

HENTHADA.—Jan. 20, 1864.—There are two outstations, Danobyoo and Myudai; and six native preachers, stationed as follows; at Henthada, one; at Danobyoo, one; at Myudai, two; and two itinerants. Studying with a view to becoming assistants, three.

These all, students as well as assistants, with the exception of one, who is partially supported from the United States, are sustained by the churches in Nova Scotia and New Brunswick, and Prince Edward's Island.

Baptized during the year, four. At present connected with the church, 43.

Though the number baptized during the year is small, still there is more markedly than in previous years, an awakening among the people, a spirit of inquiry, and a willingness to hear the truth, which are most encouraging.

At Myudai, twenty miles below Henthada, a new interest has commenced, and a small church has been established. There are there now several candidates for baptism.

Schools—Contributions.—The school in Henthada has this year had an increase in numbers from among the heathen. A new school has been auspiciously commenced at Myudai.—Both these schools are sustained by funds from the British Provinces.

Rs. 200 have been contributed by the members of the church for all benevolent purposes,—a fact which furnishes an indication that the native Christians are maturing from year to year under the influences of the gospel.

The First Decade in the Henthada Mission.—A few months more will complete the first decade in the history of the mission. The present number of communicants does not, it must be remembered, represent all that the mission has accomplished for Burmah. If such a representation is attempted, all who have died in faith must be included. But how shall we estimate the silent, unobserved, but no less certain influence which has been exerted far and wide by the persistent preaching of Christ crucified, and by the distribution of tracts, bearing to the eye the same blessed story?—*Missionary Magazine June 26.*

For the Christian Messenger.

MR. EDITOR.

I notice that Mr. Simon Fitch is a "Coalitionist." I don't know what he means. He appears to be dissatisfied with the government on account of "Railways" and "Dalhousie College." Is he therefore a "Coalitionist?"

Does he know that the Liberal party stands solemnly pledged to build the Pictou railway? Does he know that the leader of the present government before the election in May last year pledged himself publicly in favor of the Pictou railway? I am not strongly in favor of the Pictou road; but I bow to the will of the people on that financial question. What does he mean by "Coalitionist?"

Does he know that the Liberal party—the Liberal government—gave us the Dalhousie College Act? Does he know that the Conservative party consented? Does he know that before the elections in May the leader of the present government was a governor of Dalhousie College? That far the country consented. I am as you know Mr. Editor strongly opposed to Dalhousie College; but I will not fanatically attack the government, because that question is not a government question; and, it will be quietly settled, or not at all. With what party does Mr. Fitch wish to coalesce?

Mr. Simon Fitch may write what pleases him, but as a reader of your paper and one who puts the truth above political feeling, I must beg of you not to permit a deceptive statement of Mr. Fitch's to go uncontradicted. The idea that the roads, bridges, &c., are suffering on account of the railway legislation of last winter is an idea which I suppose Mr. Fitch is trying to spread in the Messenger. Does Mr. Fitch know that One Hundred and fifty-one thousand dollars \$151,000 more, were granted this year, than ever before for roads and bridges, and education?

Yours &c.

R. L. W.

Christian Messenger.

HALIFAX, JUNE 1, 1864.

RESPONSIBILITIES.

Names change, but the truth lives and remains the same. Persons who compose churches, and other public bodies, pass away, and thus the complexion of those bodies may vary from time to time; but the principles of right, and those which animate christian

men, now are the same as those which have been operating upon other christians from the earliest ages of the church. Errors have existed in the hearts and lives of even pious men. Thus, to some extent, has the light of truth in them been dimmed and rendered less powerful for good than when free from such error. This will, doubtless, continue to be whilst the church is composed of men and women taken out of this wicked world, and brought thence into the fellowship of the saints.

In every age errorists have obtained possession of power, and have not hesitated to make use of it to oppress those who have differed from them. Injustice, cruelty and death have thus been inflicted upon thousands of those of whom the world was not worthy.

The law of liberty, however, is, we believe, more clearly understood than it has been in former ages, and instead of having to endure violence from our fellowmen, as our forefathers did, and as our fellow-christians still do in some of the countries of Europe, we, in this land, enjoy full immunity from all civil and religious disability.

Although we have no cause of apprehension that these privileges will be abridged or that it is necessary for us to combine specially for the purpose of securing our natural rights, yet there is danger that we do not fully appreciate our position, and that what has cost so much, may possibly be surrendered by small degrees, so that after a season of supineness, we may awake to find ourselves no longer possessing the full measure of this invaluable boon, but have to content ourselves with only the remembrance of the treasure that was once entrusted to our keeping.

As men, what are our advantages and what our responsibilities, may well be made matter of serious enquiry. We have, as our inheritance, the fullest measure of civil and religious liberty. Let us guard it well and preserve it faithfully for coming generations.

