

stable filled with people, than in that Tabernacle if there were only half-a-dozen. But, while they occupied a position as evangelists, they also occupied a position as Baptists. This called forth opposition, not from Roman Catholics simply, but also from Protestants. Their Presbyterian brethren in the North did not treat the agents of the society very lovingly, and it was no new thing for them to be calumniated by the so-called religious press. The present prospects of the Baptist Irish Society, were highly encouraging. At Coleraine, he (Mr. Medhurst) had a church of 150 members—150 good members too—who were present every Lord's day morning, except illness prevented them—members who attended prayer-meetings, and earnestly pleaded with God that He would bless the labours of their minister. He had amongst them members who would go forth and preach the Gospel in the villages around, and who thus formed a sort of Home Mission for the evangelisation of the neighbourhood. During the nineteen months he had been in Ireland he had had the pleasure of baptizing seventy-five individuals. Several of these had endured severe persecution. One dear young man had been thrust out of home by his father, and a young lady, a believer in Jesus, who desired to be baptized, had been prevented by force from so obeying her Master. That seventy-five persons having to endure persecutions of this kind had been baptized during so short a period showed the stuff that Irishmen were made of. With regard to Roman Catholic influence, they had not in the North of Ireland so much to contend against, but still it was exercised even there.

The Rev. J. Mursell, of Kettering, said if there ever was a warfare whose motto should have been conspicuously and clearly the Apostolic one—"Our weapons are not carnal," it surely was the warfare of the spiritual soldier in Ireland. If in any one country more than another it was necessary that the Christian enterprise should have been lifted above all suspicion of worldly motive, it was there; and yet in that land the purity and sincerity of our Protestantism had been brought into inevitable prejudice and suspicion, by its identification with the compulsory maintenance of a State endowed and secular hierarchy, whose avowed principles were in diametric antagonism to those of the majority of the population. But while this state of things aggravated the difficulties of evangelistic labour in Ireland, it laid an imperious obligation upon them to maintain that enterprise, not only with undiminished, but with augmenting earnestness and vigour. It was to Protestant Dissenters as the only consistent Protestants—it was in an especial manner to Baptists, as the most Protestant of Protestant Dissenters, that the work of preaching Protestant Christianity in Ireland had been by God's providence committed. It was the Dissenter who alone could lift up clean hands before the people, and cry without dread of contradiction, "I have coveted no man's gold or silver or apparel." It was the Baptist who, amongst Dissenters, stood entirely clear of all compromise with practices which had ever been associated with the destructive delusion of sacramental grace and efficacy. To the Baptists, then, the claims of Ireland upon their compassion and liberality appealed with especial power, and surely those claims were peculiar and powerful. There was the claim upon our patriotism. The appeal came not from strangers and foreigners, but from our brethren our kinsmen according to the flesh. There was the claim upon our gratitude. Ireland had given many a name of glory to the list which blazoned the names of British worthies. There was the claim upon our penitence. England owed to Ireland reparation for centuries of wrong and Christians only could adequately render. Statesmen might accord her sons larger political freedom—and this was well. The philanthropist might devise and carry out plans to uplift them from their physical and social degradation—and this was well. But it was the Church of Christ alone that could fully pay England's debt of penitence to Ireland by carrying to her children the glad tidings of salvation. It was the Gospel alone which could lift that glorious yet ill-fated land to the position which she ought to occupy—to the high destiny which he believed God's providence designed for her. Let the Gospel once prevail in the hearts of her generous people, and she would become England's glory rather than her shame, her strength instead of her weakness—should shine not only as the brightest gem in the coronet of an earthly monarch, but as a resplendent jewel in the ecclesiastical diadem of Him who redeemed her—should realise before the nations the proud eulogy of her own fond bard, and stand forth—"Great, glorious, and free, Fairest flower of the earth, brightest gem of the sea."

BAPTIST BUILDING FUND.

