

the position in which he was now placed, he could but say with the great apostle, "Who is sufficient for these things?" but with God's blessing these various enterprises would receive his attention in the fullest measure of the ability given him by the Master.

Mr. McArthur then proceeded to give without the selection of any scripture text, other than the chapter read, which he designated the Pastors Opening Address to his people. He alluded to the importance of the new relations entered into and the great responsibility involved. His address he said would partake somewhat of the character of a Bill-of-fare at a hotel table, or as a preface and table of contents, indicating the nature of a volume placed before us. He then proceeded briefly to state the message which he was divinely commissioned to convey to the people of his charge, the doctrines which he should seek to present from week to week, and the principles and lessons which he should aim to enforce, admirably elucidating each with pointed remarks, and apt illustrations. He noticed in this way—the total depravity of man; redemption only by the finished work of Christ—perfect man and Divine Saviour; particular redemption he held as taught in scripture, yet he could invite all that came within the compass of his voice to come to Jesus and be saved by his blood. The vicarious work of Christ he held to be an essential doctrine of Scripture; justification by faith; and adoption into God's family. The final perseverance of the saints; the immortality of the soul, the final resurrection and reward of the just and condemnation of the unjust. He noticed the need of a diversity of gifts in the church and a divinely commissioned ministry. He said "I am here because you have sent for me, and because that call was, I believe, endorsed by a louder call from God." He then spoke of some things which the people must not expect from him, reminding them that oftentimes too much was required of a Pastor, which seriously interfered with his preparation for pulpit work. He concluded by stating some things which he should expect from his people—a prompt and regular attendance at the services on the Sabbath Day—their place in the Prayer and Conference Meetings never to be vacant—their full co-operation with him in work for the Master, and lastly that by constant prayer in private as well as in public, his ministry might be blessed, and God's name glorified. The whole was a masterly exhibition of what Christian work would be when Pastor and people are of one mind. The unbroken attention of the large audience gave evidence of their deep sympathy in the whole service.

It was in some respects a unique and deeply interesting scene. It is not often that the retiring pastor of a church can preach his farewell sermon and welcome his successor with outstretched hand and loving words on the same day. The outlook for the church is encouraging.

Visitors to the city are always warmly welcomed to all the services.

KARENS IN SIAM.

Only a few short years ago the Baptists of these provinces were heartily engaged in seeking a people to whom we might send the gospel without entering upon any other man's labors. We had been informed that Siam had a large number of Karen tribes to whom the message of mercy might be taken. And judging from the readiness of the Karens of Burmah to receive the word of life, we might expect to find there also an open door—a people prepared of the Lord. "Siam for Christ" was the watch-word for a while, until unfavorable reports came to us. The failure to find any sufficient number to warrant our missionaries advising a settlement in that land, was one of the means leading our Board to a resting place to labor among the Telogoos. It would seem, however, that now a fresh attempt has been made by three young men from Bassein in Burmah, who had received some years of training in the Seminary at Rangoon. The Karen Morning Star for July, gives some account of their journey and its results which will be deeply interesting to our readers.

The journey, going and coming, occupied just four months, from Dec. 12, 1880, to April 12, 1881.

Setting out from Takrai, (Dahyne), the most northeastern of the Maulmain Karen Churches, they proceeded over the hills and mountains, leisurely visiting and preaching in over twenty Karen villages, before they reached Zimmay, (Chiangmai), the chief town of one of

Northern Laos States, dependent on Bangkok. The people in three of these villages heard the gospel with great joy and wished the preachers to remain and teach them the way of salvation more perfectly. They could not remain, but encouraged them to hope that preachers would afterwards be sent to them.

Mr. McGilvary of the American Presbyterian Mission went with them to Bahtah, a Karen village of fifty houses east of Zimmay, which he is accustomed to visit for the purpose of preaching. The Karens there have listened favorably in the past; but none have as yet professed Christianity. They excused themselves, on the ground that they were waiting to hear the gospel in their own tongue, and to receive real Karen books.

One old Karen, who died two years ago, had begun to worship God, and to observe the Sabbath strictly.

Two days north of Muang Lakon, they came to three Karen villages, Bahnot, Bahkah, and Bahthet; the latter, a large village of forty-two houses.

While they were preaching, an elder of the village arose and said, "I am the youngest of five brothers. My father lived with me, and worshipped the living God four times every day. What the substance of his worship was, I know not exactly. When he was near to death, he gave his children and grandchildren these instructions: 'The book of the Lord God will sometime be brought back to you. When it comes back, receive it again, I beseech you. After the Bible comes back to you, afterwards, the Lord God himself will come and happiness will reign, all over the earth.' Again, last night, I dreamed that three teachers had come, bringing God's word I awoke in the morning, and continued all day long, but saw no one; but now, at sundown, you appear, and you say that you have brought God's word. This agrees with my father's command, and with my dream last night. Therefore, this is verily the word of the Great God."

