

failed to create a commotion in the ranks of partisans on both sides. But whether this striking off at a tangent from the beaten circle, by so able and so honest a party-leader, is to be attributed to a debilitating inconstancy, or a healthful independency of spirit, is a question which must be left to the future. That such an orator as he, and such a writer as Goldwin Smith, the editor of the Canadian Monthly, could, were they to strike hands and accept the leadership of the new "Canada First" club, which would no doubt be gladly thrust upon them, might do much good or much harm, according as they should attempt to perfect and consolidate, or to disturb and remodel existing institutions, cannot be doubted. At present however, notwithstanding the forebodings of some, there seems little prospect of a coalition of any two of the three.

The immigration into Ontario during the past year, though smaller in numbers than that of the preceding, has been undoubtedly better in quality. The English farm labourers bid fair to become a very desirable addition to our rural population, and should the stream continue to flow in this direction, the material prosperity of the country will be increased thereby. Then the arrival of 300 Icelanders, as probably the advance guard of a large body, is an event somewhat noteworthy. This is the body who were expected in Halifax, and to meet whom the Government sent down an interpreter some months ago. They came to Quebec a few weeks since, in the steamer St. Patrick, and have been sent to Kinnmount in Ontario, where log shanties had been made ready for them, and where they will find temporary employment on the Victoria Railway. It is said that an exodus of the entire population of Iceland is contemplated and in fact, rendered necessary, by gradual climatic changes. It would seem as if some part, or parts, of the Dominion would afford them the most suitable home.

J. E. W.

For the Christian Messenger.

"AN ORIENTAL."

My good brother McKenzie having brought his remarks to a close, as it would appear, it is not improbable that some of the readers of the Messenger will expect to hear what is to be said in reply.

The main object the writer of the several articles signed "An Oriental" had in view was, before the Foreign Mission Board had decided the localization of their Eastern Mission, to present such reasons as seemed convincing that Siam was not the most eligible country for such an enterprise. And in this respect, my good friend and I, are at one. His opinions upon that point are if possible, more decided, more strongly expressed than mine. His advocacy of the Telooogo Country, as a more desirable location for "our Mission," than Siam, is undisguised—it is cogent, forcible, clearly and well presented in his first letter. He concludes by saying "it gives me pleasure to accord with "An Oriental" on this question."

A little before this, he had said "Nur do I wish to conduct a controversy with 'An Oriental' with whose candor and sterling good sense, I am well pleased."

But somehow, as the best of us, residing in free countries, are at liberty to change our minds, and express them freely in his fourth and last letter he writes: "If it were my design in those replies to the letters of 'An Oriental' to consider the whole of what he has written, to review among other things his fallacious and bungling attempt, to present the facts of Mission history, I might riddle his statements on the Mission of the American Baptist Missionary Union to Siam, &c."

But I am content to pass this by—the threatened Mittraileuse and all, because he and I see eye to eye, on the merits of the subjects discussed and the riddling process was abandoned. On that feature of the case, I hold that Brother McKenzie's having been employed for some time past by the American Baptist Missionary Union gives him an advantage for forming an opinion as to the most eligible location for our Foreign Mission, which few possess.

As to the "Academy" utterance, which has cost him evidently a good deal of labour and writing in attempting to vindicate it, at the risk of needless repetition and his having to swallow a small dose more of salt water I present it once again.

"The old King of Siam, though an idolater, had his son educated by an English lady, and the result was that when he came to the throne he sneered at the fol-

lies of Buddhism, and demolished the temples—erecting schools in their places. Though not a Christian he had ceased to be a heathen—and the whole land was open to Christian Missionaries."

Now does your correspondent himself sincerely believe, does any reader of the Messenger think, or consider, that in all that he has written, Brother McKenzie has satisfactorily established the truth of the statement thus made. I admit that "the land is open to Christian Missionaries." I never said or thought otherwise. But where is the proof that the young King when he came to the throne sneered at the follies of Buddhism? Where is the proof that "he ever demolished one single temple. Unless forsooth 'trespassing on a Commercial Firm, by order of a Mayor, and taking a piece of land 20 feet wide by 200 long from the front of a Wat, or temple, is to be treated as 'demolishing temples'?"

Where again is the proof, that the king "has erected schools in the places, of the demolished temples"? Where? What evidence has been produced that the king of Siam, "though not a Christian, has ceased to be a heathen? Pray what is he?"