The annual meeting of the subscribers and friends of the Baptist Building Fund was held in Bloomsbury Chapel, on Wednesday evening, April 23rd, Sir S. M. Peto, Bart, M. P., occupied the chair. The proceedings were commenced by singing and prayer. The Chairman said there were one or two features of the Baptist Building Fund which made it especially worthy of support. In the first place it left the choice of the choice of the locality entirely to the parties initiating the enterprise. There was a great deal in this. Other persons might select places where it might seem most desirable to build chapels, and might after all be mistaken in their judgment; but if a band of faithful men were joined together in Christian fellowship and came to the society for assistance to enable them to build a chapel, there could be no mistake about the locality. In such cases the society would lend a portion of the money for ten years without interest, on fair security, which would give the people time to turn round

and improve their own resources, and at the end of ten years the money would be available for loaning out to other parties. In the meantime the very fact of meeting together and talking over the question would be most advantageous to the church members, and would indirectly benefit every good enterprise connected with the church fellowship. If the society's funds were as large as he (Sir M. Peto) would like to see them, and if it could lend 1,000*l.* without interest to any congregation contributing another 1,000*l.*, it would do that congregation more good than by simply giving 1,000*l.* in the first instance. He trusted that the matter would commend itself to the friends of the denomination generally as it had done to him, and that the Building Fund would enter upon a new era from that evening. What the society needed was greater organisation. He fully appreciated the freedom of thought and action which the different ministers and churches in the Baptist denomination enjoyed, but for all that they must not neglect organisation as a means to an end. Impulsive efforts, like impulsive generosity, was not always rightly aimed or well carried out. The Building Fund presented the nucleus of a systematic effort for the glory of God and the good of mankind, and he hoped that numbers would rally round it, and help to increase its efficiency.

Mr. E. B. Underhill said it might be asked why the Baptist denomination in particular should take a share in giving the gospel to our home population. It was only necessary to reply that the Baptists recognized the one great principle that the Church stood upon the Bible, and the Bible only. Baptists were the most Protestant of all Protestant denominations. At the time of the Reformation, the Church affirmed that what might be regarded as indifferent or non-essential, not being commanded in the Word of God, might be imposed and rendered obligatory upon the members of the Christian Church, but the Baptists maintained that what was not commanded by the Word of God should not be required of any Christian man. It was lawful to introduce many things in the polity of the Church, but they had no right to constrain any member of Christ's Catholic body to observe those non-essentials if he did not regard them as enjoined in the Word of God. At the present moment there was as great a necessity for the Baptists to proclaim their principles as at any former period of their history. The other day a clergyman said to him that the Baptists were the only denomination that had nothing to fear from the controversies going on in the Christian Church, inasmuch as its principle of the Bible only, prevented the possibility of dissension as to formularies, or as to sacraments and the meaning of subscription. Looking at the question in this light, he asked, where were the ministers of the Baptist denomination in relation to the great question of evangelisation? He was sorry that there were not a dozen London ministers present that night. He did not think they were insensible of the value of their principles, or indifferent to their spread, but, that being so, he would ask, had not that society a particular claim upon their support?

The Rev. C. M. Birrel said he hoped it would not be inferred from any of the remarks of the last speaker that the Baptists thought they were the only denomination which professed to act upon the principle that the Bible, and the Bible only was the rule of faith and church polity.

Mr. Marshman said that when Cardinal Weld's nephew went to India he said that he could get on with every denomination except the Baptists, because they rejected everything that was not found in the Word of God.

Sir M. Peto, in responding to the vote, said that he was prepared, on behalf of a few friends to state that they were willing to put up four new chapels, built in a similar style to the annex at the International Exhibition, at an expense of about 6,000*l.* for the four, and also to guarantee the ministers' salaries for three, four, or five years, provided the Baptist Building fund would lend half the money for ten years without interest. He threw this out as a challenge. The chapels, though costing so little would be commodious, and everything that could be wished, and would be capable of holding some eleven or twelve hundred persons each. They would last nineteen or twenty years without repairing and by that time he trusted influential churches would be formed in connection with them.

Mr. Bowser, jun., said that as far as the Secretary could accept such a challenge he begged to do so, and he would willingly devote all his leisure time, if necessary, towards carrying out the object.

Agriculture, &c.

A word about Colts.

