

maid intimates she can "dress hair," or "understands millinery." A good plain clergyman can be procured at a very reasonable rate, and a chaplain for private use at almost next to nothing. There are periodicals also—two of which are now lying before us—which concern themselves solely with that curious branch of economy, the supply-and-demand of ecclesiastics. It would abate the rancour of some of our radical friends, who are so given to cry out against the bloated church, and to see a purse-proud parson in every gentleman with a white tie, to cast their eyes over these instructive pages. Their indignation would then be turned to wonder at the fact of so many divines being able to afford white ties at all. At the present writing, there are, it seems, two hundred clergymen of the Church of England "wanting places," and the salaries they demand are certainly not of an ambitious character. There is only one man—who, with unconscionable self-satire, has described his "views" as "moderate"—who ventures to demand £180 a year. Only seven aspire to £150. A single divine unburdened these by ten pounds. Thirty-five ask for £120; and the other hundred and fifty or so of reverend gentlemen are actually going—or wanting to go—for £100 a year or less; going for a hundred (nine of them); going for £90 (three of them); going for £80 (six of them); going for £60—the price of a butler—(four of them); going for £20 (one of them); and even (one of them) going for "10s. 6d. a service and his travelling expenses;" below which one is not surprised to find; clergymen of the Church of England are not to be had, but (we suppose) are "bought in." The spiritual services of all these two hundred divines could be annually secured, therefore, for £200 a year—two-fifths of the price paid for those of one bishop. Here is an opportunity for some good lady, attached to the clergy, and with a handsome jointure, to provide herself with a whole army of preachers; or for that faithful but genial son of the church, who is said, after an overnight bowl of "Bishop," to have called in the morning for a Sodor and Man instead of a soda and brandy.

For the Christian Messenger.

OUR FOREIGN MISSION.

In a letter lately received from Rev. Dr. Stevens, who has of late kindly taken the oversight of the native preachers supported by funds from these Provinces, deep regret is expressed at the thought of having to diminish their number for want of funds. He knows the value of their services. With reference to obtaining means from any other source, he says, "I much fear that it will be impossible to find support for them."

Under these circumstances it is consoling to be permitted to record as in another column, continued contributions for this work of true beneficence.

It is also highly pleasing to notice repeated instances of interest evinced by pious ladies in the support and success of our valued sister De Wolfe. The one from whom a donation for this object is acknowledged at this time elsewhere, Mrs. T. Patillo, remarks: "I have been thinking for some time of sending a donation for Miss De Wolfe, and now enclose five dollars. I have always felt interested in Miss De Wolfe since she left the Province; and I sincerely hope she will be the means of doing a great deal of good where the Lord has placed her to labor for His cause."

Such expressions and manifestations of interest and esteem, cannot fail to be cheering to our sister while laboring zealously in a dark region of heathendom.

C. TUPPER, Sec'y
Aylesford, Jan. 12 1870.

For the Christian Messenger.

LETTER FROM REV. A. R. R. CRAWLEY.

ATLANTIC OCEAN.
S. S. "City of Antwerp."
Monday, Dec. 20th, 1869.

My dear Messenger.—

An ordinary Ocean Steamer with very few passengers,—weather unusually mild, clear and beautiful,—breakfast and lunch, dinner and tea, following each other with machine-like regularity—and, generally, a total absence of any thing like incident to break the monotony of sea-life; given such materials only, and I think you will concede that it would require a genius for letter-writing, which your correspondent does not possess, to produce for your readers an interesting letter.

The passengers, though few in number, embrace a good variety of professions; two military officers, a rich merchant of Halifax, an engineer of the U. S. Army, an English ship captain, a Jesuit priest, and a Baptist Missionary. There is one not included in the above list, because he is a nondescript; he is one of those Cosmopolites so often met with in travelling, who seem to have rubbed shoulder with all sorts and conditions of men, and to have become by the attrition, so rounded and smoothed as to be able to fit in to any circumstances or contingency that may occur; he is a study. Equally a study is the Jesuit; a stripling in size and age, there yet lurks in his deep-set eyes, a calm power to do and to suffer, which may make him, if he lives, a distinguished member of Ignatius Loyola's famous order. His joy and crown, his boast and admiration is—"the Church," in which his faith is absolute and unbounded. If the Church commands him to believe an absurdity or an impossibility, he would believe—thus realizing Tertullian's famous words, "Credo quia impossibile."

On Sunday morning the bell rang for "church." It is customary in some of the lines of Mail steamers, to invite any regular minister, who may be among the passengers to preach. From the Church of England stand-point, a Jesuit and a Baptist were regarded, probably, as both too "extreme" to admit of an invitation. The Captain read the service for the day.

Dec. 23rd, 1869.

