

who had been converted in his own country, and, as mess-butler, served the officers in command of one of the native regiments, which spent two or three years in Burmah. This man was the means of converting quite a number of others of his own people. Some of these have remained in Rangoon to the present time, and are now counted in the membership of the Rangoon English Baptist Church. Such as belonged to the regiment, after their return to their own country, kept up their prayer-meetings, forming a kind of regimental church, to which have been added, from time to time, of such as we hope shall be saved.

The readers of "The Missionary Magazine" have seen how Swanum Etheragulu, a Telooquo-epoy baptized by Mr. Haswell in Maulmain in 1861, returned to labor, after his discharge from the army, as a colporter among his countrymen. He has held fast his integrity during all these years, and is now on hand to assist Rev. W. W. Campbell in doing pioneer work, in the newly occupied station of Secunderabad.

Rev. Edwin Bullard, stationed at Alloor, was born in Maulmain, and spent the greater part of his childhood in British Burmah. He carries with him to the Telooquo country the benefit received from what he himself has seen of that which the Lord has been pleased to accomplish through the instrumentality of the missionaries sent from America to the Burmans and Karens.

Finally, it appears that some of the Nova Scotia brethren, who have been for a brief time in Burmah, are to go to carry the gospel to the Telooquos of Cocanada. Would that having abandoned as impracticable the mission to the Karens in Siam, they might have carried out the project formed at the beginning of the year, to go up the Irrawaddy, for the purpose of locating themselves in Burmah proper! For, throughout the length and breadth of the king's dominions, there is not resident one American missionary.

But what is lost to the cause among the Burmese, will be gain to the mission to the Telooquos. Let the work among the Telooquos be vigorously prosecuted, and Burmah cannot fail to feel, in time, the reflex influences coming from across the sea. May it go on prospering under the divine blessing, until the Telooquo Theological Seminary shall be able to send forth men well instructed in the Scriptures, to make known the glad tidings of salvation to the hundreds and thousands of Telooquos in Rangoon, Maulmain, Bassein, Thayet-Myo, and Toungoo! God speed the day when the Telooquo emigrant seeking his fortune in Burmah, whether in the capacity of soldier, writer, draughtsman, money-lender, or contractor, shall come as a Christian to greet his brethren, whether of his own race, or Taling, Burman, Shan, or Karen, as having, in common with them, one Lord, one faith, one baptism!

The Christian Messenger.

HALIFAX, N. S., NOVEMBER 17, 1876.

WHO ARE ANABAPTISTS?

Baptists have been long slandered by the application of the term Anabaptists (or rebaptizers) to them, as if they held that persons, when making a profession of faith, should be rebaptized. The term was originally applied to certain Baptists on the continent of Europe, when it was made obligatory on parents, to have their children sprinkled in infancy, or else they were taken and sprinkled without their consent. The name was also associated with some exaggerated charges of political combination and disturbance. We need hardly say that no countenance is ever given by Baptists to any repetition of Christian baptism, the term is therefore altogether inapplicable to that body of Christians. The New Testament teaches no such thing as more than "one baptism," nor need there be any difficulty in the minds of any persons who are willing to take the Holy Scriptures as their guide—their "great Church Directory and Statute Book,"—to learn what is the proper place of baptism, who are the proper subjects, how it should be administered, and what is its design. But in the minds of those who are erroneously taught on either of these points, there do arise grave difficulties which are calculated continually to lead into error.

A case of this kind occurred but a few weeks ago, in a Presbyterian congregation in the eastern part of this province. A revival of religion occurred amongst them, and quite a number of persons, who had previously been living without regard to the claims of

Christ, or concern as to what the Word of God required of them, professed conversion. Among these there were some, we believe, who had never received baptism, so called, in their infancy, and they of course received baptism at the hands of their minister. Besides these, however, there were three intelligent, estimable young men, who, although they had received infant baptism, yet did not believe that it was in accordance with Scripture teaching, but held that believers only were the proper subjects, and they therefore also applied for baptism. One of these was of Roman Catholic parentage, and although Presbyterians do accept baptism as administered by that church, yet he regarded his as invalid. Another one had received the rite at the hands of an unordained catechist, and therefore, he believed that equivalent to no baptism at all, but the other one was the son of an elder in the church and had received the initiatory rite in a perfectly legitimate and unobjectionable form at the hands of the minister of the church. When the application came before the minister from these three converts, it caused him some trouble, and he with no little labor sought to avoid the necessity of re-baptizing them, as it was well known by the community that each of them were regarded as baptized persons, yet, failing to convince them that they had already been baptized, the minister consented to again administer the rite—of course by sprinkling—and did so, perhaps, not without feeling some conviction that it was not just the right thing. This brief narration of facts, of recent date, will perhaps assist our readers to answer the question, Who are Anabaptists?

