

So like Paul 'I took ship' or more correctly unlike Paul, I took steamer, and on the other side was met by a true native, with a real native conveyance, and, as he called it, 'creature,' it is perhaps hardly necessary for me to enter into details or a lengthy description of means and mode of conveyance to the mission field, it is enough to state: that the 'creature' so called, was a very strange animal, unlike the Eastern Elephant, neither was it like an ox, in its personal appearance it certainly strongly resembled our horse, but in its deportment 'the creature' seemed to possess many special and peculiar traits. The good coloured brother that acted Jehu for me certainly had a great deal of trouble to get this strange creature to start, and to keep it in motion was almost beyond his skill, at length finding it impossible to reach the station in time for morning service, I tried to soothe the driver's feeling, and to thoroughly enjoy for my own part the grandeur of the surrounding country.

My companion, too, talked of his conversion and said, Hearing a preacher say, 'You must repent or perish, believe or be damned' was the means of conviction and of present and eternal salvation to him, 'For,' said he, 'had God let me alone, I should not have been here to-day, so depraved was my nature and wicked my life.' Thus, time passed quickly, but not the miles, for in about an hour and a half we had only measured some six miles, and our speed was decreasing. Presently we saw another of dark complexion coming to meet us, who seemed pretty well to understand the nature and capacity of the queer creature that was drawing our conveyance, and, strange as it may seem, it is a fact, our speed considerably increased after we took the additional passenger. But by what means this result was achieved, reader, you are left to guess. During the process my mind pondered an old school boy's ditty which runs something like this:

'If I had a donkey and he wouldn't go,
Think I'd wallop him? No! no! no!

Turning to my friend who had the reins and something else in his hand, I won't say what I asked him if he had ever heard what a good thing it was to put the whip in the manger, for it appears these creatures eat out of man's hands sometimes. He said no, how was that? My reply was, To make it effectual the whip should be well covered with oats, and then the creature during the process of eating would by some means derive benefit, and generally prove smart on the road. Perhaps you may begin to wish for some information with reference to the natives themselves.

Before proceeding long on the journey I discovered that they had a peculiar habit, similar somewhat to the one Columbus and Sir Walter Raleigh mentions in the notice of their discovery of America. There was some difference however I noticed, Raleigh said, "they rolled up and smoked certain leaves," but these took out a knife and cut off some pieces of hard cake and then put them into a hole in a piece of clay, after that by rubbing gently a piece of wood upon the hard clay they produced fire to ignite the material used for smoking.

But now as we are on the field, it is time you heard something more concerning it and my work. One thing struck me very forcibly, was their great willingness to receive and hear the word.

When I reached the meeting place it was Monday, but from appearances it looked like Sunday, the men, women and children were all dressed in their best, waiting for what! why to hear a sermon, and not a few waited from morn till evening without anything to eat, that they might have the feast as they called it. Their meeting house is one of the rudest kind imaginable, no plaster, paint or whitewash has been expended upon it, it is as rude and primitive as ever missionary saw, yet when filled with expecting ones, who lifted their hearts in songs of praise, one could feel and say, Verily God is in this place.

Pardon my long scrawl in thus telling a very simple missionary journey, but I have a purpose, and there is a moral to my story. Consider it Christians, ye intended missionaries.

Here is field near our capital, without a Sunday School, or regular preaching; apart from the disinterested labor of Bro. Rhuland they would perish for want of bread—the bread of life. The anxiety of our dear brother to send

them a minister to minister to them is most commendable. My three journeys into this field makes me to rejoice that God has truly permitted me to taste the work of a missionary.

May the Master house and call many into this Home Mission field.

J. F. AVERY.

Halifax, N. S.

For the Christian Messenger.

Help for our Sabbath School Teachers.

2ND ARTICLE.

The second part of Rev. Mr. Munro's Chart treats of "Teaching the Lesson." The teaching is considered with reference, 1st. To its Purposes; 2nd. To its Methods; and 3rd. To its Means.

