

THE LONDON BAPTIST UNION.

This annual gathering of Baptist Ministers and Brethren was held in London, in the last week of April. Of late years the autumnal meetings of this body, held in different parts of the kingdom, have been larger than the annual meetings in London. It proved to be so this year. After the retiring president, Rev. Dr. Brook, had conducted the devotional services, he introduced the President, Rev. Mr. Robinson of Cambridge, who proceeded to give his

INAUGURAL ADDRESS.

This consisted of an examination of the attempts which have been made by Science, falsely so-called, to give an explanation of all the difficulties of creation. He also noticed the various theories of Divine Inspiration showing that true Science and Miracles were perfectly compatible. The Address was a very able one and was frequently interrupted by loud cheers.

The Annual Report of the Union was largely occupied by references to the action of the parliament and of the people on Irish Church disestablishment, and the National Education measure. The religious aspects of the times were also briefly presented.

After the routine business had been attended to, the Rev. C. Stanford read a highly interesting paper on

THE MODE OF CONDUCTING PUBLIC WORSHIP.

The Freeman gives the following Report of this paper:

After a few prefatory observations, Mr. Stanford said it would not be an improvement, he thought, to aspire after a more showy, ornate, and expensive mode of worship. They had been told that they ought to adapt themselves to the age they lived in, and that the age demanded that religion, to be popular, must be modally impressive; that without the charm of this enchantment they suffered much disadvantage; that their standards would be deserted by their children, and would repel strangers; that the accidents of worship might be as the magnetic point, attracting tens of thousands to their denomination, and mediately to Christ himself, or as the repellent pole of the magnet, driving them back for ever from all Christian influences; that, using the means they declined to use, Romanists and Ritualists gained ground; that crowds were drawn to their churches by the passionate magic of music, the concert of colours and the spell of liturgical perfection, and why should not they employ similar agencies to bring the same class within hearing of a sound gospel? They questioned the wisdom of this advice. They would rather not try to cast out ritualism by ritualism. (Hear, hear.) If the church could be the rival of the theatre and if their services could command the same elements of imaginative and emotional excitement, perhaps multitudes would come on Sunday to the house of prayer as, at other times, they frequented the place of amusement, simply to escape from thought, to enjoy variety, and to sharpen sensation; but they could hardly reckon such effects among the revivals of worship or the victories of truth. Nor could he regard in the light of an improvement any change of mode that would tend to slight or set aside the ordinance of preaching. While the preacher of the Cross longed to tell his glorious story to the public, preaching would be appropriately connected with public worship, and the two services would be relative. This with a large class had always been a grievance. Let Christianity only express itself in deeds of kindness, and no offence would be taken; let it express itself in words, and at once it made enemies; and the more earnest the words were the more intensely definite, the more burning would be the resentment. "For a good work we stone thee not," said the Jews to Jesus, "but that thou, being a man, makest thyself God." It was not Christ's working but his preaching of the Cross had been called foolishness; and many who profess to respect the Church would proclaim silence in the pulpit. Let each member of Christ's gospel be every inch a man and a man of God—tenderly alive to the wants and the sorrows of humanity. Let him try to understand the every day life of his people, let him leave off paying those visits of compliment or policy that generally go under the name of pastoral labours (cheers); let him, as far as possible, leave committees, trust business apparatus to business men, and give himself wholly to the things of the ministry, that his proffing might appear unto all men. Let him try the effect of short sentences, short words, truth rapped out in telegrams; let him aim at Roger Ascham's standard, to speak as the common people speak and think as the wise think; let him in this way lift up the Cross, "a faith to live by, a flag to fight under," and then let them see whether the pulpit had lost its power, and whether preaching could not help devotion. With this clear understanding as to the changes they would deprecate let them be in good earnest to find out what changes they could adopt with advantage. Their course of improvement must begin with care to avoid an extreme into which they might be hurried by this strong faith of theirs in the power of the pulpit. Preaching was not worship—it was not a substitute for it—it was only a call to it and a help to its inspiration. They were told that their practice denied this. It was a reproach frequently urged against the type of religious life supposed to prevail in their communion that it was not sufficiently adorative; that it was too eager towards man, to careless towards God; that it thought too much of subjective profit and too little of Divine praise; that it made them too apt to call themselves hearers rather than wor-

