

For the Christian Messenger.

BARRINGTON.

Dear Brother,—

I beg to acknowledge the receipt of \$1 from F. Hubley, and \$2 from "Week of Prayer Offering," to aid in meeting house building. Since my last, Bro. Chute has visited Liverpool, Milton, Lockport and Jordan, soliciting contributions, and I am pleased to say that his appeals have met with a generous response. Bro Forbes has also been encouraged by the benevolence of friends in Yarmouth and intervening settlements. Meanwhile, the brethren at home have been improving every opportunity to obtain timber etc., for the furtherance of the work. Some opposition is being manifested by those who would fain hinder the progress of the Baptist interest. The little church has need of much patience in order to bear the reproaches heaped upon it, and strong faith to overcome the obstacles which impede its progress. We may well say, however, "Hitherto hath the Lord helped us." Believing that our cause is the cause of truth, and that our motives and designs are in accordance with the will of God we will "trust and not be afraid." Will not our brethren throughout the Province pray for us, and also aid us by their gifts? We have already been designated by the name of beggars, and we would like to obtain all the honor and emoluments connected therewith.

Yours in the truth,

W. H. RICHAN.

Barrington, March 1st, 1871.

For the Christian Messenger.

SUNNYSIDE.

ONSLow EAST.—Mr. Editor.—Allow me through the Christian Messenger, to return thanks to the members of the Baptist Church of Onslow East, and a number of other friends, for their annual visit at our residence, on the 2nd ult. Early in the afternoon, some 28 carriages arrived, bringing a cheerful company. After partaking of an excellent tea provided by the ladies, the meeting was called to order by appointing a chairman, when a purse containing \$21.27, accompanied with an appropriate address, was presented to the pastor. Several excellent speeches were made, with interludes of sacred music, both instrumental and vocal. In the evening the happy company withdrew, leaving a lot of oats for the pastor's horse, and useful articles for the house, amounting in total to \$40.00.

Yours truly,

B. SCOTT.

Onslow, March 3rd, 1871.

NORTH SYDNEY, C. B.—Bro. T. B. Layton, who is laboring here, in the absence of a regular pastor, informs us that he has been the recipient of favors in the way of Donations, from the people of North Sydney, to the extent of over \$70,00, besides the salary agreed on, during the few months he has been so engaged. More laborers are greatly needed in that part of our province.

BEDEQUE, P. E. I.—Rev. J. B. McDonald, M. D., the pastor of the Baptist church in this place, says, I have lately been placed on the "Sunnyside," by \$100.

Missionary Intelligence.

(From the Missionary Magazine.)

INDIA.

MISSION TO THE TELOOGUOS.

Letter from Mr. Clough.—Ongole, Sept. 24, 1870.—In our work here, all seems well. On the 4th inst., I baptized seventy, and two days later, two more,—the last-mentioned, a lame man, a paralytic from his youth, and his wife. From one Christian village to the next, the Christians and those sympathizing with them bore this man on a cot, his faithful wife following. They were both received by the native church, baptized as before-mentioned, and the next day started back as they came,—the Ongole Christians, the nearest Christian congregation on the west, taking him seven miles.

Letter from Mr. Timpany.—Ramapatam, Sept. 29, 1870.—I am now in tent, fifteen miles west of Ramapatam, on my way farther back. I do not know whether I shall succeed in penetrating any farther this time or not. The monsoon is upon me. It has been raining two days, and will rain, I cannot say how many more. There is nothing but the village roads for me, no made Government roads in my field, save the great trunk road two and a half miles west of Ramapatam. We cannot travel far in a night, five, ten or fifteen miles. I am now in a large Zemindary village, working in it and around it; within three miles there are eleven villages. The people are hearing well and respectfully, and I hope some are ordained to eternal life. It is a fearful thought. Here I am, vil-

lages all around; thousands of people are in them, and not one is saved. All are under the wrath of God. I move on ten miles farther. It is the same. O pray that the arm of the Lord may be made bare. O Christians of America, compass the walls, the old, hoary walls of this Jericho, till they fall down. The people are convinced that they are wrong. I went into the village this morning; a large crowd heard me for a long time, and when I put the question to them, 'Who among you are going to heaven? You are walking according to the ordinances of your faith, and if there is any good, you,—some at least,—ought to have it.' They, after a pause, answered, "Not one." It makes one's heart leap into his throat to hear this confession, "Not one,"—day after day. It brings eternal death near to one; yes, near to one. It brings one close to the dark door and to the gathered night of eternal woe. O Spirit of God, come down and draw this people.

I am very anxious to get back thirty or forty miles farther. A large number are awaiting the coming of the teacher, and are wanting baptism. It will be as God wills.

BURMAH.

