

When at last it dawns upon the mind of the church that the gospel must be carried from house to house, what is the requisition of the church? That the pastor do the work. He must not fail in his preaching, he must not refuse to do his part on public occasions; yet he must do alone this work of distribution which might fully occupy twenty men.

Sunday-school teachers rarely find time to visit their scholars. Church-members rarely visit even their brethren, and the unchristian pew-holders it their own sanctuary, who live in the same street with them. And as to going out after the utterly godless, they never think of it. So it turns out that, not only the world is not evangelized, but the church itself grows lazy and lean.

The great secret of the marvellous success of Spurgeon is that his church has adopted the Master's plan of gospel distribution. The deacons of it, the lay brethren, the women, are as familiar with the streets and lanes and houses and folk in the vicinity of the Elephant and Castle, (near which the great tabernacle is placed,) as a manufacturer is with the machinery and operatives of his shop. A less powerful preacher than Spurgeon would have an overflowing congregation if the members of his church went after the people and compelled them to come in.

Oh! but church-members do not have time to do this work. Exactly so. Time enough for their own work; no time for God's work. Not even three half days in a year. For my own part I would be content with the three half days. Six hundred members I have. Eighteen hundred half days, of Christian work in my parish in a single year. We would revolutionize Hartford before the year 1871 closed.

Let the church be sure that this problem of how to reach the masses, with which it is vexing itself, can only be successfully solved by ceasing to centralize the gospel and beginning to distribute it. How can I reach the Post office? By going to it. How can the church reach the masses? By going to them.—The Christian at work.

For the Christian Messenger.

BURMAN CORRESPONDENCE.

HENTHADA, Jan'y 19, 1871.

Dear Messenger,—

The Phong-gyees, or Buddhist priests of Burmah, constitute a very prominent and peculiar class. Their influence over the people, though on the wane, is still undoubtedly great. It is that kind of influence which is inevitable, where the whole education of the masses leads them to regard the practice of asceticism as one which establishes a claim to peculiar sanctity and superiority. The Priest is addressed as "Pay-ah," which is the highest term of compellation known to the Burman language; how much it means is apparent in the fact that Dr. Judson could find no better word to express "Jehovah" than this "Pay-ah," coupled with the adjective, "Taw-yah," which means "Eternal." The priest is always approached with the greatest possible demonstration of respect. When drawing near to a monastery, the Burman takes off his sandals, leaves them at the foot of the steps, and on entering the building, if there is an idol in sight, prostrates himself before it, with his forehead touching the floor, three times, goes through the same form to the priest, and then seats himself in the humblest manner at some distance from the yellow-robed "Payah." As the priests come indiscriminately from the people—the inclination being the only requisite for eligibility to the office—there is of course a great variety of character to be found among them. The majority are proud, bigoted and overbearing. Not unfrequently, however, intelligence and observation are to be met with among the yellow-robed fraternity; in some cases so pleasantly and prominently manifested, that it is impossible to make oneself believe that it can co-exist with anything so stupid and absurd as the practice of idolatry. On a recent tour in the Bassein Jungles, I had several interviews with one of these clear, keen-witted, intelligent Phong-gyees, and found him really quite companionable. He had a great natural fondness for mechanics, and had contrived a paddle-wheel boat, worked with a crank. Some of his devout admirers had made him a present of a very good watch and a clock. The mechanism of these he was never tired of studying, and was able himself to repair the clock whenever it got

out of order. My own watch needed repairs, and on that very account was an object of greater interest to him than his own, which was in good order; and so anxious was he to try his hand at it, that he actually offered to exchange watches! He was also deeply interested in the motions of the stars, and was so accustomed to watch them, that he had discovered that there was system and order in all their apparent irregularity. On my asking him for a handsome marble idol to send to America, he gave it to me without hesitation. I shall send it, by first opportunity, to the Museum of Acadia College. With all his intelligence and observation, this man is the most devout, earnest, conscientious and unaffected idolater I have yet encountered.

The coincidences between Buddhism and Roman Catholicism have often been noticed, and excited the wonder of the Jesuit missionaries as early as the 15th Century. The Burmese themselves are not slow to remark upon them, and especially upon the coincidence of withholding the Scriptures from the laity. The "Wence" is the division of the Buddhist sacred books which contains all the rules and instructions for the life and practice of the priesthood. It is notorious that the priests—even the devoutest—fail most conspicuously to conform their lives to the requirements of the "Wence"; and hence the taunt of the Burman free-thinkers—"You dare not let the people read the Wence, because you know they would at once cease to reverence you."

More about the Phong-gyees in my next.

