

Correspondence.

For the Christian Messenger.

THE EVANGELICAL ALLIANCE.

My Dear Sir,—

So much business was crowded into the last two days of the Conference that a general sketch only can be given.

The subject on Friday was Missions. Dr. Angus read the first paper, which appeared on your first page last week. The second paper, by Dr. Rufus Anderson, on "Territorial division of Missionary fields of labour, and Missionary Courtesy," contained a powerful plea in behalf of agreement between Missionaries and Missionary Societies, not to interfere with each other. Dr. Eldy of New York discoursed on "The obligations of Science, Literature, and Commerce to Christian Missions,"—a subject which deserves a portly volume, for the conviction of gainsayers.

This was followed by several ten minutes' speeches, by which the interest of the meeting was agreeably diversified.

This was the first Section, meeting in Association Hall. The second Section met in St. Paul's M. E. Church, for the discussion of the same theme. The Rev. Narayan Seshadri spoke on "Mission Work in India," followed by Dr. Hugh Miller of Scotland, and the Rev. J. S. Woodside, who presented an exhaustive paper on "Womans' work in India."

Nearly 120,000,000 women are still held in a state of physical, intellectual, moral and spiritual slavery in India, and there is but one power in the world that can save them, and that is the Gospel, carried to them by tender hands and spoken to them in the loving tones of sisterhood, by Christian women. The evangelization of India is a work in which generations of missionaries yet unborn may toil and die, still it is sure. And a power is now established, the potency of which the world has never understood. Woman is to share, as God intended she should, in everything that tends to the glory of humanity, and in this holy struggle India affords a wide and inviting field for the exercise of her peculiar gifts.

Bishop E. de Schweinetz, of Bethlehem, argued for the duty of conveying evangelical truth to the most ignorant and degraded tribes. In the afternoon, the Rev. William Murray, formerly of Cornwallis in this Province, now resident in Jamaica, furnished an interesting account of the triumphs of the gospel in that island. Dr. Hoge's subject was "The Mission Field of the South." Speaking of the special needs of the freedmen, he said:—

But after all, the paramount necessity of the Southern African Churches is a thoroughly educated ministry of their own. Nothing can be substituted for this, nor can the complete development of their ecclesiastical life ever be attained without it. The negroes are constitutionally imaginative and mercurial, with a strong inclination to superstition and fanaticism, and what they most require to counteract these tendencies is systematic instruction in divine truth—not the technical systems of the schools, not metaphysical subtleties or sectarian polemics, but a grounding in fundamental principles—such a grounding as comes from illustrating these principles so simply, and reiterating them so patiently, as to insure a true and clear comprehension of them. If ignorant enthusiasts and fiery fanatics are the spiritual guides, their religion will be the intoxication of excited animal sensibilities, full of the chimeras of distempered fancy, instead of the calm sobriety of rational faith and the salutary convictions of conscience enlightened by the Spirit of Truth. The Church, therefore, which secures this kind of instruction for them is their greatest benefactor. The American Baptist Home Missionary Society is doing a noble work in this direction. It has established seven schools, one in Washington City, and the others in the Southern States at well-selected points, viz., Richmond, Raleigh, Columbia, Augusta, New Orleans, and Nashville, for the education of young men of color for the Gospel ministry.

The Third Section met in Fourth Avenue Church. Papers were read on "Protestant Mission in Spain," by the Rev. Antonio Carrasco, of Madrid—on Missions among the Oriental Churches, Dr. Jessup of Beirut, on "Protestant Missions among the Catholics of Ireland," by the Rev. L. E. Berkeley, of Lurgan—and on the "Evangelical Home Mission of France," by the Rev. Matthew Lelievre, of Nismes.

The Fourth Section met in Madison Avenue Church. Addresses were delivered by a number of Missionaries connected with Missions in Turkey, Greece, Persia, and other countries.

The Rev. Mr. Carpenter said that in Burmah there were ten missionary associations, with 350 churches, and about 20,000 disciples, many of whom belonged to a despised race. Nine-tenths of the work was now doing by native missionaries, 70 or 80 of whom had been ordained, and were now exercising all the prerogatives of the Christian ministry. After giving other statistics of progress Mr. Carpenter said that he believed if the great Christian denominations would give themselves more entirely to this work of foreign missions, Christians would multiply faster on the earth than at present, and the whole world would be brought into the kingdom of Christ.

The subject of "Lay Preaching" was introduced in the first Section, in the afternoon session, Count Andreas Von Bernstorff of Berlin, had forwarded a paper, which was read. It closed in these terms:

I have condensed the above in the appended these:

I. That the "preaching by laymen," i. e., the publishing of God's word by gifted members of the congregation who do not bear a clerical character, is in accordance with Holy Writ.