Letter from Mrs. Van Meter.—Bassein, Aug. 28, 1870.—The general character and tenor of what we see in our missionary field the present year is progress. There has been affliction by sickness and death, although we do not see that sanctified so greatly as we could wish in the increase of faith and love of those called to suffer. In one case in particular, the Klang Sang Tike, or fallen pagoda church, the whole village was broken up and scattered by cholera soon after Mr. Van Meter left; yet we bless God that we are called, in but one case, to the double pain of mourning for those who apostatize from the faith, or who are left through temptation to bring flagrant reproach upon the cause of Christ. The church mentioned was scattered; but as I wrote, months ago, with some little aid we were able to give them, they removed and rebuilt their chapel in another village, where were members belonging to the same church.

Bassein, Sept. 16, 1870.—I am to go early to-morrow morning with a company of our largest pupils to the near Karen churches,—embracing several little villages which have been without a pastor for more than a year past. Thah Bwah, who worked to raise up the church and then was called back to his old charge at Thah Yah Gong, has recently died.

By the appropriations sent on, I am now able to assist one of the native preachers, who, in order to get needful support for his family, was working in the paddy field. He is therefore to join us there on the Sabbath, and I think all will be arranged satisfactorily to all, so that he will accept the pastorate of the church. This is a very desirable thing. I sent a letter and messenger to say to him, 'Go, work for and with that church.' The relief given by the appropriations has enabled us to say the same to three of our best preachers who were thus obliged to go into the paddy field, and who with this assistance now work in some of the most important of our new interests. They ought to have been there all the time; but we will be grateful that it can be so now.

I have wanted to tell you how the people pray, and have all the time prayed for their teacher, never really losing faith, in the darkest time. And last Sabbath, when I told them he had reached America, but nearly as sick, I feared, as teacher Thomas was when he landed and died, they said, "Our teacher won't die, mamma; we have prayed that he might get home, and God has heard us. We shall now pray until he comes back again." A good while ago, when I told a dear old woman that, "the last I had heard from the teacher was that he was very sick in that dreadful land of Egypt, among strangers," she lifted her hands towards heaven, and prayed almost in seeming frenzy that the teacher might get home to his own dear land, that God would watch over him by sea and by land; and at the close she repeated many times most earnestly, "O God, what I have prayed for, O God, what I have prayed for, O grant me! O grant me! What I have prayed for, O God, grant me. O God, give it to us! In Jesus' name, Amen."

\*At this date the tidings of the decease of Mr. Van Meter had not reached Burmah.

"DON'T PUT MY NAME DOWN."—But it must go down! The angel writes it in the great record, whether or not you choose. Covetousness says, "Don't give, but save for your own needs," and Pride whispers, "Give a little, but hide your gift, because it is a small one." Reader, God has your name down, if the church has not. The call is his, the answer yours.

INDIA.

DELHI.—The Rev. J. Parsons writes to the London Missionary Society:

"Three native bankers, two Bunnias, three artisans, and one Purohit, have been eagerly reading controversial works exposing the errors of Hinduism and establishing the truth of Christianity, and also the New Testament. All of these now openly declare their belief in the truth of Christianity; and one of them is attacking the Brahmins with all the vigor and sarcasm of a Pascal, but none have yet applied for baptism."

"Three leading Mahomedans have avowed their belief in the Divinity of Christ, and are constantly holding discussions with others on the subject. About a dozen more are reading the Gospels. Many more seem quite unsettled in their belief, whilst a few are stirring up all the opposition they can against me, and are full of rage and blasphemy. The leading Mussulman Moulvie and the chief Hindoo priest both denounce me in unmeasured terms, as having destroyed their disciples' confidence in them and their religion."

"I have not been able to supply a quarter of the demand for gospels and tracts, and applications flow into me daily from all quarters for the books of heavenly wisdom; now that my stock is quite exhausted."

From Ceylon, Rev. H. R. Pigott, writes:

Considerable additions have of late years been made to the Churches; they now contain about 600 members:—

"At Veyongodde the work has progressed satisfactorily. During one of my visits to that place (the Honenatgodde portion), early in 1869, I asked Mr. Gonesakere why he did not hold a service in the Government School-house. His reply was that the teacher who owned the building, being a strict Buddhist and a bad man, would not, if asked, permit this. I at once asked him to give us the use of the place; and as natives seldom refuse any request made by the European missionaries, he at once gave us permission to hold the service, and promised to attend himself. This he did, and the Word of God, 'quick and powerful,' reached his heart. Some three months later he abandoned his evil practices and his Buddhism, and applied for baptism. I visited him, and was perfectly satisfied as to the reality of his conversion; but as he was the first in that part of the country who had become a convert, I asked him to wait for a month or so to test his life, or still farther. To this he agreed. Meanwhile, relations and friends tried their best to turn him aside, but all in vain. In due time he was baptized, and continues a faithful witness for Christ in that heathen village."

