputation, and, to a certain extent, a like anxiety affects those who are to receive the coming man.

Not forgetting these facts, and bearing in mind that the new minister, like the old, and like everybody else, is quick to receive impressions and to be influenced by them according to their character, let the church about to receive a new pastor see to it that he meets a warm, whole-souled Christian welcome. A true man will never forget it, and whether his stay be long or short, the blessed effects of such a hand of fellowship will not cease to stamp itself upon his sermons, his pastoral visits and everything done or said in the rounded life of a faithful worker under shepherd.

Several years ago, one dark and stormy night in October, the writer, an almost untried minister, arrived in a Nova Scotia village, where he hoped to obtain a settlement. Being acquainted with the people, he had been directed to a certain house whose inmates were described as thoroughly understanding the grace of hospitality. Suddenly the coach stopped, and the cheery voiced driver exclaimed, "This is where Mr. — lives, and I guess they are looking for you." Peering beyond a noble shade of trees, I beheld the broad portico of a dwelling that was almost a mansion, and the wide open door, through which the light was rushing out and pushing back the darkness, and on the flag stone in front of the portico, stood a smiling faced lady, the language of whose countenance expressed the best kind of a greeting in advance of the cordial, sympathetic words and the honest old-fashioned hand shake. In a short time I seemed to have acquired a complete understanding with every member of the sweetly Christian family to which I was introduced in this beautiful manner.

And before the evening passed the brother and sister and their children had become to me as friends with whom I had enjoyed years of pleasant intercourse. During the next week I visited many families, and almost every one seemed in some way to reflect the brightness observed in the first one. The harmony of association instituted by this true key-note, in its deeper essentials has not been disturbed through all the hard labor, the ups and downs and the joys and sorrows of a long pastorate. This warm welcome was extended to a stranger about whom nothing was known beyond the facts that he was a Christian and a minister of Jesus.

The Parliament of Religions.

The parliament of Religions, which recently met at Chicago, was one of the congresses held in connection with the World's Fair. The meetings were held in the Art Building. An audience of from two to three thousand persons was generally present. The parliament was in session seventeen days, three services being held each day. The programme promised 170 addresses, but a number of the papers had to be omitted, and some were added. Of the addresses made a considerable number dealt with the relation of religion to the progress of society; a number discussed the ideas of God, immortality and general religious topics, in which all were interested. The oriental religions were well represented. Buddhism had ten opportunities of being heard from; while Confucianism, Brahminism, Tawism, Mohammedanism and other faiths were set before the people by their chosen representatives. Judaism had ten speakers. The Greek church had for its spokesman the archbishop of Zante.

The Roman Catholic church had ten speakers who made the most of their opportunity to set forth the doctrines of their faith.

The Protestant doctrines might have been presented with more completeness and greater unity. Dr. Briggs spoke on the "truthfulness of Holy Scripture," but the effect of his speech was not in favor of the absolute truthfulness of the Bible. Some other speakers with Christian topics endeavored rather to find fault with the churches than to set forth Christian truths for enlightenment of foreigners. But Joseph Cook, Dr. Pen-tecost and B. Fay Mills spoke clearly and effectively of the certainties of religion. Dr. Pentecost spoke of the "bubbles" that had been presented as oriental religion. Much of it he called "oriental humbug." After listening, however, for several days, it seemed that the deity of Christ, His resurrection, the atonement, the regeneration and sanctification by the Holy Spirit—the great distinctive doctrines of Christianity had not been presented.

What will be the result of this parliament? Opinions vary greatly. Some Baptist papers think the truth will be a great gainer; others think truth has suffered.

Your correspondent thinks: (1) That the Parliament will not have so wide an influence as many suppose. It will be talked of by preachers for a time and he discussed at missionary meetings; but the forces that really determine movements are nearer the people. Twenty years ago the Evangelical Alliance had a great meeting in New York, at which the great men from the Christian world did their best on large and living questions. But after a few weeks reference to the event practically ceased. The Parliament will probably have a similar burial.

(2) It was significant of the wide and permanent interest in religions. The eastern faiths came out of their isolation and into contact with the life and religion of the western world. True, their leaders did not ask for Christianity; they asked to be left to themselves. But once they have entered the region of debate the truth will have to appear.

(3) While the doctrines of the eastern belief did not challenge much admiration they were presented in many cases with such ability as made evident the necessity of having able men to carry Christianity to the east. The policy of the leading missionary societies in sending only trained men is evidently wise.

(4) The bringing of eastern men to America would only increase the interest of Christians in the conversion of the heathen in so far as the personal acquaintance was extended. To hear these men pleading for their religion made one feel that they are our fellow men, with whom we must grapple in the power of God and truth.

