

the nature of his work, I will give an extract from his report to me. As his report of his visit to Peddapore last Sabbath is fresh in my mind I will give that: And as nearly in his own words as I can remember; with the exception of a few changes to make his English more idiomatic.

Peddapore is a good-size town about 2 miles from this.

He reports:—"Soon after entering the town I saw a company of Brahmans sitting on a raised seat in front of a house. As I drew near they asked me who I was; they recognized me as a Christian. I said, 'I come bringing good news.' 'What news?' 'The Gospel of Jesus Christ.' I told them how He came to be a Saviour. They soon interrupted me with the question, 'What caste are you?' [As, Aaron, like most of our Christians is of low caste, they, no doubt, were intending to jibe him, and say with that air of superiority, which a Brahmin well knows how to put on when speaking with low caste people, 'What, you a low caste man coming to speak to Brahmans of religious matters?' W. F. A.] 'I am of the sinner caste,' I replied, 'in that I was born, and sin is in all my deeds and words and thoughts.' The same man then asked me, 'What color are you?' [meaning thereby, 'What is the color of the mark on your forehead?'] The classes are distinguished by dots and strokes and curves of different colors on the forehead. W. F. A.] I answered, 'You see my color, I'm a black man.' He walked off angry.

I then went into the midst of the Bazaar, and sang the Hymn, 'It is finished.' A crowd soon gathered. I preached about Jesus for a long time to them, and then spoke of their Brahma, Vishnu and Siva, showing from their own books that they are not gods.

Some Brahmans got an ignorant Mohammedan to come and disturb me. He wanted to know if I had seen God. I said "my mind has seen Him, my heart has felt Him; but what is that to you if you don't believe me; I can't show Him to you." He then asked, 'What kind of a God is your God.' 'Please wait,' I said, 'I want to finish speaking to these men who understand the learned books about Brahma, Vishnu and Siva. A man will be quiet, and hear the man through, as he promised to answer him afterwards. He remained quiet and soon slipped away. After a while I spoke of God as a Spirit, Omnipotent, Omnipresent, &c.

One man said, 'You Christians worship idols.' 'No,' I said, 'I've often seen them,' said he 'worshipping your God put up on a cross, (referring to the Roman Catholics bowing down before the crucifix) 'they are your brothers.' 'No,' I said, 'not ours. Please come and see us worship, you will see no idols.' 'Oh, I've often seen them worshipping idols,' he replied, and turning to the crowd, he said, 'This man knows nothing,' and so he walked away.

Two Brahmans were standing at the out side of the crowd. One of them, an old man said to me, 'Won't you acknowledge that there are four castes?' 'Four?' I said, 'there are four thousand castes.' But turning to the subject I said, 'Don't you believe in three Gods?' They said, 'No.' 'Don't you go around worshipping different images?' They said, 'Yes, but these are only forms of godly ones, to bring God before us.' 'But they are not godly ones,' I replied. I then quoted from the sacred books about the immorality of the gods. They then listened while I went on preaching the God of heaven, of righteousness, and the God of salvation. A follower of Vishnu said to me, 'What is the form of your God?' I quoted a verse from one of their books, which says that God is invisible and without form, and our Bible, 'I said, and teaches the same.' He said, 'Show me your God, and I will believe.' 'Very good, look at the sun up there.' 'I see it, I'm looking.' 'No, you're not looking up, your eyes are down.' 'I'm looking.' 'No, no, stop a while and look up steadily at it.' He tried but only for an instant and then hung his head. 'Now,' said I, 'if you cannot look at the sun, one of God's creation, how can you expect to see God who is a thousand times brighter.' So he listened.

As I was about to leave for home I met a very learned man, quite fluent in English. He asked what papers those were I was carrying. 'Christian tracts,' I said. He said he would like to have one; I gave him one, 'God not the author of sin.' 'What?' said he, 'God not the author of sin, I

thought God was the author of every thing that is, I want to ask you something about this.' 'I perceive you are a philosopher,' I said, 'and if we begin it will take us a long time to get through, and I want to preach a little more in the Bazaar before I go home.' He said he would come down to see the missionary himself on Wednesday."

Sickness in India.

