

house is located. There in the midst of a cluster of Christian houses, and about eight feet in front of one door, the heathen had set up their idol, and offered a goat so that the blood ran down before the door. They had also shot wooden plugs from hollow irons, so that in falling they would strike upon the Christian houses. The Christians were much grieved; but this was finally adjusted, the offenders being arraigned in a kind of a self-appointed court, and being forgiven by the Christians, notwithstanding it was a criminal offence, —Brother Clough making them all promise to be Christians. This promise appeared to be given in sincerity, and by some with deep feeling. Thus the Lord gave another victory. The *kerinum*, who encourages and perhaps is the instigator of all this trouble, had left the town when hearing of our coming. The Lord already has his hand upon him, and I trust as the Lord will his wicked work may soon cease.

A TIDY CHRISTIAN VILLAGE.

Our next stage brought us to Kotagoola, a little village where all are Christians. Although it was eleven o'clock before I arrived, a large number of Christians came out to welcome me. In the morning we went into the village, and I was at once struck by its tidy appearance. Brother Clough says you can now see the effects of Christianity. Here truly was a marked distinction. The streets were clean and swept, and rid of that noxious smell common to Indian villages. They have a nice schoolhouse where we had a little prayer-meeting. They now have a school of ten scholars, and four from here are in the seminary at Ramapatam. About fifty gathered at the tent for meeting in the afternoon, and about five, P. M., six were baptized. Here we met Moses, another of God's faithful laborers upon his field, at work with an eye single to the glory of God.

Between Kotagoola and Oosulapally, our next stopping place, are two Christian pollums, one wholly and the other nearly all Christian. These were ready with their

HEARTY WELCOME.

At one of these pollums they besought Brother Clough who preceded me, and joined in united determination that we should stop and pitch our tent with them. Their hearts were fixed upon it, and their requests urgent. Brother Clough said that it took a full hour's talk to convince them that it was his duty to go on. As I came along first to one and then to the other of these pollums, the Christians came out in mass to make their salams, and gave their welcome. They followed the bandy until I gave them leave, and told them to go back. I came back in the morning to the nearest of these pollums, and had a prayer-meeting with the Christians. In the afternoon we had the usual meeting, at which about one hundred Christians and as many heathen were present. Five presented themselves for baptism; but, on account of scarcity of water, arrangements were made that they should come to Ongole the following month. Just as we were trying to tear ourselves away from those following after and crowding about us, four more from a neighboring village came for baptism. Arrangements were made with them as with the others.

That night I made about seventeen miles, but, taking into consideration the road, nearer thirty. Brother Clough stopped half way to remain during the night, and to preach in the morning, and then to overtake me before the heat of the day. It was nearly morning before I reached Naidpetta, where we were to remain during Saturday, and spent the following Lord's Day, Jan. 31, which was

OUR ANNIVERSARY.

being just one year since we arrived at Ongole. A happy one it was to us. Mrs. Campbell met us here, and the previous evening we all went to a pollum one mile distant, where Brother Clough preached to a large and attentive audience. In the morning I went to a village three miles distant. There were no Christians there, but the people listened well, as I, by the aid of a native preacher, set before them the way of salvation. In the afternoon we had an excellent meeting. About eighty Christians were present, others who say they are believing, and quite a company of heathen. Brother Clough preached to them and then Mrs. Campbell and myself made some remarks which were followed by a prayer-meeting. Three of the native preachers were present, which added to the interest. Ten presented themselves for baptism. At five, P. M., we retired to the water. During the administration of the ordinance, another presented herself for baptism, was examined, and baptized.

Thus eleven put on Christ before the world.

When retiring from the water we were met by two or three from a village a few miles distant, who said that they and many of the people of their pollum were believing, and were coming to Ongole for baptism soon.

As necessity demanded, we returned directly to Ongole, stopping but twice for preaching on the way.

THE RESULT

has been all we could expect. Twenty-five have been baptized; a number of others presented themselves, but must wait on account of scarcity of water, and come to Ongole. In twenty-six different villages the name of Jesus was proclaimed as the way, the truth, and the life, and many a Christian strengthened. It is a glorious work; and it thrills one's heart with joy to find here and there these disciples of Jesus standing firm in the faith, often amid persecution and bitter hatred of those still in the bonds of Satan. Many a time I heard a few, or perhaps even one, stand alone in the midst of a crowd of heathen village people, and declare that they were Christians, and determined followers of Christ their Saviour. This is an example that might well be followed by many in our own loved America.

