

Correspondence.

For the Christian Messenger.

FOREIGN MISSIONS

BY ORIENTAL.

No. 2.

Having in a former letter intimated that I should offer still further reasons, why in my opinion, the Telooquo land presented a more eligible and more desirable field for Missionary exertions than Siam, I proceed to redeem my promise.

For the facts now detailed, I am indebted largely to the Baptist Register of Ontario and Quebec for 1874-5, containing most interesting and cheerful tidings in relation to their "Regular Baptist Foreign Missionary Society." In their Eighth Annual Report, the Society inform us that "the past year had inaugurated a new era in their Foreign Missionary work. Heretofore they were but an auxiliary of the American Baptist Missionary Union, now they proclaim themselves, an Independent Canadian Baptist Foreign Mission in Cocanada.

It appears that some five years ago, I have not the exact date, but about the time when Rev. Mr. Timpany was designated a Missionary to the Telooquo, a well educated native of India named "Thomas Gabriel" was converted and baptized at Madras, by the Rev. Mr. Doll, and his heart yearning for the salvation of his benighted countrymen he abandoned his worldly employment, and husted northward, two hundred miles beyond Ongole. The reader, if he really desires to understand the question of Foreign Missions, should secure a modern map of India on a large scale. Gabriel went where no Missionary had ever gone before, namely to the heathen City of Cocanada, on the Godavery. Here he laboured for some five years, and was cheered in his lonely toils, by seeing a church of 150 members gathered in, several native preachers raised up, and some native schools established. But having no means, no support, he became involved in debt, and his Mission must now be relieved and assisted, or abandoned. He appealed through Rev. Mr. Doll, to England but unsuccessfully. The American Union closed their then expiring year with a heavy debt, and were discussing retrenchment. At this eventful auspicious moment Gabriel through Bro. McLaurin then acting under and with the American Board, made a "soul stirring" appeal to the Canadians for co operation and assistance.

The set time to favour the Telooquo of Cocanada had come. The Canadians through their respective churches and otherwise, responded favourably, and thereupon it became necessary to telegraph to McLaurin, then on the American field, as a substitute for Mr. Clough, on a visit to America, and, says the report, from which I gather these facts—the decision of the (Canadian) Board—the despatch, sent by the Rev. Dr. Fyfe, left Boston, U. S., on Saturday the 28th of October, 1873, at 4 o'clock P. M. It reached Madras in nine hours and a quarter—thence by mail to Ongole. It was received by McLaurin on the 3rd of November at 6 o'clock P. M. (How long would it take to get a message to "RAHANG" on the Meinam river, whither a party of our Missionaries have proceeded on a tour of exploration?) Sent says the Report, and the Message "set our hearts fearing, hoping, trembling and rejoicing." This memorable message to McLaurin was as follows:—

"GO TO COCANADA ON BASIS OF YOUR LETTER. SEND RESIGNATION."

That meant send resignation to American Board. It was a pithy message, and possibly, since the morning that group of celestials on the p'ains of Be blehen heralded the advent of the Redeemer, few messages so big with important consequences, were ever communicated from one country to another. It was creditable to Dr. Fyfe to have compressed so much meaning so intelligibly in ten words. It is well said—"It was a flash of light spreading half round the globe, of glad tidings of great joy to this ancient heathen city." Thus the work was done, and the Mission established at Cocanada, the largest and most important sea-port town between Calcutta and Madras. It has a population of 20,000 and is growing rapidly. It is situated on the river Godavery at its mouth, the natural key and outlet, it is said, to one of the largest, most populous, and promising districts of country in all India!

On the 12 of March, 1874, Bro. McLaurin took possession of the field as Missionary of the Canadian Society, and proceeded to lay the foundation for future operations. He has, it appears, with him a number of native preachers and teachers and already the smile of heaven is resting, says the Report referred to, on this new field. From March until the end of August last, 57 persons saved out of heathenism, had already been baptized, on a profession of faith in the Lord Jesus. More were coming—and the Missionary adds:—You see we have not entered upon a barren field. With the divine blessing we want but your prayers, and your money, to make it blossom as the rose!

The Brother Timpany, still in the employ of the Union, though supported by the Canada Board, is on his old field at Ramapatam, though now partly relieved. Rev. R. R. Williams is now Principal of the Seminary, but having only recently arrived, he has the language to learn, and communicates as yet, through his interpreters with his pupils.

