

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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Religious.

For the Christian Messenger.

THE BISHOPS AND BAPTISTS.

Dear Brother,—

Dr. Steane, well known for more than forty years as an English Baptist minister, preached in the parish church of Middleton Tyas, Yorkshire, on Lord's day June 19th last. Dr. Blackwood, the vicar of the parish, at whose house he was staying, preached in the morning, and Dr. Steane in the evening. The two doctors were appointed as a deputation to visit Scotland on behalf of the Evangelical Alliance, with reference to the great meeting which was then expected to take place at New York, but was postponed on account of the war.

When the bishop of Ripon, in whose diocese the parish of Middleton Tyas is situated, heard of it he wrote to Dr. Blackwood for information. In his reply, Dr. B. admitted the fact and vindicated his conduct; the liturgical services of the church were conducted as usual, he said, before Dr. Steane preached; and he was not aware that he had acted illegally in inviting the doctor to his pulpit, but rather in the spirit of Christian brotherhood. The bishop, however, thought differently. In his next letter he stated that he had sought legal advice, and ascertained that both the doctors had broken the law. But he was disposed to be lenient, and therefore contented himself with admonishing Dr. Blackwood that he must not repeat the offence.

Dr. Blackwood received the admonition meekly, and promised obedience; but as he also had obtained a legal opinion which differed from that of the bishop's adviser he reserved his own rights, hoping that ere long there would be more light and more liberty.

The celebrated Andrew Fuller once preached in a parish church. He gave the following account of it in a letter to Dr. Ryland:—

"The report of my preaching in Braybrook church is true; but that of the clergyman or myself having suffered any inconvenience is not so; nor have I any apprehensions on that score. The fact was thus; Mr. Broughton of Braybrook Lodge had a son, about twenty years of age, who died. The young man's desire was that I should preach a funeral sermon at his interment, from Jer. xxxi. 18-20. Mr. Ayre, the Baptist minister, came to me the day before his burial, to inform me. I said to him 'and where are we to be? the meeting-house will not hold half the people.' He said he did not know. 'I do not know said I, where can we be unless they would lend us the church!' This I said merely in pleasantry, and without the most distant idea of asking for it. Mr. A. however went home and told the young man's father, what I had said. 'I will go,' said he, 'and ask the clergyman.' He went. 'I have no objections said the old man (who is a good tempered man, but lies under no suspicions of either evangelical sentiments or of being righteous overmuch) if it could be done with safety; but I reckon it would be unsafe!' Mr. B took this for an answer in the negative. But the same day the old clergyman rode over to Harborough and enquired I suppose of some attorney. He was told no ill consequences would follow toward him; if any, they would fall upon me. He then came back, and just before the funeral, told Mr. B. what he had learned, adding, 'I do not wish Mr. F. to injure himself; but if he choose to run the hazard, he is welcome to the church: Mr. B. told me this. We then carried the corpse up to the church, and the old man went through the service out of doors. It was nearly dark, very cold and damp; and about five or six hundred were gathered together. The meeting-house would not hold above one hundred, and I should have taken a great cold to have been abroad. I did not believe the attorney's opinion, that they could hurt me, unless it were through the clergyman. I therefore, went up to him, thanked him for

his offer, and accepted it. He staid to hear me; and I can truly say, I aimed and longed for his salvation. After sermon he shook hands with me before all the people; saying 'thank you Sir, for your serious, pathetic discourse; I hope no ill consequences will befall either thee or me; next day I rode with him some miles on my way home. 'I like charity,' said he, 'Christians should be charitable to one another.' I have heard nothing since, and expect to hear no more about it."

Mr. Fuller's biographer makes this addition:—"The venerable clergymen was however summoned before his superior, and interrogated: 'Did he pray for the king?'—'Yes, very fervently.'—'and what did he preach about?'—'The common salvation!' Here the matter ended, with an admonition not to repeat the offence."

A priest of the Greek Church, which is almost as fully steeped in error and superstition as the Romish Church itself, may preach in a Church of England pulpit. An evangelical nonconformist is repelled.

