

FOREIGN MISSIONS.

The Canadian Mission in Telugu.

It is well that our brethren in these Maritime Provinces should know what is being done in the Foreign Missionary field by the brethren in the Upper Provinces.

The following from Mr. McLaurin's Annual Report of the Cocanada Station of the Canadian Baptist Telugu Mission will give their latest news, and show the present position of the Mission:

"The year that has passed has been characterized by the usual amount of change in the mission. Light and shade and life and death have varied the ever changing scenes that have been enacted on our little stage. Like a beast of prey from the jungle, death has bounded among us, caught his helpless victims, and disappeared again in the mist beyond. Persecution like a cyclone has muttered, and threatened, and at last, with a fierceness begotten of the great enemy, has burst upon the defenceless heads of our Christians.

But there has been life too. Souls begotten again from the dead have stood forth before their fellows to testify by a consistent life that they have passed from death into life, and that their life is hid with Christ in God. And even the dark cyclonic cloud has had its silver lining. There have been breaks in the cloud through which the bright rays of the Christian's faith and hope, and constancy have gleamed forth—often times startling and confounding the darkness around. And we hope that after the storm the air will be clearer, and the spiritual health of the Christian will be sensibly improved.

Times have been, and may be still, as hard in Canada, but they have not approached the hard times in poor down-trodden idolatry-cursed India. "One meal in three days," and if that were a good meal it would be something, but it is often only a few grains of eatable grain ground together with leaves of trees and roots of grass, and even those are failing. Government has established relief works, but these are only intended to stave off actual starvation. They do not pretend to give enough to satisfy a man, only to preserve his life, and that of the family. Only 4 cents for a laboring man a day. Just enough to buy one pound of grain only. A woman gets 3 cents, and a child over ten years of age 2 cents. Those who are unable to work, are fed gratuitously, but cholera, famine's invariable attendant, is stepping in, and cutting the people off by the thousand. Eating all sorts of garbage and drinking foul and brackish water is the primary cause. Added to this the emaciated state of the bodies of its victims it is no wonder that the people lie down, and die in thousands almost without strength enough to utter a groan. It is estimated that it will cost the Government £12,000,000 to keep the people living till the next crops in September. But as the circle of the famine is continually enlarging it is doubtful if less than \$90,000,000 will see the end of it.

We have great reason to be thankful that though there has been a good deal of distress in our district there has thus far been no danger of starvation, but it is continually creeping closer. And times are hard, very hard.

Three men have spent all their time travelling from village to village preaching Jesus to the heathen, and teaching Christians the way of the Lord more perfectly.

We are sorry to say that this department of our work has not been carried on with the spirit, and efficiency we could have desired.

I have made four tours, varying in length from ten days to one month during the year.

We should have spent more time in the field only for several severe attacks of fever which kept us at home for some time during the touring season.

We have been able to keep but four of these supplied with teachers during the year.

Sometimes the attendance falls to 8 or 10 or even lower, again it is up to 20 or 25. Besides their teaching duties the teachers conduct meetings and act

as assistants and advisers to the people in matters of every-day interest.

There have been fourteen names on the roll of boarding pupils of our school during the year—some of these have gone to work on the field, one has gone to his village, got married and settled down in life, another has gone home sick, while another still has gone to join the general assembly and Church of the First-born in heaven. This last one we were very sorry to lose. We had hoped much from his active zeal, his knowledge of God's word and his blameless life. But the Lord took him, and we thank Him for another Telugu soul safe in glory.

The rest are with us still, some of them bright active young men, full of promise of usefulness; and we shall have more just as soon as the Canadian brethren will send us the means to build houses in which to shelter them.

Our hope is in an educated, devoted native ministry for India—in men whose hearts yearn for the salvation of their fellow men—men who are constrained by the love of Christ. Besides the boarding pupils who are Christians there are about thirty heathen boys attending the school; some of these are interested in religious matters, and one has professed to be a Christian. We hope many more may follow his example. The school suffered a good deal during the last six months from several changes in our teachers. It is now in charge of Nathan Gabriel, brother of the late Rev. Thomas Gabriel, founder of the mission.

