

Correspondence.

For the Christian Messenger.

MY VISION.

On the line of railroad some sixteen or eighteen miles from the City of Halifax, I saw what had the appearance at a first glance of a manufacturing village. But on a more particular observation, first impressions left me, for at some distance from the road stood a spacious building consisting of three sections, the centre one of which was three stories high with a wing at each end of two stories in height. Beyond this the ground appeared highly cultivated, and teeming with vegetation as far as the eye could reach—near the track was strung along a number of smaller buildings, having the appearance of work-shops and some of factories of no little importance. Having recently traveled over the road and knowing there was no such village in the locality, I began to query whether I were Rip Vanwinkle the 2nd, or dreaming, when I saw a man walking toward me, who, when within speaking distance addressed me thus: Sir, you seem a stranger here, are you an Immigrant? No I said, but please tell me what place this is, it seems marvelous to me, I was along here only a few days ago and saw nothing of all this. Ah said he, was it not in 1872 you were along here last. Yes I said it was at Christmas time. Yes said he, but you now see it in 1879.

In 1874 Government bought this tract of land and got up that largest building by the roadside, (which is now converted into a factory for manufacturing all kinds of wooden wares,) and called it the Immigrant's Home, this building was soon found insufficient to meet the demands of the influx of Immigration, and the large building has been got up since.

But said I, this must have cost a large amount of money in the erection of all these buildings, and keeping up such an establishment; Will you tell me how it is managed; does it not greatly increase the taxes of us provincials? No, such is not the case said he, this thing has been self-sustaining almost from its beginning.—This land was bought in the Spring of 1874 by government, at a small cost, doubtless, as previous to the purchase it was comparatively a common or waste land, the largest of those buildings by the road was got up at a cost of some 12 or 1400 dollars, capable of accommodating 5 or 600 people in a rough way, and was ready to receive a small colony which arrived about the last of July, since which most of the building has been performed with immigrant labor.

I think I can give a pretty good idea how this affair was originated; and has grown into existence as you now see it. Government agents were paid to go to England for the purpose of promoting immigration, (or to see England) but for want of an institution of this kind where strangers can take their breath after the fatigue of a long sea voyage, and where the working class can tarry until their services shall be called for by farmers, mechanics, or others in want of help, and men of means can have the greatest facilities for becoming acquainted with this country, and how and where they can invest, these government paid agents effected literally nothing. In the winter of 1873 the building of the Pacific Railroad was contracted for, and yet no efficient means of inducing immigration devised, parties under contract to construct said Pacific Railway, were to receive 50,000,000 acres of land as part payment, if said land cannot be made valuable by inducing immigrants to come and settle on it, the road may run itself out and also its builders long before they can get relief. From their 50,000,000 acres of land, doubtless the contractors will have facilities for inducing a large amount of immigration, but in justice to them and to the entire population of the Dominion it appeared obvious that the Government should do something to induce immigration, of magnitude proportionate to the gigantic scheme for the construction of the railway.

And to further this object, an understanding was had between the Imperial and Provincial Governments that every immigrant desirous of the benefit of these homes should pay \$1.00 head money, the receipt for which gives him a claim to be admitted under terms as follows, viz. Those desirous of stopping without doing manual labor, may board as first-class boarders at \$5.00 per week, those who are admitted on their receipt, and wish to perform any labour will be received as second class boarders at \$3.00 per week, and receive 75 cents per day as wages, and poor men un-

able to pay for the right of admission, may be admitted under a certificate from the Captain of the ship which brought them out, of their inability to pay, and such may board as third class boarders at \$2.50 per week, receiving 75 cents per day, paying their head money out of their first earnings. No immigrant shall claim to stop longer than three months, except the independent or first class boarders, and those seldom remain a month before they are looking about the country to see where they can most profitably invest their money, and every labourer who goes out seeking employment and expends his means may claim to be admitted a second term.

Now Sir, if you will step with me into that largest building you will at once perceive the inducements for capitalists arriving in the country for making this their home. I entered the building with my new friend, and at once found myself in a spacious hall, the walls of which were well spattered over with small frames, each of which contained a printed sheet, giving the quantity of land and general capabilities of some farm, or of some lumbering establishment, or eligible situated iron mines, gold mines, gold mining properties, mines of copper, manganese and plumbago. Probably a hundred such notices meet the eye of the stranger, within twenty minutes after he enters the Hall. If his eye rests upon any thing thus advertised which accords with his purse and his ideas of the enterprise he goes to see it if he makes a purchase the advertisement is taken from the frame and another is put in its place for through the press we are continually soliciting information; and persons holding properties for sale are quite ready to give it.

