

Temperance.

For the Christian Messenger.

TEMPERANCE DEPARTMENT.

As "iron sharpeneth iron," so a man sharpeneth the countenance of his friend.

WORTHY BROTHER,—

As you are a brother of the "Order," and a friend of our good cause, I suppose you will have no objection to find a corner in some part of your paper for temperance intelligence.

I like unions and re-unions, bazaars, picnics, tea meetings and all kinds of social gatherings, especially when conducted on strict temperance principles, because the old and young, parents and children, young men and maidens can meet together, and enjoy themselves without "the aid of wine," or any intoxicating drinks.

Vesper Division, No. 124, S. of T. located at the Gore, Hants Co., paid a fraternal visit to Rechab Division, No. 119, at South Rawdon, and were, of course, received with a right-hearty brotherly welcome; a committee was appointed to receive and provide for the entertainment of the visitors, and to take charge of their horses, &c. After having satisfied their appetites at the well spread tables, they proceeded to the division room, to enjoy an intellectual repast; and dialogues, recitations, singing and addresses followed each other in quick succession by members of each division, until warned by some of the older members that it was time to close, as our visiting friends had some fifteen miles to travel.

By the way, I may as well tell you, that there is a kind of rivalry between these two divisions. Brother Richard Blois of Vesper, and Brother Creed of Rechab Division, (I suppose you know them) each boast that their respective divisions excel in various ways, and consequently strive to outdo each other. There is no harm in this kind of rivalry, is there Bro. Selden? I wish there was more of it.

As in duty bound, Rechab Division paid a fraternal visit to Vesper Division. At the appointed time, half-past two o'clock, our procession moved off in good style, headed by a large wagon, containing ten brothers and sisters, besides the driver, and a new banner and flags. Then followed a happy couple in each of the light waggons, all enjoying themselves, as best suited their tastes, some singing, some cracking whips and jokes, some engaged in close conversation, of course, I cannot tell you what about, probably about their future prospects, &c. On our arrival at the Gore we found flags flying and garlands hung up, and met with an enthusiastic reception, and were soon seated around bountifully spread tables. After having satisfied our keen appetites, we marched in procession to the Division room with our banner and flags flying, and were welcomed with three hearty cheers from the members of Vesper Division, the evening was spent as usual on such occasions, very pleasantly, and we hope profitably; for such meetings, if properly conducted, cannot fail to have a beneficial tendency. And in conclusion, we would say to our sister divisions in this county, go and do likewise, for,

No happier meeting earth can see  
Then where the joy we prove,  
Of Temperance and Purity,  
Fidelity and Love.

Yours in L. P. & F.,  
A. RECHABITE.

FROM WHAT can be learned there is a great amount of "shoddy" cloth in the market, the manufacturers of which make the cloth of rags, and save the wool to pull over the eyes of their customers. The Scripture saith, "Drunkenness shall clothe a man with rags," but those who wear garments made of this cloth are clothed with rags even though they are "as sober as a judge."—Traveller.

SMOKING BY CLOCKWORK.—A new toy, lately patented, consists of a figure of a dandy with a cigar holder in his mouth. In the pedestal there is a small bellows, operated by clockwork and spring. A small cigar is lighted and placed in the holder; and when the spring is set in motion, the dandy puffs away, as natural as life, until the cigar is consumed.

An interesting little boy, timid when left alone in a dark room, was overheard recently by his mother to say in his loneliness, "O don't let any one hurt me, and I'll go to church next Sunday, and give you some money."

Correspondence.

For the Christian Messenger.

"REMOVED MEMBERS."

A few words final from "D." First "E's" strictures on the Association and on "D's" interpretation: "E" "seriously questions whether it was generally understood by the Association that there was to be any vote of the church whatever in the case of those cancelled, much less that there must be what "D." and "E" agree in "regarding as the only scriptural action." In a word, "E" thinks the Association may have been so ignorant, thoughtless or careless as to suggest what was, for aught it knew, opposed to Baptist and Scriptural usage! Surely "E" cannot think that! Again, "E" in speaking of "D's" interpretation of its action says: "It is assuming too much to say that the Association has made a provision for scriptural watch care and discipline, when it was made long ago by the Head of the Church." He must mean that "D" assumed that an Association has power to supplement or to authoritatively interpret the enactments of Christ! Surely "E" does not suppose that "D." thinks that! Why, "D." has argued and re-argued that the suggestions were based on scriptural principles and were to be interpreted and enforced in accordance therewith, and that the Association understood those principles so well and deemed them so well understood, that it did not think it necessary to mention them in the suggestion! "D." has stated and re-stated that the suggestions, were intended merely and only to secure the enforcement of the scriptural provisions for discipline!

