

Correspondence.

For the Christian Messenger.

CHRISTIAN MARTYRS IN SIAM.

Anything with reference to Siam must be of interest to us, as, to this field our thoughts are directed as our mission field, in which we hope to have ere long missionaries from the bosom of our own churches laboring for the Master. The following, clipped from the April No. of the "Missionary Magazine" will be read with painful interest.

"Two native Laos converts have lately been put to death for the name of Christ. The American Presbyterian Missionaries through whom the gospel was communicated to them, were received with kindness by the rulers of the country and not molested in their efforts. But all at once, without notice and apparently without reason, these two converts were arrested and put to death. One of them was admitted to the church in May last and the other in June. The evidence of their sincerity was very satisfactory. One of them left a wife and nine children, whom he daily sought to lead to Christ. The other was awakened by an exhortation of a missionary lady, on the folly of idolatry and the duty of all to worship Jesus.

Of the two Mr. McGilvary, the missionary, writes, Oct. 31: 'They were seized at their own homes. The fatal yoke was placed around their necks. They were tied up with a cord through the hole in their ears that all the natives here have; the cord was passed over a beam of the house of the principal man in the village, and their hands were tied very tightly behind their backs—in which painful position they passed the night. Next morning they were asked each to pray, after getting the names of all who had become Christians. They knelt down and prayed, commending their souls, as did the dying Stephen, to Jesus. During the prayer, it is said that one of the head men who were engaged in the deed, turned round and wept. They then said, as to themselves and all the Christians, they were willing to die, but begged that these who had been our servants, and were not Christians, might not be molested. They were then cruelly beaten to death with clubs. They died like martyrs, and we doubt not inherited the martyr's reward and crown.'

Our tears cannot but flow at the narrative of such horrid cruelties. While we sympathize deeply with the missionaries and the little band of native disciples in this their hour of trial, we would look up and rejoice in the truth, "The Lord reigneth." Siam, despite all the powers of darkness will yet be converted to God and shine as a bright, bright star in the Saviour's Crown. I trust that we as a people in these provinces will have a noble part in bringing about this glorious end. Let us "gird up our loins," and "go up and take possession of the land in the name of the Lord, for we are able."

ONE INTERESTED.

Wolfeville, April, 9th, 1870.

For the Christian Messenger.

SAYINGS AND DOINGS AT OTTAWA.

Mr. Editor.—

Sir,—The measure that has produced the most recent excitement at Ottawa, is the new Tariff. It does not by any means give universal satisfaction, and seems adapted to propitiate no one class in any of the Provinces. In Ontario the duty upon coal is considered most objectionable. While the supposed protection in cereals, salt, and hops conciliates none but a few capitalists engaged in milling about Toronto and a salt well in the West.

Again the duty on coal is not sufficient to protect it against American coal from the United States, and will add but very little if any, perhaps to the quantity raised for home consumption; by which I mean Canadian consumption—and consequently all British coal as well as American coal consumed, whether in Quebec, Montreal, or St. John, must contribute to pay Revenue. This will to some extent react upon shipping, if it operates to lessen the quantity consumed in the lower province cities, inasmuch as English coals have heretofore been usually brought out at prices so low as to make it hardly an object to prefer it to ordinary ballast. Then the duty on cereals, and products of the farm, will not tend to conciliate consumers of F. E. Island produce, brought largely to the lower province markets, at certain seasons of the year. Upon the whole, it would not seem that Mr. Hinks is likely to win laurels in this his first effort at financial display—I do not refer to the new duties on wines, tobacco,

&c, these do not seem to have provoked the same amount of opposition and hostility, nor does the additional *ad valorem* of five per cent, on the existing rate. The new tariff is calculated it is supposed, to add about a million of dollars to the annual revenue.

