

Halifax, Nova Scotia, Wednesday, March 29, 1882. NEW SERIES. Vol. XXVII., No. 13.

The Telugus. BY REV. W. R. MANDEY. It may surprise some to be told that the Telugu is in every sense, "s man and a brother;" yet such is evidently the case. However, his origin may be accounted for, there is no denying the fact of his personal appearance being just the same as that of European nations, except that his complexion is darker. You will see, among the people who gather in our chapel every Sunday, among the boys and girls in our Schools during the week, among the people whom the streets, the same features that you have been accustomed to all your life. Among the young people especially, you will see many that are really handsome and it is no exaggeration to say that in our girl's school there is as large a proportion of really pretty girls as you would find among the same number at home. The features are regular and clear-cut, and the hands and feet small and shapely. The hair is fine and soft, usually straight, yet often wavy, and always, except when whitened by age, as black as jet. The eye, that most expressive of all the features, is particularly fine; usually black, it possesses a mildness of expression which entitles its owner to be called the " mild Hindu," In complexion there is considerbaskets on their heads .- Central Bapable difference. The Brahmans are tist. usually much the lightest, seeming to have retained their northern characteristic in this respect. Among the lower castes you will see some as light as any of the Brahmans, and others who are very dark; our the spanness always clear, and you never meet with any of the inky blackness which characterizes the African race. In form and size the Telugus are by no means an inferior race. The ryots, or farmers, especially are very fine men physically, above the average in height. Among the Brahmans and comaties, or merchants, you will see some tendencies thing hardly.' to corpulency; but among the other classes this is a rare thing, the majority being rather spare than otherwise. In mental faculties, also, they are not deficient. The Hindus have long been noted for their love of argument and abstruse reasoning, and in this respect the Telugus are not behind the rest. ' The sacred books of the Brahit square. mans were all written in Sanscrit originally; but nearly or quite all have been translated into Telugu, so that this language is not deficient in the way of a literature. Heretofore education was confined to the Brahmans; but in the mission and government schools which have recently been established for the education of all classes, the Sudra, and the Madega and Mala are proving

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done in the garden ; and the same is Him up .- A. G. Brown. true of everything else.

India is pre-eminently the land of cheap labor, Though fabled for its former wealth, and evidently capable of becoming rich again if its resources were fully developed, the thing which will strike you first and last and all the time is its poverty. Beggars are almost innumerable, while the great number of poor people who are dependent upon their daily work for their food brings the price of labor down to the merest pittance which will enable man to keep body and soul together. A common coolie will get about two annas and eight pice a day, which equal to six and two-thirds cents. coolie woman gets only half of this. In consequence of this low price of labor, many things are done by hand where we should expect horses or oxen to be employed. In digging canals and tanks, in building roads and railways, all the dirt is carried by coolies in small

each of them insist on doing only his own member His words : ' My Father board would not be interesting and in News of the Churches. particular kind of work, and in spite of worketh hitherto, and I work.' At the view of many would not be judiall your arguments, your gardener will twelve years of age His Father's work cious. The treasurer's report mentions insist that it isn't their custom for a had become the business of His life. the amount of funds received and to gardener to milk a cow, and there the His last thought on the cross is, . It how many distributed. But objection matter will end. If you have a cow is finished.' Oh, marvellous life! For is made that all the funds are not you must keep a cow-man, and a gar- a preface it has : " Wist yet not that I readily disposed of. The answer is : dener if you have a garden, no matter must be about my Father's business?' the Board is quite familiar with the though for the time being your cow and for a finis,' It is finished.' The subject, and fully discusses the time when gives no milk, or there is nothing to be zeal of His Father's house consumed it is best to hand over the funds, and

