

OUR FOREIGN MISSIONS.

ST. JOHN, N. B., 28th May, 1872.

To the Editor of the Christian Messenger:

DEAR SIR—I will thank you to allow me again in the columns of your much esteemed Messenger to acknowledge the receipt of the sum of twenty dollars from a "Young Lady," member of the GRANVILLE STREET BAPTIST CHURCH, HALIFAX, N. S., this is the first of an installment of Fifty Dollars per annum from this Young Lady, and may be appropriated, specially to support a Native Preacher, Teacher, or for general purposes, as best it can be used under the direction of the Board.

I would thank you Brother to insert this in full, and give it plenty of room, that it may quickly catch the eye of some one who will go and do likewise, and greatly please,

Yours most truly, Z. G. GABEL, Treas. of F. M. B.

For the Christian Messenger.

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

HENTHADA, April 12, 1872.

Mr. Editor,—

"What are you doing?" is, I hope, a question of frequent repetition among your readers, with reference to our missionary work here. To such query I propose, in this letter, to attempt a satisfactory reply.

About 25 miles westward of Henthada, on a branch of the Irrawaddi, is the town of Laymyetuba. It has about 6000 inhabitants, missionaries, have seldom called there. Brother George and myself, in planning the dry weather campaign, resolved to abide at Laymyetuba for some weeks. Accompanied by a native preacher,—the only one available at the time—we reached the town on the 22nd of Feb. The preliminaries were soon arranged; we appropriated a large Zayat, most advantageously situated for our purpose, commanding the principal thoroughfare of the town.

For the sake of those who may never have heard, let me explain what a Zayat is. "Works of righteousness" form the only basis of hope for the future, known to Buddhism. One of the favorite ways of obtaining merit is the building of houses for the accommodation of travellers, and for the meeting of the devout on worship-day. These buildings are called Zayats.

To the uninitiated it might seem a cool proceeding to take possession of one of these Zayats for the express purpose of assailing Buddhism! But it will suffice to say that it is never so regarded by the Burmans themselves. It never seems to have occurred to them to make a point of that—though they are cautious, bigoted, and argumentative in the extreme. The reason is doubtless this, "every one for himself," is in substance the phrase oftenest on their lips—and the Burman considers it none of his business to look after the religious opinions or moral state of those who enjoy the shelter of his Zayat; for does not he get the merit all the same, whether the visitors are of the strictest orthodoxy, or rankest heretics!

Having inclosed our Zayat with cheap mats, we were prepared for action, and soon found ourselves hotly engaged. For many days together, while the missionaries and their message were still a novelty, we were thronged nearly all day, and nearly all day we "preached Christ unto them."

I would not have it supposed, though, that the audience was always composed of quiet intelligent interested listeners. We had to meet over and over again, all the evils and objections common to infidelity from the time of Julian the Apostate until now.

Here are a few specimen questions; "How could a sin hating, omnipotent, omniscient Eternal Being infinitely loving and tender, create millions of creatures to sin?"

"Christ was born of a woman—so was Gaudama; Christ worked miracles, so did Gaudama; Christ suffered, so did Gaudama; where then the difference, that we should reject the old and accept the new?"

"If sin in a previous state is not the cause of present misery, what is it your God a malignant and partial Being?" "If your God is supreme, what need that Christ should suffer? Does the king suffice, when, of his royal will, he forgives the criminal?" These may suffice to show that the people who can so query are not to be

reached by the appliances of human wisdom, at its best. The idols and pagodas are but brick and mortar, and like perishable materials, and are crumbling away daily before our eyes. Buddhism is the hardened adamant of more than twenty centuries, no weapon save the Sword of the Spirit will prevail against it.

Strong in this conviction it was our constant aim to keep the pure gospel, the "Word of God," before the people. How frequently this aim was diverted can be easily imagined. We always contrived, however, to make known to each one, in a clear, brief, easily remembered statement, the grand truth—Christ died to save sinners. Tracts, too, were freely given, to be carried away to the homes of the people. It is safe to say that the number of persons brought within reach of these efforts was not less than ten thousand. Large numbers came in from surrounding villages. Six thousand tracts were distributed. As it may occur to some one to make a comparison between the two numbers first given, I may just mention, that, as a rule, only the males can read in Burmah.