Yours faithfully, ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

"Surely an institution which has numbered among its patrons the most eminent men of all ages, including the Holy Saints John the Evangelist and the Baptist, cannot be considered as antagonistic to the Christian Church, or capable of promulgating principles calculated to disturb the harmony thereof."—Extract from an article signed "Boaz," page 111, C. M., 22nd March, 1871.

Having given two full columns of your paper, Mr. Editor, to the correspondent from whose article "On Freemasonry" I take the foregoing extract, permit me to ask upon what authority any writer ventures at this period of the world's history to assert that "the Holy Saints, John the Evangelist and the Baptist," not to refer to any other of "the most eminent men of all ages"—are to be numbered among the patrons of Freemasonry? I shall not ask "Boaz" to make proof as regards any of "the most eminent men of all ages," because the names he might furnish may be subject to criticism, as regards their eminence; but I ask for the proofs that justify him in asserting that John the Baptist or John the Evangelist, either of them, ever patronized Freemasonry—ever heard of, or ever recognized, such an Institution.

The writer, who ventures to address such teachings as the whole letter breathes, to the intelligent Baptists of this Dominion, must not be surprised if he is instantly brought to book, and such proof required of his assumed facts as will satisfy an intelligent public that he is justified in making such a statement as that at the head of this article.

He has a low estimate, I think, of Baptist intelligence and discrimination who supposes that such an assertion would pass unchallenged in the Messenger for a single week.

I am not about to enter upon a disquisition as to the merits or demerits of Freemasonry as an institution. At best, so far as I know aught about it, like other secret Societies, whether they be those of Orangemen or Ribbonmen, it is but a mutual benevolent Society, and stands in relation to a Baptist Church much as these other secret Societies named.

I remember very well hearing an aged Minister of the Baptist denomination once say, referring to the subject of Freemasonry, that he never knew a prudent father desirous that his son should join a Lodge of Freemasons. I am not prepared to say that there are not Baptists, worthy, exemplary, Christian men, who are Freemasons; but I venture to affirm that very, very few such can be found in this Province who have joined Freemason Lodges after having been received into Church fellowship. It is a well understood fact that no female is eligible to unite with the fraternity. What fellowship can there be, then, between Baptist

Churches, composed of both sexes, with an organization where woman and her influence are alike ignored?

What does "Boaz" know of John the Evangelist or John the Baptist, except what is recorded in the New Testament? And what is there to be found there authorizing a public statement such as that prefixed to this paper? Without any reflection upon Freemasonry, or the members of the Institution, I think it is a great liberty taken with the denomination, whose organ the C. Messenger is, to ask admission into its columns for such an article as the letter to which I now refer. When "Boaz" speaks of Holy Saints, he discloses to many of your readers the fact that, however well up in the mysteries of the Brotherhood, he is not likely to take a "double first" at Acadia, much less at Oxford.

A BAPTIST.

The Christian Messenger.

Halifax, N. S., March 29th, 1871.

A CHURCH AND STATE MATTER IN NEW YORK.

There has been quite a little excitement amongst the New York Baptists of late, arising from their acceptance of a grant of land for ninety-nine years, at a rent of one dollar a year, from the city, for the purpose of building a Home for the Aged Poor belonging to that body. It appears that there were at the meeting fifty-five of the Managers in favor of accepting the land and five against it. After it had been accepted, objections were raised against it, as an infringement of Baptist principles and a recognition of the State Church principle; and the act was characterized as giving countenance to the enormous appropriations by the civic authorities, to the Roman Catholic Church and its institutions. At a subsequent meeting, Resolutions were offered in condemnation of this act of the Managers, and a discussion commenced which lasted through the four successive Tuesdays in February, occupying fifteen hours of earnest debate.

In these discussions speeches of considerable length were given by some of the first men of the denomination. Whilst some of them argued in accordance with the above named objections, others defended the acceptance of the grant on the ground that the Society is not a Church, but a voluntary combination of persons for the purpose of supporting those who might claim support from the city; and in which work the city authorities might fairly co-operate with such private body, seeing that the Society relieves the State of the care of some of its poor. It was further shown that the exemption of ministers and places of worship from taxation was no less an acceptance of a donation from the State, and consequently a subsidizing of all Churches and religious bodies, and therefore to be consistent the objectors must insist on paying taxes for churches, and the full amount of taxation, instead of being exempted to the extent of \$2000.

