

A PROPOSAL FOR UNION.

A writer in the Christian Union has a vision of union between Baptists and Congregationalists, or, to put in one phrase the thing desiderated and the reason for it, the union of the Baptist and the Pedobaptist Congregationalists.

There are probably not more than one-third, perhaps not more than one quarter of the Congregational families of New-England who can be induced to present their children for baptism, as the case now stands.

It is not even encouraged. Congregational divines are generally agreed that there is no positive command, no certain authority for it in the New Testament, and that it is therefore, not obligatory.

But how about believers' baptism? On what basis is a union to be effected between those who differ as to what constitutes the act of baptism? Our readers will hardly believe us if we undertake to tell them.

Baptism has its fixed and definite place in the believer's life. It stands at the threshold; it belongs to the starting-point of the life, and nowhere else.

The principle here stated, the writer pronounces "indisputably true." Supposing now that the two Congregationalist bodies desire to become one, how is their diversity as to baptism to be reconciled?

According to the view above presented, there would be no propriety in baptizing him now. Baptism would in such a case lack its most essential significance.

In other words, because the man was not baptized when he ought to have been, he need not be baptized at all. To that complexion it comes.

But if he bears true witness concerning the state of opinion among Congregationalist ministers, and the practice of their churches, the union he yearns after is steadily approaching.

Dr. Cross a missionary to the Karens, says of the meeting of the Paku Association: "There is a great improvement over last year, in the tone of the letters from the churches."

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FROM INCREASED PHYSICAL AND MENTAL STRENGTH of persons who use Fellows' Compound Syrup of Hypophosphites, their augmented faculty of endurance, the regular and healthy action of the Heart, Lungs, Stomach and Bowels, and their improved appearance, demonstrated in thousands of cases within our knowledge, its power of restoring the great sympathetic and muscular system on which full and healthy development depends, is certain.

Correspondence.

For the Christian Messenger.

"That ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. vi. 12.

Dear Father, may my offering be As Abel's was, pleasing to thee, And may my walk at home, abroad, As Enoch's was, be close with God.

May I plod on, and persevere, As Noah did, though many sneer, May I go forth at God's command As Abram, left his native land.

May I submit when trials come, As Isaac did, that reborn son, To give a tenth may I never fail Like Israel, may I prevail.

Humble, and chaste, and true, and wise, Like Joseph, may I grow and thrive, With meekness may my life be crowned Like Moses, faithful e'er be found.

To lead the tribes to promised rest, Like Joshua, may I be blessed, And may my time and strength be spent Like Samuel, who by God was sent.

When e'er I sin, may I repent, As David did, when penitent, And though I seem to be alone Elijah's God, I still will own.

When griefs and trials on me roll, And Satan tempts my weary soul, With perfect patience then, like Job, I still will bless, my Maker, God.

Through all my journey here below, Isaiah's spirit, may I show, When Satan sows the church with tears, O give me Jeremiah's tears.

To name them all would needless be, Since in the main they all agree, And O, how plain by them is shown, How I may reach the eternal throne.

And yet a clearer light is shed, Since Christ has risen from the dead, The way to glory now is clear, And Jesus lives to bring us there.

Believe in Christ, obey his laws, Take up thy cross, promote his cause, Follow the light that He has given, The only light that leads to heaven.

R. S. M.

LETTER FROM REV. A. R. R. CRAWLEY.

KOO-NE-YUAI, July 29, 1872.

It is the rainiest month of the rainy season. I am in the heart of the Tharrawadi jungles. A small zayat is my abiding place. It is flanked by a similar building on one side, occupied by a company of Shan pilgrims, making their way by slow marches away from Shan land, to the great Shway Dagon Pagoda at Rangoon.

The Shans are more devout and more bigotted than the Burmese, even; but the work of evangelising them has been vigorously entered upon. On the other side of my zayat is a monastery, where the Phongyee shows his zeal by making his crowd of boys shout their lessons out together, with the greatest power of voice each can command.

Round about me, all the region is a compound of mud and water. The native canoe is the only practicable vehicle of locomotion; and so, of course, only those villages which lie on the banks of the streams are accessible. But, fortunately, streams abound, and thus more villages than can be visited in our rains are gettable. A few yards to the north of the zayat, one of these streams rushes past, carrying its tribute of turbid water to the great Irrawaddi. This little water course, scarcely larger than a ditch, is my means of communication with my "base,"—Mengyee on the river bank.

The indefatigable, and most intelligent labors of Mung At, the preacher at the last mentioned place, has necessitated the present visit. He is the soleworker for this subdivision of the Henthada Province; his field is larger, probably than any single county of Nova Scotia. Thirteen candi-

dates for baptism are a part of the results of his dry season work. Yesterday five of them were examined, received, and baptized. Mung At's grateful joy, I will not attempt to describe. It seemed to find expression in every part and in every motion of his body,—shone out of his eyes, glanced and gleamed from every muscle of his face.

