

with no rudeness or opposition; even the lodging-house keepers welcomed them. Sailors of many nationalities were encountered. After singing a few hymns the men were affectionately spoken to of their homes, their habits, their hopes for the future. Many of them were persuaded to enter neighbouring places of worship, and a large number have professed their faith in Christ. Recently a Floating Methodist Church has been formed among them. They unite together as one church in constitution, the Christian men of each ship forming a separate "fellowship band." Not the least interesting of these endeavours to lead our sailors to Christ is the following example. It is given in Mr. Rouse's own words. "The beginning of this year has witnessed cheering tokens of the Lord's blessing in connection with the crews of the *Serapis* and the Royal yacht *Cosborne*. Special tea meetings for these men have been held, at which personal appeals were made to them to decide for Christ. We had two meetings in our house. The result is, as many, I believe, as forty of them professed faith in Christ. The *Osborne* came here with three or four decided Christians, and leaves with a Christian brotherhood of twenty men, and the *Serapis* has a larger number still. It is interesting to think that on his voyage home, and in subsequent voyages in his yacht, the Prince of Wales will have a goodly company of praying men on board." It must be a cause for gratitude to God that while the heathen are receiving at our hands the bread of life, the perishing of our own countrymen share in the ministration. Many who leave our shores without hope and without God in the world, find yonder, through the devoted labours of our missionary brethren, the grace which they have so often and so long neglected in their native land.

**A new Mission.**—Among the numerous places occasionally visited by the Society's indefatigable missionary, the Rev. R. Bion, of Dacca, is Cachar, a district lying in the north-east corner of Bengal. It has been a neglected region, and till a few years ago no missionary has ever resided there. In one of the four thannahs into which the province is divided not a single person was found able to read or write. And yet, according to the recent census, it contains 202,580 inhabitants. Though classed as Bengalis, many of the people are regarded as the descendants of aboriginal tribes, on whom the idolatries of Bengal are said to have a very slight hold. Some twenty thousand are coolies drawn from all parts of India for the cultivation of the numerous tea-gardens which abound in Cachar.

Among the successful tea planters of the district was the late C. S. Leckie, Esq., a native of Peebles, in Scotland, who entered into the rest of God about a year ago. At his decease he left to his executors a large sum of money to be devoted by them (to use his own words) to the "spread of the Gospel—the glorious Gospel—in India, especially in Cachar." After the payment of legacy duty and two small gifts to other missionary objects in India, the balance, amounting to £4,000, has been placed by the executors in the hands of the trustees of the Society. It is proposed that the interest of this sum should be devoted to the support of native evangelists, under the general care and supervision of the Rev. R. Bion and the mission in Dacca, from which place Silchar, the chief town of the province, can be reached by the River Soorma. This river is navigable by boats and steamers for a large portion of the year, and gives easy access to all parts of the district. Instructions have been forwarded to Mr. Bion to visit Cachar as soon as convenient, to look out a locality for the station, and to engage suitable native evangelists for the work. The Committee hope that by the cold season of the present year operations may be begun, and the hills and dales of this beautiful but long-neglected country may be trodden by the feet of them that bring good tidings of good, and publish salvation to the perishing.

It is due to the executors—Dr. Leckie, Mr. W. Leckie, Mr. R. Gibson, and Mr. George Henderson—to say that they have expressed the most unqualified confidence in the judgment of the Committee, and have left them altogether untrammelled in the application of the fund.

**Rome.**—The work in this great centre of the Papal system continues to afford the Committee the greatest satisfaction. For a few months the new chapel was closed in order to complete it, but in the month of November was

