by them in preaching, or conversing shall occupy. with the heathen in the many villages which surround us. Sometimes I accompany them in the evening, and invariably find that the people give respectful attention.

We have preaching service in Telugu on our verandah each Sabbath mornwere thirty-five present. After service they were formed into two classes for Bible reading and instruction. Some of these are people of caste; but that does not prevent them from mingling with those about us who have no caste. The interest which they have manifested thus far, makes it very pleasant work to unfold to them the glorious

truths of the Gospel. We have also

A SCHOOL IN TOWN OF SIXTY BOYS, with three teachers. The school came into our hands on the 1st of February, and is now known as the " Canadia Baptist Mission School "-anglo-vernacular. The Bible is read, and christian worship observed, with such other exercises as we may deem advisable for the good of the school. There is much of interest connected with this school which must be deferred till another communication from

Your fellow helper, RUFUS SANFORD. Bimlipatam, Feb. 9th, 1876.

Since t'e above was in type we have received another letter of quite an encouraging character from our brother Sanford, dated Bimlipatam, Feb. 16. We shall insert it in our next.

For the Christian Messenger.

Our Foreign Mission.

No. 1.

arrived when the Baptists of these sea-side Provinces will require to reorganize in view of a new departure. I do not see how one can hope to contimon and succession, our the responsibilities which we have undertaken.

The duty devolving upon us now as Baptists in relation to Foreign Missions is not only to provide and secure ample support for our missionaries on their field of labour, but to prepare prospectively to enable them to purchase and secure all the accommodations which missionaries necessarily require to make their labour and toil under God a success.

If I am interrogated as to what think requires to be done, that is, not already done, or doing, I answer thus: According to my view the Board who have charge of the missions should be prepared at the next meeting of the Convention, during this present year, with not merely a statement of the financial condition of the missionshowing what cash they have in hand, and from what sources, and what their liabilities are at the same date. but we shall need a formulated estimate of what will be required for the next en-

suing financial year.

Now, here comes the difficulty that besets most of the missions with which I am acquainted. The salaries of the missionaries at work on the ground, and the liabilities incurred as necessarily incidental to all missions similarly situated (and here I refer to new missions) may perhaps be pretty accurately estimated. But if our missionaries, so soon as they have acquired the language of the population, are to be provided with Compounds .- each and most of your readers probably know what that means-a lot of land with a dwelling house for the missionary, a school-house or houses, a chapel I suppose, out-houses of various kinds, &c., &c., why the sooner this matter is fairly laid before the denomination the better. Bro. McLaurin, in his letter of 5th Feb'y last, informs us that their new Compound which they were about to take possession of, costs \$4,500. Adding "this (Cocanada) is the dearest place on the coast." Whether he refers to Cocanada generally, or to the particular locality where the "Compound" is situate does not very clearly appear.

Our brother's appeal for a successor to Bro. Boggs as published in the last number of the Messenger is searching and powerful. I could add nothing to it if I wished to do so. My object timely forthought and action, to make able gospel triumph in that land.

speak English quite fluently. They such preparation as will enable the spend about an hour and a half each missionaries, immediately they are day with me in class. Their work is qualified, and that will probably be the study of christian theology, and sooner than many of us expect, owing preparation of sermons. It is exceed- to the use made by native interpreters ingly interesting to me to meet them to commence active operations in the thus. A part of each day also is spent respective localities, it is proposed they

The amount to credit by the Treasurer's R port, adopted in August, 1875, including a balance of \$2,607.81 in Rev. Mr. Sanford's hands, and \$1,160. 95 in Rev Mr. Boggs'-in all \$3768. 73 added to what was then in the Treasury, made the whole sum \$13,ing at 8 o'clock. Last Sabbath there 148 70. "But, it is added, you must bear in mind that the expenses from April 1, removal to Cocanada and salaries, have to be deducted."

The total receipts for the last financial year were, it seems, but \$5,729.18 -of which \$2,384.54 were derived from the Women's Aid Societies. Now, the expenditure including Bro. Boggs expenses to Siam was \$7,001.69 or \$1,272.51 more than the income from all sources. a

That the Treasury will be equal to. all demands upon it for 1875-6 I hardly doubt, but if we should be required to secure and provide three or four COMPOUNDS, from whence gare the funds to be derived? Will the present system of gathering up means bear the pressure? I fear not. Had we not had a considerable amount on hand, the revenues of several years before the present missionaries left these shores, the Board, or I mistake, would now have an empty Treasury, or something worse.

I am aware that some effort has recently been made to stimulate the churches to greater benevolence by furnishing blank cards and distributing them, but this is only a slight modification of an antiquated practice that served pretty well in former times when circumstances were different.

necessary hereafter for the Board to prepare their estimate for each ensuing year, and ask not merely for small contributions, collected as at present, but for donations, legacies, subscrip-It appears to me that the time has tions, &c., and to publish monthly, or quarterly at all events, the state of the Treasury and the balance required to meet exigencies, much as the American Baptist Missionary Union now does must defer them for the present.