(5) As far as I could see the effect of the Parliament would not be much in favor of foreign missions. Earnest Christians might be stimulated to greater efforts; but the Parliament was not an evangelizing agency. It showed to the believer in Christ the riches of his inheritance when compared with what other so called religions have to offer and the wisdom of seeking to spread the truth as it is in Jesus.

X. Y.

Opening at Acadia.

The work of Acadia Seminary has been already reported. The classes in Horton Academy are well attended and the work is being carried on with vigor. The matriculating class numbers thirty-two members. Principal Oakes is doing his best to maintain the efficiency of the institution.

The college has been at work for some time. The attendance will probably be larger than that of last year. The Freshman class has about forty members at present. The custom of having an opening lecture has been revived, and on Friday evening, 8th inst., the members of the institutions and a few other persons assembled in the College Hall to mark the beginning of the year with special exercises.

After singing and prayer, President Sawyer welcomed the new students, made explanations of the work to be attempted, and appealed to all present to aid in the work the denomination has undertaken here. He introduced Prof. F. R. Haley, M. A., the popular professor of Physics, who delivered a thoughtful, learned and well written address upon liberal education.

The following is an outline only of Professor Haley's lecture, but it will be read with interest and profit:

In all that constitutes modern civilization we are the heirs of great ideas, or the experience of mankind, of the best thoughts of the wisest men of two or three thousand years of human culture. In politics we have the ideas of liberty, law, government, the state. In religion we have the ideas of God, faith, conscience, eternal life. In education we have the ideas of scholarship, culture, liberal arts and sciences. One of these ideas, traceable at least to the Greeks, is expressed by the term "liberal education."

There is at the present day a remarkable consensus as to the importance of liberal culture and likewise profitable disagreement with respect to the agencies by which it may be secured. Educationalists should maintain a sharp distinction between liberal education considered as an end and liberal education considered as the means by which it is promoted. It is quite possible that the differences of opinion are not as serious as they seem and that there may be a consensus as to the goal to be reached, if there is not respecting the route to be followed.

What end should be in view when plans are made for the promotion of higher education? What should be the product of our colleges and seminaries of learning? What should be the marks of a liberally educated man? In common with strong characters not liberally educated he should have a strong will. He should also have certain well trained and developed intellectual powers. Among these may be mentioned the power of concentration and observation, and of judgment.

Extended reference was made to the value of scientific instruction as a training and disciplining process. The valuable training method afforded by science has a most powerful claim to our support. The classification of facts and the formation of absolute judgments upon the basis of this classification are peculiarly the scope and method of modern science. The habit of forming a judgment upon facts unbiassed by personal feeling is characteristic of what

is termed the "scientific frame of mind." This frame of mind is an essential of good citizenship. The contest of opinion in nearly every field of thought, the struggle of old and new standards in religion, politics and social life, touch the physical and spiritual needs of the individual far too deeply for him to remain a dispassionate observer of the age in which he lives. If his "tribal conscience" has any stuff in it he feels that he is called upon to form a judgment upon public questions apart from his own feelings or emotions—a judgment in favor of what he conceives to be the interests of society at large. The ideal citizen, if he existed, would always form a judgment free from personal bias. Minds trained to scientific methods are too likely to be led by mere appeal to the passions, or by blind emotional excitement.

It is not enough for the liberally educated man to have these intellectual powers. He must have certain possessions necessary for the promotion of his happiness and the increase of his usefulness. These enumerated and classified. In every wisely established course these elements should be combined—mathematics, ancient and modern language and literature, science, history, philosophy.

Referring to the election system. Some so-called educationalists would have us turn the modern college into a professional or technical school. The proper function of such an institution as Acadia is first of all to turn out, if possible, capable and fairly cultivated human beings. "It is because we believe that in this matter of election we have drawn the lines in the right place that we support the change recently made in Acadia."

Some closing remarks of a practical nature. "How many of us fully realize that the pursuit of learning is our first and most important object here? Self-evident as this should seem it cannot be repeated too often or too impressively. 'Axioms are not axioms,' says one, 'until they have been felt upon our pulses.' There are some who, while recognizing with clear intelligence the superiority and even the obligation of a certain course, remain with only a sentimental recognition of the fact. In truth, most men, whatever may be their general strength of character, leave themselves at times the victims of idle musing over work to be done at some more convenient time. In our relations to nature, to mankind, it is the hardest of all things to rise from susceptibility to energy, and to do our part instead of expecting everything to be done for us. The earnest worker, and he alone, can know that a determined purpose may be as creative as the powerful fancy or the ineffectual intellect."

