

"Never go back? Patience, patience!" exclaimed Mr. Dimond. "But you must go back. And when you are at your old place there, where I am going to see Haffenden (I've got a crow to pick with him for sending my crazy old bones into such hazard), I'll come and see you and Mrs. Singleton"—bowing his head gallantly to her—"if she will invite me. But really we must get to business." And the remainder of the evening passed in inquiry and consultation.

Correspondence.

For the Christian Messenger.

THE MICMAC MISSION.

Dear Brother Selden,—  
I am much obliged to your correspondent W. J. G. of Bridgewater, for the encouraging little incident of the dying Indian girl. It is one of a good many tokens of the Good Shepherd's care in looking up those poor wandering sheep of the wilderness, over the conversion of one of whom the holy angels rejoice. I would oftener publish notices of these events in the Messenger, did not the idea prevail that my professing to trust in the Lord for the supplies of our temporal wants as well as our spiritual, amounts to little, while I am continually keeping the matter before the public. But I will overcome my reluctance for this time and relate an event lately brought to my notice.

Several years ago I was passing alone over the solitary road that lies between Liverpool and Locke's Island, when I met an intelligent looking Indian. I immediately stopped my waggon, and accosted him in Micmac, and began to converse with him on the "better things." My heart was somewhat filled, I trust, with the Spirit, and it was easy to converse, and as the poor fellow, an entire stranger to me, gave a serious listening ear to what I said, my own soul became still more moved with an earnest desire that he might just then and there be blessed. I moved on, lifting up my heart to God that the word might prove "a word spoken in season."

Such incidents being quite common it will not appear surprising that the occurrence had nearly or quite faded from my memory, until I met the same man a few weeks since. I found him very attentive to the Scriptures as I read them; he was well dressed, and was giving proofs of industry, intelligence, and sobriety. But he said nothing to me of the meeting that morning in the woods. This I learned from a third party, another Indian, who has been, I humbly trust, brought to the knowledge of the truth as it is in Jesus. He informed me that the individual referred to had been, up to that memorable meeting, a thoughtless, wild fellow, fond of rum, and that he had been drinking at the time of our encounter; but that from that hour he had never tasted rum, and was altogether a changed man.

He was a stranger at that time on the road where we met. He had listened with respectful attention to what the *Sakumow* had said to him; but the words had made but little impression upon his mind until after we had parted. Then, as he walked on alone, they came back to him, and he said to himself, "What is the meaning of all this? I am a stranger here, and a stranger to that man. What should move him to care for my poor soul, and to say to me such living words about *Saysoos* and *wahsake*—Jesus and heaven?" He concluded it was the voice of the Lord and he wisely determined to listen and obey.

I was informed that this man often engages in argument with his fellows, in defence of "Mr. Rand and his Mission," and that he usually comes off victorious.

Thus, dear brother, does the Lord encourage us—I will not say me—but all of us—"to sow beside all waters," to speak a word to the wanderer, to be "in season and out of season"—to scatter the good seed along life's weary journey—and if we do have to wait for years before we learn the results, or if we never learn them—that is a matter of small moment—"in due time we shall reap if we faint not."

Yours truly,  
S. T. RAND.

P. S.—To those who are interested to know it, I beg to say that encouraging answers to prayer in temporal things are still granted—supplies come in as they are needed, and the "Müller Plan," as it is termed is more precious to me than ever. Would that the faith of the Lord's dear children might be greatly increased every where, and in every thing!

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

Proceedings at the Foreign Mission Meeting of the Convention in Woodstock.—Designation of Rev. J. McLaurin and wife to the Telogoo Mission. Sketch of the Mission.—Resolution in favour of closer Union amongst the Baptists of the Dominion, &c.

One of the most interesting of the various interesting meetings of the recent Missionary Convention in Woodstock, was that in connection with the designation of Bro. McLaurin and his wife to the Foreign Mission work to which the Muster has called them. Long before the time

appointed for commencing the new Baptist house of worship was crowded to its utmost capacity. The Secretary's report showed that the total amount contributed for the Telogoo Mission, by the Baptists of this section during the year, was \$3528—the total amount since the organization of the Auxiliary \$6042. (This amount it must be remembered was swelled by voluntary contributions at this meeting and in a few days thereafter, by the addition of at least \$2000.)

The adoption of the report was moved by Rev. J. L. Campbell, of Chatham, a dear friend, and former fellow student, of the missionary elect, in a warm and impressive speech. The motion was seconded by Rev. Dr. Davidson the energetic and indefatigable Secretary of the Home Mission Board. A few of his figures may be of interest and perhaps of profit, in provoking still further to zeal and liberality in the cause of Christ. He showed that the Baptists of these Upper Provinces had contributed during the year for purposes connected with our denominational work as follows: For Ministerial Education and Institute Building Fund \$9400.00. For Home Missions \$8007.71. For Foreign Missions \$3528.00. Adding the \$2000.00 above mentioned we get as the total \$23,025.71. Far be it from us to parade these statistics in any boastful spirit, or to regard them with complacency as if God's people in connection with our body, had yet come up to the level of their high duties and their precious privileges. Yet regarding, as we think we are justified in doing, the degree of Christian liberality of a people as, to a considerable extent, a true gauge of their religious state and activity, we cannot but feel that we have much cause for gratitude and for hopefulness. There is manifestly an awakening to the claims of the great work—a heartier response to the mighty motives of the Gospel. We trust that this awakening may be more thorough and this response more general and more ardent the coming year.