An impression, and I think an erroneous one, prevails with many that colts are injured by early training. That some colts are injured, and their constitutions broken, by cruel and rough treatment, before they have acquired their strength, cannot be doubted; but careful, judicious training, is as important with colts, as with steers, or with children, even. In fact, I believe it true of all young animals intended for domestic use, as of a child, "Train them in the way they should go, and when they are old they will not depart from it." I have two colts, one eight months old, and the other one year and eight months. They are both accustomed to the harness. The oldest I have frequently used in the sleigh. On one occasion this winter, when the sleighing was good it has taken me, together with my little son, to Portsmouth and back, a distance of nine miles, each way, with no inconvenience or injury whatever. Some persons who knew the age of the

colt, and the distance it travelled, remarked to me, "You will kill that colt."

This remark induced me to write this short article. Without knowing the circumstances, the reader, perhaps, would form a similar judgment—but the colt is large of its age, in good condition as to flesh, and high spirited; and I required it to walk at least two-thirds the distance each way. It was well fed in the city, taken through streets where it could hear various sounds, and witness all sorts of objects—still it was not suffered to tire, or scarcely to sweat at all, and to every appearance was as lively and bright when I reached home as when I started. To have forced it beyond its strength that distance, or half the distance, would have been injurious—but careful training is always beneficial, and we rarely begin too young with anything.

Lambert Maynard, Esq., of Bradford, Mass., the owner of one of the finest stallions in New England, (Trotting Childers,) who has had much experience in raising and training colts, and who has sold some fine colts of his own raising at a high figure, informs me that his colts are all broken to the harness before they are a year old, or as he more properly expressed it, educated. He rarely, if ever, uses a whip. As to its injuring them, to use them so young, he remarked that he never exercised them so hard as they exercise themselves when alone.

So much for early training—and now one word about feeding and exercise. Colts should never be forced with provender, nor stunted for want of nourishing food. My method is to give them as much good, sweet clover hay as they will eat clean, with a few little potatoes; and with this feed I get as much growth in the winter as, with a good pasture, I get in the summer. On pleasant days, when there is no ice to injure them, they should always have their liberty to exercise out of doors. It is as cruel to confine a high-spirited colt constantly by his halter, as to confine a high-spirited, ambitious child to the house.

Farmers, raise good colts, from the best stock; keep them constantly growing, without pampering; give them judicious training when young; allow them every favorable opportunity for free exercise, and we shall have what every sensible man or woman admires, good horses.

J. F. FRENCH.

REMARKS.—Excellent. No suggestions with regard to colts can be more judicious. The highest spirited colt we ever saw, we broke in accordance with the suggestions given by Mr. French. We began by putting on the bridle, only, and continued through an entire month to add various parts of the harness, until he was perfectly accustomed to every part of it. He was allowed to stand with the harness on from morning until noon, when it was taken off, the colt watered and fed, and after dinner a part of the whole harness put on again. At the end of this time we put him to a light wagon, alone, and drove him a mile, and had no trouble with him afterward.—*New Eng. Farmer.*

Sowing Flower-seeds.

Larkspurs, Poppies, Sweet Peas, and a few other very hardy varieties, should be in the ground as early as possible. A fine day or two often tempts persons to sow their seed too early, and when cold rains and even late frosts follow, the greater part are destroyed. It is useless to plant tender seeds in the open ground until the weather becomes settled. In fact, there is very little advantage in starting things early, as our summers are sufficiently long to allow time for the full maturity of most of our annuals; and for perennial and biennial plants, we have always found the best course to be, to sow the seed in the open ground about the first of June, and transplant to the border where they are to flower the next summer, in September. This is the plan we adopt with Picotees, Carnations, Sweet Williams, Hollyhocks, &c. Prepare a nice mellow piece of soil for the seed-bed, and sow the seed in drills, the depth depending upon its size, covering each about twice the depth of its diameter, and with fine earth. Be careful not to sow seed too thick. If you water, do so every evening in dry weather, never omitting a day. Unless this is attended to strictly, it is best not to water at all, as much injury will result from irregular watering. Have every variety labelled, and remove the plants when quite young. A few of each variety may be left in the seed-bed for flowering, if desirable. It will make a very nice miscellaneous bed, or all may be removed, and the place occupied with one variety. Transplant during dull weather, but not when the soil is very wet, unless it is quite light and sandy. If the above hints are heeded, our friends who plant will not, we think, fail to secure plenty of flowers.—*The Rural.*

Correspondence.

