

## Correspondence.

For the Christian Messenger.

## Letter from Burmah.

HENTHADA, March 7, 1860.

My dear Messenger,

"I feel like one who has set in motion a powerful engine, and begins to fear that he may not be able to control it." So, in substance, for I quote from memory, wrote, more than forty years ago, the first pioneer of Burman Evangelization. The remark had reference to the steadily increasing influence which the truths of Christianity were exerting among the Burmese of his day. Something akin to that emotion I have frequently felt, when travelling among the people, and witnessing the effect upon the most thoughtful and intelligent among them, produced by the sublime truths of the Bible. The really reflecting Burman—and the number of such is by no means small—is almost invariably candid and straight-forward. During a recent tour in the Thauawadi district, I was so fortunate as to fall in with several of that character. They were men whose influence over the minds of their countrymen was deep, real, and wide-spread. Truly well versed in the Bedagat, the source of all real knowledge to the Burman,—their opinion on any debated point, is usually considered final and decisive. When, then, I say, that I find such men generally candid, willing to be convinced, even anxious to read for themselves the Bible and Christian books—it will be understood that Burmah is not all "stony ground," or "thorny ground," but that there is also "good ground," upon which the seed cannot fall in vain. At the town of Taingdau, where an assistant has been stationed for the last two years, there is a man who possesses an intellect singularly acute. I became acquainted with him very soon after my arrival in the country. Calm, clear, cool, and dispassionate—he forms a striking contrast to the generality of his countrymen, and it is a pleasure to converse and argue with him. This man, as might be expected, so long as he remained unrenewed in heart, has been a hindrance to the advancement of our cause in Taingdau. His townsmen all look up to him—and whenever they are urged to think and enquire for themselves, the common reply is, "Convince our teacher and you convince us." But there has been a change, a very marked change, in this influential man. Hitherto, whenever I have visited Taingdau he has invariably come to see me, bringing with him a crowd of his admirers. But he has come as an opponent, not as an inquirer,—to get glory to himself by a display of his metaphysical acumen—not to be enlightened in a more excellent way. This time, however, as soon as I arrived, the assistant informed me that Ka-long-byau-saya was really seriously considering, and seemed sincerely anxious to know the truth. This was glad tidings indeed. And soon I had the opportunity of judging for myself as to the sincerity of his professed anxiety. Ka-long-byau came early in the morning and spent nearly the whole day with us. The old disposition to make a display and come off conqueror in argument, was no longer visible. His demeanor was humble, his questions pertinent and simple. He said he wished to listen to us, and hear from us all about Christianity. On the one great fundamental point, that there must be a self-existent Eternal Deity, he said his mind was quite made up. After many hours of most interesting conversation, in which the power of the Gospel to save sinners, as contrasted with the professed inefficacy of Buddhism, was clearly illustrated—he requested us to engage in worship, that he might know how we approached "God who is a spirit." We gladly complied with his request, and did not forget to intercede for the "new inquirer." I have mentioned this man's case somewhat particularly, because he is one of the most interesting of a class of men, whose number is rapidly increasing, and who, we feel strong hopes, are destined to exert a most beneficial influence upon their countrymen. At the village of Yay-gin there are two men, very similar in character to the one above mentioned. One is a priest—the other a "teacher," as they call all whose intelligence leads them at all out of the humdrum routine of custom, and unquestioning acquiescence in the blind faith of their fathers. The Priest, on our very first visit to his monastery, received us with most unusual candor and politeness. He listened patiently to all we said of Christ and the great salvation, and confessed that, though quite near to him, yet what he heard seemed most reasonable, and worthy of serious consideration. In order to appreciate the agreeable

surprise enjoyed in the civil reception and candid manner of this Priest, it must be remembered that their conduct is generally marked by precisely the opposite qualities. They are most offensively haughty, and most tenaciously jealous of the precedent which makes them the most honored and privileged class of society. The fact, too, that their Priest was within one step of the highest dignity in the Priesthood made his unaffected civility more surprising. He seemed never to weary in the least in listening, but would pay the closest attention for hours together, giving every now and then an emphatic assent to the truth of what he heard. He would willingly have kept us talking with him all the time—and when we had to leave to preach among the villagers, he would implore us to come again as soon as possible. The other man, the "teacher," on our first meeting him, seemed inclined to oppose strongly, but as soon as he began to understand the nature of Christianity, the spirit of opposition disappeared, and he is now reading the Bible with the utmost diligence—and we hope soon to see him a true disciple of Jesus. I might go on and mention many more cases, conspicuous for the hope which they occasion in us, that God is about to raise up for Himself a people among these poor Burmese—but my letter would grow to too great a length. For myself, I have lately felt strongly that God's time to favor this people is at hand. And this feeling has recently been confirmed, since I ascertained that other missionaries have the same feeling, and are watching in prayer for the fulfilment of their hopes. Whether this feeling and expectation be well-grounded or not, one thing is certain, viz., that the missionary is impressed, in his itineracies among the people, with a very noticeable quickening of thought, and an anxiety to hear about Christianity, deeper and more general than has been heretofore witnessed. We expect great things from God. Oh that we may be faithful to attempt great things for God.

