

Let us be careful that we understand the meaning of terms, and that we don't accept as verified science crude working hypothesis, but which owing to the nature of the human mind must always remain as hypothesis.

In the afternoon session in the association Hall, Professor Felix Bovet, of Neuchatel, Switzerland, read a paper on "The Gospel and Christianity," Dr. Zimmerman of Leipsic read one on "Faith and Reason," and an essay on "The Gospel History and Modern Criticism," prepared by Dr. Van Oostroë of Utrecht, was read by Dr. Cohen Stuart.

Yours truly, J. M. CRAMP. St. John, N. B. Oct. 11, 1873.

For the Christian Messenger.

CENTRAL SABBATH SCHOOL CONVENTION.

Dear Brother,—

I hoped that some one would send you a sketch of the Sabbath School Convention of the Central Association held on the 16th, in Canard, in time for publication in the Christian Messenger of this week. As this was not done I will now say that the occasion was one of surpassing interest. Everything conspired to make it such. The day was fine, the place of meeting was beautiful, the new meeting house in Canard is all that could be desired for comfort, for public gatherings, as well as for the congregation in the locality. It is good to see the old Baptist Cradle of Cornwallis so well fitted up. May it never cease rocking, and always have plenty of children to nurse. The people were cordial, the meetings were overflowing. There were present a unusually large number of ministers who had come to the Ministers' Conference of Kings, Annapolis, Hants and Halifax, the day previous. The delegation from Halifax was small but very efficient. Bro. King from Granville Street was made President and performed his duty nobly. The morning session commencing at 10 o'clock, was opened by a short season of devotion. After the enrollment of delegates and visitors, the managing Committee reported the officers for the ensuing year, and the programme of exercises for the day, which was adopted. The officers E.D. King, Esq., President; J. H. Barteaux, James Craig, Vice-Presidents; Treasurer, Charles Bacon; Secretary, D. Freeman. The letters from the schools were then read. The statistics report 59 Sabbath Schools. Total number of pupils 4170; average attendance 2669; taught by 393 teachers. 50 adult classes with 499 pupils, 308 teachers, and 295 scholars are members of the churches, 36 joined the churches last year. The libraries contain 6512 volumes. The schools report 875 S. S. papers taken. They expend \$712.35 on themselves and raise \$362.09 for missions.

The afternoon session commenced at 2, and the evening session at 7 o'clock. During both sessions the exercises were enlivened with singing by the Sabbath school and infant class, led by the organ. After devotional exercises in the afternoon an excellent essay was read in a very pleasing manner by Rev. J. F. Avery pastor of the North Baptist church of Halifax, on the words "Train up a child in the way he should go and when he is old he will not depart from it."

Bro. J. E. Lockwood the superintendent of the Sabbath School then conducted a session of the School according to their usual order. The whole congregation then assumed the character of a Sabbath School class, while Rev. D. M. Welton conducted an exercise of teaching the class. The lesson was that of Jesus walking on the sea. These exercises were felicitous and happy. It was then

Voted, That with the beginning of our independent Foreign Mission, we recommend that all our Sabbath Schools be instructed on the subject, and requested to commence working for it, and that each child be encouraged to give at least one cent a week towards its support, either by collections each sabbath, or by the formation of a juvenile missionary society, or of a mission band in each school.

At the close of the teaching exercise it seemed highly appropriate to provide for "training" the youth in habits of christian benevolence in the S. Schools.

The evening session was chiefly characterized by an impressive sermon to the young by Rev. D. M. Welton, on "My son if sinners entice thee, consent thou not." His sermon was followed by short voluntary addresses from Rev. Charles Tupper, D. D. Rev.

Atwood Cohoon and others. Rev. S. B. Kempton in reply to the vote of thanks tendered to his people, said that thanks were due to the Convention for coming, and for the spirit in which they came.

The managing committee for next year are Brethren Andrew Shaw, Charles Bacon, James Craig, and Revs. J. L. Read and Joseph Murray. who reported that next year, Rev. Joseph Murray preach the sermon and that Rev. E. O. Read be his alternate. That E. D. King, Esq., write the essay and that Bro. J. E. Lockwood, be his alternate. The place of meeting next year will be reported in due time by the committee. After singing "One more day's work for Jesus," the Convention was adjourned with prayer and the benediction by Rev. J. Bleakney, of Granville. The precise order of exercises and business will appear in the Minutes.

Signed, D. FREEMAN Sec'y. Canning, Oct. 22, 1873.

Foreign Missions.

For the Christian Messenger.

OUR MISSIONARIES.

WOLFVILLE, Oct. 25, 1873.

