

The candidates came in one by one, were carefully questioned as to the reason of their wish for baptism, their faith in Christ and the incidents of their conversion. The inquiry being ended some one arose and proposed that the person just examined should be accepted or rejected as the judgment might be. After this motion was seconded by another member, it was put to the vote of the Church which expressed its judgment in the usual way of lifting up the right hand. Generally a large number of hands were raised and thus the acceptance or rejection of the individual was determined. I noticed that the rejections averaged about one in five of the applicants. It is pleasing to add here that the whole proceedings were conducted with the utmost order and ease for a satisfactory result, and let us hope that it was attained.

Mr. Newhall was present during the whole examination and often put in questions for better bringing forth the candidates' views and feelings. At five in the evening we resorted to the side of the canal before mentioned, wherein we had the pleasure of witnessing the baptism of this large number of native men and women. It was conducted by the Pastor and two other brethren assisting. Taking the candidate by the hand, he lifted his right hand towards heaven and repeating the words of the formula, solemnly immersed him in the name of the Father, Son and Holy Ghost. The whole scene was a very joyful and suggestive one. After the same process of examination thirty-five other persons were baptized on the following Sunday, making, during five weeks, the addition to the Church at this station of nearly two hundred persons.

I have mentioned the native pastorship of the Church at this place.

A further reference to this subject is worthy of record. The Rev. Mr. Timpany, Mr. Newhall's immediate predecessor, having been long impressed with the importance of enlisting the talents and encouraging native effort in every department of this good work, had proceeded both at Ramnapsam and at a sister church, Cambaldiny, forty miles distant to appoint native Pastors, and had interested the people so far as to induce them to make contributions in aid of Church effort.

This subject also took a deep hold on Mr. Newhall's mind on his arrival. Two things especially impressed him, first, that the Pastor should be appointed by the Church and not by the Missionary, and next, that the people should by themselves adequately support their Pastor; and on his succeeding to the care of the Mission, he endeavored to enlist the sympathies of the Church in his views. His effort was successful. The choice of the people fell upon the young man already mentioned, who had just completed his Theological course under Mr. Williams.

They also readily agreed to undertake his support. How this is done we had the pleasure of witnessing at one of the Sabbath services. On contributions being called for, many came up and laid down upon the table small sums amounting in the whole to no less than 15 rupees. No names were mentioned, the whole offering seemed to be entirely voluntary. Mr. Newhall seems to have the assurance that this action of the Church will continue permanent.

Eight years ago last February, where this mission of over one thousand converts now is we found a wide heathen waste, where no missionary had ever travelled or worked. The first day we spent out in that heathen darkness, we were visited by an old man who came thirty miles to beg us to come and tell him and his people of the "way of life." We went and two weeks after the old man and his son, who could not read a letter, and others were baptized. That son is Newton White, the educated, honored pastor of this great church at Ramnapsam, a self-supporting church.

Canadian Baptists, shall we expect less in our missions at Cocanada, Duni, Bimlipatam, Kimeddy, Vizianagaram, in the Jesspore country, &c.? Shall we not rather expect greater things? For evidently

as we cast our eye over India and the rest of the heathen world we discern a great upheaval of the systems of error, and ever growing multitudes coming to Christ.

#### AN ASPECT OF THE MISSIONARIES LIFE.

The brethren at home, with their christian intercourse with kindred minds and souls, may keep fresh as the earth that is renewed each spring.

The Foreign Missionary—

"Down he goes into the social mire, the intellectual torpor, the spiritual death of heathenism. He dwells among the tombs. Henceforth it is to be with him a perpetual giving-out—never a taking in. The heathen around him don't live in his atmosphere; they don't think his thoughts; they don't breathe his spirit. He is alone. The word never had a meaning before: it has now. True, he has papers and books, and they are passably well for a time; but they never talk; they never respond to what he is saying; they are never conscious of his presence; they never take him by the hand; they never smile or shed a tear; they are voiceless and pulseless and bloodless. In some places he is not deprived of society; but in others he has barely one associate, or perhaps two—companions in tribulation. In the coming six or eight years they talk themselves out; the old topics become threadbare. \* \* \* \* He is burdened with a consciousness of mental shrinkage. He feels that the energies of his body and his soul are evaporating day by day.

Is it strange that after eight or ten years of such service as this, a missionary should ask to be let off the wheel for a time? There is an overwhelming sense of exhaustion. It is strange that he should be so human as to wish to breathe for a while once more the upper air of a Christian land, or that, like David, he should long for one good drink from the old well at Bethlehem, where he had been brought up?

