

For the Christian Messenger.

HOME MISSIONS AND HOME MISSIONARY OPERATIONS.

Mr. Editor,—

I propose to close my remarks on the topics discussed in this series of letters, with the present article. Much doubtless might be added to what I have advanced, in order to prove, that the destitute portions of the great waste moral fields on every side, might be more successfully regarded and cared for, by a multiplication of minor organizations rather than by one huge unwieldy Society or Union, domiciled at the extreme end of this long narrow Province. When the proposition for a Union, or consolidation originated at Sydney in 1871, so far as I can learn, the idea was, that the Western Association and their domestic Missionary Board should unite with the Central and Eastern on the same platform, as was then in existence—for there seemed to be no essential difference in the constitutions of the two bodies.—The proposition of grafting the French Mission upon this stock, was never, so far as I can ascertain, hinted at, or thought of at that time. The first expression of its desirability may be found in the Report of the Foreign Missionary Board for 1871, Minutes of W. Asso. p. 25. This happy idea originated elsewhere. But why it was thought desirable to amalgamate this incongruous element with the ordinary Home Missionary measures—a mission to people of another language thus far local in its character and ministrations, requiring to be managed and conducted upon principles, having little or nothing in common with the general missionary operations of the Societies or Boards, no individual up to the present hour so far as I am aware has even attempted to explain. Had it become too burdensome to the Western Association or what prompted the suggestion?

In the Report of the French Mission Board for 1872. Minutes of Western Association p. 18, the subject takes a distinct form in shape of a resolution having passed at a previous meeting expressive of an opinion on the part of the Board, of the desirability of a consolidation. But no reasons of any kind are given, and I am even yet at a loss to know what reasons could be furnished for such a step.

This Mission embraces a Mission School, and the report last referred to contemplates enlargement of operations, by taking "converts under the care of the Missions, and assuming in many cases their entire support!"

Here again, as a matter widely, entirely different from the operations of the present Baptist Home Missionary Society of the Central and Eastern Association, and whither it, and the "dissemination of Baptist literature," with a little newspaper" might lead, it would be difficult perhaps just now to predict. Referring to the expenses connected with and required for the support of this French Mission with its single Missionary in 1871 they appear to have slightly exceeded \$1,000 with a debt due at the close of that year of \$323 93. In 1872 the amount expended upon it and the school was \$907 and a debt of \$186.67 lies over.

During this last year the French Missionary does not appear to have been permitted to gather any fruit of his labours, though doubtless "bearing precious seed." But I do not think this ought perhaps, to weigh much in deciding the point as to uniting this Acadian French Mission with our English Missions.

Can any one demonstrate in what way, or to what extent the French Mission, or the English Missions, either or both will be benefited by the proposed Union? That is the real question.

Suppose for argument's sake, that the location of the Union, proposed by the Berwick Convention, and now asked to be incorporated under the Bill recently published—should next year by a majority of votes be removed to Sydney, or to any place within the compass of either the Eastern or Western Associations, how could the affairs of this local Mission be satisfactorily administered.

I for one pronounce this attempt to unite the French and Eastern Missions as a speculation—an experiment that ought not to be lightly hazarded nor without great and considerate deliberation.

I may here add before closing this communication that up to this hour, I have not discovered that even "the Domestic Missionary Board of the Western Association," itself a body

duly incorporated, has sanctioned the proceedings of the Berwick Convention, or have sought or seek, such a consolidation as is urged by the promoters of this so called "Missionary Union." If not, by what authority are they to be legislated out of their Charter, or into this Union? By a majority it may be answered at some meeting to be held for that purpose. But such "majorities" are sometimes secured in very questionable ways. However, for that Board, I have no authority to act or speak, nor should I now have referred to it, but for the silence it seems to have hitherto preserved and the absence of all sanction on its part, to the proposed Union.

With these observations I now close this correspondence for the present. I hope and trust that whatever results take place, all may be overruled for the glory of God, and the good of souls.

J. McCULLY.

Brunswick Place, 21st March 1873.

The Christian Messenger.

Halifax, N. S., March 26, 1873.

"THE CHILDREN OF DIVISION."

