

For the Christian Messenger.

Letter from Rev. Hugh Ross.

MR. EDITOR,—

In accordance with the following request of the Eastern Association contained in the Report of Questions in Letters—

"That Brother Hugh Ross be requested to act as the Agent of this Association, and devote four weeks to visiting the Churches and brethren, for the purpose of receiving their contributions towards liquidating the sum due on the building, (the Schooner Pond Meeting house) and thus prevent its being sold. And further, in case the sums collected by Brother Ross amount to more than what is sufficient for the purpose named, the overplus, after paying the expenses, be handed over, with his report, to the Treasurer of the Home Missionary Society."

I have since the Convention, been making a visit to the Churches in Annapolis, Kings and Hants counties, and desire to express my thanks to the ministers, deacons and brethren, for the very kind manner in which they have received and entertained me, and given their assistance to the object I presented to them. As the Home Missionary Board have been unable to continue the Gaelic Mission, I presented the destitution of my countrymen to the Churches I visited in the Western Association, and have kept a separate account of their contributions for that object. I know that the times are hard and many of the friends were unable to do what they would like to for the cause, but in all the places I have found my brethren ready to do what they saw to be their duty. I know something of other denominations, and the difficulty they have in supporting their operations, and I believe Baptists, although not the wealthiest, yet are as well or better prepared to use their means in the cause of the Master, than any other body of Christians. In some cases gold dollars which had been at the bottom of the purse for seven years, have been brought out and presented as donations, when they would not have been touched for purchasing the necessities of life.

On visiting our brother, Dr. Tupper, I was sorry to find Mrs. Tupper so deeply afflicted. Before I left she was something better, and I hope her useful life may be spared to our friend and the church some considerable time longer.

Horton I found greatly improved in every respect since I came there 15 years ago. I value highly the education I received there, and was very glad to find the College and Academy doing so much and attended by so large a number of students.

I give below an account of what I received in the churches. Other sums have been subscribed to be paid in by the next meeting of the Association. I shall give the names of the persons in my Report to the Missionary Board, and they will probably be published in the next year's Report.

Yours truly,
HUGH ROSS.

For the Gaelic Mission.

Bridgetown Church, - - -	£3 12 6
Wilmot " - - -	7 8 1
Nictaux " - - -	7 12 6½
Lower Aylesford " - - -	6 3 10

For the Schooner Pond Meeting House.

Upper Aylesford Church, - -	£4 16 1½
Second Cornwallis " - -	2 9 4
Billtown " - -	3 8 0
Canning " - -	3 15 0
First Cornwallis " - -	6 7 10
Wolfville " - -	2 18 1
Gaspereaux " - -	3 8 1½
Hantspost " - -	2 6 3
Windor " - -	2 5 6
Newport (East & West) - -	3 14 1

HOME MISSIONARY INTELLIGENCE.

For the Christian Messenger

MONTHLY MEETING OF HOME MISSIONARY BOARD.

Members present:

Brother J. W. Nutting in the chair.
Brethren Rev. A. H. Munro, W. L. Evans, S. Selden, H. N. Paint, George Robins, Rev. R. R. Philp and R. N. Beckwith.

Communications received:

From Rev. John Shaw and Rev. R. R. Philp.

Received during the month:

From A Friend, G. McE., per S. Selden \$3 85

Amount of Funds in the Treasury:— \$119 01

Liabilities of the Board, about 150 00

Missionaries and their fields of labour:

Rev. John Shaw, to destitute parts of P. E. Island.

Rev. John Davis, do.

Rev. P. A. Shiels, northern part of Cape Breton.

Rev. R. R. Philp, Dartmouth and vicinity.

Some of the Churches have responded favourably to the Circular sent them. Will no others do likewise, and report early to the Board.

At a Special Meeting of the Board on Monday, the 21st inst., Rev. Hugh Ross having made known to the Board that in addition to the donations he had received for the Schooner Pond Meeting House, contributions had been made from churches in the Western and Central Associations towards the Gaelic Mission,—

It was resolved, That Rev. Hugh Ross be appointed a mission of 6 months from this date, among the Gaelic people on Cape Breton; one fourth of the time to be spent at St. Ann's, and that he be empowered to make further collections for the Mission on his way home.

