

Foreign Missions.

A KAREN BAPTIST ASSOCIATION.

The *Missionary Magazine* (Nov) gives the following pleasing intelligence from the great mission field:

We have received the minutes of the 31st annual meeting of the Bassein Sgau Karen Association. It is a respectable pamphlet of twelve large duodecimo pages. Aside from the curious "round O" type, the form and matter bear considerable resemblance to our Associational Minutes.

The Association convened at Kyan-Kh-young, "Teak Creek" on Tuesday, March 11th, at 10 A. M. The meetings continued, as in former years, three full days, four sessions a day. Introductory services were conducted by Rev. Dab-bu. Rev. Toh-loh was chosen Moderator; Too-mya and Sh-way-gah clerks. Committees were appointed as follows: on arrangements, next meeting, resolutions, and education. Also a committee to report on new or backsliding churches, and another to prepare a circular letter of admonition for all the churches.

On Tuesday evening Rev. Dr. Stevens of Rangoon preached from John xv. 1-3. The clerk says: "He exhorted us with many comforting words, and strengthened our spirits greatly." At one point in the meetings a letter from Miss Norris about the Karens of Siam was read. The Minutes say, "While our hearts rejoiced at the prospect that God's kingdom will be extended thither, we lamented that our brethren in that land are still in deep spiritual darkness."

Letters were read from nearly all of the sixty-five churches in the Association; from several pastors who were detained from the meeting, and others setting forth cases of difficulty.

Among the questions introduced by the committee on resolutions, a few samples will suffice.

1. The ever-recurring question whether it is allowable to unite a Christian with a heathen in marriage under any circumstances.

2. If a professed Christian takes a concubine, and his wife obtains a divorce in consequence and marries again, can the man on repentance be married to the concubine and received again into the church?

3. If a brother borrows money and then tries to elude payment, what shall be done with him?

4. The entire church is distrustful of a member. His character is plainly bad. All believe him to be guilty of a great sin, but direct evidence of the act is wanting. What can be done with him?

The sisters had a meeting by themselves, as in Western lands, in the pastor's house, of which no report is furnished.

Stirring resolutions on education were read; also Mr. Hopkinson's account of receipts and expenditures for the high school in Bassein.

Several evangelists were commissioned and sent forth among the heathen with the prayers of the great congregation. Deputations of the more experienced pastors to three or four churches in difficulty were appointed. Rs 60 were raised to pay the expenses of a brother returning to his field in the Toungoo district.

The table of statistics appended covers a sheet 18 inches by 20. The name of every church, its pastor and school-teacher appear; the number of baptisms, received by letter, dismissed by letter, excluded, restored, died, whole number of communicants, number of unbaptized worshippers, new worshippers from the heathen, non-resident members who will not take letters to near churches; number of Christian families; number of Bibles in the church, do. of Testaments; families maintaining family worship; girls at school; boys at school; whole number able to read; contributions for home missions; money for the support of their own pastor; rice for do.; expended in building and furnishing chapels; spent for books; expended in support of their own village schools; money contributed for current expenses of high school; rice for do.; for buildings for do.; aid for the poor. For foreign missions: for the Rangoon College.

The summary shows 65 churches; 59 pastors, of whom 20 are ordained; 54 school-teachers; 354 baptized during the year; 251 received by letter; 268 dismissed by do.; 101 excluded; 60 restored; 94 died; present members 6,047; in village schools 700 girls 791 boys, in Bassein high school, 37 girls, 97 boys; studying in Rangoon and other stations, 91 young men. Total contributions for the year Rs. 19, 510.

Which of brother Hopkinson's classmates in this country has a position which will compare with his for responsibility or honor?

PROGRESS AT ORISSA.—The Orissa Baptist Mission, of which the Rev. Mr. Buckley is the senior agent, has published an interesting Report for 1872-73. There were 50,000 pilgrims at the last Pooree festival and the mortality was slight. The number of Jagannath's missionaries, or *pundas*, who recruit the female pilgrims chiefly, is more than 3,000, but this Christian mission to 6½ millions of Oriya-speaking people has only a dozen European agents, male and female, and twenty-four native preachers. One thousand persons have been baptised in Orissa during the past half century on a profession of faith in Christ. The Mission Press does good service to philology also by its Introduction to the Study of Oriya and its Dictionary, a school edition of which is about to appear.

