

Correspondence.

For the Christian Messenger.

COLLEGE AGENCY.

Dear Brother,—

I desire, through the Christian Messenger to send another Report to our people of what I am doing in my Agency...

I report as follows:—

- Rev. Isa. Wallace, Lower Granville, to complete a Scholarship... \$140 00
Weston Hall, Lower Granville... 1 00
Mrs. J. Anthony do... 50
William Miller, Clarence... 104 00
Charles Rumsey do... 1 00
J. P. Foster, Port Williams... 100 00
John Brinton do... 62 1/2
Shippy Spurr, Aylesford... 20 00
William Rhodes do... 50 00
N. T. Baker do... 40 00
Gardner Tait do... 1 25
Leason B. Hart do... 50
Rev. Obad Parker do... 50
Rev. J. L. Root do... 40 00
Mrs. W. M. Root do... 4 00
T. R. Harris do... 2 00
N. P. Spurr do... 100 00
W. Chipman, Kentville... 20 00
A. Friend, Antigonish, sent... 10 00
Mary Curry do... 100 00
Andrew Shand do... 100 00
Edgar Shand do... 20 00
A. Friend, Horton... 50 00
A. C. Crowe, Halifax... 20 00
S. N. Binney do... 25 00
Hon. Dr. Parker do... 1,000 00
H. N. Paint do... 100 00

The contributions from Dr. Parker, and H. N. Paint, were received on a former visit to Halifax, but not reported until now.

When I have something more worth reporting, you will hear from me again. I know there are many who will unite with me in hoping my next may be even larger than this.

Yours very truly, J. E. BALCOM.

Paradise, April 22nd, 1871.

For the Christian Messenger.

LETTER FROM MISS NORRIS TO N. S. WOMAN'S MISSIONARY AID SOCIETIES.

HENTHADA, Feb. 23rd, 1871.

My Dear Mrs. Selden,—
It is my pleasant duty again through you to communicate with the dear sisters at home, through whose instrumentality the Master brought me here...

Our funds hitherto have been expended in Henthada. Our native preachers are here and all our Missionaries, and it is pleasant to be surrounded with such proof of what Nova Scotia has done—a fruit foreshadowing I trust of what she will yet accomplish.

Miss De Wolfe and I intend to leave next week for a Karen Association, some thirty miles distant. I hope when next I write to

be able to tell you something of Karens in the jungle.
I want my sisters to remember that I did not come out here because I was able to do much, but because I believed God called me.

The following communication may well follow the above: REPORT OF ANNUAL MISSIONARY MEETING AT BILTOWN.

Dear Brother,—
I have read in the Christian Messenger accounts of the yearly meetings of the Woman's Mission Aid Societies, and thought them very interesting.

The chair by request was occupied by Deacon Parker; after reading the Scriptures and prayer, Brother Wm. Armstrong, whose soul seems to have caught the Mission flame gave us a very instructive address, beginning with the first missionary, the Lord Jesus Christ and brought it down to the present day.

The report of the Society was read by Mrs. Wm. Bill, Secretary, as follows: Acknowledging our dependance on our Heavenly Father, and our indebtedness to Him for the gifts of life, health, and every other blessing...

August 20th we sent \$17 to Dr. Tupper, Sec. of Foreign Missionary Board to be expended in the support of Miss Norris. Dec. 26, we sent \$6 to the Sec. Central Board at Halifax for the same object...

Several addresses were given, showing the need of Christians giving. One brother said, "Why do we not have a mission of our own? because we have not means in our treasury. And why not means? Because the people of God withhold what should be His; but he hoped the day was not far distant, when the Baptists of Nova Scotia, New Brunswick and Prince Edward Island, will have a mission of their own, depending on themselves." Many hearts responded, Amen.

We have heard good news: It is this, we have heard that Mamma will come to Henthada, and work for the Henthada Karens. When we heard this news our hearts were very happy and light, and we asked God for this continually. But, not long after we heard again that they had caused Mamma's heart to waver a little, and said enough teachers and Mammas in Henthada. So we think it is not so, because there is only two Mammas and one teacher.

her happiness very much also. This is not all, here we put our hearts that we can yet learn books in the dry season, and if Mamma comes here, at this time, and will see the school, perhaps Mamma will hear them talk Karen here very much, and we will try to make plain our hearts before Mamma.

City Henthada. Too Wai. "This man is head Teacher of the school here, intelligent, pious, speaks no English, but an earnest labourer for the Master among his own countrymen. His time is fully occupied with a teacher's duties, and he has preached two sermons—conducted a Bible Class and prayer meeting every sabbath since I came here. M. N."

