

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
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WHOLE SERIES.  
Vol. XLVI., No. 29.

## News from the Churches.

**SPRINGFIELD, ANNAPOLIS Co.**—Rev. J. W. S. Young, writes from here July 10th:—"I am making this people a visit enjoying a favourable time while I meet very many warm friends with whom I formed an acquaintance some four years ago when a gracious revival was experienced. Of course changes have taken place but the Lord is still favourable unto Zion here, meetings are interesting. Wanderers are returning, some for the first time are taking a stand with the people of God, I baptised two yesterday at Lake Pleasant a husband and wife. It reminded me of the time past while we gathered on the beautiful waters. Brethren pray for us that God may be glorified and souls saved."

**DOVER, HALIFAX COUNTY.**—Dear Brother, I visited Dover again last Sabbath and found two more persons awaiting baptism. We immediately buried them in the likeness of Christ's death, and they arose we believe to walk with him in newness of life—they are both heads of families and have struggled through great difficulties to become connected with the church. Brethren pray for us.

Yours in Christ,

A. W. BARSS.

July 13th, 1882.

**TRURO.**—Rev. J. E. Goucher administered Christian baptism to two persons on Sunday evening last.

**MONCTON, N.B.**—Our friend Jas. E. Masters Esq., of St. John, N. B., made us a call a day or two since. He informs us that he was making a brief visit at Moncton last week, and seeing the doors of the Baptist church open went in and found a Prayer meeting being held. Although the pastor Rev. G. O. Gates was away at the Association there was a good attendance, especially of young people, making it a profitable meeting. This speaks well for the state of the church.

**GREAT VILLAGE.**—We learn from the pastor, that Dr. E. M. Saunders was at Great Village, on Sunday last. Three believers were baptized by the pastor. Dr. S. preached an interesting discourse on "the symbolism of baptism," to an attentive audience.

**CANNING, CORNWALLIS.**—The Rev. Sydney Welton, A. B., pastor at the Baptist Church at Canning and Pereaux, administered the ordinance of Christian baptism to three candidates on Sabbath the 16th inst., in the presence of a large congregation.

A converted Hindu, a Baptist minister, said at the recent anniversary of our British Baptist brethren: "The very lowest caste in India is the cobler caste, and it is remarkable that a cobbler from England, (Wm. Carey,) should bring them the first tidings of the gospel."

The Medical Missionary Hospitals at Han-dow and Tien-tsin are now supported entirely by the natives, who thus not only tolerate, but encourage the propagation of the Christian tenets which are known to be disseminated at such institutions. Thus old prejudices melt away.

It is said openly in the recent English Unitarian Conference that the advance of the Unitarian cause was "hindered by the imperturbable indifference of the cultivated laity." And the worst of it is that there is no power in Unitarianism to draw men out of indifference.

The Bible has been translated into thirty-two African languages, in eight of which the whole of the Scriptures are published.

The new bell "Great Paul" is hung in St. Paul's Cathedral, and recently its great tones were heard booming over the city. It bears the motto from the Apostle Paul, "Vocatus sum non Evangelizare." A suggestion has been made that it should not be rung for six months, to give the metal time to toughen thoroughly. It is the largest bell in Great Britain, being nine feet in height, nine and a half feet in diameter at base and weighs in the vicinity of seventeen tons.

The Russian Synod is contemplating the propriety of reducing the number of saints days which abound in the Greek Church. The number of days upon which workmen have holidays is 160, and upon the principle that when people are idle they are inclined to do mischief, it is found that great numbers of them embrace these saints days as special times to get drunk. The reform is therefore in the interests of temperance. These holy days have been a great grievance also to the Jewish population who are obliged to desist from ordinary work by law, and in addition they must also keep their own Sabbaths, and they regard it as a very great hardship.

Rev. I. W. Canfield, a Presbyterian minister of twenty years' standing, was recently baptized at Bradstown, Ky.

Rev. D. L. Crafts, former minister of the Christ a connection, was formally recognized as a regular Baptist minister at Beverly Farms, Mass.

Among some queer delusions put forth by the Free Church Assembly of Scotland was one against "admiring the works of Nature" on the Sabbath day.

Temperance prevails in Madagascar. The Queen enforces a penalty of ten oxen and two pounds on any person found manufacturing intoxicating drink, and of a lighter fine upon those who sell and drink it.

The General Synod of the reformed Church in America voted to place the alternative reading "Hades," in a footnote wherever "hell" occurs in the repetitions of the Apostles' Creed.

Rev. Ernest Wilberforce, now made Bishop of Newcastle, England, is described tersely, but we trust not adequately, as "a moderate High Churchman and a great lawn-tennis player."

Rev. Dr. DeWitt, of Philadelphia, has yielded to the urgent call of the Lane Theological Seminary, Presbyterian, gives up his \$6,000 pastorate, and takes a professor's chair in Cincinnati, at \$3,000.