My Dear Sir,—

In a letter from brother Boggs, dated Nov. 15, and received here last Monday, he says:—

"During the last fortnight I have had an ill turn, which made it necessary to have medical assistance, and to give up study entirely for a time.

"For some weeks I had experienced much weakness at times, with severe headache and loss of appetite. But these feelings increased latterly, until on the 3rd inst., I suddenly became much worse, and found myself unable to keep up any longer. The doctor said that I was not suffering from disease of the liver, as I feared, or from any other specific disease, but from general weakness, and that I must not think of study or any kind of work, while in such a very weak state.

Accordingly, Mrs. Boggs and I went out to Samulcoota, and spent a week with Mr. and Mrs. Armstrong. For a few days I was very poorly, feeling at times so weak and depressed as to be unable to sit up, but then I began to amend, and have since been steadily gaining strength.

"We returned to Cocanada on the 10th, and I am now very much better, my appetite has greatly improved. I suffer very little from headache, and there is a fair prospect of my soon being stronger than for some time previous to my recent sickness. I have found that I have but a weak constitution, that will require constant care in order to avoid falling into such a state again. I hope before long to go on with the study of the language again, but I will do so with caution.

"Brother Churchill has not been very well of late—has been suffering somewhat from dysentery—but is now better."

According to the last report, Miss Considerably indisposed.

Such interruptions to health are continually occurring, as the experience of all Missionary Societies in India testifies.

Mr. Boggs adds that "the Sanfords have removed to Bimlipatam, to establish themselves at that place as one of our Stations. They took a teacher with them from here. They went, not to commence mission work, at once, for they are only learning the language, like ourselves, but to occupy the station, so that it may be regarded as ours. We hear that they are getting comfortably settled. Bimlipatam is a town of about 8000 inhabitants, on the side and around the foot of a high hill, directly on the sea-coast, about one hundred miles north of Cocanada, and seventeen north of Vizagapatam."

Yours,
J. M. CRAMP.

For the Christian Messenger.

Raindrops, showers expected.

I speak not only of things temporal, but also of things spiritual. With reference to the former, surely we have had our hearts gladdened during the past year. For on the anniversary of the church's organization, the treasurer's Report showed, that during the year over thirty hundred dollars, at least, had been raised to defray expenses of the church, and to form a Building Fund. In reference to our finances we had to say, 'Ebenezer,' and resolved in the future, 'Jehovah-nissi' should be our banner. I shall be glad to send a copy of report to any who may wish to help us build a house for God.

I think the following will manifest that such help would be well bestowed, for the glory of God, and the salvation of souls. For in spiritual blessings we rejoice, God's love and grace hath abounded towards us. Since January, 1875, forty-eight have been added by baptism, ten by letter, making our present membership, with the fifty-eight thus received, to number one hundred and forty-three. More than this, there is a sound of abundance of rain. Souls are anxious. But not unto us, to God be praise. My personal experience has been varied during the past year. A long time sick nigh unto death, in fear and trembling I ministered to the flock, resolving to

die rather than forsake my post, and allow the flock to be scattered in the time of trouble. God manifested his power in my weakness, and gave strength according to my day. My health, although much improved, is not yet established.

But my people well supply me with ministerial tonic. Dear Dr. Parker has done his best with prescriptions. I would not rob him under God of thanks. But my people's compound, has been exceedingly useful. Let me commend it to the church's attention:

1st. They have shown great love, unity and co-operation.

2nd. They raised my salary \$200.

3rdly. The young men of my Bible Class put a new carpet in my parlour, young ladies, vases on the mantelpiece. And, as if to tone all to sufficient strength, New Year's eve, ladies and gentlemen again demanded possession and left some good things to eat, and china enough to cheer any minister's wife, when friends drop in to tea. In conclusion, let me thank all who have helped us by their prayers, and who intend to do so by donations to the Building Fund.

I must not say any more about the Third Baptist Church just now, they might scold me for speaking their praise aloud.

I remain their grateful pastor,
J. F. AVERY,
18, Moren St., Halifax.

The following are the accounts as presented in the Treasurer's Report:—
For the eight months ending Dec. 31, '75.

GENERAL ACCOUNT. 1875. Dec. 31. To p'd Pastor 8 months...\$866 72

MISSIONARY AND BENEVOLENT CONTRIBUTIONS. Foreign Missions...\$32 45

TOTAL CONTRIBUTIONS FOR THE YEAR. Reported per statement to May 1st, 1875...\$914 48

The Christian Messenger.