Faithfully, yours,

ARTHUR R. R. CRAWLEY.

P. S.—Donabew, March 14th, 1860.—Having recently stationed a missionary here, I have come to spend a few days and endeavor to strengthen his hands in his work. Donabew belongs to the class of "Hard places." There are, nevertheless, some hopeful indications—and as Ko Choke is a laborious man, continuing, unweariedly and pains-takingly, to preach the Gospel, in every part of his field. I feel that we have a right to hope for success. Went yesterday with the assistant to a neighbouring village where there are one or two enquirers. One of these is an intelligent man—and is the "teacher," or intellectual leader of the village. In our conversation with him, the truth which seemed to strike him most forcibly, was that expressed in the scriptural words:—"There is none that doeth good, no, not one."—on the total depravity of man by nature, and his utter inability to do any good thing without Divine assistance. It was a new and evidently a striking thought to him that all his "good works" originated, not in love to God and reverence for His law, but in a dread of future punishment alone. And he readily admitted that if that fear were removed, his "works of righteousness" would at once cease. A. C.

For the Christian Messenger.

## Queries of F. C. W.

MESSRS EDITORS,—

As none of your correspondents has answered these "Queries," published in C. M., May 2nd, I am disposed to offer a few remarks in the way of reply to them. In doing so I shall, of course, only state what appears to me to be right, or advisable, without attempting to dictate to the consciences of others.

1. When requested, while on a missionary tour in Prince Edward Island, to immerse a person who wished to unite with a Pedobaptist Society, I replied, that in all reason and consistency, people ought to receive religious ordinances at the hands of a minister belonging to the body with which they were uniting. If not absolutely wrong, it seemed to me inconsistent to sanction a course so inconsistent as that proposed.

2. I should not deem it right to immerse a believer who had been immersed on a profession of faith. How inconsistent soever it might be in a Minister to perform a gospel ordinance in a manner which he did not believe the Scriptures enjoin, we consider both the subject and the mode in this case right. It is, accordingly, the general practice of Baptist Churches to receive such persons, when satisfied as to their piety, without a repetition of baptism. In this they act upon the principle commonly received by the different denominations, that this ordinance, when scripturally administered to a scriptural subject, is not to be repeated.

3. The "retaining of a member in a church who will not observe the ordinance of the Lord's

Supper," may be right in some cases, and in others wrong. Instances sometimes occur in which a timid Christian obtains sufficient confidence to go forward in baptism, but is deterred through fear from approaching the Lord's table. To my mind it is evident that the two ordinances stand upon the same footing; and that, as in the days of the Apostles, "They that gladly received the word were baptized . . . and they continued steadfastly . . . in breaking of bread," (Acts ii. 41, 42). So every baptized believer is bound to fulfil the Saviour's command, "This do, in remembrance of me," (Matt. xxvi. 26, 27, 1 Cor. xi. 24-26). If, however, an individual decline to partake of the Lord's Supper through timidity, such a one evidently ought to be instructed, admonished, encouraged, and borne with," (Rom. xv. 1, 1 Thes. v. 14).

There are other cases in which a member of a Church becomes disaffected toward some one or more, or conceives that an unworthy person is retained in fellowship, and therefore declines to commune at the Lord's table. This is decidedly wrong. The dissatisfied party should immediately take the steps enjoined by Christ, (Matt. xviii. 15-17,) for the removal of the hindrance. It is exceedingly inconsistent and improper for any one to withdraw, saying, "Other members of the Church know that such a person ought to be excluded." If one may withdraw on this ground, others may also, and the Pastor may be left with only one or two, and these regarded as unfit for membership. It is his duty to admonish: but he ought not to be required to subject himself to extensive odium by searching out every alleged offence, and directly bringing the supposed offender to account. Neither has any person a right to blame the Church of which he is a member for not dealing with one whom he regards as faulty, unless he have himself scripturally brought the matter before the body. With no less impropriety would one censure a Magistrate for not collecting a debt, or punishing a crime, when the case had not been brought before him in such a way that he would take action upon it according to law. If, then, a church-member, after being instructed in his duty, refuse to perform it, and wilfully withdraw fellowship from his brethren, he can not be regarded otherwise than as "walking disorderly," and consequently fellowship should be withdrawn from him, (2 Thes. iii. 6). Where there is not such immorality of conduct as requires prompt and decisive discipline, much forbearance should be exercised, and conciliatory measures ought to be perseveringly employed; but it is neither consistent nor right to retain persons on the list of members, and report them as such, when they can not be induced to walk in gospel order with the Church to which they professedly belong.