My dear Sir,—

I received a letter by the last English Mail from Mr. Shirra of Glasgow, Agent of the Anchor Line of Steamers, stating that "the Rangoo Steamship which ought to have sailed this month was lost on her return voyage from Rangoon, and the owners, P. Henderson & Co., have not been able to charter one in her place, with such passenger accommodation as they have usually." The consequence is that "the next steamer will not sail before Nov. 25."

This detention is very much to be regretted. Our missionary friends, however, will have companions, as seven American Missionaries sailed for Glasgow three days after themselves, and are now in like manner detained. Besides this, it is to be considered that the Glasgow route is by far the cheapest. If our missionaries had gone by way of London, the expense would have been 500 dollars heavier, in addition to the probability of being detained at Calcutta or some other Indian port. Messrs. Henderson take missionaries at a reduced rate. The regular price of a passage is £63 10s. (Sterling); but missionaries are taken for \$52 10s., and go direct to Rangoon, without transhipment.

Let us hope that our friends will find useful employment in the cause of Missions, and that the time will not be lost.

Yours truly, J. M. CRAMP.

BURMAH.

Mission to the Burmese.

LETTER FROM MRS. INGALLS.

THONGZAI, June 15, 1873.

Fruit from Stony Ground.—Seven more Burmans have been gathered into the fold, and we hope their names have been written in the "Lamb's book of life." Do you remember the story I once told you about the people who refused a cup of water to Mr. Crawley and myself? We had often been to the place, and had told the story of salvation only by the blood of Jesus Christ. We had felt deeply for the souls of those men and women, but the time came when the cup of water was refused. It was late at night, and as we had separated from our cart we had neither pail, basket, bucket, nor rope. We had been faint from our walk, and had eaten a bit of dry salt fish, so we were greatly in want of some water. After they had refused water we asked them the reason, and a bold, fearless woman told us that they had talked about our religion of "salvation aside from meritorious deeds, and as they did not get any merit from wells, water, and bridges, she had told the people to refuse water to the Christians. Though they fed the dogs and the crows, they would not feed us." We asked to borrow a rope and bucket, but this too they refused. Our people were a little vexed, and wished to take some water by force, but we would not allow them to do it. The people were afraid of this woman, because she was a little learned in their religion; but at last, one family sold us a small jar of water. We felt so tried with this village that we avoided the place and went to others; and the village was pretty well known as the village where they refused water to the missionaries.

As we did not visit that place, we did not hear much about the people. We

heard once that most of their cattle had sickened and died, and that a fire had destroyed many of the houses; and our company who were with us put up a cry for mercy in their behalf. One good preacher, who was supported by Samuel Patten, Esq., of Albany, paid a visit to the place; but he said it was "stony ground." Last year one of the men from that place was converted, and after a trial of six months he was received into our church. We praised God for this saving power, and it cheered us to find that this was the seed of other days. We began to hope, and spoke one to another of past work and ere we had severally entered into our usual compact of prayer for those people, the call for a visit came from them. Our workers went, and returned with hope and joy, and the call came again. At the second time we had even better reports.

Then they begged me to come; but the heathen capital was my burden, and I could not respond. The good preacher had been called to join his American supporter in the "better land," but the old Bible-woman still remained, and we sent out a brother with books, and put this place down on the list of special work and we went on our intended journey. When we returned we had good tidings; and our visit to that place was a pleasant one of overflowing joy. We heard the prayers of the converts, and instead of inhospitality, we were fed and sheltered by loving ones, and brought through the forest with joy and songs of God. The wives of these brethren are weak, trembling converts; and this morning we send with our new brethren two Christian sisters and a colporteur to lead them more perfectly into the knowledge of Christ.—Missionary Magazine.

Home Missions.

For the Christian Messenger.

OUR HOME MISSIONS.

Dear Editor,—

At the last meetings of our Board, Rev. W. H. Warren, now supplying the pulpit of the Temple Church, was elected a member of our Board pro tem., vice Rev. W. H. Porter, removed. Dr. W. A. C. Randall was appointed Recording Secretary. Rev. D. M. Welton was solicited to superintend the Mission at Maitland, Hants Co., to request the ministers of the County to preach at that station in turn, and to obtain supplies for their pulpits from the students of Acadia College. The Board guarantee to bear all the necessary expense. Rev. J. B. McQuillin was appointed to Barney's River, Pictou Co, Goshen and vicinity, for one half of one year at the rate of \$600 a year. Rev. A. W. Barrs received an appointment to Mahone Bay for four weeks with a view to a settlement with the church there. Rev. M. A. Bigelow was appointed to Tracadie for six weeks. The Board hope this will lead to a more permanent settlement. Other brethren that have applied for missions will be attended to as soon as our Agent examines the field. The Church at Jeddore will soon be visited by bro. Wallace. He will explore as early as possible Guysboro and Halifax Counties. Brother Wallace sends \$111 from the North Sydney Church, and \$31 from the Sydney Church. We wish to thank those Churches and their pastors for these amounts. Bro. Wallace reports that he finds most important points in Cape Breton. We shall occupy them at once. We are expecting on an average \$100 from each church in the Province. We hope the brethren will send along this amount as soon as possible, for we have demands to meet continually. If the churches aid us to the extent named above, we shall do a work for God this year that will tell not only on the present age but on ages yet to come.

