

WHAT IS VITALITY?—Some philosophers call it Animal Magnetism, some Nervous Force, others Caloric, but by whatever name it may be called, the thing meant is the main spring of existence; it is the principle we inherit, and which may be nourished by proper attention to the requirements of the body and the avoidance of excess: it is wasted or destroyed by overtaxing the mind with study or anxiety and intemperate indulgences, indeed, it requires an expenditure of vitality for every thought or action equal to the magnitude of the thought or action. When the body and the brain are well balanced, the stomach is capable of restoring the waste; but when the brain is large in proportion, the stomach is incapable of supplying it; in other words, the expenditure is too large for the income. Here lies the cause of so much suffering from diseases of the Heart, Liver, Stomach and Lungs, and Fellows' Compound Syrup of Hypophosphites is the only preparation known which imparts this vitality directly, and consequently the power to overcome disease.

Correspondence.

ONTARIO CORRESPONDENCE.

THE ASSOCIATIONS. INCREASE IN LIBERALITY. FALLING OFF IN BAPTISMS. STATE AND PROSPECTS OF RELIGION. NEED OF CHRISTIAN WORK BY PRIVATE MEMBERS. HOW TO BE SECURED? POLITICS AND SLANDER. NOVA SCOTIANS ABROAD.

The last, with the exception of one composed of colored brethren, of the eleven Associations in which the Regular Baptists of Ontario assemble for mutual encouragement and counsel, held its session a week or two since. The writer regrets that his inability to be present at any of these annual gatherings, and the very meagre character of most of the published reports render him unable to give any reliable estimate of the year's work as thus exhibited. Two or three facts of an encouraging character and at least one important one of a very different nature, have received some prominence. Among the first may be noted the constant increase in Christian liberality, which seems characteristic of the churches. More is being contributed year by year for every department of the Master's work, Missions at home and abroad, education, pastoral support, church building, &c., all feel the favourable effects of our denominational progress in the direction indicated. It is, of course, difficult to say to what extent there is a real increase in proportion to the wealth of the body, but there seems good reason to believe that the disposition to use worldly property for the work of the Master, is growing even more rapidly than the property itself is accumulating. If the fact be as supposed, it would seem to be due as much to improvement in the methods adopted for bringing and keeping the work and wants of the various societies before the people as to any increase in spiritual life. The practice now followed of having regular and simultaneous quarterly collections for the four great departments of our general work, viz: Home and Foreign Missions, Church Building and Ministerial Education seems to be working well. Of the first two and the last of these your correspondent has frequently spoken. The third, as represented by the operations of the Church Edifice Society, is rapidly growing into importance. The object of the Society is to loan money without interest to feeble churches struggling to erect houses of worship. The churches aided repay the amount in a series of equal instalments adding one instalment after the full amount borrowed has been repaid. The officers of the Society were able to report at the close of the last financial year that no church had, during the year, failed to meet promptly, or anticipate its engagements. This year, if a statement publicly made on the authority of the Secretary a few days ago, be correct, the amount loaned for the objects of the Society has been threefold greater than the preceding year.

The serious falling off in the number of baptisms during the year calls for profound thought and for deep humiliation and prayer. What renders the fact more noteworthy and solemn is that the state of affairs it indicates does not seem to be confined to the Baptist body, or to the Dominion. I do not know what the records of Evangelical churches in the United

States show upon this point, but in England the state of affairs in respect to all such churches in general, and our own in particular, would seem to indicate that the progress of saving truth, in its power, amongst the masses is very slow. What though organizations are improved and extended, money contributed freely and methods perfected in every department of labour, if the hearts and consciences of men are not reached and savingly affected by the Gospel, if rationalism and indifference and positive infidelity are on the increase, if a showy ritualism on the one hand and a degrading materialism on the other are effectually luring the majority of those young men, who are not too deeply absorbed in the intemperate pursuit of wealth or pleasure, to have a thought for either philosophy or religion? We hope and pray that the outlook towards the coming years, in these directions, is not so bad as many would have us believe, yet we cannot doubt that there is enough, and more than enough of truth in the representation to warrant and demand the prayerful anxiety of all who believe the Gospel of Christ to be the only hope of the race.