J. McCully. 31 March, 1876.

Rev. Dr. Cramp writes to say that

letters were received from the missionaries last week. They were in usual health.

Rev. W. B. Boggs and wife are residing for the present at Liverpool, England.

Mission of Siam .- The Presbytery of Sam under the auspices of this mission recently held its public session.

The previous Sabbath three men and one woman united with the Presbyterian church of Bangkok.

One of its missionaries remarked that within the past three years in Bangkok, eighteen persons have been received into the membership of said

The Progress of the Protestant Missions of Siam this year have been in every sense highly encouraging, and the patrons of Christian missions to Siam have ample reason for heartfelt gratitude and sufficient stimulus for persevering efforts to Christianize and thus elevate and save the masses of the people of Siam.

IMPORTANT ANNOUNCEMENT.—The General Literature Committee of the Society for Promoting Christian Knowlege have in course of preparation a series of Manuals on the Chief Heathen Systems of Religion. Prof. Monier Williams has been retained to contribute a volume on Hindooism. Mr. T. W. Rhys Davids to furnish a manual on Boodhism, and Mr. J W. H. Stobart, Principal of the Martiniere College at Lucknow, one on Islamism. The Rev. H Rowley, of the Society for the Propagation of the Gospel, is to contribute to the series a volume on the Fetish Systems of Africa.

These projected works will be of great service, that is, unless the compilers allow their High Church notions to influence them, which is too often the case in books issued by the Christian Knowledge Society.

When Henry Martyn translated the Bible into Persian there was very little use for the volume. Now, however, its time has come, as the Mohammedan influence is more broken in Persia than in any other Moslem country, and the at present, however, is, by wise and missionaries are looking forward to a not-

The Christian Messenger.

Halifax, N. S., April 5th, 1876.

In a parish in Wiltshire, England the following remarkable occurrence is said to have actually occurred only a short

TRIOSITIES OF INFANT BAPTISM.

time since:

A happy couple in humble life, recently had their family enlarged by the addition of twins; but in a few days one of the babes sickened and died, and alarming symptons foretold the speedy departure of the other. In these distressing circumstances, the parents sent for the clergyman of the parish, in order that the dear little ones might be fitted for the kingdom of heaven. On his arrival, a sad state of things was disclosed. He, of course, soon made the living child " a member of Christ, a child of God, and an inheritor of the kingdom of heaven," but what to do with the dead child was past his comprehension. The distressed mother first entreated him to let a few drops of the magic water fall upon tne dead child's face, but that could not be; then she prayed that as they were both born together, so, in case of the second death, they might both be buried in the same coffin, or, at least, in the same grave. This very natural wish did not harmonise with the theology of the Wiltshire parson, and so it was not granted. The second child died, the funeral was arranged, the two coffins were brought forth, but only one of the babes was committed to the earth in "sure and certain hope of the resurrection to eternal life." and when the distressed parents inquired where the other was to be interred, the reply was to the effect that the other child must be buried at night in unconsecrated ground, without service or ceremony, as it had not been baptized. Here, however, a new chapter opened, for the mother declared the buried child was the unbaptized one, and that being now committed in "sure and certain hope," he was safe; while she claimed Christian burial for the other on the ground of his having been made It seems to me that we shall find it "a member of Christ," etc. In this dilemma, the parson in no measured terms, denounced the woman as a cheat, and charged her with cheating God, cheating the Church, and cheating him also. The reply was a nonplus. "I am very sorry," sobbed the mother, "if I have done wrong; I did not wish to cheat God, nor the church, but I confess I have no scruples about cheating the devil." Comment is needless.

University Reform is occupying the attention of the British Parliament. There it is a far more complicated and difficult matter than in our comparatively small institutions. The object sought is to equalize the benefits more than they have been heretofore, and take from the richer colleges some of their fellowships, and appropriate them to the purposes of the Universities, to create new professor-hips, and revive some that have been suppressed. The SIAM. - The American Presbyterian | movement is narrowly watched lest it should become simply an endeavour to give new power to one clerical party at the expense of others.

> Our Methodist brethren very frequently make use of the term baptize, and its cognates, in reference to other influences than that which will apply to the ordinance of baptism. The idea commonly conveyed by such application of these terms is not derived from the use of a small quantity of the element, whether of water, or fire, or of Divine influence, as they do in the act of Taptism, but to an overwhelming, equivalent to an immersion—an all pervading controlling influence To this we would offer no objection, but in the last number of The Wesleyan we find an instance of using the term "rebaptised," which it is not easy to reach by any ordinary application of the figure Our contemporary, referring to what M. M. Hilton. L. Tremain, Esq., M. D., had appeared in an Australian Methodist paper, in relation to Canadian affairs, says :-

"Thus it happens that the motion of Dr. Douglass and Judge Wilmot, with their flaming eloquence, which rebaptized our Canadian Church, altogether escaped the notice of Australians,'

How e oquence can "rebaptize " is problem we shall not attempt to solve. We must leave it in the hands of our worthy brother.