But after all "E." finds no fault with the suggestion so far as the discipline of absentees is concerned. He is with "D." heart and soul on the discipline question. His only real objection must therefore be to the use of the word "cancelled." That objection must be urged on the ground that it is inexpedient, not that it is an unscriptural term, for no scripture, pro or con, applies to the use of such conventional terms as 'excluded,' 'cancelled,' &c. The Association thought it expedient to avoid giving a false impression as to the relative morality or orthodoxy of the denomination by using the term cancelled instead of excluded. To the Association and "D." this is a real and sufficient reason. "E." thinks otherwise. Their differing is thus narrowed to a matter of opinion as to expediency of the use of a term. "D." need not re-advance the reasons so often given, for its use in this particular case. The majority of the readers of the Messenger possibly deem them sufficient, and its use desirable and practicable. It is not necessary nor to the point now to enter upon a general discussion of the desirability or practicability of specifying in all cases, the causes of exclusion. To sum up, "D." tried in the first instance, to draw attention to the desirability of following the line of action suggested by the association. Since then, still, strictly, conforming himself to the important case in hand, he has tried to correct "E's" unintentionally wrong and injurious views of that action, views which, if uncorrected would impugn the reputation of the body so acting, and render their action worse than futile. Of his success others must judge. At all events he will try no longer the patience of the editor and his readers. D.

For the Christian Messenger.

CHRISTIAN LITERATURE.

Dear Bro. Selden,—

As I travel from place to place among our people, it pains me to see the prevalence of errors, delusive and dangerous among the masses of those who ought not only to be instructed, but should be able to instruct others. This is owing largely to our own laxity in laboring to have a pure evangelical literature introduced and circulated in all our homes and places of religious instruction. By this means we might fortify ourselves and ours against the trashy, spurious, and soul destroying books now introduced by a blind zeal and a rigid sectarianism. Many of these productions are not a whit better or more desirable than the plagues of Egypt, and like them are found in hut and hall, in mansion and lowly cot.

Our own brethren of the Baptist Publication Society, have carefully expurgated and judiciously culled the choicest works of the greatest of English and American writers and in an attractive style, offer now

to the reading public a pure, religious and Scriptural literature.

Let us hail such with joy and address ourselves to the work of helping all our churches and Sabbath Schools to avail themselves of the helps thus furnished by these men of untiring efforts and intelligent glowing zeal. We have lost much heretofore by sluggishness and inactivity. While we slept an enemy's hand has been sowing the tares broadcast.

Rev. Dr. Day of Yarmouth has all these works on hand and is prepared to fill orders sent without delay to any section of this country. On seeing some boxes opened containing these superb works, besides a large variety of miniature chromo cards of scenes of beauty and of natural history, mission stations and mission scenes, I felt a desire to be a "boy again." Let us all as christian ministers and workers in our Sabbath Schools lead on our respective charges to these fountains of knowledge and Heavenly influence, and we will find in them delightful helps in our pilgrimage to our heavenly home.

Yours &c.,  
AUGUSTUS SHIELDS.

For the Christian Messenger.

AN APPEAL FOR CIRCARS.

No. VI.

I had intended with a previous number, to close this series of letters. Further consideration however, induces me to publish some additional remarks not inappropriate, as I imagine, to the subject, and bearing upon the present and probable future of our Foreign Mission.

That the American Baptist Missionary Union have their Mission all organized and subject to the control, and orders of the Executive Board, there is no room for doubt, and they hold them well in hand. For in the *Missionary Magazine* for July 1874, under "Foreign Department—general view of the work," in their Report, the Board among other things say: "Possibly the time has come for another department, not in the way of administrative organization but of the re-organization of the working forces on the field."

Does anybody know, can any one tell, what the present organization, of the working forces of the Missionaries sent out by these Provinces at this moment is? Have the Board as yet adopted any scheme, or plan, or programme, which they are prosecuting, and for the accomplishment of which, each Missionary has instructions, which, if carried out, will so harmonize, that the work as a whole will probably go forward.

