

Correspondence.

For the Christian Messenger.

EXTRACTS OF A LETTER FROM
SISTER DEWOLF.Addressed to the Secretary, dated Henthada,
Aug. 18th.

"Our school is prospering. The scholars are making good progress, and, as a rule, are very attentive to their books. Some of those with us are, as yet, though children of Christian parents, not members of churches. Pray for us, that the Holy Spirit may stir up their hearts to love the Lord Jesus, and make their instruments to carry the gospel to some of their heathen relatives in this district, of whom there are many. While the Christians are numbered by hundreds, the heathen are numbered by thousands; and heathenism stalks abroad through this city, in every street and lane. You cannot step out, or even look out, without seeing it.

"My soul is distressed every day when I see so much being done for the saving of their souls in offering flowers and prayers to man. Every now and again as we pass along we see at their sabbath worship a few men, and a great many women. They carry on their heads all sorts of things, as rice, cooked and uncooked, all kinds of fruits and eatables, mats, and indeed every thing that a priest can use; and give him a great deal of money. Sometimes the priests get rich, and then leave the priesthood; and become common men again. But let me tell you how they worship. The way in which they meet are some of them open on all sides, and some on three; and on the side where the priests sit they hang up a large curtain, and spread down several mats for him to sit on. At a time when it suits him he comes among them, accepts their offerings, listens to their prayers, and reads to them their laws. This he does all the time holding up a large fan to hide his face from the women, as they are not allowed, according to their law, to look at them. He reads, and they answer, and then bow their faces to the floor before him. They also count their beads while saying their prayers.

"Yesterday we had a visit from an old Karen disciple. It was his first visit in town to the white teacher. The poor man had just lost his wife by cholera; and he wanted the sympathy of his teacher.

"I wrote you about a man who through his quarrel and affliction heard the gospel here in town, and received it. He has visited us once, and he is now still holding on his way, worshipping God according to his light and intelligence. We hope and pray that he will continue to walk in the path to eternal life."

Yours affectionate Sister in Christ,
MINNIE B. DEWOLF.

For the Christian Messenger.

JAMAICA CORRESPONDENCE.

FOUR PATHS, CLARENDON, JAMAICA,
October, 1870.

Dear Editor:

Months chase each other rapidly, even in this land of never-ending Summer. The only event of general and public interest which has occurred of late among us, is the laying of the telegraph, by which this stagnant portion of creation, is destined, we trust, to feel some motion of the currents of a living, moving world. Kingston is brought some two weeks nearer to London than it was before. Still, it don't bring our *Messenger* from many friends, the sooner. I could almost wish the Editor could connect with his printing establishment, some *Messenger's* wings, especially for the way of the Gulf Stream. But I am growing wearisome I fear, by the frequency at least of my communications, and I ought to stop, or apologise. Against the former, the temptation seems resistless, in the time-saving, labor-lessening privilege, of writing to so many through the one. To apologise, I am most willing, if that privilege can still be allowed me. But another reason for my writing so frequently, is, that I love my Baptist Brethren of Nova Scotia, and as I read of them, and from them in the *Messenger*, my heart—perhaps too unrestrained by reason—prompts the correspondence. Again another reason for my writing so frequently, is, to supply to some extent, at least, the lack of information with our people, of the religious circumstances of this island.

But finally, my strongest reason is, that seeing a field of such inviting prospects all around me, I desire to enlist on their behalf, the sympathies and contributions of my fellow Christians. "Not that I speak in respect of want," personally—

By God's blessing, "Having food and raiment," we are *taught* at least, "therewith to be content." But in the field I now occupy, numbering five churches, embracing over 950 members, with over 100 more under the instruction and watchcare of the church, if some one full of the real missionary spirit, and shall I say, possessed of the rare missionary qualifications, could be sent out here either to assist, or, in the event of our returning, to occupy the field, good, I am confident would result, only calculable by the arithmetic of eternity. In writing thus, however, two facts should be stated:

There are here comparatively no advantages, social or educational, for a family, beyond the family circle. Again a minister's work is more of an overseer and preacher &c., than a pastor. He cannot visit his people however much he would love to; partly owing to the great extent of the field, and the number of people, but more especially from the heat of the climate, and the people—men and women—being always away through the day, in their fields. Besides, a person coming here to labor as a missionary, must expect to be cut off, to a very large extent, from social intercourse, there being very few white people in these parishes, few of those having any common point of sympathy or connection with us. Many of the colored people are considerably intelligent and agreeable, still on this side of the island especially, a man must be content to labor on, in the social sense, almost in solitude. Yet a rich harvest of imperishable worth, awaits his toil.

If a young man longing to serve Christ in saving souls, with lungs too delicate, it might be, for Nova Scotia, and constitution insufficient for the East, were to come out here, bringing his whole heart with him, and with the prayers, sympathies, and contributions of our people to sustain him, a life of promise might be prolonged to greater usefulness than in any other field. In the event of no response to the above suggestions, if funds could only be provided to afford assistance to those natives in the field, who teach the children through the week, and preach on Sabbaths, a great impetus, and permanent assistance would be just now rendered to the cause.