All the candidates live at villages at some distance from this. The others are expected in to-day. The time may not be far distant when the missionary and the native preacher will go from point to point in their work by aid of the locomotive! A hundred yards to the west of me is an earth-work, called by the natives "Mee y' tahn," "the fire-wagon road." As yet it has never seen either rail or sleeper. Faith bids me see (how many years hence, only that solid and dignified and slow old party John Bull in the Orient knoweth) the steam engine rushing through this jungle, dragging its rich freight of the, as yet, undeveloped wealth of this country, and dragging into endless captivity, all the effete conceptions, the stupendous frauds and impositions on humanity, of which pagoda and idol are the rank and suitable exponents.

The "Rangoon and Prome Railroad" will mark another step in the onward march of Burmese civilization. I wish all success to your Independent Mission; but hope its success will not demand the sacrifice of the native preachers of the Henthada Province.

Yours faithfully,

ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

ANOTHER CODICIL.

Dear Editor,—

I had, as I supposed, delivered my mind on the subject of Home Missions, but Bro. "J. H. S." has rendered a little further expression necessary.

I congratulate him on such recovery of his health, or on such triumph of the spirit over the flesh, as to enable him to say a smart thing or two in reply to my last communication.

I also hereby thank him for so far enlightening Bro. C. and the public mind on the meaning of a word. As a corrective, however, of my ignorance or inadvertency, I do not acknowledge its pertinence. Bro. C. is usually pretty careful in the employment of words, and in the instance in hand, before entitling his article Codicil, consulted Worcester's Unabridged, and although he found that modern English usage employs that word in the technical sense of "an addition or supplement to a will," yet Bro. C. took pains to trace the word to its fountain head—which it might not have been amiss for Bro. J. H. S. to have done ere he attempted a philological criticism or witticism.

And now let me presume to enlighten Bro. J. H. S., by informing him that the word Codicil is derived from a Latin word, whose first prominent meaning is—"a writing, a letter, especially, a short writing, note, &c.;" and that, so far from its first or chief signification being an "appendix to a will," that is its fourth and last sense. My authority is the standard Latin Lexicon of the day according to which authority and derivation Bro. C. did not very egregiously err in the caption of his recent article.

Let me further inform Bro. J. H. S. that he had no right to assume that a will, written during life and health, is one's "last will and testament," nor that the first codicil is the only one that may be appended.

But to be more serious and practical, as better becomes the discussion of our Home Missionary enterprise, I must express surprise at Bro. J. H. S.'s light and evasive mode, in Christian Messenger of 9th inst., of answering my request; and I do still call upon him either to retract those offensive expressions in his own paragraph, which I invite him again to read, or to qualify them with a satisfactory explanation.

If Bro. J. H. S. did not refer in part—and in main part—to Bro. McCully's late communications in the Messenger and to the M. H. S. B. M. Society with its Board, what was the pertinency of that extraordinary string of insinuations? Was he "beating the air" with his pen? If he did not mean any self, any person or any thing in particular, let him, by a suitable explanation, disabuse the minds of brethren—for Bro. C. stands not alone in his present apprehension of that paragraph—and let him remove himself from a false position.

I am again reminded, and I remind Bro. J. H. S. of a former pertinent quotation—that "nothing will be gained in this dis-

ussion by saying smart things, or questioning the motives of brethren."

While my pen is in this employ, I would correct a misprint in my recent communication.

On the many qualifications of membership I wrote to the effect that I would encourage large contributions at one time and would favor the constituting of such donors as life-members and directors, but I added "I would require from same"—not some, as published—"a small yearly subscription, &c." The Messenger's compositor made me appear to say neither one thing nor another.

On this additional requirement of life-members I would further say I am quite aware there may be a palpable inconsistency in such a restriction, but might not this, or something similar, come into practical adoption, and thus keep up continued interest and justify continued power or controlling action in our Missionary Societies?

Will just add that I like the spirit of "Merle's" last letter, but fail to see the wisdom of his scheme for working our Home Missions. Although the separation of Home from Foreign Missionary work may seem an unnatural severance, yet our Convention, as its objects are now defined, has abundant business to do. On the other hand, our Associations, if, as Merle proposes, left in charge of only our Academical institutions and enterprises, would have comparatively little to do, and would become very liable to want in interest, as well as in practical importance.

I am open to conviction on Merle's proposition, but at present would ask if our Associations could do better than to make, as now, a speciality of Provincial Home Missionary work, and whether our Home Missions could well be in better hands?

A. CHIPMAN.

For the Christian Messenger.

HOME MISSIONS AND THE CONVENTION.

No. 3.

When these Provinces separated in their Home Mission operations, it was intended that each of the Associations should do its own work under the direction of its own Board. The recent action of Western Nova Scotia is the end of that arrangement, and proves that if it ever was a wise method it has ceased to be so.

It is now supposed "that the territorial limits of each Province would be convenient and effective for the boundaries of our several Missionary organizations." Let us see whether this is altogether correct, or really suggestive of the best course now to be pursued.

