

For the Christian Messenger.

DEAR EDITOR,—

To discuss a subject that touches the interests of the denomination and the cause of Christ, is quite a pleasant task. But to reply to nonsense in the first degree, is to me exceedingly distasteful. I regret, therefore, that Judge McCully did not allow his age, experience, ability, and christian principle to guide him.

His first letter contained a number of statements that were calculated to mislead the public mind. From the official relation I bore to the Home Missionary Union, I felt it my duty to reply. His second letter is well known as a remarkable production. In that letter no attempt was made to disprove any point of importance in my communication. There was only an apparent denial that his letter was written before he left Halifax.

In my last I implied that I might have been mistaken in that point, but stated that it was a matter of no importance as the letter was written in June, and not published until the second week in July. The Judge now states that his letter was not written before he left Halifax. I accept his statement as true, and acknowledge that I was mistaken to a certain extent in regard to the time of his writing his first letter. But what matters it?

What is the difference whether the letter was written in June or January? It was published just before the meeting of the Union. It contained statements calculated to mislead that body. And no reply could be made to counteract its influence before the Union met. The effect of the letter on that body, however, was just nothing. And if it was intended to shape the action of the Union it was a miserable failure. That, I presume, is the great trouble with our Home friend.

I have heard of "the poet's pen that gives to airy nothing a local habitation and a name." But the Judges pen has even greater power. At one time he elevates me to royalty, at the next he depresses me to an insect. If disposed I could retort, and cite his attention to the fable which speaks of the little animal that tried to blow himself into the dimensions of an ox and burst in the attempt. Or to the fable about the animal that stole the skin of a lion. But I will leave him to his own reflections.

When a person is laboring at a great sacrifice for the public good, without reward or expectation of reward in this world, he is entitled to sympathy and words of cheer from those who ought to be interested in the cause of truth. If these are withheld from me, it will make no difference in my course of procedure. And whether Judge McCully call me "His Majesty," or "the little insect with his little wings," I shall try to work on in the good cause. I expect, however, at last to acknowledge myself an unprofitable servant, feeling that the ground I attempt to cultivate is only fit for the Master's eye, while it lies in the shadow of the cross.

G. E. DAY.
Yarmouth, August 7th, 1874.

Foreign Missions.

The following information is derived from "The Bible of every land," pp. 10-12.

THE SIAMESE LANGUAGE.

The language of the Siamese is sometimes called Thai or Tai, and in their own tongue they assume this name as their proper national appellation. The Siamese language possesses considerable affinity with some provincial dialects of China, more especially the Mandarin or Court dialect, from which many of the radical words and numerals are obviously borrowed. Several fundamental terms, appertaining to Malay, are also found in Siamese, which has hence been regarded as the connecting link between the Chinese and the Malay languages. The delicate intonations of the Chinese exist in Siamese, and it is more strongly accented than any other language of Indo-China. The political institutions of Siam, in point of despotism and tyranny, are akin to those of Burmah, and have had great effect in moulding the language and the literature. The rank of the speaker may in Siamese, as in Burmese, be inferred from the pronouns he uses; and phrases expressive of adulation and flattery are very numerous and varied. The words which subserv the office of pronouns are hence particularly numerous, and attention to the rules regulating their distinctive use is so rigidly exacted

from all classes, that the misapplication of a single pronominal is considered indecorous and disrespectful. The alphabet, though formed on the model of the Pali and Devanagiri characters, possesses several original elements, whence it has been conjectured that an ancient style of writing was known in Siam prior to the introduction of Buddhism and the Pali language in the fourth century. There are thirty-five consonants, and the vocalic a; this latter is often placed in a word as a sort of pivot on which the vowel points are arranged, forming, as it were, the body of each of the simple vowels. There are sixteen simple vowels or finals, besides twenty-nine distinct and complex final vowel combinations. Words are not generally divided in writing, and a small blank supplies the place of our colon and semi-colon. Siamese differs from most of the Eastern languages, in admitting but little inversion of the natural order in the construction of sentences; the words follow each other much in the same way as in English; for instance, the nominative almost invariably precedes the verb, and verbs and prepositions precede the cases which they govern. No orthographical changes whatever mark the variations of numbers, cases, or person, but prefixes and affixes are in constant use.

