

March, Dr. Landels preached a sermon on the occasion from, "She hath been a succourer of many, and of myself also," Roman xvi. 2, in the course of which he said of her:

She had a wide circle of friends, by whom she was held in highest respect and among whom she was a general favourite. Above all she occupied a sphere of usefulness such as it has been given to few women to fill. When her illness commenced she filled, as I have already intimated, an important place at the Orphan Working School, and had for some time been accustomed to preside over the ladies' committee and interested herself in its children. As treasurer of the Zenana Mission in connection with our denomination, she had seen the society grow into its present dimensions. With many other religious and benevolent institutions she was more or less intimately connected. Her great work among the poor in this neighbourhood was continually growing and becoming a source of increasing enjoyment. The mothers, of whom she had four or five hundred in her class, and for whom she spared neither labor nor expense, regarded her with the profoundest gratitude and reverence. These feelings were shared in by the fathers, among whom for some years she had also conducted a class. Her love for her work was an absorbing passion, which led her to spare neither time, nor strength, nor means. How often did friends affectionately warn her, that she was overtaxing her energies, and that her health must consequently suffer. But for all that, she held on her course of doing good, strengthened for her work by the delight she took in it, and never seeming so happy as when she was ministering to the happiness and welfare of others. Thus situated, one can scarcely conceive of anyone being bound to life by stronger ties. And yet, when it became manifest that the end was near, she was enabled calmly to leave work, and friends, and family, and all that she held dear in the Lord's hands, expressing no desire either to live or die, but cherishing the unwavering assurance that the Lord's will was best. Not a cloud darkened her mind; not even a passing shadow, from the time she was confined to her chamber, nor indeed from the time that she became aware of the serious and incurable nature of her complaint to the last conscious moment of her life. She felt herself as she said, to be resting in the land of Beulah waiting the summons of the King, or walking on the Delectable Mountains with the gates of the celestial city in view. Often she would quote with a smile of satisfaction and delight those words in which Bunyan speaks of the inhabitants of Beulah, "Here also all the noise of them that walked the streets was 'More pilgrims are come to town.' And another would answer, saying, 'And so many went over the water, and were let in at the golden gates today.' They would cry again, 'There is a legion of shining ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them and to comfort them after all their sorrow. Then the Pilgrims got up and walked to and fro; but how were their ears now filled with heavenly voices, and their eyes delighted with celestial visions!' In this land she dwelt for weeks until the time of her departure drew near, when amidst the waters of the river she disappeared from the view of the watchers on this side and emerged on the further shore.

Missionaries who also acted as Judges.

No little excitement was created last year, particularly in England, by the stories of cruelty practised against the natives by the missionaries of the Blythe Mission, founded by the Scottish Church in 1876 near Lake Nyassa, Africa. Investigation has proved that the Mission was made decidedly a court of punishment, though of course illegally, and that the missionaries believed in the restraining power of the lash rather than of grace. For instance, the second case examined was that of a "habitual thief and house-breaker," who was sentenced by the head of the Mission to ninety-six lashes, sixty at one and thirty-six at an interval of ten days. And after that the man was sent away, being told that if he came back any native would be free to kill him. Rev. Duff Macdonald, missionary, himself took a hand in flogging. In one case where a man was suspected of stealing some beads, he was tied to a tree, stripped and flogged under the superintendence of mis-

sionaries Macdonald and Buchanan, was kept in the stocks several days, flogged again—and then discovered to be wholly innocent. Another native was executed for murder on circumstantial evidence, Mr. Macdonald presiding at the trial. Perhaps the most inhuman case was that of a carrier, charged with stealing a box of tea. He was given 275 lashes, tied by the legs to rings over night, and died the next morning. Dr. Macklin, of the Mission, gave orders to say that he died of heart disease. Three times missionaries sent out bands of armed men against the natives, and in these attacks eight natives were known to have been killed, and a village was burned. In view of these well-nigh incredible facts, to which we know of no parallel in Christian annals, no wonder it was said by one of the investigators sent out from Scotland, that native rule has proved to be the more humane, just, consistent and effective. The mitigating circumstances, that the missionaries supposed they had the right as British colonists to assume magisterial functions, are very slight. But even the magistrates have no right to practise cruelty. The missionaries have been recalled, which is an easy escape. Their conceptions of what it means to spread the gospel of Christ among the heathen are evidently those of the sword, and not of the gospel of peace.—N. Y. Ec.

The Christian Messenger.

Halifax, N. S., April 13, 1881.

OUR FOREIGN MISSION.

Much anxiety is felt at present about our Foreign Mission enterprise.

