

report. Dr. Sawyer was called upon to address the meeting. He said he had been led to feel that the subject was an unpopular one. One thing which had led him to this conclusion was the smallness of the contributions in proportion to the other benevolent objects of the churches.

was unable to speak to his own satisfaction on this subject. He believed the College to be a paying concern, and the denomination was largely enriched by its possession.

Dr. A. W. Sawyer: DEAR SIR.—Pardon the liberty I take in addressing a line to you. You represent to me the interests of Baptist Education in the Province, and I wish so earnestly it was at all in my power to help the work.

The afternoon Session was occupied by the Reports on Sabbath Schools, Temperance, &c. &c., and excellent speeches were made in support of them. The latter report recommended that an effort be made to assemble a Temperance Convention of the different religious bodies in the Province.

The Association is to meet next year with the Lockport Church. During the afternoon it was stated that a brother present had headed in \$100 for the Endowment of Acadia College.

NOVA SCOTIA CENTRAL BAPTIST ASSOCIATION.

BRIDGEWATER, June 30, 1873. The Central Association assembled in this place for the first time on Saturday last, and was attended by a large number of Delegates from various counties in the Central and Western parts of the Province.

Rev. S. March the Moderator of last year opened the meeting by devotional exercises. After the list of Delegates had been obtained from the letters, the Rev. W. E. Hall was elected Moderator; Revs. S. B. Kempton and J. L. Read Secretaries; Brother Francis Webber, Treasurer, and Bro. Jonas B. Parker, Assistant Treasurer.

The letters from the Churches were read by Revs. Joseph Murray, T. A. Higgins, and David Freeman. The general features of the letters indicated but small additions to any of the churches, some of them not enough to make up for the diminutions by death and otherwise.

Arrangements were made for preaching in Bridgewater, and at eight other places in the vicinity. In the Bridgewater Baptist Meeting House the preachers were Rev. J. F. Avery, Bro. Rufus Sanford, the Missionary elect to Siam, and Rev. D. M. Welton. In the Presbyterian Church Rev. E. M. Saunders, and in the Lutheran Church Rev. S. B. Kempton, and Rev. T. A. Higgins. The congregations were large at all the services.

The preachers at the other places were Rev. I. J. Skinner, Rev. Z. Morton, Rev. S. March, J. D. Skinner, (Lic.) Rev. P. R. Foster, Rev. T. C. Delong, Rev. Jas. Parker, Rev. J. L. Read, Rev. J. F. Murray, G. O. Gates (Lic.). At the opening of a new Meeting House at New Canada, Rev. E. O. Read and Rev. David Freeman.

The weather was very fine and warm. There is an interesting Sabbath School at Bridgewater and another well-conducted one at Malone Bay. The Baptist cause in this county is in a cheering state of progress, affording much encouragement to the friends.

A resolution was passed on Saturday afternoon that the next Annual Session of the Association should be at Canard, Cornwallis.

On Saturday evening a very lively and profitable Temperance meeting was held; speeches were made by Rev. T. A. Higgins, Alex. Robinson, Rev. S. B. Kempton, Rev. J. Parker, G. O. Gates, Rev. Z. Morton, Rev. T. C. Delong, Rev. I. J. Skinner and the chairman Rev. W. E. Hall.

The object of one of the resolutions was to prevent those who are accustomed to the use of intoxicating beverages from being sent as Delegates to the Association.

AN APPEAL ON BEHALF OF THE TELUGU.

We find the following letter in the St. John, N. B., Christian Visitor. We are not informed by the editor how it came into his hands. He says:

view presented by the author: but as it contains important facts, and as these facts were intended, by the writer, not only for the Executive Board, but for the Baptists of these Provinces generally, it seems only a matter of simple justice to him and to them to give them a place in the denominational press."

It seems somewhat strange that such an appeal should not have come with some endorsement from the American Board, or our Canadian Brethren, as Mr. Timpany is laboring under both of those bodies.

It is not probable that our brethren will change their proposed course, yet our readers are entitled to all the information we can obtain in missionary work:

RAMAPATAM, MADRAS PRESIDENCY. EAST INDIA, March 28th, 1873. To the Foreign Mission Executive Committee and the Baptists of New Brunswick and Nova Scotia:—

DEAR BROTHERS,—That we are the servants of one Master—Christ, and children of one Father, and hold the Faith after the same order is my best introduction to you. It is true I may also claim to be one of you, for my parents were both Nova Scotia Baptists, and I claim a heritage in your early pioneers of the Baptist cause.

Two years ago, correspondence was opened with me by the Missionary Society connected with Acadia College, and I am now in their debt in the correspondence. My present object is to induce you to give some attention to the country west of the Bay of Bengal, before you finally locate your new Society in Siam.