"We therefore preached," they write in their report, "and the village elder preached, in such a manner that five hundred people in these three villages received the message and believed the gospel at once with joy, threw away their ancestral customs, drinking spirits, heathenish ornaments, and everything that is inconsistent with a Christian profession. They washed their bodies and combed their hair everytime before coming to worship; they learned from us to sing hymns in praise of the Triune God; assembled for worship morning and evening; kept the first day sacred; and all day thirsted for the worship of God, so that they could not be satisfied. Their minds were very bright.

"We told them that in the worship of God, we find trials and hardships; that it would happen to them as to us in Burmah, in the outset. They replied: 'We do not fear; we dare to give our necks (to be cut off) for the worship of God. We have been dead in the service of Satan these many generations. We must stand after death at the judgment seat. That condemnation we cannot endure. If this body perishes, let it perish; if only our souls are blessed at God's right hand in heaven, we are happy.' They believed in the Son of God, Jesus Christ, and that besides his sufferings on our account, no one has undertaken to save us.

"When we had been there a fortnight, we said that we must return to our country. They all began to weep and wail, and said: 'O teachers! if you leave us, how can we worship God?' We replied that we would go back quickly, and if possible, return with our families before the rains; at longest, we would be absent only six months. To this they agreed, saying, 'If you come back with your wives and children, that will be more permanent. Then they rejoiced; and a representative from each village, six in all, escorted us back to Zimmay."

On their way back from Zimmay to Maulmain, they took a more northern route. Several heathen Karens to whom they preached by the way, gave good attention, and invited them to come and stay with them, in order that they might become Christians. Near this route, they estimate that there are thirty or forty Karen villages.

They gather from their own observation, and from the testimony of others, that the Karens in this direction, towards Zimmay and beyond towards China, are very numerous; probably more numerous than all the Karens in British Burmah. Within two days' journey of the point which they reached, there are said to be seventeen villages, each numbering from fifty to three hundred houses. Towards China, they seem to be independent of foreign rule.

Their language is nearly identical with that spoken by the Karens of Rangoon and Bassein. They get their living by agriculture, both low and highland cultivation. Orchards and gardens are numerous. Teak timber, mangoes, jacks, mayans, and the tea plant abound. They do not move about from place to place much, and the new Christians say that they will build permanent villages. They have many buffaloes and elephants and paddy brings from seventy to eighty rupees a hundred baskets.

Although they are among Buddhists, they have not accepted Buddhism, but continue to practice demon worship, and look for the restoration of the lost divine book. Some have long professed to worship the eternal God.

The Convention proposes to enter vigorously upon this new work. They advise for four good men to undertake the work, and settle permanently in Northern Siam. These missionaries the Karen Churches of Burmah are abundantly able to support. Dr. Vinton, or some other Karen missionary of experience, will probably spend the entire dry season in exploring the field and preaching. The plan is for a delegation of leading Karens from the several Associations to accompany the missionary in this tour.

CONCERNING THE NEW MISSIONARY.—An account of the Ordination of Bro. Hutchinson appeared in our last. We received no notice from the Foreign Missionary Board of a Farewell Meeting, yet we find a paragraph in the St. John, N. B. Visitor of the 14th, as follows:

"A farewell meeting in connection with the departure of Rev. J. R. Hutchinson and wife, our missionaries to India, will be held in the German Street Church, Tuesday evening, the 20th inst. Addresses will be delivered by Revs. D. A. Steele, G. O. Gates, I. E. Bill, D. D., and others."

It may have been that there were some persons in Nova Scotia who contribute to the funds, and who might have had a desire to be present at said meeting, and would have been there if they had known of it in time. We much regret the omission, especially as Mr. Hutchinson was unable to visit Halifax.

We are anxiously waiting for the Convention resolution respecting a Financial Agent to be carried into effect. The Finance Committee, consisting of Rev. Dr. Day, of Yarmouth, N. S., John March, Esq., of St. John, N. B., and Rev. D. G. McDonald, of Charlottetown, P. E. I., have this matter in charge. They are directed to "procure an Agent." The latter part of the resolution reads:

"And inasmuch as Acadia College is in special need of financial assistance, the said Agent be instructed to make special efforts on behalf of that Institution, and furthermore as the Board of Governors propose to pay one-half of an Agent's salary; that said Agent be under the control and direction of said Board in making the special effort for the College."

This should make it an easy matter to fill the appointment and prevent any long delay. One month of the year is already past, and perhaps the best one of the twelve for travelling and preparing for obtaining funds.

