

Correspondence.

For the Christian Messenger.

CHURCH FINANCES.

I have been much interested in the communications of Bro. Porter on the subject of weekly offerings. I am well assured that many of our church members are not well-informed on the subject; and it may be that our methods of operating finances have not been very instructive. It is quite possible that on many occasions, in our haste and anxiety to secure the needed funds, we have overlooked and undermined the true financial basis of the church.

Sensation speeches, and special pleadings in private have often obtained pledges from warm-hearted friends beyond their ability to redeem, as well as pledges from those uninterested beyond their desire to escape the vexatious pressure of the persistent beggars, and which if paid at all are grudgingly paid. Many persons by flattery have been induced to make donations when public praise and puffing have scarcely canceled their regrets. If such measures as these have augmented the funds, they surely have not cultivated the spirit of benevolence. The fact should not be overlooked that whatever we do from right motives, makes us stronger in the right. May we not fear that all unscriptural means used to replenish the treasury of the church will strengthen covetousness in its members, and leave them ignorant of their duties.

Since the church is of God we may expect to find all necessary arrangements made for its existence; and since its principles are antagonistic to all the world beside, and its object is the reduction of the world to itself, it cannot be expected that its support will be from outside of itself. All the elements of its success must be inherent. Is it to maintain a corporate form? Then it must have material support. Does it need money, then it must possess it. From its members its treasury must be supplied. It may honestly accept the donations of those who are not of its membership, because it gives the world more than a fair equivalent for all it receives—"the joy of the whole earth is the church"—and because she only receives from the world what is her Lord's. The gold and silver are His. But she, in no sense is to beg an existence, or "borrow leave to be." If from herself she is to derive her support then it may be expected that all her members are equally responsible according to their several ability; and that in their combined wealth enough shall be found to meet her wants. And it may further be expected that her members will not only have the means but the mind to endow all her institutions.

Whatever may be the character of our churches now, it is certain that all the above conditions were met in the Apostolic Churches; and quite as plain that all our financial difficulties have grown out of our departures from their principles and plans of operation. Their principles were love to God and man, commanding an entire dedication of themselves and all their possessions. Their plans embraced concerted, unanimous and systematic effort. Under the Holy Spirit's influence they sold their possessions and laid the money at the Apostle's feet. The giving of money was a part of worship, it constituted the fellowship of the church.

Is this so considered by our churches now? Have we not lost by substituting other measures for the "weekly offerings" of the first churches, or the constant offerings, embracing the gifts of all the members? Are not many of our churches suffering for material support? Are not all our operations less efficient for lack of funds? Are not many of our members losing much from neglecting to contribute as God has prospered them? Do not the most of our church difficulties originate in financial disorders? Duty and privilege are always one with the Christian. Churches can afford but few privileges to its members unless it constrains them to contribute for its support as God has prospered them.

The appeal of the Home Mission Board at the suggestion of Bro. McCully is appropriate. The present destitution of ministerial labor is alarming. About twenty churches in our Western Association are pastorless. Other sections of the Province are equally destitute. But few of our young men are entering the ministry. Most of these are settling abroad. The impression among them evidently is that their services are not coveted by our churches. Other churches are inviting and winning them—winning them not by a money bid in the abstract, but by pledges

of hearty co-operation which are only to be found in any church in company with liberal financial operations.

Our revivals in all our history have been far too few, and these have failed to strengthen two very essential elements of Church life. They have not multiplied our ministry nor augmented our treasury as our increasing demands require. That our churches have failed to see and feel the importance of these elements, may be a reason why our Lord has not conferred them upon us in larger measure. We may have failed to receive because we have not asked for these blessings, nor labored in a proper way to attain them.

We want a Pentecostal season in which commingling with the songs of joy and praise will be heard the jingling of cash, giving us at once an enlarged church roll and a replenished treasury, with the fullest developments of those principles which supply all the necessary funds and laborers.

When this good time comes many of our young men whose hearts are even now beating, in secret, with inexpressible desires to enter upon the preacher's work, will say here am I send me and many more now in the darkness of unbelief will feel the gospel as a fire within them. Then the Governors of Acadia College will readily find a suitable agent, for then an ordinary talent will be sufficient to collect an Endowment. Then our destitute churches and Mission fields will be supplied. Would it not be well for all our churches to adopt the weekly offering or Apostolic system, and "bring all the tithes into the storehouse, and prove our God, if He will not pour out a blessing upon us?"

