

Correspondence.

For the Christian Messenger.

The Endowment Fund of Acadia College.

MR. EDITOR.—

Can you inform your readers how our Agent is progressing in collecting funds for the Endowment of Acadia College. Our former Agent, Rev. A. D. Thompson, generally reported progress, as he proceeded in the work, and often gladdened the hearts of Acadia's friends by informing them through the pages of your valuable paper, that some good friend had contributed \$100 or £100 towards the Endowment fund. Perhaps our present Agent, (Rev. J. E. Balcom) is doing equally well, but reports his doings to the Treasurer only. Many of the warm-hearted friends have done nobly in the support they have given to Acadia College. Many have made sacrifices to support that institution. While others, perhaps equally able, have done little or nothing. Owing to this unequal way of contributing, I am of opinion that the sympathies of the whole Baptist Denomination have not been concentrated around Acadia College. A more equal contribution might have this effect. A resolution was passed at the Convention at Berwick, which, if carried out, might produce the desired result. The intention of this resolution is to interest the whole denomination, by pledging each member to pay Twenty-five cents yearly until the Endowment Fund is completed. The Treasurer informed the Convention, that there was \$20,000 required (or thereabouts) to complete the Endowment fund. There are now over 24,000 Church Members in Nova Scotia and New Brunswick.

Therefore any person will see, at a glance that if each Church Member will pay one dollar the Endowment fund will be raised, besides, in nearly every Baptist congregation there are a number of young people who would think it a pleasure to give a small donation toward the Endowment of Acadia. I do not propose to raise \$1.00 in one year from each Church Member, unless they choose to do so, but I propose that each should pay 25 cents per annum, for four years, and the whole thing is accomplished. I am aware that perhaps some of our people may think this a small affair, and that it will be too much trouble to try it, but we must not "despise the day of small things," remember that only a few years since, the contributions of a few Sabbath School Scholars built a vessel called the "Day Spring," equipped her and sent her with Missionaries to Heathen lands. The plan I propose, if carried out, would enlist the sympathies of the denomination around Acadia College, and would give every one a chance to contribute his or her mite, and the man or woman who could not give a \$100 or a £100, could and would give one dollar, or 25 cents a year for four years.

But the question is, how will this plan be carried out? I should propose that each church should take up the matter at their regular Church or Conference Meetings, pass resolutions pledging the churches for the amount here named, (that is \$1.00 for each member payable in four years). Then appoint a few of the most active warm-hearted members, (either gentlemen or ladies), as collectors. And if the sum required is not soon collected; I shall be greatly disappointed in the zeal and perseverance of the Baptists in Nova Scotia and New Brunswick.

Now, Mr. Editor, if these views are found and practicable, why not carry them out at once? If the premises are unsound, I wish some Brother to take up his pen and show wherein? Therefore assuming they are orthodox: What Church will take the lead in the matter? Will any? I wait with some interest to see.

A FRIEND TO ACADIA.

January 25th, 1866.

For the Christian Messenger.

LETTER FROM NATIVE PREACHER, &c.

Our Week of Prayer in this place, seemed not less interesting than former seasons, when forgetting minor differences, we met, alternately in the several churches, together to pour out our hearts in united intercessions, in behalf of the church and the world. Surely, even this much of union is good and pleasant.

Following that week of prayer, was a Mass Missionary Meeting, assembled to hear the late well-known Rev. Mr. Goddie. It was solemn to think, know there is such a man, where he lives, what he is doing, and what he needs.

adieu. And from what he said, he had no wish for it to be otherwise than the last. The meeting was one of deep interest. All of us wished him God speed. Surely, the Lord has done great things through his servants' labors. Ministers of different denominations were on the platform, and took part in the exercise. Christians of different denominations were in the seats, each no doubt, lifting the heart in prayer for the success of the Missionary, and the Mission. It was good to be there.

We have had the annual meeting of our own Foreign Missionary Society, in this place also. And besides our other calls, we still listen to the call for laborers in Burma. Two Native Preachers are supported by the friends of Christ here.

A letter was read also from one of these, Moung Yan Gin. It was the opinion of those present, that the letter would be read with interest by others, and was accordingly ordered to be forwarded for publication in the Christian Messenger, should you deem it advisable. I therefore inclose it, together with a note of explanation from Bro. Crawley of Henthada.

Brother Crawley says, "I have given Moung Yan Gin's letter as literally and idiomatically as possible. The date 1227 is the present year of the Burman Era, which dates from Guadama's annihilation. Wa 30th, is the month or nearly so of July. This year has 12 Was of 29 and 30 days alternately. The Burmese as a people never write letters," he says, but since they have come under English rule, it is very gradually becoming more common. Here is the letter.

Yours truly,  
D. W. C. DIMOCK.

MOUNG YAN GIN'S LETTER.

The 12th day of the waxing of the moon, Wa, 30, 1227.

The grace of the Lord Jesus Christ, who, by the love of God, hath washed away my many sins, is very manifest. Formerly I had not the least apprehension of that grace. Because I believe in the excellent name of Christ, I know assuredly that God possesses my body, my life, food, and all things that I use. But I have that knowledge by means of the Holy Spirit only.