I. THE PURPOSES OF TEACHING. These according to the author are three:

1. To inform or instruct the scholar as to the facts contained in the lesson. This part of the Teacher's duty is the necessary introduction to the accomplishment of the more important purpose of his work. Though easiest in itself, it requires great care, for just here the attention of the scholar is to be fixed, his interest excited and that foundation of instruction and confidence laid in his mind which is necessary to secure the second purpose of the Teacher, which is

2. To convince the scholar of the truth taught in the Lesson. By this more is meant than making the scholar understand and assent to the truths taught. These truths are to be made to appear vitally important and fastened in his mind and heart. Yet this conviction is not to be confounded with the effect produced by persuasions, exhortations and appeals, though heart and conscience may be appealed to as confirming the truths taught. The Teacher is, as yet, dealing chiefly with the understanding and making an effective preparation for the accomplishment of the great purpose of his teaching, which is

3. To lead the scholar to perform the duties which the truth taught implies or enjoins. If he has led the scholar's understanding captive, the Teacher can more confidently and successfully appeal to his conscience and his heart. The affections are to be stirred, the will moved. All the Teacher's powers of head and heart must here be brought into prayerful exercise, for the true end of teaching is not reached till an abiding influence is exerted on the scholar's heart and life. The proportion of time to be given to securing each of the three objects here specified varies, of course, with the character of the lesson. The teacher must determine this for himself; the two great objects are to enlighten the understanding and to reform the life.

II. THE METHODS OF TEACHING. The suggestions of the author as to the way in which the purposes of teaching are to be secured are indicated under three divisions, which it is sufficient to give. The Teacher is to attain his purposes:

1. By interesting, by clearness and brevity.
2. By precision, explanation, illustration and appeal.
3. By definition, authority, effects, and alternatives.

The "authority" is that of the written Word; the "effects and alternative," those following its acceptance or rejection.

III. THE MEANS OF TEACHING. These are:

1. Questions. It is necessary that these be clear, reasonable and to the point. They may be direct, to the class or to individual members of it, or indirect and general. The two may be judiciously alternated, and the questions made elliptical or suggestive of their required answers.

2. Narration. This is indispensable and should be made vivid and brief. In order to narrate successfully the teacher must make the occasion, personages, events and incidents of the lesson real to his own mind by prayerful continuous study.

3. Illustration. The main points of the lesson should be fully illustrated, and all its points briefly at least. All illustrations to accomplish their object must be appropriate, obvious, graphic and true.

4. Memorizing. The texts, main points and application of the subject should be fixed in the memory. The truth is to be stored in the mind. This

work is to be accomplished by recitations by recapitulations and reviews.

5. Impressing. The truths taught and the corresponding duties enjoined are to be impressed upon mind and heart. This the Teacher will most successfully accomplish by reverencing the Bible, and by showing an appreciation himself of its truths. He needs above all to be in full sympathy with Christ and to realize deeply his entire dependence upon the Holy Spirit, while at the same time he is careful to maintain wise and happy relations with those whom he teaches.

A summary of these points on Teaching the Lesson is unnecessary as the wording of the Chart has been followed closely only those changes and additions in phraseology having been made which the form of the present article demanded. Another article will contain some personal suggestions as to the use of the Bible and other aids in the works of preparation.

J. A. DURKEE.

September 14th, 1876.

For the Christian Messenger.

Home Missions in the Convention.

Owing to a combination of circumstances too apparent to require mention, the great question of Union in Home Mission work did not receive the best consideration of the Convention this year. But this is one of the questions that can afford to stand over. Possessing in itself vitality, time only gives it opportunity for growth and development. Like all other reforms, there may for a time be little seeming progress, but ultimately there will be great deliverance. For this its advocates and friends wait with patience and with hope.