We are agreed, no doubt, as to the way and the wisdom of the way the early Gospel workers went about their business. They went to the great centres of trade and influence—Alexandria, Jerusalem, Antioch, Ephesus, Corinth, Rome, etc.—not to tribes that exerted no marked influence upon the world of mankind.

As I view the work of Missions in this Eastern World, there are three great strongholds of sin and Satan to be taken, India, China, and Japan; and to these the energies of Christ's church should be directed. All the other countries are as the outlying villages of a country as compared to a great fortress.

India is the great Paris of the East and the Herculean task imposed upon the church is to take it for Christ. And of all the nations of this great country none is destined to influence the future of this wonderful land more than the Telugee people.

We can at a glance see the influence that India has exerted always, even in remote times. Babylon, Nineveh, Baalbec, Petra, Tyre, Alexandria, Rome, Venice and Bagdad rose to power, and held it as they were able to control the commerce of the East [India]. And they sank when they lost it.

Our Astronomy, Algebra, and Geometry came from here to the West. Our system of notation and the very signs we use, are Indian. The signs of the Zodiac, and the Gamut in music are Hindu. The Gnosticism that convulsed the church, and did so much to corrupt it, was woven into the literature of this country before the blind Homer sang his immortal songs.

It is the home of the small pox and that awful scourge, cholera. We may in our plans for Christian work forget India, but we cannot do without the science and art she gave us, or the products of her soil; and we cannot keep out of Christendom the fearful diseases that are born of her idolatry.

The Boudha, was originated here, and one of the greatest master-pieces of the devil for binding the minds and souls of men—Caste—arose here. The greatest diamond in any crown, the Koh-i-noor, came from India's Goleonda. And when this world is all brought to the feet of Christ, the most glorious jewel in his crown will be this same India, hoary with antiquity, but strong and interesting as ever with supernatural vigor.

I suppose that this one Telugee people are more numerous than all the tribes of Farther India combined. The Karens all told are not more than one million souls, and yet there are a couple of scores of Missionaries already with them, a strong native church, and a numerous and fairly educated native ministry, who ought, and can, and will, unaided by white men, carry the gospel to all the Karens during the next ten or fifteen years.

On the other hand look at the Telugees, 16,000,000. There is not one Missionary to every half million, counting all denominations of Christians. India with 220,000,000 of people has only 590 missionaries; how in the name of our Master, I ask, is it right for you to go to the Karens when there is so much need of help here.

What I am going to beg of you is that you establish your Independent Mission among this people. The time, the place, the conditions of present success, and in the future of a still more glorious success, are all that could be desired.

The station that it is proposed you take up. Almost midway of the Telugee country, which extends from the City of Madras to Orissa, is a large town called Cocanada, lying on both sides of the Godavery river.

Some years ago a native Telugu man of the name of Thomas Gabriel was educated in one of the Pedobaptist schools, and obtained employment in the Telegraph Department. He was in God's providence brought into contact with a native Baptist minister, Antravachy, and became a Baptist. The claims of his perishing fellow-countrymen bore heavily on him, and he finally threw up his Government appointment and relinquished a good salary that he might preach the gospel.

God Himself has raised up the man and the mission and I think now calls upon those of the same faith and order, whose hands are free to extend to it a helping hand. The mission is now working, there is a church, catechists, schools and teachers. The instruments are made ready, who will take them?

Immediate and large success awaits your efforts if you take up the work. The place is of easy access by steamer with Madras. There is no missionary in the place save the native brother who now calls for help. The Lord's time to save the Telugees appears to have come. All these elements will have a good deal to do with the interest taken in your young society by patrons at home and in the raising of funds for the work.

Brother Gabriel, the man at Cocanada, is certainly one of the most remarkable native men it has been my lot to meet. He preached for us on his way through here, and it was one of the most powerful sermons it has been my privilege to hear in Telugee. It was grand, reverent, profound, and eloquent. I saw in that man what God can do and is going to do in this people.

There is plenty of room in and about Cocanada for a mission as large as the one we have here. There is no doubt that the mission well worked would speedily number thousands.

I know that it is your missionaries in Burmah who are leading you to take up the mission in Siam. If they can present better reasons, a more urgent case for help and more glorious prospects of in future influencing vast masses of men for Christ, than I have—well—go to Siam. Otherwise, as a Canadian, a Baptist, and fellow laborer of a common Master, I claim to have an impartial hearing.

Again, the Union is planning to take up the very field upon which you have set your eyes. The priority of right is with the Union I believe. In the case of Cocanada the door is a wide open one, set by the God of missions himself. The very name of the place, C. Canada, calls you. The man, a God-made Baptist, calls you, and God forbid that he should call in vain for help and for missionaries. He has asked, yes, besought that we might put the matter before you. This we have done, and the responsibility is now with you.

I feel strongly on this subject, nothing for a long time has stirred me so. As God through a Judson, turned to our views in a heathen land, compelled the formation of the Union, so God in like manner in this case calls upon you to come to the assistance of the brother whom God called from Pedobaptist error into the whole truth.