Mr. Galt has a notice on the papers assailing the Intercolonial Railway policy of the government, which is tantamount to a motion of want of confidence, and will be treated, and resisted as such by the government. His position I understand to be, that as a government work pure and simple, the Intercolonial will cost for construction twenty millions of dollars, whereas for a subsidy of twelve or thirteen millions, the work can be constructed by a Company prepared to undertake it. W. Shanly, Esq., the Contractor for the great Hoosac Tunnel, is to second Sir Alexander's motion, and a vigorous onslaught is expected.

The subject of all others, however, which are now agitating the Canadian mind most deeply are the North-West Territory, in connection with Riel's execution of Scott, the delegates here, and on their way, and the Fenian disturbances on the frontier. In my last letter I prepared your readers to some extent for the ebullition of indignation, which has possessed the minds of all right thinking people in Canada, Ontario is perfectly frantic with rage, and furious for revenge, on the perpetrators of the bloody drama which will long give Red River a fame which its name will significantly interpret. It would be difficult to describe the state of excitement into which the communities of the western portions of the Dominion have lashed themselves by meetings, speeches and resolutions, connected with the murder of Mr. Scott. And the presence of delegates from the organized band of rebels and murderers over whom Riel holds sway, their presence, especially that of Riel the priest, and Scott his companion, has intensified the feeling to an extent that threatens something more than mere words.

Almost every day, or every other day, in one branch of the Legislature or the other, from one side of the House or the other, questions are put to ministers of a very searching character, and adapted to call forth answers touching their policy and intentions. These are skillfully evaded, or replied to in such a way as not to satisfy the inquirers, and so in some other way further questions are put, with about the same success.

This however cannot well continue much longer, and in one House, or both Houses before the Session closes, a debate may be expected which will open up a full discussion, and require a justification of the government policy touching the whole of the negotiations, referring to the acquisition and management of the affairs of the Red River country.

Since the foregoing was penned, the motion of the Sir A. Galt has been disposed of in the Commons by a vote of 40 to 78 negativing his resolution by a large majority. The Red River and Fenian excitement so overlaps every thing in Parliament just now, that the debate seemed tame and subdued.

On the 12th of April, Hon. Mr. McCully in the Senate moved a resolution, of which he had given previous notice, and a copy of which is as follows:

"That a Committee of the Senate be appointed on the subject of *Rupert's Land, Red River, and the North-West Territory*, with a view of collecting information respecting the condition, climate, soil, population, resources, and natural products of the country, its trade, institutions, and capabilities, and the means of access thereto, with power to send for persons and papers. And that such Committee be composed of the Honorable the Postmaster General, and Messrs. *Dickson, Botsford, Letellier de St. Just, Locke, Burnham, Dickey, Samborn, McClellan (of New Brunswick), Benson, Dumouchel, Olivier, Miller, Reesor*, and the mover: three to be a quorum.

The question of concurrence being put thereon, the same was resolved in the affirmative and ordered accordingly."

That Committee has had its first meeting and has been organized. Four of the persons newly arrived from Red River appeared before it prepared to give testimony. These men Dr. Schultz, Mr. Setler, Dr. Lynch and Mr. Monkman, the latter a half breed—and both he, and Mr. Mager natives of the country. The Committee adjourned over until the next day Thursday the 14th, when it is proposed to commence taking testimony. The information to be collected will be printed and probably published in pamphlet form, for public use. No such favorable opportunity has ever before offered for compiling reliable information touching this vast domain as that referred to, and which will probably supply a desideratum experienced both in this country, and elsewhere. The public I doubt not, will look forward to the results of the labours of the Committee with much interest.

Ottawa, April 14th, 1870. COM.

For the Christian Messenger.

REASONS WHY

the manufacture of potatoe starch should be established in every part of Kings County.

1. The soil and climate are peculiarly adapted to this product, and it is a sound principle of political economy that each country should produce that for which it is best fitted.

2. From this fact, and the cheapness of labor we could undersell the United States, or any other part of this world, and the world would be our market, wherever cotton or cloth factories are carried on.

3. It would increase the price and the quantity of potatoes raised, and in return would bring in more money, and so benefit all classes.

4. It would awaken the community, and stimulate other similar enterprises, and so develop the genius of the people and the resources of the country.