I find I have overlooked a very important personage in the passenger list,—a French free-thinker. Happy man! Diderot and Voltaire are his Saints, his "belly" his god; his hope is identical with that of the poor Buddhist Burman.—Annihilation! His destiny? Ah who shall say? "But what think you of Christ?" "Ah, he one vera clavare man."

The religion of Jesus never seemed so precious, so glorious to me! I look at "the man of sorrows" and the faith of the Jesuit appears in its true light, a momentous caricature of His life and doctrine; and the gloomy hopeless creed of the free-thinker; a materialist, sends me shuddering to Calvary, where I sing with quiet but complete joy.

"In the cross of Christ I glory."

Divine Saviour! every where and forever the one only and sufficient hope of a sin-smitten race! the hope alike, and blessing, of Nicodemus and the Magdalene! well may our souls glow with exultation that we "are counted worthy" to do and to suffer for such a Master!

We hope to be off Queenstown to-morrow night. A letter received just before I left Halifax, assures me that I shall find the missionaries whom we hoped to welcome in Halifax, at Liverpool or London.

I shall endeavour to keep you informed of my progress Burmah-wards, and of all I observe en route that is note-worthy.

Yours faithfully,
ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

OUR FOREIGN MISSIONS.

The subject of Foreign Missions is an important one. Perhaps the most so of any that can engage our attention. I could heartily wish that some one competent to do justice to the theme, would write upon it. But having been requested by the Foreign Missionary Board to prepare a few articles for the Messenger and feeling also myself a deep interest in the subject, in the silence of others, I venture a few suggestions. If my writing may only call out the expression of mature wisdom, I shall be satisfied.

It seems to me, that past experience, no less than the importance of the subject, suggests the propriety at least of timely deliberation.

Shall we come to our next meeting of the Convention, with immature and diversified opinions, to pass hasty and unpremeditated measures; or with a well considered scheme of action. This seems to me to be a question of moment, especially as we have reached a crisis; and the failure, or efficiency, of our Foreign Mission operations, for an indefinite future, will depend largely upon our present movements.

The question, to my mind, of the greatest present moment, is, shall we establish an Independent Mission. Four questions satisfactorily answered, would, I think, assist in the decision.

First—Would we do more to evangelize the heathen, by having an Independent Mission?

Second.—Are we able to sustain an Independent Mission?

Third.—Is there a field suitable to our circumstances, open to us?

Fourth.—Have we the man, or men, interested in such field, looking to us, and saying, "Here am I send me?"

Without wearying the patience of your readers, with few words as possible, I shall attempt to consider these questions.

W. H. PORTER.

Pine Grove, Jan., 1870.

Christian Messenger.

HALIFAX, JANUARY 19, 1870.

DEATH OF REV. WM. HALL.

We received the following unexpected intelligence from Rev. D. M. Welton yesterday morning.

WINDSOR, Jan. 17th, 1870.

Dear Bro. Selden,—

Brother Wm. Hall died at his sister's in Windsor, Saturday evening last, at 9 p. m. He attended divine service on the afternoon of the previous Lord's day, and was confined only two days to his bed.

He passed away peacefully and triumphantly.

Yours truly,

D. M. WELTON.

P. S. I will furnish a short Obituary for the Christian Messenger.

D. M. W.

Bro. Hall was so generally known throughout these provinces, that we need scarcely add a word to the above. For the past two or three years he has evidently been failing. Those who have been longest acquainted with our departed brother, know him to be a sincere and earnest Christian and a devoted minister of Jesus Christ. His labors have been greatly blessed in many places, and he will doubtless have to rejoice over many souls saved through his instrumentality.

"THE YEAR'S WORK."

Union of sentiment, feeling and action amongst Christians is most desirable, and where it exists is very gratifying to every follower of Christ. Perhaps there is no denomination in which this exists more fully than amongst Baptists. This statement may, to some of our readers, seem hardly warranted by facts; seeing that Baptist Churches exist as distinct and independent communities. When, however, it is borne in mind, that uniformity is not unity, and that being of one mind is a very important preparatory condition to being of one heart, it will be seen that Baptists in one country, being very much the same as Baptists in other countries; there is more opportunity for real union than when churches are held together merely by civil or ecclesiastical power.

In recognizing our duties to our Lord and Master, to the Church and to the world, we feel that what is appropriately said to our brethren of the same faith and order in other places, may ordinarily be said to ourselves. With these feelings, we adopt the following from a contemporary as well suited to show what we would say to our readers. These words need no commendation from us, but will commend themselves to every man's conscience and his enlightened judgment:

"What is our work for the year to come,—our work as Baptists? Of course we have much in common with others; much in sustaining the honor of our common Christianity; in repelling the assaults of its increasing foes; in developing its all-working energy, and in manifesting its comprehensive unity and lofty spirituality. That denomination, however, which most carefully cultivates its own field, not in the spirit of sectarianism; but in that of fidelity to the Master, best subserves the common cause.

