

Messenger and Visitor.

\$2.00 per annum.
When paid within thirty days, \$1.50.
S. McC. BLACK, Editor.
J. H. SAUNDERS, Business Manager.
OFFICE:—No. 8 PUGSLEY BUILDING, PRINCE
WILLIAM ST., ST. JOHN, N. B.

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WEDNESDAY, NOV. 14, 1894.

HUMAN NEED AND DIVINE FULNESS.

Excellent as are all the lessons presented in the International series for the present quarter, there is none, perhaps, so rich in divine instruction as that which forms the subject of study for the coming Sunday. There is indeed sufficient in the text of this lesson to detain teacher and pupil for several Sundays, and if the truths presented in this passage might be correctly apprehended and absorbed such a period of study could scarcely be better occupied.

The great Teacher here, as often elsewhere, spoke in paradoxes. Experience which men generally agree to count as evil and to avoid, He pronounced "blessed." To be poor, hungry, hated and persecuted, is to live under conditions which to the unspiritual mind exclude all that makes life worth living. But Jesus did to His disciples that in their poverty and hunger they were blessed far beyond others who were rich and possessed a full supply for all their natural wants, and that to be hated and persecuted as His followers was a cause not for lamentation but for rejoicing.

When our Lord speaks of poverty and hunger in this passage it is evident that He puts a larger meaning into the words than that which ordinarily import, just as, on other occasions, speaking of bread and of water, He meant more than that which satisfies the physical wants of men. Always the divine Master is aiming at the centre and truth of things. His teaching cuts right through the outer husk to the very kernel. He looked not upon the semblance but the verity, not upon the outward appearance but the heart, brushing lightly aside the trappings and insignia with which men bedeck themselves that He may get at the real man beneath.

Speaking of the blessed poor, Christ did not mean simply those who were destitute of provision for their temporal wants, though, doubtless, in this respect many who followed Him were poor, but those who, as Matthew gives it in a parallel passage, were poor in spirit. They are those who recognize the abject poverty of all human nature, its lack of righteousness, of purity, of healthfulness, of wisdom and all that makes fellowship with God possible and citizenship in that higher spiritual realm whose wealth is not to be reckoned in the poor standards in which the children of this world estimate their possessions. Those who, having thus recognized their spiritual poverty and the inability of the world with all that it calls wealth to supply their need and having in its hand gratitude received of the unpeasable gift of God, have learned the solution of this paradox of Jesus and can understand what Paul meant when he spoke of himself as "having nothing, yet possessing all things."

The hunger which Jesus pronounced blessed is also not physical but spiritual. It is according to Matthew those who hunger after righteousness—that are blessed. Even physical hunger is not wholly an evil. It is the hungry man who enjoys his food, for "hunger is the best sauce." It prompts to labor; and the savage who puts forth effort for the supply of his physical needs is a step higher in the scale of living, a point nearer to civilization than the savage who finds his wants supplied without the necessity of labor. A blessing lies concealed in those apparently hard conditions which force men to lay aside ease and compel them to put forth vigorous effort for the attainment of some necessary end. This principle has worked constantly in the progress of civilization; men have hungered and labored to satisfy their needs; they have felt the pinch of want and have toiled up to more prosperous conditions; they have had ideals and purposes and have been in pain until they were realized. But there is hunger which cannot be satisfied with bread alone. There are wants in the human

soul which nothing beneath the skies can fill. The Hebrew psalmist had learned that when he cried: "My soul thirsteth for God, for the living God." The thirst for righteousness and the thirst for God are one. And this cry for God and His righteousness—the cry of the human child for the Divine Father, is the highest exercise of the soul's faculties. Blessed are they who in their hunger cry to God. For they cannot cry in vain.

THE ARCHBISHOP AND THE NEWSPAPER AGAIN.