During the past year the Mission has been the scene of unusual blessings, and expectations respecting the Eastern portion fully realized. Eight villages have been brought under the influence of truth, and Timpany adds:—in looking over it the field seems white unto the harvest. In every village where the go-pel is persistently preached, souls have come to the Saviour. People often come to me from villages here and there and beg me to send them a preacher. But I have no men to send. This is not all—the scarcity of preachers makes it impossible for me to train the Christians as we would wish. He adds: as we look at the hundreds of poor people who only a short time ago were low in the debasement of idolatry, (now christian), we are compelled to exclaim, "What hath God wrought!" There have been baptized during the past year on this field 247! Present number 675.

This was the condition of affairs (Oct. 1874), with the Ontario and Quebec Foreign Mission, commenced—projected as such—some months after our Board decided to try Siam! Already in active agency, gathering in the fruit of their labours—some thirty, some sixty, some an hundred fold. And our Missionaries, O dear! exploring the wilds of Northern Siam—hunting up wandering tribes far without the boundaries of civilization!

The time it takes to reach them by letter heretofore their friends know full well, but if they should perchance, on the absence of any better location in Siam, settle down for an effort, on the head waters of the River Meinam, unless it be among the Makololos, or elsewhere in the centre of Africa, they could, it seems to me, scarcely be further removed from the thoroughfares of civilization.

Now with a field such as that described in this and a former letter in Telooquo land, do the thinking portion of our Baptist people still conceive that the Board are called further to prosecute this gloomy undertaking? to detain our young Missionaries, burning to be useful, ardent to begin—to detain them in Eastern India, while scouting, pioneering parties shall look for some location in Northern Siam, that may or may not prove satisfactory?

Carefully consider here what Sandford writes just before leaving Maulmain, on this questionable expedition across the mountains of Burma eastwardly, towards the Meinam. He says:—

"It must be confessed that a very difficult piece of business has fallen to our lot, but nevertheless I believe we shall have matters adjusted satisfactorily before long."

A little above in the same letter he had said "I hope the brethren at home will not become impatient with us. We are trying to do the best we can. Perhaps I am mistaken but I think we are making progress." Those words were well weighed, no doubt. They are words of sadness but surely it may well be hoped, that no one will become impatient with the Missionaries. This would be most unreasonable and unkind. The deepest sympathy should be excited for them, in view of their present trying positions. It has always been said that there is nothing so tries the character of a soldier as to put him in a place of danger, and yet restrain him from taking part in the surrounding strife. This is what will test these Missionaries, and we see and hear the results cropping out in Sandford's letter. No doubt they are all "trying to do the best they can." But what can they do, situated as they are part in Rangoon, part in Tavoy, part in Bankok! And now a contingent

abroad looking for a location in some unknown region the very name of which is new to our American ears, and has not a place on our Gazettes! But my letter is long enough for one sitting.

In my next I propose to address our Foreign Missionary Board.

For the Christian Messenger.

"THE SECT EVERYWHERE SPOKEN AGAINST."

MR. EDITOR,—

Who are they? I imagine you answer by presenting a Bible. Well then what does the Bible say? Nationally they were Jews and Gentiles. The Jew was no longer the exclusive beneficiary. "The middle wall of partition was broken down;"—"Gentiles should be fellow heirs;"—"There is no difference between Jew and Greek."

Morally there was a wide difference,—those who were born again, or from above, belonged to this sect. "He," Christ "came to his own, and his own received him not, but as many as received him, to them gave He power," or the privilege, "to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Those only belong to that sect. "If any man have not the spirit of Christ he is none of his." Those who "believe on his," Christ's "name are born of God." Here lies the radical distinction between this sect and every other sect. None cross the dividing line but by the new birth. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." This new birth has its internal witness in believing. "Whosoever believeth that Jesus is the Christ, is born of God."

We look now for the external witness in a further answer to our question, "Who are they that comprise this sect everywhere spoken against?" And we find that repentance and confession of sin are essential manifestations of union with that sect.—"Bring forth fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father." Neither birth nor blood nor lineage entitles to membership, in this despised sect. "The axe is now laid at the root of the trees, therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire." "No more the fathers have eaten sour grapes and the children's teeth are set on edge, but every one shall die for his own iniquity."