That man of princely benevolence, Hon. C. H. McCormick, guarantees to Chicago Theological Seminary the full payment of all the professors' salaries till 1887, when it will come into full possession of its valuable real estate.

The committee appointed in 1863 at Eisenach for the revision of Luther's translation of the Bible has held its last meeting at Halle, and there is every prospect that the revised version will soon appear.

An American Methodist journal remarks:—"W. H. Vanderbilt is reported to be worth sixty millions sterling. That is a big bundle to get through the straight gate. Jay Gould is estimated at twenty millions. They ought often to read Mark x. 23."

The Salvation Army in England has a "rival organization." A band of evangelists called "the Christian Army, having about thirty stations" in the country is being organized, and the Rev. Michael Baxter, the lecturer on "the Present Crisis and the Second Advent of Christ," has, it is reported, undertaken the leadership.

The village of Bertola near Turin, in Italy, has renounced the Roman Catholic religion, and accepted the Protestant faith. The archbishop suspended the priest and closed the church against the parishioners. The indignant villagers then invited evangelical ministers of Turin to come and expound the word of God to them which they have continued to do since early in January. The village, containing about 2,000 inhabitants, is now Protestantized.

## MISSIONARY INTELLIGENCE.

### Our Foreign Mission.

A letter has been received from Rev. J. R. Hutchinson, dated Chicacole, May 31, 1882. We had learned of this from a member of the Board in St. John, N. B. Although it did not come to us through the proper official channel, we give our readers the portions that are of general interest, and especially so to all in Nova Scotia and Prince Edward Island, as well as in New Brunswick, who assist in the support of the Mission:

Concerning Gorahuthee's house I wrote in my last. The amount expended, you will remember, was considerably under that named by you in your last letter. Some of his friends in Teckally—for he has made some friends there—or rather persecution has caused many to pity him, while his consistent christian life has attracted them—assisted him in building, and lessened the cost somewhat. You ask me what the nature of his disease is. It is a mild type of leprosy—not the scaly kind, but a sort of dry tetter in irregular patches, confined chiefly to the hands and feet. At times there is considerable swelling of the extremities, so that walking becomes difficult. He cannot, of course, prepare his own food; and I do not know how he manages to take his meals, since the natives always use their hands as we do spoons. Some time ago the disease was much worse than at present; he says that the improvement in his condition is in answer to prayer. He is at present using a remedy that is highly recommended in leprosy. We are hoping for good results. On the whole, his disease is not of that loathsome nature which one meets with so frequently here. And yet his affliction, mild as it is, affects his social position. Lepers are unclean, and Hindoos do not disguise their contempt and abhorrence of them. He lives alone, out of the village, and, besides his pupils, sees but few persons. And yet I am not prepared to say to what extent this isolation is due to the fact that he is a leper; for before he became a christian he had two wives, and hosts of friends, and does not seem to have been treated as unclean. It may be that his becoming a christian has made his disease more loathsome in some eyes. Be this as it may, God is undoubtedly using him in the salvation of precious souls in and about Teckally. We expect him in on the 4th June with four new converts.

The Theological School at Samulcotta is expected to open in a few months. I know nothing as yet about the proposed course of study, except that it is to be much like that in vogue at Rumpatam. Such a school is, undoubtedly, a necessity—a present and growing necessity—even in our own mission. The present native preachers are good men and have in their day and way done a good work; but not one of them has sufficient education to get beyond the mere requirements of the gospel. I am safe in saying that none of the men on this field can give a half-hour sermon on a given text and stick to any one leading thought or argument. I attribute it not to lack of zeal, but to lack of training and I tell you that the day is coming when that sort of thing will not do on this field, where a new phase of the gospel work—that which is now dawning upon us—will demand men and thought adapted to it and capable of declaring the whole counsel of God; where the growing flocks will require shepherds who can lead them "in green pastures and beside still waters." Such men a properly equipped Theological School alone can produce. But as concerns the sending our young men to Samulcotta I have this to say: that so long as they go, there our own field loses one half the benefit of their training, and the sooner we can get the whole benefit of it the better. As to a union Seminary, I do not believe the thing is possible. There are too many elements in the two people and missions that have no affinity for each other.

For the present, however, our young men must be sent to Samulcotta. There are three here who can go. Sobriado, Miss Hammond's boy, she will support. Nirsimhuia, of whom I wrote before, will go, with his wife, David, whom we thought of keeping here a year longer, will go too. The school here is scarcely advanced enough

for him, hence the change in our plan. Of these three fine young fellows Nirsimhuia is the oldest—about 21—Sobriado the cleverest, and David the manliest. There may be something in our mission dearer to us than these boys, and which will be more useful; but we have not yet discovered it. The other boys are yet young; but we hope for the best results from the training of these.