Our income for boarders about equals current-expences, and when I tell you that we have a model farm which yields 50 per cent, more than pays expense of labour, you will believe the investment is yielding a good profit, instead of increasing your taxes.

We can now turn off yearly from 5 to 600 bushels of onions, as many of turnips from 800 to 1000 bushels of potatoes, from 50 to 60 bushels of carrots, as many of beats and parsnips; we sell yearly from 4 to \$500 worth of small fruits such as strawberries, raspberries, gooseberries and currants. Our apple orchard which was set four years ago, 1000 trees is now averaging one bushel to the tree which allows us to sell from 4 to \$500 worth of apples; we have 15 acres of grass now yielding three tons to the acre; we have the best breed of English cows, which require during the winter months 14 tons of hay, with about 20 bushels of oats each. Two tons of hay and 25 bushels of oats will winter one horse, all of which are grown on our farm. We keep four horses which consume 16 tons of hay per year, and 100 bushels of oats, 20 cows consume 26 tons of our hay, leaving 4 tons for contingencies.

These buildings as I said before have been mostly built by emigrant labour.—During the summer of 1873 a colony of about 150 men, with some few women and children were induced through representations of agents from the colonies to avail themselves of the Asylum, thus afforded for immigrants, and arrived here quite as soon as the place was ready for them, mechanics among them competent to work in wood were employed in making window-frames and sashes for the large building, labourers were set at work excavating for a foundation under one of the wings, masons were put on, the walls were got up and roofed in before the winter set in, by which work for many men was provided during the winter of 1876.

In the mean time many of the immigrants found employment with parties outside, which provided room for some 150 more who arrived in October, of these 50 or 60 were put to work excavating for a foundation under the center section which is 100 feet in length by 34 in width. As the basement under this section is altogether above ground the excavation was not necessarily very great, a trench was dug for the walls in which flag-stones were bedded three feet below the surface on which a wall was built with dry stones up to the surface, leaving a space of from 6 to 8 inches on each side of the wall to be filled in with bark from the tan vats to prevent the frost acting upon the wall; drains were made and the walls covered with fir boughs which secured it from frost. The stone which makes the face of this building was brought from Pictou on the cars and sawed into dimensions here. The stone being thus prepared as was also the wood and iron necessary for its construction, twenty-five masons and as many labourers were put on about the first of April, and had the walls up ready

for the roof about the middle of July. The roof was got on in a few days, covered first with dry boards, then with tight woven canvas, well saturated with a strong pickle, over which was spread a coating of fused quartz which renders the outside completely fire proof. The same course was pursued for the building of the other wing, and by the first of September 1876 the building stood complete at a cost of from 15 to \$20,000. By this time our farm had become so productive that we grew double the quantity of farm produce necessary for the use of this establishment and from 1876 to the present time we have had from 16 to 20,000 immigrants passing through this home yearly. Some have passed on to the upper provinces. Some have bought farms in this province and New Brunswick. Some have invested in iron mines in Pictou and Cape Breton, one has purchased an iron mining establishment in Annapolis County. Some have invested in gold mines. Some in copper, one in manganese, others in coal and plumbago. Some have possessed themselves with lumbering locations and others have invested in marble, gypsum, slate and freestone quarries.

We can now manage to lodge about 2000 persons in a temporary way, for every shop has accommodations for lodgers in their attics, in fact we have kept for a night or two about 4000, by giving up the floors of the house and shops.

We are now in receipt of from 15 to \$20,000 per year head money, the debt contracted for the construction of the buildings will soon be paid, after which, if funds arise of sufficient magnitude for the purpose of erecting a Seminary, for the purpose of educating some of the young immigrants, and of the young paupers about Halifax, as may be found without sufficient education to qualify them for ordinary business transactions.

Just as my new friend finished his last sentence of the newspaper, in which I was reading of a small party of immigrants wandering homeless about Nova Scotia during the month of January, which has been unusually inclement, slipped from my fingers and fell on the floor, the noise of which aroused me from the sort of trance into which I had fallen, while contemplating the hardships to which these people were subjected compared with what might be the case if a little common sense legislation were brought to bear on the subject. On recovering my sanity I was pained to find the emigrants home a myth without any visible prospect of ever being otherwise.

PROGRESSIONIST.

For the Christian Messenger.