Obedience to gospel ordinances was associated with faith and repentance by this sect. "Men and brethren what shall we do?" said those who were "pricked in their hearts," under a sermon by Peter on the day of Pentecost, the answer, "repent and be baptized every one of you." * * *

"And they that gladly received the word were baptized." "See, here is water" said the Eunuch, "what doth hinder me to be baptized. If thou believest with all thy heart thou mayest, and he answered, I believe that Jesus Christ is the Son of God." * * * "And they went down both into the water, both Philip and the Eunuch and he baptized him." From the meaning of the word, baptism, from the recorded incidents and circumstances connected with its administration, its symbolical character and impressiveness, and from the unequivocal testimony of many learned pedobaptists, we submit that the baptism of the New Testament, was, and is an immersion of the entire person in water, and hence that sect was a baptized, not poured or sprinkled sect.

That many, do in heart belong to that sect, who never made it thus manifest, may be. We regret their neglect in not making a scriptural declaration before the world of their love for the Saviour, and long for the day when, practically there shall be, as there is now, among all christians theoretically, "one Lord, one faith, and one baptism." N. E.

For the Christian Messenger.

PARRSBORO.

MR. EDITOR,—

Having been at the meeting of the Baptist Home Missionary Union and the Eastern Association last July at Parrsboro, and becoming somewhat interested in that beautiful little village and its inhabitants, and being in its immediate vicinity a few weeks ago, I walked to the place where God's people love to meet. Feeling assured that you and others who were there at the interesting meetings in July would be pleased to hear from that place,

and revive the pleasant feelings enjoyed at that time, I concluded that I would just pen a few lines for publication.

On arriving at the meeting-house, I found the Moderator of last Association, Rev. D. McKeen, who, in consequence of long continued labor for his Heavenly Master had been unable to preach for three months, but now at this time, March 21st, having so far recovered as to be able to preach gave us two very able discourses. I could perceive by the beaming and intelligent countenances of the people that they were enjoying a rich treat from their eloquent pastor. He appeared to rejoice in the fact that he was once more able to point his people to Christ as their refuge, and to break to them the bread of life, and admonish them to live as one in Christ their living Head.

In the evening the Baptist Sabbath School held a concert. Their subject being "Love." They acquitted themselves nobly both in recitation and music. Their Pastor gave a very brief address at the close, and all appeared to enjoy themselves and rejoice in the privilege of once more listening to the words of their loved pastor. The whole day's services were excellent. Any one in travelling and wishing to spend a happy and interesting Sabbath day should stop at Parrsboro, and I think they will find it, as I did, very pleasant.

TRAVELLER.

Ile of the Sea, April 1st, 1875.

ACKNOWLEDGMENTS.

MAHON BAY, March 1875.

Dear Editor,—

Will you allow your afflicted brother to return his sincere thanks to his numerous kind friends, for the many expressions of sympathy, and the donations made during the past winter, to himself and family, viz. From Summerside Church and Congregation, beside useful articles. \$40 00 Mahone Bay. 12 00 Bridgewater. 4 03 Barrel of flour from a friend in Bridgewater. 7 50 Northfield School per Wm. Starrett 5 07 \$60 10

I am still very feeble and fear my labor in the Master's "Vineyard"—always imperfect—is almost done. I can only commit myself and family to the "watch-care" of Him who provides food for the ravens and will never, never leave nor forsake his children. I want to trust in Him now and praise Him forever in that bright world to which I go.

I need not say it pains me to know I am depending for my temporal necessities on my dear friend under God. I want to be grateful to Him and to them.

Yours in affliction.

C. KENNEDY.

MUSICAL.

The Singing Class of "Northfield," under the able management of Wm. Starratt, Esq., of Bridgewater, favored the people of New Germany, not long since, with a musical treat, in connection with the filling of the "Scriptural Arch." The singing was well rendered, the instrumental music on one of Gate's Bros. Organs, loaned for the occasion, added interest to the meeting. The whole entertainment reflects much credit on the young people of Northfield, and also affords ample proof of the efficiency of their teacher. The total proceeds were handed over to our afflicted friend, Lie. C. Kennedy, of Mahone Bay. The Master will say, in that trying day, to those on the right, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There is indeed something noble in young people using their musical talents to aid the afflicted. May those young friends become the disciples of the Great Master and thus insure the pleasing plaudit, "well done."

ONE PRESENT.