SIAMESE VERSIONS OF SCRIPTURE.

In 1810, the design of providing Siam with a version of the four gospels was entertained by the Calcutta Auxiliary Bible Society, and Dr. Leyden undertook to superintend the translation; but he died before this important project had been carried into execution. Perhaps the first attempt at translating the Scriptures was made by Mrs. Judson, of the American Baptist Mission, who, with the aid of her Burman pundit produced a version of the gospel of St. Matthew. Owing, however, to the death of that lamented lady, a stop was put to further translation till 1828, when Messrs. Gutzlaff and Tomlin visited Siam, in the capacity of missionaries and physicians, and applied sedulously to the study of the language with a view to the translation of the scriptures; after a residence of nine months, Mr. Tomlin was compelled by ill health to relinquish the undertaking, and Mr. Gutzlaff prosecuted his important labours alone. Part of the MS. translation of the New Testament was forwarded to Malacca as early as 1829; but the missionaries connected with the Malacca press proceeded with the utmost caution, and made a practice of printing no portion of the version until they had ascertained, by actual experiment, that it would be read and clearly understood by natives of every capacity, from those of the first literary rank to the commonest readers. Mr. Gutzlaff, being remarkably favoured with the best native assistance, subjected the translation to several revisions; and after labouring night and day for a long period, he, in 1833, sent a revised copy of the New Testament to Singapore. The work of revision was continued by Mr. Jones, one of the Baptist Missionaries in Burmah, who, from his having previously studied the cognate language of the Shans, was well qualified for the task: he was sent to Bangkok, (the capital of Siam) at the instance of Messrs. Gutzlaff and Tomlin, in 1834. Mr. Robinson, another Missionary at Bangkok, also engaged in the work, and in 1841 produced a translation of Genesis and Daniel, and a few or amended version of several books of the New Testament. The publication was aided by a grant in 1843 from the American and Foreign Bible Society. In 1846 Mr. Jones completed the translation and publication of the New Testament in Siamese. Further particulars will be given next week.

The Christian Messenger.

HALIFAX, N. S., AUGUST 12, 1874.

CORNWALLIS CHURCH HISTORY.

Authentic original records are always valuable. When they refer to the early history of a church or christian community, they possess deep interest to all who are in any way connected with such community, as they shew the indications of Divine Providence in leading and guiding the people of God in their endeavours to serve Him, in sustaining public worship and obeying his ordinances.

On our recent visit to Cornwallis we heard of the existence of the early records of the first church in Corn-

wallis, and obtained permission to make use of them, and give them a more enduring form than the aged and frail manuscript in which they were.

This is perhaps the only authentic record of Mr. Henry Allien's entrance upon the gospel ministry, and of the commencement of Father Manning's work as a preacher of the gospel of Christ. It will be seen that what is now a Baptist community was at first Congregational in its polity. These Church Records commence:

CORNWALLIS, July 15th 1778.

Then met at the house of Mr. Simon Fitch, a number of brethren to enter into Church Covenant, and accordingly signed a Church Covenant, viz: Jonathan Rockwell, William West, Elias Tupper, Benj. Newcomb, Stephen West, Peter Wickwire, Elnathan Palmeter, were the men that signed said Covenant, entering in Covenant relation and christian fellowship with Joel Parrish, Benjamin Kinsman, Abner Hall, and Isaac Bigelow, who had signed said Covenant about six or seven months before. Nathaniel Bliss and Cyrus West who were of the first signers are since deceased — Abner Hall, chosen Clerk to keep said Church Records.