The general facts in the history of this case are no doubt well known to our readers. On account of the outspoken utterances of the *Revue* in reference to the conduct and character of certain Roman Catholic clergymen and its criticism of other ecclesiastical matters, the *Revue* fell under the displeasure and the ban of Archbishop Fabre, of Montreal. The paper was publicly denounced and Roman Catholics were inhibited from purchasing or reading it. This action of the Archbishop, of course, resulted in greatly decreasing the circulation of the paper, and thus causing very serious financial loss to its publishers. They accordingly brought against Archbishop Fabre a suit for damages in the sum of fifty thousand dollars. The case has been tried in the Supreme Court of the Province of Quebec, and Judge Doherty, the presiding justice, has lately delivered his judgment. The decision is against the plaintiffs and upholds the Archbishop in the course pursued by him as being entirely legitimate according to the laws of the province. It is stated to be the intention of the publishers of the *Revue* to appeal the case and if necessary to carry it to the British Privy Council. It is not probable, we presume, that in any event the judgment which has just been given will be reversed. It may therefore be accepted as settled that in Quebec, whatever may be the fact in other provinces of the Dominion, every newspaper which depends for its patronage and support on the Roman Catholic population must frame all its utterances with abject respect to the will of the Archbishop, or become defunct. If the *Revue* shall be able to live in spite of the ban of the prelate it will constitute a unique exception among Quebec papers professing to be Roman Catholic, and will owe its life to Protestant rather than to Roman Catholic support. If the Archbishop judges that the deliverances of a paper are inimical to "the church," or if for any reason he sees fit to condemn them, the paper must meekly bow to the prelate's behest or else bow itself out of existence with what grace it can command. In a metaphorical, but very real, sense the prelate takes the editor by the throat with the demand—Your independence or your life! It may be said no doubt that other religious leaders and teachers, as well as Roman Catholic bishops, presume to advise their people as to what they should and should not read, and that such action operates to the financial disadvantage of publishers whose works are in this way subject to adverse criticism and condemnation. But in addition to the fact that particular publications are very seldom made the subject of public condemnation by Protestant ministers or ecclesiastical courts, it is to be borne in mind that the voice of Protestant leaders in such matters, merely advisory. Their counsels are not commands accompanied with the terrors of a ban. They do not assume, as the prelate of Rome does, to control the intelligence and the conscience, shutting the door of life in the face of the people and saying, unless you submit yourselves to our behest, you cannot enter here. It is the assumption of such power by Roman prelates, and the habitual submission to it on the part of those who are educated in that faith, that gives to Archbishop Fabre the autocratic censorship which he exercises over the French Roman Catholic press of Quebec Province. Alluding to this subject, and particularly to the judgment recently rendered by Judge Doherty, the *Springfield Republican* remarks:

"Granting that the law has been partially set forth, this decision reveals how completely the province of Quebec is dominated by the Roman Catholic hierarchy. Its laws, its rules and the will of its bishops and archbishops seem to be in practice the supreme law of the province. Of free freedom of speech and of the press there can be none. If bishops have power by their interdiction to ruin an outspoken newspaper whose utterances displease them. Freedom of the press means not only the right to speak freely, without malice, and for the public good, but the right to protection in so speaking. Such protection to the speaker the laws of Quebec do not provide, as far as the Roman Catholic church is concerned. A newspaper may freely criticize public men and measures, and stand on equal terms before the law in receiving a return attack; not so with the courageous critic of the Roman Catholic church. When that church chooses in return to turn all her tremendous power upon him to crush him, the law which should be his defender is her ally and counts against him in the unequal struggle. Such incidents are what go to make and to justify the distrust of

the Roman church out of which grow A. P. A.'s and all other such mischief. If it wants to be trusted, it must show itself trustworthy."

India Letter.

A QUICK RUN.
How delightful to find Canada and India gradually getting nearer together! Our mail now reaches us in twenty six or twenty-seven days, instead of five weeks as formerly. Wolfville letters written on the 19th, the Halifax papers of the 22nd, and Boston papers of the 23rd all arrived on Sept. 19th. I suppose the "Campania" at that end of the line and the "East Coast Railway" at this end deserve our hearty thanks. By the way,

OUR RAILWAY.