Some of these Native Teachers, men of desires and ability for doing good, will, I fear, have to be dismissed from service for lack of funds.

If we only had the \$100 itself, that many a goodman, praying daily for the conversion of the world, has lying idle in his chest, or intends putting out with his other hundreds to interest, a great amount of benefit might be secured to these but ill-enlightened people.

Of course if I should leave in the Spring, and another should come to take my place, he would be supported by the people here. Two men's labors are required however, with but means for the support of one.

I am sorry that one of my letters has seemingly been lost, as it contained more special reference to Mrs. Porter's health, and doubtless many of our acquaintance have desired to learn concerning it. From the time we reached the tropics she has scarcely known what cough was.—Shortness of breath has gradually disappeared, and her lungs have seemingly been steadily improving. Under God's blessing, we are quite persuaded that the change of climate has saved her. Still it is our impression, that by remaining till Spring, and thus escaping the Nova Scotia Winter, our health as a family, would now be full better in our native province. At any rate, our hearts are still there, and we only wait the satisfying indications of Providence, to return to the land and people, dearest to us of any beneath the sun.

It is gratifying to us, however, to find that others recognize the hand of God in our coming to Jamaica, as well as ourselves.

In a letter from the venerable and much esteemed Rev. Mr. Phillips of Spanish Town, he writes to me as follows. "With reference to yourself, I think I never saw the hand and leadings of Providence in any thing so much as I see it in directing you and your good wife to the sphere of labor you now occupy. Myself and family often talk about it, and if I did not thank God for it, I think I ought to question my real interest in the promotion of my Master's glory in the advancement of his kingdom. I am not free from anxiety at times about your mutual health, and that you and your children have been mercifully exempt from serious sickness, also calls for thankfulness. May God still be merciful unto you and bless you, and cause his face to shine upon you and give you peace." The dear and venerable man of God, I regret to say, is breaking rapidly beneath the weight of toil and years. He was the pioneer in all this region, and has done more I suppose for Jamaica, than almost any other living minister. His death,

when it comes, will make a *great sad blank*.—Having experienced its vicissitudes, we are just repelling, I trust, the last feeble attacks of prevailing fever.

The October rains have continued with greater abundance and duration than for many years.—The rain has been falling in torrents, almost incessantly for more than a fortnight. We are expecting the clear-up daily, but here it is pouring down again, as though the floodgates of heaven had just got vent.

Yours in the fellowship of many bonds.

W. H. PORTER.

For the Christian Messenger.

AMERICAN BAPTIST PUBLICATION
SOCIETY.

I am not aware that the Churches in the British Provinces have been accustomed to co-operate with the Publication Society by contributing to its funds and circulating its issues. Perhaps it has been regarded as an organization belonging exclusively to the States, and hence one looking to the Baptists on this side of the line alone.

Now it is true that no agents, to my knowledge, have been employed on behalf of the Society in the Provinces. But it is equally true that the Society, in its nature, design and adaptations is as necessary and important for the Baptists in Nova Scotia and New Brunswick as in the United States. Our faith is the same, our objects are the same, and our work is the same. We are set for the defence of the Gospel, for the assertion and propagation of the truth in so far as we are made the custodians of it; and in consequence of the extensive defection we observe from apostolic practise, among other denominations of Christians, as it regards the ordinance of baptism, we have a special duty to perform in maintaining that ordinance in all its original integrity. This is, doubtless, the great mission of the Baptist denomination as such, while as a constituent portion of Christ's Church, it must have in view the great general aims of that church.

While the Ministry is a permanent office, and much is dependent on it, it cannot be doubted that the press is a potent instrument for doing good, and should be more extensively employed than it is. Our Publication Society was organized, and is carried on, for the purpose of supplying our general and denominational wants, in the production and furnishing a religious literature. The Board are anxious to make the influence of the Society as powerful and extensive as possible, and by it to aid the churches in their work. It has been, in years past, scattering its publications in different lands and countries.—Christians of various nationalities have used the issues of its press, and the call for them is constant and loud.

Can not the churches in the Provinces promote their own interests and those of the cause of Christ, by co-operating with this Society? Cannot Sabbath Schools obtain and use, with advantage to themselves, the various publications designed for Sabbath School work? The Society is prepared to furnish them on liberal terms, and can secure purchasers against the danger of unwittingly getting such works as are not in harmony with their views.

The Board of the Society would be glad to have the churches in the Provinces co-operate with it in its benevolent work by contributing to its funds. In the case of each church thus contributing, publications for church-work within its own borders will be furnished without cost.

I am prepared to say that the Society will be happy to expend in the Provinces whatever funds may be contributed to it there, and it is hoped that with such inducements the churches will take action in the matter. Brethren, let there be a warm and strong response.