THE ROMAN CATHOLIC SCHOOLS of the city have had quite a revolution. It appears that there has been some difficulty between the Archbishop and the Superior of the Order of Christian Brothers, and as the latter refused to submit, he and all the members of the Order resigned their position as Teachers in the Roman Catholic Public Schools of the city, and yesterday left | T. P. Davies, Esq. for Montreal. The Archbishop, we understand, has undertaken to fill their | 28th ult., said, "Dr. Tupper continues places in said schools. Query. Will quite ill."

the City Commissioners accept these appointments of His Grace, without examination or license

Puseyism was, a few years since, synonymous with High Churchism. Dr. Pusey was eating the bread of the English Church whilst he was leading all he could on to Rome. In a recent letter to the London Times he frankly states this, but says he could do so no longer when he found the dogma of Papal Infallibility had been decided upon and claimed by the Romish Council of 1870.

The London Baptist of the 17th ult. gives a list of baptisms reported from sixty three of the Baptist churches in Great Britain, numbering in the aggregate 315. Two report 12 each, the rest vary from one to ten.

NOTICES.

THE LADIES OF GRANVILLE ST. CHURCH AND CONGREGATION purpose holding a 13th Inst. The funds to be devoted towards providing better accommodation for the Sabbath School and Social meetings of the Church.

SABBATH SCHOOL CONCERT.

The Third Baptist Church Sabbath School Concert will take place at College Hall, Gerrish St., on Friday evening next. Doors open at 71 o'clock. All are welcome.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Hammond's Plains, - Miss M. Hayes..... \$ 4.2 Halifax, North Church, - Mrs. Manning...... 26.08 Halifax, Granville Street Church, Miss Selden..... 30.50 Cunard,--Miss Anna M. Eaton 23.00 M. R. SELDEN, Sec'y.

Halifax, March 29, 1875.

RECEIVED FOR FOREIGN MISSIONS. March 20. Per Rev. W. A. Corey, 1st Springfield Church N.B.\$ 9 25. T.M. Boggs, Esq., Rivers-

dale, N.S...... 10 00 25. Collected by Mrs. H. P. Boggs, Riversdale, N. S.... 10 00

THOS. P. DAVIES, Treas. F. M. Board.

The Rev. Dr. Burns will (D.V.) deliver a lecture in the Academy Hall, Wolfville, on Wednesday evening, 5th inst. under the auspices of the Acadia Athen-Subject—"The British Poets." Doors open at 7 o'clock.

G. B. TITUS, Cor. Secretary. Acadia College, April, 1, 1876.

Dear Editor,—Please acknowledge in the Messenger the receipt by our Board of the following sums:

Collected by Rev. M. Normonday for French Missions.......\$309.63 East Ragged Islands church, per Rev. J. McKenne, Home Miss. Port Hawkesbury church, per

P. Paint, Jr., Esq., Home Miss. 7.00 Gubsboro' & Manchester churches, per Rev. A W. Barss, Home Missions..... River John church, per Rev. D.

Freeman, Home Missions..... 20 95 Prof. D. M. Welton, for Theological Chair...... 100.00

Total.....\$467.58 The Board earnestly request the churches to forward their contributions as soon as possible. G. E. DAY.

Yarmouth, March 31, 1876.

Letters Received.

Rev. J. F. Kempton, \$6. N. R. Morse, \$2. Geo. Crosby, Esq., \$6. J. H. Healy 1 sub., \$2. M. Kinsman, \$4. J. Bigelow, Esq., 1 sub., \$2. O. W. Slocomb, T. Lloyd, \$2.30. Dr. Webster, \$4.25. I. Larkin. A. Shaw. Rev. S. J. Neely, \$4. A. Knowlton, \$2. G. E. Baker. T. M. King, Esq., I sub. Rev. C. Randall, \$2. I. Thurber, Esq., \$2. J. Dunlap, \$3. H. E. Payson, Esq., \$5. Rev. W. H. Richan, \$3. R. C. Cann, \$2 1. W. Healey E. C. Ward 50 cts. D. H. Crandall. D. B. Dimock, \$2. Rev. W. J. Bleakney. D. Whitman. Rev. D. W. Crandall. John Mader, per W. J. Gates, \$2. S. Borden, \$2. N. A. Dimock, \$6. A. Shaw. S. Bezanson, \$2. P. Smith, \$2. W. McVean, \$10. J. P. Dodge, \$2. J. H. Eaton, \$2. Rev. A. Cogswell R. D. Rice, \$1. H. Mills. Rev. E. O. Read. J. Moore, 68 cts. 1. W. Healy, \$2. Rev. O. C. S. Wallace. A. McKeen, \$2, Rev. I. J. Skinner, \$6. J. M. Layton, \$2. D. W. Dimock. Rev. Brown. Rev. N. C. Saunders. Rev. W. H. Warren. J. D. McNutt, Esq., \$2. G. M. White. W. M. Sanford. Asaph Marshall, Esq. Rev. J. A. Stubbert.