Episcopal ministers in this country preach in our meeting-houses; but they are not permitted to invite our ministers to preach in their own places of worship. There is no reciprocity. Is not this to be regretted?

Yours &c.,
J. M. C.

Nov. 24, 1870.

For the Christian Messenger.

THE GRAND CONFLICT.

Few intelligent minds can be so thoughtless as to view with indifference the vast and terrible movements which are at present agitating the continent of Europe. Strong and opulent nations, the pride and glory of an enlightened age, have risen to arms and hurled their mighty forces into a carnage the direful extent and bloody horrors of which finds no precedent in the annals of war. Nor is this the worst. Already the clarion of the war-trumpet re-echoes in valley and mountain, in city and hamlet throughout almost every important country in Europe. Whilst the roar of cannon and the clashing of arms resound amid the magnificent palaces and splendid parks of Paris, dark war-clouds are gathering in the horizon portending a vastly more extensive and terrible conflict than has yet been even imagined. Surrounding nations await in dread suspense the tremendous issues of these terrible indications. Human wisdom and foresight cannot presume to predict the sequences of events so complicated, so vast and so obscured by uncertainties. Christian faith can only trust that the wise and over-ruling "King of Kings" will kindly turn the "wrath of man" into a means of breaking down the strongholds of error and of advancing the cause of truth.

In the meantime, however, another and a grander conflict, of much earlier origin and greater extent, is being waged in the world by the friends of humanity. The "soldiers of the Cross" enlisted in the glorious cause of their divine Leader, have gone forth to the conquest of a world filled with the enemies of truth and fortified with all the strength of the "Powers of Darkness," impelled by the noblest motives that can actuate the human soul, they have marched dauntlessly forward and courageously attacked the most formidable strongholds of the enemy. The battle still rages with tremendous energy. Strong are the foes, but stronger is the Arm that shields the legions of Immanuel and leads them on to victory. Great successes have already crowned their noble efforts. All around, strong fortresses, evacuated by the exhausted forces of the enemy, have fallen into the hands of the victorious army. Frowning Spain, after a protracted and desperate resistance, has at length submitted to her assailants; and now her hills and dales are vocal with sweet songs of hearts which had long been enthralled by religious despotism, but which are now free to worship God as conscience dictates. Proud France has been humbled in the

duet. Her polished sneers at the teachings of Revelation and her support of a system of religion that has wrought incalculable injury to the advancement of truth, have alike ceased, and have given place to the bitter recompence which is ever the reward of pride, arrogance and defence of wrong. With her downfall Popery has been all but overthrown. Its temporal power, the only link that has preserved it from an earlier annihilation has been swept away; and nothing remains to secure it from ruin but the nominal adherence of a divided membership whose allegiance to a powerless Pope has already been almost destroyed by the proclamation of a blasphemous dogma. Italy, the hot-bed of Romanism, has been made free. Rome itself is being rapidly evangelized, and hopes are entertained that the day is not far distant when it shall become a great centre of Protestant evangelical influence.

In Burmah, in China, in Africa and among the "isles of the sea" the strong fortresses of idolatry are crumbling away before the vigorous onslaughts of the army of the Cross. Never in the history of mankind was there a time when the banners of King Jesus waved over so large a portion of the earth as at present. Never before has Paganism shown such indubitable indications of a speedy overthrow. The victorious legions of Immanuel are pressing on and on in full assurance of the grand fulfilment of the promise, "I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

In view of these glorious facts, is it meet that Christians should look despondingly upon the events which are transpiring at present in the world? Shall we regard with distrust the wise Hand which rules the nations and brings order and harmony out of chaos and confusion? Rather let us feel that Infinite Wisdom is working out great and glorious designs for the downfall of error and superstition and for the furtherance of those exalted principles which raise humanity and glorify God. A GRAND CONFLICT is going on in the world between Truth and Error, between the "soldiers of the Cross" and the emissaries of Satan. Fiercely and widely rages the great battle. Various are the successes and the reverses of the contending powers; but the gradual and certain victory of truth no longer admits of a shadow of doubt. Christians! let us lend prompt assistance to our companions in arms. They need supplies. They ask for our sympathies, our prayers and our co-operation. Heaven calls upon us through the Word of eternal truth to help forward those who have gone forth to fight in behalf of fallen humanity. We have a part to perform in this "grand conflict." Its success has been made largely dependent upon our efforts. Let us show the sincerity of our love towards our divine Master by a self-denying sacrifice commensurate with the means that God has placed at our disposal. Thus shall the kingdom of righteousness be extended and the world filled with a knowledge of the truth.