BAPTISTS IN RUSSIA.

Dear Brother,

I have received from Dr. Edward Young, Chief of the Bureau of Statistics at Washington, a copy of a pamphlet bearing the following title:—"Religious Freedom in Russia; consisting of an Argument in behalf of Russian Baptists, held amenable to the Russian penal statute against change of religion; addressed to His Excellency M. Le Chevalier Henri, Baron d'Offenberg, Minister Plenipotentiary from Russia to the United States. New York, Jan. 20, 1874."

Under the sanction of an old law a number of subjects who have embraced Baptist principles are now in prison, and a Russian Baptist minister has been exiled to Siberia. The law referred to forbids a change of religion to all Russian subjects. If a German Baptist settles in Russia he is not molested; but if by his means any Russians become Baptists, and carry their principles into practice by leaving the Greek church and joining a Baptist one, they are liable to punishment—the dungeon, or the wilds of Siberia.

The writer of the pamphlet shows that the law originated in the conduct of certain sectaries a long while ago, who were supposed to be disaffected to the government, and whose religious peculiarities were treated as political offences—which has been a very common act of injustice in the realms of despotism. He argues that as the Greek Church has been uniformly less inclined to persecute than the Roman, a restriction policy should now be abandoned, and full liberty of conscience granted. Particularly, he pleads on behalf of the Baptists, that while they hold most strenuously the principles of soul liberty, they are a law-abiding people, and disposed to live peaceably under all kinds of governments; so that the Czar might safely give them freedom.

The case has been brought under the consideration of the Evangelical Alliance,

and it can scarcely be doubted that their interference will be successful, as it has been already in other instances of oppression occurring in various parts of Europe, especially in Spain and in Denmark and in Sweden.

It is intimated that the Rev. G. W. Samson, D. D., is the author of the pamphlet.

Surely the Imperial despot will not so far outrage the Christian policy of the nineteenth century as to suffer a gospel minister to perish in Siberia on account of his religion.

Yours truly,
J. M. CRAMP.

For the Christian Messenger.

Dear Editor,—

If "your correspondent" viz "Another Baptist," will just concede that he is not "the denomination"—the representative of "our church"—nor as well acquainted with the history of "the denomination" as he might be; we shall most cordially as we already have, concede to him the privilege of holding and propagating his, the sentiments of the Church with which he stands connected; but not that of misrepresenting the faith and practice of those who demand the right to differ.

If our brother will just read, or get some one who can understand, to read and explain our article; he will see that our object was to state, in a kind manner, that the statement, "it matters not by whom the ordinances of Christ's Church are administered, &c.," is not the united sentiment of the Baptist denomination; with the additional "personal" opinion, "that the unreasonableness, and unscripturalness of such a practice has been, and can be again, made to appear."

The latter is our privilege, and the former is evident to all who are acquainted with the history of the Baptist denomination.

As for the question involved, viz.—"Shall Baptist Churches recognize and receive as Christ's Baptism, immersions administered by unbaptized administrators?" we frankly confess ourselves in favour of the negative, but did not purpose a discussion of this at present, but of the statement that the faith and practice of the denomination was a unit in favour of the affirmative. Nevertheless we shall not shrink, if thought advisable, from meeting any arguments from your correspondent on the affirmative of this question, when once we have settled the point at issue. "The onus probandi, necessarily refers to proof and not to refutation."

For the Christian Messenger.

ORDINATION AT TUSKET LAKES.

According to adjournment an Ecclesiastical Council was convened at Tusket Lakes Meeting House, on Thursday at 10 1/2 A.M., by letters missive from the church to consider the propriety of ordaining Bro. A. Cogswell, to the work of the gospel ministry. Deacon Nathaniel Holmes in the chair, Bro. A. S. Lent, Secretary. Prayer was offered by Rev. J. Rowe. Minutes of last session read and approved.

The following brethren then reported themselves:

Tusket Lakes Church—Deacons J. H. Gavel, J. Cavanah and A. S. Lent. Bros. J. L. Trefry and A. Hurlburt.

Deerfield Church—Rev. J. Stubbart.

Hebron Church—Rev. J. Rowe. Deas. W. R. Doty and J. Rose.

Beaver River Church—Rev. J. Saunders, Dea. W. H. Goudey.

Milton Church—Dea. Z. Corning. Bro. G. Pitman.

South Yarmouth Church—Rev. J. Williams. Dea. N. Holmes.

