

boys from Mr. McLaurin's school, a cook and assistant cook, and two men to take charge of pitching the tent.

Our first stopping place, was to be eight miles from Cocanada, at a town called Cashimoota. This place we reached about three in the morning, having been about six hours in making eight miles. We put up for the night at a bungalow owned by the rajah of this part of the country. In the morning we went out to look about the town. It was formerly a military station with a regiment of troops stationed here, but these have been withdrawn and the portion of the town formerly occupied by the officers and soldiers is deserted and in ruins.

The sun being very hot, we travel mostly by night, lying still and resting most of the day. Leaving Samuleota at 5 in the afternoon, we travelled on to Pittapoor, quite a large town of some ten thousand inhabitants and the residence of the rajah. We reached this place about nine in the evening and stopped for a couple of hours to rest and take tea. Resuming our journey we pressed on to a town called Anavarum, which we reached at about eleven in the morning, having made about thirty miles.

We drove to the government "bungalow" i. e., a house built and kept by government for the use of travellers, and rested till six o'clock, when we resumed our journey and reached the town of Tuni at half past one, where we pitched our tent for the first time.

On Sabbath evening we went out into the town and selecting a spot on one of the principal streets our catechist and the boys sang a hymn and then he preached for some time. A crowd of about a hundred gathered around and listened quietly and attentively till he was through. Then one or two of the principal men began to ask questions and raise objections when a discussion arose between them and the catechist and Mr. McLaurin which was carried on for some time. It was the first preaching to the heathen I had witnessed and I was much interested.

In the morning we took a walk through the town and also visited the rajah.

Bro. McLaurin has for some time past been thinking of Tuni as a desirable location for a missionary and from what we saw of it, we were favorably impressed by it. It is situated halfway between Cocanada and Vizagapatam, on the south bank of a small river nearly dry at this season. It has a population of perhaps six thousand. Across the river is another town of about two thousand.

Leaving this place at five o'clock we drove on all night and pitched our tent near a small town called Golapilly about eighteen miles from Tuni. Another drive of eighteen miles on Tuesday night brought us to a small town called Cashimoota where we pitched our tent for the day. Leaving this place, a drive of twelve miles brought us to Adhanampoodie about midnight. About twelve hours from Cashimoota we passed a large town called Anakapilly—the largest we had seen since leaving Cocanada. The magistrate told us there were about fifteen thousand people in the place. It had been recommended to Mr. McLaurin as a good place to establish a mission and we were favorably impressed with what we saw of it. It is situated in a fertile valley, with a good government road running down to the sea and another running back into the interior, while near it the road to Vizianagram turns off from the main road.

From our last station, Adhanapoodi, to Vizagapatam is eleven miles. We reached the latter place about eleven, and after some trouble found a place to pitch our tent.

Travelling mostly by night as we have thus far, we have seen comparatively a small portion of the country. The general features are easily described. For the first day or two, the country through which we passed, was mostly low and devoted to rice culture. At Anavarim we entered what might be called a hilly country. To our left was a chain of low mountains and hills, apparently connected. To our right the mountains and hills rose abruptly from the plain, usually in isolated peaks, while between them were cultivated plains. Most of the farming in this portion is dry cultivation, some portions only being irrigated by manual labor. There is quite a variety in the crops in this part of the country, rice not forming so important a production as in lower or better watered portions.

The water used is mostly in tanks that have been dug or formed by build-

ing dams across low places. Water is the great need of the country and with an abundant supply, the country might be made wonderfully productive.

As it is, it supplies food to an enormous population. The contrast between this country and Siam in some respects is very great. There a vast extent of the most fertile country is uncultivated—here every acre fit for tillage almost, is under cultivation and the people swarm everywhere.

In passing through the country as we do, we see but a small proportion of the people, as they live in villages mostly away from the road, or surrounded by groves of trees. But still we have evidence of an immense population by the numbers we meet and see at work in the fields.

The men on the whole are rather good looking—tall and well formed, but the women so far as I have yet seen them are very ugly. Their habits of life are very simple. The houses, outside of the towns, are mostly made with mud walls and the roof covered with palm leaves. In the towns, some are built with brick walls covered with plaster—others with mud.

I have not seen the inside of one yet, but from the outside the prospect is not inviting to say the least.

Of their religious customs, of their character, &c., I have not seen very much as yet and have not time to write at present. But at some future time I shall write about our journey on from this point and shall have time to write more fully. Meanwhile I would earnestly invite the cordial and hearty support of our people in behalf of this mission. I may have occasion to compare it with others at some other time. But I feel sure that, whatever we could have done elsewhere, we can do a good work here.

May the Master help us all to be faithful, and we may be assured of success and a rich blessing to our own souls.

G. CHURCHILL.

Vizagapatam, August 19, 1875.