This school began by Mrs. McLaurin asking a number of little girls to come to receive lessons on our back verandah. They were taught to read and to sew plainly. From this it was transferred to our school-house in town, where it speedily gained in size and interest.

All the boarding pupils, most of the day scholars, the pupils of the girls' school and most of the native Christians meet together on Sunday morning at 8 o'clock as a Sunday school. They are divided into classes and taught by several of the native Christians and the missionaries.

At the same hour an English Sabbath school is taught by several members of the church. There is also a Bible-class of young men and women on Sunday morning taught by your missionary.

There is preaching in Telugu every Sunday morning at 9 o'clock, and in English at 6:30 p. m. A Telugu prayer-meeting is held at 4 p. m. on Wednesday, and an English one at 6:30 p. m. of the same day.

These will be great and pressing till the knowledge of the Lord shall cover the earth as the waters cover the sea.

I wish we could make the brethren feel our need of a school house. Our Boys' Boarding School is almost on the street. The school now meets in a small thatched shed. Besides it is a mile and a half from our Compound, and therefore we cannot go and see it as often as we ought.

Again, we have no buildings for our boarding pupils. The two rooms occupied by them were once stalls of the horse stable. It is hardly decent to put our Telugus into such a place. Last year we had a building of Palmyra leaves which answered tolerably well, but it was burned down, and I have been waiting ever since for money to put up proper buildings which would not be subject to such calamities, but hitherto I have waited in vain. I am loath to waste money in putting up any temporary structures, and still our work suffers for the need of them.

The following is the result of an actual census, taken this year; the former ones were founded upon former statistics:—No. of members, Jan. 1st, 1876, 286; baptized during 1876, 79; excluded, 80; restored, 10; died, 13; No. of members, Jan. 1st, 1877, 332; contributed by Cocanada Church, Rs. 91-5-6; disbursed by do. do., Rs. 37-1-3; Balance in hand, Rs. 54-4-3.

JOHN McLAURIN.

There are twenty thousand schools in Japan—attendance being one in five of the population.

The famine in Southern India has greatly abated; but the price of food has risen exceedingly—as much as one-third, or even one-half. The Cyclone which swept over this part of the country last October, Brother Sanford remarks in a recent letter, "destroyed nearly every thing that was growing in the fields. It was a fearful storm of wind and rain. We were driven out of the upper part of the house, to find shelter in the lower flat. Thousands of native homes were broken down."

Five missionaries of the London Missionary Society have been recently removed by death; among them, Rev. E. Midwinter, of Vizagapatam who commenced his missionary career only last spring. He died of typhoid fever.

The following "Missionary Notes" are taken from the London Baptist Missionary Herald:

A parliamentary blue-book has just been printed, containing a statistical abstract relating to British India. Under British administration there are 907,086 square miles, of 50 divisions and 235 districts, with 37,041,259 inhabited houses, containing a population of 190,563,048; the Feudatory States extend over 546,695 square miles with a population of 43,267,910, making an area of 1,453,781 square miles, with a population of 238,850,958. Of the population in British India, 139,248,568 are Hindoos, 1,174,436 Sikhs, 40,882,537 Mohammedans, 2,832,851 Buddhists, and 896,658 Christians, and "others" 5,102,828, and to make up the number 190,563,048, it is stated that of 425,175 the religion is not known.

A young Mohammedan of Patehpore, a city some 120 miles westward of Allahabad, strolling slowly along the bazar, picked up a scrap of printed paper which lay on the ground. The broken piece contained a few verses of the 7th chapter of the Gospel of John. The words were used by the Divine Spirit for the production of conviction in his mind, and the result was his conversion to Christ and his identification with His people in that city. Torn up in umbrage as no doubt the little book was, God once more fulfilled His word, and caused even the wrath of man to praise Him.