R. N. BECKWITH,
Sec. H. M. Board.

Halifax, October 7th, 1861.

Religious Intelligence.

THE FREE-WILL BAPTISTS OF NOVA SCOTIA held their Annual General Conference at Port Medway, on the 21st ult. and following days.

On Lord's Day their preaching services were held in the Baptist Meeting House, which will seat about 700 persons, and was filled to overflowing all day. The Rev. G. A. Hartley preached in the morning, Rev. Mr. Noble in the afternoon, and Rev. Mr. Goodere in the evening. The reports from the churches showed that about one hundred and thirty had been baptized and added to the Churches during the year. Monday evening was occupied by a Home Missionary meeting and realized a considerable sum for this object. Their next yearly meeting is appointed to be held at Chebogue, Yarmouth. The Free-will Baptists of Port Medway are building a large meeting-house in the centre of the village.

We perceive by the *Yarmouth Herald* that the Rev. Wellington Jackson was expected to preach in Lovett's Hall, in that town, on Sunday last.

MONCTON N. B.—We have been informed that the Rev. E. N. Harris has been invited by the Baptist congregation here to become their pastor. The Rev. gentleman has officiated for the last three Sabbaths we believe with much acceptance, and having announced that his subject next Sunday will be "the reciprocal duties of minister and people," we presume his intention at the present time is to comply with the invitation alluded to, and which we understand was very unanimous.—*Westmoreland Times*.

THE BEAUTIES OF A STATE CHURCH.—*Zion's Herald* gives an item of religious news from Germany, that well illustrates the confusion resulting from the attempt of the State to govern the church. It says:

In Wustenthro several Wesleyan Methodists have been fined, and their ministers imprisoned, for violating an old law which forbids evening meetings, or any meetings for prayer, singing, and reading the Word of God, without the license of the resident clergyman. By formal secession from the national church, the Methodists can escape this trouble. Two delinquents not far from Wurtemberg were cast into prison. When they were alone, one said to the other, "Now, my good fellow, tell me what has brought you here?" "Willingly," replied the other; "I love the Word of God and prayer, and have been sent here, because in a private house I engaged in social prayer with a few friends." "So?" returned the first, "that is odd. I am here because I cursed and swore. One is at a loss what to do now-a-days. If one curses, as I have done, one is put in prison; and if one prays, like you, there is nothing for us but limbo."

THE QUALITY OF STATE-AIDED EDUCATION.—Upwards of five millions sterling have during the past twenty years been voted by Parliament for the education of the poorer classes. School buildings with every appliance have been erected; apparatus and books have been furnished on advantageous terms;—an elaborate system of stipendiary monitors has been adopted to aid the principal teachers;—the training institutions have become almost entirely chargeable on the State, the Government contributing to the maintenance of these Colleges not less than 75 per cent., and in one case as much as 94 per cent.;—the resources of schools have been augmented by payments to certificated teachers, allowances to pupil teachers, and capitation grants;—an extensive plan of inspection has been developed, involving the employment of thirty-six Inspectors and twenty-four Assistant-Inspectors, at an annual outlay of £43,560 9s. 1d.;—and to all this must be added the administration of the system, the cost of which has been £120,000.—As to the quality of the instruction given in the schools connected with the Privy Council, we learn from the Report of the Royal Commission that "we are successfully educating one in eight of the class of children for which the schools were intended, and that in the best schools only about one-fourth of the boys attain the highest class."—*Patriot*.

ARRIVAL OF THE REV. SILAS MEAD IN AUSTRALIA.—By the *Parisian*, whose arrival from London we reported in our Saturday's issue, we have to welcome another minister of the Baptist denomination, the Rev. Silas Mead, M. A., L. L. D. The Rev. gentleman preached a deeply impressive sermon in the morning at