One of the Idol gods was exhibited, a collection taken, and we sang "Shall we whose souls are lighted," &c., and dispersed, all feeling I think more than ever the needs of the heathen.

MISSIONARY PAPERS. No. 1. Missionary Principles.

At the meeting of the Baptist Convention for these Lower Provinces for 1870 the following resolution was adopted: That Rev. John Davis, A.M., be requested to prepare a series of articles on Foreign Missions, for publication in the Christian Messenger and the Christian Visitor.

In compliance with this request we now enter upon the series thereby suggested; commending it to the blessing of the God of Missions, and to the devout and candid consideration of the brethren.

These papers, as is natural will give a prominent place, though not an exclusive one, to those Burmese Missions in which of late years we Lower Province Baptists have been led to interest ourselves; and their main object will be, to stir up the brethren to care more in every way for Foreign Missionary enterprise.

But now great enterprises must needs rest upon great principles. We therefore devote our present paper to a brief rehearsal of Missionary Principles—the principles which underlie all Missionary effort.

I. Here are the claims of neighbourhood. "Thou shalt love thy neighbour as thyself." Brethren, we would here say, you know whence this precept comes, and will not dispute its claims.

But now is it asked, though not in the captious spirit which once dictated the inquiry, "And who is my neighbour?" We answer, generally, every one who bears human blood in his veins, and is therefore a fellow member with ourselves of the human family to which the Great Common Father has given birth.

our aid—some from among us have actually gone to their aid. Our efforts on their behalf have been crowned with encouraging success. The myriads among whom these dwell are widely accessible to us. And so, in their sin and misery, they lie, as it were, on our very path—they stretch out their hands to us—they implore our help. Doubtless they are our neighbours.

II. Here is the authority of the Gospel Commission: "He who died for us, and rose again," comes to us with the announcement, "All power is given unto me in heaven and in earth." And then he adds, in virtue of the power which he thus claims, "Go ye therefore, and teach," or disciple "all the nations—beginning at Jerusalem."

This commission is one of the capital laws of the Gospel dispensation. Thus the reign of Christ over the whole earth was at once proclaimed and inaugurated. In the age of discovery which preceded and accompanied the Reformation, the adventurers would take with them a cross, and plant it on newly-found territory, as if taking possession of it in the name of their crucified Lord.

This great commission is not yet withdrawn. This high law yet stands unrepented in our statute book. And every one who professes subjection to the Man of Calvary—the enthroned Redeemer—the King in Zion,—not apostles and evangelists only—not ministers and missionaries alone—office-bearers in the Christian Church,—but every Christian man is here summoned to take his part in the evangelization of the world.

III. Here is the example of Christ himself.

He is, as we have just seen, the Great Founder of Missions. But he is more.—He is, in his own person, the Grand Exemplar—the Great Prince of Missionaries.—Thus we have expounded to us that sublime saying in his mediatorial prayer, offered on the eve of his sufferings—a saying which in its Greek form wonderfully expounds itself!—(compare, in the Greek, John xvii. 18 with Luke vi. 13.)—"As thou hast sent me into the world, even so have I also sent them into the world."

And what an exposition is it at which we thus arrive! Let us ponder it, brethren, for a few moments. Let us think whence Christ came—and whither—and why—and with what results. He came from the land of light and joy into this world of darkness and woe. He came to supplant the darkness and woe of this lower world by the light and joy of that upper one.

ing also. If Mamma comes here she can work in company with her, and increase from the Father, so now he sends forth us, as messengers of light and joy into "the land of the shadow of a death" which spreads itself all around us. He sends us forth, to turn that shadow into light, and that death into life. This he enjoins us to do at the cost of such sacrifices as the work itself may require; whether in gifts, in privations, in sufferings, or in life itself.

IV. Here is the inspired History of the Church.

It is contained in the Acts of the Apostles, and intimated to us in their Epistles. And both of them combine to shew us how the Commission began to be understood—how the example of Christ was imitated—and what were the results which followed upon the movements of these first Christians.

The apostles took the lead, and we have Pentecost, with its glorious fruits. But the apostles were not left to work alone. We find evangelists among the deacons; as, notably, in the cases of Stephen and Philip. By and by, "on the persecution which arose about Stephen," we find the disciples "scattered abroad" as far as Phœnicia, and Cyprus, and Antioch, speaking the Word, and "preaching the Lord Jesus."

It is clear, from the train of statement along which we have now passed, that our great Missionary scheme rests wholly upon a New Testament basis. The Jewish dispensation was conservative rather than aggressive. There was, under it, as Paul intimates, a "middle wall of partition," between Jew and Gentile, walling in the one, and walling out the other.