

Correspondence.

For the Christian Messenger.

SCOT'S BAY SHAD FISHERY.

Some stories are so absurdly extravagant, they can do no harm:—so we thought of the article which ran the rounds, through the press last Summer in reference to the great haul of Shad taken at Scot's Bay. The numbers reported were not very far from the truth, had it been stated they were taken in two Seines, and two tides, within twenty-four hours—but the money value! according to the calculation made by the reporter they would have been worth about Twenty-five cents each, fresh when landed—rather dear that per barrel when the small were all counted with the large. We presume no resident would have made such a calculation—as they are very generally men who have their sober senses about them. But we remember there were some gents from the Valley about at the time, offering certain bottles to certain individuals, evidently having imbibed largely from them—we suppose we are indebted to them for the mischief done. The question will no doubt be asked, what mischief? Every man at Scot's Bay who failed to pay up the last cent he owed was thought dishonest or mean—unless he took pains to contradict the statement, and then—it was printed and must be true! It was expected that every house, if not every out-house, was or would be filled with dollars and cents—and every pedlar of every description, with books, maps, papers—valuable or worthless, picture makers of all imaginable types, and every patent humbug was shower'd upon us like the locusts in Egypt. These things were sufficiently annoying—but the mischief was, exciting the cupidity of all the Fishermen or would be Fishermen round the shores, on the mountains, and in the valleys—if they could only raise the means to possess themselves of a boat and net wherewith to drift for Shad—they would soon be immensely rich—why not clear a thousand dollars a year each as well as the Scot's Bay men! Had any asked a proprietor in either of the seines the question, What number of barrels of shad per man did you catch, great and small in 1870, and what was the average value per barrel? He would have answered truly—less than 25 barrels. Average value \$6! Thus making the total value \$150; then one-third, or \$50 would scarcely have covered the bills for twine, rigging, knitting, barrels, salt, tar, &c., &c., leaving \$100 each, against board, time and labor expended. A great outcry is raised against us by persons in a neighboring county, and some in our own as well,—for enforcing the "Fisheries Act" and the instructions thereunder given to our "Local Overseer." They claim that it is solely in the private interest of a few resident proprietors—that we seize and confiscate boats, nets, &c. We claim and think we can prove to any reasonable person, that it is a great public interest as well; and that unless the instructions now given be adhered to and rigidly enforced, and the drifting across the mouth of Scot's Bay for herring be prevented as well—neither shad nor herring will try to enter the Bay. The fishery will be entirely and completely annihilated. Why a public interest? Since the shad fishery in Habitant River has been abandoned, all the shad caught at Scot's Bay are used in Kings County; persons from every part of the County come here in their own wagons for their domestic supplies—the supply is scarcely equal to the demand, therefore it would be a great public loss if the fishery were destroyed. What fear of the fishery being destroyed? Scot's Bay is about three miles wide at the mouth, and about five miles deep from the end of Cape Split to high water mark at its Eastern end, the great volume of water discharged by the ebb-tide through Minas Gut, striking the curve in the Land North and West of Spencer's Island, is forced across the Bay against the South Shore between Baxters and Halls Harbors, and sends up a strong eddy-tide into the mouth of Scot's Bay, two hours before low water. Striking the dead water in the Bay, it now sets across nearly due North directly upon Cape Split. Close into the South shore the drifters shoot out their nets, in water deep enough to keep them off the bottom, extending off half, sometimes two-thirds of the distance across the mouth of the Bay, as the flood tide rises it presses them up more and more East, keeping about the same depth of water, thus tier within tier they present an impenetrable barrier. Sometimes eleven boats have been counted, generally having from three to six hundred fathoms of nets attached to each—these were shad nets. This

present summer as many more herring nets have been added, thus every school of shad or herring trying to come into the Bay to their accustomed feeding grounds, find such formidable obstructions as effectually break them up or force them out past Cape Split, not the twentieth part of herring have been taken in the seines this year that were taken last year at this time, scarcely any shad were taken until we began to seize the boats and nets, and the few taken were of the smallest kind, since then we have got some fine hauls, and continue to get some good shad. Nine or ten schooner loads of herring have been caught by drifters this season within Cape Split, while the seines have scarcely caught enough to answer for family use, for the population of the settlement. Experience teaches that where formidable obstructions are in the way of fish they invariably forsake their resorts whether for spawning or feeding; and seek some other place not so obstructed. No sane man can doubt that such will very soon be the result in this case, and Kings County lose her best and most valued fishery unless drifting for herring as well as shad (as now practiced) be at once effectually stopped.