We are given to understand that it is the intention of Rev. W. P. Everett to remove from St. John in a week or two for a residence in the United States. This will involve the necessity of an immediate appointment of a new Secretary and Treasurer of the Foreign Missionary Board. We trust the Board will be directed to the choice of an efficient successor for this work.

The Wesleyan on "Ministerial Vacations," calls attention to the destitution of preaching arising therefrom in many large cities during the warm weather, and remarks:

Satan is as busy in the summer as in the winter, and Death like him knows no season as purely its own. The popular idea that men can only be saved in the winter season is a fallacy which we too readily receive.

It is to be hoped that this evil, so apparent among our neighbors, will soon be brought under heroic treatment. This wholesale abandonment of churches the most of whose attendants cannot go abroad, is producing painful results. The more thoughtful grow distrustful of their spiritual guides, the more thoughtless see in closed churches a justification for the Sunday excursion, and the youth in the absence of continued influences of the better kind, have the opportunity for evil, which human nature is not slow to embrace, and, the end of these things is death.

An article appeared in our pages a few weeks since entitled "Lying a man down." It came to us in manuscript with the signature appended, leaving on our mind no doubt about its genuineness. We have since learned that it had been copied nearly verbatim from an article which had appeared first in The Armoury, and subsequently in the N. B. Christian Intelligencer. It is supposed by some of our readers that it was sent for our pages because it was thought it might bear on a certain case of discipline. We much regret that the person handing it to us should have so deceived us in the matter. If it had been given with the proper acknowledgment of the paper from which it was taken, we should have had no cause of complaint, but as it is, we think very differently.

The Free Baptist Conference held at Barrington last week, "recommend an attendance at Dalhousie College, Halifax, N. S., to all the youth of the Denomination who are anxious to secure a liberal education." They go for consolidation, although they express the opinion that it is "not likely to be realized in the near future."

TORONTO.—We find the following in one of our exchanges:

The Rev. Dr. Day, of Yarmouth, N. S., will occupy the pulpit of the Yorkville Baptist Church for the next three Sabbaths. He may probably receive a call to the vacant pastorate.

Yorkville is a suburb of Toronto. The Visitor intimates that "the Finance Committee have called him to a large field of usefulness."

ON THE BORDER LAND, American Baptist Publication Society, Philadelphia, pp. 288. Price \$1.25.

An excellent story of a Christian family full of interesting incidents of domestic life. The characters are beautifully distinct and one would feel after reading the book that he had become acquainted with a family and home, just such as may be expected to be produced by culture, and a reception of go-pel truth in its doctrines and precepts. The book will be a favorite in the Sunday School libraries that may have the good fortune to get it.

TEACHER'S EDITION OF THE REVISED NEW TESTAMENT. I. K. Funk & Co., are getting out a Teachers' Revised New Testament which is to contain a number of valuable helps. Great care is being taken in its preparation. Every page is carefully scrutinized by seven proof-readers. It is to have: A Full and Minute Index; A Bible Index and Concordance, re-adjusted in harmony with the Revised New Testament, with extensive additions of notes, topical Bible readings, and especially of references to passages and classes of passages changed by the version; Harmony of the Gospels; Chronological Table of the Acts and Epistles; Summaries of the Books. &c. &c. Price—Minion, 8vo, Cloth, Boards, Red Edges, \$1.50.

Notices.

ACADIA COLLEGE. The Resignation of A. D. W. Barss, M. D. as Treasurer, having taken effect on the 1st inst., X. Z. Chipman Esq., has been appointed Treasurer, and it is requested that all remittances communications etc. be addressed, X. Z. CHIPMAN, Esq., Treasurer of Acadia College, Wolfville. By order STEPHEN W. DEBLOIS, Secretary. Wolfville, Sept. 13th., 1881.

HALIFAX BAPTIST CHURCH DIRECTORY.

GRANVILLE STREET CHURCH.—Lord's Day Services at 11 A. M., and 7 P. M. Pastor, Rev. Alex. McArthur. Sabbath School in the New Vestry Spring Garden Road at 2.45 P. M. Prayer-meetings in the same place on Wednesday and Bible studies on Friday evenings at 7.30.

NORTH BAPTIST CHURCH, GOTTINGEN STREET.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. J. W. Manning. Sabbath School at 2.30 P. M. Prayer-meetings on Wednesday and Friday evenings at 7.30.

TABERNACLE, NORTH BRUNSWICK ST.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. J. F. Avery. Sabbath School at 2.30 P. M. Prayer-meetings on Tuesday and Friday evenings at 7.30.

DARTMOUTH BAPTIST CHURCH.—Lord's Day Services at 11 A. M. and 7 P. M. Sabbath School at 3 P. M. Prayer-meeting on Wednesday evening at 7.30. Pastor Rev. E. J. Grant.