> All sorts of Land and Colonization schemes are devised for the settlement of the North-west. Population from England, and the older countries of Europe, is expected to come out by the thousand during the comiug summer. The land is being taken up all along the line of railway, to the Rocky Mountains. Wealthy companies are formed for bringing out and aiding those who are desirous of going West. We have heard of colonies of Methodists and other denominations and now we have a proposal to get up a Baptist Colonization. Rev. E. J. Stopo of Peterborough, Ont., offers to aid in the formation of one or more such townships. He says :--"It my brethren will only give me moral support, and a merely nominal financial aid, I undertake, if the Lord permit, to settle six (6) or more townships, and in each township build two church edifices, \$2 500 each, and pay two ministers each the salary of \$500 per annum, for a period of two years the land to be settled on Government terms-homestead and pre-emption. The church edifices to be built and the ministers to be paid out of the Government colonization rebate on land. Each thirty-two (32) bena-fide settlar-houses of worship, hold deeds of the same and to receive the Government rebate (less one-fourth for management and expenses) for Baptist church purposes. Each company of settlers before leaving these Provinces for the Northwest may select their own minister. The settler will receive the land on Government terms -homesteads 160 acres, pre-emption 160 acres, two dollars per acre, payable one-fifth in cash down, the remainder in four (4) annual instalments with interest at 6 per cent. per annum. To cover the expense of survey and entry, a fee of \$26 will be charged. To carry out the enterprise to a successful issue will require at least sixty-four settlers to each township, thus giving to each settler, if he so desire, 320 acres, of the best wheat land obtainable, at the small total cost of \$340, payable in four (4) annual instalment.

in what proportion they should reach the applicants. To reserve a portion of the money in hand has been found from time to time to be a wise course to pursue; through the year all the funds donated are usually supplied to those who need. The last meeting may explain why a reserve is held back. The Board announced its day of meeting and invited applications. The number who applied were twelve, each

case was discussed on its own merits. April.

Nine cases were decided on favourably

WHOLE SERIES. Vol. XLVI., No. 13.

NICTAUX, March 24th, 1882.—Our beloved and much esteemed pastor, W. J. Blakeney, is about to leave ns. He has by his fidelity to the truth, and upright walk and conversation among us for more than eight years, endeared himself to the hearts of the members and congregation.

There has been a large addition to the church during his pastorate. He leaves the church united, no divisions, and I can say with much pride Bro. Blakeney's pastorate has been one of peace and good will. Whatever church may obtain Bro. Blakeney's labors will find him a faithful and valiant minister of the gospel of Christ.

Bro. I. Bill, Junr., will supply the Nictaux pulpit the first Sabbath in a large stock of cattle, horses and implements.

S. J. MARSHALL.

the Northwest. This he pronounced the most interesting missionary field of which he knew. For years it had been given up to prairie chickens and trappers and nothing was known of it. Having seen that this was a grand country into which there would be thousands of persons coming, he had asked how these could be best supplied with the Gospel. He had come to the conclusion that men must be trained on the spot for the work. Prairie College scheme had come to him very indistinctly at first. Having visited Rapid City and seen the

country, he had there resolved, after much prayer, to take hold of the work In round numbers, \$12,000 were subscribed, a considerable portion of which was given in material. He had trayelled two years to raise this amount. In property they had the quarter section on which the college stood which was probably worth \$10,000. Also two sections of land besides; and twenty acres of brush, and in addition

Help was now wanted to secure property, for an endowment. This week he had received in money and promises \$875. In connection with Prairie College Missionary Society they had a French mission in view, also a French mission school. One gentleman in Rapid City, had given ten lots and \$500 in money towards this object; also \$500 additional for the extension Prairie College building. Rev. G. W. Huntly, of Fargo, superintendent of Baptist missions in Dakota and Montana, then gave a very effective missionary address. He created much amusement by telling how that on his first visit here last autumn, in company with Pastor Roberts, of Crookston, on arriving at the station on a dark night, they were addressed by a man who wanted to show them some lots. That was business, the speaker said, and he wanted to see this spirit of en-Deacon Whitman was appointed corresponding secretary.

An Editor was sitting in the office one afternoon when a farmer friend of his came in.

the times are so hard I can't pay for

" Is that so, friend Jones ! I am very sorry that you are so hard up. I will give you my paper.'

"Oh, no! I can't take it as a gift." "Well, then, let me see how we can fix it. You raise chickens, I believe.' Yes, a few ; but they don't bring any-

'Don't they? Neither does my paper cost anything. Now I have a proposition to make to you. I will continue my paper and when you go home you may select from your lot one chicken and call her mine. Take good care and bring me the proceeds, whether in eggs or chickens, aud I will call

"All right !' and the farmer chuckled as he went out, at what he thought a clever bargain. He kept the contract strictly, and at the end of the year. found that he had paid about four prices for his paper. He often tells the joke on himself and says he has never had graciously working here. the cheek to say he is too poor to take a paper since. There is a difference between worksimply." ing for God and meeting in a conference and talking about it. It is one ence on 'Working for God'; it is may be that some have fallen into the Mr. Editor, yet for a matter of some 425,000 years. child's play. Real work for God is Their conservatism is the greatest downright, hard, laborious, though so. Show them a better, more expedi- amateur gardening, and then comfort

