

THE USE OF TOBACCO causes indigestion, palpitation, slowness of intellect, a desire for strong drink, and an intermittent pulse: it destroys the vitality of the blood, produces dizziness, disturbs sleep, makes a man miserable, and prematurely old.

Missionary Intelligence.

THE TELOOGOO MISSION.

Rev. J. Bates gives, in the Canadian Baptist, the following interesting letter respecting this flourishing mission, in which his two daughters with their husbands are so actively engaged:—

"In a letter from Mr. McLaurin last week I find that God continues to give our brethren continued prosperity. On a tour of about four weeks, Mr. Timpany baptized 104, all of whom are precious gems for the Saviour's crown. In about the same time Mr. McL. baptized 72, and the next Sabbath after he reached Ongole he baptized 19 more. In Nellore Bro. Jewett is baptizing nearly every week. Surely they seem to be enjoying days of Pentecostal power.

In a letter to some young friends who profess to love the Mission he says: "Show your love by sending help. We have a natural craving for long life, and we are in danger of shortening it by over work. It is poor economy however to kill ourselves either by anxiety or over taxation. If we do not get help we must be mere working machines for some time. In your speeches, orations and essays you grow eloquent over the labor of our devoted Missionaries. Come then and show their devotion. Is it a glorious privilege to be a Missionary? Come on and enjoy that privilege. Is it an arduous work? Come and help bear the toil. Is it a life of self-denial, is it fair that so few should be left to themselves? Is it a work of immortal glory? Then is it not strange that so few enter upon it? Shall there be a glorious reward? Come brethren and sisters share that reward." Men, brethren and fathers, what shall we say to these things? Will you not think on these questions and make them a matter of prayer? I speak as unto wise men, judge ye what I say.

J. BATES.

MISSION TO THE BURMANS, MAULMAIN.

LETTER FROM MISS HASWELL—Maulmain Aug. 3, 1872.—I believe every missionary in Burmah thinks it inexpedient to introduce English habits among the Burmese. In my school I try to give the pupils a moral and domestic education, teaching them "industry, neatness, modesty, how to make their own and their fathers' and brothers' clothes, and how to keep a house tidy and comfortable in their own way." It is impossible, in my judgment, to give this training in a day-school; hence one great reason for the necessity of boarding-schools.

My school is conducted as nearly as possible on the Mount Holyoke plan. A man is employed to split the wood and draw the water for the cooking. The water for bathing, washing, and cleaning, is drawn by the pupils themselves. They do all the marketing, cooking, cleaning and washing, with the exception of a jacket or two a week which they themselves pay the dholey to do for them. They also cut out, make, and mend their own clothes. The work is done under the superintendence of a native matron. The pupils are not allowed to smoke or chew, and they eat with earthen spoons instead of with their fingers. They are required to wear the closed skirt or loongyee, instead of the open t'maing which does not cover the person properly.

In all other respects they live and dress as they would in their own homes, except that here, they are obliged to keep themselves and their surroundings clean and tidy.

That the style of living is purely native, is shown by the fact that although here are 53 to be fed, and 23 to be clothed as well, the average expense is only about \$100 per

month, or less than \$2 per month for each child. The larger the number of pupils, the less will be the average expenses for each pupil. The sum mentioned above includes everything paid out for the school aside from my own salary. Of this sum one fourth is furnished by Government, and a sixth more has been regularly received from local contributions.

I desire to see these girls become industrious, tidy, modest, intelligent Christian women; and I hope to live to see many of them performing the duties of wives and mothers as no Burman woman ever has done.

To my mind the great plea for the establishment and support of boarding-schools for Burman girls is, that through them we can reach the mass more effectually and more quickly than in any other way. Without them we cannot have day-schools worthy the name; 1st, for want of competent teachers; 2d, for want of pupils.

The indifference to and prejudice against the education of women among the Burmese is so great, that they will not send their daughters to a day-school for any long time and very few will send them at all. This is shown by the fact that although the Burman population of Maulmain exceeds 50,000, in the time in which my mother and myself have had the oversight of the girls' day-school, we have never been able to gather into them more than sixty five pupils at any one time; and that but once when we had schools in the three principal districts of the city.