We are hoping and praying for reinforcement this year. Do not disappoint us! Time does not lessen the necessity. Neither does it lessen the encouragements. So many good friends write to us "that the outlook is discouraging, all the missionaries going home; but they trust the Lord will do all things well." Truly, the outlook is discouraging to those who here have borne the burden and heat of the day and as yet see our people making no sign nor attempt at relief! It is time these good people got their eyes open and their hands out of their pockets. It is time they knew that missionaries must go home to recruit, and that by doing so they strengthen rather than weaken a fully equipped mission; time they accepted the inevitable and provided for it. That old enthusiasm which caused good men and women to declare they would lay their bones in heathen soil, was due, much of it, to the absence of railways and steamboats. In these enlightened days when America can be reached in a few weeks and at small cost—comparatively speaking, our people and missionaries should feel that a suicidal policy which permits even one missionary to lay his bones in an Indian grave. But I have too much faith in Baptist pluck and generosity to believe reinforcements will not come. "Watch ye, fast in the faith, quit you like men."

Nor are encouragements to renewed efforts, both at home and here, wanting. On the Chicacole field nine have been baptized already this year, and more are coming. "Come over and help us."

"The Master calls for reapers, and shall he call in vain? Shall sheaves lie here ungathered, and waste upon the plain?"

That book-stall has not yet been started. Have not yet been able to get a suitable place, the shop which I thought of taking having proved unfit. Moreover, I am trying an experiment that has an indirect bearing upon this matter. One of our Christians, a merchant, lost everything he had when he joined us, as is usual. I have started him in business here with a fair capital, and we are testing the theory that Hindoos will not buy from Christians. Thus far the facts have disproved it. He is doing fairly well, and when he gets established I may add books to his present stock of goods.

And now I come to a matter of more importance. Some three years ago a Brahmin, by name Sitharamiah, went to Bobilly and asked for baptism. For some sufficient reason Mr. C. refused. The Brahmin was taken away by his people and relapsed again into Hinduism. He had been munshi to Mr. and Mrs. Churchill and Miss Hammond; so when I came we wrote for him to come to Chicacole. He came some months ago, and is the Brahmin whom I have mentioned as being my teacher, and in the school. He was glad to get here; and it did not take us long to discover that he was laboring under deep conviction of sin, and desiring earnestly to be a Christian. For three years and more he had felt in this way, and lived in constant dread of God's wrath. Often and earnestly did we talk with him and pray for him; but while declaring his desire, he seemed hopelessly bound by the chains of caste.

One Sunday morning as I was sitting in my study just before the morning service, he came in suddenly and said that he had had a dream. A man had come to him in his sleep and told him that he would die at the age of twenty-five years and five months. "But one month now remains," said he, "and I want to be baptized." He knew all that his request implied, for we had often talked about the matter. I asked him if he was willing to give up everything that bound him to caste, he said he was. For various reasons we thought it best for him to wait awhile. About two weeks later, one afternoon, he suddenly asked for baptism that evening. I told him to go home and see his wife once more; if he came back we would call the church together. In an hour he came, and the meeting was called.

By this time the word had gone out

and some Brahmins had come in. It was a hard struggle, but at last he got on his feet; the words came in torrents. The Brahmins apparently got as much as they wanted; the church was satisfied and received him for baptism. I then cut his hair, and he removed his sacred thread. By this time fully a hundred Brahmins had gathered on the square in front of the house at the time under the supervision of the inspector; the Brahmins tried to enlist his sympathies, but he wouldn't sympathize. He came to the house, however, and asked to see the man who wanted baptism. Then, like a sensible man, he asked him, before a great crowd of people, "Are you doing this of your own free choice?" "I am," was the reply. "Go ahead" said the inspector, "there will be no disturbance." Then we went to the river—Christians, Brahmins, police, and a great crowd of people. There was perfect order, plenty of water, and the ordinance over, we returned to the Mission House.

Sitharamiah had not, of course, told his wife. By this time, however, she knew what had taken place and was acting like a mad woman. As he had a strong desire to go and attempt to quiet her, we allowed him to go. He said he would be back at once; and as he had openly declared his intentions of leaving Brahminism, and had submitted to the removal of his *Jootoo* and sacred thread, and to baptism, we thought that the Brahmins would not allow him to enter the house where his wife was. But the cunning of satan is in them; when he reached the house, they changed their tactics, admitted him, and kept him there.

