

Correspondence.

MINUTES OF A COUNCIL.

An ecclesiastical council, called by Hampton Village and Norton Baptist churches, convened to-day at 10 o'clock, in the Baptist church edifice, at Hampton.

The council was organized by calling Rev. I. E. Bill, D. D., Moderator, and Rev. W. J. Stewart, Clerk. Prayer was offered by Rev. H. Cross. The credentials of delegates were presented. The following churches were represented:

Main Street, St. John, Rev. H. Cross, Deas. J. H. Harding, T. S. Simms, Water Street, St. John, Bros. J. E. Masters, T. L. Hay, Wells Street, St. John, Rev. J. E. Hopper, D. D., Dea. Parker, Bros. Elliott and Spragg, Springfield, Rev. W. T. Corey, Gilbert Street, Rev. S. W. Kierstead, J. B. Scoville, Main Street, Rev. W. J. Stewart, Dea. Heathfield, Bro. James Andrews, Hammond, Rev. R. Mutch, Dea. W. Fowler, Deas. Joseph Pickle, A. B. Hays, Rev. H. Foshay, Bro. Noble Randall, St. Martin, Rev. I. E. Bill, D. D., Dea. G. Masters.

The following visiting Brethren were invited to a seat in the council: D. W. Crandall, Deas. C. F. Foshay, F. D. Davison, Bros. Wedon and Grey, George Ganong, and J. Grey.

The clerk of the Hampton Village church then read the minutes of a meeting, at which it was unanimously agreed by the members of the Hampton Village and Norton churches, to call a council to consider the advisability of ordaining Bro. W. F. Parker to the Gospel ministry.

A statement was made to the effect that satisfactory arrangement was made by the churches for Bro. Parker's support.

Bro. Parker was then called upon to make a statement to the council of conversion to God, call to the ministry, and views of Christian doctrine.

Bro. Parker having stated his views clearly, all of which were very satisfactory, it was unanimously resolved that the council approve of Bro. Parker's statements concerning conversion, call to the ministry, and views of doctrine.

It was then voted that the ordination be proceeded with, that Dr. Hopper preach the ordination sermon, and that Rev. H. Cross offer the ordaining prayer, Rev. H. Foshay deliver the charge to the candidate, Rev. Dr. H. Cross deliver the charge to the church, and Rev. W. J. Stewart the hand of ministerial fellowship.

Adjourned to meet at 7 p. m.

At the appointed hour the meeting opened, by the Moderator.

Prayer was offered by Rev. W. J. Stewart.

After singing by the choir the Rev. H. Cross read the second chapter of II Timothy, prayer being read by Rev. H. Foshay.

A faithful, earnest and practical sermon was preached by Rev. Dr. Hopper, from II Cor. 5: 18-20, subject, "The Ministry of Reconciliation an ambassadorship for Christ."

After the sermon Bro. Parker came forward, kneeled on the platform and solemnly set apart to the work of ministry, by the laying on of hands, and by prayer.

The charge to the candidate, the hand of fellowship, and the charge to the church, were all given according to the previous arrangement.

The meeting then closed after singing the Doxology and benediction by the pastor.

Rev. W. J. Stewart, Secretary.
HAMPTON, N. B., Nov. 23rd, '82.

LOTTERIES.

The Editors of The Christian Visitor:—

DEAR SIRS,—I want to submit to you a little question in ethics first of my premises.

Some time since a company in New Brunswick towns purchased a farm in the suburbs and built it out in streets and lots. A prospectus was issued by which any person paying \$10 would be entitled to draw at the distribution, and after the drawing by paying \$15 more have a share of the lot designated by his ticket. The lots were of unequal value, one being worth \$600 others \$50 each, others \$50 and others al-

most worthless. After the drawing it was discovered that quite a number of the ticket holders were ministers of the Gospel, and that one of them was the lucky drawer of the \$600 lot. One rev. gentleman it is said had as many as ten tickets. The promoters of the scheme, it is said made a handsome margin in the transaction.