shippers. "Dissenters," remarked the Rev. Charles Kingsley, "go to chapel chiefly to hear sermons." Was this oracle true? No! and yet there was enough of truth in it to excuse this mistake of a frank and generous critic, who only saw them from a distance. It must be confessed that they were in the neighborhood of a danger. There was danger of allowing the duty about which they had such a strong conviction to fill too large a space, in proportion to relative duties, so as to make trust itself to have the effect of error by excess. They were in danger, not of laying too much emphasis on preaching, but too little on other parts of the service. They should not care less for that, but more for these. Among the things that frequently required renewed attention in public worship, he would mention their forms of prayer. For they all used forms. Worship, though a spirit, was not a disembodied spirit. "Every seed hath its own body." Like every other kind of life with which they were acquainted, the life of prayer must have its form. The question was not "form or no forms," but simply "what forms are best?" Words were forms. Read from a book, repeated from memory, or spoken straight out from the flowing soul, sentences were forms—forms good or bad; dead forms, or forms that were, in fact, fresh, and fresh emanations from the life. In the ministry of public worship, sentences meant for man rather than for God; sentences in which "the mind dreams its way through a dialect of dead language, and floats on the current of a stock, stereotyped phraseology; words spoken by the lips, while the heart was far away; sentences slack, rapid, wordy, discursive; sentences with no order, with no sequence; not clear, not simple, not expressing the felt wants of to-day;—such sentences were forms more chilling and deadly than any forms they were likely to find in print. They had been advised to use formularies; but to this they demurred. They had no authentic precedent for their use earlier than the fourth century; they rendered the gift of prayer where it existed, useless. It seem to him that improvement in the mode of public prayer must begin in a deeper sense of the importance of the faculty for it, as a great gift of God, granted, the message they had to deliver was, to use the prophet's solemn phrase, "the burden of the Lord," under the weight of which their spirits feared and trembled; was their burden lighter when they had to lead a congregation to the mercy-seat? It was a great thing to speak words for God to man; was it a small thing to speak words for man to God? The sermon cast them much anxious forethought shall the prayers be left to "the slovenly possibilities of accident"? The preparation wanted was to be found, not in the lecture-hall but in "the Holy of holies"; it was not so much a prepared composition as a prepared man. "The style is the man," the power of what they said depended upon what they were. He thought it would be well, if, at the close of each prayer, all the people were to say "Amen." (Hear, hear.) This appeared to have been the custom in apostolic times, and they were told that as the early Christians uttered it the place shook with their consentaneous voices as with the roll of thunder. With reference to the service of song, Mr. Stanford made several suggestions, and urged the importance of the cultivation of the science of music for the glory of God. The last point was the public reading of the Scriptures. While they declined to be tied down to any fixed arrangements, as was the case with the Church of England, they ought to give the subject of their Sunday reading renewed thought. Some of them had been too partial in their selections. Perhaps they did not fully know the depth, the freshness, the richness of the Bible as a book for the congregation. They had not yet sufficiently seen how wonderfully it revealed man as well as God. They should make more thorough and thoughtful use of it in their public meetings. Suggestions as to the best plan for thus using it had been invited. He could only mention his own plan, doubtless, of many others, which was to read a Psalm early in the service, and further on to read two lessons successively, one from the Old the other from the New Testament or one from a gospel, another from an epistle; sometimes leaving out a passage and giving the number of the verse where the reading is resumed; trying to show in connection type and anti-type, or prediction and fulfillment, or historic fact and spiritual analogy, or things to be believed and things to be done; trying always to avoid undue length in any department of the service, and, along with variety, to make reading and preaching, praise and prayer, harmonise with one line of thought, and contribute to one impression.

In conclusion, Mr. Stanford said:—Bear in mind, in connection with what has now been said, that I advocate no haste, no violence, no premature change. In every case of change there ought to be the utmost concern, not only that the thing done should be the right thing, but that it should be done in the right spirit and at the right time. The right time has not come when there is yet an unprepared or a non-consenting congregation. Nothing that has to do with worship can be successfully changed without the will of the worshippers. Above all, bear in mind that improvement in mere externalism is not the first thing wanted. First, the best life; next, the best modes of its expression. We must begin with what is vital, after that go on to what is modal. Re-animation, then re-formation. The secret of everything tender, beautiful and glorious in worship is a worshipping life. (Loud applause.)