J. H. S.

Beaver River, Jan. 12, 1872.

For the Christian Messenger.

WEEK OF PRAYER OFFERING.

Dear Brother,— I now enclose you my Fourth Annual Week of Prayer Offering, to be appropriated as follows, viz:—

Home Mission.....	\$5 00
" " in collections.....	1 00
French Mission.....	4 00
Mic Mac Mission.....	4 00
C. M., 1 year to friend.....	2 00
	\$16 00

(Foreign Mission otherwise provided for.)

The past year has been one of pecuniary loss and severe affliction—evidently a trial of faith. Yet I cannot afford to withhold from the Master's cause, when funds are so much required. The enclosed is independent of ordinary contributions during the year, and is accompanied with the prayers of one, anxious for the conversion of souls everywhere.

Surely hundreds, yea thousands, of your pious readers could well afford to give the 52nd part of every year's earnings in addition to what they already contribute to aid the cause of our common Lord.

Try it! friends try it. One and all, and thus encourage the hearts of the missionaries in their noble work. Thankful to the Almighty for past blessings and mercies, and desiring to trust Him in the future,

I remain, yours truly,  
"WEEK OF PRAYER OFFERING."

For the Christian Messenger.

IN MEMORIAM.

MRS. MARY BAKER,

Wife of Mr. Gilbert Baker, of Margaretville, Wilmot, became a member of the Baptist Church where she resided nearly thirty years ago. Grace enabled her to persevere to her journey's end. Sister Baker was a kind and affectionate wife and mother, who looked well to the ways of her household; and ate not the bread of idleness.

Her sickness, which was a lingering consumption was borne with Christian fortitude and submission. Steadfast faith in her beloved Redeemer consoled and cheered her. The visits of her Pastor, and other Ministers and Christian friends, who conversed, read the Scriptures, and prayed with her, were highly prized by her, and afforded her much consolation.

Our dear sister was blessed with the perfect use of her reason, and unwavering confidence in Christ, to the close of mortal life. On the day of her departure she gave kind and faithful admonitions to her family and friends. On Lord's day, December 17th, 1871, she was joyfully released from her sufferings, at the age of 50 years, leaving a bereaved husband and 7 children, as well as an aged father and other relatives, to mourn their loss, but to rejoice in the assurance, that for her "to die was gain." Her departure was improved by the Pastor in a discourse founded on 1 Thes. v. 9, 10.—Com. by the Rev. C. Tupper.

SIMON STARRATT.

Died at Paradise, Annapolis County, Dec., 24th, aged 81 years. Several years ago Mr. Starratt professed conversion, was baptized and joined the Baptist Church. His illness, protracted and severe, was borne with patience and submission to the will of God. While visited with affliction and in view of approaching dissolution, Mr. S. mourned that he had come far short of maintaining and exhibiting the true, spiritual life required of a Christian, but notwithstanding all, he desired to commit himself to Christ, to rely on his atonement and mediation for reconciliation and acceptance with God; and departed in hope of a better life. Mr. S. leaves the venerable companion of his life, two sons, and an aged brother and sister, together with a large family circle to mourn the loss of a kind husband, father, brother and friend. May they all deeply learn, and especially in affliction, the power and comfort of the Gospel of Christ to their salvation.—Com. by the Rev. Geo. Armstrong.

Religious Intelligence.

(From the Missionary Magazine) BURMAH.

LETTER FROM MR. JEWETT.

More baptisms.—Nellore, Sept. 8, 1871.—Last Sabbath morning was rainy. I thought we must put it down as an unprofitable day. But at 7 o'clock the rain ceased, and the people came in in considerable numbers. At four, P. M., eight were present for baptism. Six were received, five men, and one woman, and baptised. One of these, one young man is able to read. I think he will prove a helper in our work. The woman is wife of one of my theological students. She left her husband when he became a Christian. A great change has come over her truly. One of the number is an aged man, with little to commend him except a rich experience of Divine grace. The others are from thirty to forty years of age. Several were prevented by the rain, their villages being distant from Nellore.

A few weeks ago there were signs of famine, the usual rain came, and filled the rivers, tanks, channels, wells and fields.

LETTER FROM MR. NORRIS.