True, when we look around for counterbalancing facts we find some of significance. From India, and China and Japan, as well as from many priest-ridden European countries, come beams of light and voices of encouragement. We cannot but sometimes wonder if, in the Providence of God, the good seed of the Word now being sown by Anglo-Saxon labourers, and upspringing so gloriously in some of those far off fields, may not be destined to bring forth fruit, whose seed preserved from age to age shall eventually be borne back by Eastern Missionaries and sown in Western soil, overgrown with rank and deadly error, or barren through apostasy, as strange events have happened in the history of the world.

But while we rejoice in the good work being done in foreign lands and the manifest blessing attending it, there is another work sadly needing attention and full of promise. Recurring specially now to our own churches as we know them, it may be said that probably no great increase of zeal or fervour on the part of our ministers is to be expected, because, for one reason, there is no marked deficiency in this respect. They are generally earnest, laborious, faithful. But there is, we fear, or shall we say hope, a sad want and need of more christian zeal and work on the part of private church members. If our increase of spiritual prosperity is not to come through this channel, we know not upon what instrumentality to expect the special blessing. More christian work by lay members has been for some time a felt want amongst christians. This want has called into existence our Young Men's Christian Associations which are doing a noble work, but are unable to do another noble work, which might be done by Christian young men and women, in connection with their respective churches. Some progress is probably being made by Baptists in this direction, but it is small and feeble in comparison with the possibilities—the latent power—of the Churches of Christ. Who shall organize the working material in our churches, find out real christian work for each, and do, and oversee, and encourage each to do it according to his or her special gift? Who, if not the Pastor? And yet how many of our pastors ever attempt anything of the kind? A few, chiefly in the cities, and often with marked success. We wonder if it would be wholly impossible to find those in the country, who, while themselves abounding in labours, would rather discourage than encourage anything of the kind on the part of their flock. This is an age of Conventions. We hope the next new Convention will be one of Pastors to deliberate upon the best means of drawing out the latent power, and utilizing the various gifts of church members, in the work of the Master.

Really, Mr. Editor, I sat down to write a letter and I fear I have—after the example of many of our good old commentators—struck off into a homily. Well it is hard to make bricks without the raw material. Religious news is unfortunately scarce, too scarce. Political items I could find in abundance, but they are scarcely in your line, or mine. I fear, should I attempt politics, I should glide into denunciation, for my present feelings are those of nearly unmitigated disgust, not politics considered as the science of statesmanship for I yield to none in my desire to see good government in our flourishing Dominion, but with political parties as exemplified in Ontario at present. Do politicians of both parties down in Nova Scotia, I wonder, when they have found or

invented a calumny against a member of the opposite party, continue to iterate and reiterate, and re-iterate the falsehood, after it has been again and again clearly disproved? If not I should like to come down there to vote.

My letter is long, but I must not close without complimenting your readers on the success achieved by Nova Scotians at our two great Universities this year. The highest prizes in the gift of McGill and Toronto Universities, both borne off by Blues— the former by Ellis, of Cornwallis, and the latter—the Prince of Wales' Prize—by Killam, of Yarmouth. The explanation is not far to seek. Brains, Phosphorus, Fish. Would we had more of all these, especially just now, the latter, in Ontario.

J. E. W.

For the Christian Messenger.

THE SUPPORT OF NATIVE PREACHERS IN BURMAH.

MR. EDITOR,—

The letter from Rev. A. R. R. Crawley, published in your last issue, has doubtless been perused with much interest by all your readers who give attention to our Foreign Missionary affairs. Perhaps some are perplexed, wishing to give according to their ability, but not knowing how to direct their contributions, when they find the Secretaries of the Union in Boston, and our Provincial Board of Foreign Missions, and other well-informed brethren saying one thing, while Mr. Crawley, himself a missionary of eighteen years experience, writing from Burmah, says quite a different thing. The question is,—Shall we, Baptists, in these Lower Provinces continue to devote a large part of our Foreign Mission contributions to the support of specified Burmese and Karen preachers under the supervision of missionaries of the American Baptist Missionary Union; or shall we henceforth place what we have to give in the hands of our Board, to be expended in salaries of missionaries or of native preachers, or in such other way as they deem best for securing the object in view,—the conversion of the heathen through our instrumentality? Let us consider separately the main points of Mr. Crawley's letter.