As our Board's Report for 1874, casts very little light on this aspect of things, if you turn to the *Missionary Magazine*, the number for July last, it will be seen (page 229), reported that "Miss H. M. Norris, now Mrs. W. F. Armstrong, has resided there (Tavoy), through the year, and has exercised a wise and effective superintendance," whilst the article headed "Mission to the Karens," under the division "Tavoy," gives the Rev. W. F. Armstrong and wife, Rev. Rufus Sandford and wife, and Miss Maria Armstrong as Missionaries, with this footnote—"Missionaries of the Nova Scotia Board, temporarily located at Tavoy." Under the sub-division "Henthada," Miss Minnie B. DeWolfe, is described (in connection with Rev. D. A. W. Smith and wife, and Mrs. C. B. Thomas) as in this country (United States). As the Report reads, Miss DeWolfe would seem to be one of their Missionaries. All her labour up to the time of her return appears to have been for and under the direction of the American Board as previously remarked.

But the main object I have in view, in thus prolonging this dissertation, and adding this to letters previously published, is to contrast with reliable facts, the condition and prospects, of the Cooanada country, as a field for Missions, with that of Siam. And I do this not to unsettle the minds of our people, but to invite the serious attention of the Board, who up to the present, at least up to the date of their last Report, were still undecided, to the consideration of the most suitable location in India for their Missionaries.

It is true, indeed, that Siam was selected in 1873, but is it not manifest now that there has been some grave misapprehension in reference to the existing relations of the Missions, towards the people of that country, or a portion of them? As regards the Karens or Red Karens, for instance,—as regards the Laos also, not to speak of the Shan tribes and others? Has it not transpired sufficiently convincing based on testimony undoubted, that there

are no reliable data, upon which to rest, in reference to the numbers or whereabouts of the Karens of Siam? Like the Kalmuc Tartars, they seem to delight in nomadic habits, and can it be expected, that Missionaries male or female can wander about in jungle or elsewhere in order to keep up with them as they shift from place to place? If these people speak the same dialects,—which seems very doubtful—one would suppose the most feasible way of reaching, and converting them would be across the borders of Burmah through the agency of the American Union, even if they do live within the adjoining Kingdom of Siam. And if, as it would seem, that the Pwo and Sgau are so diverse from other dialects, as to make it necessary for Karen speaking Missionaries to study them more or less, in order to communicate with these tribes, then another reason exists, why the whole matter should be re-considered. As to the difficulty of conducting a purely Siamese Mission and confronting the Buddhists of that country with a newly organized band of youthful Missionaries, I need not add one word to what the Board have themselves recently published on the subject.

If they therefore are still unsettled, and wavering as to the most judicious field for operations, and, whether or no, let me by an extract or two, from the last *Baptist Missionary Magazine* call anew the attention of the Board and the denomination to the state of things among the Telogooos in Cooanada, up to the latest accounts.

I need hardly premise, by saying that the people of Ontario are engaged in establishing an independent Mission there. Most of the readers of the *Christian Messenger* will probably call to mind, the letter of Mr. Timpany published in its columns in the summer of 1873, inviting our people to go up and possess that land.

Mark well now reader, not what somebody says at a public educational meeting, but what the *American Board report*, during their May session, of this year, in reference to the Telogooos:

"The favour of God has continued to rest on the Mission to the Telogooos." "It has suffered the loss of two efficient workers by the resignation of Rev. John McLaurin, who with his amiable wife has gone to Cooanada, in the Province of Circars, to establish a new Mission under the auspices of our Canadian brethren."

Now in view of what has been written,—the difficulty of coping with the Buddhism of Siam, as admitted by the Board, and the mythical representations made at the Academy of Music (as I take it),—in view of the paucity of the numbers of the Karens in Siam, their habits &c., is it even now, too late for our Board to put themselves in communication with the Baptist organization in Canada, and thereby ascertain under what circumstances, we might be permitted to co-operate in their new field, or combine our forces, and constitute one Canadian Foreign Mission!

It may be said that it is now too late. But is it so? Our Missionaries, to say the least, must feel themselves in a very unsettled condition. All they can have done,—those who left us in 1873, towards language-learning, as yet, can be but little. Mrs. Armstrong it is true, would find her Karen acquisitions probably of little use to her in Circars—Miss DeWolfe may, or may not return—but their acquaintance and experience in heathendom, would be of great value no doubt, in other respects were they to cross the Bay of Bengal and there unite with the Canadians or organize in the Province of Circars where the population to be reached is under British, not Foreign rule, and counted by millions, not by hundreds, or thousands, merely.

