

Correspondence.

For the Christian Messenger.

LONDON CORRESPONDENCE.

[From our Special Correspondent.]

London, May 21, 1858.

ABSTRACTS OF THE ENGLISH MAY MEETINGS.

[Continued.]

BRITISH AND FOREIGN SCHOOL SOCIETY.

Annual meeting in the School-room, Borough-road; Lord John Russell in the chair. 252 young persons had attended the classes of the Normal College during the year. of whom 102 had been appointed to schools, 126 were under training, and 115 were Queen's scholars. At the Christmas examination for certificates of merit, 113 of the students presented themselves, of whom 95 were successful; 55 obtained prizes for drawing, and five certificates of full competency. In the Model School the average daily attendance of boys was 603, and of girls 350. The total number admitted since the schools were opened was 62,102. During the year, 119 grants of money and school materials had been made to schools at home and in the colonies. A very few years ago, the Society was only able to send out a very limited number of teachers; but last year the number of those who were prepared to become school-masters and school-mistresses, by first becoming pupil teachers, was no less than 12,000. There is a museum collected and opened very recently in South Kensington; it has been visited by half a million persons in the course of the year. 40,000 of whom, chiefly of the poorer classes, did not grudge the payment of the student's fee, in order to study the objects there collected. Towards the successful establishment of that museum the society had contributed very largely.

RELIGIOUS TRACT SOCIETY.—Annual meeting in Exeter Hall, presided over by Mr. John Marshman. During the past year the Society had issued 13,018,484 tracts; the circulation of the Society's periodicals was 10,909,820. The grants made by the Society to various libraries at home and abroad amounted to £3,576. 4s. 3d. Numerous tracts and books had been distributed among the soldiers proceeding to India; and also among the natives of that country, in the vernacular tongue. The receipts of the year were £88,730; being a larger amount than any previous year. The total circulation of books and tracts by the Society, during the 59 years of its existence, was no less than 782,000,000. In 1832 the number of the Society's publications was 27,000,000, and in the same year there were issued of unchristian publications in the United Kingdom not fewer than 29,000,000. In 1857 the issue of these infidel, sceptical, and useless publications had decreased to 20,000,000, while the publications of the Tract Society had increased to 34,000,000. In Scotland, one man had been able, in the course of the last few years, to send out 20,000,000 of tracts to the public, besides a circulation of 200,000 per annum of the British Messenger. A Scotch Tract Society issued about 3,000,000 of publications a year; besides which, a Society, recently revived, employed colporteurs in every part of Scotland. Through the medium of all these agencies, upwards of 30,000,000 of tracts and other publications had been issued during the last seven years.

LONDON MISSIONARY SOCIETY.—Annual meeting, in Exeter Hall; Frank Crossley, Esq., M. P., in the chair. The Hall was crowded to excess.—In regard to the recent appeal by the Committee, for 20 missionaries, it was stated that £11,000 had been promised for that object within three months. The general contributions from Great Britain and Ireland amount to £44,043, being £1,779 more than the year preceding. The bequests reach £8,401, being £1,702 in excess of the legacies of last year. The sacramental offerings of the Widows' and Orphans' Fund, with the yearly dividends, present an aggregate of £2,321, being 119 more than those of 1857. And, in addition, the fund has received an increase of £899, being a legacy of the late Mr. Flanders. The contributions from missionary stations has been £16,511, being £2,191 more than those of the year preceding. The total annual income from these ordinary sources is £72,996, being an increase of £6,659. The amount received from foreign auxiliaries is £819, being less than the preceding year by £1,048. The expenditure of the Society for ordinary purposes has been £64,059, being a decrease on that of the former year of £2,799, without involving any diminution in the Society's operations. The preceding statement is exclusive of the funds for the establishment of new missions in South Africa, amounting to £17,076, and that promised for the extension of Indian missions amounting to £11,000.