Teaching in two languages.—Tavoy, June 12, 1871.—My Karen school is going on well; all the scholars are advancing satisfactorily, some nobly. I hear all the more important recitations myself, both in Karen and Burmese, and do all until I make men more capable of doing it well. After seeing Mr. and Mrs. Haswell Sr., every evening preparing their Burmese lessons for the coming day, for the girls' school, I am not ashamed to say that I still have to dig, in order to be able to teach well in both these languages. If anybody thinks this can be done in four or five years, without much application, let them try to do the same thing in German and Norwegian, for instance, somewhere in the northwest; and even though they work in a climate where ten hours' study exhausts less perhaps than two here, I think they would find their mistake.

Sabbath labors.—This Sabbath day we have had one preaching service in Karen and one in Burmese, a prayer meeting in Tamil, a meeting of the Burmese for the study of the Life of Christ, and an exercise in Karen in Scripture biography and history. Three out of five of these exercises I have conducted myself, and it is so every Sabbath, save that I sometimes conduct four of them. I sorely need an able Burmese assistant. But where is there one strong enough, morally or mentally, to bear these haughty Buddhists in their strongholds, or encounter the tide of scorn and ridicule which Burmese Christians here have to encounter? Dr. Wade tried in vain to call one. I have only asked the Lord to make one out of Tavoy materials, if he will; and I trust He will, in his good time. Meantime the heaven silently works.

The Spirit working.—Our hearts have lately been cheered by a conversion of the real old Bunyan sort, more marked and thorough than I have ever seen in a native before. It is the case of a young woman who was one of the hardest, bitterest, wickedest characters we ever met, but is now humble, loving, faithful, earnest, with such views of sin, Christ and Christian duty, as convince us that God has poured out His Spirit upon her without measure.

Through her influence another young woman, a most interesting character, has been brought to us, and she too, we trust,

is not far from the kingdom. She comes to our Bible class by stealth, and gets our books and reads them in secret, for her relatives are furious, compelling her to work on Sunday, to go to the idol houses, and follow them in all their heathen observances; and, should they catch her with a Christian book, it would be instantly destroyed. We trust she will get strength to obey the Saviour; but should she, she would undoubtedly be instantly driven homeless into the street.

Rev. Kyouk kai has been ill nearly all the rains, and has not been able to visit the churches under his care to any extent. But his letters and his presence at our meetings show a spirit of devotion to the work which exerts a stronger influence than the activity of many well men. He had his couch moved into the middle of the chapel in one of the villages which he was able to visit, and talked to the people while unable to sit up, with a soul full of the undying power of the gospel. He professed that he felt great joy, while thus surrounded by the people, to speak to them of the Saviour's love. He seems to be full of hope and of plans for the good of the people, and to rise stronger as difficulties increase.

Miss Haswell's School.—The following account of the Girls' School in Maulmain, furnished by Miss Haswell, who is now in America, gives a very clear idea of the kind of work which we (Woman's Baptist Missionary Society) contemplate:

"The Maulmain Burmese Girls' Boarding School was begun on the 18th November, 1867. The parents of the children who attended this school are required to sign an agreement to give them up for three or five years, pledging themselves to refund the money spent for them during the time they remain in school, if they are withdrawn before the expiration of the term named in the agreement. The branches taught are the same as those usually taught in grammar schools in this country, besides instruction in household duties. The pupils, who now number thirty, rise as soon as it is light. After a few moments spent in private devotion, each one attends to the work assigned her for the term. At seven o'clock, the girls assemble in the school-room, and spend one hour in study. At eight o'clock, the teacher inspects the rooms, and sees that everything is in order for the day. The matron then conducts family worship with the children, and breakfast follows. At nine o'clock, school begins. The first hour is spent by all the scholars in the Bible class. From ten, A. M. till two, P. M., they are occupied with their lessons. At two o'clock, they have a short intermission, and then are engaged in sewing, weaving, and doing various kinds of fancy work till four o'clock, when they are dismissed. During the working hour, the time is made to pass pleasantly by one and another relating some Bible story, the singing of hymns, &c. After school is dismissed, the children amuse themselves as they please till eight o'clock. The teacher then meets them in the school-room, and each girl gives in her report of her conduct for the day. The girls are made to feel that their word is trusted in the matter, unless they are found to have attempted to deceive; in which case they are told they cannot have the full confidence of their teacher until by their actions they prove themselves worthy of it. After the reports are given in, the teacher has worship with the children, and they then retire.

"Since the school was begun, twelve of the pupils have united with the church, and several more have been hopefully converted. Three of those who have been baptized are from heathen families.