Very few of those who have been pupils have remained long enough to learn to read, only three heathen's girls have been hopefully converted in these day schools; and but one of those had the courage to put on Christ by baptism, and only after her marriage with a nominal Christian.

It seems to me that as the influence of the mother is stronger, more lasting for good or for evil, and her office as ordained by God is infinitely higher and holier than that of the teacher, we should endeavour to raise up a class of women fit, not only to be teachers, but wives and mothers. Till we do this the prejudice of the people against the education of women will not be overcome. The larger the number of educated Christian women we can send forth, the sooner will this people be brought from the darkness of heathenism into the light and liberty of a people whose God is the Lord.

I ask for no higher or larger field of usefulness than to train these girls for the Master's service; nor do I think my time and strength could be more effectively employed for the extension of His kingdom in Burmah.

To those who have helped and are still helping me do this work I would say, that I am most grateful to them; and let us not be weary in well doing, for in due season we shall reap if we faint not.

The new building, large enough to accommodate 100 pupils, is in progress of erection; but all the funds needed to complete it have not been received. Will not those who read this letter make an effort to raise the needed amount, that the work may not be stopped.

I ask for this help unhesitatingly, for I am sure that it will be for the glory of God.

To-day I have received another boarder into the school, making the fifty-third. Mai Ko is seventeen years old. She was a boarder in the school for more than a year and after she left, her father had her keep up her studies with him, so that she is able to enter the first class. Her father is the best educated Burman man I have ever seen. He is the head teacher in the boy's school, which now numbers 130 pupils, is conducted entirely by natives and has no support except tuition fees. It could be made such an invaluable auxiliary to our work, if only there were a Christian man and his wife to give themselves to it.

I have taken the more advanced scholars from the day-school into my school as day-pupils; so that I have now 69 pupils in my school.

The Bible-woman has brought me another cause for joy. A Burman woman over forty years old, the wife of a Chinaman, has made up her mind openly to profess Christ. She has long been a hopeful case. Her husband says she may be baptized if she likes, but if she does she must leave his house. They have no children.—From The Helping Hand.

There are two ways of going through this world. One is to make the best of it, and the other is to make the worst of it. Those who take the latter course work hard for very poor pay.

Correspondence.

For the Christian Messenger.

CHURCH CONGRESSES.

The Episcopalians, the Congregationalists, and the Baptists have recently held large meetings in England, of a quasi-synodal character, at which questions of great interest to them respectively were discussed.

It is not surprising that at the Episcopalian assembly (called by themselves a "Church Congress,") papers were presented bearing the following titles:—"The Church, in its relations to the State, and the Non-conformists;"—"Church Reform—the Diaconate, Convocation, and the Cathedrals;"—"Comprehensiveness, in matters of doctrine and of ritual;"—"The Universities;"—"The daughter-churches of the Church of England;"—"Church Schools and Elementary Schools."

The "Church Congress" met at Leeds, where upwards of 4000 members of the Church of England responded to the call.

The Congregational Union met at Nottingham, and in great numbers. Among the themes submitted to their consideration were the following:—"The influence which Christians should exert on the social morality of the age;"—"Councils of advice;"—"The significance of the open church and free offering movement in the Church of England;"—"Our present method of supplying them with pastors;"—"British, Irish, and Colonial Missions;"—"The attitude of the Church towards the Temperance movement."

The annual meeting of the Baptist Union was held at Manchester. That, too, was largely attended. Dr. Angus read a Paper on "our Progress." A vigorous discussion took place on "Education in Ireland." Important improvements were suggested in the management of our Denominational Colleges. An attempt was made to form a Committee for the purpose of aiding ministerial settlements; but it failed. The Rev. C. Stovel read a Paper on "The religious aspect of the National Education." A Committee of Arbitration was appointed. The resolutions by which it was established were in substance as follows:—

"That a standing arbitration committee be now appointed, consisting of five members, of whom three shall not be stated ministers; and that such committee shall be re-appointed at and by every succeeding autumnal session of the Union. That members of such committee shall, after serving, be eligible for re-election, and all vacancies occurring in the intervals of the annual meeting may be filled up by the committee itself until the next annual meeting of the Union.

"The arbitration committee shall have all the powers, and be governed by all the laws, belonging or applicable to arbitrators legally appointed.