Now the question is, were these gentlemen or any one else, morally excused for taking part in the transaction? In conclusion, after submitting the moral question to your arbitration, I will just state what the law of the Province is: "Whoever shall set up or publish the setting up of any lottery, or induce any person to purchase tickets for, or shall play at or purchase or possess any interest in such lottery, shall be guilty of a misdemeanor, and shall be fined and imprisoned at the discretion of the Court." "All lotteries which by law are common and public nuisances may be dealt with in any Court of Oyer and Terminer." It may be that in this matter the civil law goes beyond the moral?

Yours &c.,
A PUZZLED LAYMAN.
Dorchester, N. B., Nov. 23 '82.

[The law of God as to lotteries is touch not; handle not; and while the civil law in this Province makes them a misdemeanor, the moral law takes even stronger ground, and we are unable to see how Christian men can give them any countenance or patronage. It is well not only to avoid evil but the appearance of it.—N.B.Ed.]

CHICACOLE CORRESPONDENCE.

To the Editors of The Christian Visitor:—

Believing that an account of the gospel agencies that have been at work on this field would be of interest to the denomination, I have attempted to prepare such a sketch so far as I could obtain information.

The Ganjam district comprises the extreme northwestern extremity of the Telugu country. At the extreme southeastern corner of the district, in the Taluq of the same name, is the town of Chicacole, with a population of about 15,000. The Taluq contains some 400 square miles, and with the adjoining ones of Kuciddi and Teckalli, comprises what is known in missionary parlance as "the Chicacole field." In the Chicacole Taluq alone there are 350 villages and towns—an average of one to every 1.14 square miles. There must be, I think, near 1000 villages of all sizes in the whole field.

It is said that Chicacole was once much larger than at present, containing some 80,000 inhabitants. It has been for centuries a stronghold of Mohammedanism. There are said to be at the present time no less than 300 mosques in the town. Many of these are small or in ruins; but one fine structure still remains, which with its extensive grounds is well worth seeing. There is in the town, too, a large number of Hindoo temples. The town has long been noted for its native cloths, and "Chicacole muslins" are still supposed to be of superior quality. The town is situated some four miles from the mouth of a small river which is here spanned by a fine bridge, fully as large as London Bridge. At the present time, however, a part of it is washed out. Chicacole, like all large Indian towns, is a municipality, has its courts, town schools, government high school, police, post office and delivery system which gives us two mails daily, hospital with resident physicians, and telegraph.

It must not be supposed that our mission was the first to occupy this district or to preach the gospel to this people. For some seventy years the London Mission Society (Congregational) has maintained stations either in or near the district. For many years this Society had a station in Chicacole, where it has now a good property but no missionary. Its missionaries talk of abandoning the town as a station. At present they occupy three stations to the south, between this mission and that of the Ontario brethren; but their work seems to be confined largely to schools and colportage. One of their oldest men, Dr. Hay, has long been noted as a "maker of books." To him the

Telugu's owe the "Pilgrim's Progress," and a good portion of the Telugu Scripture. He has also led a campaign, in which his brethren join heartily, against the Baptists. They have never been friendly to the little mission that is doing work which they neglected. This is the Society that has been instrumental in making Madagascar nominally Christian. Their work here has done much good, mixed, it is true, with error which we must fight, but yet good. If they taught less, however, that is unscriptural, the Lord would perhaps allow them to maintain their work in districts which they have been compelled to abandon from want of success.

To the north of us again, among the Orissa people, is the English Free Baptist mission. The Oryah tribes speak a language entirely different from Telugu and closely allied to the Sanerit. Sixty years ago the mission was established in Cuttack, and now has 1000 communicants. It has created for the Oryah people, and issues from its own press, a Christian literature. Although not intended for the Telugus, it has not been without its influence upon this field, the northeastern portion of which contains a large Oryah population. Our Teckally Christian, Gorabushie, and Herriamah, the Bible woman, at this station, were baptized by these missionaries. Bogavau Bayarah received his awakening and baptism through them. He can speak and write both Telugu and Oryah, which enables him to reach the very numerous Oryah class in the Kimidi district.