Tusket Church—Rev. P. R. Foster. Dea. W. H. Gavel. Bro. I. Harding.

Temple Church—Rev. W. H. Warren. Dea. J. B. Kinny. Bro. J. C. Anderson.

Yarmouth Town—Rev. G. E. Day. Deacon C. Cook was invited to a seat with the Council.

Voted—That this Church receive the above named Council.

Voted—To adjourn to meet at 1 1/2 P. M. Prayer by Rev. G. E. Day.

AFTERNOON SESSION.

Met at 1 1/2 P. M. Dea. N. Holmes in the chair.

Prayer by Rev. W. H. Warren. Minutes of Morning Session read and approved.

Voted—That we proceed to the examination of the Candidate.

Voted—That Rev. J. Rowe ask the questions.

Brother A. Cogswell thus being called

upon related his christian experience and call to the ministry, after which Rev. J. Rowe proceeded to examine the Candidate as to his views of Scripture doctrine and church polity; also questions were asked freely by members of the Council, and most satisfactorily answered by the Candidate.

Voted—That the Council have a private session of 30 minutes. Time being called.

Voted—That we proceed to the ordination of Bro. A. Cogswell.

The following arrangement was then agreed upon:

To offer the ordaining prayer, Rev. J. Rowe.

To give the charge to the Candidate, Rev. G. E. Day.

To give the hand of fellowship, Rev. J. Stubbart.

To give the charge to the Church, Rev. W. H. Warren.

After which the arrangement agreed upon was carried out.

Closing prayer by Rev. J. Williams.

Benediction by the Candidate.

A. S. LENT.
Sec'y to the Council.

For the Christian Messenger.

THAT "PILL."

MR. EDITOR,—

How unfair, to charge "a certain Methodist preacher" with teaching error, trifling with things sacred, &c., and not to tell why he did so! Can Mr. Gaetz mean that when "the situation" is a critical one, a minister of the gospel is justified in "handling the word of God deceitfully?" We may hope that he did not intend to intimate this, for it is evident from his letter that he does not always mean just what he says. A sermon was preached—as I stated; the "pill" was a "strong" one—as I intimated; some instances of immersion were pointed out—as I showed;—and yet "there is not one correct statement made" by me! But, though Mr. Gaetz is not at all careful in his own statement, how very scrupulous he is in regard to those of others. He is more truthful than honest when he says, "I did not say one thing as your correspondent says I said it." Will Mr. Gaetz deny, or is he ashamed to own, that those "triumphant passages" were substantially given by me? If there was a slight difference in language; was there, in each passage, a material difference in sense, unfavorable to the preacher? Mr. Gaetz should not complain of omissions, unless he is anxious to have it known, that he labored harder and with greater perseverance to deceive, than would appear from my letter.

So, then, "that Methodist minister" did not "keep back" the truth. Which truth?—that in regard to the Baptist Bible? Does Mr. Gaetz still see in the cold reception that work has met with from christians generally, a cause of rejoicing, because God is thereby unmistakably manifesting his disapproval of it? * * * But which truth was not "kept back?"—that, if because the Eunuch went down into the water he must have been immersed, therefore for the same reason Philip must have been immersed? In my bible I read that "he [Philip] baptized him" [the Eunuch];—but, then, it's "a Baptist Bible!" But again, what truth was not "kept back?"—that sprinkling was the primitive mode, may be gathered from the fact that "the erect, or perpendicular, position is the proper one?" What does Mr. Gaetz think of those who prefer the reclining position, and do not "arise" to be baptized?

But, once more, which truth was not "kept back?"—that it was impossible for the law of God to be broken in Samaria, in the reign of Joram, who "cleaved unto the sins of Jeroboam son of Netat," and "departed not therefrom?" It is charitable to believe that Mr. Gaetz never read of the man "who made Israel to sin;" and, perhaps, he still thinks that Naaman was sent to the King of Israel who dwelt at Jerusalem!

And now, which truth was NOT "kept back?" . . . My memory! my memory! But, if that were not "at fault," might we not conclude that it was only something else that was not kept back?—kept back, notwithstanding that promise? for, if I forget, no doubt Mr. Gaetz well remembers, that while his "dipping brethren" told "the truth, the whole truth, and nothing but the truth." However, to be candid, perhaps I should admit that Mr. Gaetz did advance some truths,—truths which every one may know, and which Baptists are quite as ready to admit as Mr. Gaetz was to affirm.

Mr. Gaetz did not say "there are some instances of immersion in the Bible," but