Halifax, N. S., January 12th, 1876.

We wish to give the following appeal all the prominence we are able, and secure for it such attention as its importance demands. The information coming from the worthy Secretaries from week to week, render it unnecessary that we should say a word to commend the Appeal to the churches and brethren. It speaks for itself. Let there be an intelligent and hearty and liberal response:

AN APPEAL.

TO ALL PASTORS, DEACONS, OFFICERS AND MEMBERS OF BAPTIST CHURCHES IN NOVA SCOTIA, NEW BRUNSWICK AND PRINCE EDWARD ISLAND.

Dear Brethren,—

The Baptists of these Maritime Provinces have taken up and entered upon a great and glorious work. It is the establishment of a Mission that shall give the gospel to the six millions of people in northern Telooquo. Ten brethren and sisters have devoted their lives to his service. Eight of these are now in the field with native helpers and teachers, earnestly and joyfully engaged in learning the language and preparing for enlarged active operations. In addition to their regular support, large outlays of money will soon be required to purchase homes for the missionaries, establish and equip schools and carry forward the direct aggressive work of reaching the gospel. Hence greatly increased demands on the treasury will be unavoidable. To meet this want a universal and liberal response is necessary. The wealthy must give of their abundance, the poor of their poverty, and all as the Lord has prospered them. Every church and every member ought to take some share in this best of all investments. Shall not this be done?

The Board have prepared, and will send out, cards for use in securing subscriptions hoping that every church will raise not less than fifty cents on the average for each member. These

cards are designed for individual pledges by the week, but the sums pledged may be collected, monthly, quarterly, or otherwise according to convenience.

Will not the pastor, deacons, or some brother or sister see that every member and friend of the cause in your congregation is asked for a contribution? We earnestly appeal to you in the name of Jesus and the perishing heathen, to take up this work at once. See that it is promptly and thoroughly done. Aid now in carrying into effect the will of the Master to preach the gospel to every creature. "The field is the world." "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

By order of the Board,
A. MCL. SKELEY,
W. P. EVERETT,
J. D. POPE,
Committee.

VITAL STATISTICS.

REGISTRATION OF BIRTHS, AND DEATHS.

The Ontario Legislature has before it an Act for obtaining more correctly, the Vital Statistics of that province. The Act appears to be—in its principles and details—very much like that which has for a number of years past, been in operation in this province. One point in which it differs, is, that instead of the Chairman of Statistics, who is at the head of the department in this province, and under appointment of, and paid by the Dominion Government, there, in Ontario the Provincial Secretary is to be the Registrar General, and an Inspector is to be appointed to supervise the work of the Division Registrars,—equivalent to our Deputy Registrars. There appears to be no recognition of the Dominion government in the Ontario Act, whereas, in this province, it has been supposed that the whole work of gathering statistics, should be done by the general government, instead of being left to be provided for by each Province. In Ontario, the fees are to be paid by the Municipal Councils, whereas here, what has been paid, has been by the Sessions of the Counties. In the last revision of the Nova Scotia Statutes, this law was seriously injured, by that Act being altogether left out, although it was not repealed. The Registrars of Births and Deaths have consequently been left unpaid, and no provision is made for paying them, under the supposition that the Dominion Government would sustain the department over which their paid officers preside.

The Premier, Hon. Mr. McKenzie, on his recent visit to Halifax, intimated in his speech at Temperance Hall, his intention of bringing before Parliament, a general measure for obtaining the Vital Statistics of the Dominion. If each Province had a measure already in operation, similar to the one in Nova Scotia and that now before the Ontario Legislature, it would be a very easy matter for them to be made uniform, as such as might be necessary, and the returns from each provincial office, go to make up the whole at Ottawa.

Another and very important feature in the Ontario Act, which does not exist in the Nova Scotia law, is that in the matter of the Registration of Deaths—in addition to the friends of the deceased person being required to register the death, the minister or other person performing any funeral or religious service is required, before doing so, to see that the law has been complied with, and must receive a certificate from the Division Registrar to that effect before performing such service. There may be some difficulty for a short time in applying this provision but this appears to be the only way by which complete statistics of Deaths can be secured.