But the agent most largely blessed in the gospel work on this field was a Telugu, the Rev. Doss Anthorady. This noble man was a writer in the 41st Native Regiment, where through his effort chiefly a native Baptist church arose, and called him to the pastorate. From his officers he received every encouragement in the good work, and after a long and useful life entered into rest in October, 1881. It was when his regiment was stationed in Berhampore (in the Oryah country) and again when in Vizianagram (in the district just to the south of us) that he made frequent tours in this vicinity, preaching the gospel and baptizing. Hearing that a man near Kimidi desired baptism, he went there and found Bogavau Bayarah, but was unable to baptize him owing to the hostility of the people. He afterwards returned to the same village and, baptized some, among whom was our first preacher, Anthorady, now dead. There he organized a small native church, a nucleus of the present church on this field. This was in Akaltampara. How suggestive, that the good work was continued by a Telugu, in an out-of-the-way village, and among a low caste of people. Have we not here almost prophetic utterance that the heavenly heaven will be effective even in the deadness of heathenism; that the heathens are to be turned to Christ by native agents; and that here as everywhere, and now as always, "not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things which are."

In 1878, on the removal of the 41st regiment to Burmah, the little church at Akaltampara was handed over to the care of Mr. Armstrong, then residing in Kimidi. From that time there has been a slow but sure growth, until now the church, including the Chicacole portion, numbers some 40 members. Bagaran Bayarah still preaches and does fair work. He is the only ordained native preacher in the mission. Our other preacher, Suthena, is a pensioner of the 41st Regiment, and was baptized by Anthorady.

Thus the gospel has been preached over the greater part of this district.

Yet the mass of the people are not acquainted with the Story even in its simplest form. A few are

found who know something of the way; but to nearly all the name of Jesus is a strange sound. The work yet to be done is gigantic. But it is begun; the heaven is working, and with a properly trained and directed force of preachers, teachers and colporteurs, what may not be done in the next ten years? We ought to have at least a dozen such men on this field alone. If their support be but guaranteed, we have a higher guarantee for the men.

One very hopeful sign, after the baptisms, is the large number of books and tracts sold. These are not school books. True, we could sell a thousand school books where we now sell only a hundred Christian ones; but how these books could aid the work of evangelization, it is difficult to conceive. The true aim of colportage supported by a Christian mission society is to give the people, in cheap and readable form, the knowledge that maketh wise unto salvation. School books can be got from inspectors in all districts; but they cannot be sold by our colporteurs without a pecuniary loss to the mission which is in no way compensated by the knowledge that these books do not materially aid our work. Many of the books used in Indian Government schools are neither Christian nor favorable to Christianity. By selling them we kill the demand for Christian literature. But by selling Christian literature we create a demand that grows upon what it feeds on. During the nine months of this year just ended, our colporteurs have sold about 4,000 Christian books of all sizes and prices from one pie tract of a half dozen pages to New Testaments at four annas and Bazaar books at eight annas. A good proportion of the sales have been English books, purchased by the school children and educated natives. Besides a great variety of cheap English tracts—chiefly stories by A. L. O. E.—we sell such English books as "Letters to Indian Youth," by Dr. Murray Mitchell, "The Indian Student's Manual," "Questions on Luke," Dr. Sender's "Bazaar Book"—a series of able tracts on "Hinduism"—and Bushnell's "Character of Jesus." Of Telugu tracts and books there is a good variety. With thousands of the people eagerly buying these books, and let us hope, reading them no less eagerly; with teachers and preachers to supplement this knowledge and drive it home to the heart, what may we not hope? Nothing less than an outpouring of God's Spirit upon the people; for the spirit can apply the word to the heart of a Hindu sinner as effectively as to the heart of any other sinner.

