

It is delightful to find these worthy sisters, DeWolfe and Norris, as stated in their letters, going out together into the jungles to visit the Sgau Karen Churches and to instruct the members, especially the females, in the truths and duties of the Christian religion, and to teach poor blinded heathens the way of salvation by Jesus Christ.

The liberality, zeal, and energy evinced by our sisters in these Provinces, in the formation and enlargement of Women's Missionary Aid Societies, auspiciously commenced by the indefatigable efforts of Sister Norris, are worthy of high commendation; and they afford much encouragement. It has been proposed in different quarters, that these Societies should support both our valued female Missionaries, who are laboring in conjunction. Undoubtedly this might be easily done, and the number of these highly useful laborers be subsequently increased.

The benefits resulting from the means thus employed, by the institution and christianizing of heathen females, will be morally certain to be of incalculable value. Those who would otherwise, as mothers imbue the minds of their offspring with "abominable idolatries," to their present and final ruin, will be thus led to transmit to posterity the blessings of Christianity, of infinite worth for time and eternity.

The encouraging Report of the "Central Board" of Women's Mission Aid Societies for Nova Scotia may be appropriately introduced here.

REPORT ON WOMEN'S MISSION AID SOCIETIES FOR NOVA SCOTIA.

The Central Board of the Women's Mission Aid Societies for Nova Scotia, who have acted in this capacity at the request of the "Foreign Mission Board" during the past year, now beg leave to report as follows:—

The Treasurer has received and forwarded to A. T. Baker, Esq., Treasurer of the Board, the sum of \$862,09 1/2 up to June 30th, there is also on hand for the present quarter \$152,11 including \$15,75 credited to Rev. Dr. Tupper, making a total of \$1114,20 1/2 up to the present date.

The Secretary has received communications from thirty one Societies during the past year; and all report progress, with increasing interest in the cause for which they were organized.

In April last, the Central Board, through the columns of the "Christian Messenger," proposed to the Societies the feasibility and propriety of assuming Miss DeWolfe's support in addition to that of Miss Norris; and requested an expression of opinion on the subject from the Societies in Nova Scotia. Up to the present time, but a small proportion of the number have reported at all, but these (with two exceptions) are favorable to the suggestion, provided the funds in hand are sufficient for the purpose, and there be no present prospect of any other sister being sent out to the Mission field.

A few of the Societies favour the idea of applying the surplus funds to the use of Schools under the care of Missionaries at present labouring in Burmah.

In view of the rapid growth of similar Societies to our own among other Denominations, the Central Board would respectfully request the Ministers of the various churches to place the subject before the sisters in their several localities, so that those already engaged in the work may be encouraged, by learning that Societies are being formed where at present none exist.

On behalf of the Central Board, MARIA R. SELDEN, Secretary.

Halifax, August 14th, 1871.

It affords your Board much pleasure to be able to report, that besides the two faithful and useful female laborers sent from these Provinces, the number of native preachers and Bible women, employed and supported by Churches, Sabbath Schools, individuals, or parties combined, is now greater than it ever was before. This will appear from the following List, obligingly furnished by Rev. A. R. R. Crawley.

TABULAR VIEW OF THE NATIVE PREACHERS IN BURMAH Sustained by the Baptist Convention of Nova Scotia, New Brunswick, and P. E. Island.

Table with columns: NAME, STATIONS, RACE, SUPPORTED BY, SUPERINTENDED BY. Lists names like Ko Aing, Ko Yangin, Moung Kyaw, etc., and their respective stations and supporters.

SUMMARY. 1.—Ordained Pastor Henthada Burman Church... 16 2.—Ordination contemplated... 14 3.—New Station, established 1870... 2 4.—Bible Women... 20

The above List is that forwarded December 20th, 1870, revised and amended. Henthada, March 8th, 1871. A. R. R. CRAWLEY.

These thirty native preachers and two Bible women, laboring diligently under the careful supervision of Missionaries able and ready to guide them, are undoubtedly diffusing much light in the dark regions of heathendom. Rev. D. A. W. Smith, speaking in terms of high commendation of several lately added to the list, says of one, Ng-yah. "He has been enduring hardness during the past six months in a new place, as a good soldier of Jesus Christ. Away from his wife and family, with only the general promise that he would be looked after by his brethren to sustain him, he has plodded on, intent of winning souls. Nor have his labors been in vain. It was my privilege to assist recently in the examination and baptism of fourteen recent converts—all heads of families—the fruits of his and an associate's labors." Bro Smith justly speaks of the intelligence of money sent from these Provinces for the support of such zealous and successful laborers—"this timely aid"—as "most welcome news."

It is obviously proper that native converts should be trained to contribute for the support of their pastors. Indeed they seem generally disposed to do this to the full extent of their limited ability. But it is perfectly evident, that means are required to be furnished from Christian lands to enable poor men, constrained by the love of Christ, and ardent desire for the salvation of souls, to carry the gospel to the regions as also to aid feeble Churches in supporting pastors beyond, and publish it among the heathen; the sincerity of numbers of these preachers has been early evinced by their relinquishment of much more lucrative situations, in order that they might devote themselves to the work of winning souls to Christ.

