

Foreign Missions.

Miss Norris writes thus to Dr. Cramp:—

"The work here in Tavoy is most promising. I have a Karen school of thirty-six young people, and a Burman school which has forty-eight names enrolled, and is constantly increasing. The latter are almost all heathen children, with no religious influences whatever save those received at school. One mother said to me—'My little boy comes home and preaches to me every day; he says there is only one God, and we must worship him.' The mothers of these children visit the school more or less every day, and the Burmese native preacher I have secured says there are more heathen calling him to come and preach to them than he can possibly visit. This man, Ko Ya Koke, has long been supported by Nova Scotia funds, to the amount of one-half of his salary. Dr. Stevens sent him down from Rangoon to me, on hearing of the interest manifest among the town people, and the need of some one to visit and preach, when our Karen school demanded the efforts of the Karen native teacher. I wish his support could be continued for the next year: I have no other fund for him.

"The schools are supported by funds from the American Baptist Missionary Union; but this Burmese school of heathen children is supported by the Burmese, and I was induced to undertake it from their importunity—have no time to do more for them than see to the training of what children they choose to send. It is without example, I think, among the Burmese—a school self-sustaining and self-instituted, as this is."

RESULTS OF MISSION LABOUR IN INDIA.

"According to the statistics of 1852, there were at that time, in India and Ceylon, 395 missionaries, 331 churches, 746 native pastors and preachers, 18,410 members of native churches, and 112,491 members of the native Protestant Christian community. In 1862 there were 519 missionaries, 1,190 churches, 1,505 native pastors and preachers, 31,249 church-members, and the nominal Christian community amounted to 153,816. If the converts of British Burmah, including the Karens, be taken into account, the number of church-members amounted in all to 49,688, and the nominal Christian community to 213,812. But, confining our attention exclusively to India proper and Ceylon, and making all allowance for the imperfection of the statistics in 1852, we see that very real progress was made in the decade ending in 1862.

The recent statistics of 1872 give for India alone, leaving out Burmah and Ceylon, 488 missionaries, 225 native ordained missionaries, 2,278 churches or congregations, 1,985 native preachers, 52,816 church members, and 224,258 native Christians. We, as Baptists, believe that success, as far as it can be measured by mere numbers, may be estimated more fairly by the of church-members or communicants, than by the gross total of nominal Christians. Wicked men bearing the Christian name are the weakness, not the strength of the Church. Looking at the number of communicants, then, in India proper, we rejoice to see that they have doubled in the last ten years, and though the increase has been chiefly among the aboriginal hill-tribes, yet among the Christians of Hindu origin the increase has been great. In all, the communicants in India, Ceylon, and Burmah exceed 78,000, and the nominal Christian population is 318,000.

What shall we say to these numbers? Do they represent great or small success? When compared with the teeming population of India, this little flock of 78,000 amidst 240,000,000 seems small indeed. When compared with the expectations of our fathers, the founders of our Missionary Societies, who, in the ardour of their zeal, thought nothing of difficulties, and sometimes forgot that God's measure of time is very different from ours—these results may appear very meagre. But when we compare these numbers with the special difficulties of the work in India, and remember that the first steps are always the most difficult, we have no reason to be discouraged. Nearly eighty thousand immortal souls redeemed from heathenism and Mohammedanism, and rejoicing in Christ Jesus, walking in His fear, and having a good hope of the glory to come—is not this a great and blessed result, and

well worth all the labour devoted by God's servants to the evangelisation of this dark land? To these must be added the thousands who have died in the faith, and are now among the redeemed on high. And all these souls gathered from the very stronghold of Satan, the land where he has put forth his utmost power to enslave men and bind them as with a tenfold chain. Moreover, these converts are representatives of all classes of the community. Though as in all lands—the great majority of the converts belong to those "weak and foolish" things of the world, which God hath called, yet rich and poor, educated and illiterate, the Brahmin, the Sudra, and the outcast Pariah, Hindus, Mohammedans, the aboriginal hill-tribes, and the devil-worshippers of Travancore, men of all beliefs, of all ranks and ages and positions in life, have felt the power of the one Gospel, and yielded their hearts and lives to the one Lord, Christ Jesus.—Rev. G. H. Rouse, in Baptist Missionary Herald.

OUR FOREIGN MISSIONS.

To the Editor of the Christian Messenger.