But what we want is a force competent in numbers and training for the requirements of the field. A few men cannot do the work. A thousand villages on this field alone! Four men! "What are these among so many?"

As I write we are preparing to send three young men to the Samulcottah school. Under God we hope good things from them. You who are helping to educate them, have got your money in a safe investment that will pay a high rate of interest shortly.

But an efficient force of workers for the field means more money, and that money must come from you who have voluntarily and cheerfully assumed this burden as a sacred obligation. Remember that men whom you have sent here to direct the work must have the means to put helpers into that work. Remember that the greater part of the money already contributed is placed, invested in necessary buildings and lands, and being wholly inactive, exerts but a very indirect influence upon the work. What we now want is funds which from the solid basis formed by the contributions of past years, can be brought into active operation upon the masses of the people. The present is a crisis in our mission. The great necessity now, at home and here, is activity, activity, activity! A quickening spirit in every heart, and every quickened heart in the work.

Brethren, do not burden the lives of the missionaries, while engaged in the trying task they have under-

taken at your request, with a terrible anxiety for the means of performing it efficiently. Do not tie their hands; do not pass their appeals for help heedlessly by; for they are living men and women, and like yourselves subject to discouragements; and capable, perhaps, of appreciating your most liberal and fraternal efforts to aid them and their work, which work is yours as a sacred trust from God.

As I write I glance out of the door: Over the gateway yonder is a beautiful tree of the loveliest green. It is perfectly still in the hot noon sunshine. But within its giant trunk, and in its tiniest leaflet a wonderful process is going on. That process is two-fold—reinforcement and extension. It is the order of nature—the order of God—the order of God's work among the heathen. You have given us reinforcement. Do not forget the extension: for in the economy of grace as in the economy of nature dwarfs are of little use.

J. R. H.
Chicacole, India, Oct. 6 '82.

Church News.

NEW BRUNSWICK.

BRUNSWICK.

The ordinance of baptism was to have been administered last Sunday but was unavoidably deferred. The devotional meeting after the Sunday evening preaching service was largely attended and over 60 persons took part. Several asked for prayers. The church has called Bro. Nobles, a student of Newton Seminary, to become assistant pastor to Rev. J. E. Hopper. He has accepted and hopes to begin work early next month. The church membership is now so large that it has quite outgrown the ability of one man to meet its wants especially when other matters make demands on his time and energies. Bro. Nobles is a young man of excellent character and record and the best of results are hoped to flow from his coming.

Fairville.

Our meetings still continue deeply interesting. In every service there are these who say to us, "We would see Jesus." I baptized six happy converts yesterday and received them into the church, with one by letter in the evening. Fifty have been added to the church since the work of grace began in our midst.

Nov. 27.

Fairville.

Sunday 19th was a day of much blessing at Fairville Baptist church. Large congregations all day, and in the evening the Baptism of two recent converts. Meetings this week Monday Wednesday and Thursday evenings. J. F. B.

Fredericton.

Rev. F. Crawley recently baptized two persons, and the meetings are increasing in interest.

St. George.

The church at St. George is still without a pastor. A good man is very much needed. Pastor D. W. Crandall supplied the pulpit last Sabbath.

Hillsboro.

The spirit of the Lord is mooring among the people in the Valley church. It is very encouraging to the Pastor to see the Vestry filled with old and young every Friday evening and so many witnesses for the truth. We administered the ordinance of baptism to one person Sabbath and received her into the church. The Rev. Mr. Gross is now at home, in consequence of affliction and he lends the helping hand in the good work.

E. H. Howe.

Salisbury.

We have been favored with a visit from Rev. Mr. Annear. His sermons for the two Sundays on which he has preached, have been greatly appreciated, and his lectures during the week, on "Reminiscences of Africa," "The Physiology of Teetotalism," and "Talk and Talkers" received the attention which their marked ability and beauty deserves. An intelligent M.D., well able to judge, said that he had never heard anything so good as the second on that subject. We are sorry that we cannot retain the Rev. gentleman longer, but he mollifies our regrets by promise of another visit.

