

Missionary Intelligence.

MISSION TO THE TELOGOOS.

LETTER FROM MR. TIMPANY—PERSECUTION.—Rampatam, Dec. 6, 1870.—Last week I fully expected one hundred to come in and be baptized; only three were buried with the Lord.

Instead of receiving what I expected, I get the news of the unjust imprisonment of some of the Christians, and, as a consequence, many who have believed and would have been baptized, are for a time kept back.

During the past two months, 20 have been baptized,—among them, some men of great promise. One was a priest, and, unasked, delivered up to me his heathen gods.

The trouble mentioned above was occasioned by the Christian village of Kondiapallam refusing to eat things sacrificed to idols, and their efforts to build a school house.

Nellore church is full of life, and growing fast. I was greatly rejoiced to see the work breaking out on the right and on the left.

FROM MR. JEWETT.—Nellore, Dec. 5, 1870.—Yesterday was a good day in Nellore. It began well and increased in interest to the close. The Sabbath school collection amounted to 30 rupees.

CONVERSION OF A PRIEST.—One of the converts received yesterday was the young priest of a Mala village. He delivered to us five brass idols and a cup for holy water, which he inherited from his forefathers.

MISSION TO ASSAM.

LETTER FROM MR. STODDARD.—THE GARO CONVERTS.—Gowalpara, Nov. 30, 1870.—Some unpleasant reports come to us of irregularities in the lives and conduct of some of the Garo converts and while we are pained, we cannot so much wonder at this.

Mr. Woolsey told me another story, and he was he said acquainted with all the parties. A wealthy farmer, a professor of religion, and, as it was believed, a real child of God, but at the time in a state of backsliding and worldliness, was asked to make himself a "life director, if memory serves me—by the payment of one hundred dollars to the Bible cause.

BEGGING FOR A READING CHRISTIAN.—Last year I baptized a man from a village ten miles from the station—not yet visited by a missionary. A few days since this brother made me a visit, bringing a neighbor with him asking for baptism.

Early in October, as soon as the streams were fordable, our Mr. Bago came down from the mountains, forty miles from here. He seems as happy as ever in his first love

for Jesus; reports four more ready for baptism in his village. Thus, with a glance we see the Lord is still gracious, and that light and salvation are spreading among the Garos.

Correspondence.

For the Christian Messenger.

WITHHOLDING MORE THAN IS MEET.

No. I.

"There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi. 24. See also Prov. xiii. 7.

"If you believe in natural philosophy you must believe that if I give a dollar to the cause of Missions I must be just one dollar the poorer for it." This seems to be sound argument, and sound it really would be were there no philosophy but natural philosophy.

The following facts are worthy of record as illustrating the bad policy of withholding, as it "tends to poverty."

The first two cases I shall mention were related to me by the Rev. Mr. Woolsey who a few years ago used to visit Nova Scotia as a Bible Agent.

An agent called at a house and asked for a donation towards circulating the Bible. He was told that there was no money in the house.

Mr. Woolsey told me another story, and he was he said acquainted with all the parties. A wealthy farmer, a professor of religion, and, as it was believed, a real child of God, but at the time in a state of backsliding and worldliness, was asked to make himself a "life director, if memory serves me—by the payment of one hundred dollars to the Bible cause.

He next called upon a Medical Doctor in the same neighborhood, and made a similar request. The doctor really was poor, but he had some faith, and after weighing the matter he said he would trust in the Lord to enable him to pay the one hundred dollars.

Now mark! The daughter of the wealthy farmer, who was on the eve of being married, took a heavy cold, which settled into consumption and she died.

But the matter did not rest here. A second daughter of the wealthy farmer was taken ill and died. She too was attended by the same physician.

became due, and the identical money was handed over in payment.

By this time the chastisement had had its desired effect. The father was subdued, cured of his worldliness and brought back to his Father's banqueting house, and the banner over him was love!

Brother Woolsey assured me that he knew the Agent who had received the farmer's refusal and the doctor's subscription, and that he had heard the whole story from a reliable source.

"Then" said bro. W. "I called on the other brother—the farmer referred to. He gave me a handsome donation, for which I thanked him and I then remarked as it were incidentally, that I did not think any one lost anything by giving to the cause of God, or gained any thing by withholding."

We have a few more illustrations of the same kind which we reserve for another communication. We are not "casting pearls before swine," dear reader, we are not writing these things for infidels, formalists, cavillers, or hypocrites.

May 4th.

S. T. RAND.

For the Christian Messenger.

RESPECT YOUR MINISTER.

Do you love your minister for his work's sake, and for his Master's sake who sent him, or, is he only an object for you to comment on and criticise?

Do you wonder sometimes that your children do not take more interest in the worship of God? Your children have all confidence in you, and so they ought to have. They rely on your judgment, as the Lord intended they should.

We are too apt to overlook the fact that our children's characters are formed in a great measure by our own words and acts. Now if you desire your children to be interested in the worship of God, do not speak disparagingly of your pastor, before them, nor slanderously of your brethren and sisters in the church.