Said church met again, August 11th, 1778, at the house of Bro. Wm. West. Unanimously chose Jonathan Rockwell, Deacon. Also chose Jonathan Rockwell, Abner Hall and Benjamin Kinsman a Committee to act in behalf of said church according to the articles of said Church.

At a church meeting held at Mr. Samuel Beckwith's, Dec. 21st, 1778

Was chosen, Abner Hall, Moderator. Was voted to act according to our articles in calling, and setting apart a pastor and teacher over us.

Was voted to give Mr. Henry Allien to be a pastor and Teacher over us in the Lord.

Was Voted to assist in setting apart Mr. Henry Allien, an itinerant or travelling pastor and teacher to preach the gospel of Jesus Christ and administer the ordinances in Christ's churches wherever the Lord our God in his Providence shall call him thereunto as soon as conveniency will allow, which is according to the best light and knowledge we have at present.

The Congregational Church of Christ, January 31st, 1779, in Cornwallis, requested sisterly fellowship and communion with the Baptist church in Horton and Cornwallis but was by said Baptist church denied and refused.

At a Church meeting at Mr. Moses Dewey's, March 3rd, 1779. Abner Hall, Moderator.

Was voted, That if the Church of Christ gathered at Falmouth and Newport should send their desire unto us to give them fellowship and assistance in the ordination of Mr. Henry Allien to preach the gospel of Jesus Christ as an itinerant or travelling preacher, and to administer the ordinances in Christ's churches, wherever the Lord our God in his providence shall call him thereunto, that we will choose men from among our brethren to go unto them, and examine into the Covenant and discipline of that church, and if those men so chosen find upon examination that they can have fellowship, union and communion with the said church at Falmouth and Newport, then to proceed to give them (in our behalf) their fellowship, advice, and assistance in said ordination of Mr. Henry Allien.

At a Church Meeting held at Mr. Moses Dewey's, March the 30th, 1779.

Abner Hall, Moderator. Was voted that Mr. Isaac Bigelow be a delegate to go to Falmouth to act according to our former vote, passed the third instant, March.

Was voted that Abner Hall be a delegate in connection with Mr. Isaac Bigelow.

Was voted that Mr. Benjamin Kinsman be a delegate in connection with the said Isaac Bigelow and Abner Hall, to act as aforesaid.

April 6th, 1779.—The aforesaid delegates, (viz.) Messrs Isaac Bigelow, Abner Hall, and Benjamin Kinsman, met at Falmouth, with the said church at Falmouth, and with the pastor and delegates from the church of Horton, and proceeded to set apart and ordain Mr. Henry Allien an itinerant or travelling Preacher, and to administer the Ordinances in Christ's Church as aforesaid.

CORNWALLIS, July the 5th, 1780.

The Church met at Mr. Dewey's for procedure in Matters before them. Some accusations were brought against the Revd. Henry Allien for what he had delivered concerning water Baptism, whereby some of the Brethren were offended, he readily acknowledged that he had spoken too rash on the matter, and made satisfaction therefor to the offended Brethren, but still held of the same mind respecting the Nature of water Baptism, and could by no means retract his sentiments which he had delivered. Secondly the Church took into consideration their conduct in a Letter sent by part of the Church to the Church of Annapolis and Granvel, &c., for which some of the Brethren were offended, and accordingly agreed to write, and wrote as follows:

To the Church of Christ lately embodied in Wilnot, Granvel, and Annapolis, &c., greeting:

Dear Brethren, grace be multiplied unto you and to all the people of God whom we wish well in the Lord. When we wrote you our opinion concerning your Article on water Baptism, there were but a few of our Brethren together, and being in haste did not so duly weigh and consider said article as we ought to have done, and have

since had a more full meeting, and have more deliberately considered article, and have altered our opinion, and find it according to our understanding, and are grieved that we wrote so hard things to you, that we think of course must be a matter of grief to you and also a matter of grief to our dear and Revd. Brother Henry Allien, we hope and expect that you will in the Bowels of Brotherly love forgive our too over hasty admonition.