Yes, we are equally near our Father who is in Heaven, although Truro, where you live, and the place where I live, are so very widely separated. Though we may not meet in the now world, there is hope that we certainly shall meet in the afterwards world.

I Moung Yaa Gin, teacher who preaches the law in the town of Zaloon, am very glad to receive the letter from the Pastor and Brethren of the Church, in Truro. God has chosen me and all the sons of my house. About a year after I was chosen, God gave me permission to preach the gospel. I have been preaching now about 5 years. In the first of my preaching, I was like a stammerer. Afterward God gradually gave me His blessing, and now I am able to preach aright. Moreover, now more than at first, in me, the graces of a disciple increase. I have a heart to preach the law, to the full extent that God enables me. In my country there is the beginning of the establishment of the religion of Jesus Christ. Formerly we were those who dwelt in darkness; now, because our beloved Brother, Teacher Crawley has come and preached the grace of God who redeems from sin, we have attained the light.

To the Pastor and Brethren of the Church in Truro. Pray for me; we also continue to pray for you.

"Law," i.e. the whole revealed will of God. A. C.

For the Christian Messenger.

Miller's Plan of begging and praying.

During the year ending May, 1865, Mr. Miller (Miller is the English of this name) of whom we hear so much, sent aid to one hundred and twenty missionaries, at home and in foreign lands, besides supporting twelve hundred orphans, and assisting a great many day schools and sabbath schools, publishing tracts, Bibles, &c., and received and expended in the cause of benevolence and religion, over twenty five thousand pounds.

No wonder people stare, and wonder how he obtains so much money, and gets time to superintend his reception and disbursements. He affirms—and no one who knows him doubts his sincerity, that he obtains it from God, by the prayer of faith. God gives it to him, he never seems to get tired of entreating—in answer to prayer. He believes himself to be daily in direct communication with Heaven. God, he says, knows there is such a man, where he lives, what he is doing, and what he needs.

God, he sincerely believes, is most deeply interested in his Orphan Asylum, he wants to call it, not "Mr. Muller's Asylum," but "the Lord's Asylum." He considers himself allowed to cast all the care of this vast "concern" upon Him. He supposes that all the gold and silver in the world are the Lord's, and that all hearts are in His hands, all means at his command, and that when one of his faithful servants needs any thing for the promotion of his Master's glory, he has but to ask and he shall have it. Such is Mr. Muller's calm decided belief, based, not on dreams or visions, but on the sure Word of the Lord. He finds no difficulty in furnishing us with chapter and verse in abundance, where all this is taught in the plainest manner possible. For thirty years and upwards he has practised his theory and the result is that the "theory" and the "practice," have mutually illustrated and confirmed each other. Now this man is either right or wrong. That he is no fanatic; no wild enthusiast, and, most emphatically, no knave is admitted on all hands. That he is a learned, sober, judicious divine, an earnest, devoted heavenly-minded christian, is the united testimony of hundreds who know him. I have lately seen and conversed with several persons who sat under his ministry for years, and I must say this earth has appeared to me a holier, happier place since my acquaintance with those people. I ask then again, is he wrong? In his belief in a living, loving, present, sympathizing Father and God, is his mistaken? In his holy childlike confidence in that best of beings, is he in error? More particularly in putting this theory—the theory of all christians, into practice, is he in error? Is it a mistake in him to show his confidence in his theory, by staking his all upon it, and putting it boldly to the test in every day life? If so—if he be a poor, weak-minded—good but mistaken man, whence comes his success? We might dispose of the theory, the practice we could discard, but the success? How is that to be accounted for? Mr. Muller evidently supposes that he is continually asking the Lord for various things, and that he is securing those very things as direct answers to prayer. That he does pray for those things and that he does get them, is not disputed. But is his a real connection between the asking and the receiving? In a word, does God actually bestow the blessing sought? and does He bestow it because it is sought, and would the blessing not have come had it not been sought? This is the question. In a word, does God actually answer the prayer of faith?

It is to my mind a melancholy reflection that not only do avowed infidels, and people making no pretensions to piety raise doubts on this point, but professors of religion—tell it not in Gath!—and even christian ministers. They attribute Muller's success—not to his faith, nor to his prayers, but to the means he uses. Now what are the means he uses? and wherein do they differ from those of other societies. They may be thus briefly summed up. 1st. He engages in a very benevolent work—taking care of orphans—missionary operations, foreign and domestic—printing and circulating Bibles, tracts, &c. 2nd. He proclaims his intentions to the world and tells every body that he has no money, but depends on what God shall put into their hands and hearts to give. 3rd. He carefully instructs people according to the scriptural direction—"not slothful in business, fervent in spirit, serving the Lord." One of the busiest and most industrious of mortals, himself, he can effectually teach people to work as well as pray. And he carefully instructs them in the duty of benevolence, teaching by precept and example, to give liberally, systematically, regularly, and from christian principle. 4th. He publishes annually a Report—got up in the plainest style, utterly devoid of ornament, but filled with the most thrilling incidents, and he sends these reports all over the world, to tell what God is doing and how he is doing it. And, lastly, but not least, he makes no personal applications for aid. He informs no mortal of his peculiar necessities as they press upon him from time to time—but he prays—the personal appeals are all made, and always made, to God, and they are never made in vain.