Correspondence.

For the Christian Messenger. From Colorado.

DENVER, COLORADO, July 21, 1877.

DEAR SIR,—I should be pleased to have you send my Messenger to Denver, Col. I have been more or less out of health for the last eighteen months. It is now nearly two months since I left Omaha, Nebraska, with quite a severe cough and a good deal debilitated. The change has had a marked favourable effect already. My cough has nearly left me, and my general health much improved.

The air is so pure and good and warm that many Eastern people spend the summer in Colorado. The city of Denver may be called a beautiful city. The streets are broad and well laid out; the buildings mostly brick; about 20,000 or 22,000 inhabitants. Within about twelve or fourteen miles of the beautiful chain of the Rocky Mountains, the tops of which are now tipped with snow, and never entirely free from it, a good deal of mining is being carried on, in different parts of the mountains, and a large amount of the precious metals yearly obtained. They also afford a great resort for strangers, as well as citizens, who in the summer visit the great mountain parks, canons, streams, &c., &c., almost without end.

Several railroads of the narrow gauge have been, and are being constructed to different parts of the State, most of which run to and over the mountains. The Rio Grande road, now being constructed with the intention some time to reach Mexico, is finished some two hundred miles or more, and is now climbing over one of the mountains nine thousand four hundred feet above the sea level, this mountain, Veto Pass, the highest railway in the world.

Denver is well represented in churches. The Baptists have a comfortable, though small, brick church. Dr. Ellis, pastor, is considered one of the most talented clergymen here, and is very much liked by his church. They design to build a new church before

very long, or so soon as times become easier. The people of Denver are highly favoured, frequently having some of the best talented clergymen in the east to preach for them. Three weeks since we had Dr. Talmage, of Brooklyn; two weeks since we had Dr. Armitage (Baptist), of New York; to-morrow there are three Bishops of the Episcopal Church. I am so much pleased with this beautiful city and State that I design to bring my family here and make it my home.

Yours, &c., J. E. B. For the Christian Messenger. Brookfield, Colchester Co.

Dear Bro. Selden,

I hope you will pardon me for asking you for a portion of your space so soon again, but I wish to tell you of our Annual Floral Sabbath School Concert which came off last evening in our church. According to announcement the school met, and the house was filled with people, friends, we trust, to Sabbath School movements.

The exercises commenced with music from the choir, and prayer by Bro. James King. Then we listened to many beautiful pieces, scripture texts and and music, all of which were executed in grand style. This continued for a little over an hour, to the delight of all present. Then an hour was very pleasantly spent listening to a number of short speeches, which were in true sympathy with this noble enterprise. The church was beautifully decorated with lovely rich flowers. Our school is not large, on account of a small staff of teachers, (which is too much the case in many Sabbath Schools.) But those who are teaching and officiating are true workers, and in this our school shows growth.

I send these few lines, dear brother, hoping that they may encourage our Sabbath School workers, for I do think that every member of our churches should be in some way allied to this fostering institution.

If all did their duty in this work there would be less work for the rum-seller and fewer evils to contend with generally.

Yours as ever, H. B. SHAFNER. Brookfield, July 30th, 1877.

For the Christian Messenger. Tobacco.