This is one of the titles the Church Chronicle gives to those who worship in "meeting houses." It is highly amusing, almost laughable, to see our contemporary using this term in connection with an appeal for funds to build a cathedral in Halifax. The lugubrious tone of our Episcopal friend must surely effect some thing for such an object. We would not think lightly of efforts to erect another place of worship, but the attempt to do this by awakening in churchmen a dislike towards other denominations, and by applying to them opprobrious epithets is not only betraying the weakness of the writer but reveals somewhat of his wickedness. The application of such terms for the purpose of driving their own people into a position of more intense hostility to every thing but churchism is simply ridiculous. It would appear that their adherents will be regarded as good churchmen according as they are opposed to those who differ from the Church of England. See, here are some of the beautiful epithets applied to other religious communities by our Catholic churchman—"Children of Division" "Apostles of Schism" "Sects" "some miserable sect" &c., these are some of the loving terms applied to parties outside of the church that is seeking from our Provincial Parliament power to govern its own people! Who, we might ask, have of late earned the title "Children of division" so well as certain churchmen in Halifax? It is truly a most unfortunate time just now for our contemporary to awaken attention to the division, the parties, and the schisms which exist in his own community.

In no other body, not excepting the Roman Catholic, is there so wide a difference as between the different sects of the Church of England. As many of our readers have not the opportunity of reading the Church Chronicle, we copy a portion of the editorial article to which we allude. The editor says:

"We must again insist upon the urgent need of increased church accommodation in this city, notwithstanding the attempts made by some persons to prove the contrary. The children of division are in their generation wiser than we, and inculcate as a fundamental principle the duty of contributing to the erection of meeting houses as well as to other denominational objects. We on the other hand are too frequently content to stand idly by, suffering the sects to reap fields which the Church has sown, simply because we are too indolent or too indifferent to gather in the harvest ourselves. Again while the apostles of schism are busily engaged in the work of entrapping the lambs of the flock, we are not sufficiently careful to provide for them good sound Church teaching, such as shall enable them to repel the insidious attacks made upon them, and to escape from the snares which are laid for their feet."

In the effort to incite some of his own clergy, to feel as he does, the writer lectures them in the following fashion:

"Many of our clergy unfortunately pursue the opposite course, and treat of general truths only in their sermons, their Sunday-school teaching, and their more private ministrations. The Church is by them studiously kept out of sight, so that it is not to be wondered at that their people soon learn to assent to the monstrous fallacy, that we may belong to any denomination so that we acknowledge Christ, and that many of them ultimately identify themselves with some miserable sect, or come to the conclusion that there is no visible church on earth at all."

We intimated in our last the arrival of Rev. A. R. R. Crawley in San Francisco. The following day we received a letter from Bro. Crawley which had been but twelve days coming across the American continent. Many of our readers will be thankful to know that his health is improving. The contents of his brief letter will be read with interest by a large number of our readers: 22 JOHN STREET, SAN FRANCISCO, March 7th, 1873.

Mr. Editor,

I arrived here on the 5th of last month, and was thankful to find the "Messenger" waiting for me. Among the 700 Chinese steerage passengers were several cases of small pox, and so we were obliged to approach the Port with the ominous yellow flag at the foretop, and were at once put in Quarantine by the Board of Health. As all the cabin passengers, however, were perfectly free from any sign of the disease, the sapient Board decided to allow us to leave the ship, on condition that we submitted to vaccination; and so after 24 hours in endurance we landed. The climate of this State is simply delightful; roses, geraniums, and a great variety of flowers, bloom out of doors all the year round. Prudence requires me to remain here until Nova Scotia is fit (about May probably) for a Burman to live in! It was pleasant exceedingly to find Bro. Francis here. He is hard at work with his Chinese school, and makes time, too, to preach every Sunday to destitute churches in the city or neighborhood. He is for aught I can see to the contrary as strong, and fervent and energetic as he was when I first knew him twenty years ago.

I hope to do something for Foreign Missions, while I am detained here. I need to use my voice with caution, but begin to hope my cough is not so bad as it was.

Yours faithfully, ARTHUR R. R. CRAWLEY.