5. This enterprise would create a market at our own doors for a large amount of produce, and so stimulate agriculture, fishing and trading.

6. It would recall many of our young men who have emigrated, and invite skilled labor among us, and thus awaken new ideas of industry and general economy.

7. By keeping our youth at home it would benefit both church and state, and themselves also.

8. It would enable us to demonstrate that the world cannot shew a country better than Nova Scotia, and the valley of Kings and Annapolis.

9. If any one thinks that these and other good results would not follow then let him give the reason why.

CORNWALLIS.

April 18, 1870.

Religious Intelligence.

THE "CHINA INLAND MISSION."

BY REV. M. J. KNOWLTON, NINGPO, CHINA.

As the "China Inland Mission" is beginning to make some stir in the western as well as in the eastern world, and as in my recent tour I had frequent opportunity of intercourse with its missionaries, and observing their spirit, mode of labor, &c., I will mention a few things that were impressed upon my own mind respecting them. 1. They have an excellent spirit, self-denying, with singleness of aim; devotional, with a spirit of faith, of love, of humility. 2. They are willing to live upon less than half of what the missionaries of the old Societies receive, and are willing to do about twice as much work as some of them do. The cost of the missions of the "China Inland Mission," as carried on by thirteen men, most of them married, and three single ladies, amounts to only about \$17,000. This includes everything, rents, schools, teachers, preachers, &c. 3. They are able and willing to bring themselves into close contact with the people, by living in their houses, using their dress, and living for the most part on their food; in short, "becoming all things unto all men, that they may save some." 4. They are widely scattered, but one or two families in a city. 5. They are having good success; many are doing a great amount of preaching and praying, and souls are "added to the church," and are, I trust, truly converted. 6. They are not generally educated men, but men from the humble laboring classes, converted and brought out by the revivals in England, Ireland and Scotland, and showing zeal and aptness to preach and labor for the salvation of souls. Hence they will not be very likely to fritter away foolishly their time in reading dusty old Chinese tomes, and in making books and tracts that nobody will read. 7. They are willing to "rough it."

On the whole, I think the mission will be a success. My principal fear, from what I saw, is that their health will suffer; but whether it will suffer more than in the case of the missionaries of other Societies, remains to be seen.

I notice that the English Baptist Society is beginning to be influenced considerably by the example of the "China Inland Mission." Could not all the old Societies learn some lessons from it? Could they not send some men of piety, good common sense, energy, and perhaps of some experience who had not been through the usual college course? Could they not lessen the salaries of their missionaries, and dismiss those who are frequently asking for a higher salary?—I do not say, asking for more means to carry on direct missionary work. Could not some be sent out at first unmarried, to labor three, four, or five years, till they have proved whether they are good missionaries, before they are married? Many Societies are now to a greater or less extent adopting this plan.

The above are principles of action that any Society may safely, to say the least, adopt. The conversion of the world needs, *yea*, requires, more men, more flexibility of action, more economy, more self-denial, more heroism; more faith, and less dependence on human wisdom; more work, and less talk; more moral courage, and less time-serving; more prayer and practice, and less theorizing and dogmatizing; more common sense, and less so-called "prudence"; more effectiveness, and less machinery; more Christ and less man; more the glory of God, and less self; more love, and less pride, envy, and bitter-

ness; more the power of God's Spirit from on High, and less the might of money, of intellect, and of human appliances; in short, depending more upon spiritual means and appliances for advancing the kingdom of heaven, and less upon those which are worldly.

THE JEWS IN JERUSALEM.