Let it be our earnest prayer at the throne of grace, that Brotherly Love and watchfulness, may be and continue with us, and so walk in all the ordinances, and commands of the Lord blameless; that it may truly be said of us that we have been with Jesus. Dear Brethren pray for us, and let us pray one for another, that we may come off conq. and more than conq. thro. him that Loved us and gave himself for us.

ABNER HALL, CLK., in behalf of the Church.

July the 22d, 1780.—The Church being met at Horton at Dea. Cleaven's, for procedure in whatever might be before them. First unanimously Voted that the fixed opinion of the Revd. Henry Allien about water Baptism, viz., that it was not a positive command of God, but the practice of the apostles which example he thinks ought to be followed by Christians as the answer of their own conscience as they may be conscience Bound, was not a sufficient Bar to Break any fellowship or communion with him, and some others of the Church who were of the same opinion and agreed to receive him as an Evangelist, and to administer the ordinances whenever God in his providence should call him among us, that we might enjoy that privilege.

Secondly Voted that the Baptist Church of which the Revd. Nicholas Pearson is Pastor have no right to sit in any council with this Church, (to give advice or counsel, in any Matters of difficulty among us) neither has this Church or any Member thereof any right to sit with them, or call for them, as a Council so long as they renounce fellowship and communion with this Church.

Thirdly resolved to meet again the 19th of August at the house of Mr. Dewey's in Cornwallis, to proceed in whatever may appear before them.

From this it would appear that the church was at first clearly a close communion Congregational church.—We shall proceed further in our next, with this history.

The management of the institution for the Deaf and Dumb is above and beyond all praise that we could bestow, and we hope to hear of an early response to this appeal to increase the accommodation for the afflicted ones:—

APPEAL TO THE FRIENDS OF DEAF MUTE EDUCATION, BY THE DIRECTORS OF THE INSTITUTION FOR THE DEAF AND DUMB, HALIFAX.

Seventeen years have passed away since the Halifax Institution for the Deaf and Dumb, in the obscurity and feebleness of an infant cause, made its first appeal to the sympathy and liberality of the public in behalf of the benighted deaf mutes of these Provinces, for whose intellectual and moral training no provision previously existed. Encouraged at that time by a generous response both from private and Legislative bounty, the Directors, trusting in the guidance of an over-ruling Providence, assumed the responsibility of purchasing suitable premises and making arrangements for the establishment and maintenance of an efficient institution.

Without any extraordinary or special efforts to secure funds, the stream of voluntary liberality and legislative bounty has continued to flow towards its support down to the present time, if not in volume adequate to all the necessities of the work, yet sufficient to make the history of the Institution during the last sixteen years, one of quiet but steady and progressive usefulness, its fruits being visible in almost every part of our own and the neighboring Provinces, in scores of deaf mutes brought from a state of practical heathenism, from mental and moral darkness, to the position of intelligent, virtuous, happy and useful members of society. Twice in the history of the Institution, in 1859 and 1863, it was found necessary to enlarge our accommodations, for which the needful means were not wanting in response to the proper appeal. Eleven years ago the Directors expended a large sum in additions and alterations then required by the growth of the Institution. And now the time has again arrived when the sanitary and general welfare of the establishment committed to their care, calls for improved accommodations on a larger scale than has hitherto been attempted.

For some years past the Institution, while enjoying a degree of freedom from serious sickness rarely experienced in such Institutions, has suffered from the effects of overcrowding and the lack of hospital accommodation. As a consequence of this, when last spring a case or two of diphtheria appeared among the pupils, in order to secure the proper isolation and treatment of the disease and prevent its spreading, it was found necessary to break up the school and send the pupils to their homes, to the interruption of their studies and the detriment of the Institution.