"It is wonderful how soon after they enter the school the children seem to forget the evil ways in which they have grown up, and become pure, gentle and loving. They are quiet as bright and capable as children in this country. Their progress in every way has been such as to delight and astonish those who have had the care of them. Four of those who have been pupils in the school are now teachers: one in Tavoy, one in Bassein, and two in the boarding school."

Maulmain.—Mr. Haswell writes, Aug. 23, that three of his first class pupils express earnest desire to become "trustees in the Lord." He says they are apparently the fruit of a Young Men's Prayer Meeting held weekly for the last two months. They beg their teacher to pray without ceasing that their "minds and dispositions may be of great strength on the Lord's side."

Sept 7 there were ten candidates for baptism before the church at Maulmain. Sept. 4 seven were baptized at K'mahwet.

Dr. Haswell says, "There never was a time when the school for boys promised to be so efficient an auxiliary to the mission work as now, were there but a qualified man to take charge of it." But, owing to the impaired health of Dr. Haswell and the deafness of his son, it was feared that it would be necessary to relinquish it.

A FAITH WORK.—The New York correspondent of the Boston Journal says:—Rev. W. T. Boole, an earnest Methodist, took a lease of Kit Burns' dog pit and opened it as a haven for the desperate and dissolute women of Water street. For over two years a great work has been going on. The mission is strictly a religious one. But temporal aid is not omitted, and work is given to all who want to earn an honest living. On Sunday three services are held; Mr. Boole preaches each Sunday afternoon and he has some rare gifts for that work. The rooms are crowded each time, and remarkable reforms and conversions take place. The work is called a "Faith Work," as it is supported by voluntary contributions sent in without solicitation.

For the Christian Messenger.

DIGBY, Jan. 23rd, 1872.

Dear Messenger,—

We have been very still here for a long time, and many of your readers may be enquiring, what has become of us. Well, we are trying to struggle on as best we can, but we are few and feeble. We observed the Week of Prayer alone. Other denominations here are inclined to the close communion order, and refuse to unite with us. We had however the presence of the Master, and felt to take fresh courage. Rev. J. Williams of Clements came to our assistance and is still with us. He is an earnest, faithful preacher, and we feel that a great blessing must attend his labours. The church here is being revived, and we hope to see sinners converted in these meetings. We rejoice to hear of the good work going on in Yarmouth. I had the privilege of spending a week there about Christmas, and found the brethren fully in earnest. I had the privilege of preaching in Dr. Day's Church Sabbath morning, in Helron in the evening, and at Beaver River, Monday evening; also attended several other meetings during the week. The Yarmouth brethren gave me \$53 to assist us in repairing our meeting house. The brethren also at Helron \$11, and at Beaver River \$11, for which the brethren here expressed their thanks in their monthly meeting. Through the faithful efforts of Rev. J. Jones, the former pastor of this church, the debt on the House of Worship was removed. But we require five or six hundred dollars to fit up the building respectably. This we are trying to raise as fast as we can. May God crown our efforts with success.

D. W. CRANDAL.

For the Christian Messenger.

HEBRON, YARMOUTH, }  
Jan. 20th, 1872. }

Dear Brother Seiden.—

You will be glad to know that we at Hebron are enjoying a Pentecostal Season. We observed the Week of Prayer. The meetings were very interesting generally, but nothing calling for special notice.—Saturday last was our Conference meeting, and it was a time of refreshing. Four young people came forward and offered themselves to the church. On Sabbath they were baptized.

We resumed our meetings on Tuesday evening, and it was evident that God was about to bless his church in this place. We felt that God was there. We all knelt in prayer and the Spirit seemed to be present with his people. Sinners were pricked to their hearts, and cried for mercy, and saints rejoiced. We had meeting again on Wednesday evening, and what a contrast it was from the week past. Instead of a few that came to worship, the House was nearly full. God met with us and his power was felt amongst us. We all knelt again in silent prayer for a few moments, after which several brethren prayed. Tears came to every eye, and the sobs, moaning and cries were heard all over the house. There was no lost time. Thursday evening we held another meeting, and I cannot describe to you the scene. I suppose there were from three to four hundred present. It was a meeting at which God manifested his power. It seemed as though heaven had begun below. I never saw so many young people so affected at one time. Backsliders were reclaimed and sinners converted to God. Friday evening seemed to be even more powerful if possible. I counted four pews