Rev. Mr. Gallaher is here. Eleven other brethren in England are ready to come. Probably they will be with us in a few weeks. If the Churches come heartily to our aid, we guarantee to supply all the destitute fields in the Province within eighteen months from the present time. In connection with this point the public are invited to consider the following statements:—

- 1. About 100 of our Churches are without pastors.
2. We have not the men at home to supply them.
3. Churches without pastors for a length of time generally dwindle and die.
4. If we wait for men of home growth to supply the Churches, proba-

bly one third or one half of those now destitute will be extinct and the ground occupied by other denominations.

We had better, then, seek aid from abroad.

But the question arises, Why do so many of our young men leave the Province? Among many others we here assign three reasons. The lack of benevolence on the part of the churches—the dislike many of our pastors have to preach benevolence and to train the Churches to habits of giving—and the unwillingness of some of our young men to undertake to cultivate hard fields. We are trying to induce our young men now abroad to return. Our General Agent has been instructed to search out and encourage young men that are looking forward to the work of the ministry. We hope to do something towards setting the churches on the right track in the matter of benevolence. In all our undertakings we mean well. We aim at the glory of God. If we err, our brethren must remember that "to err is human."

G. E. DAY,

Cor. Sec. of Union.

Yarmouth, Oct. 24th, 1873.

The Christian Messenger.

Halifax, N. S., Oct. 29th, 1873.

ONTARIO BAPTIST ANNIVERSARIES.

The Canadian Baptist of Wednesday last contains a partial report of the Anniversaries recently held at Woodstock and Brantford, Ontario. They commenced by an Educational Meeting at Woodstock on the 14th Inst., a Reunion was held in the Literary Institute at which time were present nearly 400 visitors. After the sumptuous collation served in the Dining Hall of the Institute the Public Meeting was organized in the chapel-room, by the appointment of Dr. Fyfe to the chair. Dr. Castle's address is spoken of as a rare treat. Other speakers followed, and Hon. Wm. McMaster moved, and Wm. Craig, Esq., seconded, a resolution expressing great gratification at the enlarged facilities now provided for the accommodation of students, and affirming that the Institute shall receive the hearty and united support of the Baptists of Ontario and Quebec. Nearly \$1000 was raised in a few minutes before the meeting closed.

At the same time as the Educational meeting was being held at Woodstock the Church Edifice Society held its Anniversary at Brantford. Here is some account of its work.

Benevolent loans have been issued during the year amounting to \$1,615. The income for the year, including repayments of loan, amounting to \$400, was \$1,760. The total contributions since the formation of the Society are \$4,523. The amount due by churches which have been aided is \$4,569.

The first of the meetings of the Home Missionary Convention was that of the Executive Board. The following is a summary of the results as shown by the Annual Report of the Board:—The total number of missionaries employed has been 43, of whom 14 have laboured for a whole year in their fields; four for nine months; nine for six months; one for seven and a half months; nine for five months; five for four months; and one for three months; the whole of this work being equal to the labours of one man for 27 years and 94 months. The missionaries have preached at 114 stations, to congregations composed in the aggregate of 8,468 persons. They have preached 3,676 sermons; ministered to churches numbering 2,009 members; made 5,722 pastoral visits; travelled 37,714 miles in the performance of their duties; and baptized 212 converts on a profession of their faith in Christ. They have received appropriations from the Board amounting to \$4,847 50; while their churches have also contributed \$723 79 to the Home Mission Treasury, and as far as reported, maintain 33 Baptist Sabbath Schools, taught by 277 teachers, and attended by 2,338 pupils. The income of the Society for the year reached over \$6,300.

Amongst the Visiting Brethren and Delegates, we find the names of Rev. T. H. Porter of Fredericton, N. B., and Rev. E. M. Saunders of Halifax, N. S., as delegates from the Maritime Provinces.