As Christians our responsibilities are vast. In common with all who are looking for salvation through Christ, we owe Him something. The possession of "the pearl of great price" demands vigilance. Our "talent" must be employed. We cannot fulfil our obligations by means of a substitute. We may contribute towards the funds of benevolent institutions, and even give of our substance, to sustain the ministry of the gospel—the voice by which God speaks to men—and yet utterly fail to meet the great demand—an acknowledgment of Christ before men; for it is "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." How many thousands are indulging the hope that they have "with the heart believed" in the Lord Jesus, who have never yet attempted to confess Him "with the mouth." When sickness, and sorrow, and death stare them in the face, they cry for help; but they know nothing of the believer's joy and blessedness. Faithfulness to obligations demands more than this; a return of gratitude for the love which exhausted itself to procure our salvation.

"Love so amazing, so divine,
Demands my soul, my life, my all."

As Baptists, who comprise a large proportion of our readers, we have special responsibilities. We have a mission to testify to the world on behalf of our faith and practice, and to contend for spirituality as an essential ingredient of the christian religion. One of our cardinal principles prescribes who are the proper subjects for receiving baptism,—the initiatory ordinance of the christian church. There are, besides Baptists, large numbers of professing christians in connection with other denominations, who agree with us that believers are the only persons to whom baptism should be administered; but they are so surrounded by opposing influences that they cannot without great sacrifices carry out their convictions. The responsibility of holding this truth, and applying it to the purposes for which it was instituted, rests upon Baptists. Let them arise to a sense of what is demanded of them, and assert the dignity of their calling. Let them remember that they are to be followers of Him, who, as an example that we might follow in his steps, came to be baptized, and urged upon "the Baptist" as a reason why he should perform the rite, "Suffer it to be so now for thus it becometh us to fulfil all righteousness." Then again as to the mode we have the testimony of the most learned and pious men in almost every denomination of christians, that they agree with Baptists in believing that the baptism taught in the Sacred Scriptures is an immersion in water. The constitution of Baptist Churches alone affords the provision for consistently carrying out this belief. Here then is another argument for a faithful adherence to our principles and we here discover the vast amount of responsibility which surrounds us, as Baptists.

In reference to our church principles we have an organization which will admit of no

priestly control or synodical dictation. With Baptists there can be no propriety in any, but those persons who have owned Christ as their Lord and Master, having a voice in the government of his church. Other churches necessarily have members, who, having been made such in infancy, without any consent on their own part, and, who, feeling themselves under no obligation, throw off all responsibility in the matter. They do not recognize love to Christ, and his truth but some other influence as the ruling motive of their actions.

These, then, are germs of some of the principles which surround us with responsibilities of the gravest character. It is not for us to suppose that because other christians fail in fulfilling their obligations to Christ and the world, that therefore we need not concern ourselves so much about ours. To our own Master we stand or fall. Whatever bears upon the cause of Him who died to redeem us places us under the highest obligation and responsibility.

THE RISING MINISTRY IN CANADA.—Our brethren in Canada appear fully committed to their denominational institution. By a communication from the President, Rev. Dr. Fyfe, we learn that since it commenced operations in 1859, there have been 52 students having the ministry in view. Nine were obliged to give up their studies for a time, in order to earn means to complete their course. Several of these are supplying churches destitute of pastors. Twenty-two are now in actual attendance at the Institute. Seven of them expect to graduate in July next.

In reference to the ability of the churches to sustain the Institute, Dr. Fyfe remarks:

"All that is necessary is co-operation. Let each give as he is able. The misfortune, or rather the sin, of Canadian Baptists, in days gone by, has been, that when one section was ready to work another was not—when one portion lifted another would not. And we see some of this spirit still—whole sections of the country have done comparatively nothing for the Institute yet. Some have sent theological students, but have done nothing to sustain them. Now is this right? Is there any other christian rule but this,—I shall, as the Lord prospers me, help to support every enterprise which commends itself to my conscience as right. The question is not, did this or that man, did this or that section, do right in days past; and if they did not do right or generously then, I will not act right and generously now. Such a conclusion comes from evil, not from Christ. Let us all, leaving the things which are behind, reach forth to those which are before, and press toward the mark for the prize of our high calling of God in Christ Jesus.

Do not leave the brethren on whom you have laid the heavy responsibility of conducting the affairs of the Institute to be crushed for want of help which you can give. Let all do as they would wish to be done by in this matter, and God will own and bless them."

We congratulate our brethren on the favorable aspect of their Institute, and shall be glad to hear of the Associations uniting heartily in the work of ministerial education.

The *Witness* affects "consternation" at finding that "Simon Fitch" is a veritable personage. He, notwithstanding, adds insult to the injury already done, by pronouncing his "letter distinctly bad, assinine, and unworthy of a venerable christian!"