Because Education, and especially, the science and literature of the Western world, are being eagerly sought after, and introduced into Siam, does that satisfy the mind of any intelligent impartial reader, that the king sneers at the follies of Buddhism, demolishes temples and erects schools in their places? If it does, all I can say is, it does not satisfy mine, and I have no desire further to disturb the composure of those, if any, whose minds are satisfied, and who can arrive at such conclusions.

I thought I had fully exonerated the orator of the Academy of Music, from all intention personally to mislead his hearers. —I know that he is incapable of such a thing, and more than once I have said as much. If he had been as careful to examine into the authenticity of the facts presented, before his utterances, as he has since been, to search up evidence to try and fortify his statements, I greatly err, if he would ever have hazarded his announcements. But he and I can have no controversy now. So let me pass on to a correspondent who has intervened, under the caption of "AN OCCIDENTAL."

This writer steps to the front, much, it seems to me as a certain descendant of the Anskians did of old in the valley of Elah, and met a very unexpected fate.

Big talk and pompous pretensions to all the learning of the East, as well as of the age, coupled with affectation to despise the writings and opinions of others move me not. What a compliment however is paid to the intelligence of the denomination in this initiatory sentence!—"If the people generally were more fully instructed in Foreign Mission Literature, the attempt of an Oriental might be consigned to the contempt it merits!"—Then follow two full columns of the most extraordinary personal denunciations it has been my lot, for a long time, to read. Oriental is charged "with a desire to put an arrest upon our mission to Siam." What of it? Has he not an equal right to advocate a Telooogo Mission, as Occidental has to advocate a Siamese Mission. If not, why not? Especially if the question is still open. Or is it to be understood that only certain pretentious, Sir Oracles are to write on denominational matters, and all others are to stand back, with bated breath?

Oriental advocates the Telooogo Mission so does Brother McKenzie, and if the whole denomination were polled to-morrow and thus could speak, Occidental might after all his unkind utterances, find, possibly, that the majority was against him.

But Occidental has not succeeded after all his display of literature in retuting one single assertion contained in Oriental's letters. "Ignorant people" says Occidental, might infer "so and so. But Oriental was not addressing himself to, nor writing exactly, for "ignorant people."

Again, "If Oriental has these included &c., he must count them out." But if he has not, what then?

Again, "Dr. Dean," says Occidental "was not sent out as a missionary to the Siamese." Who said he was? I had said in my third letter, "In 1835 he went to Bangkok." In not one single instance, can I perceive, that even an historical fact, has been successfully controverted by Occidental. Notwithstanding his charges of "misleading statements" "patchwork utterances" "wild statements," "jumble of obscure statements," "fictitious statements"—"delusive statements"—"going from bad to worse"—"sceptical friend"—"not simply a glaring misrepresentation"—"careless method of writing"—

"gross mutilation of history"—"characteristic bungling"—these and such like pretty persuasive, christian like terms and epithets are used ad nauseam, and applied by him *con amore* he has absolutely failed so far as I can discover and as remarked in a single instance, to prove an error committed by the writer. If he had discovered one, with what glee would Occidental not have gibbeted it? Surely I am not responsible for wrong influences, which "ignorant" readers may draw.

The nearest approach to a mistake pointed out, was on my referring (and that merely by way of illustration) to Dr. Dean as turning away disheartened from the Siamese to the Chinese of Bangkok. It would perhaps have conveyed the idea more literally, to have said—as the Missionary Union, or the Union's Missionary "turned away," &c. At most it was a mere incidental reference to a contrast, not to a Missionary.

I am not before the public to retort, or utter biting, unkind language towards those with whom I may chance to disagree. Nor can be tempted so to do. As to my motives, and sincerity, I am at least thankful; I am not responsible to one who could thus stride forth, and endeavour angrily to suppress all courteous kind and candid discussion. My good friend McKenzie must feel thankful, one would suppose for the escape he has had, seeing that he too has been writing "for a purpose, a very serious purpose, which is to put an arrest upon our Mission to Siam," "That is to say, I suppose, if two missionaries at Rangoon three at Tavoy, three at Bangkok, and one on the way out to some, or one, or all these places, constitutes a mission to Siam!"

In conclusion I was much interested and pleased with the analysis by you, Mr. Editor, of the contents of the Pamphlet furnished in the last number of the Messenger, and coming from Brother McKenzie.

The Telooogo region after 70 years labour of others, now presents the whitest field the world has ever witnessed, and labourers seem fewest in proportion to its necessities. The Canadians have planted a little force on this great plateau and are inviting, pressing us, it would seem "to come over and help them." Yet I observe that you say to your readers—"we think our Mission to Siam is, at least, as hopeful as that was in its earlier stages, and we are not yet quite prepared to recommend a change." Well, if it is to cost us 70 years to do, for Siam, what is done ready to our hand in Circars, as I don't expect to be here 70 years hence, to witness the consummation to be thus waited for, and my counsel, as well as Bro. McKenzie's is, that the Board go now for the Telooogos.