For the Christian Messenger.

Letter from Burmah

TO THE SECRETARY OF THE HOME MISSIONARY BOARD.

Henthada, March 6th, 1862.

My Dear Dr. Tupper,—

My last to you was under date of Jan'y. 15th, and contained a report of the missions—or more strictly, perhaps, of the work of the Native Preachers for the year 1861.

I write now to advise you that the School, long since projected, has been initiated. We have secured the services of an excellent teacher.—

The school is not yet a fortnight old, and numbers twenty pupils—the majority of whom are girls of from 15 to 7 years of age. More than two thirds of the pupils are the children of Christians. But we are confident that many of the heathen will be induced to send their children when they see that the School is permanently established. Up to this time the School has been kept in a tent, but the daily increasing heat reminds us that it will be necessary very soon to erect a more substantial school house.—The South hot monsoon, too, will soon be upon us, when, of course, a tent becomes uninhabitable, and a water proof roof is indispensable.—And this consideration leads me to say something about the School funds? When the School began we had in hand about 240 rupees—about \$110. A School House will consume at least half of that sum. The remainder will not be sufficient to pay the teacher's salary for one year—to make no mention of slates, books, &c., &c.

Now, as you may remember, I mentioned in a former letter, the American Baptist Missionary Union make no appropriation whatever for schools. From residents here and in other parts of Burmah we sometimes receive small donations for schools, but we have in this country no source of supply upon which we can depend. Therefore, as I observed some time ago, soon after the subject was first contemplated, this School will live and prosper if the brethren at home are determined it shall. If the sisters would take it in hand and cooperate with the Sunday Schools of both Provinces, there can be no doubt, I think, that ample funds could easily be raised. The pupils at present are instructed in reading, writing, sewing, Arithmetic, Geography, and singing by note. The teacher receives monthly 10 rupees, equal to about \$7.00.

I have again commenced my theological class, which will continue to meet with me every day (Saturday and Sunday excepted) for the next three months.

There are at present two applicants for baptism, and many inquirers, whose number is daily increasing. The conversion and baptism, during the meeting of our Association, of a man well known to the people of the town generally has caused no small stir. Among the professed inquirers is a priest who appears very candid, and anxious to know the truth. Farewell.

Yours faithfully,

ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

Gold Diggings.

THE OVENS.

The gold diggings known as the "Ovens" is a peninsula about two miles long, and over half a mile wide. A part of the Eastern shore is a high bluff of slate intermixed with iron and arsenical pyrites. The water by its restless labor for ages, and fearful violence in storms has here beat more than a dozen great caves or "ovens" into the rocks. Some penetrate a great distance. The largest are not accessible by land. The terminus of one has never been explored. The Dutch settlers still cling to an old tradition that an adventurous Indian once went in with his canoe and never returned. A part of the South coast is low, and gently rises backward to an elevation of perhaps fifty or sixty feet. The mines are now worked for about a mile and a quarter along the top, the slope, and the shore of the peninsula. Before the mines were opened a part of the gold region was excellent land under good cultivation, and some of it was woods; a part of the woods still remain though broken up by the mines. Within a few months a village or town of about 130 buildings has sprung up as by magic, and is constantly enlarging. Some of the buildings are only shanties, others respectable and well built, and a few of them spacious and commodious two-story houses. The resident population is estimated at six hundred, with a large daily increase. A large number of stores are either built or in process of erection. Board at the hotels with fair accommodations is about \$2.50 a week. The appearance of the place would be greatly improved if the buildings were whitewashed or painted.

MORALS AND RELIGION.

Temperance, good order, and civility are more prevalent than in many of our older towns.—The friends of temperance hope to organize a Division of the Sons of Temperance in a few days. May sobriety triumphantly preoccupy the ground; at present it has the ascendancy. We say to its friends, keep a suspicious eye on some of these buildings with victualing stalls; earnest, united, immediate action can crush the monster, whose names and shapes are legion.

The greater part of the miners are earnest,