WILLIAM C. CHILD.

No. 2 Tremont Temple, Boston, Mass.

For the Christian Messenger.

Mr. Editor:

Will you kindly allow me sufficient space in your Journal, to make a brief reply to the communication in your last issue, signed "Fair Play."

I wrote the history of this County, without the least desire to do injustice to any one Denomination. I felt it my duty to enter as fully as possible, into the history of the early Churches in the place where the settlers first established themselves, and, in addition, to give such information as I could get of the early religious history of other settlements. After making enquiries of several persons for such information, as connected with Chester, other than that which I was enabled to extract from the Vestry book of

the Parish, but in vain, I was told that Rev. I. Skinner had a Journal kept by Rev. Mr. Secombe and probably also a Memoir of Rev. Joseph Dimock, which there was reason to believe would refer to early Baptist history. I applied to him through Mr. Hugh Whitford, for the loan of those works. I received the former, in which of religious history there was nothing of much importance, and a message from Mr. Skinner that he was not in possession of the latter.

I understood that the building, in which the Baptists worshipped, was originally erected, and owned by the Presbyterians, and having heard several disputes as to which of the two bodies it belonged, I considered it the wisest course not to refer to it.

With some of the Baptist Ministers who have resided at Chester, I was personally acquainted, and held them in high respect. One of them, Rev. Thomas Crawley, was an intimate friend. I admired him for his exalted christian character, and all those qualities which made his friendship valuable. It is true that I did not mention his name, nor the names of his predecessors or successors, neither did I give the names of the successive Ministers of my own Church, who have been resident at Bridgewater.

The statement that "the only mention of Rev. John Secombe's name, is an incidental reference to the, so-called baptism of the first child born in Chester," is not correct, as any reader of the work can ascertain for himself.

I fail to see the dilemma referred to by your correspondent, and in conclusion I beg to state that I will notice no further communication, unless it appears over a genuine signature.

Yours truly,

M. B. DESBRISAY.

Bridgewater, Nov. 26, 1870.

For the Christian Messenger.

IN MEMORIAM.

MRS. CAROLINE WHITMAN.

Died of Consumption at Rosette, Annapolis County, October 9th 1870, Mrs. Caroline Whitman, wife of Mr. Dimock Whitman, aged 48 years. Mrs. Whitman had been very thoughtful and serious for many years. She was an attentive hearer of the gospel, and highly prized its faithful ministrations. She had been hesitating much as to her conversion, and feared to make a profession, lest it might not prove to be genuine. She was at times on the point of being baptised and joining the church; but difficulties and doubts would hinder. The protracted discipline she underwent when sickness taught her the value of faith, and resulted in great spiritual good to her through the abundant mercy of God. Her confidence in Christ and his finished work became strong and established, and her prospect of the life above clear and comforting. She longed to depart and be with Christ and his ransomed at home. She selected the text and hymns for the service at her funeral; the former the sublime and precious passage in Job. Expressive as it is of assured confidence in God as the Redeemer, the real and exalted bliss of the life above—the life in the immediate vision of God and communion with him, and of the believers personal participation in that life when he has passed through the trials and discipline of this. No doubt Mrs. W. was comforted by the conviction of the truth, and by the cheering prospect of the life to come. Bro. Whitman's bereavement and that of his family is deep. May God sustain and abundantly bless him and his children now left without the unremitting attention of a kind and faithful mother.

MRS. SERAPHINE METCALF.

beloved wife of Rufus Metcalf, of East Branch, River Philip, died suddenly of inflammation, on Thursday the third day of November, in the 26th year of her age, leaving a sorrowing husband two little daughters, and a large circle of relatives and friends to deplore her unexpected removal. Deceased was the only daughter of Thomas and Elizabeth Colburn, her mother having died when she was an infant, she became the adopted daughter of Deacon Thomas Johnson of Little River. At the age of 14 she experienced the power and blessedness of the saving grace of the gospel, in the midst of a gracious revival in which many were made the subjects of redeeming mercy. She professed her new born faith, was baptized by the Rev. I. J. Skinner, and united with the Baptist Church at Little River, of which she remained a faithful member till death. In her social relations she was highly respected. As a christian she filled a large place in the affections and esteem of the people of God. Her funeral took place on the 5th ult., the occasion was improved by the writer from the comforting words of St. Paul Heb. iv. 9.—"There remaineth therefore a rest to the people of God." May the God of providence sustain the sorrowing husband, and enable him to say, Thy will O God be done.

E. C. C.

MRS. MARY A. JOHNSON.

Beloved wife of Deacon J. W. Johnson of Glenville, Cumberland County, departed this life on Monday 7th inst., of consumption, in the 50th year of her age, leaving a husband and ten children, eight grandchildren, a large circle of relatives and friends to mourn their loss. Some 30 years ago, in the early part of her married life,