Yours, &c., NOT A MINISTER.

A MACEDONIAN PLEA FOR CAPE BRETON.

I wish to present a few facts and thoughts respecting the claims of Cape Breton on churches and Ministers. These claims have been already urged through the eloquent appeals of Father John Slaw of Prince Edward Island, Elder Wm. Burton, (now deceased, but who, dead, yet speaks), also by several other brethren old and young.

But I will answer also my part; I will also show mine opinion. For I am full of matter; the spirit within me constraineth me. Let me speak a few words "in figures." The census now taking will reveal more accurately the present population of Cape

Breton Island. But according to Dawson it was, in 1852, 54,378; it therefore now comprises probably not less than 60,000 souls. These are mainly emigrants or descendants from the Highlands of Scotland—hardy sons of the soil; not deficient in intellect, marked by great tenacity of character.

Our present educational system, the rapidly increasing mining interests, and the commercial facilities of this Island will effect signal changes in the mental expansion, public spirit and material wealth of its people. There is now a strong probability of an early removal of duty on Nova Scotia coal. The fact realized will produce a speedy increase of population at all the principal coal-mining centres.

But in the midst or abreast of all this, what is doing, what should be done, what shall be done for the moral and spiritual interests of the permanent inhabitants and temporary residents of Cape Breton?—Among its present population, Roman Catholics are very numerous; and they are pretty busily looked after by their spiritual guardians.

Through Divine Providence and Grace Cape Breton has already sent forth not less than twenty-five Baptist Ministers, and these form a respectable "roll-call."

Now does not such roll-call present strong and hopeful claims on Nova Scotia Baptists, where many of these brethren are now laboring? Are you not thus called upon to look after the cause of truth and souls on Cape Breton in the present and all future time?

But another claim is based in the present condition of our churches and the opening fields of labor on this Island. We have now eleven Baptist churches, comprising an aggregate membership of six hundred.

There are only seven ordained Baptist Ministers now on Cape Breton—of which seven, two have now no pastoral charges and are not devoting themselves exclusively to the Ministry of the gospel. We have a licentiate brother faithfully laboring at North Sydney and a few others in connection with their churches while they are without an Under-Shepherd.

A very promising field at North Sydney, including North Par, town and seaport, also the Island of "Gauldrerie," presents an urgent and inviting claim for a faithful Pastor with an assistant.

Margaret Baptist church, containing nearly a hundred members, covering an extensive and flourishing range of agricultural country, having a good House of Wor-

ship now finished, and a neat parsonage completed outside, sends out a Macedonian cry for a Pastor. In connection with this field should also probably be included Big and Little Baddeck, where encouraging and urgent openings now present themselves for Baptist labor.

Now, Brethren, of Nova Scotia, these statements above made, arg by no means colored or exaggerated. So far as I could learn the facts—and I have sought to be careful—I have presented a few truthful unvarnished statements. What say you, brother Ministers, to these calls and claims? What say our young brethren at Acadia, about to devote themselves to their Heavenly Father's business and their Divine Master's work?

What response will our churches give to these calls to replenish our Home Mission treasuries?

What say our churches in the Western part of Nova Scotia? Brethren, Is not Cape Breton politically a part of Nova Scotia? Has not this Island moral and spiritual claims on you, such as you cannot sinfully ignore?—What are our large churches in Central and Western Nova Scotia doing for Cape Breton? I speak what I know and feel, when I say that several of them could each support a Missionary on this Island.

Sydney, C. B. A. C.

THE ACADIA COLLEGE PRIZE CRICKET MATCH.

Mr. Editor,—

The first competition for the present year for the "Lewis S. Payzant" Cricket Prize came off on Wednesday last. It should properly have been played in the Autumn, but circumstances being unfavorable it was deferred, and by the consent of the donor the two matches are to be played during the Spring.

The day was fine, wickets pitched at 10 A. M. I annex the score. It will be seen from this that the Acadia "Eleven" were the victors, and Mr. T. Thomas has the highest score. The clubs seem to be in good practice, and all evince much interest in the game.

Table with 2 columns: Innings, Runs. Rows for 1st and 2nd Innings for Acadia and Saxon.

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Acadia College, May 8th.

For the Christian Messenger.

IN MEMORIAM.

MRS. MARGARET BANKS,

Widow of the late Mr. Timothy Banks, of Meadowvale, Wilmot, obtained hope in the Saviour, and was buried with Him in baptism above forty years ago. She united with the Baptist Church in Nictaux, of which she remained an exemplary and highly esteemed member to the close of her life.

With commendable industry and maternal kindness she raised a numerous family; and enjoyed the peculiar satisfaction of seeing nearly all of them united in Christian fellowship with the denominations to which she belonged. By them also she was treated with reciprocal kindness and affection. Her benevolence and urbanity secured for her the just esteem and affectionate regard of all in the circle of her acquaintances.

Aylesford, May 4, 1871.