But to the Foreign Mission. The next speaker was Dr. Warren, well known in the East, as well as in the West, as the Foreign Secretary of the American Union. He gave, in his peculiar style, an interesting sketch of the history of the Telogoo Mission, prefaced by a brief account of the people themselves. These, numbering 14 or 16 millions, are considered the most intelligent and vigorous tribe to be found amongst all the 150 millions of British India and Burmah. Dr. W.'s own opinion of their energy and activity was conveyed in no ambiguous or restricted terms when he quoted approvingly the appellation of "Yankees of the East," which has been given them. The first American Missionaries were sent to this people in 1835. These were Brethren Abbott and Day. The latter, a Canadian, was soon left alone in the field. To his persevering and believing efforts the continuance and subsequent prosperity of the Mission were, under God, largely due. He laboured five years before the first convert was baptized and nine years before the first church, containing but four native members, was organized. Bro. Jewett went out in 1853, and Bro. Douglas in 1855. Bro. Clough, who went out 9 or 10 years later, was one of those whose labours, as reapers, were most signally blessed. His providential training for the work, was remarkable. "First a surveyor's assistant, then a surveyor, then a law student, when he was thrown amongst Christians, and by the grace of God was converted and enabled to give himself body, mind and spirit to the work of the Lord, he studied theology as a colporteur in the back settlements of the West." Thus insured, from his earliest years, to hardships and privations of no ordinary character, when the final call came and the open door was set before him he was enabled by the grace of God to carry with him, not only the physical and mental fitness thus developed, but a burning zeal and a faith that knew no denial. He entered upon a new missionary station, provided for him by a signal providence, at Ongole, in 1866.

The early history of the Telogoo Mission, like that of many others, is a chronicle of sad trials and discouragements. The prospects for a long time were such that again and again its final abandonment was urged and advocated, even by such men as Dr. Wayland. The majorities by which it was decided to persevere were often very small. But when faith had been sufficiently tried, the clouds were lifted and the light appeared. The work is now in a most encouraging state. Bro. Timpany, who went out from Ontario, two years since, has acquired the language and entered upon a field of his own. His whole soul is in the work. Recent letters from him report numerous baptisms, and inquirers flocking to the mission station by hundreds.

At the conclusion of Dr. Warren's address

the prayer of designation was offered by Rev. J. Bates, father of Mrs. McLaurin; the hand of encouragement and welcome was given by Rev. W. Stewart: the parting charge to the Missionary, by his former instructor, Rev. Dr. Fyfe.

After other addresses, and a farewell, earnest, and full of faith and hope by Bro. McLaurin, Bro. Bates gave a brief characteristic address, closing with an eloquent written peroration in the shape of his note of hand for fifty dollars as his pecuniary contribution, for this year, to the work. He and his wife having consecrated the larger and better gift of their only two daughters, the solace and stay of their declining years, to the mission, might well decline to withhold the lesser. Of the bountiful harvest of offerings, which followed this dedication of first fruits of pent up missionary zeal in the congregation, your readers have already been informed.

The subject of Union in an independent missionary work, between the Baptists of the Ontario and Quebec, and those of the Maritime Provinces, has been more than once mooted and discussed. I am glad to learn that the desire still exists in the East. I am convinced that a better acquaintanceship, is most that is needed to convince Baptists in both sections that it is their duty and interest to recognize in each other, bound together as they are by the bonds of a common nationality and allegiance, and by many other kindred sentiments and modes of thought and feeling—*natural* allies, in the work of Christ. When thus the Baptists of the Dominion are enabled to act upon the noble motto of the founder of Modern Foreign Missions, "Attempt great things for God; expect great things from God," by assuming the responsibility of an independent work, more commensurate with their numbers and means, then may they hope more fully to develop the latent energies of the body, for their countrymen, for the heathen and for Christ. Let me conclude with a copy of a resolution, in reference to this subject, moved by Dr. Fyfe, seconded by Dr. Davidson and unanimously passed by the Convention.

(The resolution was published in the Messenger two weeks since—Ed.)

J. E. W.

For the Christian Messenger.

WORK IN THE SABBATH SCHOOL.

The Sabbath School interest has cause to be regarded, as of the very first importance. It has grown into the attention of the public by the manifest good connected with it. Men of piety, learning, and usefulness are wont to speak of the large debt they owe to this institution.

It is pleasing to notice that many good men are exerting themselves nobly to increase the efficiency of our Sabbath Schools and to make them in every way worthy of, and adapted to this age of progress and advantages. We can but believe, that there is in the field as efficient and energetic a corps of laborers, as occupy any of the departments of christian usefulness. And we certainly do rejoice in their success. Such as give themselves heartily to this work will undoubtedly "purchase to themselves a good degree and great boldness in the faith." They will not need any further encouragement than this.