has suddenly pushed us ahead about fifty years in civilization. At least we feel as if we had made a big stride in advance. What a pleasure to glide so easily over the country upon the rail car, after our many weary, sleepless nights tossed about in an ox cart or jinricksha! Of course the touring work must still be done by most of us in the old fashioned way, as the railway will not help us in any such work. Bro. Shaw is the only exception. The train will carry him to several of his centres of work, and so he is more favoured in that respect than the rest of us. But all of us can use the train in going to our conferences, or to Madras and Bombay. Even when we do not travel upon the cars we reap the benefit of the line, for it enables us to get our mail more quickly, and also goods from Madras can easily be forwarded to us. It really makes us feel that we are going ahead, though we have long ago given up the idea of catching up with the rest of the world. India does not take kindly to any change, and hence we find to-day the same kind of rude, awkward tools in use that the people used hundreds of years ago. Not the least improvement seems to have been made. The plow, yoke, axel, etc., are just what you would expect to find in the early stages of barbarian life. The carpenters, masons, farmers of to-day know very little that their great-grandfathers did not know.

While building our mission house I frequently noticed the tenacity with which workmen would cling to their old way of doing things. If a carpenter wants to file his saw, nothing will induce him to do so as to hold the ends of the saw between the first two toes of each foot. Thus gripping it firmly he "rasps away," whether you can call it filing is another question. If he wishes to chop a leg, he chops up the ground, stones, etc. almost as much as the leg, but does not seem to think anything wrong in that. Nor does he hesitate to pry nails with his best chisel. In the sawing or chopping of a log he has never learned a particle of economy in all these centuries, and he cannot seem to learn any better sense. When on any work we show him his mistake and the cause of failure, he is delighted at the "new way" of doing the work, and thinks the Dhora (European) half a god to have so much wisdom. The new way is fully explained, and we take it for granted that the old way will be at once forsaken, but to our disgust we find them still going in the same old rut. "The new way is wonderful, and for the Dhora it will do, but for us we can't make it go," they say. Therefore in despair we leave them to follow their old methods, hoping that they may make better headway with their children, who surely will be much more affected by western ideas.

Tongues that wag at both ends. We have all heard of such tongues, but recently I have seen them. Let me explain: July and August are the months when most of the paddy plants are transplanted. It is a lively season I assure you. The fields are ploughed and provided with water. Then the plants are taken from the small plots where they have been growing thickly and are set out over great stretches of paddy fields. This work of transplanting has to be done in a hurry (like planting at home) and from early morn till dark the fields swarm with busy laborers. Farmers often hire gangs of cooly women from the town to help transplant. As they stand in mud and water ankle deep they often make the work go on merrily by the aid of music. It is a queer noise that they all make in unison. We can hear it for a mile, I suppose. It is like the singing of a lot of frogs in Canada on a summer evening. But until lately I never knew how the women made this peculiar noise. They sing in this way to while away the time; but also for another purpose. If an European happens to drive along the road, one of the women comes out from the field to the roadside and places two or three bunches of green paddy plants in a row across the carriage way. She then stands readily to take a present in case the gentlemen are disposed to give one. As he approaches the women in the field begin their frog-like singing as a salute. It is said that they promise to give the goddess Ghyams a part of the present if they are successful in getting one. This goddess is worshipped

for a good crop. I had never given any present but it should seem that I was sanctioning that foolish worship. However, recently I did so under interesting circumstances. As I was driving along I noticed the plants in the road, and presently saw some thirty or more women coming upon the road. This was so unusual that I was surprised until I saw that they were our Kimsadi cooly women. They had worked a good deal on the compound when we were building and I knew them quite well. As I drew near they formed a semicircle in front and stopped my carriage. To be thus waylaid on the king's highway by thirty-five women was an unusual experience. They were all giggling with delight at their venture. Of course had they not known me well, they would not have dared to take such liberty. I pretended not to notice them and ordered my coolies to move on, but the women collared the front cooly and blocked the way. Then thirty-five grinning faces were focused upon me, and the ring leader lifted her index finger and said, "One rupee." That was too much for me, and acknowledging myself captured I paid the price of my release and threw a rupee to them. Then thirty-five tongues wagged at both ends surely. They all started up a salute and I had a chance to see how the noise was made. Well, it looked for all the world as if the tongues were pivoted in the centre and were rapidly revolving in the wide open mouth. I warned them to remember our teaching about idols and told them to worship Jesus, not Ghyams. Then amid smiles a shower of salaams and another frog chorus for a send off I started on my way. We often go to their street to preach, and they always seem glad to hear.