George Müller, founder of the Orphan Houses of Bristol, has just sent out his annual statement of facts. It is the same old story—twenty-four hundred persons to feed daily, and no income but that which comes from the public. This institution was founded in 1834, forty years ago. Since that time Mr. Müller has received over £600,000, and last year he received over £20,000 in all, for which, he says, he asked no man, but waited.

The Isle of Wight Times of the 17th inst. states that the Vicar of Ryde has issued a circular to the effect that to prepare candidates for confirmation he will meet ladies at a certain time, and females at another—gentlemen at a certain time, and males at another. That is one way of being a respecter of persons!

Parliamentary.

HOUSE OF ASSEMBLY.

On MONDAY the 5th inst., after the presentation of petitions and the answering of questions on some minor matters, Mr. Longley, chairman of the committee to enquire into the cost of Public Printing, read the following

REPORT ON COST OF PUBLIC PRINTING.

Your Committee, to whom was referred the investigation of the method and cost of Public Printing, having as far as seemed practicable completed their labors, beg leave to report as follows:—

We find from the testimony adduced that the Government has given, since the year 1867, to whom they pleased, without tender or contract, the Printing for the several Departments and Legislature.

That said printing has been enjoyed almost wholly by the Proprietors of the following newspapers—viz:

The Acadian Recorder, The Morning Chronicle, and The Citizen.

That no account or memoranda whatever has been kept by the several Departments with any of said proprietors of said newspapers, of work given out to them.

We find that the printing for the Provincial Secretary's and Treasurer's Departments has been paid for by Special Warrants for that purpose, without any account being rendered by the parties until the end of the year, while in all the other departments the system has been to draw lump sums from the Treasury, and pay it out for miscellaneous purposes, including Public Printing, as the department pleased.

Your Committee feel they have been unable, owing to the pernicious system by which the Public Printing has been performed, to arrive at the exact amount paid by the Province for that purpose, but that the sum is very large and has not varied to any great extent since 1867 in the prices charged.

Your Committee wish to call attention to the fact that thus far in their researches they find \$26,582 50 has been paid out the last year for this service, yet the financial returns laid upon the table of the House show only a cost of six thousand four hundred and sixteen dollars (\$6416).

While referring to the very inferior quality of the work done in some cases, we cannot but seriously invite the attention of the Legislature to the enormous prices charged for this service as shown by the tabular statement hereto annexed marked A which has been carefully compiled.

Your Committee cannot but express the opinion that from the evidence of the City Clerk, Messrs. Barnes; Bowes & Sons; and McKinlay, the cost of Printing for the public service, if put up to tender, would be lessened at least one-half, without impairing the efficiency of the public service.

We wish to state that we had before us Mr. Blackadar, of the Acadian Recorder, and Mr. Fowler, of the Citizen, who stated that it was more difficult to print for a Government than for others, which statement was contradicted by Mr. Barnes, of the Presbyterian Witness.

The Committee think it probable that extravagant charges have been made previous to 1867.

Your Committee is also of opinion that proper supervision has not been exercised over the expenditure of public money for printing, and that the interests of the country require a thorough change in the method which has heretofore been followed in providing for this Department of the Public Service.

All of which is respectfully submitted.

AVARD LONGLEY, ALFRED PUTNAM, D. B. WOODWORTH, D. M'CURDY, J. N. MACK, A. GAYTON, W. A. PATTERSON.

Halifax, April 5th, 1875.

TABULAR STATEMENT.

Table with 5 columns: Quantity, Estimated Cost, Actual Cost, Excess of actual cost, Total Cost. Rows include: 2,400 Copies Educational Report, 2,000 Copies Dept. Minister Report, 2,000 Copies Hospital for Insane Rpt, 400 Copies Extra, 200 Copies Crown Lands Report, 4,000 Copies Educational Manual, 6 Issues Educat'l Journal, Envelopes for Examination, Papers per M, 1,500 Forms Oaths for Teach, 500 Teachers Certificates, 64 Q. a. Half Yearly Report, 81 Forms of Quast. ABCDE, 42 Qrs. Standard Examination, Grade C D, 200 Deputy Examiners, 26 Qrs. Candidates' Cert's, 800 Jour. House of Assembly 1866, 200 Legislative Council, 3,000 Copies Revised Statutes (4 series).

Mr. Longley explained that it had been decided at an early stage by the committee, to select the years 1864, 1868, 1874 as the subjects of inquiry, but that fortunately they had been able without additional labor to ascertain the cost of printing for the years 1870, '71, '72 and '73. The tabular