CALCUTTA.—The Rev. J. Wenger reports progress in the editions of the Bengali Scriptures now passing through the press. The notes on the Gospels are completed to the end of John iii., and the printing has reached to the commencement of the same chapter. The printing of the Old Testament has reached the sixth chapter of Judges.

CHEFOO, CHINA.—Mr. Richard reports that apprehension of a further outbreak on the part of the Chinese is no longer felt, and the American missionaries are returning to Tungechow. Inquirers, it is gratifying to find, are not afraid to seek the missionaries; and lately he baptized a Chinaman, who said that he feared nothing more than denying his Saviour.

MONEY WELL EXPENDED.—A devoted lady has sustained, through the Publication Society, for several years, a colored man in North Carolina as a Sunday-school missionary among his own people. It has cost her five hundred dollars a year. In his report that has just come to hand he makes the following statement:

As missionary of the American Baptist Publication Society, I have organized in the county of Warren, three Churches, four Sunday-schools, and baptized five hundred and ninety-seven persons. I have also bought several meeting-house lots, and built two comfortable houses of worship. Our Churches, Sunday-schools and Bible classes are now doing well. We have also established day-schools in our several houses of worship.

What do you think of this lady's expenditure for Christ? Has it paid?—Three churches, four Sunday-schools, two meeting-houses, several day-schools and nearly six hundred converts, all in one county. Will you invest?

CAN SPARE MORE THAN WE THINK.—A man of property, who had just lost ten thousand dollars by fire and flood, remarked to me recently:

If you had urged me to give ten thousand dollars for the Lord's cause, I would have thought it utterly impossible, that it would quite ruin me; but the Lord has taken it away and I am able to still live.

Why will not those to whom God has committed property learn their responsibility to the mission work without severe lessons?—Missionary Magazine.

Religious Intelligence.

For the Christian Messenger.

NEW CHURCH ORGANIZED AT YARMOUTH.

Dear Editor,—

A number of brethren and sisters, who had been dismissed from the First Yarmouth Baptist Church, met in the vestry of their new house of worship on Monday last to be organized into another church of the same faith and order. After preliminary matters had been arranged privately, the public exercises were commenced. Besides the pastor of the First Church, brethren Rowe and Parker with several of the brethren from the churches at Hebron and Chegoggin to whom they minister, were present as delegates. The preliminary exercises were conducted by the Rev. W. J. Parker, then a very excellent sermon on christian unity was preached by the Rev. J. R. we from Acts ii. 1. The right land of christian fellowship was then presented to the newly organized church by the preacher of the evening, and an earnest practical address was delivered by bro. Parker. Brother Samuel Brown, a deacon of the parent Church, and bro. James B. Kinney were then ordained deacons of the new church. We attempted to make a few remarks, but were compelled to forego the privilege of addressing the assembly on account of a severe hoarseness which nearly deprive us of the power of speech. We had to content ourselves with merely directing the exercises. Remarks were made by some of the brethren expressive of their feelings at leaving the old church. A collection was then taken up, and the very large and attentive audience was dismissed. After the more public meeting had closed, a large number of anxious persons remained for religious conversation. A very pleasant and profitable hour was spent, for the Spirit of the Lord was evidently among the people.

The new church, with its present membership of 35, has before it, in our opinion a glorious future. Formed as it has been without the slightest appearance of opposition or strife, it has the sympathies and prayers of the pastor and members of the parent Church. Probably about 100 members will attend the ministrations of their new pastor, and some of these are among our most earnest christian laborers.

The Lord is blessing us here, a powerful work has commenced. We expect to baptize several candidates next Sabbath if our health should be sufficient for the duty. We hope the good work will be extensive.

Yours truly,  
G. E. DAY.

Yarmouth, March 3rd, 1871.

P. S.—A Tea-meeting connected with a Bazaar held in the vestry of the new church last evening was a grand success.

G. E. D.

CHEGOGGIN, YARMOUTH.—Rev. W. L. Parker, writes on the 3rd inst.:

Dear Brother,—There is quite a religious movement in this church. I baptized three last sabbath, and four a short time ago. Several others have professed to entertain a hope in Christ."

DIGBY AND ST. MARY'S BAY are being visited by showers of Divine Grace. Rev. D. W. Crandall has recently baptized twenty-one converts at Smith's Cove, and eight more have been received.

REV. W. B. BOGGS has received a unanimous call to the pastorate of the Portland Baptist Church.

CENTRAL NORTON, N. B.—Rev. I. E. Bill, Jr., writes encouragingly from his field of labor.

ST. GEORGE, N. B.—Rev. Edw. Hickson writes to the Visitor, "In Church matters our prospect gradually brightens."