"The arbitration committee shall undertake the reference of any dispute cognisable by law, arising within or respecting any church in the Baptist Union, which shall be duly submitted to it by the parties.

"The arbitration committee may, from time to time, make by-laws for the management of their business, and particularly may require of applicants a deposit for payment of necessary expenses, as a preliminary condition of reference.

"The arbitration committee shall take up any matter cognisable by law duly submitted to them; they may also in their discretion undertake any reference respecting ecclesiastical matters or discipline in our churches, duly submitted to them, though such matter may not be cognisable by law.

"In order to preserve intact the inalienable rights of Christian liberty, it is declared by this minute that reference to the arbitration committee shall be wholly voluntary.

"The award of the arbitration committee shall be final, and may be enforced by any court of law or equity; submissions may be made a rule of any court. No award shall be questioned save on the grounds allowed by law. These are believed to be the following: 1. Misconduct of the arbitrator. 2. Mistake in law. 3. Award not within submission. 4. Excess of authority. 5. Award not co-extensive with the submission. 6. Manifest uncertainty. 7. Manifest inconsistency. 8. Inconclusiveness. 9. Fraud. It should, however, be here mentioned that an award will not be set aside at law on the mere allegation or a slight proof of either of these causes. The objection must be substantial and well shown. Applications to set aside an award must be made within the legal term next after its publication."

The arbitrators for the present year (three being a quorum) are "Rev. Dr. Angus G. W. Anstie (Devizes), Rev. U. M. Birrell, Rev. H. Dowson, and G. Stephenson, (Leicester)."

There was one subject then engaged serious attention at all these meetings. It was the state of personal religion in the

churches, including the desirableness and necessity of a revival, and the measures to be employed with reference to it.

On the last day of the Church Congress, "the deepening of the spiritual life" was considered.

"The Rev. Canon Barrard read the first paper on this subject, and observed that God had his own means of deepening the

spiritual life. But he would speak for those which were put at man's disposal— instruction, devotion, and action. Time would only permit him to speak of the first of them, and in so doing he would consider what special methods to that end might be added to ordinary instruction, or how might ordinary instruction and ministrations be directed to that end. Both doctrine and ethical teaching must be brought in to the duty of doing this, and God knew that there was need enough for the deepening of the spiritual life. In these days of unprecedented liberty of religious action and opinion there must be a wide extent of untested and unconscious shallowness, and what was wanted was a more vivid and pervading reality of this life, and of its nature, origin, and end.— Doctrine must be distinct, and be could not help thinking that the want of distinctness often had its cause in the speaker who treated upon it. In the present day there was a need of variety of topics, of freshness, and of originality of thought—of Christian thought. Thoughts of man severed from thoughts of God could never deepen the spiritual life.

The Bishop of Brechin, in another paper, confined himself to points on which he suggested rules which he thought might do good in deepening the spiritual life, chief among these being meditation, the holy habit of realizing the Divine presence, and control of the human perturbations and passions.

The Rev. Canon King could only say how far he felt from knowing anything really about the deepening of the spiritual life. The first thing which struck him was that men did not give enough time to it; they did not begin early enough, for children were too often left to the chance of their own wayward will, instead of their being regarded from their baptism as temples of the Holy Ghost, and as objects of love with the angels, and of deeper love with God. Neither were men thorough enough when they set about the work of deepening the spiritual life. They did not aim high enough for victory with Christ. With John Wesley one of the most attractive doctrines which led to so many rallying round him was high perfection; something worth aiming at; not merely outward decency, not merely a good disposition, but an inward perfection. He advised his hearers not to flinch from all the discipline which the Church offered in the way of confession and absolution, thereby making the beginning sound and true if they would build safely for the future. (Cheers)

The Rev. A. Brinkman, who was introduced by the President as formerly a distinguished officer in Her Majesty's service, now an ordained clergyman of the Church of England, and lately missionary in Cashmere, was the next speaker, and he especially urged the necessity of observing greater care in the matters of reading, conversation, and companionships, and also earnestly recommended more close and more frequent self-examination to the individual Christian as well as more love for the brethren, by which means he believed they would get rid of one-half of that bitterness, which marked the controversies into which they were in these days unhappily too often plunged.