Waterside.

I took charge of the church in this place the first of Oct. last to spend one-half my time with the people. God has graciously visited us. We have had some special meetings, and many are seeking the Saviour. Yesterday four persons were buried with Christ in Baptism; two others have spoken in our meetings but felt it best to wait as they did not see their way clear. I expect great things for God in this part of Albert County. Pray for us.

Yours as ever,
Nov. 20, 1882. S. C. MOORE.

NOVA SCOTIA.

Halifax.

The Union Baptist services under the direction of Bro. Chubbuck are being richly blessed and many are coming to Christ.

LITERARY NOTES.

Seaside Library. George Munro, Publisher.—"The old Regime in France," By Catherine Charlotte Lady Jackson; "The making of England," By John Richard Green M. A. L.L.D.; "Young Brown," By E. C. Grenville Murray; "Thomas Carlyle," By James Anthony Froude; "M. A. Richelieu," By G. P. R. James; "The Life of Prince Bismarck," By Wilhelm Goerlach; "Unknown To History," By Charlotte M. Young; "Bonaparte And His Times," By H. Young. The above works received from the publishing establishment of George Munro, New York, are on sale at the Book store of MacGregor & Knight, 125 Granville Street Halifax. See MacGregor & Knight's advertisement in this column.

We desire to call the attention of our readers to one of the largest, ablest, and most popular religious newspapers published—one that secures the best writers in this country and Europe, regardless of expense; has the most complete book reviews of any paper in the country; has able articles upon financial and commercial subjects; has departments edited by specialists and devoted to Fine Arts, Music, Science, Religious Intelligence, Missions, School and College, News of the Week, Hymn Notes, the Sunday-School, Legal and Sanitary questions, Biblical Research (something that cannot be found in any other newspaper in the United States), Farm and Garden, Insurance, Weekly Market Reports, etc.—in fact, a newspaper which, with its twenty-two distinct departments, is suited to the requirements of every family, containing a fund of information which cannot be had in any other shape, and having a wide circulation all over the country and in Europe. We refer to THE INDEPENDENT, of New York, now called "The largest, the ablest, the best." See advertisement, in another column, and send a postal card for free specimen copy.

COLLECTION FOR COLPORTAGE SOCIETY.

Previously acknowledged.....\$15.71
New Annon.....1.19
Collection at St. George.....3.90

ACKNOWLEDGMENTS.

J. Harding, Jan '82, 1; Mrs W. A. Robbins, Jan '82, 2; W. S. Robbins, Jan '82, 2; Miss I. Crosby, Jan '82, 2; W. A. Durkee, Jan '82, 2; T. B. Crosby, Jan '82, 2; G. G. Gundy, May '82, 4; Mrs C. Rodgers, Nov '82, 2; Capt. A. R. Gundy, Jan '82, 2; G. H. Landers, Jan '82, 2; John Baird, Jan '82, 1; A. J. Buckman, Oct '82, 2; A. McAlary, July '80, 3; J. L. Morse, Jan '82, 2; Isaac Stevens, July '82, 2; C. A. Wallace, Jan '82, 2; P. McMillan, July '82, 2; B. Archibald, Oct '80, 3; Robt Allen, May '82, 2; Jas Clark, Jan '82, 2; Dr G. E. Hetherington, April '82, 2; J. T. Estabrooks, Jan '82, 4; E. F. Bealin, Nov '82, 2; E. Marks, Jan '82, 2; Donald McDonald, May '82, 10; G. M. Peck, Oct '81, 2; Rev C. C. Burgess, April '82, 2; S. Gross, Jan '84, 1.50; H. E. Emerson, Jan '82, 2; Mrs N. A. Rhoder, Jan '84, 2; Wm Davis, July '82, 1; J. H. Blakey, Jan '84, 2; Thos Spry, Jan '84, 2; J. E. Hubley, Jan '84, 2; G. O. Harris, Jan '84, 2; A. A. Hubley, Jan '84, 2; Jos Flint, July '82, 1; J. H. Cook, Jan '82, 60cts; James Brown, Jan '82, 1; J. S. DeWolf, Sept '83, 1.50.