THE S. P. G. SOCIETY.—The *Indian Church Gazette* complains of the feebleness of the Missions of the Propagation Society in Northern India. The weakness of every Mission upon their list, Chota Nagpore alone excepted, is already too apparent, yet, instead of concentrating forces and rallying upon the main points, the policy seems to be that of still further attenuation and entering upon fresh fields, while those Missions to which the Society at home have shown a sad want of administrative ability. They have shown more interest in getting a High Church Bishop to introduce disapee into Madagascar, than in their duty to India.

The *Helping Hand* for November contains some interesting matters concerning Women's work in Missions.

From Chicago comes an account of the departure of Missionaries. All the mission churches in Chicago held a mission meeting, the central thought of which was Miss Baldwin and her leave-taking. Reminiscences and histories of the work at home and abroad stirred the hearts of all listeners, while the Bassein mission and especially the girl's school connected with it, was the point of peculiar interest; for these the new representative is to labor. Miss Baldwin expressed her sense of the importance of the work and of her own deep need of Divine help, which she expected to receive in answer to the prayers of her Christian sisters at home.

On Sunday morning Mr. and Mrs. Williams, Mr. Drake and Miss Baldwin were formally set apart to the work of missions.

The farewell service of the evening took a more solemn and practical tone. No one was left with the impression that romance or a desire to be lionized could be the motive power in directing any one to this kind of work; rather that stern and noble duties were to be undertaken for God.

Mr. Tolman in his farewell address to Miss Baldwin, said:—"Woman's work in missions is as old as the cross, whence Mary ran to bring the disciples word that the Lord had risen. It is not akin to that feverish ambition for unwomanly work which has so excited our country of late. It seeks not the platform or the pulpit, but with womanly grace and loyalty to Christ, desires to do a part in carrying the glad tidings to the perishing women in heathen lands. These our sisters, send out those who shall teach, not preach; thus performing their part of the great commission. With womanly wisdom they gain access to the high caste women, from whose walled and curtained houses custom has heretofore debarred the approach of man.

One of the saddest thoughts that can come to the heart of a missionary is the fear of being forgotten, of being considered so far away as to have no part in the houses and familiar places they have left behind. When the hour of evening prayer or the social meeting comes round, they wonder if they are remembered in those prayers, if they are included in those petitions. If we send a child out in the darkness of night or in the storm, we do not close the door and return to the warm and cheerful fire-side, but stand in the open door with light in hand until he returns. Let us not close our heart-doors or withdraw our prayer-light, from those we send into the darkness and night of heathenism.

If the women at home would make the meetings of their circles more interesting, let them make them circle of prayer. Pray for the representatives of our society by name, bear them on your hearts to Him who "ever liveth to make intercession for them."

Correspondence.

For the Christian Messenger

VALEDICTORY ADDRESS.

To the Rev. Wm. E. Hall:

DEAR BROTHER,—After a residence of more than nine years among us we learn with sorrow that you have accepted an invitation to another field of labor. Your removal will leave us both destitute and sad. We have ever found you a warm friend, a sympathizing brother and a faithful pastor; hence we have learned to "esteem you highly in love for your works sake." We are thankful that you have gathered in some fruits, and trusting to the Lord of the harvest, we have reason to expect that seeds which you have sown will yet spring up and ripen. We would desire to have you remain, but if you feel it to be your duty to go we will not dictate. Our future and yours we leave with God. True you have some enemies, but in this it is "enough for the servant to be as his Lord." Rest assured that, as a church, our best wishes shall go with you and Sister Hall whom we also esteem, and that God may make you a blessing is the prayer of your former flock.

Signed in behalf of the Church.

ADAM E. DURLAND, Clerk.

New Germany, Nov. 10th, 1873.

REPLY.

You kind Address has been thankfully received. I hardly knew how strong were the cords of attachment that bound me to you until the hour of separation. Perhaps I never will feel towards another people as I do towards you—my first pastoral charge. Your Christian kindness and fidelity have gained for you a large place in my sympathies.

You speak of "esteeming me for my work's sake." That places me under the greater obligations to God; all that kindness I received because of the Master. I hope your highest expectations will be fully realized in the gathering in of fruit by my successor, if so, depend upon it the sower and the reaper will rejoice together.