Your Board, in giving on account of their stewardship, have, indeed, to regret that the success attending their labors has not been greater and more manifest than it has. They have, however, the consolations arising from approving conscience, that they have faithfully endeavored to adopt the best measures in their power for the furtherance of the Foreign Missionary cause; as also from the knowledge that their labor has not been in vain in the Lord.

The prevalent view has been, as it still is, that in order to call forth more fully the energies of the Baptist Body in these Provinces, it is requisite to have a Foreign Mission of our own. But hindrances beyond their control have hitherto retarded the accomplishment of this desirable object. There have been Brethren who were willing to go forth as our Missionaries; but some have not appeared to possess the requisite qualifications, and others, who were quite acceptable, have been prevented from going through the want of a suitable physical constitution.

While your Board were thus without a Missionary to send from home, at the suggestion, and earnest solicitation, of Rev. A. R. R. Crawley, with the concurrence of the American Baptist Missionary Union, it was resolved, in 1857, and approved by the Convention, to employ and support native preachers in Burmah, whom the Union, for want of funds, could not employ and support. Brother Crawley expressed a readiness to superintend these preachers, with the aid of other Missionaries, in whose fields of labor they might be located. In addition to sums granted from the general Fund, numbers of these faithful and useful laborers have been subsequently supported by Churches, Sabbath Schools, or Juvenile Societies, and individuals, separately or combined. Various instances have been reported in which the labors of these servants of Christ—commencing with three, and now numbering thirty, besides two Bible women—have been known to be attended with special blessings. Unquestionably an incalculable amount of good has been effected by the means thus employed.

At the urgent request of Brother Crawley, and with the approval of the Convention, your Board established, and supported for a number of years, a Female School in Henthada. A considerable proportion of the pupils have professed faith in Christ, and exerted a salutary influence. Let one known instance suffice. The Baptist Sabbath School in Windsor—now supporting a native preacher—provided means for sustaining Ma O Za in the School. Early in life she gave decisive evidence of a gracious change, and was baptized. She subsequently became the wife of one of the native preachers—"a help-meet for him." Bro. Crawley gave the Secretary of your Board a very satisfactory account of her perseverance in piety and usefulness.

In a variety of ways, by the Divine blessing much good has evidently been effected.

Your Board, having no male Missionary sent from these Provinces in a foreign field and believing that the Union is not agreeable to our establishing a Mission in any part of Burmah, upon advisement, selected a portion of Siam as the site of a Mission. Two promising young Brethren, Messrs. William F. Armstrong and Rufus Sanford, who appear to have their hearts set upon the work, and to be well adapted to it, have been accepted by the Board; and they are again commended to the approval of the Convention.

In conclusion, your Board, aware of the deplorable condition of the perishing heathen, of the obligation to fulfil the Divine command to preach the gospel to every creature, and of the encouragement afforded by the recent successes attending the means employed, affectionately recommend to all the putting forth of strenuous and persevering efforts for the universal diffusion of "the glorious gospel of the blessed God."

CHARLES TUPPER, Secretary.

We have just received for publication in the Minutes of Convention the following report from the Chairman of the Committee on the State of the Denomination, appointed at the late Session of the Baptist Convention. As the statistics could not be completed for the present year till after the Session of the New Brunswick and Nova Scotia Western Associations, the Chairman was requested to retain the Report till those bodies had held their Anniversaries. This document consequently embraces the latest statistical information on

THE STATE OF THE DENOMINATION.

The Statistics of the Associations present the following results:—

Table showing statistics for NOVA SCOTIA, NEW BRUNSWICK, and PRINCE ED. ISLAND, including Church counts, Baptisms, and Members.

The statistics of last year were not correct, as the Minutes of the Nova Scotia Western Association had not been received. The membership of the Nova Scotia Churches should have been reported as 17,185, and the total membership as 27,905. The statistics of this year are complete, that is, if the records of the churches are correct.

The baptisms reported in Nova Scotia this year average nearly five to each church:—in New Brunswick, three;—in Prince Edward Island, nearly three and a half;—general average, nearly four. The net increase is 326, being only 1 1/2 per cent.

Three brethren have been ordained, viz:— Nov. 13. 1870. J. B. McQuillan, Port Hawkesbury, C. B. Dec. 13. " Frank Beattie, Shediac, N. B. March 2. 1871. Solomon Smith, Second Elgin, N. B.

Six Churches have been constituted:—in Nova Scotia, the Temple Church, Yarmouth—and Arcadia, Yarmouth Co:—in New Brunswick, Third Richmond—Avondale—Upper Newcastle and Northfield—and Sussex.

New meeting-houses have been erected at Oxford, Cumberland

Co., and Cow Bay, C. B., Nova Scotia:—and at Prosser Brook—Mill Cove—Elgin Corner (Albert Co.)—and Long Reach (Kingston), New Brunswick.