1. He takes it for granted that a disposition prevails here to withdraw the funds hitherto provided for the support of the native preachers. To what extent such a disposition does prevail among contributors I do not know; but it certainly has the sanction of many persons well qualified to understand the subject.

2. This disposition is said to arise from a false impression that these native preachers are pastors of churches. Our brother has probably misunderstood the language used by "the writers referred to." I at least have not entertained that opinion, and do not remember to have seen or heard it expressed.

3. Mr. Crawley concludes that "the general impression throughout the Province must be that to continue to support these native preachers will be positively injurious to the Burman churches." The ideas which many have maintained are these: The time has come when the churches composed of converted heathen should be led to rely on their own resources as far as possible, in supporting pastors of their own race and in employing other persons willing and able to devote their time to missionary labor. As the number of native churches and of native preachers is limited, to do this will require a partial or entire withdrawal of assistance from those who have received it, and a diversion of the money either to similar purposes in other localities or to some other department of the work, say to the establishment of a new mission station. To send out money marked, "For Moug Some-body" or "For Ko So-and-so," while it may be all right in many cases, it may be an unwise tying of the hands of the supervising missionaries in many other cases. Our Home Mission Board would rather receive a donation of \$300 toward their general fund than for the support of a certain individual. The noble-hearted brother who is about to give \$5000 to Acadia College will benefit the institution more at present and will please the Governors much better by simply placing the sum at their disposal, than by directing that it shall be for the salary of a Tutor for five years.

4. Our esteemed brother tells us it will not be right to withdraw support from the native preachers, as we shall thus leave 330,000 Burmans without even ten of their countrymen to preach the gospel to them. Such a result would be lamentable indeed;

but we must remember that the field belongs to the A. B. Missionary Union, who are more able than we to supply the want. And besides, our Board may continue for a time, if they think it advisable to appropriate a part of the funds in their hands to the partial support of the Burman and Karen preachers now employed,—while they advise contributors to give simply in aid of our projected missionary operations, not for native preachers in particular.

5. Complaint is made by Mr. Crawley that brethren advocating this change of policy are assuming him to be "indifferent to the best interests of the Burman Christians." But surely none would make such an assumption. To say that it would be unwise longer to continue the course hitherto adopted, does not imply a lack of wisdom in the adoption of that course heretofore; much less does it impute to those who have adopted such course anything like indifference. We might almost say that Mr. Crawley's devotion "to the best interests of the Burman Christians" leads him to misjudge any disposition on our part to neglect them for the sake of what we regard as claiming more attention from us.

6. Great stress is laid upon the distinction between Burman preachers and Karen pastors, and it is hinted that we should not base our opinion concerning the employment of the former upon any observations made respecting the peculiar circumstances of the latter. Well, perhaps some of us have failed to make a proper distinction, and have entertained notions in part erroneous on that account. But this seems to have little practical bearing on the question at issue. If we are to have a separate mission to the Karens in Siam, it might be well, if possible, to retain the services of some of the Karen preachers now employed to assist in the new field, while all the Burmese, together with the Nova Scotian Missionaries to the Burmese, might have to be abandoned entirely to our American brethren. This would be observing the distinction between the two classes or races, but with a different result from what Mr. C. suggests.

7. Lastly, a protest is entered against the idea that "the abandonment of the faithful men we have so long supported" for the sake of promoting the interests of our own contemplated mission, can be otherwise than injurious to the mission work in Burmah. To be brief, an illustration will convey my opinion on this point, taking it as established that we are to have an Independent Mission: To close the Seminary at Fredericton, sell the premises, and devote to the benefit of our institutions at Wolfville, the funds thus obtained, together with the contributions that would have been made in support of the Seminary, may be regarded by some of our New Brunswick brethren as a retrograde step, and as disastrous to the N. B. churches, but if the assistance thus rendered to the College, in money and in students, would advance the educational interests of the Baptist Denomination in these Provinces, then those brethren should gladly yield.

Yours sincerely,
LUKE.

July 23rd, 1872.

For the Christian Messenger.

OUR FOREIGN MISSIONS.

The enfeebled state of my health renders it evident that it will be out of my power to meet with my brethren at the approaching Convention in St. Stephens. My sincere prayer is that Divine wisdom may be granted to those who do assemble in the discharge of the various duties devolving on them.