FARMER FISHERMAN.  
Scot's Bay, July 26th, 1871.

For the Christian Messenger.

"THE NUMBER OF THE BEAST."

To the Editor of the Christian Messenger.

Sir,—It may not be uninteresting to christians to consider an interpretation of "the number of the beast"—in the reverse of the thirteenth chapter of Revelation. Annotators generally state that "the name which is most commonly considered to meet the conditions required, is Lateinos"—in Greek letters. This explanation has always appeared to me unsatisfactory:—because it repeats in a doubtful shape that which the Scripture has declared in the proper Greek numeral characters:—because the insertion of the c into Lateinos is arbitrary if not positively incorrect:—and because the problem put forth is not to discover the name, but to "count the number" of the beast.

Already the idea has been published in an account of the "Nestorians" by Asabel Grant, M. D., that the beast (thirion, wild beast, beast of prey) of the 13th chap. of Rev., symbolises the Mohammedan power, and is not identical with the scarlet beast of the 17th chapter, which symbolises the Roman power supporting the Papal church.

But Dr. Grant has stated plainly that he offers no explanation of the number of the beast; although he has established in many respects the applicability of the prophetic description of this 13th chapter, to the dynasties of the Moslems.

We have a certain datum in the sacred page as to this number. "It is the number of a man"—the reckoning, or, enumeration of a man.

Surely the Mahometan Era (commencing from the Hegira, Hegyra or Hejra—the flight) is the number of a man, as contrasted with the Christian Era wherein time is computed in "years of our Lord," from the epoch of His human birth whom we acknowledge also to be God.

The Epoch of "the Hegira" is used by the Arabs and Mahometans for the computation of time. And we do not know in history, since our Lord's birth, any instance except this, in which the pride of a man originates a new starting point in time.

A cruel Antichristian power, a false koran, and another Era, distinguished the infamy of Mohammed. "Ye christian dogs, you know your option; the Koran, the tribute, or the sword"—was the fiat of "Khaled," profanely called "the sword of God."

But the problematical point remains to "count (calculate or compute) the number of the beast." "His number (is) 666." The verb "is," although not repeated in the Greek text, may be understood in the same meaning as in the passages, "My Father is, the husbandman;" "This is my body."

"His number (represents) 666." If so we are by the text guided to the computation and assisted further. For the desideratum, in several parts of the Book of the Revelation, is to establish the relation between the solar and the prophetic year. And the number 666 is, I conceive, significant as the third of 2000. The date of the Hegira (A. D., 622) is a clear fact in history. But it is necessary to remember that chronologists agree that our Lord Jesus was really born four years before the com-

ment of our vulgar reckoning. Therefore 626 years must have elapsed between the true Epoch of the actual birth of Christ and the date of Mahomet's flight.

Comparing this period with the number 666, we obtain first a ratio and then an equation. Thus the Hegira, A. D., 622 + 4 = 666 or 2222. Multiply by 3: and 1878 = 2000.

May we infer that 1878 solar years since the actual Era of Christ's birth would equal 2000 prophetic years?

A learned Jew, Dr. Letevis of Vienna, states the year 1870 as the year 5630 of the creation. Admitting the correction of 4 years in our Era—1874 solar years deducted from 5630 solar years would leave 3756 Solar years (2-1878) as the Epoch of Christ's human birth.

Is this exact multiple of 1878 merely a numerical coincidence?

The succession of the Turkish to the Arabian power in propagating the false tenets of Islam, corresponds with the succession of the second beast to the power of the first in the 13th chapter.

Other strict resemblances between Mohammedanism and "the beast which had the wound by a sword and did live," might be noticed: but the interest centres in the eventual unfolding of the connexion of the number 666 with the Anti-christian character designated.

It strikes me as coherent that Mahomet (Mohammed) was the man; that his date the Hegira, the Epoch of Mohammedanism, is the number or numbering of the beast; and that the year A. D., 622 (corrected to 626 from the true birthtime of Jesus) has special relation to the revealed number "666."

To verify this view there should be some signal termination in 1874 (which is equivalent to the true Annus Domini 1878) if not to the Ottoman Empire as has been long anticipated, at least to the Mohammedan mischief.

It seems possible that this number "666" and the number last mentioned in Daniel, 1335, may be complementary numbers: for 666+1335=2001.

I am Sir,  
Your obedt. servant,  
BURNTHORN MUSGRAVE.  
Holmworth, 29th July, 1871.