II. It corresponds to the practice of the first Christian community.

III. It is founded on the principles of the Reformation.

IV. It receives the sanction of God in the blessing that the Lord has lately conferred upon it.

V. Its universal recognition will certainly elevate Christian life.

VI. It shall not encroach upon the public pastoral duties, but in conjunction with it, shall seek its task in small meetings of awakened Christians and in the conversion of unbelievers.

VII. To effect this successfully, pastors are desired to favor this work, and not place unnecessary obstacles in the way of the evangelists. On the other hand, the members of the congregation are to bear in mind that they must act in perfect harmony with the pastors, and follow his advice.

G. H. Stuart, Esq., of Philadelphia delivered an earnest address on the same subject.

"Christianity and Social Reform" engaged the attention of the Audiences on the last day of the Conference:

In the first Section, Association Hall, Dr. Harris, of Trevesa College, South Wales, read an elaborate Essay on "Christianity as a reforming power," contrasting it with the old religions of heathendom. "The labour question," was discussed by Dr. Allen of Girard College, Philadelphia.

In the second Section, St. Paul's M. E. Church, the Rev. Thomas W. Aveling discoursed on "Christian Philanthropy," and a paper by the late Count Agener de Gasparin, on "Deaconesses, and the care of the sick," containing many valuable suggestions, was read.

The third Section met in the Fourth Avenue Church, to consider "Particular evils and vices." Dr. Nelson of Lane Theological Seminary, Cincinnati, discussed "Intemperance and its suppression, historically and argumentatively." The following passage is commended to attention:

The drinker as well as the vender must be restrained by the civil power. It surely is time to enquire whether both the restraining and the prohibitory legislation have not too much proceeded upon the assumption that drunkenness is only a misfortune. Has not the moral sentiment of the people been wronged and damaged by directing legislative restriction and penalties too exclusively to one party in the immoral transaction? The word of God plainly treats intemperate indulgence of appetite as a sin—the appetite for intoxicating drink as surely and as sternly as any other. The drunkard is not only a sinner against God but a criminal also toward civil society—withholding from its interests his due contribution of productive industry casting upon its systematized charities the burden of supporting his family; multiplying the probabilities that he will be an inmate of almshouse or prison; and surely diffusing a corrupting influence by his example. If the tempter to drunkenness is to be treated as a criminal, surely the drunkard should share the guilt and penalty. And should not those who are not yet drunkards, but who patronize the grog shops, be treated as accessories to that offense against society, which the liquor traffic is held to be, whatever may be the degree of criminality which the legislature attaches to it?

If legislation is to deal at all with social vices let it exemplify that impartiality which belongs to the very idea of justice, never charging the whole blame of any action in which two or more parties are associated upon one of these parties.

Dr. E. C. Wines, Secretary of the National Prison Association produced a paper on "Christianity in its relation to Crime and Criminals."—Rev. E. Robin of Paris treated of "Industrial Schools as preventive of Crime," and Cephas Brainerd, Esq., of New York gave an account of "Young Men's Christian Associations," historical and highly commendatory.

I copy from the Tribune the account of the closing session:

The Conference assembled Oct. 11, at 2 p. m., in Association Hall, with the venerable Dr. Woolsey in the Chair, to bring the exercises of this memorable Convention to a fitting close. The Rev. Dr. Noah Schenk of St. Ann's Church, Brooklyn, had introduced a series of resolutions with a view to holding thereafter a Biennial Meeting of the American Branch of the Alliance. These were accepted. There were a series of announcements by the Committee of Arrangements, and a cloud of resolutions of thanks to the officers of the Alliance, to the Press, and to all who had facilitated the Conference. The foreign delegations presented their abundant and lavish thanks for hospitalities in elaborate communications, and there were manifold expressions of Christian sympathy, hearty good-will, and unlimited satisfaction. The Rev. Dr. Ireneus Prime and President Woolsey made the closing addresses, and the Conference adjourned.

Thus concluded the proceedings of the most remarkable assembly that has ever been convened among Protestants. Whether we consider the number of eminent men who met on the occasion, representing all shades of religious opinion and practice—the variety and importance of the subjects discussed—or the excellent spirit which generally prevailed, harmonising all discordances, and hushing the murmurs of strife—there has been yet nothing like it. How far further will Christianity have advanced a hundred years hence?

I had intended to offer a remark or two on some very inconsequential statements copied from the New York Observer in last Saturday's Presbyterian Witness, but I refrain for the present.