CONFIDENCE is the watchword for us at the present time. Faith in the God of Missions should not waver. Settle it in our hearts that God started the Mission, and that the adversary would like to weaken it, and break it up if possible; "We know his devices." Now is the time to exercise a calm confidence that God has a great work for us to do in the East. The dark days may come; discouragements may thicken month by month; and troubles of a consuming character may indeed befall us. Fearful things are possible, even in missions to the heathen. The Established Church of Scotland has called home several missionaries from Central Africa for beating natives to death, and inflicting brutal punishment in the name of administering justice. This is a great blot on Christianity. The cruelty of the missionaries has been as fearful as that which might have been expected from the pagans themselves; but God can overrule even this for his glory. Our immediate troubles are as nothing compared with these acts of barbarism. Faith in Christ, the author of missions, is not all that is required in the matter of giving the gospel to the heathen. In Him confidence must be reposed; and the nature of that confidence must be that He can do nothing wrong, that He can make no mistakes, that He will guide all things wisely. But this is not enough; there must also be mutual confidence in each other. The missionaries abroad must trust their brethren at home; the brethren at home must trust the missionaries on the field. This mutual faith must, however, not be that any are infallible. It must be borne in mind that "to err is human" applies to all persons and under all skies. There must be a firm belief in each other's fallibility as there is an unshaken faith in the infallibility of Christ. Individuals, Churches, Associations, Conventions, Boards, and Missions, and even Editors, are all liable to mistakes. While this is admitted, there should be, on the part of all these organizations and persons, a generous spirit of assurance that all are aiming and trying to do right,—to advance the great work of giving the gospel to the heathen. In such confidence there is strength and health.

But it must be remembered that, as a denomination, we are now learning the A B C of mission work in heathen lands. Let us have patience in learning our letters. Light, that is opinions, should be welcomed from every source. Interchange of views and sympathies will carry forward the great work of education in this department of Christ's vineyard. These and other thoughts have been suggested to our minds by reading letters from Rev. John Craig and Miss Hammond. This is we think the fifth session of the Conference held by our missionaries and the Baptist missionaries of Western Canada in the Telooogo field. We should have been pleased to have had an account of the Conference

lately held at Bro. Sanford's Station, through our Board in St. John, N. B. It will be readily seen how refreshing it must be to the spirit of our missionary brethren, after a year's isolated work among the heathen, for the purpose of uniform modes of labour and for mutual instruction in mission work, to hold such Conferences. Indeed they are absolutely necessary, and we believe should receive every encouragement. We must not forget that the brethren from the West were on the ground first; that they received our missionaries, gave them a welcome into their homes and a generous help in their first settlement and a start in mission work. They necessarily feel as one family, and indeed should be encouraged to feel so, and to treat each other accordingly.

There should also be mutual confidence between the missionaries and the Board in the matter of this Conference as in all other matters. If the Board finds that it has erred in discouraging this annual meeting, it should make haste to acknowledge it, so that through the Board the whole-hearted reports of these Conventions may come for the benefit of the mission here at home: To hold these meetings without the sanction of our brethren of the Board, is to disrespect that body, and that would be injurious to the mission, to the missionaries, to the Board and to the churches. To give up the the Conferences would be a great injustice to our brethren and sisters on the field, and a hindrance we believe to the work of the Lord in that land. Even the apostles returned to head quarters and held their Conferences, and strengthened each other in this way.

There should be mutual trust and a desire for mutual edification. Bye-and-bye we shall see eye to eye, and our judgments will be perfectly joined in the Lord.

THE CONFERENCE.

Recent letters from India inform us that our missionary brethren and sisters had a very pleasant and profitable session of their Missionary Conference, commencing on the 12th of January last. The missionaries came together at Bimlipatam, the station of our Brother Sanford. All the Canadian brethren and sisters were there with the exception of Mrs. Craig.

Rev. G. F. Currie was chosen President, Rev. G. Churchill, Vice-President, and Rev. R. Sanford, Secretary:

"The Reports showed 214 baptisms during the year. Akidiu 150—Cocanada 50—Tuni 3—Bimili 1—Chicacole 10."

Rev. R. Sanford writes:—"On Sunday morning we examined Bhagavanbarah in reference to his fitness for ordination. The examination was satisfactory. Brethren Timpany and Craig were obliged to leave by steamer at ten o'clock, so that we had not the pleasure of their presence in the afternoon. At four o'clock we met, and after a short sermon by Bro. Currie, we ordained Bhagavanbarah in laying on of hands and prayer. After which we addressed him by way of a charge. He then offered prayer.

"The whole day was taken up with exercises connected with the ordination. A good impression seemed to have been made on all present."