Thus far this year I have been 107 days away from the station preaching among the villages. This was not all spent on my own field. Recently I spent some days with Bro. Archibald on his field, and then he and I went to the Bobbili field to help Bro. Churchill a little. I want to repay him in a measure for the time he spent at Kimsadi helping me with the building work. At present we are working in the town here and attending to a multitude of station duties. A part of our gospel work that I enjoy very much is that done in the evening by moonlight or lantern light. After my evening meal I go with one or more of my helpers to one of the streets and we generally have a splendid time. The day's work is over and the people sit quietly and hear much more profitably than at other times. May God give success to His Word. The carpenter recently baptized is doing well. He is very fond of going with me to "tell the story" in the evenings after "the work" at the bench is over. He seems to have a good experience, and can tell what and why he believes. Recently I asked him why he did not take a book from the S. S. library to read. He replied that he had the Bible and wanted to read all of that before beginning any other book. Let some of our Canadian young Christians take note of this remark. I feel quite rebuked. May God convert his wife.

W. V. HIGGINS.

Parlakimedi, Sept. 26.

N. B. Convention.

The regular monthly meeting of the Board took place in Brussels St. church on 6th inst., at 2 p. m.

According to previous arrangement a committee of the F. C. Baptist Conference met with the Board to consider the question of the recovery of the Seminary property. The following brethren of the Free Baptist committee were present: Revs. Joseph McLeod, D. D., G. T. Phillips and J. W. Clark, and Messrs. A. C. Smith, M. P. P., Geo. F. Atherton and J. Patterson.

After a full and careful discussion of the situation, it was decided to call a meeting of the Executive of the F. C. B. Conference and the Board of the Baptist Convention to arrange for a general gathering of the two denominations to be held in May, 1895. The purpose of this meeting is to obtain a satisfactory expression of opinion from both bodies and to settle the future policy and control of the institution. The school in the meantime is to be maintained in full running order. When the committee of the Free Baptist had withdrawn the Board proceeded with its regular business and made the following appointments in addition to those announced last month: Bro. P. B. Beelye to a mission in the Canterbury district, and if agreeable to the church for settlement with them; Rev. Isaiah Wallace as general missionary for six months, beginning with his present labors in Havelock from Nov. 1st.

The following brethren were appointed to meet with the Foreign Missionary Board and confer with them concerning the appropriation and expenditure of the income arising from the Bradshaw Home Mission Funds: Revs. J. H. Hughes and A. B. Macdonald, and Messrs. G. G. King and T. H. Hall. Capt. S. G. Braman, of Hampton, having kindly offered to collect and raise funds for St. Martin's Seminary, the Board by resolution appointed him as their collector.

Adjourned to meet on the first Tuesday in December at 2 p. m.

W. E. MCINTYRE, Sec.

The Old Paths.

The writer, after an absence of several years, recently spent a few days in New England's capital city. The changes which one could not fail to observe, were marked and numerous. New methods are being applied everywhere. The lessons of experience are being thoroughly learned, and along unnumbered lines of practical utility thought and effort are pursuing fresh courses, because in this way the prospect is most encouraging for reaching the largest and most satisfactory results. Of course some of these tendencies are on the up grade, while others furnish the most untrammeled opportunities for a rapid downward progress.

The manner in which these services are now conducted in many evangelical churches vividly illustrates the fact that knowledge when not controlled by the very highest motives may become a source of the greatest danger. At present the church building capacity is more than sufficient to accommodate the church going public. The stretchable Sabbath laws permit all sorts of "attractions" on the Lord's day, many of which, leaving out the name, are little different from an ordinary week day theatrical performance. Such affairs naturally draw away from the churches a large proportion of the great floating congregation which drifts about from Sunday to Sunday, and in religious matters constitutes a sort of tramp fraternity. In a large city this body is likely to become very numerous, and when it turns away from the churches the effect is visible all around in numerous empty seats and in the large withdrawal of small contributions. Such seems to be the case just now, and many churches are adopting the desperate remedy of fighting the concert halls with their own weapons. In one case people are urged by a flaming advertisement to attend a certain service that they may hear the beautiful music of a celebrated orchestra, in another the special attraction is a gifted fiddler who is able to make his instrument express marvels of the sweetest music. In all meetings of this character the sermon is simply a detail. The one apparent object is to prevent empty seats and to secure full contribution boxes, and for all the rest a blind faith in Providence.