Dear Brother,—I will thank you to give place in the columns of your esteemed Messenger, the following notices of monies received by me:

Table listing financial contributions from various churches and individuals, including Truro Ch., Trcas. Convention, Margaree Church, C. B., Springfield Church, N. S., Moncton Church, N. B., Amherst Church, N. S., South Bar Church, C. B., Mrs. Capt. Frances and her dear departed husband, Mr. C. Bacon, Falmouth, N.S., Mr. Henry Harris, Rev. Dr. Tupper, his donation, A Lady Friend, Ministers' Institute at Convention, Collections at Granville St., Halifax, N. S., Mr. Jacob, Rawdon, Collections at Windsor, N.S., at the Convention, per Treasurer, Mark Curry, Esq.

Z. G. GABEL, Treasurer F. M. B. St. John, Sept. 10th, 1873.

The Christian Messenger.

Halifax, N. S., Sept. 17th, 1873.

COMPARATIVE CLAIMS.

There is great diversity of opinion among Christian people as to the relative claims of Home and Foreign Missions. Some, who live in the centres of population and see that opportunities are abundant for hearing the gospel, and knowing but little of the destitution in the more thinly peopled districts of the country, think that as these Christian countries, are now so fully evangelized, foreign lands should command almost the exclusive attention of Christian churches and people; and believe that their benevolence should be wholly directed into this channel, leaving the regions around their own localities and neighbouring parts to the personal efforts of Christians at home.

Other persons who consider the destitution that exists in many parts of our own country, and seeing the want of regard for the sabbath shewn in many places, and the almost heathenism that prevails where there is no public Christian worship from month to month, and, in some cases from year to year, think that until the home field is much better supplied than it is, there should be none of the expense and risk incurred, which is required in sending missionaries to heathen lands.

There are some good reasons in the arguments for both of these views, and yet we think the true course is to avoid both extremes. It is very clear that we are but stewards, and are under obligation to use our possessions and the means entrusted to us, only for the Master's service. Even in the needful expenditure for the ordinary demands of living we are not permitted to make appropriations except as servants of Christ recognizing his claims. So in our apportioning our means for the promotion of the Gospel in the

world we should consider what he demands of us for each object. We should not lose sight of the Home field when Foreign Missions are presenting their demands, nor should we forget the claims for the Education of the Christian Ministry, when the need of Missions is being set forth.

Mission work at home has less of the romance of missions, as it is sometimes called, to call forth appeals and awaken the sympathies; but it should be remembered, that it depends largely on the earnest, vigorous and successful prosecution of the work of evangelizing the more destitute portions of the home field, as to what shall be the future ability of the churches in sustaining and carrying on mission work in foreign lands.

Channels for Christian benevolence are abundant, and imperative in their demands. Let Christians first provide for their own, especially for the support of their stated ministry, and then, as God gives them ability, wisely apportion their means so that all other objects may fairly participate, and they will thus find that such investments pay, which cannot be said of all the money enterprises set afloat now-a-days.—The returns from this investment of capital will sometimes be a hundred fold even in this life. The consciousness of aiding in the work for which Christ came into the world will surround with glory the smallest effort and contribution; and invest it with a degree of nobility superior to all earthly objects.

THE BAPTIST MISSION TO MANITOBA.

The Baptists of Ontario and Quebec last spring commenced a mission to this western portion of the Dominion. Rev. A. McDonald who went there in the spring now writes from Winnipeg. He had spent two months in visiting different places and had concluded to make Winnipeg his base of operations. He says he has "established regular appointments in three different places—Winnipeg, Springfield and Rockwood—preaching once every Lord's day in the town, and alternately in the other two places, once in two weeks; these are settlements; some 14 or 15 miles from the town in which there are a few Baptists settled. The prospect as to establishing an interest here now, has its lights and shades, and will be made clearer or more shady according as the 'ropes are held' in Ontario and Quebec. On the one hand the number of Baptists in the town who give indications of spiritual life are very few, and most of them but weak; even the adherents are not numerous. We have no comfortable or convenient place for meeting, and cannot get one unless we build, and of course denominational prejudice is very decidedly against us. On the other hand, the town is rapidly increasing. Perhaps 150 or 200 houses will have been built by the end of this season. The town is full of people. The population is now probably between two and three thousand, and more are constantly coming in.

"But" he concludes, "we can hope for little or no success without a comfortable chapel to meet and preach in. The place in which I have been preaching for the last two months, by the kind permission of the school trustees, is one of the poorest specimens of a school house, as open as a barn, provided with a few miserable, backless benches, usually in a horrible state with dirt, awkwardly situated in an out of the way part of the town, and in a regular swamp at that, scarcely accessible in wet weather. Brother W. R. Dick, the only Baptist in the Province of any means, generously pledges himself to secure a couple of beautiful and convenient town lots to build on, worth some \$400, should the chapel be built this fall."