The man who proposes submarine operations to recover relics of Pharaoh's host in the Red Sea, ought to be able to strike up a partnership with an English enthusiast who is soliciting funds for an exploration of Mt. Ararat, with a view of finding relics of the ark.

Correspondence.

For the Christian Messenger.

FRENCH MISSION.

Dear Friends,—

The time is coming for the meeting of the Central Association, and I expect to be at that Association. Will the friends that have pledged to the paying off the debt on the premises at Saulnierville be so kind as to bring the amount pledged by them to the Association as far as possible, that the Missionary may receive it at that time.

Yours in the Lord Jesus,

M. NORMANDY, French Missionary.
Bridgetown, Annapolis, May 20th, 1870.

Be so kind as to acknowledge the following sums through the Christian Messenger:

Beaver River.	Granville.	
Wm. Raymond... \$2.00	Island Collection... 0.50	
New Tasket.	J. Shaffer... 0.02	
A friend... 5.00	Stony Beach.	
H. C. Sabean and	Collection... 3.33	
Brothers... 32.48	J. Halford... 0.82	
Geo. P. Sabean... 10.00	W. Armstrong... 0.50	
H. C. Sabean... 4.00	Granville Ferry.	
C. Sabean... 2.00	R. Delap... 1.00	
We mouth.	Mrs. R. Hall... 0.50	
Collection... 3.71	Mrs. Lent... 0.50	
J. Kinney... 1.00	S. Hall... 5.00	
W. Lent... 1.00	Bear River.	
St. Mary's Bay.	Collection... 9.17	
Collection... 3.26	D. Lent... 5.00	
J. McNeil... 1.00	Mrs. A. Harris... 0.62	
Mr. Saxton... 0.50	J. Chute... 4.00	
Hill Grove.	N. Miller... 2.00	
Collection... 5.26	Geo. Miller... 5.00	
Miss V. Bacon... 0.25	J. O. Dunn... 5.00	
Mrs. M. Jones... 0.50	Clemmets.	
A. Nichols... 0.50	Waldeck Lin's Col-	
S. T. Bacon... 1.00	lection... 2.48	
R. Reed... 1.00	Goat Island.	
W. J. Warner... 0.50	Collection... 5.31	
E. Bacon... 0.25	Mr. Patten... 1.00	
A. Nickols... 0.75	Hessian Line.	
K. H. Nickol... 0.50	Collection... 5.88	
J. Nickols... 0.25	J. Gillett... 0.50	
Smith's Cove.	C. Hix... 0.25	
R. C. Raymond... 2.00	J. Potter... 0.25	
A friend... 1.08	Mrs. E. Potter... 0.25	
Collection... 1.82	J. Berry... 0.18	
Digby.	D. Night... 0.50	
Collection... 4.42	B. E. Milbury... 0.25	
R. M. Raymond... 9.00	A. Lantz... 0.25	

For the Christian Messenger.

OUR FOREIGN MISSIONS.

THE NATIVE PREACHERS AND THEIR SUPPORT.

Dear Brother,—

I was both pleased and pained on reading the letter in your last issue from Bro. A. R. R. Crawley. Pleased that he had safely arrived among the people of his charge, but deeply pained and grieved by what he says about dismissing so many of the Native Preachers—from the work in which they are engaged. Can it be possible that the 28,000 Baptist Church members in those lower provinces will allow such a thing to be done, for which there is no necessity, and which will be a sin and a lasting disgrace. The small sum of one dollar yearly on an average from each member would support one hundred Native Preachers, and leave \$17,000 or \$18,000 for sending missionaries to them. How easily could such a sum be raised every year if we only had our sympathies awakened for the millions who are perishing for lack of knowledge. Let each church have its monthly concert and collection, and yearly subscription, and the ministers do their duty in instructing their people in the principles of christian duty, and there will be no difficulty in raising the money—Now however we are giving to the important work of evangelizing the world, the large amount of ten cents per head annually, and to Acadia College and other objects in the same liberal spirit!