The Rev. F. Pigou pointed out that to deepen the spiritual life of their congregations the clergy must go back to the fountain-head, and seek to have that life deepened in themselves. For that end they should have seasons of retirement for self-contemplation and prayer.

The Rev. Dr. Salmon was glad, after the more controversial subjects which had occupied the previous sittings of the Congress, to arrive, as their proceedings were drawing to a close, at a matter which, like that now engaging their attention, came closer home to the heart of every true Christian. They all required to get a deeper hold on the realities of the unseen world, and to weave the whole of the Christian life, as far as might be, into one piece. He attached greater importance to the constant living after Christ in all the daily pursuits and various relations of life than to the influence of occasional seasons of retreat and contemplation.

A paper was read at the Congregational Union, entitled "A fresh baptism of the Holy Spirit the special want of the age."

The last meeting of the Baptist Union in the Free Trade Hall, Manchester, was especially significant in this respect. The speeches of the Rev. R. Glover of Bristol, and the Rev. C. H. Spurgeon were full of power and unction. We take the following passage from the Rev. C. M. Birrell's address to the Missionaries who have just left for India:—

"Let me (he said) in the name of your brethren, pronounce and hand over to you afresh those golden words of our Divine Lord, which may be called the missionary's special promise, 'Lo, I am with you.' What did our Lord mean by that? Did He mean, I am with you in thought? More than that. Did He mean, I shall be with you in the action of your memory of what I was? More than that. It was personal absence that they dreaded, and it was His personal presence that He promised. Anything less than that would have been a mockery of their grief. Such was his mysterious nature, and such the tenderness of His love, that he could be and would be with them always, in the whole of His being.—That is the promise, beloved, that we hand to you. Think what it contains. We who have been rescued from the wrath to come cannot be at peace unless we are certain that He who redeemed us at first will stand by our side every moment of our lives; and that is what He has promised to do. "Because I live." "I am always with you—as a Saviour." And He will be with you as your example, for for He knows that it is necessary to a true and useful life. We are more influenced by a friend in daily connection with us than we are by the most earnest study of bare truth. We want above all things fellowship with one of a great and pure mind, a mind that can condescend to our level without losing its greatness, a mind that will quiet fears, soothe resentments, stimulate to duty, and bring with it an atmosphere of love and power. But where, you ask, is such a friend to be found? Where? Here. He has promised to come, and He has come, and He will go with you; whithersoever you go He will be at your side. But you want more than an example; you are going into an enemy's country and you want a leader. When he told Moses to conduct His people out of Egypt He said, "Certainly I will be with thee; and when he directed Joshua to lead them across the Jordan into the new land He said, "As I was with Moses so shall I be with thee. Be strong, therefore, and of good courage, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

How shall we secure a consciousness of this continual companionship? Let us put a high value upon it. As a general rule God dispenses His blessings in the exact proportion in which we prize them. It was when the people sought Him and constrained Him that he would not depart from them that He remained and dispensed His gifts. When the two brethren journeyed with him to Emmaus He talked with them (as I believe He will talk to you as you voyage to India), until their hearts burned within them. But, mind! they would have missed the crowning revelation if they had not constrained Him to abide with them. We must therefore, set our hearts on Christ, and not let Him, on any account, quit us for a moment. Everything is impotent in his absence, omnipotent in His presence. Therefore, prize much His presence, and please Him as well as prize Him. You cannot expect any one voluntarily to remain long in unpleasant society. Why is it that some of us complain so much of a want of interest in religion, and of weak faith? Has God forgotten to be gracious? Has Christ refused to fulfill His promise? No; but if you refuse to follow Him into the field you cannot expect the blessing. If we please Him with our devotedness, our diligence, our readiness to do His will, then we shall find indeed that He is with us. Brethren, there is no billow that will rise about you on which Jesus will not walk, and no hot blast will sweep across the desert which He will not breathe; nor will there be a single sorrow sent to your homes but He Himself will send it—ay, and be in it—and that will satisfy you to your hearts' content."

This is refreshing. Surely, the Lord was present, stirring up the hearts of his servants. May we not hope that during the coming winter months, a quickening impulse will go forth throughout the churches, awakening self inquiry, and rousing the slumbering hosts to action? O.

Eighteen years ago the place where Omaha City now stands was a blank, untouched prairie. Now the city has twenty thousand inhabitants.