Marriages.

CARTIER-MELVEN.—At the residence of Mr. James G. Corey, Havelock, King's Co., N. B., by Rev. J. J. Skinner, Mr. Wright F. Cartier, of Guelph, Ontario, U. S., and Miss Caroline Melven, of Havelock, King's Co., N. B.

BISOP-WILSON.—At the residence of Mr. Geo. Betts, on the 20th inst., by Rev. S. C. Moore, Peter Bishop, of Mount Gideon, Harvey, A. Co., and Hannah Wilband of the same place.

LALEE-CRAG.—At the residence of the bride's father, on the 19th inst., by Rev. C. Henderson, Mr. Chas. H. Larlee and Miss Abigail E. Craig, all of Perth, Vic. Co.

MITCHELL-MITCHELL.—At the residence of the bride's father, Nov. 22nd inst., by Rev. W. M. Edwards, Mr. John Mitchell and Miss Sarah Mitchell, all of Blissfield, Northumberland Co., N. B.

BERMAN-PLUM.—At the residence of the officiating minister on the 23rd July, by Rev. Geo. Beckwith, Mr. Wilson Breen, of A. Co., and Miss Elizabeth Plum, of West Co.

WILSON-LOUNSBURY.—At the residence of the bride's father on Nov. 1st, by Rev. Geo. Beckwith, Mr. James M. Wilson and Miss Sarah J. Lounsbury, both of Salisbury, West Co.

KELLAM-CONSTANTINE.—On the 18th Nov., by Rev. Geo. Beckwith, Mr. William Kellam and Miss Eunice Constantine, both of Salisbury, West Co.

Deaths.

SHAW.—At her residence, Hillsboro, on the 8th of November, of chronic rheumatism, Lucy Shaw, aged 77 years. Sister Shaw was the daughter of the late Deacon Henry Steeves, of Hillsboro, and was well known and highly respected. She was a member of the Baptist church during the great revival in Hillsboro about 61 years ago, and united with the Baptist church in Hillsboro in 1825. She was a devoted Christian, and a true friend to the poor and afflicted. She was a member of the Hillsboro Baptist church, and was a true friend to the poor and afflicted. She was a member of the Hillsboro Baptist church, and was a true friend to the poor and afflicted.

BALLETINE.—George Son of Rev. G. D. Balletine of this place, on Wednesday afternoon, at the residence of Russell Williams in Cherry Grove. This young man for the past three months has been in the employ of Dr. Mcintosh, of Zumbrota. He was well educated, and had a bright future before him. Concord, Nov. 1st, 1882. Free Press, Zumbrota, Minn.

Many in St. John will hold in kindly remembrance this young man, who died suddenly of Typhoid fever in about his 20th year. He was a grandson of John Fisher, Esq.

INTERNATIONAL LESSONS!

Helps for 1883.

THE INTERNATIONAL LESSON BOOKS,

BY REV. F. N. PELOURET.

There are three grades to reach all classes of scholars:—Part I.—Older Scholars. Part II.—Children and Youth. Part III.—Little Learners. Teachers should introduce these books in their classes. They are far superior to any Lesson Leaf, and better appreciated by the Scholars.

SELECT NOTES:

A Commentary on the Sunday School Lessons, Vol. IX.

BY REV. F. N. PELOURET AND M. A. PELOURET.

The volume for 1883 includes studies from Acts of the Apostles; (both versions side by side) Joshua, Judges, Ruth and Samuel. Fully illustrated with Pictures and Colored Maps of the travels of St. Paul. Suggestions to Teachers, Reviews, etc., making it if possible superior to any of the preceding volumes. Price 25c. Interleaved Edition \$2.00.

MacGREGOR & KNIGHT,

125 Granville St., Halifax, N. S.