Ebenezer Independent Chapel, Rundell-street, from Matthew xxvi. 39—"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." In the evening he gave a most earnest discourse to a large and deeply-attentive congregation, at the Baptist Chapel, Lefevre-terrace, North Adelaide, from Luke xxiii. 34—"Then said Jesus, Father, forgive them, for they know not what they do."—Mr. Mead whose arrival has for some time anticipated, will be located in South Adelaide, a piece of land on which to erect a Baptist church having been purchased in Flinders-street. Plans of the church to seat 600 persons, without galleries, have been approved of, and it is expected that the foundation-stone will be laid in a few weeks. In the mean time, and until the church is erected, White's Assembly Room has been engaged for public worship on Sundays, and the first services will be held there on the 21st inst. For week-day services, on Wednesday evenings, Zion Chapel, Pulteney-street, has been kindly lent, where for some weeks past a few of the friends of the movement have held a weekly prayer-meeting. Mr. Mead is now staying for a few days with the Hon. G. F. Angas, M. L. C., at Prospect Hall, near North Adelaide.—*South Australia Register*, July 25.

NO PRAYER.—There exists in France a Consistory of the Reformed Church, which, some years ago, after "mature deliberation," decided that its meetings should not be opened by prayer, "inasmuch as we must not take the name of God in vain." A member of the Consistory recently proposed the repeal of this law. His proposition was strongly opposed, but at last the majority of the members decided that the President might open the meetings by pronouncing the last words of the 24th Psalm, "Our help is in the name of the Lord, who made heaven and earth.—Amen." This course is permitted with the express condition that the President shall not add a single word of his own. If necessary, we can name this Consistory; it professes extreme liberality of opinion, and is opposed to all fervour in religious thought and life.—*Archives du Christianisme*.

BAPTISM BY AN INDEPENDENT MINISTER.—A novel scene was witnessed in the Baptist chapel in Newport, Isle of Wight, on the evening of Monday, August 26th, when the Rev. J. G. Procter, Independent Minister, baptized a member of his congregation, who had applied for admission into his church, but who, not having been baptized, and refusing to be sprinkled according to the mode practised by the Independents, desired to be immersed. They both went down into the water, and the minister baptized the candidate in accordance with the Scriptural mode.—*Baptist Reporter*.

Missionary Intelligence.

The work of the American Baptist Missionary Union.

The *Missionary Herald* (October) the organ of the London Baptist Missionary Society gives the following excellent summary of the work of our brethren in the neighbouring Republic.

The storm of civil war which is now desolating some of the fairest regions of the United States, threatens to affect most injuriously the missions carried on by our American brethren. Already they have announced to their missionaries labouring in Germany and France that this year the support hitherto afforded them must be partially or entirely withdrawn, and applications to the churches of this country for assistance are even now being made by Mr. Oncken, of Hamburg, and Pastor Dez, of Paris.

It may not be practicable to render them much pecuniary help. They may be able to weather the difficulties which beset them, and continue without much suffering the numerous labours in which they are engaged. But we are sure that they deserve, and will rejoice to have our sympathy, and to participate in our prayers. To awaken this interest in their work we propose to give a brief sketch of the missions the Union supports in various parts of the world.

The German mission though chiefly dependent on its own local resources, has been always largely aided by our American brethren, and the efficient colportage which forms so interesting a feature of the German movement, has been greatly indebted to their liberality. The French mission, like that of Germany has chiefly been carried on by means of native agency, and is found in the Department of the North, and in Paris. It has been on the whole very successful, and in the five existing churches there are more than three hundred members. As many more persons attend divine worship, nearly all of them being drawn from the Romish communion.

The Missionary Union has also laboured for many years among the Indian tribes of North America, especially the Delawares, Ottawas, and Cherokees. Much difficulty has been experienced in dealing with the social state of these remnants of the aborigines, from the constant inroads of white men on their lands; but among the Cherokees there has of late been much excitement arising out of the question of slavery. The missionary is an abolitionist, and as there are slaveholders among the Cherokees, strange as it may appear, threats of ejectment and violence have been made, and his work greatly interrupted. The Federal authority has lent its influence to sustain the odious crime. Nevertheless, during the year the missionary reports eighty-two baptisms, and a membership of 1600 persons.