The discussion closed by a vote of 125 to 36 in favor of the following resolutions; we omit the more lengthy portions of the preamble:—

Whereas, an imperative necessity has arisen among the Baptists of New York City for the organization of a Society having before it the one object of supporting the aged, infirm and destitute members of our churches, while they live, and of giving them proper Christian burial when they die:

Resolved, That in this procedure the Trustees and Managers of the "Ladies' Home Society" have in no way jeopardized, compromised or sacrificed the well known and time-honored principles of Baptists in the matter of religious independence, an independence which we claim to be entirely sacred from the dominion or interference of the State, in all that relates to the teaching, support, and propagation of Christianity.

Resolved, That the Society approve of this act of its Officers, as desirable and wise; that it extends them its hearty thanks for the zeal and patience with which they have addressed themselves to the establishment of this noble charity; and that in its further promotion we pledge to them our cordial sympathies and support.

Resolved, That the Society receives with great pleasure the announcement of Treasurer, that over one hundred thousand dollars have been pledged, of which eighty-four thousand have already been paid in, showing the earnest purpose of the Society to provide a Home for the needy at the earliest possible moment.

Several of the newspapers belonging to other bodies, especially the Christian Union and the N. Y. Observer, have sought to reflect on the Baptists, and place their act in this matter in an unfavorable light before

the public. With respect to these unkind statements, Dr. Armitage, at the close of his speech, said:—

"He alluded to the anxiety manifested by the New-York Observer that the Baptists should accept nothing from State or City, and gave a detailed account of the grant to the 'Brick Church' (Presbyterian) of land by the city, at a low rent, out of which it ultimately realized some \$180,000, with which to erect its edifice on Fifth Avenue. And yet he believed Dr. Spring and his people, and Dr. A.'s Presbyterian friends, to be just as sturdy advocates of civil and religious liberty as we are. The concern of the Observer reminded him of the anxiety of the late Artemus Ward, when he said, 'This war must be put down, if it costs all my wife's relations.' So the Observer would not send Dr. Spring to the war; but it must be stopped, if it cost all 'his wife's relations.'—the Baptists.

He, Dr. Armitage, would resist aggressions of the Roman Catholics, but he would not resist rights. To assert rights was to resist aggression. We should not resist abuse by refusing the use. Must we reject the doctrines of the Unity of the Trinity because the Romanists believe them? It is the province of the State to cooperate with Catholics in healing their destitute sick; but when we reject similar co-operation upon the ground that they take that aid, we yield the ground that they are not the only conservators of public charities. He stood shoulder to shoulder with the Catholic in every act of humanity, patriotism, equality, justice; but if, beyond that, he demands funds for the propagation of the faith—the teaching of religion—he would resist him to his face. And he had secured a vantage ground for effectual resistance, when he had taken his rights of, and made his sacrifices for, the commonwealth, and the Catholic has done the same. He (Dr. A.) was then in a position to demand the moral support of the community.

THE LATE REV. DR. GODWIN.

A recent number of the London Freeman gives a highly interesting sketch of this eminent and venerable servant of Christ, who was on the 20th of last month taken to his rest, in the 86th year of his age.

His varied experience, and the high attainments he made, notwithstanding the obstacles that interposed in the earlier part of his life, fuller biography exceedingly interesting and instructive. We give some of the most prominent items of the sketch before us:—

Dr. Benjamin Godwin was born at the Bath, October 10, 1785. At nine years of age he was sent to the "Blue School" in that city, where his characteristic thirst for knowledge revealed itself. From the Latin titles to the Psalms in the Prayer-book he first acquired some knowledge of that language, which he afterwards extended by a study of the inscriptions on the Bath monuments, when eleven years old he lost his father; and at the age of fourteen was apprenticed to business. He now by some means became possessed, to his great joy, of a Latin New Testament; he learned the Greek alphabet from an acquaintance; and a fellow apprentice, a young Jew, taught him the Hebrew characters. For a while this remained the total sum of his literary acquisitions.

When nearly fifteen years old, he ran away to sea. Soon after he was pressed on board the Généreux, a seventy-four gun ship, actively engaged in the Mediterranean service. Here he saw the expedition under Lord Keith sail for Egypt. He was present at the descent upon Elba, in 1801. The adventures of the young sailor during this eventful time were, as may be imagined, most singular and stirring. Yet his ruling tastes remained; and if compelled to interrupt his Latin, Greek, and Hebrew studies, he seized the opportunity of messing with some Italians on board Lord Cochrane's ship; that he might acquire at least a conversational knowledge of their language. At the same time he became the subject of stronger religious feelings than ever; and, like many other noble spirits disciplined by similar hardships, he would often utter amid the sighing winds and the loneliness of the waters, the impassioned cry, "What must I do to be saved?"