In the mean time we do not propose to let it be forgotten by either friends or foes. Knowing now that we have a number of strong men in the body who believe this to be the cause of right and of God, we propose while life and strength are continued to us to agitate. We have no selfish or personal purpose to serve, or pet scheme to promote, but we have a duty to perform to God and our denomination that no one can do for us, and that, God helping us, we intend to do ourselves. Personally, I do not expect to live to see the work accomplished. But I expect the idea to live, if for no other reason, because it cannot die. And I as much believe, as I believe in my existence, that if it is the will of our Heavenly Father that our denomination in these Provinces shall live and prosper and lead, as it is capable of doing, the time is near when the great question of our own continuance and growth shall be deemed by us, as it now is by our people everywhere else—the province of Ontario not excepted—a question not to be put into a corner to be acted upon by anybody or nobody, in any way or no way, but one to be brought to the front, and to be at least as carefully considered as we now consider the evangelization of the Telugus, or the maintenance and advancement of our Institutions of education. That, brethren, is bringing into the Convention Home Missions, with the questions that surround it, one of which, the circulation of Baptist literature has just been brought in. I cannot see how any one could have listened to the discussion on the State of the Denomination, Wednesday morning, without being convinced not only by what was said, but as much by what was not said, that this is the necessity and demand of the hour.

But to it an objection or two is urged. It is said, "the people are not ready for the question"—that "the more practical men have regarded this project as premature." Now it may be an open question who the more practical men among us are. But, aside from this, I would like to ask the people were ever ready for a reform, especially in the estimation of those opposed to it? Were the English people ready for the abolition of slavery in the West Indies when it was being advocated, or even when it was accomplished? Were the people in the United States ready for it when it at last forced itself upon them at such terrific cost? What has all along been the great opposing cry to the suppression of the liquor traffic, but that the people are not ready? But when God's time for reform comes the people have to get ready, or take it without preparation. Let us bear that in mind. The times and the general condition of things in

our Denomination, and of every important interest among us are demanding this change, and men who look at things on all sides cannot fail to see it. But there are some who are never ready, and when the judgment comes it will find many of that sort. But their unreadiness will not hinder it—"they that were ready went in with Him to the marriage."

It has been said that we should keep "Home and Foreign Missions separate," as they are distinct in every respect, and that is deemed a reason why they should not be allowed to touch each other in Convention. This being so, I wonder that, without objection from anybody, they are brought into such close contact in our Associations. The Report on Missions, like that on Education, includes the whole work, as also the Missionary meeting and speeches. Evidently there is a mistake somewhere.

I think it would be a very difficult thing to draw the line distinctly between Home and Foreign Missions. If not, will some one kindly inform us why a Mission to the French population of Canada, the Indians of America, or of our people to Newfoundland should be called Home Mission work, while that of Moug Edwin, a Newton Student to the Karens, and of Nau Nau, another Karen to the Telugus should be designated Foreign? Is the work of United States Christians in Mexico Home or Foreign? If the latter, what should we designate what they are doing for the Chinese in California. If the question turns upon nationality, then upon what ground can you regard the work of English Baptists in British India as Foreign, any more than it would be Foreign Mission work for them to send a man to St. John's, Newfoundland? If it turns upon nationality, Mr. Chiniqy is a Foreign Missionary in Kankakee, and a Home Missionary in Montreal or Halifax. But if the question turns upon language, how can Bro. Estabrooks of New Brunswick be deemed a Foreign Missionary while preaching to an English speaking congregation in India, while Bro. Chite would be a Home Missionary where laboring for the Acadian French? If it be a Foreign language and nationality combined, including distance, that constitutes a Foreign Mission or Missionary, why is not Bro. Francis, supposing he had the language, a Foreign Missionary among the Chinese of San Francisco, while the returned Chinese Missionary from the American Board laboring there is a Home Missionary, but, doing the same work just across the Pacific. Nor, unless I altogether misunderstand it, Missions are one. The central, if not sole idea of Missionary work is to go outside of ourselves. All the rest is merely a matter of comparison and degree, convenience and, as we say, accident.