H.

EDUCATION IN INDIA AND BURMAH.

We have received from a zealous member of a Women's Aid Missionary Society, in connection with one of our Western churches, a copy of a communication which appeared some time since in a U. States paper, from the pen of the Rev. M. H. Bixby, with a request for its publication. We have much pleasure in giving it a place in our columns. It will afford encouragement to our sisters in their endeavours to serve the cause of christian missions by the agency of women:—

We have felt deeply the need of educated native women in our mission at Toungoo. Burman and Shan boys are taught to read in their Kyoungs, but girls have no education. It would be considered a desecration for them

to step within such sacred enclosures. We seldom find a Burman man who cannot read and write. It is, therefore, almost impossible for an educated Christian man to get a wife that would be a suitable companion for him. He has no other prospect than to entrust the first years of the lives of his children to an ignorant, narrow-minded and superstitious woman. When we preach to these women they say, "Why preach to us? preach to the men. Women have no souls. What kind of a helpmeet to a native minister would a woman be who cannot read, and who believes that 'women have no souls'?" Can we say these ministers shall not marry? Whom can they marry but heathen women? Several promising young men have been lost to the mission by such unhallowed connections. Who need intelligent, devoted, Christian companions more than these native laborers who live, and move and have their being in the very heart of heathenism? We do not go to Burmah simply to save the souls of the men and women with whom we come in contact. We go there to raise up, under God, a class of laborers—evangelists and teachers—to whom can be committed the work of preaching and teaching the present and future generations. We must, therefore, aim at education as well as salvation. On this the salvation of future generations depends. Its importance, therefore, cannot be overestimated. Both males and females must share in the intellectual and moral training.

Now who is to do this work of education? Can the missionary do it? Who will do the preaching? Can the missionary's wife do it? Who will take care of her family? Who are the principal educators in our own land? In the Boston public school there are fourteen hundred and twenty-three teachers; twelve hundred and ninety of them are females; twelve females to one male. In the State of Massachusetts there are eleven thousand and seventy-seven teachers; nine thousand seven hundred of them are females; seven to one. This proportion will, doubtless, hold good throughout New England, if not the whole country. The success of our schools, the intelligence of our people, show how well the work is done. Can any body tell what the loss would be were these female teachers taken away from our schools? What would be the result if all this work should be thrown upon the ministers and their wives? Would they be able to bear it? Would the work of evangelization be impeded? Then why should all the work of education as well as preaching be thrown upon missionaries in foreign lands? If female education and female teachers are so valuable in America why not let Asia and Africa, both of which are now stretching out their hands unto God, share in the blessed influence?

To supply the demands of these great countries by sending out simply educated and ordained ministers and their wives, is out of the question. The world can never be converted in this way. We cannot get men enough to do the work. Can we get female teachers to do this work of education? Yes, just as many as we can get funds to support. Young women who are well educated, devoted and brave; willing to hazard their lives for the cause of Christ; just as steadfast and unflinching in the time of peril, and just as strong to do and to endure God's will as the same number of men. If we would know what woman can do and suffer in a good cause, we have no need to go beyond the history of our late war; or we might find some noble examples in the annals of our missions. Let it be known in Boston, or Providence, or in other cities, that a school is in want of a teacher, and there will be from twenty to fifty applications for that school, showing that there are many unemployed laborers who wait only an opportunity to work for God and humanity. In our Christian churches and families how many unemployed females there are who wait and watch for an opening where they can do something in the great work of teaching and evangelizing the world. Let the churches furnish work for them, and give them their daily bread, and they will work with a will and with efficiency; and the work of