Lord Radstock, one of the few English noblemen who, like the Earl of Shaftsbury and Lord Polwarth, are actively engaged in evangelistic work, writes from Lisieux, France, where he is labouring at present : "God is From hundred to two hundred Roman Catholics come every night. About sixty were present at watch-night service from eight to half-past twelve, and about twelve or fourteen prayed very

and out of about \$300-\$225 were apportioned, leaving three cases to be

is held back till the applicant gets a

licence from his church, and in some cases 4 is not given, and the money is distied, and the applicant judges, securar catting. I here are various sons for not disposing of all the funds at any one meeting, which in the judgment of the Board warrants them in the course they have hitherto pursued. welfare.

But the funds are so limited that it is a source of much regret to the Board that it cannot be more liberal in its dealings with those who need pecuniary aid. If the board has been remiss in its duties, what may be said of the churches when only \$54 have been paid into the fund since the Convention

six months ago? An objection is made-not chiefly against the Board-that young Theological Students are leaving their studies for want of means to continue the full course. This may be the case occasionally, but my observation leads me to think that there are but lew instances of this nature.

The reason is to be sought for elselife and find the daily plodding hard 8. and monotonous, and after a term or Others seek a mission for a few weeks ;

LOWER GRANVILLE. - We are in. enquired into and a reserve of some \$75 formed that the work of the Lord is to meet their wants, if their application still prospering in the Lower Granville on enquiry proved satisfactory. If Baptist Church, and especially Stoney this should be the result in a short Beach. Five persons constituting a time the amount in hand will be dis- valuable accession were to have been bapposed of, if otherwise, it will still be on | tized on Lord's Day, but in consequence hand. I need not state here the variety of the illness of the Pastor, their bapof enquiries that have to be made as it tism was postponed. Three prayermay occur to those who have been meetings were held by the brethren students themselves that all who sup- during the day, and at each large as pose they will enter the ministry do semblies convened, and great religious not. In many cases the small amount interest was felt and manifested.

> MONCTON, N. B.-Rev. G. O. Gates of Moncton, under date of 27th writes " I had the pleasure of administering the WIITINE TOTOWOLS reports an increased interest in all the Church services, with several anxiously concerned in regard to their soul's

PARADISe .- Rev. J. T. Eaton says in a PS.- We are holding special services. The church is being revived and sinpers converted. Pray for us.

> Manitoba Baptist Missionary Convention.

The Manitoba Free Press, of March 3rd, published in Winnipeg, has a notice of the session of the Regular Baptist Red River Association held there on the previous day, for the purpose of forming the B. M. Convention. The officers of the Convention chosen were :

President, W. R. Dick ; Vice-Presiwhere, many enter upon study late in dent. R. S. Chalmers; Treasurer, H. Westbrook ; Directors, J. W. Whitman, J. B. Eshleman, Dr. Crawford, Peter Coutts, George Alcock, Archibald two leave for work among the churches, McDougall, John Gunn, Henry Wilton these would not continue in many in- and Festus Chapin. The first three stances, were their whole expences paid. directors for three years, the next three fever to Manitoba and the North West,

The total amount in cash collected during the evening was \$423.80. This was exclusive of the \$1,000 subscribed.

The following extract of a letter from our brother Rev. W. H. Porter, will be of interest to many of our readers :

ST. CATHARINES, ONTARIO, March 21, 1882 .- Dear Bro -Glad to see the notices of interest and increase in the Halifax and other churches. Sorry to see that Mr. MacArthur's voice is troubling him. Hope it may be but very temporary.

We are getting on about as usual. Monthly additions by baptism and otherwise, testify to the Lord's presence among us. Four candidates-three heads of families-have applied for baptism next Sabbath, and others seem anxious, or almost persuaded. Several of our churches seem to be enjoying similar encouragement.

March seems to be making a few futile efforts to redeem the Winter from utter failure, but soon forgets itself in April warmth and smiles.

The land speculation and emigration for two years, and the last three seems to be general in these parts, and for one year. Recording secretary, J. St. Catherines is destined to suffer some

themselves no mean rivals of their Brahman classmates, and the latter will have to look to their laurels in future.