Six weeks preaching—six thousand plain, solemn, striking tracts scattered. Cui bono? sneers the sceptic, to whom Jesus and the whole "sacred drama" are no more than one of the myths of the dim past. Well, we are content to remember that the same success has attended the beginning of everything great and good since the foundation of the world. Cui bono? was the cry, gathering to a shout of derision through long weary years in Carey's time. It was heard again, bitter and triumphant through twenty years of patient toil among the Telogoos. We may well be content to bide the time when history will answer the queries of the present as she has already done those of the past.

For immediate results, first, the "seed of the kingdom" has been widely sown; and secondly, there are five men who profess to be convinced that Jesus is the only Saviour of the world.

We leave to-morrow for a station (Mengyee) sixty miles up the river. The native preacher has sent us word of many inquiries and several applicants for baptism.

Yours truly, ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

OUR ASSOCIATIONS.

Mr. Editor,—

Our Associations are near at hand, and preparation is making for the gathering of delegates from the various churches. But it appears to me that there is less interest taken in those annual gatherings than formerly; I should say especially with lay brethren, I must confess I judge others considerably by myself. I have been in the habit of visiting our Associations for the last thirty-five years, but I think I discover less and less earnestness and zeal in gathering numerously on such occasions, with an expectation that the important schemes of the denomination will be much advanced by the hasty conference permitted when all are assembled. There must be a reason for a decline in interest, in the annual consultation of church delegates. Is it not mainly to be traced to the hurried manner in which the business is despatched on such occasions? I think few are aware, how short a time is given to review the business of the year in connection with our benevolent schemes; or to enter into plans for the future carrying of them forward. The Association meets on Saturday. This day is spent in organizing the meeting, reading the Churches' Letters, and appointing Committees. On Monday the Annual Sermon is preached and the short time afforded at its close before dinner is usually filled up with reading the remainder of the letters—at two o'clock the real business is taken up and proceeded with till six, four hours have thus been employed; at this evenings' adjournment many of the delegates ask and obtain leave to return home. On Tuesday morning at nine o'clock, the business again commences with a slim attendance of delegates, and at one o'clock usually the adjournment takes place and the meeting closes for the year, occupying about four hours on this day—so in all eight hours have been given to discuss matters, criticize reports, and mature plans for a whole year, in connection with a large number of Baptist Churches, and their benevolent objects. Is it any wonder then, that busy laymen are unwilling to

leave home to attend to important business of a religious nature when they find every thing hurried through with such rapid speed as to leave the impression that their services were not required, and their being present was productive of little good. Why this haste? Could not a week be spent profitably in consulting together for the

benefit of our religious interests, and could not two or three members be found in each church who with their pastor could devote this necessary time once a year? The cause which delegates meet to represent is God's cause and his work should not be hastily and imperfectly undertaken or accomplished. Why is not time afforded for the free and full discussion of our Home and Foreign Missions; our Educational movements; our mode of raising funds for Benevolent objects; our Sunday School work; and last though not least our church obligations in relation to Temperance.

These objects are usually brought up by a short report, but it is understood that there is no time for any lengthy discussion on the matter to be considered, and the report is pressed through with unanimous haste. It may be said—we have various boards to take charge of Missions—Education—Sabbath Schools and Temperance, &c., and therefore there is no need of discussing them before the Association. If this be the case why meet at all? If the various societies and organizations can do the work without bringing their operations before the churches, then there is no need of the Annual gathering of delegates and the time and expense of their leaving home would be saved by dispensing with the Association. But I feel assured that the more full and unrestrained discussion of the various measures referred to the better for the objects; and much is gained to these schemes to be carried forward, and much benefit reacts on the Churches through the spirit imbibed by the delegates.

I hope my crude remarks will lead to some beneficial plan to make our Associations more useful and more attractive. I speak especially in reference to the Central Association.

J. W. B.

Wolfville, May 31, 1872.

For the Christian Messenger.

A CHALLENGE TO THE "PROVINCIAL WESLEYAN."

Dear Messenger,—

The Provincial Wesleyan, in a recent number, gives its readers an article on the mode of baptism.

The writer says that he does not deem it necessary (I quote from memory) to give the opinions of the Lexicographers upon the meaning of the word Baptizo.