AFRICAN BAPTIST CHURCH, CORNWALLS STREET.—Lord's Day Services at 11 A. M., and 7 P. M. Sabbath School in the vestry at 3 P. M. Prayer-meetings on Wednesday and Friday evenings at 8 o'clock. Rev. H. H. Johnson, Pastor.

Moneys Received.

Dea. E. Dimock, per Rev. A. T. Dyke-man, \$2.

The Christian Index, of Atlanta, Georgia, says that it is printed from type made of leaden bullets—with a proper admixture of other metals—which were deposited on the ground around the city during the battles of the Rebellion. "Swords into plough-shares, spear into pruning-hooks," and bullets into types!

Eighty years ago the endowment funds of Harvard College earned eight and one fourth per cent; now they earn only five and one-fourth. The loss of three per cent. on \$4,000,000 is \$120,000.

NEW ADVERTISEMENTS.

Just Published! Walker's Pronouncing Dictionary of the English Language. CHEAP EDITION for sale by A. & W. MACKINLAR. Sept. 21.

STEADY EMPLOYMENT. THE TOUTHILL NURSERIES.

The largest in Canada. WE want salemen to sell our nursery stock. Can give canvassers advantages that no other firm in the business can offer. Steady work and good salaries to successful men. Good references required. STONE & WEEHLINGTON, NURSERYMEN, Toronto, Ont. N. B.—We are now ready to receive orders for fall delivery for our celebrated new white grapes, the "golden Pocklington." Price for 2 year vines \$2 each, 1 year \$1.50. Send for circular, special terms to parties wanting a large number for vinegar purposes. S. & W. Sept. 21. 4 ins.

TEA MEETING AT Indian Harbour, St. Margarets Bay, On Tuesday, Oct. 4th, at 3 P. M.

The Ladies in connection with the Indian Harbour Church purpose holding a tea meeting as above, on the grounds of Frederick Hubley, Esq. Admission 35 cents; children under 12 years 25 cents. The proceeds to be appropriated to paying the debt on the parsonage. Should the day prove unfavourable it will be held on the next fine day. The public are cordially invited. Come one, come all. By order of the Committee, A. W. BARSS. Sept. 21.

Tea Meeting THE LADIES of the NEW ANNAN BAPTIST CHURCH purpose holding a TEA MEETING on THURSDAY, the 29th inst. the proceeds of which will be used in repairing the meeting-house. We respectfully solicit the patronage of friends, and all who wish well to the good cause. The Church is small and feeble, but struggling to do what they can to repair and make their place of meeting comfortable. Friends who cannot come, may be able to send something to represent them. Contributions will be gladly received. In behalf of the Church, C. S. STERNS. Sept. 21.

Resolution

Passed Unanimously by the Baptist Convention of the Maritime Provinces, at its last Annual Meeting, in Yarmouth, August 22nd, 1881.

Whereas, A work on the history of the Baptist Denomination of the Maritime Provinces, by the Rev. I. E. Bill, D. D., referred to in a resolution passed by Convention last year, has been completed, and is now offered to the public for sale.

Therefore Resolved, That we place upon record our conviction, that this work,—replete with information concerning our various denominational operations, and prepared by a brother, who has been intimately associated with the persons and the events of which he writes, for a period of more than fifty years, must prove exceedingly valuable to our ministers and churches; and we would repeat the recommendation that the members of the churches should aid in the circulation of the work."

In accordance with the above resolution, permit me, dear brethren of the ministry, and of the churches, to solicit your kindly co-operation in placing this HISTORY in every Baptist family of these Provinces.

It is for sale at the store of the Publishers, Barnes & Co.; at the Colonial Book store; at the Christian Visitor Book Room, St. John At Hall's Book Store, Fredericton. At the Christian Messenger Book Room, Halifax N. S.

The following agents are engaged in its sale, viz: Rev. H. J. Coy, Victoria, Carleton, York, Sunbury, and Queens Counties; Rev. A. Esterbrooks, in King's and Westmoreland Counties; Rev. W. E. Vickery, Charlotte County, and Ames T. Wilson, Albert County, N. B.

Our agents for Nova Scotia are, Mrs. L. M. Crosby, Yarmouth and Digby Counties; Dr. G. W. Ganter, M. D., Annapolis County; Deacon John G. Lantz, King's County; Dimock Archibald, Colporteur, Halifax County; N. S. Masters, Colporteur, Lunenburg, Queens and Shelburne Counties; Rev. T. B. Layton, Colchester County; Rev. D. W. Crandall, Cumberland County, and P. E. Island.

Respectfully, I. E. BILL. St. John, Aug. 29, 1881. 4 ins.

A Sure Relief for Asthma KIDDER'S PASTILLES. Price 35 cts. by mail. STOWELL & CO. Charlottetown, Mass. Feb. 25.