But such attempts to assist the gospel do not always succeed. In a number of cases the crowded audience does not materialize, the people preferring to take their church and their theatre separate. The most worldly man is able to see the impossibility of making the two blend with anything like true harmony. And where crowds are attracted by the grand musical performance, the spirit of worship is remarkable for its absence. While the sermon, which usually occupies a very short time, must be especially eloquent and magnetic or else it will hardly be tolerated by those who have come to hear the music and are not especially interested in the words. When Sunday morning came the writer walked straight past a number of imposing church buildings, wherein, according to the Sunday papers, marvels of melody would be presented and stopped before a plain looking sanctuary whose only attraction would be a sermon by a man of God, who is celebrated because of his piety and his deep spirituality. In this way I attended a church that is holding strongly to the old paths and with nothing beyond the attractiveness of the pure gospel itself, from Sunday to Sunday and from year to year, fills its ample audience room almost to overflowing. And when I had listened almost spell bound to one of Dr. Gordon's soul-uplifting sermons on the Second coming of our blessed Redeemer, and as I marked the Spirit of holy reverence that seemed to control the worshippers, I could not help repeating what I have always believed. The old paths are the best. In the evening at Warren avenue the experience of the morning was repeated. Again I found myself in a great congregation which had been drawn together by the expectation of hearing a good gospel sermon, and in this no one was disappointed. The pastor, Rev. Robert McDonald, formerly of Nova Scotia, gave us a powerful discourse on "Man's Greatest Need Supplied." The steady prosperity of the great organization over which this brother is placed as under shepherd is another proof that our Lord honors the old paths, and that where it is presented according to the Master's direction, there is nothing so grandly attractive as the simple gospel of love divine. AMNON F. BROWN.

"Star Course" at Acadia University.

The "Athenaeum Society" has arranged again this year for a lecture course. Last year the "Star Course" was well patronized by the students and friends of the town of Wolfville, and proved to be a marked success. It was a source of education and brought the students into touch with many prominent New England speakers. This year the society is to have some of the noted Canadians beside talent from the Christian Co-operative Bureau of

Boston, which will make a fine course. The course for the year is marked out as follows:

November 14th, 8th Chas. Hibbert Tupper, Minister of Marine and Fisheries; subject:—"The Behring Sea Arbitration."

The second entertainment will be in the month of December. The committee have been unable thus far to secure a speaker, but are hoping to get a leading liberal politician to speak on some national question.

January 4th, 1895—Frank R. Robertson (illustrated lectures); subject:—"Opium and Japan."

The *Brooklyn Eagle* and *Boston Herald* state that his views are beautiful, his descriptions good, and all will be pleased who hear him.

March 1st and 2nd, 1895—Prof. Henry Lawrence Southwick, of the Emerson School of Oratory, Boston. 1st evening; subject, "Hamlet the man of will." 2nd evening readings and recitations. Prof. Southwick is a dramatic artist of highest type. He is a man of marvelous gifts and combines a graceful personality, an easy presence and a remarkable range of expression.

March, 29th, 1895, W. O. Fuller, Jr., humorist, subject, "Banking in Kansas; how I found it, and how it left me." Mr. Fuller has the faculty of keeping his audience in laughter, besides he is highly instructive, and his occasional bursts of eloquence charm his hearers.

April 19th, 1895—Grand concert, "Harvard quartette," assisted by Miss Sherwood, reader. The quartette is one of marked ability. It had more rebookings last season than "Old homestead." The Harvard quartette sings with such spirit and harmony that they cannot fail to please the public. Miss Sherwood is one of the foremost readers before the American public. This course gives variety, and will be very attractive to the public. The lovers of political information on both sides of politics will be satisfied.

The lecture of Mr. Robertson on "China and Japan" with the eloquence of Prof. Southwick will add much to the pleasure of those who are fond of popular themes. Those who enjoy laughter cannot be disappointed on hearing Mr. Fuller, and lovers of good music will be more than satisfied when they hear the Harvard quartette.