It seemed to me, and doubtless to others, that the true reason for withholding these opinions was not given. We therefore challenge the Provincial Wesleyan to publish in its columns the definition of this word as furnished by the Lexicons, or by as many of them as he may have within his reach—without note or comment to prejudice the unlearned.

Dare he do it? We shall see.

ANNAPOLIS.

For the Christian Messenger.

THE DISCUSSION AT THE A. C. ALUMNI MEETING.

Dear Editor,—

I am glad to see that the Alumni of our College have arranged to discuss at their Annual Meeting in Wolfville next Wednesday evening the question of the proposed Provincial University. We shall have to forego the annual Oration, of course, but still I think the Alumni have done wisely in seizing this opportunity of giving their views upon the most vitally important question to our College which has arisen for a long while. For, the Act which it is proposed to introduce at the next session of our Local Legislature, if passed, will effect a most radical change in our collegiate proceedings. I am not now going to say whether that change is desirable or not, but simply to state what is proposed, and to show the magnitude and importance of the question upon which our Alumni will be expected to give an outspoken opinion. It is proposed, then, in the first place, to take away from Acadia College and our other Colleges the power of granting degrees, which it will be seen would reduce them to the position of High Schools, and in the next place to establish one Provincial University (at

Halifax) which shall have the sole and exclusive power of granting degrees in this Province, but which shall not have any teaching department. The powers and privileges which our Legislature granted to us at the founding of our College are now, without our consent, to be stripped from us, and we are to join in the new University arrangement, upon pain of losing all aid from the Provincial Treasury. More than thirty years ago our Legislature stipulated with us in regard to the establishment of Acadia College, and at our request, and in consideration of the Educational work we engaged to do, they conferred certain powers and privileges upon us. For more than thirty years, relying upon the good faith of those stipulations the Baptists of these lower provinces have made unceasing sacrifices to build up and strengthen their College, and now without their consent it is proposed violently to rob them of those powers and privileges.

These are the matters which the Alumni are to discuss and in view of their importance I think no one will condemn them for omitting the annual oration. I only wish they had selected a larger room than the Vestry of the Baptist Church—perhaps their arrangements may yet be changed in that respect. I am mistaken if they do not find themselves in presence of a larger audience than usual, and if they are for joining this new university let them be prepared to give good reasons; but if they are against it, believe me, it stands them in hand to enter their protest in no uncertain way.

Before another week has transpired our Western brethren will be making preparation for assembling in the Annual Session of their Association. The remarkably late spring will be somewhat against the change made last year from September to June, and may possibly interfere to some extent with the attendance. The important interests devolving upon the meeting will however call for as general a representation as possible, and, coming together in a spirit of devotion to the service of the Most High, we trust that there will be an inauguration of matters which will operate beneficially on each of the other similar gatherings in the Central and Eastern parts of the Province, so soon to follow.

The Christian Messenger.

Halifax, N. S., June 5, 1872.

The place of meeting calls forth some sad personal reminiscences. Sixteen years ago, whilst attending the Western Association at Caledonia, Queens Co., a telegram informed us of the expected death of an only son. Travelling all night in company with and by the considerate kindness of Rev. J. E. Balcom, we were able to reach home in two nights and a day, and arrived but just in time to follow the remains of the dear one to the grave. We still ponder over the ingratitude of the ways of our Heavenly Father, and can only say Not my will, but thine be done.

The objects of the churches associating together are perhaps not so fully realized in our annual assemblies as they might be. There is perhaps too little attention given to matters that may benefit them spiritually. The benevolent features of the combination, and the co-operation in Missionary and Educational work to a large extent fills up the attention of the meetings. The time is perhaps too short to go fully into matters of a less tangible and more spiritual nature, but we cannot help thinking that such occasions offer favorable opportunities for ministers and people exchanging thought, and mutually aiding each other in securing a higher tone of piety in the churches, and consequently of becoming increasing useful in the world.

If it shall be decided to commit the Home Mission work to a Provincial Convention, there will probably be more time at the Associations to give to this very needful work. Every delegate should proceed to such assemblies with a sincere conviction of duty to Him who paid the price of our redemption, and who purchased us with his own blood.