From Ongole, one of the Telogoo stations occupied by the American Board, Mr. McLaurin, the Missionary above referred to, writes thus:—"The year (1873), began with a burst of blessing in the North, which nearly surprised us, used as we are to great things from the Lord. During the first tour in less than a month, 277 persons were baptized! From that time the work progressed steadily."

Think of this, good folks of the Maritime Provinces! Here we have facts, not to be called in question. Where,—how long,—and in whose reign,—suppose you, such tidings can or could be hoped for, from Buddhist Siam?

Again says the writer:—"I have no doubt that we shall see some mighty religious revolution, in India before we die. Thousands of people expect it. Brahmins, Mahomedans, and people of all castes, have repeatedly told me and the preachers,—"Your religion is the only true religion." "We know it must prevail." "We all

must come too, some day." "I have known," adds the author—"I have known high native officials use it, in argument with village officials, why they should not molest the Christians, saying—"We too must become Christians soon!" No less than 708 baptisms had taken place in this District (Ongole) during the year! Contrast if you can, the feelings of the Missionaries engaged on a field yielding such a harvest of souls as this, with those of Dr. Dean as he turned disheartened from the Siamese to the Chinese of Bangkok; or with what in all probability awaits the Churchills, the Armstrongs, the Sanfords in their barren disputations with educated cavilling Buddhist sceptics—as shrewd, as infidel, as unreasonable, as a Hume, a Mill, a Darwin, or a Huxley."

From Ramapatam another section of the Telogoo field writes Mr. Timpany (of Canada, a native of Nova Scotia, if I remember rightly) and the author of the published letter already referred to. He says:—

"The expectations to which I gave expression a year ago, respecting the Eastern part of this field, have been quite realized. A large number have been baptized, and quite a number of villages have come under our influence. Some eight villages in all. In some of these, they are trying to build houses, for schools and worship. In others they are hindered on account of the difficulty in securing sites to build on. \* \* \* All that is needed for this part of the field is work, and there will soon be hundreds of Christians. In looking over the field, it seems white to the harvest. In every village, where the Gospel is persistently preached, souls come to the Saviour, &c., &c."

I spent about three months travelling on the field, and baptized about one hundred and fifty while doing so!"

With such a Mission ground much nearer to us, and prospects so delightfully encouraging, why is it that we do not go in and occupy? Can any one say? Or if we are to have two missions, why not send half the force to Cooanada in Circars? Why not permit our Missionaries to occupy a field where the people are ready, willing, anxious, waiting to welcome Christian Ministers—instead of planting down such a staff as we possess, in an old worn out, forsaken country like Siam? What excuse can be offered for it, if, with these facts before us—and many more might be added—our people are kept in Bangkok, or the jungle of the upriver country, wrestling with Buddhism and educated infidelity, and yielding after long years of labour and toil, furnishing scanty returns, one doubtful convert here and another there—our

Canadian friends shall be reporting the gratifying intelligence of having hundreds, thousands of converts to our units, or tens. And, short of a miracle, what more likely? Why not shake off the dust of our feet as to Siam, and turn to other Gentiles. The responsibility of deciding this momentous question, the destination of the Mission, is with the Board. Whatever they do, must be done quickly. The expenses of the Mission are continuous if not increasing. In the one country, the Mission would probably soon become partially, if not wholly, self-sustaining, in a short time—in the other—well I decline to offer conjecture as to the dreary portending future.

I am afraid that out of the material at command I have hardly been able to produce essays as readable as could be desired, but it is not improbable, I apprehend, that there are many, whose minds may be awakened to an appreciation of the importance and magnitude of the enterprise—the attempt to Christianize Siam—and to an extent that would not otherwise have occurred. May Divine wisdom govern, direct, and control every effort to convert the heathen.

AN ORIENTAL.

PROGRESS OF WESLEYAN METHODISM.—During the past 20 years nearly four and a half millions have been raised and expended in this country in the erection of chapels, organs therein, schools, ministers' houses, and restorations, including more than a million in the liquidation of debt. The number of additional sittings provided is more than a half a million, and the number of chapels erected has averaged about one a week. These figures do not include the cost of sites, chapels, organs, schools, and houses—the gifts of private individuals—amounting to about another million; and among the most recent donors are the Duke of Wellington and the Earl of Derby, who have given sites, and the Duke of Devonshire the site and the cost of erecting a beautiful chapel thereon.—London Times.