A note from Rev. E. O. Read, dated

LOCAL NEWS.

DEFALCATION AND PLIGHT .- During th past week a most painful development has been made of defalcation and forgery in one who had stood high as a Dominion official, and in the religious world, in Halifax. Mr. Archibald Patterson, In spector of Inland Revenue, was discovered to have committed forgery for a considerable amount. The names forged are those of two of his own brothers and others, merchants of high standing in the community. It is not yet known what is the full amount of the notes bearing these signatures. It is said to be between \$8.000 and \$10.000. It is supposed that this has been going on for some time, that the difficulties that have surrounded Mr. Patterson ever since his failure at Tatamagouche have required him to make use of his friends, until they refused to lend him their names, and that since then he has nevertheless used them, but having taken the notes up at maturity it has not been discovered until now, he could meet the demands no longer, and an explosion must come. Under these circumstances it has since been discovered that Mr. Patterson left the city on Monday Tea-Meeting in Argyle Hall on Thursday of last week for the United States. His doing so was not regarded as any thing strange until the notes were becoming due. Suspicion was then awakened and examination shewed the painful facts above stated. His salary as Inspector of Inland Revenue was \$1800 a year. Surely he might have given up all he had and lived upon that. He was connected with some of the first families in the city. An officer in the Presbyterian Church and the Sunday School at Fort Massey. These are all sacrificed, and the cause of religion grevously wounded. Mr. Patterson was for a number of years a member of the Legislative Council. He was one of the Vice Presidents of the Young Men's Christian Association and now stands as the corresponding secretary of that body.

The thought of such defection must fill the hearts of christian men with sorrow and shame. An action he had in the courts some time since in which he charged a respectable city firm with usury because they demanded from him the same interest they had to pay the banks (7 per cent) led many persons to regard him as not above suspicion. Still this did not prevent his reception into what is regarded as good society in

both church and state!

The Police Investigation reveals some facts in relation to the late Chiniquy Riots, shewing that certain members of the Police force were not as active in dispersing the mob and arresting the disturbers of the peace as they might have been.

The Skating Rink was closed for the season on Saturday last.

Dr. Honeyman left last week with a quantity of goods for the Centennial at Philadelphia.

A small-pox hospital is to be erected at Rock head. Mr. M. E. Keefe has the tender.

The late John W. Young, Esq., bequeathed \$1000 to Acadia College. The bulk of his property is left to his widow and daughter, the wife of Hon. A.J. Smith. Some small sums are given to other relatives, \$200 to the Baptist Church at Falmouth, certain sums for a monument over his grave, and to place an iron railing around the grave yard.

We have not seen that any alusion has been made to the Chiniquy rioting in either of the Roman Catholic churches until Sunday last. Archbishop Connolly is reported to have then said that "While he found fault with the Protestants for encouraging Mr. Chiniquy, he condemned the rioters in the strongest est terms. On behalf of the Roman Catholic Church he repudiated all responsibility for their conduct. Should Mr. Chiniquy again visit Halifax, the duty of all Catholics, the Archbishop said, would be to neither attend nor interfere with his services.

Mrs. Birt arrived in the steamer Austrian from Liverpool, G. B., on Safurday, with 52 immigrant children, who were sent to the different homes provided for

On the first of April a lad named Clarke gave a box to a young boy named Hunt. and induced him to place a lighted match inside it. The box contained gunpowder, and no sooner had the innocent lad applied a match than an explosion, of course, took place, and his face was badly injured, one of his eyes especially so, and it is feared be will lose the use of that organ. Such joking should be severely punished.

Sabbath Schools in destitute places had better take advantage of the kind offer of the Third Baptist Sabbath School, and send their address to the Secretary, Caleb Langille, 35 Maynard St., for a package containing thirty to forty pretty papers.

NOT THE RIGHT MAN. - The man who was brought from Sydney as Betts gave his name as Robert Mc onnell. He says he was born in Billtown, Cornwallis; and has lived in St. John. He was a cabinet maker. Messrs. William Smith, of Wallace, Robert McKeen, of Wallace Bay, and Teed and Millar, of Amherst, all were sure that the prisoner was not Betts. He was discharged.

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