Since the formation of the Prince Edward Island Association, their Home Mission work has been carried on very prosperously by themselves. But things are changing.—What would once answer a desired end, will not always. And I think reason can be shown why a larger combination is needed to give to their operations the greatest ultimate success.

As respects Nova Scotia, there is but one place where a Board can be located that is both central and suitable, yet the late union movement failed to appoint it there. New Brunswick presents a field, apart from its extent and destitution, its Mission centres are of great importance and full of promise. Let students from Acadia spend their vacations in such places as Newcastle and Chatham in the North, Grand Falls, Shediac and St. Andrews; let the three Provinces come to feel that these fields are theirs, and while the cause of Christ locally will be promoted, the College and Foreign Missions will largely participate in the blessing.

Then let New Brunswick and P. E. Island become interested in Pictou, the coal and gold districts of Cape Breton, and Eastern Nova Scotia, and the large and destitute seaports in the Atlantic, west of Halifax, and no less benefit will accrue. What we want, and must have to do our best, is reciprocity. The Provincial lines are not alike convenient and effective boundaries in this work. Is it to be expected that they would be? What one province has, another has not. New Brunswick men need to visit Nova Scotia and labor there, so mingle with its people and catch the spirit of its institutions. And, in return, New Brunswick wants the influence of our College and the efforts of those who have studied there. Nothing less will secure perfect union and—the great desideratum—a vital interest among all, in all our work. And the same is true of P. E. Island; both the Provinces require her men, and she could, with profit to all, employ theirs. In a word, with an Union such as is proposed, we will have one com-

compact and convenient field, one in which may be found a common centre, as accessible to all as the present Boards are to many of the places in which they operate, a field that will be overlooked, not by a number of weak, perhaps conflicting organizations, but by one, strong and united, created and controlled by the body interested—the Baptist denomination of these Provinces. Consequently, it will matter but little who compose the Board, so long as they are capable; or where it is located, so long as it is central. Each Association and existing society might continue its own work, while we, at the same time, would secure—that which one denomination so much needs to give it the highest efficiency—consolidation, and that, such as must affect favorably all our operations.

Nor does this exhaust the argument. It is admitted that we are doing far too little for our French population. In the several extensive districts occupied by them, nothing is now being attempted except in Western Nova Scotia. At different times it has been proposed to enlarge the undertaking, but the existing Board, notwithstanding all the effort made to interest our people generally, has never felt itself in a position to respond. This is a work demanding our combined resources; and the same may be said of a Gaelic Mission.

But there is another consideration, of far greater importance than many suppose, perhaps, than any we are now considering. Newfoundland has claims upon the Baptists of these Provinces that we have scarcely begun to acknowledge. Nearer to us geographically than to any others, and closely connected by mutual interest and trade, telegraph and steamer, why should Baptists alone fail to recognize this relation and act upon it? That they have felt the obligation, and increasingly of late, is apparent in our Minutes and Reports. But there are those who know that these do not express all the interest that exists. And yet, what has been proposed has never been attempted even. We have thought and talked, "resolved and re-resolved." Why have we gone no further? Why has no missionary been appointed? Not because there are not those fitted and willing to go, but simply that there has been no one to send them. What Board have we prepared to assume such responsibility, what one more bound to than all? And so it will continue till the Provinces unitedly say—

We must have a Mission to Newfoundland. And yet they cannot thus speak except through the Convention.

I believe that where the Missionary spirit exists, Missionary work will be done in some way. But if this is enough, why are societies at all, much less any of the proposed improvements? What is needed always is to know two things:—first, how the most work can be performed, and second, how it can be done most economically, and in such a way as to most benefit the workers. If the measure I advocate is, as are other Unions now proposed, an experiment, untried by the present generation here, it is not so everywhere. The State Conventions of the Republic make Home Missions prominent, and, with results, that certainly ought not to deter us. We run no risk in making this attempt, and giving it an honest trial. Should it fail, it will leave us no worse than it finds us. If we cannot do better we can fall back to our old position, feeling that we have done our duty and can do it still.

Brethren, my work is, for the present, ended. I ask, for what I have uttered, an unprejudiced and candid hearing, and, for the subject I have so imperfectly presented, earnest and matured thought. If, as the issue of this discussion, I can see any feeling aroused that will lead to closer union and enlarged effort and success, I shall rejoice that I have not run in vain, neither labored in vain. If no such result follow, I shall still have the satisfaction of knowing that I have done my duty.

That the hand already uniting us is so strong, is matter for rejoicing. "Two are better than one," and it is impossible for us truly to unite in any Mission or Educational work, without the vibrations of a sympathetic chord being felt in the remotest extremities of our land. But "a threefold cord" composed of such strands as Foreign Missions, Acadia College, and Home Missions, "is not quickly broken." Let this prove the time for such union, and emphatically "my joy" would deserve to be what it would soon become—"the joy of you all."

Oct. 17/A, 1872.

MERLE.

The Baptist papers announce that Mr. Abraham Jaeger, late a Jewish Rabbi in Mobile, has become a Christian and a Baptist.