For the Christian Messenger.

THE Teloogoos' APPEAL FOR THE BIBLE.

I am in constant communication with Mr. Timpany and Mr. McLaurin my sons-in-law, in India. They have repeatedly asked if I would not in some way help to raise funds to procure for them pure copies of holy scriptures.

Dr. Carey's translation of the Teloogoos New Testament was printed about 1818.—This was a small edition and never reprinted. For above half a century these poor heathen have had no pure bible. In missionary work the living word is as necessary as the living voice. During a residence of 20 years in Ireland I found that thousands of Roman Catholics would read the scriptures in their own tongue that would not hear the preacher's voice. Many were led to Jesus by the simple reading of God's word. We employed many persons designated "Scripture Readers," whose sole work was to go from cabin to cabin, to read the Bible. Time, however, would fail me to rehearse all the good that has resulted from reading the word of God in Ireland, Orissa, Burmah, France, Spain and Germany, and wherever circulated. "Thou hast magnified thy word above all thy name." All missions to be successful and lasting must be based on God's word. There is an absolute necessity for faithful versions in all countries, before they can be evangelized, and have the true worship of God established among them.

Our Missionaries among the Teloogoos are all of one mind both in sentiment and action on this point. Bro. Jewett of Nellore who is now engaged in preparing a pure version in the Telings tongue, the speech of the Teloogoos is perfectly competent for his task. He has been there above 20 years, and urged to this revision work by all the missionaries on the field, and the Board in Boston. He was a pupil of Prof. Hovey, and is a thorough Greek and Hebrew scholar. Dr. Hovey was Prof. of languages, and is now the President of Newton Theological Seminary, and assures us that Bro. Jewett is thoroughly competent for his work.

The Teloogoos in India are stretching out their hands to the christians of this continent for the sacred volume. They are perishing for the bread of life. "Such

is the desire of the natives," says Mrs. Timpany, "to hear us read the scriptures that they come with little bags of rice to eat by the way, 100 and even 140 miles. As I read to them, I do really think that some of them believe the very first time they hear of Jesus." In her very last letter she says, "you would be surprised to see their eagerness and how quickly they learn." Shall we turn away that hand which is thus stretched out? Or dare we refuse to grant their request?

I long to see the noble spectacle of Baptists, on this continent, rising in one mass to do this work. God has "committed" unto us the oracles of truth, that we may give them to the destitute. Nothing has yet been done, even approaching a denominational recognition of this great work. Individual consecration can never discharge our denominational stewardship in this matter. God has given us all the greatness, wealth and scholarship, that are necessary for this work, and a faithful discharge of our denominational stewardship herein, is the best, if not the only way, to uphold our greatness and advance our growth. If this work of giving faithful versions is done, not only to the Teloogoos, but all over the wastes of paganism, then we shall soon be standing on the threshold of that glorious era when there will be "One Lord, one faith, and one baptism."

Blessed! the American Baptist Union feel a deep interest in this work and have appointed a committee to correspond on this matter. The Board, moreover, have unanimously agreed to print the Teloogoos scriptures that they may be circulated as widely as possible as soon as the money is given. When we give a loaf of bread to our children, we want to give them one of pure wheaten flour without the least adulteration of any poisonous mixture. The revised edition of Bro. Jewett will be in harmony with the preaching and practice of our Missionaries, and on their Missionary tours the scriptures will be circulated and read in the "regions beyond" where the Missionary can seldom tread. Shall we not then send a pure version of the word of God to the hungry Teloogoos as an answer to their touching appeal? "Arise: for this matter belongeth unto thee: we also will be with thee: be of good courage and do it."

JOHN BATES.

Woodstock, Canada.

Monies may be sent to Bro. Stewart of Toronto, or to the Bible Rooms 32 Great Jones St., N. Y.

The writer of the following letter—Rev. I. J. Skinner,—has requested its publication in our columns. He informs us that it was sent to the *Morning Chronicle*, but its publication was there refused. It was subsequently sent to the *Halifax Citizen*, and after waiting some time for it to appear in the weekly edition of that paper—to which Mr. S. is a subscriber, he failed to find it there. On making enquiry he was informed by one of the editors that it appeared on the first page of the *tri-weekly* on the 15th of July. Consequently it failed to reach a large portion of the readers for whom it was intended.

Mr. S. suggests that although it may not appear to be a matter relating to "truths for which the martyrs have bled" yet it is a matter of importance to the interests of public education.