AN ORIENTAL.

For the Christian Messenger.

VALEDICTORY ADDRESS.

BRIDGEWATER, Oct. 19th, 1874.

TO THE REV. S. MARCH,—

Dear Sir,—We, the members of the Baptist Church and congregation of Bridgewater and vicinity, and friends not connected with the denomination, learning that it is your intention, after a residence of twelve years to remove to another field of labor, beg respectfully to tender to yourself and family this parting address, as an expression on our part of regard for you as a minister of religion, a friend of the Temperance cause, a promoter of education,—a gentleman who has ever manifested a deep interest in the spiritual as well as temporal welfare of the people among whom you have labored. We regret that the opportunity is to be deprived of your valuable services, and cannot but express our opinion that in your removal the county at large loses one of its best friends. Your lengthened residence in this section of the county, constantly marked by gentlemanly conduct towards all classes, has endeared you to many even outside your own denomination. Instead of this course on your part having tended to detract from the interest of those for whom you have especially labored, we think it has rather helped to place the Baptist denomination in a more favorable position in this county; at all events much ill-feeling which formerly existed has been allayed, and individuals of different shades of opinions, through the influence of yourself and other co-laborers, have cast aside minor differences and united in efforts for the suppression of vice, and the promotion of the general good of the community. The present peaceful state of society did not always characterize the inhabitants of Bridgewater, we are therefore thankful for the good influence your twelve years labor have helped to produce, and hope your

successor may prove as useful. We sincerely wish you success and much happiness in your new field of labor. Many of the youthful inhabitants here have known no other minister connected with the Baptist Church, and therefore must be especially endeared to you; and we trust your good influence on them, as well as over others, may be long remembered, and result in much good in time to come, as "bread cast on the waters to be seen after many days." In conclusion please accept our heartfelt thanks for the many expressions of the deep interest you have felt in our welfare, for the counsels and admonitions offered for the benefit of such of us as were among your hearers, and may heaven's blessing constantly follow you in the desire of us, your friends and well-wishers.

(Signed) B. W. C. Manning, W. J. Gates, Deacon, W. J. Nelson, James Holder, Abel Wile, Albert White, John Stocomb, Aaron E. Rhodes, Jacob Kaulbeck, William B. Freeman, A. A. Vesey, Edward Artz, Jno. Artz, J. W. Frail, Solomon Baker, Chas. H. Chase, John H. Mosher, S. P. Benjamin, D. Benjamin, J. B. Parker, E. J. Manning, Thomas Waterman, P. M. Morrison, Presbyterian Minister, H. Morgan, J. M. MeLeod, Jonathan Crowell, Alex. Thomas, J. Whitford, J. L. Nelson, J. Levi Oxner, Peryal Eisenbar, Jas. Venot, Simon Hebb, Jacob Richard, Sims Lantz, Jacob Sarty, Jr., James Covey, Caleb Sarty, James W. Falt, Joel Corcum, Benj. Sarty, John Horn, John Huley, John Corcum, Senr., John Corcum, Juur., Alex. Corcum, Deacon, Peter Corcum, James Huley, Jacob Corcum, Elias Corcum, George Huley, Garrett Richard, William Corcum, and Michael Corcum.

REPLY.

ONBLOW, Nov. 6, 1874.

To B. W. C. Manning, Esq., and other Brethren and friends of Bridgewater and vicinity, who joined in presenting me with a Valedictory Address.

DEAR BRETHREN AND FRIENDS,—

Your parting Address duly came to hand. For the kindly expression of your regard for myself and family, and for your hearty good-will and desires for future prosperity therein contained, accept my sincere thanks. Be assured this change has not been effected without a struggle; nothing but the sternest conviction of duty could have induced me to leave a field in which I have so long labored, and in which I have more than once received marked tokens of the divine blessing. Be assured that "as a minister of religion," it has ever been my endeavor to advance the cause of truth, and to inculcate the practical duties of the christian life, as well as to set forth with clearness and simplicity the grand doctrines of the christian faith. For the success vouchsafed to me in this work I am truly grateful, and when you reflect that nearly one hundred of the present membership of the church have been introduced during my pastorate, you will readily believe that my interest therein cannot soon cease. If I have done anything in promoting the cause of Temperance in Bridgewater I have nothing whereof to boast, but the fact that Intemperance has been greatly lessened, and sobriety and peace have gained signal triumphs is cause for gratification.