Finally, it was objected in Convention that to bring Home Missions there was to take the work from the Associations, where it properly belongs. But to make Home Missions a part of Convention work is not to take it out of the Associations, any more than to do so with Foreign Mission and Education is to take them out. So far as the action of the Association, is concerned, they already all occupy in all our Associations precisely the same place. Surely it is not forgotten that the Home Mission Union and the New Brunswick Baptist Home Missionary Society do all the Home Mission business of the Maritime Provinces. That these Annual gatherings are held each year in connection with two out of six of the Associations convened, does not affect the question. That is another accident merely.

Our Associations, are not for business, they are for devotion and to awaken and perpetuate in all our work. Consequently, to give business to them is to interpose with their great work. The Convention is the only meeting of our Denomination in these Provinces adapted to do efficiently any of the denomination. And this being so, the best reply to the objection "I don't exactly see how time is to be obtained for this." Plainly if the work is to be done, time must be taken to do it, and will be economy of both time and labor, in the interests of "impecuniosity." I may add, of money also, for the body to do it when the body is together.

T. H. PORTER.

Fredericton, N. B., Sept. 15, 1876.

To see what is right and not to do it, is want of courage.

For the Christian Messenger.

Dutiful Delegate.

Dear John,—

You were at the Convention as you ought to have been, because you felt your importance and wanted to hear what others had to say. And when you was sure how the current was running you made a splash and floated down the stream. Thus you became an obstructionist and others followed your example. Well that was noble of you, wasn't it. But you did not strike the right nail in guessing that it was modesty or impecuniosity that prevented me from being there. I intended to be there and my lodgings were kindly provided, but it was a long journey and I was minus the dollars to pay the fare.—Oh, let me see, that was impecuniosity, wasn't it. My people didn't think of sending me as their delegate nor of paying my expenses, and as it is hard for them to give me my pittance for daily bread, I didn't like to ask them to distress themselves by sending me to the Convention. But it was real hard to give up going.

If I am not mistaken my dear John you had not far to go, and you are enjoying the luxury of a fair living salary and are backed up by scores of large hearted well to do, liberal men—and if you did not go they would consider you unfit to be their pastor. So after all it may have been favorable circumstances rather than deep interest in the great questions of debate which took you there. Really did you make any sacrifice to go? You must have been appalled in view of the giant difficulties of altering the Constitution and the best method of enrolling the delegates. Had you strength or nerve to preach to your people the next Sabbath? As to the Foreign Mission surely the debate on that must have been instructive and exhilarating. Bro. Saunders' sermon was a treat I know, but then we can read that at home. The terrible excitement over the University question must have strained your nerves and taxed your brain beyond endurance to find something to say that had not been said before in print. The main question for decision was so simple, of course great orators could not simplify themselves sufficiently to pronounce it, and those big words used made the thing look dreadful. Thus brain and nerve were taxed to give it a witty dodge. But who are losing their pure strings to count over the \$100,000. Some may sell their possessions and lay the price at our College Governors' feet. It may be that Ananias has some successors living, yet who will keep back part of the price, notwithstanding the vote of the Convention to the contrary. Wait till the next Convention then I will be glad as the puzzled Dutchman to be there, and know that the money is raised. Well those Conventions are capital things, they put an end to newspaper discussions and turn our attention to something else.

If you write again dear John I may have to explain.

Yours,

THOMAS.

Waterville, Sept. 18th, 1876.

For the Christian Messenger.

Folly Village.

The Messenger some time ago inquired, "Folly, Folligh, or Fawleigh who can tell which is correct?" The exact words I do not remember, but the above is the substance of the interrogation. The writer claims to be able to settle the controversy. Mr. Wm. McElhenney recently showed him a Deed in his possession, bearing date of 1771, conveying to his grandfather a Lot of land described as situated between DeBert River and the stream known as "Flemming's Folly." It seems that a Mr. Fleming obtained a tract of land, and commenced farming thereupon. The soil being stony, the prospect of success was generally considered poor. To undertake farming in such a locality was deemed to be "folly." Accordingly the place was denominated Fleming's Folly. A village subsequently sprung up and the name, minus Fleming, was retained. The River, the mountains from which it proceeded, and the Lake at its head derived their name from the same source which they will probably retain until the inhabitants of said place show their wisdom by a change of name. F.