But what of those who are manifesting little or no interest in this matter? For it is a most painful fact that the majority of our church members never enter a Sabbath School but by accident. We cannot think of all the talent and power for good that lies unoccupied throughout our churches without real pain. The enquiry has been forcing itself upon us for some time, "Can nothing more than has been done be brought about in engaging our people in this matter?" We feel quite satisfied, that there are to be found many that would like to do something for the Lord, but they really seem to need to be set to work. We know in our social meetings we have continually the complaint from brethren and sisters, that they seem to be doing nothing in the Lord's vineyard. They seem willing to work, but they need be told what to do. The Sabbath School is just the place for such. The School needs them, the Master needs them, for their own comfort they need to go and work,—their wages will be sure.

Perhaps the idea has not become prevalent and prominent enough that Sabbath School labor is work done for the Lord. Some can see work for God in a Foreign Mission, that don't seem to recognize the same thing at all in a Sabbath School at home. Now ought there not be more written and more said to correct such an error, and to induce all christians, whose circumstances at all permit, to come forward to this work? There is no question before the Baptists of this Province to-day of greater moment than this of Sabbath Schools. Let them ponder well before they express doubt. Think how soon all the

trusts and responsibilities borne by the active men of to-day are to pass over to the hands of the children. Think too, how thickly and closely are gathering around them influences strong and fatal to their well-being now and forever, and see if the question of saving them does not soar above all others. In view of such truthters is it, that we feel that our Messenger should be made to do good in this field. We hope that some of your active and able correspondents will think and write, and so aid in what all must feel greatly needs to be done,—arouse a more ardent interest in behalf of Sabbath School work.

SCHOLAR.

Nov. 25.

For the Christian Messenger.

SHOCKING ACCIDENT.

Mr. Editor,—

While rumours of disasters and loss of life and property have been frequent, in places remote and adjacent, the district of Ragged Islands has been singularly exempt, neither tempest or flood having destroyed a life or scarcely a dollar's worth of property, on sea or land, during the season.

But while we have been thus spared, a shocking accident recently occurred, which appalled and thrilled our entire community. A young girl, Lydia Cook, living at service, in the family of Colin Locke, Esq., was left, about the dusk of the evening, with the children of the family, all of whom were in bed except the two eldest little girls of ten and eight years respectively. Coming down stairs with a large lamp, the girl unaccountably fell, and striking the floor heavily, broke the lamp, and lay there insensible. The oil took fire and the little girl, unable to raise her, and thinking she was dead, ran out and gave the alarm, and returned to find the flames mounting to the ceiling, having nearly consumed the girl's clothing and charred the door-casings and other wood work near her. The elder child, with remarkable presence of mind and heroism, then dashed, with a dipper, two buckets of water upon the fire and subdued it, before help arrived to extinguish it completely and drag out the now reviving girl who had become a spectacle awful to behold. One side of the head, with the ear and nose, were burnt to a crisp; the eye on that side was destroyed; her neck and breast were terribly burned; and her right arm and hand were roasted hard and black, while the left hand was but little better, and other parts of her body were frightfully burned.

Notwithstanding the attending physician thought she could live but a few hours, she continued, enduring inexpressible sufferings, over two weeks, when death gave her a release. The event produced temporary solemnity in the minds of the young, but as few such occurrences produce moral effects that are salutary and lasting, so I fear it will be in this case.

R. D. PORTER.

Locke's Island, Nov. 10th, 1869.

For the Christian Messenger.

ADDRESS TO PROF. C. E. GATES.

To the Editor of the Christian Messenger,

SIR,—Will you please insert the following address, to our esteemed friend, Prof. C. E. Gates, and much oblige his many warm admirers in this place, who fully appreciate his efficiency as a Teacher; and who sincerely wish that he could have an opportunity of testing his excellent method, in every part of our Province.

YARMOUTH, Nov. 5th, 1869.

PROF. C. E. GATES,

Dear Sir,—Before we return to our respective schools, permit us to tender you our sincere thanks for the very valuable instruction, in vocal music, which we have received from you during the week.

We cannot help feeling that your generous offer to gratuitously instruct the Teachers of the Township, in the practical use of the Musical Charts, which have been so successfully used in the Public schools of England and the United States, not only merits our gratitude, but will secure the warm appreciation of all persons interested in the diffusion of Musical knowledge.

It seems to us very desirable that arrangements should be made, whereby Teachers in every part of Nova Scotia, may be gathered into classes, and receive the benefit of your skillful training, in order, that they may be able to impart to the children under their care the elements of Vocal Music.

Should your admirable method and your large experience in the curriculum of Musical Instruction, both in England and the United States be made available in some such manner, the happiest results may be expected to follow.

Wishing you every success in your noble efforts to advance the cause of Vocal Music, both as a means of Education and in the more sacred form of Praise and Worship to that Supreme Being to whose gracious care we commend you.

We remain, Dear Sir,

Yours respectfully,

ALFRED D. SMITH,

and Forty-three others.