It was a strange piece of Nova Scotia legislation, when the work of Registration was being done so well through the Province, to embarrass the department, and allow the Deputy Registrars to go on with their work without providing for promptly paying them. The case, by direction of the Dominion Government, was submitted to the Judges of the Supreme Court, and by them a decision was given that the payment should be made by the Dominion government, but the Deputy Registrars have not been paid for about two years, and the department is thereby seriously damaged. If each Province is to provide for its own collecting of Vital Statistics and the registration of Births and Deaths—as would appear by this Ontario Act—then there should, without delay, be some

legislation on the subject in this Province. It would be well if the Deputy Registrars in the several counties of the Province, would make known the state of the case to their representatives so as to prepare them for the consideration of it when they arrive in the Local Legislature next month.

ECCLIASTICAL RECIPROCIITY.

Speaking of the late Dr. Brock, *Evangelical Christendom* says—"One point in his character which should not be forgotten was his thorough catholicity. This was seen in his friendships, as well as in his public utterances. For some years, during his Bloomsbury pastorate, the Hon. and Rev. Montague Villiers, afterwards Bishop of Durham, was Rector of St. George's Bloomsbury. They were accustomed to meet in the street on the Sunday morning, each on his way to his Master's work. 'The Lord be with you!' was the accustomed greeting of the Rector. 'And with thy spirit!' was the uniform response of the Baptist pastor."

Our liberties are in danger. An attack was some time ago made on the rights of New Brunswick to legislate in respect to their own Schools, but it proved abortive—the people nobly sustaining the friends of the constitution against its Ultramontane enemies. Then again, on an application made to the Dominion Parliament by the North West Territories, to be received into confederation, these same parties in the interest of the Roman Catholic Church, resolved to oppose the granting the prayer of the petition, except with the imposition upon them of Separate Schools as a part and parcel of their constitution.

Here is the Section of the Act introduced by the Hon. R. W. Scott, a Roman Catholic member of the government:

"When, and so soon as any system of taxation shall be adopted in any district or portion of the North West Territories, the Lieutenant Governor, by and with the consent of the Council or Assembly, as the case may be, shall pass all necessary ordinances in respect to Education; but it shall therein be always provided that a majority of the rate payers of any district or portion of the North West Territories, or any lesser portion or subdivision thereof, by whatever name the same may be known, may establish such schools as they may think fit, and make the necessary assessment and collection of rates therefor; and further, that the minority of the rate-payers therein, whether Protestant or Roman Catholic, may establish Separate Schools therein, and that, in such latter case, the rate-payers establishing such Protestant or Roman Catholic Separate Schools shall be liable only to assessment of such rates as they may impose upon themselves in respect thereof."

There was strong opposition to this measure at the time it was carried in the Senate.

The Protestants of P. E. Island are moving to get the above Section of the Act repealed, and the Evangelical Alliance of Nova Scotia, at its annual meeting on Saturday last, decided to take up the question and consider the unconstitutional character of the action of the Dominion Parliament, whether or not it was in harmony with the British North America Act. We have not space this week, but shall have something to say in our next on the legal aspects of this matter.

"Send two thousand dollars, urgent" was a telegram received on the 11th ult., from Rev. J. McLaurin of Cocanada, India by the Treasurer of the Canadian Baptist Missionary Board. Rev. J. L. Campbell, the Secretary writes the *Canadian Baptist* that there was but \$950 in the treasury. The Treasurer immediately proceeded to borrow enough to make up the deficiency, and sent on the \$2000 promptly. Mr. C. explains that this demand "has undoubted reference to the mission premises which Bro. McLaurin is now engaged in erecting. Heretofore he has occupied a rented house for which a very heavy rental had to be paid."

REV. A. B. EARLE is laboring in St. John and is producing a very deep impression on the congregations of the city.

We were disappointed last week that our printer did not give a better impression and appearance to our paper with its new type. We hope it will not be so again.

HALIFAX DISPENSARY is quietly doing a vast amount of good in supplying medical aid to the poor of our city. In the month of December the number of patients treated by attending physicians was 266. The number of visits paid at their homes by visiting physicians, 396. Total, 662.

Mr. C. E. Putner performed 41 dental operations and made up 698 prescriptions.