The young men were doubtless right in holding that only believers are proper subjects for baptism; and if they had gone the step further and accepted immersion only as Bible Baptism, they, as all Baptists are, would be free from the charge of being "Anabaptists."

WEEK OF PRAYER, 1876.

The following Circular has been sent out by the Evangelical Alliance, inviting all Christian people to observe the first week of the coming year as a Week of Prayer. The time named is from Lord's Day the 2nd of January, to the 9th. It will, doubtless, commend itself to our readers generally, as in former years, and they will enter into the meetings, whether in their own churches or combined with others, with heartiness, sincerity and earnestness. We trust that it may appear in the experience of many again, as heretofore, during the time that meetings are being held, that the set time to favor Zion has come.

"Unto the Church of God with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

BELOVED CHRISTIAN BRETHREN THROUGHOUT ALL NATIONS:

"He is faithful that promised." Herein is our encouragement to pray always: not only alone and in secret, but also in sympathy and communion with our fellow Christians of every nation, kindred, and tongue. Let us, therefore, draw near to the Throne of Grace; always accessible through the one Mediator and Advocate, who ever liveth to make intercession for us; knowing that the Lord hath not said "Seek ye Me in vain."

For many years you have been invited, in all lands, to usher in the New Year with the assembling of yourselves together for thanksgiving and prayer; agreed, notwithstanding diversities of name and nationality, touching the things you ask of God. We gratefully acknowledge your response to our request and our hearts have been gladdened by the tidings which come to us from many and various parts of the world, indicating that the January week of United Prayer has, with each successive year, been increasingly and more widely observed. Our devout and abundant thankfulness is due to Almighty God, for having manifested His solicitude and goodness, in the bestowment of manifold blessings in answer to the supplications of His people. Especially do we recognize this in the bestowment of personal, national, and family mercies; in the effusion of the Holy Spirit and consequent revival of religion in various countries; in the blessings accompanying the preaching of the gospel among all ranks and classes of society; in the opening of doors wide and effectual for the entering in of God's word; and in the increase of Christian love and active co-operation among the followers of our Lord Jesus Christ.

Whilst gratefully remembering the past we must regard with serious anxiety the present condition of the world, still lying in wickedness; and the weakness, imperfection, and division of the Christian Church calling for more prayer and effort. We would be mindful also of the need of a closer fellowship with Christ, a more sincere and entire consecration to His will and service, and a more constant dependence on divine help, on the part of all those who

name the name of Christ. We, therefore, cordially and in all earnestness invite you, if spared to see the opening of the New Year, to join in observing the week commencing January 2nd, 1876, as a week of special and united supplication, and to promote its observance among your fellow Christians around you, asking them with one accord to unite with you, and to make common supplication before the mercy seat of God.

THE FOLLOWING TOPICS ARE SUGGESTED AS SUITABLE FOR EXHORTATION AND INTER-COURSE ON THE SUCCESSIVE DAYS OF MEETING.

SUNDAY, JANUARY 2nd.—Sermons:—The Love of God perfect to him who "keepeth His word." 1 John ii 5.

MONDAY, JANUARY 3rd.—Thanksgiving and Confession:—A retrospect of the past year.

TUESDAY, JANUARY 4th.—Prayer for the Church of Christ:—For the members recently added to the Church; for the union of true believers in fraternal fellowship and active co-operation; for the removal of error, the increase of godliness, and a clearer testimony among believers to the doctrines and power of the gospel of the grace of God.

WEDNESDAY, JANUARY 5th.—Prayers for Families:—For godless parents; for prodigal sons; for children at school; for those entering upon professional and commercial life; for widows and orphans; for sons and daughters in foreign lands; and for all who are mentally or otherwise afflicted.

THURSDAY, JANUARY 6th.—Prayer for Rulers, Magistrates, and Statesmen:—for soldiers and sailors; for national institutions; for philanthropic and charitable societies; for prisoners and captives; and for the persecuted and oppressed.

FRIDAY, JANUARY 7th.—Prayer for Foreign Missions:—Matthew xxviii. 19.

SATURDAY, JANUARY 8th.—Prayer for all Nations:—For the maintenance of peace; for the cessation of tumults, wars, and civil strife; for the removal of intemperance, immorality, and infidelity from the land; and that the fruits of the earth may be brought forth plentifully in their season.

SUNDAY, JANUARY 9th.—Sermons:—The ultimate Triumph. Psalm lxxii. 17.

HORTON COLLEGIATE ACADEMY.

We were informed last week, that the New Academy building at Wolfville, is so far finished that about 50 students have removed into it, and more would go into it in a few days. It was expected that the Boarding department would shortly be ready. There are at present 123 students on the register, and 5 others were expected, at the close of the week. About 40 more students are in attendance than there were at this date last year. The Matriculating Class comprises 36, and some others who were there last year may be expected to return. Some public demonstration may be expected shortly as opening exercises.