Miss Hammond writes "You can imagine that to me this year the Conference was unusually interesting. It was pleasant to meet all the friends, but there was so much to be discussed in reference to mission work, that all else seemed nearly forgotten. The friends from the Lower Mission came and went by steamer, and you know they wait for no one. It was pretty hard to get a little sleep, and we all felt the need of rest when we were done."

The following are extracts of a letter from Miss Hammond to Rev. Dr. Cramp, who has sent them to us for publication:—

CHICACOLE, INDIA, Feb. 14, 1881.

"I am not surprised that Mr. Armstrong has severed his connection with our Society; but it is a matter of deep regret, that there are differences between Christian people, which cannot be amicably settled. I cannot see that any one of the representatives of our people on the Foreign field has suffered anything at the hands of our Board, which deserves the name of a wrong or grievance.

Perhaps I had better not enter upon this troublesome question. It worried me before our friends left for home, because I knew our people were in a great measure unconscious of what was coming to them. It troubles me still, and involves upon me heavy responsibilities and very hard work. I am willing to do all of the latter that my strength will allow, but the former is the most difficult part. \* \* \* My Heavenly Father has helped me very graciously in the past, surely I ought to trust Him for the uncertain future.

I am between forty and fifty miles from Bobbili and Bimili, have frequent correspondence with the other missionaries, and they render me all possible assistance. Mr. Sanford has been up once, and I expect him again soon. Mr. Churchill would have been here long ago, had time and health permitted. When his building has been completed I hope to see him. He has partially promised to come here and do some mason-work for me.

We had a pleasant but very busy Conference at Bimili. Upon many questions, I asked and received information, which I hope will be beneficial. After a pretty thorough, and quite satisfactory examination Bhagavan Barah was ordained. He is now on the field, I think he is a very good man, but rather too easily influenced. I hope the Lord of Hosts will make him abundantly useful in proclaiming His word. Spiritually, perhaps we are much as we were, when I wrote you last. I feel very thankful to the Master, for His many wonderful blessings. The spirit of kindly feeling and christian love which has prevailed among Christians on the compound for some time is most encouraging, and I hope the Searcher of hearts will be among us, and teach us to "abhor that which is evil and cleave to that which is good." \* \* \* The hot season is fast coming upon us. I hope that ere the great mover, Time, brings us another cold season, he will have brought us a man for Chicacole, and may our people be guided wisely and well in their selection."

CARRIE A. HAMMOND.

Miss Hammond writes to the Missionary Link to the same effect and very appropriately adds:

How earnestly I wish that Chicacole were better supplied with missionaries. Our native assistants perhaps do as well as they can, but oh! how sadly they need teaching! I hope that the future holds better days than the present, days in which the Lord God will visit us with an outpouring of His Holy Spirit, when the Sun of Righteousness shall break forth as the morning, and many who now sit in darkness, shall rejoice in the beams thereof. Oh my friends, to this end let me entreat you to pray, not once, but many times. The heathen believe that their gods of wood and stone hear and answer prayer. We know that ours is the living God, and what ought our faith to be?

It has long been evident that Christian Missions in foreign lands must be largely, the work of native preachers. Whatever may be done by those who have learned the language, it must be comparatively limited in extent, until some have been prepared to preach the gospel in their own tongue, that in which they were born. Whilst therefore the missionaries do not cease to proclaim the gospel themselves so soon as they are able to overcome the difficulties of the language, yet they strive to secure helpers, and as soon as possible and prudent, to appoint men and ordain them, if there are evidences of their being called, to that work. With these few words of introduction we have much pleasure in placing before our readers a letter from the Rev. John Craig to the "Canadian Baptist," giving some account of the Conference at Bimlipatam, and of the

ORDINATION OF KARRE PETER.

Before proceeding to discuss my subject, I wish to say a word or two about our Annual Conference. We met this year at Bimlipatam, on the 12th Jan., and were well taken care of by Mr. and Mrs. Sanford. All the missionaries in the field, except Mrs. Craig, were present. Considerable time was spent in reading the reports from the various stations. Two hundred and five (205) baptisms were reported for 1880, and the present membership in our churches was shown to be six hundred and twenty-seven (627). This last statement is a fitting introduction to my subject, as the candidate for ordination has been one of the most active agents in the work of turning people in this region to Christ. Out of the 627 members reported, 470 are on this field; and out of these 470, no less than 270 belong to the church which furnished the candidate for ordination in the person of its pastor. Karre Peter has worked faithfully for many years on the south-west part of the Akidiu field. His village called Gunnanapudy, has been the centre of the work in that region ever since it began under Thomas Gabriel by the conversion of Peter's elder brother. A year ago last December, when we first talked of ordaining Peter, Bro. Timpany suggested that his wife ought first to learn to read a little. During the past year Susanna, as she is called, has been attending a school in Cocanada along with her only child, a little girl.