The attention of your Committee has been called to the desirability of embodying in one document the statistics of the denomination, as represented in this Convention. They beg to suggest that it be recommended to the Associations to forward to the Secretaries the Minutes of their proceedings, in MS. form, in order that arrangements may be made, if possible, at the next meeting, for the publication of a Baptist Manual for the Lower Provinces, at the joint expense of the Associations.

Reviewing the history of the Denomination during the year, and contemplating its present state, the Committee beg leave to offer the following remarks:—

1. For any amount of success vouchsafed to our labors, we are bound to render thanks to the Lord, by whose power and blessing the word reaches the hearts of men. He grants us "times of refreshing," notwithstanding our dullness and sloth, which might righteously bring upon us prolonged withdrawal of divine influence. But our usefulness, as appears to your Committee, would be much greater, and much more continuously enjoyed, if we heartily believed God's promises, and expected Him to be faithful. When the Lord restored sight to the blind, and performed other wondrous works, the exercise of his power was conditioned on the faith of the applicant. "The Lord's hand is not shortened that it cannot save," but it may be that the Church does not enter into her possession, "because of unbelief."

2. God "giveth us all things richly to enjoy." He is always giving. His hand is continually open. He condescends also to receive our gifts. Can it be affirmed of us that we are in this respect "followers of God, as dear children?" Is the Church's bounty proportioned to her means? Are we doing and giving all that we are able to do and to give? Jesus is still sitting over against the treasury. Does he say, as the givers pass along, "They have done what they could?" Is not Christendom able to do vastly more than she has yet attempted? Is it not her slowness that keeps back the millennium?

3. The giving requires to be more general. Too frequently the duty of this department of Christian effort is discharged by the few. It ought not to be so. No one should be deprived of the privilege. Every member of a church should be applied to for contributions, however small they may be. The widow's mite should not be neglected, nor should the child's offering be refused. These principles are operating fruitfully in many of our churches. When the operation becomes universal, Christianity will be strong and healthy.

4. The insufficiency of the supply of candidates for the ministry is still lamented. Very many churches are destitute of pastors. How is this to be accounted for? If any young men who are gifted for God's service prefer to enter into mercenary life, because the pecuniary prospects are better, they may find out their mistake even before "the Lord cometh and reckoneth with them." But are the churches wholly free from blame? Do they encourage those who appear to possess talents for usefulness? Do they help them in their endeavours to obtain education? Do they "pray the Lord of the harvest that he will send forth labourers into his harvest?" And are they prepared for the effort or the sacrifice which their prayers may involve?

5. A due consideration of the state of the world and of the state of the church will lead thoughtful christians to the conclusion that prayer for the outpouring of the Holy Spirit was never more necessary. Let us all "pray without ceasing," and let us unite, as in former years, in observing one day, as churches, as a Day of Prayer for the highest and best blessing that God can bestow.

J. M. CRAMP, Chairman.

After the adoption of the above Report the Convention passed the following Resolution,

Resolved, That the Convention recommended the Churches to set apart the 1st Thursday in December, as a Day of Humiliation and Prayer.

For the Christian Messenger.

THE OTHER SIDE OF THE QUESTION.

Mr. Editor,—

Your last issue contains a communication from "Modern Culture," from the main sentiments of which I beg entirely and emphatically to dissent.

No greater calamity, in my opinion, could overtake the cause of popular and even of scientific education, than the re-modelling of the College Curriculum to the shape and planity which he advocates. It may, indeed, be admitted that his conclusions consist with the premise which he lays down, namely, that "practical information" and not "mental culture" is the object of study in the College Course. But

"From premises erroneous brought, The deduction 's plainly nought."

If the student were restricted to the period of his four years at College in obtaining "practical information" for the duties of subsequent life, he would be justified in making the most of the four years for this purpose. But he is not so restricted. In College he is only training his powers for investigations which he is afterwards to pursue—for acquisitions in knowledge which he is afterwards to make. In College he is simply grinding his axe for the labor-day of life which follows; and the wisdom which is profitable to direct tells him that the sharper he makes it the better. He who makes "information" and not "culture" the object of college study, will be sure to carry a dull axe, and be only a haggler among the trees.

Those persons who attach so much importance to "practical information" that they lightly pass over or perhaps entirely discard studies of a severe and disciplinary kind, are sure in the end to obtain the smallest amount of information, and the little they do obtain will probably be of the poorest quality. In Germany—and the same is true of every country that has given much attention to Education—it is found that the men who become in the end the real savans of science, who do most towards widening its limits, multiplying its conquests, and adapting it to utilitarian purposes, are not the men who make "practical information" the first great object of study—who plunge first of all into Chemistry or Geology, but rather aim, first of all, at culture, and so give the strength of their College days to those studies which are best suited to awaken and harmoniously develop all their powers. This is uniformly true of those who devote their lives to scientific pursuits, and if we observe those who labor in other departments of human learning, the fact becomes still more apparent. In fact to underrate culture, or make something else the primary object of College study, is to mistake the very nature and design of Education. An educated man is by no means simply the man, whose memory is a lumber room of insulated facts, while his mind is left unawakened, and unexercised. It is observably characteristic of those who sacrifice Culture to information in the selection of their