I know I have enemies, but I am thankful they are not numerous and the few perhaps are needed in life's discipline. We know not what grace is required to enable us to love and pray for such till we have.

Mrs. Hall reciprocates your warm esteem and with me bespeaks a continued interest in your prayers. That the richest of heaven's blessings may rest upon you will ever be the prayer of your friend and brother.

W. M. E. HALL.

For the Christian Messenger.

TEMPERANCE.

MR. EDITOR,—

Having been for years engaged in temperance work, and having noticed with pain the half-hearted manner in which many professed ambassadors of Jesus, deal with this subject, I am constrained, in the present article, to say a few words to such. I wish to speak more particularly in regard to what may be accomplished by Christian ministers and members of Christian churches in suppressing the traffic in strong drink in town and country.

My principal reason for writing is—that I have lost all faith in any other agency for the destruction of the power of Alcohol except in the Church of God and through the efforts of those whose hearts glow with love for a pure and undefiled religion.

Now, if this be true—a very great responsibility rests on the ministers of Christ who have the oversight of churches. Thus far, we have worked with the different temperance societies with some degree of success. One lesson we have learned from experience, is—that our hope of ultimate success is small, unless our ministers, as a body, get a proper view of this subject—in all its vast importance, and persist in teaching all the grand principles of temperance from the pulpit, so that the arguments and facts presented shall have the full benefit of everything sacred to aid in applying them to the consciences of those who hear.

The temperance societies frequently comprise young people with a very small percentage of householders. Wisdom and grace are often lacking among them, and as a result they have not much weight in the community in putting down evil. But even ministers, here, cannot accomplish so much as in the pulpit. If a very able Revd. lecturer occupy the temperance platform do we often find many present who need most to hear the lecturer? We answer no!

Therefore we arrive at the conclusion that the only chance to get the ears of all is to preach temperance from the pulpit, for even rum-drinkers consider it respectable to listen to a sermon on Sunday.

In this way all may be educated to vote down licenses and stop the traffic. Surely it is time that the temperance question should cease to be left for the platform alone—thus making it appear to be a subject of second or third rate in the scale of importance. The fact is generally admitted "that the rum-traffic is the most powerful means employed by the devil to oppose the Church of Christ. Now, if the members of that church, individually and collectively, are sworn enemies of the devil and all his works, why should they not unite to destroy that traffic which is set up in direct opposition to all that is good and holy? And if God's ministers as Captains of King Immanuel's army fail to drill and educate those soldiers, (over which the Holy Ghost has placed them) and lead them on to victory over the rum-power, how are rum-selling-dens to be put down? Will you leave it for the ungodly to take the lead in fighting against their own master? How inconsistent! Let this stigma no longer rest upon Christians—that many of the most earnest temperance workers are unconverted—while those professing Christ, stand idly by.

The people are ready and waiting to receive instruction on this important subject—so evidently connected with the success of the Redeemer's Kingdom. And whenever their judgments are convinced by sound logic, deduced from God's word, that total abstinence and earnest effort for the suppression of the rum traffic, are Christian duties, they will, at the suggestion of their leader, follow him and work right manfully.

In a matter like this, where moral principle is involved, it cannot be out of place for the minister to act as leader. How much would a company of soldiers be likely to accomplish if their leader, through fear of the enemy's fire or any other cause, forsook his post. In 1 Peter v. 3, ministers are called "examples to the flock." In view of these considerations we must conclude that in any place where a rum shop is permitted to exist the clergymen of that place have not done all their duty in the pulpit. Cases have come within our own observation—where ministers have told their people, plainly, their duty, and have received an immediate response from a great number of hitherto lukewarm men. They soon took their places in the ranks and fought bravely—each victory strengthening moral courage and doing the whole man good.

Another thought. Do not church members need enlightenment on this subject for their own sake. Each time we smell that vile compound of "liquid fire and distilled damnation" on the breath of professing Christians, we think of the culpable negligence of pastors, in instructing and warning their people against this curse and its effects, not only upon physical and moral, but also on Christian character.

Ministers are often deterred from the performance of duty by the fear of offending prominent members of the church who may favor rum drinking. How would our exemplar have dealt with such persons? How withering his rebuke of sin in any form! Kindly, yet firmly and decidedly he warns of the wrath to come! Little does he heed the manner in which the truth is received, and no man is worthy the name of his servant who shuns to declare the whole counsel of God.