SYDNEY, C. B.—The Rev. Dr. McLeod gives, in the Presbyterian Witness of last week, a most interesting account of the Revival in his congregation at Sydney and neighbourhood. He confessed to have but little "confidence in much of what is called revival work in this country," and yet he has been compelled to acknowledge the reality of the work during the past year. He says, during the twenty years of his ministry in Sydney scarcely a year has passed without tokens for good.

"For upwards of twenty years I was pastor of my present charge, I have to acknowledge, to the glory of God, that during that long period, scarcely a year passed, without tokens for good. Again and again, sinners have been awakened, crying out, 'Men and brethren what shall

we do? All of, whom, with one or two exceptions, turned out well and some of them became burning and shining lights. So that, by the Divine blessing, we have had a considerable ingathering of souls. But all these were only as drops before the shower, compared with what has been witnessed during the year 1870, and what is still witnessed among us. From the commencement of last year, the work was going on calmly but steadily without much excitement.

In his description of the yearly communion in July last, he says:—

The congregation was estimated at from five to six thousand. All the ministers were wonderfully strengthened. It was felt that of a truth the Lord was in the midst of us. On Monday, after the service was concluded, when the pastor addressed a few parting words to them, there was an outburst of feeling in cries for mercy, which might be heard at a considerable distance. Several were prostrated and could not leave the place for some time. For weeks they were deeply exercised; but they obtained peace, and are now rejoicing in the Lord. From that time the work has been progressing far and near, without any abatement, and the great concerns of eternity are realized as they had never been before. Wherever the people meet, whether in the town or in the country, in the house or in the field, in the shop or in the street, they talked of religion and of what the Lord hath done for their souls.

Again: About the middle of Jan. last, we had the communion in connection with my congregation, in the town of Sydney. The church, although pretty large, could not contain one half the number that assembled. The Temperance Hall, which is also a large building, had to be engaged, and the two buildings were filled, and more than filled, to their utmost bounds. Messrs. Wilson, Farquharson and McDougall assisted. No language can describe the solemnity that prevailed. All seemed to be moved. To say that hundreds were impressed would give no adequate idea of the reality, for every one appeared to feel that the Lord was there. The communion roll was more than doubled, and many had to say that it was good for them to draw near unto the Lord, while great numbers were pierced in their hearts and cried out in anguish so that the minister's voice could not be heard. The work is still going on, and every sermon preached seems to be blessed in awakening, quickening, and refreshing souls.

MISCELLANEOUS.

A SUCCESSOR OF THEODORE PARKER.

Boston Music Hall has a successor to Theodore Parker who inherits the full measure of his unbelief, with a much smaller measure of his genius. With the help of a fine musical entertainment he secures a large audience. How he feeds them is thus described by Zion's Herald:

Mr. Alger is getting very mighty. He lately declared, in beginning a sermon, "I shall now demolish the whole doctrine of the resurrection of the body." Of course it will never be heard of again. The next Sunday he promised to tell what would happen to the soul hereafter, and spending an hour in not showing it, he said, "There is the curtain of death, nobody knows what is behind it." Whereat two thousand boys and girls, of various ages, gave a round of applause, glorying that they were as the beasts that perish. How much happier and wiser was Dr. John Cudor, on whose tomb in Bunhill Fields is this inscription:

"I have sinned, I have repented, I have trusted, I have loved, I rest, I shall rise, And through the grace of Christ, however slow rily I shall reign."

FREE-MASONRY.

Will you, Mr. Editor, give your thoughts on the following questions, which agitate this and other churches:—"Ought members to abandon their place, and support, in and out of the church, and attend other meetings, solely because there are certain other members in the church, faithful and true in all their church obligations, who happen to belong to the Masonic fraternity? and by so doing, cause discouragement to others in the church, and hinder the success and prosperity of the pastor and church?"

It seems to us that there are as many as three wrongs in the case named by the pastor writing the above. 1. We think it wrong for members of a church to "happen" to be in a Masonic fraternity at all; and 2. It is especially wrong for them to persist in happening to be in it, when they know it to be a grief to their brethren; and 3. It is wrong for any aggrieved member to "abandon" a church, in the way named, because it has other members that do what they ought not to do. This is to punish a whole church for the misdoing of a part of it, and that is not just. If a member cannot "walk" with a given church, let him join some church he can walk with; but while continuing in a church he should stand by it, for Christ's sake and the world's sake, and do what he can to make it a better church.—New York Examiner.

MISS ELIZABETH GARRETT, M. D.

English social circles are almost as much interested in the announcement of the approaching marriage of Miss Elizabeth Garrett, M. D., as that of the Marquis of Lorne and the Princess Louise. Miss Dr.