The subject of education has occupied my attention from the time of my first coming among you until my departure, and if by my influence I have aided in its advancement in any degree, and assisted in elevating the standard in the portion of the County to which my labors have been chiefly confined, the fact of progress is an abundant reward—and is attributable more to a sound and liberal system, (perhaps defective in some particulars,) than to any individual effort I may have employed.

My relations to those of you who belong to other denominations have always been pleasant and friendly. I have endeavored to maintain "the unity of the Spirit in the bond of peace,"—always aiming more to find points of agreement, than of difference, and I shall always cherish a tender regard for my ministerial friends of other bodies.

Many of the young among you I have known almost from infancy, and in whose welfare I am deeply interested;—many others I have baptized, welcomed into the church of Christ, united in wedlock, and met in the various walks of life, whose names will long dwell on the page of memory; and for whose prosperity my prayer will be frequently presented to God. Others I have been glad to reckon among my counsellors and friends, who have stood beside me, and aided in the brunt and battle of the christian warfare; it is my hope that God will smile upon you, and your families; and may He soon send you a more efficient and successful pastor to occupy my place, and may He grant that when all our earthly relationships are

severed, it may be the joy of us all to be found with the redeemed of the Lord, where parting is unknown. Again thanking you for your address, I am, dear brethren and friends, with the best wishes for your temporal and eternal well-being.

Yours in Christian bonds,  
STEPHEN MARCH.

For the Christian Messenger.

ENGLISH CORRESPONDENCE.

October 24, 1874.

THE GREAT AWAKENING AND ITS RESULTS.

We are now at Newcastle-on-Tyne, where a year ago last August the two American evangelists, Messrs. Moody and Sankey, witnessed the first special tokens of divine sanction to their ministrations on this side of the Atlantic. They had been laboring in Sunderland, not far distant, for some time, but there had been no marked result. A very good man who had invited them in America to come to Newcastle, had passed away before they reached this country; but others were anxious for them to come; hence another invitation was extended, and so they came. After two or three meetings the Rye-hill Baptist Chapel, having a very spacious audience room and several other commodious apartments, was placed at their disposal, and there they held meetings constantly for three weeks. Mr. Sankey's wondrous singing ability and Mr. Moody's novel and forcible method of presenting truth to the understanding, and of applying it to the conscience, very soon became a great centre of attraction; and the large chapel was thronged day and night. It was understood that the meetings were to be union meetings for the several evangelical denominations of the town. It was soon apparent that God's Spirit was in the midst of the assemblies, acting upon human hearts and consciences in mighty power. Ministers were reconverted, and spoke, prayed and acted with a new fervor; Christians were re quickened and came up with redoubled zeal to the discharge of their duty, and hundreds of the unconverted were awakened to see the need of salvation. Other large places of worship, belonging to different denominations, were thrown open to the Evangelists, and these were all eagerly crowded with deeply interested audiences. Thus the work went on, deepening and widening day by day until the ministry, churches and people generally of Newcastle, were aroused as they never had been before to attend to the concerns of their immortal souls. Hundreds professed a new-born faith and were happy in the Saviour's love. These became active and effective Christian workers in the several circles in which they moved, and were largely instrumental in extending the good work. In many instances those who came to the meetings to scoff went back to pray. The evangelists continued their labors in Newcastle for some four months, and very many of all classes and of all ages were added to the saved.

THE WORK IN EDINBURGH.

Tidings of the revival power in Newcastle reached Edinburgh, and an invitation was extended to the evangelists to visit that city. They went, and the Lord gloriously prepared their way. The largest public halls were at once filled; from the halls the meetings were taken to the largest churches, and they were densely crowded with people concerned either for their own souls or for the souls of others. That city of wealth, culture and refinement, was moved from centre to circumference, as if shaken spiritually by the mighty power of God. Some of the most intelligent ministers, and those occupying the highest positions in the churches as men of erudition and of piety, entered heartily into the work, and did all in their power to push it forward to a successful issue. Thus the revival tide flowed on in Edinburgh with resistless power, arousing members and churches to renewed activity and calling thousands from the ways of sin to the paths of piety. From Edinburgh the evangelists were to

GLASGOW.

There the effect was probably greater than in either of the former places. No house could contain the people anxious to hear the strangers preach and sing. From the highest churches they went to the public Park, and there directed the listening thousands to Christ and him crucified, as the only remedy for a lost world. Their preaching and their singing were not with the enticing words of man's wisdom, but they were in the demonstration and power of the Holy Spirit. Multitudes received the message of mercy to the saving of their souls.