I am well aware that there are a great many very small and very poor churches, especially in the N. S. Eastern and the N. B. Associations, but the rich Western churches with their 300—400—and 500 members are not, so far as I can learn, doing any more for the general cause than these same poor churches. For instance by referring to the Minutes of the last Convention I find that the 8030 members of the N. S. Western Association who are comparatively well off, contributed \$92.10 or about eleven cents per member towards the current expenses of Acadia College, while the 3475 members of the N. S. Eastern Association who are with few exceptions poor, contributed \$135.43, or about ninety-nine cents per member for the same purpose. But I am disgracing. I appeal to the churches and especially the large churches, to take this matter in hand, and at once pledge themselves to support one—two, three or four native preachers according as they number over one, two, three or four hundred members—And then I appeal to those whom God has blessed with worldly goods, to do their duty, and singly or in company with others pledge the support of a native preacher. The small church to which I belong with about 60 members, (only 6 of whom have an income

of over \$400 per year), already supports one, but I feel so deeply the necessity of immediate action in this matter, that I hereby offer to be one of twenty who shall agree to support five of the ten preachers formerly supported out of the general fund.

I send you my name, and as soon as the whole amount (\$500.) is pledged will be prepared to pay my share. Hoping the matter may be thought over and prayed over, until the whole denomination awakes to its duty and its privilege in this important matter.

I am yours &c.,

C. H. H.

The following is an extract of a letter from a brother in Yarmouth. We prefer giving it in his own words than in any other form, which he appears to suggest:—

YARMOUTH, May 20, 1870.

My dear Sir,—

The closing portion of Bro. Crawley's last interesting letter contains an announcement which must grieve every one interested in our Foreign Mission. I hasten to send what you request in view of the facts,—something brief and practical. Having decided to give at least \$25.00 this year to this object,—I have continued my annual subscription of \$5.00 to aid the Church in supporting their native preacher in Burmah, intending to wait for some indication of the best manner of expending the remainder. The present emergency seems to demand my little contribution.—If you know of any two or three persons who have already given or promised a part (fourth or fifth) of the support of a native preacher, you might, if you please, inform me of it, that I may unite with them. If not you may announce through the Messenger that a brother desires to give \$20.00 to this object and asks four or five to join him. I would like to arrange so that my contribution should go to pay a man selected by Mr. Crawley as one of the most efficient labourers for Christ. Please don't mention my name in connection with the matter.

"Luke" has not been silent because he has had no more to say on our Foreign Missions, but because he has not had time to write. I wish, or I should say, he wishes, to show that it would not be for the good of "the cause" for us Nova Scotia Baptists to start an independent mission.

1st. Because there are weighty objections to exchanging Union for Isolation.

2nd. Because, if any change is desirable,—if we wish to separate from our American brethren,—it would be best to effect a union among all Canadian Baptists. Then we might well maintain an Independent Mission."

LETTER FROM REV. DR. TUPPER.

Mr. Editor,—

It was with great reluctance that our Foreign Missionary Board determined on discontinuing, for the present, to support native preachers in Burmah from our General Fund. The measure was, as you are aware, exceedingly painful to me; but it appeared indispensable.

The communication already published in the Christian Messenger, and the following extracts from letters lately received from Bro. Crawley, addressed to me, shew the estimation in which he holds the labors of the Native Preachers. Most glad shall I be if his urgent appeal tend to induce individuals and churches to furnish means for re-employing some of them speedily.

Bro. Crawley's references to sister DeWolf will doubtless be interesting to her numerous friends, and the friends of the Mission generally. They evince that her services are appreciated.

Yours very truly,

C. TUPPER, Secretary.

Aylesford, May 26th, 1870.

Extract of a letter from Rev. A. R. R. Crawley, dated Feb. 24, 1870.

"I learn from Dr. Stevens that you requested him to discontinue payment to such of the native preachers as are supported from the general funds of your Board.

Knowing that Bro. George had decided not to come to Burmah for the present at least, and presuming that the funds set apart for him would therefore be available for the support of the preachers, I have taken the liberty of continuing them on. I hope your Board will feel able to satisfy my presumption.

It is so serious a loss to the cause to turn off Brethren whose heart is in the work of preaching the gospel, and to compel them to go into some secular work, that I felt I must make an effort to prevent such a disaster. And as Bro. George may come out in the course of the current year; or, if he does not, some one else may come in his place, and the funds of your Board may not be adequate to the support of a missionary family and the native preachers now sustained by it, I would make through you a very earnest appeal to the brethren throughout the provinces to provide for these native labourers at once, so that the work may not be hindered.

There can, I suppose, be no doubt that there are many who could easily contribute to the support of these brethren in the same way that has already proved so effectual and satisfactory (and that too, without affecting their contributions to the general fund)—namely one or two or more individuals engaging to sustain some one native preacher."