Such are the means Mr. Muller uses. In the last particular alone do they differ from those used by other societies. Nay, he believes that the method he adopts are those well calculated to accomplish the objects he has in view. But he does not depend on those means. He relies just as solely upon God as though no means at all were used. And here the doctrine is not new; the novelty is solely in the practice. We Baptists like him engage in the most benevolent operations. We publish every thing to the world; we are utterly dependent on the volun-

tary offerings of the people—we publish our Reports, as do other societies, and send them far and wide, and sometimes they are read, we send out our Circulars, and make our stirring appeals, and they too are sometimes read—our missionaries, ministers, pastors and teachers, teach the doctrine of "entire consecration," the duty of giving systematically, and for the Lord's sake. Now if Muller's success is solely owing to the means he uses, why do not the same means prove just as successful in other hands? As used by him, how comes it to pass that they are so potent? as used by us, so powerless? Our missionary operations and educational institutions are crippled, our treasuries are often (always?) empty. Our pastor's salaries remain unpaid—through the length and breadth of the land the cry is continually heard—money! money! money!—give! give! give! a cry Muller never raises on earth, but sends the appeal straight up to heaven, and lo! the money comes!—but our cry is reiterated almost in vain. And yet we are to be gravely told that we are right and he is wrong. He should then abandon his plan, and come down to ours. Let him trust God less, and pray less—and pray and beseech man more. Alas! for him should he be induced to the alteration. His is surely the most prosperous course, it brings more glory to God, more peace to his own soul, and greatly enhances his power of doing good. Why should not we adopt it? What hinders Baptist ministers from having all the faith and all the power, and all the success that a God of infinite goodness is ready to bestow on his believing people?

S. T. RAND.

For the Christian Messenger.

OBITUARY NOTICES.

MRS. CHARLES EATON.

Died, at Lower Canada, on the morning of the 8th ult., Eunice, wife of Mr. Charles Eaton, and daughter of Robert Ellis, Esq., of Ellsmore Village, in the thirty-third year of her age.

At the age of fifteen, our departed sister obtained a hope in the Saviour and united with the Wesleyan Church, in this connection she continued, until called to her everlasting home, to walk, a beloved and constant member of the Church, in which her early impressions had been received, and her youthful christian character formed.

Uniting in marriage with a member of the Canada Church, she became a very frequent worshipper, in the Church of which her husband was a member. Knowing no distinction, but worshipping the Saviour she loved with unaltered devotion, and by an amiable christian deportment, securing the esteem of all who enjoyed her society. In the autumn of the past year, her health, which had been good, began to fail, yet her friends apprehended no danger until a few weeks previous to her death, when her strength rapidly declined and symptoms of a speedy dissolution were painfully apparent. Our sister Eaton was not slow to perceive the issue; and with a mind, struggling with earthly and endeared attachment, but strengthened in a growing faith, she contemplated the end, as the approach of a vanquished foe, and an event in which her soul was to have an eternal gain. Her end was peace, for Jesus had given His peace; it was triumph, for grace had triumphed over nature; it was in certain hope, for she had cast her anchor within the veil. We therefore rejoice in sorrow, and in view of faith's victory, say, "Thy will be done."

The deceased had known the joys of a mother's heart, as it exults in the precious gift of a Heavenly Father. For God had blessed this union with two lovely boys, but He had taken them to Himself, and so she knew a mother's grief. Their redeemed spirits have met before the throne, their songs now blend in sweet accord, as they sing, in that deathless world the redemption song.

A sorrowing husband, mourns over the companion of his youth, but not as those who have no hope. Tenderly attached parents also mourn, and a large circle of relatives deplore the blank which this early death leaves. But in the teachings of that word, in which life and immortality are brought to light, all can say, "God gave, and hath taken, blessed be His name."—*Cum. by Rev. A. S. Hunt.*

WILLIAM CROWELL.

Died, at Walton, on the 6th Nov., 1865, William Crowell, aged 74 years, he was a native of Oaslow, but removed to Walton, some years since, where his widow and one son still reside. Other members of their family reside in Massachusetts, deceased was a Baptist in sentiment, but not a professor of religion, he frankly acknowledged that he had lived too long in disobedience, yet through the mercy of God had a hope of life everlasting. He was wonderfully sustained by the grace of God during his last illness, and was happy in death.—*Cum. by Rev. J. Bancroft.*

JAMES K. CARMICHAEL.

On the 9th Nov., 1865, James Knox Carmichael, aged 77 years, died at Pembroke, Hants, in which neighbourhood he left a wife, three sons and a daughter, a fourth son resides in Berwick. Our departed brother some thirty years since, professed religion and was with his wife baptized by the late Rev. William Chipman, and joined the Baptist Church at Pleasant Valley, Cornwallis, his faith remained unshaken to the end, a few hours indisposition of body terminated his earthly career, and the spirit returned to God who gave it.—*78.*