In 1802, returning to business at the age of seventeen, the character of the still earnest, inquiring youth began to take a more developed form. At length he was enabled to avow himself a humble and sincere believer in Christ; and the public profession of a faith from which he never swerved, and which he maintained in rare nobleness and beauty until his dying day, was made in connection with the Baptist church at Bath, then under the pastorate of the Rev. P. Porter, August 27, 1803.

Though obtaining his livelihood by manual toil, he soon combined with it the labors of teaching, giving lessons in Latin, French, mathematics, even Hebrew,—all he knew—and still learning as he taught. He began to preach occasionally, his first sermon being delivered in a cottage at Anglebath, near Bath, in 1805.

Mr. Godwin's first stated ministry appears to have been exercised at Alburton, in Gloucestershire, from which place he was literally driven by the persistent opposition of the people to "Methodism;" being rung out of the parish and through the next by the bells of the village churches in token of triumph. The insults and persecutions indeed, which he and his fel-

low-labourers underwent in their self-denying labours would scarcely now be credited. But he bravely held on, more and more assured of his vocation; encouraged (it is worth recording) by a sermon he heard at Bath from Mr., afterwards Dr. Steadman, of Horton College. We find him next in Cornwall, assisting Mr. Rowe, of Redruth, in his school, and receiving Classical and Mathematical instruction in return; preaching also at Chacewater, at Truro, and elsewhere.

In 1806 he had become united in marriage to his late wife, a fellow member of the church in Bath, with whom he lived fifty-seven years of happy union.

In 1822 he became the classical and mathematical tutor at Horton (now Radnow) College, then under the presidency of the excellent Dr. Steadman. In a letter respecting the appointment, Mr. Godwin touchingly and truly says, "I have acquired the whole of what I know by dint of application, without the advantage of early and liberal education." He was in the full sense of the expression, a self-educated man. From his twenty second year, his devotion to ministerial studies had been decided, resolute, exclusive. His habit had been to work in various ways from five in the morning until eleven or twelve at night. An intellect less vivacious could never have borne the strain. But the multiplicity of his engagements seemed, only to refresh and sustain his activity.

It was, however, impossible that Mr. Godwin should be contented with the meagre work of a professor. His heart was set upon the pastorate also; and an opportunity was soon given for the gratification of this desire.

Dr. Godwin, at different periods, engaged in controversy and the defence of truth by speaking and writing on various subjects by which the public mind was then being stirred. He frequently appeared on great occasions, and always at such times received marked respect from his brethren:

"No view of Dr. Godwin's character, and especially of later days, could be complete which omitted what we may call, without exaggeration, his saintliness. The presence and power of the Unseen were manifest to all who spent but an hour in his company. Yet the old vivacity at times gleamed forth, even the old humor. With increasing infirmity came frequent lapses of memory with regard to recent occurrences; but he was generally bright and clear in reference to the past, and would often linger, as is the wont of the old, upon bygone days. Yet he never disparaged the present. His interest in the events occurring around him was most marked; while his sympathy was ever ready with the work of younger men, and with the movements of modern thought. Almost to the very last, he was 'abreast of the times.'"

In 1838 he became pastor of the Baptist Church at Oxford, and continued there for eight years. The brief memorial closes by a quotation from a lecture on Atheism he gave nearly eighteen years ago to the operatives of Bradford. He said:—

"I can look back upon the past with humble gratitude, and can say to the honor of Him 'whose I am, and whom I serve,' that I look forward to the great change without fear as to the result. The valley of the shadow of death seems indeed dark and chilly, but it must be passed; and there is brightness beyond it; and then, for the wonders and glories and beatitudes of the place and state which Jesus the Forerunner has prepared. I trust I am not presumptuous in adopting with reference to it the language of one of our poets:—

"Then shall I see, and hear, and know All I desired or wished below; And every power find sweet employ In that eternal world of joy."

Education in the United States has hitherto been regarded as a matter for each of the States to make its own provision and manage. The general government have done little in educational matters, besides collect the statistics as on other subjects of a similar nature.

Intelligent men regard the National safety as dependent in a great measure on the general diffusion of education. Ignorance is a dangerous foe to any government, but especially so where the voice of the people is supreme.

The statistics with regard to the amount of ignorance prevailing in several of the States has of late caused no little anxiety in the minds of many. We learn by one of our New York exchanges, that the Common Schools of the country are very inadequate to the necessities of the population; that there are at least ten millions (or one fourth) of the people who cannot write or even read; that some States (especially in the South) have no provision for primary education, worthy of the name, and show little or no disposition to have any. At the last general election the non reading and writing voters outnumbered the preponderance of the majority in seventeen States, and if one-fifth of the illiterate voters had combined they could have deter-

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