Yours truly,
J. M. CRAMP.

Woolfille, Nov. 4, 1873.

NOTES OF TRAVEL

No. XII.

MISSIONARIES IN CANTON—HOUSES—LUXURIES—STREETS AND SHOPS—GLASSWARE—THE "JAPAN"—FIRE ALARM—HONG KONG TO YOKOHAMA—FUZUAMA.

Canton is remarkable for the number of missionaries resident there—some fifteen families or more. Many different societies and denominations are represented. The only Baptist missionaries are from the Southern States Baptist Missionary Society. The mission houses are all substantial brick buildings, situated on the river's bank, each with a pleasant garden, and each furnished very much as a house in the latitude of Boston or Halifax would be furnished. Warm carpets and a fireplace, (entirely unknown and unneeded in Burmah) in each room, are the rule. The vicinity of the Pacific States make it possible for the missionaries to enjoy many things which are luxuries in other mission fields. Oregon salmon, and fruit, and bread made from California flour are common on the tables of Canton. The red cheeks and general healthy appearance of missionaries' children attest the salubrity of the climate, and its favorableness to the constitution of Americans.

In walking about the city one has continually the impression of passing through narrow lanes, and the expectation of coming out soon into one of the main streets, a delusion only dispelled when your missionary guide mentions that you are now walking in one of the finest streets in Canton! its greatest width can not exceed three yards, and the eaves of the houses on either side, almost meet overhead. But the shops are most attractive, if the streets are contemptible. The cleanliness, neatness, and exquisite order in all the arrangements, cannot be surpassed, scarcely equalled indeed, by the finest shops at Calcutta or London. It is well known that the Chinese have a wonderfully developed imitative faculty, and yet one is liable continually to fresh surprise in meeting with some new evidence of their great proficiency in this

art. You stand gazing in at the windows of a large shop full of glassware—and have no other thought but that the whole multitude and variety of American lamps before you are the product of Yankee industry. The whole content of the shops might have been transported from Washington Street, Boston. Of course you wonder what can cause such a demand for American lamps. The surprise is not abated—but merely turned into a different channel when you learn that all this variety of ground and cut glass, originated entirely with Chinese ingenuity.

The Pacific Mail Steamship Company run a fortnightly steamer from San Francisco to Japan and Hongkong, and a return steamer also once a fortnight. These vessels are of the largest size, constructed of wood, and propelled by side wheels. The "Japan" cost a million and a quarter of dollars. She resembles a Mississippi or Hudson River Floating Palace. Her state-rooms, large and airy, her promenade deck most spacious; the saloon, a splendid parlor, richly ornamented and luxuriantly furnished, a sumptuously provided table,—all the arrangements and equipments combine to make the "Japan" as nearly a first-class hotel as is possible in a seagoing steamer. Besides the grand saloon there is a smaller room, built on the promenade deck, and known as the "Social Hall." Here are found an excellent library, a good piano, and all the tasteful provisions of a comfortable drawing room. Every steamer on the line carries a competent Physician. The officers are all American, but the crew and all the servants are Chinese.

In an American ship it is to be expected that the utmost license will be granted for smoking, a comfortably furnished smoking room is provided for all who like to smoke, seated with tilted chair and elevated heels. But the smokers are everywhere—all over the deck—on the broad stairways everywhere, except in the saloons and staterooms, where smoking is "positively prohibited." The never-ceasing sparks from cheroots and pipes, suggest fearful possibilities on board a large wooden steamer. And yet admirable precautions are taken against fire. Patent Fire Extinguishers are ready for instant use. Officers and crew are every now and then called upon by a secret fire alarm signal to repair, each, swiftly but calmly, to his assigned post, at the boats, at the extinguisher, the hose,—with axe, provisions, water casks, compass, etc. A printed card in each stateroom, warns the passengers not to be alarmed when they hear the fire alarm. And yet it requires several alarms to make the nerves used to it. And as the officers and men always proceed with great promptness and energy as if fire had really broken out, it is not easy to convince oneself that there is no cause for alarm.

The voyage from Hong Kong to Yokohama was somewhat stormy—the prevalent winds being adverse. But the great ship yielded to the waves with such dignity and grace, that our motion was accompanied with no discomfort. Twelve days from Hongkong brought the great mountain of Japan in sight. Fuziama—grand and beautiful, both—rises 14,500 feet above the level of the sea. In January it is covered from base to summit with snow, and receives from the morning sun a beautiful roseate hue. It has been said that grand natural scenery has an elevating effect upon the people who constantly look upon it. There are, undeniably, some elements of greatness in the Japanese people, and their promise of national distinction is bright,—though it may be doubted if Fuziama has had any appreciable influence in securing that result.