The most characteristic trait from college life is its influence upon one another. Individual culture is poor and fragmentary without social fellowship. True humanity is not individualized, but associated. We need not go far into metaphysics to prove that each individual shares in the intellectual and moral capital of his associates, for the first principles of our social nature prove this fact. There is a law of gravitation in mind as well as matter. The greater influence the more. A bright day, surely, that sends into a class a few generous, gifted, high-minded youths who are more determined on doing right than the idlers are on doing wrong. In spite of all opposition they are sure to triumph in the end, and to establish that blessed consummation—a sound and ascending public opinion in college, such as puts scholarship and fellowship together and brings the true spirit to bear upon the objects of study.

God grant that we may work together for the college, the common mother of us all; that the young men and young women who come here year by year may, under the influence of the place, be strengthened for every good work; that the establishment of liberal and enlightened sentiments, the elevation of the standard of scholarly character may become our one, our common aim."

The Canadian Baptist Hymnal.

The new edition has the few errors of the first corrected, and thirty new pages of supplement. This adds 80 more hymns to the previous 750, and gives an alphabetical list of authors, the dates of their birth and death, and the hymns in the book which each composed or translated. Isaac Watts, born 1674, furnishes the largest number of hymns (133); C. Wesley, born 1708, gives 36; Montgomery, born 1771, gives 27; Doddridge, 22; Miss Steele, 21; Newton, 16; Kelly, 16; Bonar, 16; Cowper, 11; Biddome, 11; Miss Haverall, 7; Bishop Heber, 6. I do not know who of these were Baptists. Here is a little for members of B. Y. P. U. Except those above named only a few hymns are given from each author.

The added hymns seem less for general use than to gratify churches that hold one or more of these very dear; though no doubt their publication here will extend their use and usefulness. This second edition, in like binding to the first, is furnished by the publishers (the Baptist Book Room Halifax) at the same cheap rates of the first edition. The price is low—far less than the price of U. S. hymnals—because the compilers offer this Canadian book as a labor of love in order that the best hymns of all ages as well as the latest favorites, shall be within the reach of every Baptist in Canada. It is a book for family as well as for church use; the hymns are to be read and recited as well as sung, and I suggest that churches and pastors urge every family to have the hymnal conspicuous on the home table. It is an inexpensive and appropriate gift for any young man or woman to make to his or her friend. And I further suggest that parents and Sunday-school teachers would do well to give prizes to their young folks for learning and reciting these hymns.

Halifax, Oct. 4. J. PARSONS.

Sights and Sounds in India.

For Boys and Girls in Canada.

Dear Girls and Boys—It is raining now, and has been raining all night. You could hardly believe how much a good down-pour changes the Indian world. "It is like putting water on fire. Instead of a burning firmament; a torrid, intolerable glare; a suffocating atmosphere, and a hot globe radiating heat like a cauldron; we have a black canopy of clouds, a drenched sky, soft light, cool breath, invigorating breezes, varnished trees and a flooded country. Great, too, is the exhilaration of a morning bath in the liquid crystal, dipped, cold and fresh from the thunder-cloud excitement."

Last week we spent at Polepilly. Our faithful, earnest preacher Appala-sawany, was with me. On the front steps of the antique residence where we were to lodge, a young man was waiting. It was about six o'clock in the evening when our jiriksha rolled into the yard, and he said he had been looking for us since noon. His face is thin and sad; yet lighted with peace, by an inward fire. An intelligent forehead, a jutting brow, large, mild eyes, and a black moustache are conspicuous features in his open countenance.

At cheerful dawn, before the laborer has gone forth to his toil, it is a refreshing promenade to pace up and down the lofty third story verandah of that ancient mansion, and gaze southward toward Bilmi, over the wide stretch of interval, level as prairie lands, and green as fairest meadows. It is not grass, but rice and other grains in their glaucous stage, and their emerald variegations, shining in the balmy auras, rest the eye and feast the soul. But turning your face to the north, you behold as your feet the weather-beaten leaf-roofs of the village, beneath whose faded thatch are rampant all the squalorous iniquities of Sodom and Gomorrah. Night or day, its pagan lanes are seldom blessed with silence. The pangs of hunger indeed drive women, men and children forth to sweat for bread; yet the huts and alleys can still afford unceasing heathen rage and perennial family broils. One night when I walked the platform because I could not sleep, the cracked voices of the crazy mob, mingled with the clash of barbarous instruments of music, sounded in my ears like the cries of lost souls. The clear moon looked down through fleecy clouds and flickered through loveless trees its silver light upon the polluted streets, whilst debauched old age and youth, like fallen angels driven out from heaven, glided ghost-like in and out amongst the shadows of their hovels, loving darkness rather than light. I could not but think by contrast of that other night, when the shepherds sat in the grassy pasture watching their innocent sheep, and messengers came upon wings of the stars' beams and sang of the new-born boy, who had come to earth to give peace. May a God of might and mercy apur on the coming of that hour when this wretched hamlet shall know the redemption of Jesus, and the ribaldry of this night shall be changed into lofty songs of praise to "Him that hath saved us and washed us from our sins in His own blood."