Correspondence.

For the Christian Messenger.

THE SPECIAL CONVENTION.

MR. EDITOR,—

My attention has been arrested by an announcement recently contained in the secular press of this city, to the effect that Dr. Cramp had published a letter in the *Christian Visitor* of St. John, "assigning reasons why he regrets the Amherst decision &c. He is afraid the missionaries will not approve of the decision and he doubts its regularity."

Referring to the learned Doctor's letter as published, I find him, in language for which, I was, I must say, unprepared, attacking the Convention, its legality, and the measures adopted thereat, in a communication by way of protest under seven several headings, with reasons annexed.

The first of these strikes at the foundation upon which the whole proceedings rest. He thinks the legality of the meeting extremely doubtful, inasmuch as the Constitution of "the Convention" contains no provision for Special Conventions.

The Baptist Convention of Nova Scotia, New Brunswick and P. E. Island is a purely voluntary meeting of Baptist Associations, within its limits. Each Association entitled to be represented by delegates, and also each church, under certain specified conditions. Every ordained Baptist minister connected therewith is a member, and a payment of \$5 annually entitles any church member to a seat.

It is an unincorporated Association with a Constitution which may be altered at "any meeting" by a two-thirds vote of the members present. It is thereby provided that the Convention shall meet on the first Saturday after the 19th of August annually, at such place as shall be agreed on by the body, when in addition to the election of officers and the transaction of such other business as may be brought before the body in accordance with Article 2, (which defines the object of the Convention to be to maintain Acadia College and other Educational interests of the body, as also its Foreign Missionary operations and to advance the general interests of the denomination.) this Constitution I say further, provides that at this annual Meeting, "a Board of Foreign Missions shall be chosen, consisting of fifteen members of the Convention." Some other matters require to be done at this Annual Meeting. But as no provision is made for Special Meetings of the Convention, the learned Doctor questions the legality of any and all such.

When an emergency occurs, why, permit me to inquire, why may not a Special Convention of these Associations, and churches or delegates rather representing them, why may they not meet at pleasure, and when, and where, and as often as they please? What is there in the Constitution, or common sense to forbid it? Baptist Churches the world over, so far as I know, although they may have particular times for their regular, stated, prayer and conference and other meetings, yet when necessity, of which they alone are the judges, arises, meet and transact their business without question or objection. Sometimes the sufficiency or non-sufficiency

of notice may be and is called in question, but that is not the objection made here. It is, that, no matter what the notice, no valid Convention can be held, except the annual one in August.

The Doctor informs the public that a provision for calling Special Conventions did exist some years ago, but it was struck out, when the Constitution was amended in 1871. Why struck out? For the best of all reasons probably because it was not needed. To suppose that such a body could not, cannot, legitimately meet, because they have not formally by written Resolution provided that they may meet, is a species of reasoning that is not likely to find many advocates, I apprehend, and which does not commend itself to my judgment.

I address myself to this branch of the case because having the honor to hold the office of President of the Convention for the time being, I am responsible perhaps, to a larger extent than ordinary delegates, and I may be expected to offer some reasons for the course I pursued.

But, I now turn to another feature of this case, which had the learned Doctor sufficiently considered, it appears to me he would have hesitated long before he would have committed himself to his present position.

The Special Convention was called by me as is well known, at the instance of the Board of Foreign Missions, appointed by the General Convention, held at Portland on the 25th of August last. And of this Board, the Rev. J. M. Cramp, D. D., is a member, as will be seen by reference to the Year Book, page 13. More, he is, it is understood, its Foreign Correspondent. Now, I submit to the Associations, the churches, and the delegates, and I ask how it is to be accounted for, that this very Board should solemnly and formally request a Special Convention to be called, "to take into consideration, the communication from our Missionaries relative to the choice of a field of labour," and yet, so important a member of that Board as its Foreign Correspondent, should be entertaining doubts of the legality of such a Convention? And how, after attending in person, and taking an active part in its discussions, he should thus publicly question its legality and still continue to sit and act with the Board? Assume, if you choose, that the Doctor was absent when the Resolution passed the Board, still it seems to me hardly fair, now, after the Convention has met at the Board's instance and decided, that one of their own members should be found calling that decision in question.

