

For the Christian Messenger.

the Church's own House of Lords is not doubtful. London Freeman.

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OUR FOREIGN MISSION.

Mr. Editor.

In a letter dated Oct 31st, 1865, Brother Crawley says, "I have to acknowledge, with many thanks, the receipt of your letter dated July 28th, and enclosing the 2nd of exchange for £50, and 1st for £60. I should have answered your letter sooner, but I have been absent from home, attending a meeting of Missionaries in Rangoon, assembled to consider the propriety of organizing the Burman Baptist Convention." The Convention was organized, and I shall probably have the pleasure of alluding to it again hereafter.

"I have engaged to support Karen and Burman preachers at this and other stations, whose support for the year will absorb about all that I have in hand. Please say to the Brethren that I shall move just as fast as they do.

"Brethren Thomas, Rose, and Douglas have kindly agreed to send you a quarterly Report of the preachers under their care, which I shall forward to you without delay.

"There will, I think, be no difficulty in procuring as many Karen preachers at other stations as the Churches in your Provinces can support.

Bro. Crawley adds, "O Za, the girl supported in school by the Windsor Baptist Sabbath School, was baptized, together with another school girl, last Sunday."

In reading the following letter just received, it should be borne in mind, that, while every cent forwarded is undoubtedly employed for the furtherance of the general cause, where the sum contributed by a Church, individual, or combination, is less than \$100 for a year, it is not to be expected that a particular preacher will be reported as sustained by the donor or donors. It should also be recollected that a considerable space of time must necessarily elapse after a sum is forwarded to the Board, before it can be remitted to Bro. Crawley in Burmah, and a preacher be employed, and a statement of his name, &c., be communicated to the Secretary in Nova Scotia, and published.

Ever yours in Christ, CHARLES TUPPER, Secretary. Aylesford, March, 21st, 1866.

HENTHADA, Jan. 2, 1866.

My Dear Dr. Tupper,

I received, on the 25th ult., yours of Sept. 25th, covering the 2nd of exchange for £60, and 1st of exchange for £25, for which please receive my sincere thanks.

The \$20 from Mira Bay for Bro. Bixby of the Shan Mission, shall be duly forwarded.

I note what you say of Bro. Parker's church, at Nietaux, supporting a preacher from January 1st, '66, and shall endeavor to send you the name of the man who shall be selected to be their preacher, before this letter is closed.

With reference to Mrs. Joseph Shaw's kind offer to send me globes, I would observe that, since I wrote to her I have received the globe needed, from the Sunday School of the Old Cambridge Mass. Church. There is still, however, room enough for any who wish to assist our School in the way of apparatus, such as good maps, outline maps, celestial globes, air-pump, electric machine, etc., etc. In case of any one wishing to contribute for such purposes, the best plan is to remit the money to the Treasurer, (Freeman A. Smith, Esq.,) of the American Baptist Missionary Union, 12 Bedford St., Boston, with a clear statement of the design and destination of the contribution. And then, as soon as informed of the remittances above stated, I could write and order the purchase of such apparatus as we most pressingly needed. From a Catalogue with prices sent me from Boston, I see that an air-pump and electric machine can be had for \$25 each.

Accompanying this I send you a revised list of the native preachers, showing their places of labor, by whom supported, etc.

I returned, yesterday from a visit to one of our institutions, where nine applicants for baptism were reported. Seven came forward, and six (five women and one man) were received by the church and baptized. Fung-zong-nan, where the ordinance was administered, gives promise of much more fruit, and the two preachers stationed there are much cheered and strengthened in their labors. Perhaps those who support these two brethren have been unusually earnest in prayers, that their "almshouse" might be attended with a blessing?

It will be my duty soon to send you a full report of our operations during the year just closed.

May all the contributors to this Mission unite in fervent supplication that this New Year may witness the conversion to the living God of multitudes of souls now bowing down to idols. We regret much to hear that Mrs. Tupper is still a sufferer. Mrs. G. unites with me in kind regards and sympathy to yourself and Mrs. T.

Yours faithfully, ARTHUR R. B. CRAWLEY. P.S.—I send you by this mail the minutes of the Burman Baptist Missionary Convention. I design sending also a copy each to the Christian Messenger and Christian Visitor.

Table with columns: Name, By whom supported, and List of Native Preachers supported by the Foreign Missionary Board of Nova Scotia, New Brunswick, and P. E. Islands, and by various churches and individuals in those Provinces.

I would respectfully suggest that this list be printed in the Denominational papers, for the information of all concerned.

Let it be noted that where, in the column "By whom supported," a blank occurs, the preacher is supported by the Board (from unappropriated funds) and will continue to be, until taken up by some church or individual.

For the Christian Messenger.

NOTES.

Dear Brother,

Please insert the following "Notes."

1. A neighbour of mine, who writes in the Provincial Wesleyan under the signature of "Veritas," endeavours to be facetious on the Wesleyan-dipping question. He flatters himself that he has gained an advantage, and imagines that the Great John's "misrepresented words" will be expunged from the title-page of my Catechism.

"Veritas" is mistaken. The discussion has brought out three facts. First, that John Wesley, as a minister of the Church of England, was an immersionist: he was a minister of that Church, I believe, when he died. Second—that John Wesley, when left to himself, sometimes immersed, sometimes poured. Third—that John Wesley, when prescribing to others, allowed them to dip, pour, or sprinkle, as they pleased.