Let ministers teach with Paul, "If meat make thy brother to offend, I will eat no flesh while the world stands." They should also, after proper instruction given, see that proper discipline is attended to in the church, and if members still continue to encourage, by precept or example the rum traffic, they should be regarded as "heathen men," for the evidence that they possess the spirit of Jesus is lacking.—Such persons, though rich and influential, constitute an element of weakness, and are a curse to any church. Will not all Christians, both ministers and laymen, strive to sweep away every place where intoxicating drinks are vended in their respective communities? Some are ready to urge an objection. "We must have a house of entertainment and one cannot be sustained without liquor selling." Here we must be firm and steadfast in adherence to our principles. If the rum seller is not allowed to continue his business he will most likely remove to a more congenial climate and leave the stand to a temperance man. Better to suffer a little confusion or inconvenience for a time, and hope in God that eventually all

will be well than to deal out death and damnation in opposition to those striking words, "Woe to him that putteth the bottle to his neighbor's mouth." All such frivolous objections will soon vanish before those desirous to obey the truth.

A LOVER OF TRUTH.

November 10th, 1873.

For the Christian Messenger.

FROM ONTARIO.

BRANTFORD, Nov. 11th, 1873.

Dear Bro. Selden,—

How strange to see the Spring smiling, or even reapers-bringing in their golden harvest under the gathering whiteness of a Canadian Winter.

Yet so it is, for ours is a world within a world. And so, while the first real snow storm of the season is falling, we are hearing too "the voice of the turtle," and the song of springtime, and "the ploughman is overtaking the reaper, and the trader of grapes, him that soweth seed."

This evening in our First Church Vestry, we have been singing the "harvest song," for eleven have born testimony to a new found hope in Jesus, and eight of these have been received as candidates for baptism.

Several others have expressed hope, and many more are anxiously enquiring. The tokens of good in our large and interesting Sabbath School are exceedingly encouraging.

We are all well, and enjoying our new home, as much as perhaps is possible among strangers.

From the ministering brethren of Ontario, the ministers and members of the other denominations, and especially our own church and congregation in Brantford, we have received the utmost cordiality and kindness. For all God's many and astonishing mercies and favors to us, we desire thus humbly and devoutly to record our gratitude. We are still, as we ever hope and expect to be, deeply interested in all that pertains to our own native province, and I can assure my friend, whoever he may be who alluded to our removal from Yarmouth, in a late number of the *Messenger*, that no one could have regretted our removal more than we did.

But as our Sister Norris once said in my hearing, "When I became a Baptist, I laid the foundation for all after sacrifices," so, when I became a Christian and a minister, I gave myself up to be Christ's servant where, and as he saw fit to employ me. If any continue to question whether we "did right in leaving" Nova Scotia, we would invite them to come and witness what seems to us the credentials of Divine approval. Or perhaps better. Wait a little and withhold judgment, till "the books are opened," and the mysterious web of Providence is unfolded, when we may see many things very differently from what we do at present. In the meantime, "let us not judge one another," but remember that "to our own Master we stand or fall."

Yours very truly,

W. H. PORTER.

For the Christian Messenger.

IN MEMORIAM.

DEACON CHARLES MARTELL.

On Saturday the 18th October, Deacon Charles Martell of Mira Bay, Cape Breton, passed away to the "Better Land." He had not reached a very advanced age, nor was his last sickness protracted, he having been confined to bed not more than a fortnight. But the fatal malady, heart-disease, had doubtless been gaining upon him for some time ere it prostrated him. The unfavorable announcement of his physician at first took him somewhat by surprise, but in a very short time his mental struggle happily gave place to Christian assurance and resignation. Bro. Martell found his hope resting in the "Rock of Ages," which hope he had joyously expressed by putting on Christ in baptism in the year 1839. He was thus one of the earliest members of the Mira Bay Church, and it is no disparagement to the other members to say that he was emphatically to the day of his decease one of the best members of that church. He was a man of amiable spirit, steadfast character, and wise counsel. His record and influence in the church, community and family, were such as are seldom surpassed, or even equalled. In short his Christian life was beautiful and salutary, and his death a fitting close. May the great Lord of the Harvest supply his place in the church and community and comfort his now orphan family.—Con.