re-opened. Over the entrance may be seen the inscription "Sala Christiana," a fitting indication of the Christian work of Mr. Wall and his coadjutors, and of which it is the principal seat. The first baptismal service in the new sanctuary took place in December last, one of the candidates having formerly been a curate of the Roman Church, then an infidel, but now an humble follower of the Saviour, to whose feet he was led by the ministry of Chevalier Grassi. About 100 persons constitute the membership of the Church. In close connection with the chapel, is the Bible and Tract Depot, from which, though it has been opened but a few months, thousands of Gospel tracts and New Testaments have been sent out to all parts of Rome and Italy. Fifty thousand copies of the New Testament have been placed at the disposal of Mr. Wall by a Christian friend in Manchester. The little volume is published in a form and style which, with various indices, render it the most complete and beautiful edition existing in the Italian language. For the dispersion of the sacred book by colporteurs, the Committee have supplied Mr. Wall with the requisite funds. The book is piled in the windows of the shop, and it is interesting to watch the expression in the countenances of passers by, the scowl of the priest or monk, and the surprise of the honest seeker after truth, who enters to purchase a copy for threepence, at which low price it is sold to all who can afford it. A printing office on the upper floor of the building, enables Mr. Wall to print tracts for circulation in large numbers. Three evangelists render Mr. Wall assistance in preaching the Gospel in various parts of Rome, and a fourth in Naples. A few months ago the Committee were happy to accept the services of Mr. William Landels, who will enter on active labour as soon as he has acquired a sufficient knowledge of the language. No less efficiently does Mrs. Wall bear her part in the diffusion of Christ's Gospel. Not only is she often employed in widely circulating Scripture tracts in the houses of the people, but more especially does she devote herself to the relief of more than a hundred of the wretched beggars who swarm in the streets and at the doors of the churches throughout Rome. They assemble in a large room in Trastevere, and receive from her hands relief in food and clothing, and also listen from her lips to the words of heavenly truth and consolation.

The Committee rejoice to learn that their brethren of the General Baptist Missionary Society have energetically entered on this great field, and retain the Chevalier Grassi, one of the earliest converts made by Mr. Wall, as their representative. If the unification of Italy is one of the great events of the century, not less important is the duty of the Church of Christ to avail itself of this marvellous opportunity of preaching Christ in Rome itself—both the weakest and darkest spot of the Papal system. Thus far the Word of God has had free course, and is glorified.

We regret to learn that the Society is in debt to the Treasurer to the amount of £4,354 12s.

**Comparative Statement.**

Dear Bro. Selden,—

Please publish the following comparative statement of monies received for our Foreign Mission during the nine months from 11th Aug. to 10th May, in the last two fiscal years.

These sums embrace all the monies received from contributions of churches, W. M. Aid Societies, &c., &c.

NEW BRUNSWICK.			
	1874-5	1875-6	
Eastern Association...	\$ 352.94	\$ 586.88	
Western " " " "	785.69	423.70	
Total.....	\$1138.63	\$1010.58	
NOVA SCOTIA.			
	1874-5	1875-6	
Central Association...	\$ 698.47	\$ 688.15	
Eastern " " " "	475.75	477.29	
Western " " " "	778.62	532.42	
Total.....	\$1952.84	\$1697.86	
PRINCE EDWARD ISLAND.			
	1874-5	1875-6	
Total.....	\$ 221.76	\$ 206.28	
SUMMARY OF TOTALS.			
	1874-5	1875-6	Decrease.
N. B. ....	\$1138.63	\$1010.58	\$128.05
N. S. ....	1952.84	1697.86	254.98
P. E. I. ....	221.76	206.28	15.48
Total decrease.....			\$398.51

From an examination of the above statements it will be perceived that the decrease is principally in the re-

ceipts from the Western Associations of the respective Provinces.

In New Brunswick the decrease is largely owing to the fact that the Convention Session of 1874 was held within the limits of the Western Association of that Province, and all the collections taken on the Convention Sunday, and at the public missionary meetings were credited to that Association.

The decrease in the contributions of the Nova Scotia Western Association is principally caused by the discontinuance of contributions from two or three private sources from which, in former years, large subscriptions flowed.

But the principal test of the liberality of the churches generally towards Foreign Missions occurs in the last quarter of the year, that is, from May 11 to August 10.

During that period of last year, New Brunswick paid in more than one third of its total annual contribution, and Nova Scotia more than one half of its total donations.

Let us hope that the pastors and office-bearers of the churches will at once adopt measures to enlist the generous sympathy of the membership of our churches on behalf of our Mission, so that the amount received this year by our Foreign Mission treasury may not merely equal, but largely exceed the receipts of last year. Such an increase is very desirable, and, I may say, almost absolutely necessary, if we expect to fully sustain our missionaries in their laudable work.

W. P. EVERETT,  
Sec'y F. M. Board.  
St. John, N. B., May 24, 1876.

For the Christian Messenger.

**New Brunswick Correspondence.**

Dear Messenger,—

I thank you for your regular visits and for the quota of literary fare and enjoyable bits of news which you so generously present to me and the host of readers for whom you cater weekly.