Dr. Young, the chief of the Bureau of Statistics at Washington, we perceive, has published another valuable addition to the literature of his department. This work is entitled "Labor in Europe and America." He furnishes some matters of deep interest on the origin of slavery, the feudal system in Europe, and the development of wages labor. He shews too the results of the introduction of machinery for the purpose of the saving of labor. Dr. Young's report "had its origin in his trip to Europe as a delegate to the International Statistical Congress, which met at St. Petersburg in 1872. Spending a few months in Great Britain and on the continent, he employed the time in collecting statistics on wages and the cost of living in the chief centres of productive industry in the several countries which he visited. He also made extensive observations and copious notes on the condition of the working-classes, their habits and their mode of life. Since then he has gathered much additional matter through the Consuls and others, and has brought his information on the various subjects up to be latest practicable dates. The result is a volume of eight hundred and sixty-four pages, crowded with interesting matter and forming one of the most valuable reports ever issued from the United States Government press."

The Witness informs us of two troubles the Presbyterian body has on hand. One is that of the Rev. Gavin Lang, who has obtained a decree to prevent the transference of the Clergy Reserves Fund from its old Trustees to the New Board. The amount of said fund is \$450,000. Mr. Lang is said to be backed by Sir Hugh Allan. The other trouble is the Rev. Mr. Macdonnell's, recent utterances against the Confession of Faith. Our contemporary regards Mr. M's expressions

of sentiment, but one of the 'vagaries of men of genius' which needs but to be let alone, when it would find its own cure and be soon forgotten.

The former is in a court of law and will afford some work for the legal gentlemen. The latter has not reached that point, but it may possibly come to that.

Hon. Dr. Tupper arrived in town on Saturday evening. On Sunday morning, he joined in worship with the Granville Street Baptist congregation. Dr. T. was advertised to address a public meeting at Temperance Hall, last evening on public matters.

CHILD STEALING.—The two children stolen from Mr. Rivard, the Presbyterian Missionary who was taking them to school, are still held in Roman Catholic custody. Quebec law is powerless to redress, much more to punish, the outrage. Even Chief Justice Dorion has refused redress.—Presbyterian Witness.

The "Morning Chronicle" in defence of Quebec law adds to the above:—If we recollect aright the reports in the Montreal papers showed that the children expressed a preference to remain in Roman Catholic custody; their parents were not present to claim them, and Mr. Rivard had no legal authority over them. If the parents, or legal guardians, of the children will make application for them, and the case is tried before Chief Justice Dorion, there will be no difficulty in the matter."

FOREIGN MISSIONS.

The Rev. W. B. Boggs writes to the Foreign Missionary Board as follows, under date Sept. 16.

"Dear Brethren,— On the 13th inst., Brethren McLaurin, Churchill, and I returned from our prospecting tour through a portion of this field, having been absent between four and five weeks.

We travelled 200 miles North of Cocanada, thus traversing a large part of the Godavery and Vizigapatam Districts. We would have gone still farther, but unsettled weather and freshets in some of the rivers which had to be forded, turned us back.

We visited all the chief towns, and became acquainted with their situation, population, distances, &c. We learned the actual extent of the Mission work done by other Societies, and the facilities and hindrances that exist. We collected statistics and information of various kinds concerning the country. These statistics I intend to put into proper form as soon as possible, together with a map of the northern portion of this mission field, if I can find such map, or make one.

Our journey has put us in possession of the following facts:—

The country is very populous. For example;—in one district, the Vizigapatam, there are 2915 villages, containing a population of 1,839,300. Of those villages, 380 contain upwards of 1000 inhabitants each.

The only Protestant mission north of this in Telooquo land, is that of the London Missionary Society. Their principal station is Vizigapatam and they have three out-stations, Chittavalsa, Vizianagaram, and Chicacole. There is very little energy in their missions and they are doing but little. Only two missionaries are on the field—one of them Mr. Gordon, an old man, just about to retire from labour. They spend scarcely any time in itinerating among the villages to preach the gospel and consequently reap very sparingly. Most of their attention is devoted to schools, which are not, and never were designed by God to be, the chief agency in bringing the heathen to Christ.

There are two points that we have thought of especially, as places that ought to be occupied by us at once, viz., Too-ne, a large town about 50 miles from here, and ten miles further back from the coast; and Bilimpitam, a seaport, 18 miles north of Vizigapatam, and somewhat over 100 miles from here. We expect to locate in our permanent spheres of labor just as soon as we are able to use the language with any freedom.