By this time the whole town was in an uproar. Such an event as the baptism of a Brahmin had never before taken place in this section of country. It was an uproar of wonder. The Brahmins alone seemed enraged, and they flocked in hundreds to Sitharamiah's house. No violence was openly offered to anyone connected with the hated religion; but we have reasons to believe that our poor munshi suffered much that night. The following day I got an escort of constables and went down to the house; and after considerable difficulty succeeded in having a few minutes talk with him. He said they would allow him to come up to the mission house at such an hour to attend to his work; and compelled to be satisfied with that, since I could not take him by force, I went away. He did not come until the following Tuesday—and then escorted by Brahmins, and so worn and changed that we scarcely knew him. He had been drugged or tortured into a state of semi-consciousness, and was unable to decide even to stay with us. But as they took him away he said "I will come back."

That night he was taken to a temple. There they tried to force him to worship. He refused. They asked him to confess his fault and beg their pardon. He refused. They wanted him to drink the horrid draught—made from certain products of the cow—that reinstates in caste. Still he refused; and at last worried, and as some say beaten nearly to death he broke away from them and made for the river, where he declared he would drown himself if they did not cease their cruelties. Be a Brahmin he would not, and that night he was taken away to Binli. He has not come yet; but we pray for him and believe that God will yet bring him to us.

As for the effect of these things upon the people, we have no fear. The whole town knows these things, thinks about them, and talks about them. The common people have no love for the Brahmins; only hatred and abject fear. Moreover, they know their wicked works, and that while this man became a christian willingly, he was taken away by force. Our colporteurs and preachers have plenty of hearers these days.

We all loved the man as a brother. Of a gentle and sunny disposition, he won his way even to the hearts of the children. And he was a good man; one whom we did not fear to trust in the school. We are now without either munshi or teacher, but we hope for the best.

On the 25th inst., our oldest christian died. He had been ill for some months. But we have amusing events as well as sorrowful ones here. The one to which I am about to refer I shall call the *Nose Jewel War*. If the good pastors at home should attempt any interference with those who came to church "adorned with gold" they would speedily be informed that such

things are none of their business. Yet we think them our business out here. When Miss Hammond first came to Chicacole, she declared against the heathenish, swinish custom of wearing nose jewels; some of the women removed them; others did not. Not long since I made the order imperative—the rings must come out. And after much hard pulling, they all came; and now all noses on the compound, little and big, old and young, look human, and the women are just as happy. I venture to say they are even better christians for it. One thing is sure, they present a better appearance.

We are all in excellent health.

## Correspondence.

For the Christian Messenger.

British American Book and Tract Society.

Mr. Editor:

Sir,—During a four week's tour ending July 8th, made in the interest of the Colportage work of the above Society, I visited Hopewell, Vale Colliery, River John, Brule, Tatamagouche, Wallace, Pugwash, Thomson Station, Oxford, Amherst and vicinity, and Sackville, N. B. Received cash \$321.92; subscriptions to be paid at an early date \$84.50; total \$406.42. About 400 friends have thus come to our help. Amherst has the honor of contributing, including unpaid subscriptions, \$137. Most of the other places have done proportionately well. Everywhere the rapidly increasing circle of the Society's friends manifests a deep interest in the prosperity of this good home work. Already this year more than \$1100 have been received from sections not visited last year. The prospects for greatly extending colportage work during the next year are very good. At present our colporteurs are stationed as follows:—in Cape Breton, 2; in Nova Scotia, 8; in New Brunswick, 4; in Newfoundland, 2, and in P. E. Island, 1. This faithful band of workers cannot fail to do very great good by personal effort and distribution of thousands of books and tracts clearly making known the "Way, the Truth and the Life." Through the cordial co-operation of kindred societies vast numbers of choice publications are scattered at greatly reduced prices or gratuitously among the poor, whose spiritual well-being is the chief object of the Society's solicitude.

Numerous agencies are employed by the church for the enlightenment of our people. The Society's mission work comes in not to interfere with these agencies, but to co-operate with them and accomplish what they have never done, are not now attempting to do and will not in future undertake with any reasonable prospect of success. Any church work must of necessity be sectional and a general agency will always be needed to reach the masses.

My warmest thanks are hereby returned to the many donors of my last tour, and I only hope that Christians all over the country will remember that our own Provinces and people have strong claims upon our charity. No one can help answering in the affirmative the question, "Am I my brother's keeper?" The sick and sorrowing are to be comforted and encouraged. Jesus as the Saviour of sinners must be presented to the dwellers in lonely and desolate corners of the land. Stretching out their hands they echo the cry, "Come over and help us." Our colporteurs have found 7 families without even God's word in their homes, during the quarter ending 30th June.

Christian Brethren, do not expend quite all your sympathy or your money upon heathen far away. Souls around you are perishing in the darkness of night. Help us through this direct and most efficient agency to shed abroad the light, and save the lost among ourselves. You have many calls upon your liberality, but none more worthy of a favourable response than the benevolent work of this Union Society.

Thanking you, Mr. Editor, for the privileges of thus reaching your readers,

I remain,

Yours very truly,  
A. N. ARCHIBALD,  
Supt. of Colportage.

Halifax, July 12th, 1882.