The first work, then, which we would suggest, is that of fostering an enlightened denominationalism. That denomination has no right to exist which has no distinctive principles to be propagated as well as cherished. We, as Baptists, have ever stood square on the Bible, as against, on the one hand, papacy, prelacy, Statechurchism, and every form of ecclesiastical domination; and on the other, against all the heterodoxies that come from substituting wayward rationalizings in place of the positive teachings of Revelation. Our record is an honorable one in this respect, and history honorably acknowledges it. Our common Christianity has lost nothing from our unyielding adherence to our fundamental principle of the sole authority and sufficiency of the Holy Scriptures; and never has such adherence been more important than

now, amid the prevailing sentimentalism, too weak to defend any thing; the liberalism, which might perhaps defend the citadel but sacrifice every thing at the outposts; and the latitudinarianism which sees nothing worth defending. Besides, we are Baptists only because the Bible makes us such, and the more closely we cling to the Bible, more thoroughly Baptist we are; for us, therefore, to "liberalize" is to become Radical Unitarians or Broad Church Episcopalians. Orthodox pedobaptists have nothing to gain by tampering with our virtue. No, they need to have us stand just where we are. They need, and never more than now, the influence of our whole habit of mind and heart; our thorough-going Protestantism, and our simple, scriptural, positive and earnest faith.

Our position, however, involves more than this. The initiatory ordinance of the church of Christ was lost amid the corruptions of Popery; lost not merely in form but much more in substance. Protestantism came out without it. It is ours to restore it. This is our distinctive mission. Nor is it enough to receive the truth ourselves; it is equally obligatory to impart it to others; to exert ourselves until this great error is eliminated from the church of Christ.

The work of the year, then, is in part to apprehend more fully in idea, and carry out more thoroughly in act, the logic of our position as Baptists;—to build up Baptist churches; to cherish Baptist institutions; to disseminate Baptist literature and to support Baptist missions.

We must not close without adding that the work which runs through the year and into all years alike and measures the value of all other work, is that of personal conversion and personal growth in holiness."

THE FUNERAL SERVICES OF THE LATE DR. BARON STOW, are given at length in our Boston exchanges. Dr. Stow had been pastor in Boston, first at Baldwin place, then at Rowe Street, and, when he died, at Clarendon Street, (the same church but removed to a new locality) for a period of about 37 years. His first pastorate was in 1827, at Portsmouth, in his native State. Addresses were delivered on the occasion, by Revs. Dr. Neale, Dr. Warren, and Dr. Murdock. The services occupied two full hours in the Clarendon Street Church. A large number of ministers were present, and followed the remains to Mount Auburn for interment.

The Watchman & Reflector, to which paper Dr. Stow was a constant contributor, says in reference to this fallen standard-bearer:

"The announcement that Baron Stow is dead has already carried sadness into tens of thousands of hearts. The Baptist brotherhood had no name more familiar, more honored and more loved, and only the more loved and honored the more familiarly it was known. On the day of his funeral many beautiful and fragrant flowers lay above the noble form which death seemed hardly to have changed, but there was nothing so beautiful and fragrant as the soul it had enshrined and from which it had derived so much of its nobleness.

As we listened, however, to the eloquent tributes to his worth, eloquent in their simple truthfulness, and saw the tears all over that crowded assemblage, we felt that Baron Stow was not gone from us, indeed, was never more a living presence in our world. He had attained not only the immortal blessedness of Heaven, but an earthly immortality more glorious than that which the great Roman orator and sage so strongly craved.

He will live in his numerous spiritual children; in the still larger number he has moulded to a higher type of character by his preaching, his counsels and his example; in every lofty moral conception and impulse he has imparted in any way to any one as a living force; in whatever of increased courtesy, and gentlemanliness, and charity, and professional devotedness he has given to his ministering brethren during his long and intimate intercourse with them; in all the overflowings of his influence as a Christian minister and as a Christian man, into the great community in which most of his public life was passed.

Dr. Stow was more than a minister of Christ, high as he stood in this respect among his brethren, and there are few who did not look up to him as their superior in the conjoint endowments of nature, education and grace. He gave himself to the cause of ministerial education as much as if it were among the duties expected of him by his people; and he cared for missions as much as if the cares of a great city parish were not on him. Every page of the records, at the Rooms, as was attested by Secretary Warren, bore the evidence of his mind and heart, and a fearful chasm would yawn should all he had done for the cause be eliminated. He has determined its entire working more than any other one man.

The following letter, from the Rev. Dr. Stevens in Burmah, in reply to a note, sent with the money, by direction of the secre-