In addition to the above we have a letter from Rev. W. B. Boggs to the Visitor, under date Cocanada, August 11th. It was written just previous to their starting on the above journey into the interior. Bro. Boggs says:

Cocanada is situated on the coast of the Bay of Bengal, 545 miles from Calcutta, and 374 from Madras, near one of the mouths of the Godavery River, and about ten miles north of the old town of Coringa. There is a bay here which is partially protected from the force of the sea, and ships can lie safely at anchor five or six miles from the town. There is a large export trade in rice, cotton, &c.

Cocanada contains about 20,000 inhabitants, almost all Telooquoos. It is the Government headquarters of the Godavery District. Rajahmundry, about 40 miles inland, was formerly the chief town, but lately the principal officials have been located here. This District is probably the most densely populated portion of the Telooquo country. To give an idea of it I may state that about every five miles square in the district contains ten or twelve villages, and each of these villages have from 500 to 1,500 inhabitants.

The town of Cocanada is at the mouth of a canal, which connects with the Godavery River at Dowlasheram, 37 miles from the sea. At that point a portion of the water of this great river is drawn off into numerous canals which primarily for purposes of irrigation, and also as means of traffic, are an immense advantage to the surrounding country. They have been substantially built, and at a large expense, by the British Government. The country all around here is a vast flat, fertile plain being the delta of the Godavery River, which empties into the sea by several mouths, the principal ones being some 70 or 80 miles apart. This broad plain is devoted chiefly to the culture of rice and is studied with innumerable palm-trees.

The Godavery, though small on the map, is nevertheless a great river. It rises almost at the western coast, near Bombay, and must be 700 or 800 miles in length. At Dowlasheram, where the canal starts from it, it is three miles wide, and when I was there a few days ago the water was 27 feet above the sill of the canal-gates. Steamers run from that point up to Chauda, about 400 miles.

The extensive railway system of India does not come nearer to us than Hyderabad, 300 miles to the west; but railways are scarcely needed in this part of the country, on account of the abundant facilities for water com-

munication, afforded by the numerous canals.

We have the electric telegraph, and can send a message of six words to any station in India for one rupee. There is also a most excellent postal system, by which we have a daily mail to Calcutta and also to Madras: postage to any part of British India a half anna, about one cent and a half. Our home mail comes by the Peninsula and Oriental steamers to Bombay, from thence to Hyderabad by rail, and the rest of the way by common road, arriving here every Tuesday in a little over three weeks from London.

The climate here is very pleasant, and is said to be healthful. Since we came more than a month ago, we have had delightful weather, a pleasant breeze every afternoon, and occasional showers of rain. It is very different from the climate of Burmah, where it rains almost incessantly at this time of year, so that everything becomes damp and is in danger of being covered with mould. Books and such things do not suffer here as they do there, where in one rainy season they will become spotted and stained. The weather here is much more like summer weather at home than any we have experienced elsewhere in the East. We hope it will be more conducive to the health of our party than Burmah.

On Sunday afternoon, the 1st inst., we witnessed for the first time in India, the ordinance of Baptism. Five Telooquo converts were baptized by Bro. McLaurin in a large tank or artificial pond. There are many of these in the town, supplied with water from the canal. The one in which the baptism took place was probably an acre in extent.

The scene was an impressive one, when the circumstances were considered. A large crowd of spectators were around—and what a strange and interesting appearance they presented, with their white, flowing dresses and great white or red turbans! Here the little company of Christians stood in the midst of heathenism; the religion of Christ face to face with one of the great pagan systems. Here and there among the crowd might be seen the scornful Brahmins, looking on with evident contempt; and in the foreground, down by the water's edge, the Christians modestly attired, and devout in their manners as became the occasion. And there in the midst stands the ambassador of Christ, declaring to the multitude, in their own tongue, the grand gospel truths symbolized in this significant ordinance. As I heard him, with earnest voice preaching Jesus to this throng of heathen, and then saw him go down into the water, and bury these new believers in the likeness of their Saviour's death, I thought, This is what the Saviour commanded his disciples, in his last charge to do—"Go ye therefore and disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

"I noticed with what joy the Christians gathered around the missionary at the water's edge, and sang their hymns of praise, evidently rejoicing that more were coming to join their ranks."

The Christian Messenger.

HALIFAX, N. S., OCTOBER 13, 1875.

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S. SELDEN,
CHRISTIAN MESSENGER OFFICE,
Halifax, N. S.

We promised the editor of the Wesleyan some further attention this week. He seemed anxious to have "the question of Baptism settled." Now here we have what we think ought to settle it in the mind of any reasonable person so far as the meaning of the word is concerned, and as to the practise of the early christians. Here are the

TESTIMONIES OF TEN CYCLOPEDIAS.

The following extracts from ten well-known literary and scientific cyclopedias upon the subject will be interesting to those of our readers who may not have met with them before:—

The *Encyclopædia Britannica* says:—"In the time of the apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordained, and to express more fully his change of character, generally assumed a new name."