The number of the Society's ordained missionaries last reported was 152; and it is an unusual demand for gratitude, that, in the interval, death has not been permitted to diminish that number in a single instance, while 2 additional brethren have been sent forth to strengthen the missionary band in India. From the various stations of the Society, most pleasing accounts had been sent home, and the report did not mention any peculiar or extraordinary causes of discouragement or anxiety. During the year, the missionary, Robert Moffat, had completed the translation of the entire Scriptures into Sichuana. It is scarcely possible to overrate the importance of this great achievement, as Sichuana, under certain modifications, is the language of the interior of South Africa. After repeated conference with Dr. Livingstone, the Directors lost no time in making known their intended efforts in Central South Africa to their faithful friend and veteran missionary, Robert Moffat, requesting his counsels and co-operation in the enterprise. Their letter reached him just at the time he had completed the translation of the Old Testament, and with all the ardour of youth he started forth with on a journey of nearly 600 miles, that he might secure the countenance and support of Moselekatshe, the Chief of the Matabele, for the establishment of a mission among his numerous people. Hong-Kong, from its proximity to the scene of war, has been often in a state of excitement and alarm; but notwithstanding these hindrances, the Rev. Dr. Legge and the Rev. John Chalmers have continued their unwearied labours in the Mission; while Chin-Seen, the pastor of the Chinese Church, has faithfully preached the Gospel, in season and out of season, to his countrymen. At Amoy 22 converts have been added to the Church, making 193 since the establishment of the Mission 10 years since. The church of the American Mission in this city includes 172 members, and that of the English Presbyterian Mission 53; making a total of upwards of 400 Christian Chinese.—At Benares and Mirzapore, Messrs. Buyers, Kennedy, and Sherring, were exposed to imminent danger from the mutinous Sepoys; but God was their present help in time of trouble, and suffered not a hair of their heads to perish. The Directors regret however to record, that Mrs. Buyers, whose devotion to her husband and to the interests of the Mission, constrained her to remain at her post when others retired from the scene of danger, shortly after fell a victim to disease superinduced by labour and anxiety; but her end was peace, and her character is embalmed in the memories and hearts of all who knew her. The defection of the Bengal army must be attributed in no degree to the influence of missions; inasmuch as the Sepoy, whether Hindoo or Mahomedan, was of all men the farthest removed from the approaches of the Christian teacher. On the other hand, the native Christians remained faithful to our Government, and, in its support, exposed themselves to the intense hatred of their heathen countrymen, to whose vengeance many of their number fell victims.

FOREIGN-AID MISSIONS SOCIETY.—Annual meeting at Hanover-square Rooms. The Marquis of Cholmondeley in the chair. Most satisfactory accounts had been received from the various bodies on the Continent which had been aided by this Society; the most important of these was the Société Evangelique of France, whose receipts during the past year had been 142,000 francs, of which 134,000f. had been expended. The total receipts of that Society had been 400,000 francs (£16,000), which had been expended in founding established churches, eight of them being in the Parisian provinces. The Paris City Mission had been found to work most successfully, notwithstanding the declamations of the priests against the schools, through their organ the *Univers*; and many now were obliged to admit the great advantages of Protestant teaching.

ABORIGINES PROTECTION SOCIETY.—Annual meeting at Crosby Hall, Bishopgate St. Mr. Pease, M. P., in the chair. The report reviewed the proceedings in India, and pointed out several acts of the English rule there, that had tended to create and aggravate the rebellion that had raged there for so long a time. The policy of the Hudson's Bay Company was also referred to, and their conduct, which was antagonistic to civilization and agriculture, and confined the natives to the pursuit of hunting animals for the sake of their skins in order to obtain a living. In consequence, these animals were becoming more scarce every day, and the natives were sinking gradually but surely into a state of utter wretchedness and starvation, while the Company deprived them of the fair value of their skins.

TURKISH MISSION-AID SOCIETY.—Annual meeting at Willis's Rooms; Lord Shaftesbury in the chair. The noble lord said he had read a most encouraging letter from Dr. Wright, showing a continual and steady progress of christianity

in Constantinople, and stating that the missionaries had taken up all the chief positions. There were 129 American missionaries, having under their charge 165 native agencies, 46 of which were maintained by this Society. The Americans were extending their missions to Bulgaria, Bosnia, and Albania, and he hoped the movement would be supported generally. The income for the year had been £2,952, being a decrease of £209 on the previous year; but this was accounted for by the £500 raised at the special thanksgiving during that year. The grants had been £1,336 to the American Missions, £500 to the Bulgarian, £300 to the Armenian, and there was a balance at the bankers of £408.

Your Special Correspondent,  
NIGHT LAMP.

For the Christian Messenger.

DEAR BROTHER,

A series of letters appears in the *Wesleyan* from Andrew King, D. D., Professor of Theology in the Free Church College, Halifax, defending the Protestant Alliance from certain charges made in the *Colonist*. It seems, however, rather beneath the dignity of a theological professor to descend from his exalted position, and join in the political "hue and cry" on the "Fraud and forgery" question. It reminds one of the remark made by an ancient critic, that a great man engaged in little things is like the setting sun, "he pleases more though he dazzles less." But with the main objects of those letters I have nothing to do. Yet as my name is used rather freely, and with some apparent design, it is needful to turn aside for a few moments from the dust and toil of my laborious agency to give a few brief explanations.

Dr. King quotes a passage from my letter in the *Messenger* of the 17th of March, and then endeavours to shew that I made a false statement, in saying that I had no knowledge of being on the committee of the Alliance. This he has done by his own confession without condescending to read my letter of March 31st, in which the whole affair is explained at length, and which I therefore need not now repeat.