Doubtless it may be considered allowable for me to suggest a few thoughts with reference to our Foreign Missions.

It is, as heretofore, my earnest desire that a Mission of our own may be established as soon as possible. I greatly fear, however, that the misapprehension to which our esteemed Bro. A. R. R. Crawley refers (C. M. July 17th), is doing serious injury. I have attentively noticed the receipts, as they have been punctually presented by our faithful Treasurer in our religious periodicals in both Provinces. While the acknowledgement of considerable amounts is cheering, there does appear to me to be quite a deficiency in the sums that were contributed by churches, societies and individuals for the support of particular native preachers, both Burman and Karen. It may be that in some instances in which these deficiencies occur, the amounts are transferred to the general fund for the establishment of an Independ-

dent Mission, but I cannot imagine that this is usually the case. It has probably resulted in general from an apprehension that it is not needful, or even expedient, to furnish means for the support of native preachers, but that money contributed for this purpose has been unwisely expended.

I therefore deem it incumbent on me to say I am perfectly satisfied that all the money sent to Brother Crawley for this object, whether paid out directly by his own hand, or by other Missionaries, in whom he justly placed full confidence, has been faithfully and judiciously expended, in cases in which it was imperatively needed for the furtherance of the cause of Christ, and that an immense amount of good has been, by God's blessing, effected thereby. I would, therefore, respectfully request that due regard may be paid to the important communication of Brother Crawley which presents this subject in its true light.

As owing to the extensive failure of the rice crops, and the withdrawal of Government aid, the schools in which our female missionaries are teaching to great profit, are much crippled for want of funds, it is my ardent wish that the proposal of the Central Board in Halifax to forward \$100 each to our Sisters DeWolfe and Norris to aid in continuing and enlarging these schools, may receive the active concurrence of all concerned.

A generous friend has entrusted to Mrs. Tupper \$40 (N. S. currency)—enclosed herewith to Sister Selden—to be remitted to Sister DeWolfe as an extra donation for the benefit of indigent and promising Karen females under her care.

That liberality and prudence may be exercised in each department of the good work is the ardent prayer of the writer,

C. TUPPER.

Aylesford, July 24, 1872.

(Christian Visitor please copy.)

For the Christian Messenger.

THE NOVA SCOTIA BAPTIST HOME MISSION SOCIETY.

In the number of the Christian Messenger for July 17th the Editor, in giving a resumé of the proceedings which took place at the late Eastern Association at Truro, among other things, referring to the action taken on the subject of Home Missionary matters observes—that "on Monday afternoon it"—the discussion of the Report of the delegate sent last year to the Western Association—"was resumed by a motion from the Hon. Judge McCully."

Resolved, That in the opinion of the Association the subject of the proposed Home Missionary Union has not been sufficiently under consideration to justify its immediate organization.

Therefore Resolved, that each of the churches be requested to express its opinion in its next year's letter, on the desirability of such Union.

As a member of the Home Missionary Board, and the treasurer of the Society, I think it is due to myself and to the denomination as well, that I should now afford full explanation to all interested as regards the action taken by me in this matter, and give my reasons.

When the Home Missionary Society was formed at Hantsport in June 1857, I was appointed one of the Board of Managers, and during that year, associated with the late Rev. Mr. McLearn and the late Rev. Mr. Bently, then Pastor of the North Halifax Baptist Church, I drafted the "Remarks and Appeal" which was issued by the Board of Managers, and circulated among the Churches. From that time to the present I have taken a more decided interest in everything that related to the operations and prosperity of this Society.

With many others I was aware that from some cause, not very well understood on my part, the Western Association of Nova Scotia had declined to co-operate with the Central and Eastern Associations in regard to Home Missions, preferring to act separately and look after the destitute regions within the local limits of their own Association. I have heard, also, that some friends of Home Missions were of opinion that it was desirable that all the Baptist Churches of the Province should become parties to the organization existing between the Central and Eastern Associations. But it was reported—how true, I cannot say—that the Western Association persistently preferred to act separate and apart.

During the last winter, the subject of union was brought under the consideration of the Board of Managers, here at Halifax, in consequence of a letter received by the Secretary from the Rev. M. P. Freeman, and then, for the first time, I was made aware of the action that had been taken by the Eastern Association in Sydney, in