On the continent of India the Union has a mission at Nellore, in the presidency of Madras,

and another in Assam, in the presidency of Bengal. In Nellore the Spirit of God has in some measure been poured out, and the public mind powerfully moved. The labours of the brethren have also extended to the neighbouring country. The church is small, consisting of twenty-four members only; but a general impression is said to prevail among the people, that the religion of Jesus is getting a strong hold, and that its ultimate triumph is certain. The Assam mission is a difficult one. The country is sparsely peopled. Excessive drunkenness prevails. A tenth of the men are addicted to the use of opium. The people rove from place to place, are very superstitious, wonderfully timid, and in constant fear of their gods, to whom they are always offering sacrifice. They are not Hindus in religion; but have a religious system of their own. Much interruption too has been occasioned by the ill-health of the missionaries, the country being covered with jungle and swamp. About fifty converts have been made.

A mission has for some years been sustained in the little-known country of Siam, both among the natives of the country and the Chinese who live in it. A church of thirty-two members has been formed, and two missionaries carry on the work. It is spoken of, however, as a field which has hitherto specially tried the resources of faith. But the labours of past years are now beginning to bear fruit, and a few converts are being gathered into the fold. New ideas and conceptions are exercising their influence on the native mind, and unusual attention has been drawn to the claims of the gospel.

In China, too, at Hong Kong and Swatow, our brethren have established themselves and in these two places about thirty-four converts testify to the grace of God. Also at Ningpo a very interesting church of forty-four members exists. New ground has been taken in the villages in its vicinity, and the result is apparent in the converts who have been gathered in. In all these missions, schools and literary labours have had their due share of attention.

But it is in Burmah that our American brethren have concentrated their chief force. Here the work divides itself into two parts rendered necessary by the different habits and languages of the people who inhabit the country. The Burmans speak one language, and are Buddhists by religion; the Karens speak another, and are Pagans, or at the best, believers in one Great Supreme Being, of whose existence they have only a traditional knowledge. The mission among the Burmans was originally begun by the son of our own Dr. Carey, Mr. Felix Carey. But on Dr. Judson changing his sentiments on the subject of baptism, and not being suffered to devote himself to missionary work in India by the intolerance of the East India Company, he at length sailed for Rangoon. Here for six years he laboured without a convert, and for some years he was unacquainted with the very existence of the Karens, who chiefly live in the country, and are tillers of the soil. But when under the ministrations of the excellent Boardman the gospel found its way to the jungle, a most remarkable work followed, and tens of thousands of this oppressed people welcomed the Redeemer of men. About sixteen thousand persons are in church fellowship, forming 280 churches, each with its pastor and deacons, and generally schoolmaster also. A very large proportion of these churches is self-supporting. Thus, in the district of Shwaygyeen, containing ten churches, all with one exception support their own teachers. They give them no regular salary, but furnish them with food, and make them presents from time to time of clothing. One teacher, for example, was presented with a pony, and twenty betel trees; another with seventy-five pounds of betel nuts, worth about forty shillings, and another with eight baskets of rice. They have also contributed £27 for other benevolent and Christian objects.

In the Tounghoo mission, in 101 stations, there are 77 churches, each provided with a schoolmaster, who also preaches, besides three ordained preachers. Their subscriptions to the schools and village teachers amount in cash to £138.

This remarkable work of grace among the Karens has also assumed, within the last year or two, new and marked features of interest among the Burmans, so that the missionaries anticipate that "much people" will soon be gathered into the fold of the Great Shepherd.

For these people the word of God has been translated, and there is at the present time great activity in the production of a Christian literature for their use. The Karen language owes its written form to the missionaries and for the first time a vernacular grammar has been prepared.

Our American brethren thus carry on the work of the Lord in eighteen distinct fields of missionary labour, and support forty-one missionaries and their wives. In Asia they have 387 native preachers and assistants, and have formed 288 Christian churches, with a membership of 16,174 persons. In the 163 schools are 2,658 children. If we add their German and French missions, there are 79 additional churches and 9,239 members. The expenditure on this large field last year was 95,511 dollars, or £18,895. This left the Union in debt, at the close of its financial year in April last, £2,191.

In view of the demands upon them, and the condition of their country, the brethren, in their annual meeting, thus resolved.—"The increasing claims of the missions already established by the Union, as well as the judgments of God now abroad in our once peaceful and united country, admonish us that his approbation and blessing are to be secured by additional sacrifices, and not by retrenchment and curtailment." May they be enabled by God's blessing to maintain the work they have begun, and find that, as their enterprise began amid scenes of national commotion in 1812, so the turmoil and distress of the present may be no hindrance.