I regret the entire tone of the Doctor's letter. It breathes opposition not only to the Convention, but its action throughout. I decline however, any general review of its contents at present, for several reasons, which I need not furnish. I felt that naturally, many eyes would be turned towards me, in reference to the attack upon the Constitutionality of the Convention, hence this communication. But there are other remarks in the Doctor's letter more to be regretted, I think, than any I have yet referred to.

The fourth ground of objection is "Because the decision at Amherst was far too hasty, and unbecoming the dignity of a deliberative body convened on such an important occasion." How so? We met on Wednesday—sat from 4 P. M. till after, or about 10. We met on Thursday and deliberated all day—mealtimes excepted. We met again on Friday and only got through in time for the trains, say 3 P. M. Three days, and the greater portion of these occupied. How many working days does a General Convention usually consume? I was sorry to read these remarks applied to those who remained to the conclusion of the Session, by one who himself could not be persuaded to remain beyond twenty-four hours.

Then his fifth reason given, is because "the decision was an act of discourtesy, to those who had left, &c." I am very positive had the doctor seen his way clear to remain to the conclusion, he never would have accused the Convention of discourtesy. The Nova Scotia delegates voted unanimously on the main question—and having many of them travelled long distances, and waited to see the end of it, they are nevertheless, charged with "rushing in hot haste to a decision"! There were but three dissenting voices on the question of adopting the report. They were all New Brunswick delegates, two of them officers of the Board. "The Board," says the learned Doctor, looked for advice and they have received orders. Here again the members of the Board disagree.

Rev. Mr. Everitt, the Home Secretary, stated that they had caused the Convention to be summoned to receive "orders"—yet the Foreign Secretary complains that the Convention proceeded to give orders, and intimates that the Board is going to act under protest. And pray, what does this mean, or amount to? Protest against the decision of the Convention? That must be it, and yet inform the missionaries in the mean time, of the Convention's decision. Or, are the Missionaries to be informed, that the Convention has decided to plant the Mission in Telooquo, but the Board or some members of it protest? Some further explanation here seems required.

I am free to confess that inasmuch as the delegates assembled, exhibited so much unanimity, it was a pity in my view to endeavor now to create divisions or provoke newspaper controversy on the subject. As to the location of the Mission in Telooquo land, the responsibility of defending that, if defense be needed, which in the Doctor's language, I strongly doubt, I leave to those whose votes effected it. They and the churches they represent are the parties. They are not men of straw either.

Had the Doctor's letter not called in question my decision, given substantially as above, on the opening, as to the legality of the Convention, which the Board, of which he was, and continues to be a member (I repeat it) requested to be called, I should not have troubled your readers with these remarks.

I feel very confident, however, that our Missionaries will not only go where directed by the Special Convention, but that ere the next two years have passed away, they will be delighted with their location and so will their friends and relatives in this country—they are all Nova Scotians or I greatly mistake—their correspondence will by and bye delight the hearts of our people. I disagree entirely with those who want to seek out the hard places of the earth, the better to exemplify the power of the grace of God. That class of persons, need not go far from home for suitable fields to locate missions. The cities in this "Canada of ours," especially the Province of Quebec, would furnish ample employ for them all, for the next century or two. My policy is the very reverse—go where the least expense, and the smallest amount of labour is likely to do the most good and in the shortest space of time.

J. McCULLY.

Brunswick Place, 29 May, 1875.

IN MEMORIAM.

JOSEPH H. PIPES.

This esteemed young brother passed away very suddenly on Saturday, 15th May, aged 23 years. He was preparing to drive to Amherst with his brother, when all at once the blood flowed so profusely from his lungs, that in a few minutes he breathed his last. I feel a sense of personal loss, as I had not only welcomed Mr. P. into the church, but had also the pleasure, so gratifying to the pastor, of seeing him engage in preparation for the work of the ministry. He entered Acadia College, intending to take a full course, but was compelled on account of ill health, to relinquish that object. Engaging as far as health permitted, in preaching the gospel, his efforts were very creditable to himself, and were appreciated by those who heard him. Our departed brother has left many friends to mourn his early departure. "And he was not, for God took him." Amherst, May 20, 1875. D. A. S.

Religious Intelligence.

A SABBATH AT NEW ROSS.—In compliance with a request from Brother Charles Norwood (Lic.) I spent the Lord's Day of the 16th ult., at New Ross for the purpose of administering the ordinances of the gospel in that place, I preached twice—baptized four happy believers—gave them the hand of fellowship, and administered the Lord's Supper to the Church.