But John Wesley's possession, in his note on Rom. vi. 3, 4., remains untouched. Hosts of other writers, of all denominations, might be quoted, who have made similar concessions. Dr. Doddridge, for instance, one of Mr. Wesley's contemporaries, says: "It seems the part of candour to confess, that there is an allusion to the manner of baptizing by immersion, as most usual in those early times."

2. Brother S. T. Rand, I observe, states that Mr. Muller is not a "Plymouth Brother." I hope that Brother Rand will inform us what he is. His connection with the Plymouth Brethren is generally believed. As for that sect, admitting the religious excellencies of many of its members, I must say that I had so much trouble with them in England that I could only think of them as the Ishmaelites of the religious world. It seemed to me that they imagined themselves "set," like the prophet Jeremiah, "to root out, and to pull down, and to destroy, and to throw down," but not, like him, "to build and to plant." Their proceedings since in various parts of Europe, confirm my judgment of them.

3. Mr. Hiram Wallace says, in a letter published in your last, that Acts ii. 38, is thus rendered in the Revised Version of the American Bible Union:—"in order to remission." In my copy of the said version (it was sent me by the Secretaries) it reads thus:—"Repent, and be each of you immersed, upon the name of Jesus Christ, for remission of sins." Persons should be careful how they quote.

Yours truly, J. M. CHAMF.

March 24, 1866.

Christian Messenger.

HALIFAX, MARCH 28, 1866.

CHRISTIAN EXPERIENCE.

There is in these days much of religious profession and nominal christianity. There is therefore, the greater necessity for continual examination of the distinction which exists between a mere admission of its truth—conformity to the prevailing sentiment of society,

and that great change which rescues men from a state of condemnation and death, and brings them into spiritual relation with Jesus Christ, with God, with life, and with heaven.

The starting place in the Christian life is faith in the Lord Jesus. From this results repentance, conversion, regeneration, justification and all the train of christian characteristics and virtues. The effect of the work performed on the mind and heart in this process of change is Christian Experience. Although conversions is defined as simply "looking to Jesus," as only "believing in Christ," and as so simple an operation, performed by God on the heart of man, that the person upon whom it is wrought is often unconscious of it at the time, and at the same time so elementary and easy an act of the human soul that the only difficulty is in the sinner divesting himself of the idea of doing anything at all in the matter, but yielding himself up to obey God's will and instruction; there is, nevertheless, a great difference between those who have experienced this change and others who have not. It is this process of change in the character that prepares men for God's service in this world, and for rest with Him and enjoyment of His presence in heaven. We hold that without this change there is no spiritual religion, and without spirituality there is no genuine piety or christian life. It is often said that the peculiar mission of Baptists is not merely to contend for the truth on the subject of baptism, but to bear testimony to the spirituality of Christianity. We were never so much struck with this position assigned to Baptist churches, as on hearing it enforced upon them some time since by a respected Methodist minister. We have no intention of appropriating to any one denomination of Christians the exclusive possession of spiritual religion,—far from it. We rejoice that in all the evangelical christian communions there are bright and shining lights, who are an honor to the name, and who rejoice in the same experience of conversion from darkness to light, and of translation from the kingdom of Satan into the kingdom of God's dear Son. But we conceive that the intention of those who place this charge upon us, is, that the constitution of Baptist churches demands that those who unite with them shall be professors of Christianity themselves, personally, independent of all parentage or previous condition of life, and that there is no other way by which members can be received into them, except by exhibiting the characteristics of believers in the Lord Jesus Christ. The word of God then becomes the believer's rule of life, and the supreme arbiter in all matters of faith and practise. The question of baptism, it will therefore be seen, is not so much a matter of opinion with us, but a fixed principle standing at the threshold of the church, instituting solemn enquiry respecting this great change in the character and prospects of those about to enter. As far as Baptists are concerned therefore, christian experience and baptism have much to do with spiritual religion and the vital interests of Christ's kingdom.

RAILWAY MATTERS.

The debate on the Pictou Railway is still on hand in the House of Assembly. It has been taken up each day, after the routine business, by a member on either side of the House speaking alternately in reference to it. Some pretty hard blows have been struck on both sides. Mr. McLellan occupied the floor on Tuesday by a forcible speech. Mr. Longley spoke on Wednesday and Thursday, defended the action of the Government, and characterized the opposition as an effort made to keep the party together. Mr. Blanchard then in a humorous style objected to several positions taken by the Chief Commissioner, and was followed by Mr. S. McDonnell, who defended the Government in their course. Mr. Killam spoke on Thursday, and was followed by the Hon. Attorney General, who was very severe on Mr. Archibald for want of courtesy in attacking his (Attorney General's) conduct when confined to his house by sickness.

The speeches delivered by these gentlemen were not remarkable for their freedom from invective and personalities. The opposition object to the Government giving the whole contract for the road to Mr. S. Fleming. The government argue that they were required to finish the work in the most economical mode they could, seeing that the contractors had failed to finish what they had begun. It is likely that the division on the resolution, given in our last, will not take place for a day or two yet.

It may not be out of place here to refer to a little matter which has been deferred by us for two or three weeks past, in consequence of our columns being so occupied by the parliamentary debates and other important matters.