The matter has been earnestly pressed on their attention by the medical officer and the Principal of the Institution, and the Directors feel that no time should be lost in providing, as far as possible, for future emergencies of a similar kind that may arise.

They have accordingly resolved to pro-

ceed at once with the needful buildings. Plans have been prepared and the contract taken for the extension and elevation of the wings of the present building to a height uniform with the centre, including several other important alterations indispensable to the efficiency of the institution. The cost of the work, which is to be finished by the 1st of December next, will be about five thousand dollars.

The Directors have not the funds in hand to meet the heavy expense of this undertaking, but, convinced of its necessity, and trusting in Him who has the hearts of all men in his hands, and who has thus far blessed their efforts, they confidently appeal to the Christian community throughout Nova Scotia and the other Provinces, which have shared in the benefits of the institution during the last 17 years, to provide the means now required thus to extend and perpetuate the blessings of education to the "children of silence" within our borders.

Subscriptions will be thankfully received by Dr. Parker, Chairman of the Board; Geo. H. Starr, Esq., Treasurer; the Secretary; and Mr. Hutton, Principal of the Institution.

At the request of the Directors, Mr. Hutton will shortly undertake a personal canvass for subscriptions in the principal towns of the Province; and, with the experience of the past in view, the Directors feel that it is quite superfluous to bespeak for him a courteous and liberal reception.

D. McN. PARKER, M. D., Chairman.
J. C. COCHRAN, D. D., Sec'y of the Board.

Other papers in the city and country please copy.
Halifax, August, 1874.

HOME FOR LITTLE WANDERERS, BOSTON.—Rev. R. G. Toles will deliver addresses upon the work at the above Institution, in the North Baptist Church, on Sunday morning August 16th, St. John, Presbyterian, at 3 P. M., and at Granville St., Baptist, in the evening. A choir of children will be present and sing some choice pieces of music. All are invited. Collections will be taken.

Rev. R. G. Toles, Superintendent, will also deliver an address on the work of the home, in St. Matthew's Church, Presbyterian, on Monday evening, August 17th at 8 o'clock. A choir of children from the Home will be present, and sing some of their Solos, Trios, Quartettes, and Choruses; assisted by Miss Kate Davis, who will give select readings from the best authors.

The public are invited. Collection will be taken.

Rev. J. A. Durkee has filled the appointment with Granville Street Church with much acceptance for the past three weeks and has now returned to his charge. Next Lord's Day morning it is expected that the Rev. Mr. McVicar, of Ontario, will preach in Granville Street Church.

A digest of the sermon preached at the dedication of the Universalist Church on Sunday morning the 2nd inst was given in one of the city papers last week. We have no inclination to make the statements contained in the said sermon a subject of controversy, but on reading it over we were struck with some of the unwarranted expressions by which the preacher supported his doctrines. When he said that Augustine "ascribed an eternal election and reprobation to God," "that he" invented the doctrine of total depravity, and taught infant damnation and other beauties of Augustinism, better known as Calvinism."

"That the very conception of God as a father is a refutation of the whole scheme of Calvinism. A father who could do what that system affirms of God, would simply be a moral monster," he must have known that he was offering to his hearers a gross caricature, and a misrepresentation of the doctrines sometimes called Calvinism. It was a sad reflection on the intelligence of his audience and on his own spirit of candor and fairness to feel it necessary to so characterize the views of a very large portion of the Christian world.

By the mail steamer which arrived on Sunday morning, the Granville Street Church had the benefit of a visit from the Rev. G. M. W. Carey. The passengers were able to get away from the ship just in time for the morning service in which Mr. Carey took part. He preached in the evening from the question of our Lord to the Apostle Peter, "Lovest thou me?"

The following Appeal will commend itself to public consideration. No more worthy object could be presented as a channel for a portion of the wealth of the benevolent, towards the comfort of a less favored class in the community.