In a previous letter dated August 1, he refers to the climate as all that can be desired in summer.

"In winter the frost is strong, and the cold intense, often driving the mercury more than forty degrees below zero; but the weather is constant, free from the sudden and extreme changes which occur in the eastern Provinces."

"The richness of the soil can hardly be estimated. In the parish of Kildonan, near Winnipeg, the land has been bearing crops for forty or fifty years, without ever having manure put upon it, indeed, the manure like the mud, here, is a nuisance; the great trouble is, to know what to do with it or where to put it. They have been under the necessity of passing a by-law to prevent the farmers and others from

turning it into the streams and rivers, and yet, in spite of law, that very thing is done to get rid of the drug. The black rich muck ranges in depth from a few inches to eight or ten feet.

Rev. Dr. Lachlan Taylor, with all his enthusiasm for Eastern countries, in speaking of the almost unparalleled fertility of Egypt, makes an exception in favour of the soil of Manitoba. The different kinds of cereals grow rankly, but the soil seems specially adapted for wheat. Barley and peas grow well. Indian corn does not mature, I believe, as in Ontario, and oats are said not to fill out so plump as in the East. The soil is admirably suited for the raising of the different kinds of roots, suffice it to say, that their size very far exceeds anything I ever saw or heard of as grown in Ontario. I suppose there are no better pasture lands in the world than are those broad grassy prairies. The grass in many parts is rich and nourishing. Hundreds of horses and cattle roam over the plains and feed on it all winter, and are said in the spring to look about as well as those that have been under shelter.

The great cry of many who have come from timbered lands is on account of the lack of timber for fences, houses, furniture, &c. And it must be acknowledged that this is one of the "drawbacks" to the country. After a few years, when the Canadian Pacific Railroad is built from Ontario through to the rich valley of the Saskatchewan, affording access, on the one hand, to the richly wooded lands to the east, and on the other, to the inexhaustible coal measures of the West, this lack will be much more effectually remedied. In the meantime, the settlers, at least those who settle out on the bare plains, must suffer considerable inconvenience from this source.

The grasshoppers have been in some parts of the Province this season, and are a great cause of annoyance to many. Last autumn they came in from the South, and laid their eggs, in great numbers, in the neighborhood of Winnipeg and for many miles in the surrounding country. As the result of this, many of the settlers saved little or nothing this spring. The grasshoppers, as they anticipated, came out in great numbers and devoured almost every green thing. Some however, even within a few miles of Winnipeg, sowed and will realize the varied success of from nothing to one-third, or perhaps, in some rare instances, one-half a crop.

BARTH'S COMMENTARY.—An expository and practical commentary on the books of scripture, ARRANGED IN CHRONOLOGICAL ORDER, with an introduction by Rev. J. J. Carruthers, D. D., Portland. Translated from the German work edited by the late Dr. C. G. Barth, Calw, Wurtemberg First American from the second English Edition. Imperial octavo, 1000 pp. Cloth, \$5. Sheep, \$6.00; Half Turkey, \$6.50. With 12 Maps of Palestine.—Hoyt, Fogg & Breed, Publishers, Portland, Maine. For sale by M. A. Buckley, Halifax.

Having had an opportunity of examining this valuable work we can with the fullest confidence commend it to our readers, as containing a vast fund of information, and judicious comment by one of the most able of commentators. The arrangement of the various passages of Scripture, from the different books, in the order of time in which the events occurred, is in itself a great help in getting an intelligent view of the facts recorded and statements made by the different writers of the Bible.

The eminent piety of Dr. Barth, and his reverence for the word of God as contained in the Holy Scriptures, render his expositions thoroughly evangelical and practically useful. The comments are full and complete, and yet they are concise. Their conciseness is an excellence which greatly increases their value. To many persons who have not time for reading, or money for buying many books, this one large volume will prove a whole biblical library, in many cases of more value than a dozen. The book is got up in very superior style, on good paper, in clear type, and strongly bound.

We have just received an excellent paper from Rev. C. H. Carpenter which will appear in our next. An accompanying note says; "I enjoyed my visit to the Provinces greatly and returned strengthened by the evidence of so much genuine missionary spirit among you. In a P. S. Mr. C. says, 'Mr. Colburn has been at Tavoy and reports that Miss Norris is doing wonders. Has a Karen School in Siam Hill and a Burman school in the city, both quite large and doing well.'"