Brand's *Cyclopædia* says:—"Baptism (Greek, *bupto*, I dip) was originally administered by immersion, which act is thought by some necessary to the sacrament."

Chambers's *Cyclopædia* says:—"Baptism, in theology, formed from the Greek *baptizo*, or *bapto*, I dip, or plunge." "Some are of opinion that sprinkling, in baptism, was begun in cold countries. It was introduced into England about the beginning of the sixth century."

National *Cyclopædia*:—"The manner in which the rite was performed appears to have been at first by complete immersion." In regard to the early custom of the English Church it says:—"It was the practise of the English, from the beginning, to immerse the whole body."

The *Encyclopædia Britannica* describes the process of changing from the primitive custom. It says:—"Several of our Protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea, where they had been sheltered and received; and having observed that at Geneva, and other places, baptism was administered by sprinkling, they thought they could not do the Church of England a greater service than by introducing a practice dictated by so great an authority as Calvin."

The *Edinburgh Encyclopædia* described the change still more in detail. It says:—"It was not till 1311 that the Legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country (Scotland), however, sprinkling was never practised in ordinary cases before the Reformation. From Scotland it made its way into England, in the reign of Elizabeth but was not authorized by the Established Church. In the Assembly of Divines, held at Westminster in 1643, it was keenly

debated whether immersion or sprinkling, should be adopted; twenty five voted for sprinkling and twenty-four voted for immersion; and even that small majority was attained at the earnest request of Dr. Lightfoot, who had acquired great influence in the Assembly." Speaking of ancient baptisteries, it says:—"Baptistry, in ecclesiastical writers, a place in which the ceremony of baptism is performed." "Baptisteries were anciently very spacious; because, as Dr. Cone observes, the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time, and then the manner of baptizing by immersion, or dipping under water, made it necessary to have a large font likewise."

Ree's *Cyclopædia* says of baptism:—"In primitive times this ceremony was performed by immersion."

Penny *Cyclopædia*:—"The manner in which it was performed appears to have been at first by immersion."

Encyclopædia Metropolitana:—"We readily admit that the literal meaning of the word baptism is immersion, and that the desire of resorting again to the most ancient practice of the Church, of immersing the body, which has been expressed by many divines, is well worthy of being considered."

Encyclopædia Americana:—"Baptism (that is, dipping, immersing, from the Greek *baptizo*) was usual with the Jews, even before Christ." "In the time of the apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel with the words which Christ had ordered, and to express more fully his change of character, generally adopted a new name."

We might multiply these testimonies to almost any extent, but these are standing authorities for other words and subjects, and we are not aware that one of them has the slightest leaning towards Baptists, but rather the reverse. Perhaps, however, our brother will still say, "We cannot see that the question is settled as to the real meaning of baptism." We are quite content with the New Testament history. Its teachings are for us quite sufficient. There we find the persons baptized were believers, "men and women," disciples, and those who had repented, but nowhere infants. Not content with the arrangements made by our Lord himself that believers should be baptized, (immersed,) our brother, and those who agree with him, must bring unconscionable and unwilling infants, and instead of baptizing them, baptize their own fingers, and sprinkle the little innocents.

As our contemporary has taken up our friend Mr. Sommerville's case, we may perhaps be permitted to suppose that in dealing with him, we also meet the case of Mr. S. He will perhaps have the kindness to excuse our giving separate replies. It appears to be a piece of Bro. Nicholson's policy to come in with his captiousness and try to produce confusion. We cannot write for both the *Witness* and *Wesleyan* and must simply address our own readers, and at the same time endeavour to tell both of these gentlemen, the views our people take of their lucubrations.

The editor of the *Wesleyan* says "the Baptist church is a combination of Congregationalism, Presbyterianism, and Methodism." That is to say, we suppose, the Baptist Churches (not Church) have the best part of each of these denominations—the New Testament part. Brother N. returns to the subject in his last, by quoting from our columns, but says nothing of any consequence; we may therefore await his return from the upper provinces, when he may "reply if necessary."

A few thoughts may still be of service to our brother on the modest (?) suggestion he ventures to make that "when baptism is disposed of, the entire ecclesiastical structure (Baptist Churches) might as well resolve into its original elements!"

Rev. Mr. Sommerville has his third letter in the *Witness* of Saturday last. Most of the points which he raises are met, by anticipation, in our article of last week. We do admire his great respect for "the white light of the good word of God," and could wish that it were possible for him to read over the Acts of the Apostles for the first time, and we do not think he would then find in that book much evidence for making baptism a sprinkling process.

He promises, "Sometime, if God give me leisure and strength, I may turn the attention of Baptists and others to the processes, by which immersion is professedly extracted from the reluctant and recalcitrating N. Testament."

Now suppose he, at the same time, should "turn the attention of Pedobaptists and others to the processes by which sprinkling of infants is professedly extracted from the reluctant and recalcitrating New Testament."