The baptism, in a beautiful lake, one of nature's lovely baptisteries, was a deeply solemn and impressive scene. One of the candidates, a man about 50 years of age who had been an Episcopalian, spoke very impressively at the water side, giving his reasons for the important step he was about to take. His words produced a deep impression on the minds of all assembled. We trust the Master smiled upon all the efforts of the day.

This little church is much revived under the faithful labors of Bro. Norwood. Last year the Missionary Union very wisely

voted \$100 toward his support, and it is very desirable that the like sum be appropriated for the same object this year. The field is an important one, and appears "white to the harvest." The missionary is highly esteemed among the people, and is doing a good work in the vineyard of the Lord.

Yours in the gospel,

E. O. READ.

Gaspereaux, May 25th, 1875.

GREENVILLE, CUMBERLAND CO., May 10th, 1875.—Dear Brother.—We have been holding special meetings for several weeks and you will be pleased to hear that God has blessed us greatly. We had baptism on the 11th of April, when I baptized one, —on the 25th we again met at the baptismal waters, when twelve happy believers followed their Lord in the ordinance of baptism, and yesterday five more were baptized and received into the church, making in all eighteen who have been added to our numbers since the meetings commenced. Bro. James Higgins, licentiate, has been with us most of the time, and rendered valuable assistance. God is with us, and we are looking for greater blessings.

Yours truly,

J. J. ARMSTRONG.

The following communication was mailed two weeks since, some portion of it is now out of date, yet we insert it in justice to the writer.

BRIDGEWATER, MAHONE BAY, &c.—May 11th, 1875.—Dear Brother,—The thriving little village of Bridgewater, with two or three thousand inhabitants is situated at the head of the beautiful LaHave River. Along this river are many fertile farms, with various small villages, where during the Summer months, quantities of lumber is shipped for the American and West India markets. Bridgewater, however, is more of a business like place than any of its surroundings, and has a very good prospect of future success. Here we have a good house for worship, with a very good parsonage. The members of the church are somewhat scattered, over a considerable extent of country, and for some time past it has been the opinion of many, that this field requires the services of two ministers. I think, with a proper system at work for raising money, two men could be well sustained. Bridgewater, with Lapland and Lakeville can sustain one man, and Pleasantville, six miles farther down the river, with its surroundings, can give any man, who is disposed to work \$500 a year. Two good men are required immediately to take charge of this important field. A short time ago I came to this place in company with a brother, for the purpose of taking the oversight of this field, but for reasons which I deem not expedient to mention here, I thought best to resign my charge, and have accepted a call from the Mahone Bay Church, where on last Lord's day I had the pleasure of baptizing eleven happy converts. In justice to the church at Bridgewater, I wish to say that the best of feeling exists and has existed between the church and myself. My address in future will be Mahone Bay.

Yours in Christ,

JOHN WILLIAMS.

NORTH BROOKFIELD, QUEENS CO., May 19th, 1875.—While God has been blessing Zion in other parts, we have had occasion to rejoice in the very marked manifestations of the power of grace here in Pleasant River, where many have found the Saviour, whom we trust will be a valuable help to the Redeemer's cause. On Sabbath afternoon April 18th, seven willing converts obeyed and followed the Saviour, being baptized in the name of the Lord.

At North Brookfield on Sabbath afternoon May 8th it was my happy privilege to lead another earnest disciple into the baptismal waters where he was "buried with Christ by baptism,"—a young man of great promise and whom we hope ere long to see lifting up the standard of the cross and proclaiming Jesus to the perishing.

A fortnight later on Sabbath afternoon May 14th at Pleasant River, after having travelled the Saturday before by train from Truro to Wilmot, and by carriage 45 miles, reaching home at midnight, it was a pleasant duty to visit again the place, where believers love to be buried in the likeness of the Saviour's death, and where seven more happy souls "put on Christ by baptism." More are expected. May the good Lord speed on His glorious work.

Yours ever,

G. N. BALLENTINE.

ADVOCATE Dear Bro. In Amherst the pastor a prayer-meeting Parrsboro Here the h has a fair to reply h On Saturd the Conf and two mise we were bapti and receiv joyful day communio bers was encourage have been twelve in are comin in Eatonv His labora prociated. agement, above shini Any aid th will be w return ho when I w for the la