A. R. R. C.

For the Christian Messenger.

FROM ROME.

ROME, Oct. 9th, 1873.

The Archbishop of Paris has issued a pastoral letter to his clergy to be read in every church, chapel or other place for Romish worship, within the limits of his jurisdiction, offering plenary indulgence to all who shall pray for or aid in the restoration of the Temporal Power. He devotes several paragraphs of his letter to charitable anticipations that Italy may see the error of her ways and give up "the tranquil possession of what has never been conceded to her by the christian world." But if she will not make a voluntary restitution, she must take the consequences, and what those consequences will be, is stated in the plainest language. "These," this christian-minded archbishop tells us, "who sacrificed the church to their ambition, shall be sacrificed in their turn, and, when nothing but ruins remain, the arm of God, which is not shortened, shall resemble the dis-

persed stones of the edifice, and re-establish the church on the wreck of the works of men. We would desire that they (the Italian Government) should be wise enough to spare the people from such terrible extremities, but we do not doubt as to the end to which they will lead; whatever may be the vicissitudes through coming events. Christian Rome shall, sooner or later, recover her independence." As you see the so-called successor of the Apostles of our Lord and Savior, the Prince of Peace, does nothing less than sound the trumpet call to call together the armies of the entire catholic world. He summons nations against nations, that in the sacred name of God and under the guise of religion, torrents of blood may be shed, children rendered fatherless, wives made widows and ruin and devastation spread far and wide.

The late visit of the King to the Emperors of Austria and Germany was the right and I trust effective answer to the brutal invectives of Archbishop Guibert and the diatribes of the clerical party in France.

The British and Foreign Bible Society does a great work in Italy. Much seed is being sown in the minds of the people, which we hope may yield fruit eventually to the glory of God. I append the following details which will interest your readers.

They are from Signor Fabbroni, a devoted christian labourer in Florence:—

Among those who come to the Depot I find in many a love for the Truth, and even Jews have expressed a wish that the Bible should be widely scattered among the people. Two Hebrew women who came to buy Psalters also took two New Testaments to give to Italian servants of their acquaintance.

A poor old man from the country came to ask if our Bible was the same as that of the Roman Catholics, which led to a long conversation, and at last he bought a New Testament. However, after some time he returned it, saying that though he had read a good deal of it he dare not keep it in his possession, so I gave him back his money. Some weeks after this the same old man came again to the Depot, and when speaking with him of the need we all had of knowing the Truth, I read to him such passages as John xx. v. 31, Heb. iv. v. 12, 13, Rev. i. v. 3. Finally the power of the Word overcame the reluctance of the poor old man, and once more he accepted the New Testament, which I know he reads regularly.

Some other persons came from the country about that time and purchased a New Testament, but I was sorry to see three of them return with the books demanding their money. Such things do happen sometimes. One day a gentleman came to buy a Bible as a present to an Italian family. He made some demur about its not having the Apocrypha, but he took it, and the following day a friend of his purchased another. On one occasion, two priests entered the Depot to enquire about the Scriptures in foreign languages, and they expressed much interest in the general work of the Society. After a long conversation they thanked me and left. In the meantime three little boys had been watching at the door, and had heard what was said, so they felt encouraged to come in, and each of them bought a Gospel. Afterwards some of their companions came to buy one, and to one or two who had no pence I gave a portion. Very slowly the Word is making its way into the hospitals, the poor houses, and other public institutions, but when that is done we must confess that it is only God who in His mercy and grace can bless the weak efforts made for His glory.

I am glad to inform you that our own Baptist mission is flourishing just now. My evening school in the Trastevere is attended by more than sixty children and young men. We have several candidates for baptism. Pray for us.

Truly yours,
W. N. COZZI.

Dr. DEAN, of Bangkok, thus writes: "There is no question but that the empire of China may now be entered from any direction but it remains to be proved whether the Christian world, which has so long been knocking at her gates for admission, is now ready to enter with the Gospel when the gates are opened. If Burmah, Assam and Southern India have just reason to ask American Baptists for more missionaries, China has more, because she has more souls exposed to the woes of the lost, and because her people have a higher intellectual character and greater facilities for blessing the world than the people of all other mission fields put together. All that China wants is the Gospel to make her the world's regenerator." "New fields," he adds, "are now opened among the Chinese as wide and white as Christian eyes ever looked upon." In view of such facts is it wise to expend our energies in nice calculations on the comparative claims of the foreign and home fields? The spirit of fidelity to the Master is fully equal to the claims of both, just so far as God's providence leads the way.