The Telugus, like all Eastern nations, are very conservative. In matters of thing to meet here and have a conferdress, in the arts, and in social and religious customs, there has been very another thing to be really working. It little, if any, change for centuries. In fact, they take pride in their antiquity. strange hallucination that by attending The Hindus claim to have a chrono- a conference on 'Working for God,' logy extending back more than two they have really somehow or other had million years; and, for the relief of a hand in the work. But I think those those who have faith in " Mother Ship- who drew out the programme intended ton," according to the same authorities the emphasis to be thus ' Working for the end of the world will not take place God.' True service for God is no obstacle in the way of their advance- blessed labor. Of course there are some ment. It is a sufficient excuse for any who can play at it; just as some, absurdity to say that it is a custom to do for sake of recreation, do a bit of tious way of doing their work, and they themselves with the idea that they have will listen very respectfully to your ex- done some hard work, so it is possible planation, and then reply, perhaps, "Oh to touch some work for God in that yes; your way is a very good one, but way. But work for God, if it is real Gorvespondence. For the Christian Messenger.

Ministerial Education.

Brother Cohoon has written two letters criticising the action of the Board appointed to distribute the funds raised to aid Ministerial Students. Boards as a general thing are far from being perfect and as large bodies move slowly, a friendly stirring up by a live hand will do no great harm, if it accomplishes but little good.

One grievance is that no annual report is furnished the Convention? hardly see what the secretary would have to report other than is contained say two or more meetings had been then it isn't our custom to do that way." work, will lead to many a heartache, held during the year and the funds put And so you will be met on every side and many a headache, aye, and to in their hands divided among a certain by the plea, "It isn't according to our weariness all over. Real work for God number of students, but to give the custom to do so." Your servants will will be modelled after Christ. You re- history of each case as presented to the

small needy churches persuade the visiting brother to remain and settle over them, and he frequently listens to

the application and gives up his studies, whereas he and the churches would be better served by his continuing them for a further time.

The aim of the Home Missionary ried unanimously. Board should be when they aid young men by giving them a mission, to impress upon them the importance of

finishing a course of study, before entering upon the important work of the pastoral office. Too often the Mispersuade the student to make a per- toba.

manent stay with them and often we teach a Sunday School class.

which prevents their taking a full course of study and thus being better prepared for the important work of guiding and teaching our churches. J. W. BARSS.

F. McIntyre; Auditors, Martin Bakin depletion. In the mean time the citiand A. Hill.

en up and Dr. Crawford, Principal of facturing privileges of the place, and to Prairie College, addressed the meeting. A resolution approving of the course adopted by the Rev. Dr. Crawford and endorsing the college was car-

Rev. Mr . Huntly then spoke of the necessity of having a denominational paper established in Manitoba, which was heartily endorsed by all present.

The consideration of the source of help for the carrying on of the work of missions was next taken up and resolusionary Board in assisting young tions adopted in favor of asking aid May 31, 1882. students, is the means of introducing from the triends in Ontario, United them to the churches, the churches States, and more especially in Mani- free entertainment for all. But the

hear the ordination of those called for J. W. Whitman, in accordance with ence to those who come from the greatwhose experience hardly fits them to arrangements made, took the chair. est distance.

After devotional exercises, the Chair-I need not prolong this letter. I man after briefly referring to the suc- Hotels for those who prefer to pay. wished to say that the want of funds cess of the sessions of the convention in the treasurer's account. He might is only one of the many influences during the day, called upon Rev. Dr. of the arrangements proposed, whether operating on young Ministerial Students Crawford, of Prairie College, Rapid for reduced rates at hotels or otherwise, City, who spoke of Christ as the should send name and Post-office address first great missionary of the Christian | to the Chairman of the Hospitality Com-Church, of the commission to the dis- mittee, C. R. Blackall, No. 25 Great ciples to go into all the world, and of Jones Street, New York, BEFORE the home mission work in Manitoba and May 1.

zens are adopting means to make known The Prairie College matter was tak- the unrivalled water power, and manuinduce manufacturers to establish industries here.

With kindest regards, as ever, Yours truly, W. H. PORTER.

THE U.S. BAPTIST ANNIVERSARIES will be held in the First Baptist Church, corner of 39th Street and Park Avenue, New York, commencing on Wednesday, May 24, and closing on Wednesday,

It is deemed impossible to provide Committee on Hospitality will do their At the evening public meeting, Mr. utmost in that direction, giving prefer-

Reduced rates will be secured at

Those who desire to avail themselves