Having a distinctly formed idea of responsibility there will be a diligent and prompt attendance at all the meetings, and a watchful care lest anything that should be done be omitted. A free communication of counsel will be made and aid given in all the deliberations so that the Acts of the Associations shall be, not merely resolutions to be assented to and then forgotten, but

that shall become the germs of what will hereafter develop into valuable movements for the benefit of the churches, and for the good of our fellow men.

May Divine guidance be given to the churches in choosing the delegates, also to the brethren when assembled together, so that Jesus may rule in his church and the glory of God be promoted.

NEW BRUNSWICK SCHOOL MATTERS.

The past week has been one of interest in the Dominion Parliament. The discussion of New Brunswick School matters has brought forth the views and wishes of the Roman Catholics, and given them a prominence that will leave no doubt in the public mind as to what are their intentions. Only the power is wanted and we should soon find that our Public Free Schools would be no more. Separate Denominational Schools in which the religious dogmas of the church would be required to be taught, would supersede the unsectarian schools that now exist and which have so long existed in these provinces.

A memorial was first presented by the Roman Catholics of New Brunswick, asking that the N. B. School Law be disallowed. The Minister of Justice decided that there was nothing unconstitutional in the Law, and that it was such a law as the general government could not disallow. This was strongly opposed by the New Brunswick Roman Catholic members of the House of Commons, and Mr. Costigan moved the following resolution in opposition to said opinion:—

"That an address be presented to His Excellency representing that it is essential to the peace and prosperity of the Dominion of Canada that the several religions therein prevailing should be followed in perfect harmony by those professing them in accord with each other, and that every law passed either by this Parliament or by the Local Legislature disregarding the rights and usages tolerated by one of such religions is of a nature to destroy that harmony;—That the Local Legislature of New Brunswick in its last Session, in 1871, adopted a law respecting Common schools forbidding the imparting of any religious education to pupils and that that prohibition is opposed to the sentiments of the entire population of the Dominion in general and to the religious convictions of the Roman Catholics of New Brunswick, cannot, without acting unconscientiously, and their children to schools established under the law in question, and are yet compelled like the remainder of the population, to pay taxes to be devoted to the maintenance of those schools:—That the said law is unjust and causes much uneasiness among the Roman Catholic population in general disseminated throughout the whole Dominion of Canada, and that such a state of affairs may prove the cause of disastrous results to all the Confederated Provinces:—And praying His Excellency in consequence at the earliest possible period to disallow the said New Brunswick School Law."

Here was a threat of disturbance. To this Colonel Gray of St. John moved the following:—

"That it is essential to the peace and prosperity of the Dominion that the constitutional rights of the several Provinces shall in no way be impaired by the action of this Parliament; that the law passed by the Legislature of New Brunswick, respecting common schools is strictly within the limits of its constitutional powers, and is amenable to be repealed or altered by the local legislature, should it prove injurious or unsatisfactory in its operations, and that this House does not deem it proper to interfere with the advice that may be tendered to the Governor-General, respecting the New Brunswick school law."

Mr. Cheveau of Quebec, on behalf of the Roman Catholics then moved the following with the intention of destroying Colonel Gray's motion:—

"That an address be presented to Her Majesty, praying for an act amending the British North America Act (in the sense he believes to have been intended at the time of its passage) by providing that every religious denomination in New Brunswick and Nova Scotia shall continue to possess all rights, privileges and advantages with regard to their schools as such denominations enjoyed at the time of the passage of the act, to the same extent as if the rights, advantages and privileges had been then duly established by law."

Wednesday last was appointed for the discussion of this question. All the other New Brunswick members of the House protested strongly against this motion. It was regarded as an attempt upon the rights of our Local Parliaments. The N. B. press, with the exception of the Freeman, the Roman Catholic paper, strongly opposed any interference on the part of the Dominion Government.

Intimation was given that in case such action as that proposed by Mr. Costigan were taken a special session

of the N. B. Legislature be called to such an order. During the following Colby, assisted by a way of amendment.

"That the Act recently passed be so modified that the Legislature move any now exist."

And the object of the Bill is to give effect to the possible, the committee of the Roman Catholic Legislature of religious with a view case comes section of the North American the Parliament the laws visions respect.

The motion of Mr. T. the government there would voting upon the case, a had made authority from being the to take his the latter against 42.

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