We baptized ten persons at Vizianagaram, chiefly Eurasians, persons who had been converted through the instrumentality of Dr. and Mrs. Parker. Dr. Parker is a Surgeon Major in the Army; they are devoted and earnest Christians. We also gathered the baptized believers together, and organized a regular Baptist Church of eleven members, with a prospect of additions soon.

We are all in excellent health, except Miss Armstrong, who is still in Burmah."

In reply to some questions by Dr. Cramp, Brother McLaurin gives the following information respecting prices at Cocanada.

Rice, 64 lbs. for a dollar. Sugar, 94 cents per lb. Bread, 64 cents per lb. Tea, black, 63 1/2 cents per lb.; green \$1 25. Coffee, 20 cents per lb. Beef, 6 cents per lb. Mutton about the same. Fowls, 10 to 12 1/2 cents each. Eggs, 5 cents a dozen. Cows, from 6 to 15 dollars. Potatoes scarce and dear: \$1.50 for 25 lbs. Rent, high in Cocanada; much lower in adjacent towns.

Notices.

ACKNOWLEDGMENT.—In accordance with a request from the members of Little Grace Bay Baptist Church made during my mission among them, I wrote about twenty letters to different ministers in this Province, asking for a collection in their churches to assist in the completion of a church in that place. And I hereby tender the sincere thanks of the members of said church to Windsor Church per J. W. Bancroft for \$15.00, also to 1st Cornwallis church per Rev. S. B. Kempton for \$7.75 I would also add that several of the brethren to whom letters were sent have replied giving satisfactory reasons for not complying with our request, but from many no answer has yet arrived. If any are still desirous of contributing they will address Jas. HITCHINGS, Esq., Little Grace Bay, C. B. Signed, on behalf of the Church, TRUMAN BISHOP.

MAHONE BAY, Nov. 11th, 1875.—Dear Bro Seiden.—Please acknowledge in the Christian Messenger, the sum of \$5.00 received from Mrs. W. Marshall, Bridgetown by Rev. E. Saunders. I am still feeble as my health does not improve. Yours, E. KENNEDY.

Three friends in the Faith, will please accept my thanks for three dollars, received. R. S. MORTON. Nov. 13th, 1875.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Barrington.—Mrs. M. D. Forbes. \$ 1.60 From a Friend, to constitute Miss Unie A. Chipman, Berwick, a Life Member. . . . . 25.00 Pine Grove.—Mrs. J. A. McLean. 4.00 Nictaux.—Mrs. A. M. Parker. . . . . 10.50 Rev. Jas. Stevens, Horton. . . . . 4.00 M. R. SELDEN, Sec'y. Halifax, Nov. 17th, 1875.

LETTERS RECEIVED.

H. W. Crawley, Esq., \$12.50. E. M. Chesley, Rev. I. J. Skinner, \$7.50. D. A. Vaughan, N. Miller, Esq., O. W. Hill, A. M. Chesley, W. J. Gates, L. J. W. Walker, Esq., J. Longille, G. Slade, \$4. M. McDonald, .6.

Local News.

The Admirals flag ship the Bellerophon sailed on Tuesday last for Bermuda.

NATURAL SCIENCE.—At the Institute last week Dr. Gilpin read an interesting paper on The serpents of Nova Scotia, in the course of which he stated that he had identified but five species of snakes in the Province, the Garter Snake, the Green snake, the large Black Snake, the Ring Snake and the small Red Bellied Snake, specimens of which were exhibited from the Museum. He exhibited the eggs of the Garter Snake and the great Black Snake, stating he had succeeded in hatching the Black Snake's eggs, and his nephew, son of Archdeacon Gilpin, had hatched those of the Garter Snake that were still living, had shed their skin, and had grown, but had eaten nothing. He stated that our few species of reptiles and few individuals of each species were rather owing to our almost insular position at the end of a continent than to our Northern latitude.

THE HORSES, CATTLE, SHEEP, AND PIGS, recently imported were sold by auction on Tuesday last week. Several of the animals were purchased for Agricultural Societies in different parts of the province. One horse for the Hants Co., Society, brought \$410, and one for the Yarmouth Society brought \$400. A short-horn bull for the Cornwallis Society brought \$410, and an Ayrshire bull for the Pictou county Society brought \$310. The sums paid were, however, very far below the cost.

The Sixty-Second Anniversary of the Nova Scotia Auxiliary Bible Society will be held (D. V.), in the Argyle Hall on Tuesday the 23rd inst., at 7 30, P. M. The usual collection will be taken.

WORKING UNDER WATER.—Two submarine divers, Messrs. William Hooper and Edward Webley, have completed a job of grading the ways for the Chebucto Marine Railway at Dartmouth, for a length of about 700 feet, and 10 feet on each side of the track. About 5000 tons of stone were used instead of gravel for the surface. The Superintendent has inspected the work and expressed satisfaction with the manner in which the job has been done.