THE MISSIONARY GROUP.—Mr. Notman has succeeded in getting a finely executed Cabinet size Picture of our seven young friends who are about to leave this country for Burmah and Siam. Each countenance is a perfect representation of the original, and is shewn to good advantage. The possession of the picture will be a source of much satisfaction to the friends they leave behind, some of whom have never seen the others with whom their own friend is going out. The picture sells for 40 cents. Mr. Notman will send it free by mail on receipt of the price.

The seven Missionaries, under appointment of the Baptist Convention of these Provinces for Burmah are expected to leave St. John, N. B., in the steamer Assyrian, now on her way here from Liverpool, Great Britain, which port she left on Saturday the 6th inst., for Halifax, N. S., and St. John, N. B., and may possibly be here before we go to press. The Assyrian will take in her return cargo for Glasgow. The time of leaving cannot be definitely fixed until the steamer arrives. It will be at most but a few days. May the winds and waves have charge concerning them and the blessing of the Most High rest on them as they proceed to the land of their chosen work.

We are pleased to learn that Rev. Dr. Cramp contemplates making a visit to New York on the occasion of the Evangelical Alliance Convention to be held in that city during the first and second weeks of October. Some of the leading men of all the evangelical denominations from all parts of the world are expected to be present. Dr. C. will, we trust, supply us with some account of the sayings and doings as they take place in that august assembly. We and our readers may hope by this means to participate to some extent in the privileges to be enjoyed by the delegates.

The Conference will be inaugurated by a social reunion on Thursday evening, October 2nd, under the presidency of the Hon. W. E. Dodge, when the Rev. W. Adams will deliver an address of welcome. On Friday the president will be the first speaker, and there will be a discussion on "The Present State of Christendom." On Saturday "Christian Union" will engage the attention of the conference, opening up a wide field which will range from the "Communion of Saints" to "Interchange of Pulpits." On Sunday morning there will be sermons in churches open to the Alliance, with a general meeting in the evening. Monday will be chiefly devoted to "Christianity and its Antagonisms." On Tuesday the topic will be "Christian Life," with its aids and hindrances. On Wednesday, "Protestantism and Romanism"—1. Principles of the Reformation: Supremacy of the Bible—Justification by Faith—Christian Liberty—2. Effects of the Reformation upon Modern Civilization; 3. Present Aspects of Romanism: The new dogmas of the Immaculate Conception and Papal Infallibility—The Vatican Council—Political Aspects of Romanism and Jesuitism; 4. The Old Catholic Movement—Reaction against Romanism; 5. The Training required to enable Protestant Ministers effectually to meet the Intellectual and Practical Demands of the Age. On Thursday, "Christianity and Civil Government"; on Friday, "Christian Missions, foreign and domestic"; on Saturday, "Christianity and Social Evils." The Conference closes on Sunday, when there will be sermons in various churches in New York, Brooklyn, and their vicinity, with a farewell service in the Academy of Science, where there will be prayers and addresses in every language. The list of intending speakers is very numerous: Amongst other distinguished names are the following:—Professor Rainy, Sir Harry Verney, M. P., Rev. Joseph Angus, D.D., the Very Rev. R. Payne Smith, D.D., Rev. J. Stoughton, D.D., Rev. C. D. Marston, Rev. Professor Stanley Leathes, Rev. J. Baldwin Brown, Rev. J. H. Rigg, Charles Reed, M. P., Rev. C. D. Harrison, Rev. Joseph Parker, Rev. H. Krummholzer, Professor Monod, Professor Potter, Dr. Hoffman, President Dawson, President M. Cosh, Professor Guyott, Professor Henry, Rev. G. Fisch, Professor Dörner, Professor Tischendorf, Dr. Kraft, Rev. H. Loysen, Professor Astie, Bishop Cummins, Professor Fisher, Bishop Lee, Dr. Fuller, Professor Campbell, Hon. J. F. Allen, Hon. J. L. Curry, President Allen.

CIVIC FLOWERS.—Our City Fathers seem fully sensible of the benign influence exercised over the mind by Nature's beauties, and have given very commendable attention to the cultivation of a part of our public domain, by making of it a handsome Public Garden. The duties of the Common's Committee, having the City Gardens under their care, must be of a most agreeable character—giving real and wholesome pleasure to those of their fellow-citizens who are able to visit that charming spot. In addition to these benevolent intentions the Committee occasionally consider the need there is