We spared our contemporary some of his deserts last week, hoping that he would profit by our clemency; but we find him still perverse, and but little disposed to appreciate kind consideration. He offers an insinuation, evidently with a sardonic grin on his face, and exclaims: "We have raised no cry of 'Baptist Ascendency,' or attempted to combine other denominations against them. Our Synods have never planned schemes to put down 'the Baptists.'" He hopes probably by this means to ward off further exposition of his nefarious designs. This is somewhat in the style of the wolf when wishing for a pretext for making an attack on the lamb, charged that defenceless animal with having disturbed the stream by coming to drink, and rendered it muddy, whereas the said stream was running from the former to the latter. The editor of the *Witness* would, doubtless be as glad as the wolf to have some chance of making such a charge. The suggestion is sufficient to shew what is in his heart.

We have no relish for personalities such as appear to gratify our contemporary, and shall not, therefore, indulge the morbid appetite for receiving chastisement he seems to have acquired. Let his friends take care of him, or his desire for bad notoriety may lead him into even greater mischief than defaming an aged christian gentleman.

The United States publishers continue to raise the prices of their publications so as to correspond with the state of their currency. Some of their works (*Psalms* &c.) are now at the rate of 60 per cent in advance of former prices.

BRITISH LIBERTY.—The right of free speech is one of the great privileges of Englishmen, and is most jealously watched in Great Britain. A meeting was attempted to be held some short time since on Primrose Hill, in the suburbs of London, for the purpose of expressing opinions on the visit of Garibaldi, but the police interfered and dispersed it. On enquiry being made it was ascertained that no orders had been given by the government, but that the police force had acted without any special instructions in the matter. A fortnight later another meeting was called at the same place, by the same persons as had called the previous one, for the same object, but more particularly for the purpose of asserting the right of the people to assemble and discuss freely whatever they believe calls for public attention.

"Several thousands of working-men assembled on the hill. Mr. Edmond Beales was called upon to preside, and in his opening speech ably vindicated the right of the people to meet in the open air for the discussion of public matters. Later the question of Garibaldi's departure from England was discussed, and Mr. Shaen made an important statement of the reasons which had induced the General to give up his provincial engagements. Resolutions were unanimously passed declaring the right of the people to meet in the parks, and protesting against the pressure which had been brought to bear upon Garibaldi to induce him to leave England. The meeting was most orderly from beginning to end, and as enthusiastic as it was large and orderly."

The *London Freeman* of the 11th ult., remarks further concerning Garibaldi's departure from England:

"Yesterday Mr. Gladstone set the matter for ever at rest, so far as he is concerned. He in the most manly way invited the speakers of Saturday to meet him, and gave them a full and minute account of all that passed between him and the General. He was alone with him, and the conversation was in Italian. Nothing whatever was said by him of a political character, nothing of "complications," or of the wish of the Government that Garibaldi should withdraw. He went to see him alone by the request of Garibaldi himself, sent to him through General Eber and Colonel Peard, who had seen him first on the subject, and the whole story of his "returning to the charge," ending with the political suggestion, is a pure fiction. We are entirely satisfied with Mr. Gladstone's statement, it is worthy of him, and no one can call it in question. We may well believe that Garibaldi, with his extreme sensitiveness, did receive an impression that the Government wished him away—indeed this is indisputably attested; but we feel equally confident that Mr. Gladstone was not the man who, consciously, conveyed any such information to the General."

"THE DAYSPRING."—The last mail brought accounts of the arrival of the missionary vessel "Dayspring," at Melbourne, Australia. She reached there early in March. Interesting meetings had been held there on her arrival. Mr. and Mrs. Geddie, the missionaries who have so long labored in Annetown, were at Melbourne, on their way to England and Nova Scotia. They have one of the native teachers, "Lathella," with them.

Upwards of 3000 children and teachers of the Sunday Schools of Melbourne visited the *Dayspring* on the day of the above meeting. We intended to have copied a speech of Mr. G's, made by him at Melbourne, but find that we are obliged to omit it at present. It is expected that Mr. and Mrs. Geddie, with Lathella, will arrive here early in the Summer.

We learn that the Superintendent of Education is purposing to publish some explanations of the new SCHOOL ACT. We shall shortly give some further attention to this matter for the information of our readers.

THE REGISTRATION ACT is to come into force on the 1st of August next. For the comfort of our friends who purpose making use of marriage licenses about that time, we may mention that one provision of the Act is that \$2.50 only, will then be demanded for those documents, instead of \$4, as heretofore.

The Honorable Judge Johnston has been, by serious illness, confined to his house for the past two weeks. We are glad to say he is now convalescent.

The Hon. Provincial Secretary has also been, by illness, prevented from attending his official duties. We are pleased to learn that he is recovering.

New Publications.

SATAN'S DEVICES AND THE BELIEVER'S VICTORY: By Rev. W. L. PARSONS. Gould & Lincoln, Boston. pp. 312.

Much more scepticism, we believe, exists than is expressed concerning the existence of Satan, and his operations on the minds of mankind. Amongst christians there is a want of definiteness as to whether it is possible for us to know anything concerning evil spirits,