A Platform Meeting was held in the evening of Wednesday, at which the Rev. W. H. Porter, the newly appointed Pa-tor of the First Baptist Church, presided. In opening the meeting he said:

It was with no common pleasure that he stood there. For the past few weeks he had at every turn been met with evidence of what Christianity had done for our poor fallen race. The kind greetings and hearty congratulations that he had received were the result of Christianity. They were met from different parts of the country with one aim, and cause, and labour, and one Head. He was glad to meet his brethren

for the first time under such favourable circumstances. He hoped that they might be united here in this meeting and throughout the Convention, and hereafter before the Throne of God.

Rev. D. W. ROLAND stated that in 1846 he commenced to labour in Canada under the auspices of the New York Home Mission Society. The changes in the position of the denomination were so great as to be commensurate with the improvements in farming, since the days of Jubal, in working iron and brass since the days of Tubal-Cain, and in organ-building since the days of Jubal. God had created man for His glory to live in love towards his fellow-creatures. God was an eternal and infinite Philanthropist. Man should be also a philanthropist, though a finite one. Man should also be patriotic and should love his country. They ought to love one another as Christ had given them an example. He pictured two worlds—the one containing all its people perverted except one, the other with all its people saved except one. The one converted man in a perverted world should aim at the conversion of all the rest. In the other case the whole of the converted people ought to strive for the salvation of the one rebel remaining. When one's soul was converted, one's body and property ought also to be converted without any extra grace. For Canada there was a prosperous future—conditioned, among other things, upon the people of Ontario showing sobriety in the annihilation of the curse of drunkenness, righteousness in the state, and godliness in private life.

Rev. T. BALDWIN said in the words of Kossuth, that the time for action had come. Acts of benevolence were only incidental to the great work of salvation. To make this known, men were needed, but who could preach except he were sent, and who was sent except by God? The joy of the Saviour was in redeeming a world, and how could they enter into His joy unless they entered into the work of raising up a world to God. By-and-bye neither lawyers nor doctors would be wanted—there would be neither disputes for the one nor diseases for the other; but when the Christian minister and those who with pure minds worked for God would receive His blessing, and would enter into His glory.

Rev. E. J. STROB said that in Canada they needed more of the conservative spirit and more of the aggressive spirit as a denomination. Some of their people were Baptists on the Sunday morning, Wesleyan Methodists in the afternoon, and Church of England people in the evening. This he did not consider right. He did not think that people who believed in the Baptist doctrine should subscribe to support Wesleyan and Church of England ministers, and then come to the Convention to pay the salary of their own pastor. There were people, he said, in this country who might be earning \$2,000 or \$3,000 a year, who had gone out to work for Christ at the paltry pittance of \$400 a year, and when the end of the quarter came they could not get that. How were they to live on such terms as these? He urged those who had money, to give some of it towards the spread of the Gospel, and those who had no money to pray to God to send labourers into His harvest, Christ had given them Himself and all they had, and He looked to them for a return.

Rev. J. E. VIMING said the meeting was important inasmuch as it was not only a missionary meeting but a home missionary meeting, and their design was to save the souls of men at their own door. They stood up in company with the Apostolic Baptist Churches in Jerusalem, when, as a Home Mission Board, they sent Peter and John to Samaria.

Rev. E. CHESNEY pointed out that responsibility was written on man's moral and intellectual character, and met him at every turn. It was a universal law that no man could do good without getting good. The field of humanity which was allotted to man to work in, was so large that there was work for all to do, and blessings for all to receive. God has made every man in a sense his brother's keeper, and he would hold every one responsible for the performance of the duty which had been imposed upon him. There was a great work for the Baptists of Ontario, and the man who would not engage in the contest would have none of the glory. Their great Captain was watching them and was saying to them, "Be thou faithful unto death, and I will give thee the crown of life."

Rev. DR. CASTLE remarked that the miracle of Ajjalon had been repeated to-night, for the clock had stopped for an hour and a half. (The clock was pointing to eight o'clock.) He then related the circumstances which had attended his recent visit to his old congregation in Philadelphia, where he had heard glorious speeches from two Canadians. To-night, a speaker had referred to his love for his country, and he loved a man who loved his country. But their country was not his. Canada was Christ's and he was Christ's, and he went in for gaining Canada for Christ. He had been present for a few days at the great Council in New York, representing Evangelical Christendom, and there he saw the stars and stripes knotted to the flag of the great British empire. He wanted the Baptists of North America from the North Pole to the Isthmus of Darien to be united in a similar manner in the cause of Christ.

After a liberal collection amounting to \$300, the meeting which was large and enthusiastic, separated.

The morning of Thursday was occupied by a Board Meeting. In the