On the one hand we have a most interesting mission but no society to care for it, and on the other hand a society but no mission to support. Have the banns published and the union cemented, and what God joins let no man put asunder.

Judson toiled in Burmah to the east of the Bay of Bengal. He came a missionary to India, it was not permitted to him, but he did signal service for the Telugee people when he pleaded with the brethren at home not to forsake the Telugee mission. He sleeps in the Bay midway between the two lands he loved. The waves that roar and sigh his requiem break upon either shore. May it be his lot at last to rise grasping with either hand multitudes of saved from the hither and thither shores.

Come brethren take up the field that God has made ready, and then along the whole line we, under King Jesus, will go on to fight and victory. The cry for help is Macedonian.

Your brother in Christ, G. V. TIMPANY. P. S.—Over 900 joined our mission by baptism the past Associational year, and this is in India where missions are said to be a failure. A. V. T.

Notices, &c.

GETTING TO THE ASSOCIATION AT PUGWASH.

To the Editor of the Christian Messenger. WENTWORTH, June 17, 1873. Sir,—In order to accommodate persons wishing to attend the Baptist Association at Pugwash, I have decided to run a line of covered coaches daily, from Wentworth Station, to Pugwash, for one week; commencing on Friday, July 11th,—or Thursday, if considered desirable. Leave Wentworth Station, immediately after the arrival of Express train from Halifax, and arrive at Pugwash about 4 o'clock, P. M. covered coaches will also leave Pugwash, about noon each day, and arrive at Wentworth Station in time for the Express trains going to Halifax, Truro, &c.

This is much the best route, saving railway fare, or delay at stations waiting for three or four hours for Western train with mails. Besides the route is through an old settled country with good roads. Fare \$1.50. Passengers taking my line from Wentworth save their fare on the cars to Thompson's station, and get to Pugwash about 4 o'clock, P. M. Yours &c., AMOS PURDY.

P. S.—I also run an Express passenger and freight line of coaches daily from Wentworth Station to Wallace; and also a line of coaches to Tatamagouche; from Wentworth going to Tatamagouche, Tuesday, Thursday, and Saturday; returning Monday, Wednesday, and Friday.

BORTON ACADEMY, including Male and Female Departments, will open on Thursday the 14th of August inst. 1873.

RECEIVED FROM WOMAN'S MISSION AID SOCIETIES.

Table with columns listing names and amounts: Habron, Yarmouth, Lizzie A. Rowe \$18.00; Berwick, Uno A. Chipman \$11.00; Hillsburgh, Mrs. L. S. Marshall \$9.00; Deerfield, Mrs. M. C. Stubbart \$9.50; do. Mr. Enoch Crosby in memory of his late wife who was a member of the Society. 4.00; Mrs. E. C. Barnaby, Pleasant River, Queens Co., per Mrs. M. C. Daily 1.00; Canaan, Mrs. S. Drew 35.65. Total \$118.00. M. R. SELDEN, Sec'y. July 2nd, 1873.

BAPTIST ANNIVERSARIES, 1873.

The Nova Scotia Eastern Association will meet with the Church at Pugwash on Saturday the 12th day of July, at 10 o'clock, A. M.

The New Brunswick Eastern Association will meet with the Second Cambridge Church on Tuesday the 8th day of July, at 2 o'clock, P. M.

The Prince Edward Island Baptist Association will meet with the Church at Summerside on Saturday the 19th day of July at 10 o'clock, A. M.

A Council will convene on Saturday at 2 o'clock, P. M., July 5th, at North Sydney Baptist Church, to take into consideration the ordination of Bro. Daniel McLeod of St. Anne, C. B.

N. S. EASTERN BAPTIST ASSOCIATION. All ministers delegates and friends intending to be present at the next session of the Eastern Baptist Association at Pugwash, to be convened on the 12th of July next, at 10 o'clock, A. M., will please forward their names without delay to Bro. William Dickie, Pugwash, so that suitable accommodation may be provided for all. By order of the Committee, R. D. BURGESS. Pugwash, June 7th, 1873.

ACKNOWLEDGEMENTS.

MILLVILLE, AYLESFORD, June 25, 1873. Dear Brother Selden,—By request I send the following for publication in the Messenger:—Received per Rev. J. L. Read, \$25.00, the amount of a collection taken for my benefit at the recent Association, held at Bridgetown. Also \$5.00 from Rev. J. M. Cramp, D. D., and \$5.00 from J. W. Baras, Esq. May the Lord abundantly reward each of the donors. Yours truly, R. S. MORTON.

WANTED.

A Lady of some experience, competent to give instruction in Music, and French and Drawing, and to take the general oversight of young ladies at a public school. Apply at the "CHRISTIAN MESSENGER" Office, Halifax, N. S. July 2