Wherever these are concerned we feel it incumbent on us, as journalists free from the trammels of party or creed, whatever may be the decisions of our contemporaries, to let the facts appear; and to give the opportunity for a School Commissioner to speak to those on whose behalf he is appointed to act.

THE LAW AND ITS OBSERVANCE.

Chester, July 6th, 1871.

Mr. Editor,—I beg to call the attention of the Council of Public Instruction, and of the public generally, to the manner in which the School Law is observed in this locality.

First, let us look at the law. On the 37th page of the "Manual of the Laws and Regulations relating to the Public Schools," sec. 121, we read as follows: "When in any county the sum granted for County Academies, or Superior Schools, shall not be drawn, it shall be appropriated at the option of the Commissioners, to aid poor sections in providing suitable school houses in such county, or in sustaining its Superior School, said appropriation to be made on the recommendation of the Superintendent of Education."

Now read the following, drawn up by the Chairman, and signed by some mem-

bers of the Board of Commissioners, for the District of Chester:—

CHESTER, Nov. 20th., 1868.

"The inhabitants of Sherwood and its neighbourhood, having by their delay in erecting a School House, forfeited the sum of money given by the Board of Commissioners, and many of the rate-payers in East Chester section having refused to vote a sum to complete the School House in that place. We the Commissioners agree to transfer the amount granted to the proposed School House, at Sherwood, to the School House, at East Chester, to enable the inhabitants to complete said School House, and to engage a Teacher with the least possible delay.

PHILIP H. BROWN.  
JAMES H. HILTZ.  
JOHN F. HILTZ.  
GEORGE TURNER.  
RICHARD PAYNE.  
CHARLES J. SHREEVE."

A word or two of explanation is necessary. It so happened that in the year 1865, there were no Superior Schools in Lunenburg County. The money granted by Government for this purpose was placed in the hands of the several Boards in the county for the purposes specified by the law. One quarter of the amount fell to the Board for the District of Chester, which was accordingly divided among the "poor sections," and left in the hands of individual Commissioners, to be paid over to the Sections when the people had expended an equal amount in building. Sherwood Section came in for a share, which was left in the hands of the Chairman of the Board. This is the sum referred to as having been "forfeited" by Sherwood, and "transferred" to East Chester.

Now there are three questions arising:—  
1. Is East Chester Section a poor Section?  
2. Is said School House a Public School House?

3. Has the appropriation of the money been made on the recommendation of the Superintendent of Education?

For the first question, I answer decidedly: No! It has never been so considered by the Board in the distribution of monies; and it will be placed beyond question, from the fact that it contains over thirty rate-payers, and upwards of twenty thousand dollars worth of rateable property.

I will leave the public to answer the second question, when they are informed that the House referred to is built on land owned by the Episcopal Bishop of Nova Scotia, that it is entirely under the control of the Rector of the Parish, or the Church Wardens, and that the Trustees of the School are obliged to rent it for School purposes.

With regard to the third question, I cannot say positively. But being somewhat acquainted with the views of the late Superintendent, I am pretty safe in presuming that such appropriation was never made on his recommendation; and in order to ascertain whether the present incumbent of the office had recommended it or not, I addressed a letter to him, respectfully asking information on the subject, but have looked and waited in vain for a reply.

But be that as it may, is it not clearly evident to the most casual observer, that in the first place, there is a direct violation of the law in giving the money to a Section, which is not—in any sense—a poor one, and a gross injustice to those "poor sections," for which that special provision was made?

In the second place, here is the appropriation of public money to the completion of a House, over which the public have no control, nor have the Trustees of the School any control over it, whatever, only as they rent it from the owners for School purposes, as they would rent any other private room.

It will be seen by a reference to the above requisition for the transfer, that it was got up and signed in November 1868. At what time the money was paid over, I am not able to say. But in May 1871, it was brought before the Board by the Chairman for their approval and ratification; and, notwithstanding it was fully shewn to be a direct violation of the School Law, the transfer was ratified by a majority of the Board.

Now let us take another look at the requisition. In the first place, it is stated that "the inhabitants of Sherwood" had forfeited the money" by delay in building. I am not aware, however, of any specified time when monies so granted would be forfeited. But I will not dwell on this point, as it is of minor importance. The next statement, however, is the most singular, and to it I invite special attention. Here it is, "and many of the rate-payers in East Chester Section, having refused to vote a sum to complete the School House in that place." Now I ask in the name of common sense, is it any wonder that