The Council to examine Peter met in the main room of our house on Wednesday, the 26th January, at 2 p. m. About fifty delegates were present from all sides. Bro. Timpany and Bro. Josiah Burder represented the Cocanada church. I was appointed moderator, and Jangam Isaac, clerk of the Gunnanapudy church, was appointed clerk of the council. After singing, reading

of the Scriptures, and prayer, Peter was called on to give an account of his conversion and call to the ministry. He said he was first awakened by hearing a hymn on the misery of the lost soul sung by his brother and some others. After his conversion, he felt constrained to publish the good news to others.

He was not asked to give a statement of his views of doctrine in general, but Bro. Timpany put him through a good examination on the great central truths of our faith. Besides this, a great many questions were asked by various members of the council, to all of which Peter returned sensible answers. A motion that the candidate should be ordained was carried unanimously.

We met in the evening at 7 o'clock. The writer attempted to say a few faithful words on the text, "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee," 1 Tim. iv. 16. The prayer of ordination was offered by Bro. Josiah Burder, after which Bro. Timpany gave the charge to the newly-ordained minister.

Altogether it was a time of great spiritual joy to me, and I doubt not to others also. Josiah Burder was ordained after he joined the mission at Cocanada, but Peter is the first ordained man our own mission has produced. I doubt not we shall be privileged to ordain some others in the course of a few years, especially if we get our Theological School well started soon.

Peter came in to see me yesterday. He reported the observance of the Lord's Supper, and the baptism of four converts at Gunnanapudy last Sunday. So you see he has begun at once to attend to his new duties. I trust the friends at home will offer up special prayers on his behalf that he may become more and more useful in leading souls to Christ: In order that all may pronounce Peter's full name without fear or hesitation, I would say it is pronounced as though spelt "Currie Peter." JOHN CRAIG.

Akidiu, 9th Feb., 1881.

GOOD ADVICE FROM ONE OF THEIR OWN FRIENDS.—A correspondent of the Truro Guardian, in writing on the College Bill and the attitude of the Presbyterians in reference to Dalhousie College, offers strong objection to the Bill then before the Legislature, and says:

I really hope that, if this bill becomes law, the Presbyterians will forthwith withdraw from their co-partnership with the Government in Dalhousie and leave the College to its fate. So long as this co-partnership continues, so long judging from the past, will the advocate of denominational colleges persist in misrepresenting Dalhousie as Presbyterian. \* \* \* If the Government succeed in carrying out their policy, then I venture to say that that it will be dutiful for the Presbyterians to shake themselves clear of the whole connection. Having done so, they will be in a position to fight the battle for one unsectarian college with sure effect. At present no amount of explanation will convince Methodists, Baptists, &c., that Dalhousie is really a provincial institution, under no sectarian control.

A very shrewd sensible writer. His advice is worthy of consideration.

JESSE CLEMENT of Chicago has been spending two or three months in Nova Scotia. He writes to the Standard of that city, the following respecting Yarmouth, N. S.:

In reaching Yarmouth by stage from Barrington, a distance of forty long miles, the first third of the route is rocky enough—nine miles of it through spruce and fir lands, without a house to be seen! The other two-thirds of the distance, in approaching Yarmouth, you pass through several hamlets or small villages, all having neat and attractive little churches; and if you are a little inquisitive, you will count from ten to twelve of such buildings; and learn that fully one half of them are Baptist, not including two or three Free Baptist. In a word, you will find yourself in a Baptist country.

On reaching Yarmouth you can count nine churches, and unless you are posted you will be surprised when told that three of them are Baptist. Furthermore, the records of the churches and the census of the town will teach you that about one-eighth of the entire population are Baptist communicants. This great strength of the denomination here, and in this vicinity, is owing largely to the early planting of the seed by a man full of faith—Rev. Harris Harding. He came here when there was not a Baptist in Yarmouth (1790); here settled and founded two Baptist churches, continuing to preach until his death in 1854.

So long and successful were his labors so noble were their results, and so greatly he was esteemed, that when he died the citizens of the place, irrespective of creed erected a monument over his grave. In one section of Yarmouth county, was and still is a colony of French Catholics, whose priest, fifty years ago, was the Abbe Sigogne. He was missionary to all the Acadians and Indians from Annapolis to Pubnico, near Yarmouth; and he and "Father Harding" often met, sometimes in the wilder-