The learned professor also tries to shew that I at first approved of the principles of the Alliance; but that "unhappily for" me certain "men" "interfered with my better judgment" and produced a change in my mind. To prove this he states that I was present when the constitution of the British Protestant Alliance was read. But this instead of proving the assumption shews the reverse. It was when I heard that constitution read that I fully decided against its principles, which, from the name of the society, had been suspected before, that they were such as no Baptist could endorse. To my mind it was as plain then as now that unless radical modifications were made therein, it could neither be suited to this Province, nor embraced by any who truly understood the principles of liberty. But these changes have not been made, and the name of the society is still significant of its nature. This Alliance is a combination of Protestants because they are such, against Catholics because they are such. One religious body is combined against another, to put them down, not by argument, and christian love, as an evangelical alliance would do; but by arbitrary power;—not by gospel principles: but by the principles of human policy. It is true that Catholics may have burned the Baptists; but this is no reason why Baptists, in retaliation, should seek the power of burning them. It is also true that Presbyterians have persecuted the Baptists, so that John Milton could say, "New presbyter is old priest writ large;" but this is no reason why the latter should so far renounce their principles as to combine with the former in a religious crusade. And what need is there for it? All criminals, Catholic or Protestant, are amenable to the laws. All political abuses are amenable at the bar of public opinion. Why then invoke the spirit of religious intolerance to do the work of the judge and of the politician? Lord Shaftesbury in England may patronise the alliance, for the purpose of displacing Puseyite bishops in his own church by those who are evangelical; but such a necessity does not exist in Baptist churches, either in England or in Nova Scotia. Neither can Baptists here or there allow the prestige of titled nobility to trample down those principles of freedom of which they have ever been the champions and the martyrs.

How then could a Baptist ever become in any way connected with such a society as the Alliance? This is answered in my previous letter, so far as to say that a special object was sought, sufficiently important, as I thought, to justify the act. I now proceed one step further, and state what that object was. Though it might have served me a good purpose: yet I carefully con-

cealed it in my previous communication for fear of injuring it. Protestants in the country will hardly be prepared to learn, that the christian denominations most prominent in the "Alliance" agitation, have all along been sending their daughters to be educated in the "nunnery of the Sacred Heart" in Halifax. I went to the meeting of the Alliance by special invitation, to move for the establishment of a suitable seminary for the young women of the metropolis, where they could be educated without becoming papists. But though such a resolution was adopted by the Alliance last November, yet I have seen no public statement of any thing being done to carry it out, or to enlist the co-operation of the people. My present allusion to it then, can do no harm, and perhaps it is called for. For many years Methodists, Presbyterians, and for aught I know, other denominations, except Baptists, have been sending their daughters to this nunnery for learning. The Catholics cannot be blamed; but what shall be said of Protestants who would sacrifice their fairest offspring on the shrine of Moloch, rather than establish a school to meet their wants? For aught I know these denominations are still sending their children to the nunnery, notwithstanding all their protestations against popery. Are these then the people to rise up and teach Baptists their duty as to the Roman Catholic religion? Are these the people who look up to Dr. King as their teacher in theology?

Again, the Dr. finds fault because I did not state in the meeting my objections to the Society. But it was no part of my errand there to preach Baptist doctrine. Neither have I ever sought to obtrude my principles where they are distasteful. In this perhaps I have done wrong. Perhaps it would be better to adopt a different course, and at all times be prepared to hold up the destructive principles of Baptists, and to resist popery in every form, whether it be in the Roman Church, in the "Alliance," or in the principles and practices which have been borrowed from popery and which are still perpetuated in many departments of the christian world.

Want of time forbids my enlarging. When I have more leisure I may pursue further the subject of this letter, or some of the ideas contained in it.

Respectfully yours,  
DAVID FREEMAN.

Upper Aylesford, June 7, 1858.

For the Christian Messenger.

Acadia College.

MESSRS. EDITORS,

I sent you a hurried communication last week, containing the bare details of the proceedings of the Anniversary. There was no time for any remarks.

As the Exercises of these Anniversaries partake of the same general character, I do not know that it is necessary to trouble you with lengthened observations. I may say, however, that while the orations delivered by the members of the graduating classes were, as might be expected, of varied excellence, they all shewed that the gentlemen who appeared successively on the platform had learned to think, and to express their thoughts with propriety; one of them, it might be added, with remarkable vigour. Mr. Chipman, Resident Graduate, had selected a peculiarly appropriate theme—"The College, the people's friend"—and he discussed it with great ability.

The Degrees were conferred with the usual ceremonies. When the Graduates were presented to the Faculty the second time, according to custom, the Chairman (Dr. Cramp) gave them a short Address. Having congratulated them on their successful completion of the College Course, he reminded them of the obligation under which they were brought to employ their educated powers for right purposes. They were exhorted to "study on"—to "aim high"—to "be useful," and inasmuch as they were all professors of religion (four of them had been converted during their residence at College,) the duty of consecration to the Saviour in all things was set before them; they were urged to "stand up for Jesus."

The Hon. Dr. Tupper, Provincial Secretary, then addressed the meeting. He expressed the pleasure and satisfaction with which he had listened to the Orations. The speakers, he felt assured had duly improved the advantages they had enjoyed, and would do honour to the Institution. He rejoiced in the continued prosperity of Acadia College. Referring to the educational efforts of the Denomination during the past thirty years, he shewed how largely they had contributed to the elevation of the Province, in an intellectual and moral point of view. Some who had studied in these Institutions were now among the most eminent men in the learned professions; others occupied a distinguished place in society: and all regarded their *Alma Mater*