One evening when we were coming home from a moonlight preaching service, a boy who was walking ahead, gave a cry, and a jump backward, and called out "Pahmu! pahmu! a. e. 'Snake! snake!' and there scolding away through the grass on the side of the road, about a foot and a quarter long, was a lively serpent. 'Kotundi! kotundi!' cried Appala-sawany, i. e. "Strike, sir! strike!" I had a stout coffee-wood cane which Mr. Churchhill gave me when he came home from Ootacamund. I gave the rascal a few whacks over the head. Appala-sawany lifted him up by the tail and by the stank along his back we knew that he belonged to a class of poisonous snakes, whose bite, they say, is death. He had crawled across our path, close past the little boy's bare toes! We never go out without a good cane.

The young man who was waiting for me when I came was the third brother of that family about which so much has been written. He was the one who acted as munshi awhile in the tent. His unaffected humility, his love for the Bible and the name of Jesus; his abandoned idols and new life; and the spontaneous response of his heart to the gospel, combine to deliver us from all doubt concerning the genuineness of his "repentance toward God and faith toward our Lord Jesus Christ." His name is Somalingam.

As long as he keeps back from a public confession of Christ his lamp is under a bushel. But, on Thursday morning he bade up his mind to be baptised the next week. In the evening he went down with me to the village tank, where I waded around and found a good place. Next Wednesday was to be the day. He was to come to Bilmi on Tuesday and next day we would all come out and baptise him and preach to the crowds, explaining the meaning of this burial and resurrection in the tank. Mr. Shaw and his Telugu preachers were expected to Bilmi to a "quarterly Bible institute," and I would get them

to come out and help us, at the wondering and perhaps ple. I was so happy that sleep, and my heart was so thought surely the coolies it had to bring me home night.

On Tuesday, instead of came a letter saying that the wife, having heard of his in-tism, had written him bes to wait until her return was visiting her relations about twenty-seven miles alone. He must come with their two little girls. But if he should not the people would not the house, much less allow dinner with them. So he self from coming until he and children home, but as he was determined to be bi-time in September. We gether—Mr. Shaw with us. McNeil. We all prayed, letter and left him in the If you hear that he is hap-tember you will rejoice; it realises how much you need Telugu converts that they back, and for your min- they may not be discourag-

It would take another report our Bible Institu- They were full of enthusias- just what we need. We study the Bible hencefor- intelligence and greater ze-

Sincerely y.

Bimilpatam, India, Sep.

DENOMINATIONAL

[All money (except legacies on condition of gift) to be sent to the Missionary Association, Acadia University, Minas, N. B. For the use of the Acadia Mission, from churches or individuals, send to the Rev. J. W. Parsons, New Brunswick, and Prizes for the best essays, send to the Rev. J. W. Parsons. And all money for the same work should be sent to the Rev. J. W. Parsons. For collecting funds for work can be had on application to the Baptist Book Room, Halifax.]

CHEROKEE.—We baptis-

day, Oct. 8—a mother, G. W.

MIDDLETON.—We receiv-

the Nictaux Baptist chur-

Oct. 8—one by baptism and

ter.

KENT, QUEENS CO., N. Y.

Bleakney baptised six you-

Northfield, a section of N-

the 1st inst. Bro. O. W. W.

been assisting in special s-

BERWICK, N. B.—Bro. E.

A. (H.), has taken his let-

don to unite with the

church, where he has acce-

the pastorate. His ordina-

plains.

RICHMOND, CARLETON CO.

three baptised here on Sun-

Mr. Alfred Henderson,

Manser, and Miss Nellie

Meetings still continue w-

couragement.

TORONTO.—Three

baptised here yesterday, i-

eighteen. Others were re-

church to go forward ne-

Bro. Tiner and myself lab-

with the Seneca church.

the Word. A number h-

faith in Christ; others

We expect to baptise the-

day. We believe that

people are praying for us.

Oct. 9th.

RIVER JOHN.—Early last

G. Hawdon, Hc, came to s-

side with us directed by

Mission Board. Our bro-

be a man born of the spi-

to do the Lord's will.

labored faithfully while

predicted his labors and

highly for his work as a

bath-school has been ke-

good attendance. The yo-

take quite an interest in

lesson. We hope and p-

will follow.

JAMES PLAINS, Bosto-

association, known as the

Association, held its first

the Jamaica Plains com-

Rev. Ralph M. Hunt is p-

th. This church reports

gress, 24 having been add-

ship, and over \$10,000

purpose, being nearly \$2-

was raised last year. A

day evening addresses are

on topics of special inte-

people.

A. B.

LECKHARTVILLE, Brook-

N. S.—The influence of

God has been felt to a