4. That it is "right for Christians to have recourse to the law of the land when they can not otherwise publicly worship undisturbed," is indisputable. It appears to me, however, that mild and gentle measures, which are certainly most accordant with the spirit of the gospel, are best adapted to promote the interests of true religion, the welfare of community, and the present and future good of the irreligious and profane. The prosecuting of a man for disturbing public worship would not be so likely to bring him to Christ, as would kind exhortation. Nevertheless, if public worship can not be maintained in quietness without recourse to the law, tenderness toward the offender must not be allowed to prevent the adoption of effectual means for restraining him from his nefarious course.

Ever yours in Christ,

CHARLES TUPPER.

Tremont, Aylesford, May 25, 1860.

For the Christian Messenger.

## English Correspondence.

From our own Correspondent.

Manchester, May 19th, 1860.

MR. EDITOR,

Mr. Gladstone's financial scheme for this year provided for the Repeal of the Paper Duties. The removal of that vexatious and impolitic impost has been long decided on by public opinion, by the House of Commons and by the government. The delay was only to find a convenient time to effect it. The sweeping measures of fiscal reform proposed by our Chancellor of the Exchequer included the repeal of this tax. To extend our commercial relations with the 40 millions of France, and at the same time to simplify our customs duties by abolishing the duties on 400 minor articles, to remove restrictions on the paper trade, to establish more firmly than ever the doctrine of direct taxation by laying an increased income tax to

supply the defect of the customs, these were all so good, and so unexpected that the nation was intoxicated with joy, and looked on Mr. Gladstone as the first man of the times. The Opposition party were powerless before such popular enthusiasm, but true to their instincts they quietly waited till time had enabled each interested clique to calculate the probable effect of the proposed changes. And very effectively have the outsiders played their game. As a whole the measures of the government were approved, but objection has been taken bit by bit, and each objection has given them a few more votes, till it is now questionable whether we shall get that little bit of a Reform Bill passed or even the repeal of the Paper duties. Very likely the foreign policy of Lord John Russell so opposite to that of the Derby party, has been the principal cause of the opposition the government measures have met. I presume the climax is almost reached, for Lord Derby has at last raised such a storm of indignation that must lead to something. The Paper Bill has passed the Commons and according to centuries of precedent should formally have passed the Lords' House, but the opportunity to be revenged on the government was too good to be lost so Lord Montague proposes to throw out the bill. To do so would not only fix upon the nation £1,200,000 of taxation more than is required, but would be a precedent for future interference with the money bill.

Lord Derby has been in the Lower House and knows all this, yet he has been guilty of the folly of threatening to exert all his influence to defeat the bill. Let the House of Lords succeed in this and where would be our boasted liberties? Certainly for the sake of bringing about a little more uniformity of government than now exists in Europe, it would be a capital move. We should not then present such a great contrast when compared with the continental nations. But this will not be. The country is verily angry with the troublesome lord and his party. Immense indignation meetings are being held over the whole country to protest and petition. Moderate men of all parties consider that Lord Derby has forgotten himself, has allowed himself to be unwittingly drawn into a trap and Monday next, when the motion for the defeat of the bill will be brought before their Lordships, a discussion will commence, which will be read with intense feeling by the nation. None can anticipate the result. Defeat of the bill may be followed by a resignation of Mr. Gladstone and a cessation of his reform movement, or it may turn out the whole of the Palmerston ministry, and then what may we expect? In the present unsettled state of the Continent, the chances are that we should be drawn into a war and loans and heavier taxes must follow, with bad trade, dear food, reduced wages, stoppage of factories, &c. It is to be hoped those dire evils may be spared us. Even if the Lords seek to allay the agitation they have aroused and quietly pass the bill, our position is one of great uncertainty.

The question of Parliamentary Privilege almost hides from view the state of things abroad, and quite eclipses all other home questions. Happily our foreign trade is not confined to Europe, otherwise we might now have complaining in our streets, but with abundant and cheap cotton, with a world wide market for our productions and a free ocean on which to send our richly freighted ships we can still feel ourselves to be in a prosperous condition, though the nations of Europe are busily employed in preparations for war. However so closely connected are the peoples of the world, that the state of our money market, that Political thermometer, is readily affected. And the adverse changes of the last week betoken a condition of uncertainty of the future and fear of hard times. HASTINGS.

For the Christian Messenger.

## Juvenile Missionary Societies.

A NATIVE PREACHER IN BURMAH SUSTAINED BY ONE S. SCHOOL IN ST. JOHN—EXTRACT OF LETTER FROM REV. A. R. R. CRAWLEY—SABBATH SCHOOL CONVENTIONS.

Dear Editor,—Many of our friends doubtless are aware that the Brussels St. Baptist Juvenile Missionary Society some time since decided to support a native preacher in Burmah under the directions of our beloved Brother Crawley. Our first remittance was made last Autumn through Dr. Tupper, Secretary of the Foreign Missionary Board. We have received a letter from our Missionary acknowledging the receipt of the amount, an extract from which I enclose, I believe that any thing from our dear Brother will be interesting to your readers generally. My chief object in publishing this is, that other children may be stimulated there to go and do