Gratitude prompts me to offer such return as circumstances permit, in the shape of a few notes for your columns.

**THE REVIVAL**

with which our religious communities have been visited since January last has been a source of encouragement to the ministry at large, and has resulted in considerable additions to the membership of the churches.

To our city Baptist Churches, including Carleton and Portland, probably about 130 persons have been added by baptism, of which Germain St. Church received about 30, Brussels St. about 60 and Leinster St. in the neighbourhood of 20. Many others united by letter with the respective churches.

The Wesleyans have added about 200 to their body in the city proper, of whom nearly 100 united with the Exmouth St. Society.

The Portland Methodist Society claimed an accession of more than 150 converts.

The Calvin Presbyterian Church of which Dr. MacIse is pastor, has received, I believe, about 50 new members, and several also have been added to the St. John Church, of which Rev. Jas. Bennet is pastor.

The Free Baptists, who have been enjoying revival influences ever since last November, report an addition of more than 100 by baptism.

As you have informed your readers from time to time of accessions to various Baptist churches in our Province it is not necessary to recapitulate; but I am expecting that when official statistics shall be presented to our Associations at their next annual sessions, the additions to our N. B. Baptist churches during the past year will be found to be more than 500, probably nearer 1000 than the former number. To God be all the praise and glory.

But there is yet much land to be possessed, and if our churches would but fully believe the promises of God, they would go up and take it in the name of Jesus.

A precious work of grace has been in progress for some weeks past in the neighborhood of Musquash and Dipper Harbor in St. John County, and has reached to Mace's Bay, on the edge of Charlotte Co.

At the call of the Baptist Church of South Musquash an ecclesiastical council was assembled at Carleton, last Tuesday, 23rd inst., to consider the propriety of proceeding to the

ministry, it was voted to set him apart to the work of the ministry. In the evening the usual ordination services were held. Rev. G. Armstrong preaching the sermon and Revs. Messrs. McLellan, Hickson, Spencer, Carey, and Everett participating in the services.

Our young brother's examination was very satisfactory to the council.

He will labor in Musquash and vicinity until the commencement of the next collegiate year, when he expects to resume his studies at Acadia.

He will probably baptize 8 or 10 candidates at Mace Bay next Lord's Day, and these with a few previously baptized at Musquash, by Rev. W. P. Everett, of this city, will add materially to the working force of the church to whom Bro. Stewart is to minister.

It is now contemplated to build a neat chapel at or near Dipper Harbor, and C. F. Clinch, Esq., has offered to give all the lumber as a donation.

Yours fraternally,  
SEEWUS.  
St. John, N. B., 26th May, 1876.

**The Christian Messenger.**

Halifax, N. S., May 31st, 1876.

**The Household of Faith.**

This term in its more enlarged sense may embrace the Christian Church in its widest extent, yet it may especially apply in a more restricted sense to the body of those who are at one in their views of Christian faith and practice, and who obey the Saviour in his precepts and ordinances as they were delivered by the apostles, and are taught in the Sacred Scriptures.

Baptist Churches have no organic bond to unite them together, nor any laws by which they are compelled to any uniformity of action, yet there is a general agreement between them which is, perhaps, no less strong than it is in most of the other denominations which are less free in this particular.

They gravitate year by year to the central place of meeting, as agreed upon, as would the members of a household, and, by delegation, make the yearly recognition of the unity in their Associational gatherings.

This union of the churches into Associations for co-operation in Christian work is rather the result of sympathy than of law. By combination, they are able to effect in benevolent operations, what, individually, they could not attempt. We find that in the same spirit the New Testament churches were not isolated by anything but opportunity of uniting in worship. They sent messages of affectionate greeting to each other, and, in case of need, also sent pecuniary aid, so that the "one Lord, one faith, one baptism," was to them a great fact, and more than a talismanic formula of words.

Whilst no Baptist Church assumes to exercise authority over another, and receives no dictation from any minister or combination of ministers, yet, when its own pastor presents the Word of God and demands submission to its dictates, every mouth is stopped, and there is no appeal from its decisions. This is a characteristic feature, and such agreement is a great fact in which we rejoice, especially on such occasions as we may be able to exchange fraternal greetings as churches and as members of the household. We might elaborate this thought, but leave it with our readers, and we would suggest that here especially we may apply the apostolic injunction: "Let us do good unto all men, especially unto them who are of the household of faith."