The committee in charge feel that this course will add much to the life of the college, and that it may prove a great success. J. L. M.

Can He Get There?

A man who expects to sweep through the golden gates by and by and stand shoulder to shoulder with the Apostle Paul, believes that we should take the Word of God for our guide, could talk to you by the hour as to the Christian duty, is worth between eight and ten thousand dollars, pays about five dollars on pastor's salary, "don't believe in giving to home or foreign missions until pastor's salary is paid," when asked how much is due on pastor's salary, "only three hundred dollars, you see." What do you pay him a year? "We were to give him five hundred dollars, but believe he is something over three hundred dollars behind on salary." Oh! well he ought to get along pretty well with two hundred, his family is not very large—only four children and a wife; then his house is small and hay is very cheap this year, and the cow you gave him has lost her fourth tooth and she cannot consume much hay."

"Oh yes! he is a good minister, we all like him." I thought of the words of Dr. Steele at Bear River. He said, "If he wanted to make money he would be a tailor." Now I wish to say that the church or individual that undertakes to rob the God of heaven will surely rob themselves, and it is only a question of time when they must die a natural death. J. A. MARPLE.

Union of Northern and Southern Baptists in Work for the Colored People.

We take the following statements from the N. Y. Independent: "The greatest event in Baptist history since the war"—"this is what Prof. E. H. Johnson calls the meeting of the committees of Northern and Southern Baptists to consult in reference to mission work among the negroes in the South, although he allows that perhaps the founding of Chicago University should be expected. Other Baptists who took part in the conference, North and South, seem to agree substantially with this judgment. The Northern Baptists have 800,000 members; the Southern white Baptists have 1,200,000, and the colored Southern Baptists have 1,800,000 members. If ever a body of Christians in their ignorance and degradation and utter childlessness, needed direction and help it is the Southern negro Baptists. Immediately at the end of the war the Northern Baptists felt their obligation to their black brethren who stood at the very foot of the ladder. Accordingly they have given millions of dollars for

their education. Amalgamations are Richmond/Tary (ably presided Rev. C. H. Corey, I University at Raleigh, at Columbia, S. C., Sg at Atlanta, and the University at Nashville well equipped institutions courses of study are more influence has been among the people. At the jealousy of Northern they have not been the path of Southern They have had the sup but not that of the So have needed. Of co Northern Baptists pre they have to supply trol goes with money agreement made a appointed by the Sou vention to co-oper these institutions and support, to seek aid South and to recomm ern Society what sh advantage. As Dr. No the conference of the of being for in an they would be insti in the midst of frien and receive the gifts ment of Southern wit with those gifts will ate authority in thei is simply beautiful ment was made wit and with the har unanimity, although seated on the comm nounced Northern a It proves the dying discord. This unity towards unity of or

Dedication at G.

BRIDGETOWN.—On ship at Granville C on the 4th, and was membered by us.

November day, an hour people were away to the place o'clock the dedicat opened by the chori prate hymn, "All Jesus Name," after invoked the blessing the service. The de offered by pastor J. of Annapolis, and mon was preached ing, of St. John, from an able and eloqu the Truth, and all v preacher showed the place where so Pardon, (2) Peace, (3) Spiritual Joy, the pastor gave the to three sisters wh us will be as source encouragement to be the fitting thing th being dedicated fo found to come in, selves with us to the In the afternoon R dist preached from in the evening R (Presbyterian) pre 3: 18. In this clo tor spoke in very h of the builder, a Joseph F. Bent called upon him words, to which B a very delicate an church building may be justly pr little gem in apper with a vestry 20x opening into the n by folding doors. is a gallery which required. The an about 150 and in We trust our new birthplace of man of the Master's na

Shelburne County

The Baptists held the regular s tely gathering w burne, Nov. Other were represented gates, while some dred came as visi ministers were v evening a very la out to hear a ser Rev. J. W. Carp discourse was foll ing in which ne part, and the ap present in all of manifested to the blessing of the morning at five meeting was con man Danlop, of we received ed the flood tide of business meeti resolutions looki between the Hon District officer passed by the B the Convention, v Seventh resoluti the Convention, jected. The old elected. It was s sessions of the tended to a day afternoon Rev. address on edu then took charge