An Impromptu Address to a Christian minister who failed to carry out his resolution to abandon the use of tobacco. Reverend Sir,—Brother — showed me the last resting place of his broken pipe yesterday. He stated distinctly to me his resolution to abandon the idol that had his adoration so long, and bade me tell the news to all. We rejoiced together in the fact that when Israel forsook their idols, they were then a terror to their enemies. God has not changed, He is holy still, and jealous of His honor. I noted Brother — remark: That this idol, tobacco, is not only worshipped by the Gentiles and ungodly, and sacrificed to under every green tree, but it is brought into the sacred precincts of home, even the Christian home. I learn that even some of the Lord's priests have been found worshipping at its shrine, and worse, and worse, they do not appear to be ashamed of it; but in the presence of the sons of Belial they offer burnt sacrifice to this filthy god, which in America seems to have outstripped the worship of the living and true God, inasmuch as the god tobacco gets one hundred times as much, financial worship as does Jehovah. With the money goes the heart, "Where your treasure is, there will the heart be also." It is currently reported that tobacco worshippers become dead in love with their everywhere present companion, so that no human power can separate them, and some, even of Jehovah's priests have voluntarily surrendered themselves soul and body to its bewitching influences. It is feared that the pathetic appeals of those priests, thus situated, to those who are worshipping the other gods of the land, such as, ram, lust, lying, swearing, &c., will have but little effect seeing that they, the priests, are in like condemnation. The fact that Jehovah's Temples are often nearly empty, while the multitudes desecrate the Lord's

day, and worship tobacco to quiet their guilty consciences, is plain to all. "Ye cannot serve God and Mammon." That the worshippers of Jehovah give part of their affections to tobacco is suggestive of a terrible spiritual disease, which must keep back "the power of God's Holy Spirit from us." Having a name to live, but are dead. It is reported that Jehovah is not able to deliver His priests from this worship of tobacco. If this be true, what will become of the GREAT NAME OF GOD? Truly the hearts of His children will sink within them, and they will be filled with shame that the Great Name of God is dishonored in that His Priests are shut up to hopeless bondage to so vile a god as tobacco; and the enemy will cry in the street, "Aha! Aha! we knew that He could not deliver them!" Again, as you next Sabbath urge the command that the children of God should "crucify the lusts of the flesh," &c., and tell them of the omnipotent arm that is ready to give every needed help to those who obey this command, the sneer comes back from the ungodly hearers, "You are a hypocrite. Your practice condemns your preaching. God says, 'Be ye holy for I am holy.' Our power through God to rebuke sin is mainly in the purity and holiness of our lives and conversation. It is to be feared that your bondage to tobacco, and your consciousness of it will tend to make you shy in rebuking other sins. 'Be thou an ensample to thy flock.'"

From your brother in Christ, D. ARCHIBALD, Fredericton, N. B., July 25th, 1877.

Institution for the Deaf and Dumb.

Editor Christian Messenger,—

At the request of the Directors of the Halifax Institution for the Deaf and Dumb, I propose (D. V.) holding public meetings on behalf of the Institution at the following places on the days named, as far as may be found practicable. The particular hour and place of meeting are not specified, it being left to friends in the several localities to fix the same, so as to suit general convenience.

Table with 2 columns: Location and Date. Locations include: Marie Joseph, Sherbrooke, Goldenville, Wine Harbour, Country Harbor, Guysboro, Canoe, Arichat, Port Hawkesbury and Port Hastings, Antigonish, Barney's River, Merigonish.

Collections will be made at all the meetings in aid of the funds of the Institution.

The Institution has now been in operation twenty years, during which period nearly two hundred deaf mutes—mostly from the poorer classes—have enjoyed the blessing of instruction within its walls, many of whom are now engaged in earning their own livelihood, and conducting themselves as useful and respectable members of Society,—who, but for the instrumentality of this Institution, would have been burdens to themselves, to their friends, and to the community, unfitted for discharging aright the duties of this life, and unprepared for that which is to come.

The Institution is supported partly by grants from the Governments of the Maritime Provinces and partly by voluntary contributions—most of the pupils being too poor to pay for their board and education. The Institution is at present \$1200 in debt for recent building expenses. Hence the necessity for appealing to the liberality of the Christian Public.

I expect to be accompanied by four of the pupils (boys) who will perform a variety of exercises, on the blackboard and otherwise, illustrative of the mode of instructing the Deaf and Dumb, and the degree of mental improvement they have attained—a part of the proceedings which can hardly fail to interest and gratify every friend of humanity and education. In former years the Deputations have been everywhere hospitably enter-