**REV. A. V. TIMPANY.**—The Rev. J. E. Clough writes, April 5th, 1876, the *National Baptist*: "Brother and sister Timpany who have labored faithfully for the Telooagos since May, 1868, worn out in body with relaxed nerves and enlarged livers, are on their way home in Canada."

Mr. Timpany himself writes the *Canadian Baptist* on the 14th of April from Suez in Egypt: "It was hard leaving our native land years ago, but we found it harder to leave the work and the place in which the past six years of our lives have been spent. Some time before this we started out to make a tour with Mr. Newhall our successor in the work. The second night out the cart in which both of us at the time were riding upset and I was nearly killed. Aside from a sprain in the ankle and a cut, and bruise that nearly broke my right leg, the most serious part was a hurt in the back. I was never more thankful in my life than when I found that it was not broken outright."

"We reached Madras in a week, and after some days spent in preparation for the voyage, we went by steamer to Cochin to see the McLaurins." "To-day

we are anchored in full view of the place where it is supposed that the Israelites crossed the sea. As we write we are forcibly reminded of one of the plagues of Egypt. The flies are most persistent in trying to find something to eat off one."

Word has been received of Mr. T's arrival in London on the way home.

It appears that the anti-Sabbath men in Philadelphia are not willing to let the matter of opening the Exhibition on Sundays rest. The Jews cover their parts of the Exhibition on their Sabbath. (Saturday.)

Although it is at present settled, yet there is danger that it will not stay settled, except by the greatest vigilance on the part of the evangelical christians. A short time since, petitions were presented to the Commission for having the grounds opened. A Committee was appointed, and, by a vote of 27 to 9 it was agreed that the grounds should be opened without charge. At a later meeting, held to reconsider, it was decided to keep both grounds and houses closed on Sunday.

The Roman Catholic Archbishop of Philadelphia is in favor of having the Exhibition open part of the day. Unitarian Clergymen are also in favor of opening the exhibition on the Lord's Day.

The *Witness* has a memorial from the Truro Presbytery to the General Assembly, convened at Toronto, respecting the Theological Hall and the proposed erection of a new building in Halifax. The memorialists deprecate the erection of an expensive institution in Halifax (1) Because the present number of students (14), and probabilities for years to come do not warrant such a course. (2) That under the present depression "even strong congregations find it difficult to sustain ordinances" and the scheme would not meet the sympathy and cordial support of the Church. (3) The building now unoccupied at Truro, would be ample for all the necessities of the Hall, and, it cannot be disposed of, except at great loss.

We find the following passage in the last report of the English Baptist Missionary Society:

"The Committee are happy to mention that, during the visit of the Prince of Wales to Calcutta, specimens of the translations of the Society's missionaries in India, in seven handsomely bound volumes, were offered to his Royal Highness, and graciously received by him. In acknowledging the gift, Sir Bartle Frere was commended by the Prince to express his appreciation of the books, and his "best wishes for the success of the admirable work in which the Society has already made so great progress." It is the earnest prayer of the Committee that the visit of the Prince of Wales to this portion of the dominions of our sovereign the Queen may, by the good hand of God upon it, be made subservient to the highest and best interests of the vast empire over which he may be called in Divine Providence to reign."

The communication from Brother Everett in our present issue will, we doubt not receive the serious consideration of the brethren and sisters, and lead to some enquiry as to what can be done in their several churches towards bringing up the contributions for Foreign Missions, at least, to an amount not less than in any previous year. We hope this statement of facts will be productive of some increase in that fund, without diminishing the amount appropriated for Home and other missions.

The *Wesleyan* of last week gives the following as the origin of Methodism in the United States:

One evening in the autumn of 1766, some immigrants were assembled in a room in New York playing cards, when Barbara Heck came in, seized the cards, and throwing them into the fire, administered a scathing rebuke to all the parties concerned. She then went to the house of Philip Embury, and told him what she had done, and with great earnestness said, "Philip, you must preach to us, or we shall all go to hell, and God will require our blood at your hands." This appeal roused Embury to commence working for Christ. A service was announced, and the congregation consisted of five persons. Such was the origin of the Methodist Episcopal Church of the United States. Three years later a request for pastoral oversight was forwarded to the British Conference. Two of that little band, Richard Boardman and Joseph Filmore, offered themselves for the work in America. Mr. Wesley suggested that a collection should be taken up for the new mission, and the noble