The Jews in the ancient capital of their nation number about 8,000, and are divided into—1st, the Sephardim, or Spanish Jews, who are said to be descendants of exiles from Spain, who arrived in the days of Ferdinand and Isabella; 2d, the Askenazim, or Jews of Polish and German origin, subdivided into various sects—such as Perushim or Pharisees, Rhasidim or Pious—who are very enthusiastic and fanatical. They are almost all settlers from Europe, the old indigenous people seeming to have become lost. They live on the alms of European societies, who sometimes in mistaken zeal send poor Jews to their ancient land, and support them by subscriptions. Some come of their own accord, from a desire to be buried in the Valley of Jehoshaphat—now almost paved over with Hebrew tombstones—where Jewish tradition says the Resurrection and Judgment will take place. The consequence of this artificial colonization—if I may use such an expression—is, that the Jewish inhabitants of the Holy City are a degraded set of idle paupers. The funds sent from Europe are much abused by the rabbis, who keep the lion's share for themselves, and the poorer people are content to live on a miserable dole rather than labor for their bread. Schemes have been tried to encourage them to cultivate the soil by obtaining grants of land for them; but the idleness of the Jews themselves has hitherto frustrated this praiseworthy attempt. Sir Moses Montefiore was instrumental in building for them schools and houses, and a mill outside the city, near Birket-es-Sultan, or Lower Pool of Gihon; but his charitable efforts have been apparently wasted on so ungrateful and lazy a people. Their outward appearance is not prepossessing. They are generally pale, haggard, and thin. Most of them have fair hair, which they wear in two long twisted curls hanging down over their ears. The poorer people are dressed in long garments of striped stuff, with black felt hats on their heads. The rabbis wear loose black robes and a large cap of fur.

A very striking sight is the wailing of the Jews at the Temple wall, which any traveler may witness on a Friday afternoon about four or five o'clock. There is a narrow passage along the west side of the Temple area, between what are known as Robinson's and Wilson's Arches. The wall rises to a considerable height, and the lower part is formed of very large stones, which are supposed to be remains of the Temple. They are much ruined, and the grass and herbage grow in the shattered crevices of the once neatly-joined masonry. In these crevices the Jews place little scrolls of parchment, on which are written prayers to the Messiah to come and deliver them. This superstition is not unlike what I have heard concerning the "Virgin's letter-box" on the Continent. Before this wall I saw gathered a throng of Jews. Most of them were women, who wore long mourning veils of linen over their heads. Some were close to the wall, kissing the sacred stones and watering them with their tears. Others were seated on the ground, reading passages of Scripture to one another—from the Lamentations of Jeremiah and penitential Psalms, as we were informed. There were old women almost ready for the grave; and young girls, whose bright eyes and colored robes peeped out from beneath their long white veils. All seemed to be absorbed in deep and genuine grief. At one end was a party of rabbis rocking themselves backwards and forwards in almost frantic grief, reciting in a wild chant psalms and passages of Holy Scripture, which were responded to by several boys in a sort of chorus. There must have been about two or three hundred gathered there; but many kept going away, and others took their places. Some Franciscan monks came by, and stood gazing on the Jews. They are regarded, I was told, with keen dislike by the Hebrews. It was a sad and striking scene. Their sorrow was, to all appearance, a genuine one; but it was not "after a godly sort."

There seems to be no sign of repentance among the Jewish people as a nation; and until that take place, any hopes of their restoration as a distinct people seem groundless. To send a poor Jew from Europe to Palestine in the present state of things is the reverse of kindness. If he is poor and degraded in Europe, he will become far worse when he has been a little time out in Jerusalem.—*Church Times*.

For the Christian Messenger.

MAHONE BAY.—Dear Brother,—The good work of the Lord is going forward amongst us here with increased interest and power. The whole Country around us seems shaken as by an unaccountable influence. Our Zion for whom apparently none cared, is now the centre of interest and attraction. Crowds come regularly to the service of the little church and to witness the ordinances of the New Testament Church, and these behave as persons who are anxious to obtain salvation. Bro. Walker is with me and labors very acceptably in the blessed work of the Lord. Since I last wrote to you I baptized 4 persons on April 3rd, and on the 17th inst. 6 persons, one of whom was 83 years of age. Up to this time we baptized 17 persons and expect to visit our beautiful natural Baptistery next Lord's day. Remember us in your prayer-meetings in Granville Street.

Yours in the Gospel of Jesus,

AUGUSTUS SHIELDS.

April 19, 1870.