"Missionaries ask for no receptions: they expect none. They expect no special purses. They are 'content with their wages,' like true soldiers of Jesus Christ. But they would entreat that they be allowed, the same as others, to come apart awhile and rest themselves, after hard and protracted terms of service, without being subjected to inconsiderate criticism. Let the question be settled when and under what circumstances they are entitled to a vacation, and, when settled, let them enjoy it.

"Christian brethren, \* \* \* you drink of the cooling fountain that gushes from under the rock. When a brother from over the sea climbs up after his eight or ten, or it may be twelve, long years of exile, to sit down for a time under the same shade, don't clutch him and say, 'Down from hence into your old rut; back to your burning sands!' Let him rest, a while; the tree is big enough to shield you both. He is very thirsty, but he won't drink your fountain dry. He needs the change. He needs it, my brother, more than you do. Your kind Master is also his. When he gets back again to his treadmill, he will work all the better for his vacation, which has done him good and has not hurt you."

W. ASHMORE.

The ladies of the Mission Circles in London, Ont., at meetings held July 1st, subscribed for forty copies of this paper. They expect to need as many more.

The annual increase of communicants in India twenty years ago, was less than one thousand, now it is seven thousand.

"THE LARGEST CHRISTIAN CONGREGATION IN THE WORLD.—With the exception of Rev. C. Spurgeon's, is in the Sandwich Islands. It numbers four-thousand five-hundred members, and it is in the memory of living men, that the population from which the church was originally drawn were cannibals."—*Illustrated Missionary News*.

#### GLIMPSES OF LIFE IN INDIA.

Brahminism teaches that human life is but one of many stages in the long journey, from Brahma, back again to absorption in him. The soul must pass through eighty-eight transmigrations before it rises to human consciousness, and then if sin be committed, especially if caste be violated, the person may be doomed to go through the tedious programme again. A human being may become an animal, a vegetable or a mineral. To complete all the transmigrations which Brahminism demands of its followers, before they can be blessed with annihilation, requires 4,320,000 years! and yet there are more than 100,000,000 people who are the slaves of this merciless belief!

One of the saddest thoughts connected with the Hindoo's belief in transmigration of the soul, is the hopelessness of mothers in regard to little ones who are taken from them by death. Could Christian mothers in America see those wretched women in India, peering anxiously into the face of a goat, a snake, or a toad, to find some trace there of the child they have lost, they would appreciate the value of the Christian religion, as they never yet have done. "Is there a religion which allows mothers to hope to see their little dead babes again?" With what pathos has this question come to the ears of the Christian missionary! with what joy has the poor mother been told of a home above, where mothers find their angel babes clad in white robes, and they dwell together in the home prepared by Christ the Saviour. "If your people really believe this, why have they not some one to tell us about it?" "Why do they not teach us this precious faith which is meant for women as well as for men?"

Six millions of high caste women in India, who have all their lives been taught that they have no souls, are now accessible to Christian teachers. They are shut up in Zenanas, never being allowed to go out of their houses, except in closely covered conveyances. They are taught that their whole duty is implicitly to obey their husbands, receive their numerous beatings without murmuring, and to look forward to a time when they shall die and come back into existence as *Men*, having souls. Many of these women, as well as their husbands, have watched closely and critically the native Christians of India, and have come to the conclusion that Hindoo women really have souls, and are capable of education and moral elevation. And they send this earnest appeal to the Christian women of America. "Send us teachers, who may come into our homes and teach us the Christian religion." In view of these soul-destroying errors, shall we longer indulge the vain delusion that our Christian duty is limited to our own country? shall we not rather listen to the groans of these burdened souls and quickly give them the life and liberty conferred only through the religion of Christ? shall we with a free salvation sit quietly down to enjoy it? Nay, let us rather show our appreciation of what Christ has done for us, by offering ourselves with sacrifices, that the knowledge of Him may be spread over all the earth. True piety is *love* drawn from Christ the fountain head, going out in humane and self-sacrificing efforts for the salvation of our whole race. We have no right to sit idle one moment, as long as there are those who know nothing of the christian's God. "If God so loved us, we ought also to love one another." Christian sisters, this work among the women is for us. We must send teachers to them; we must give freely of our means to carry on this work. We cannot call ourselves Christian women, while we sit as idle lookers on and allow these millions of our sisters in India to grope in the darkness and wretchedness of heathenism. "Freely ye have received, freely give."

MRS. SCOTT,  
Assam.

A large College building is now in course of erection at Ongole. This is to be the sphere of Mr. Loughridge's labors.