As it is proposed that our Foreign Mission work shall be prosecuted in the kingdom of Siam, all matters that tend to give our friends an idea of that country and its people, will be read with interest. A correspondent of the Visitor, Rev. I. E. Bill, Junr., has given some extracts from the work of Rev. J. S. Wood on "the Uncivilized Races of Men." Mr. Wood says:—

"The Siamese have a tolerably complete code of laws, which are administered by regularly appointed officers. The laws are somewhat severe, though not much more so than our own a century ago. Murder is punished with death: and in every case of murder or suicide, the houses within a circle of eighty yards of the spot on which the crime was committed are considered responsible and are fined heavily."

"This curious law forces the people to be very cautious with respect to their quarrels, and to check them before the two antagonists become sufficiently irritated to seek each other's life."

"It is an essential point of etiquette that the person of inferior rank should always keep his head below that of his superior. Should a man of low degree meet a nobleman, the former will stoop at the distance of thirty or forty yards, sink on his knees as his superior approaches, and finally prostrate himself on his face. Should he wish to present anything to his superior, he must do so by pushing it along the ground, and, indeed, must carry out in appearance the formal mode of address in which he likens himself to a worm. Just as the peasants grovel before the nobles, so do the nobles before the king; and if either of them has a petition to offer, he must put it in a jar, and so crawl and push it along the ground as humbly as if he were a mere peasant."

Divinity is ascribed to the White Elephant by the Siamese, these elephants are thought to be the incarnation of some future Buddha, and are accordingly received with the deepest respect. The fortunate man who captures a white elephant sends the news to the capital, and in return for the auspicious news is thenceforth freed with his posterity, from all taxation and liability to military service. A road is cut through the forest, and a magnificent raft built on the Meinam river for the reception of the sacred animal. When the elephant reaches the raft, he is taken on board under a splendid canopy, and kept in good temper by gifts of cakes and sweetmeats. Meanwhile a noble of the highest rank, sometimes the first king himself, goes in a state barge to meet the elephant, accompanied by a host of boats with flags and music, and escorts the sacred animal to the capital. When arrived, the animal is taken to the palace, where he receives some lofty title, and is then led to the magnificent house prepared for him, when, to the end of his days, he is feted and pampered and has everything his own way, the king himself feeling it an honour if the sacred beast will condescend to eat out of his hand. On the head of the elephant is placed a royal crown, his tasks are encircled with precious rings, and a royal umbrella is carried over him when he goes to bathe. When the animal dies, the hairs of his tail

are reserved as relics of a divine incarnation and the body is buried with royal honours. The hairs of the tail are set in golden handles, profusely adorned with precious stones; and the reader may possibly remember that the First King, Somditch Phra Mongkut, sent one of those tufts to Queen Victoria, as a priceless proof of the estimation in which he held her."

INEBRIATE ASYLUMS.

Hon. Dr. Parker has laid the following resolutions, which he intends moving, on the table of the Legislative Council:—

"Resolved, That in the opinion of this House the Report of the Joint Committee of the Legislative Sessions of 1872, on the subject of Inebriate Institutions, calls for immediate action.

"Resolved, that the Dominion Government, being now in the receipt of the revenue derived from the importation and manufacture of alcohol and alcoholic beverages, be called upon to practically deal with this matter, by erecting and maintaining, from a portion of such revenue, Dominion Inebriate Institutions, so situated geographically as to be available for this and all the Confederated Provinces, or grant to the several Provinces an annual subsidy for this object,—and that the Government of Nova Scotia be requested to communicate with the General Government on this subject.

"Resolved, That in the opinion of this House it is the duty of the Local Government to take such steps as will secure at an early period the establishment and maintenance of a Provincial Institution for the retention and curative treatment of habitual drunkards."

We were hoping that the action taken on this subject last session would have resulted in something before this time. As the Dominion Government has control of the importation of alcoholic beverages, it is but right that it should provide for what arises from their sale. We hope these resolutions will pass by the unanimous vote of both branches of the Legislature.

The Ballot Clauses in the Revised Statutes have been all expunged by the House of Assembly, but it is still doubtful if they will not be restored by the Legislative Council. If so they will remain on the Statute-book until an Act shall be passed in due course for their repeal. Notwithstanding the action of the Assembly in seeking a return to open voting, we think the ballot law might have been improved and protected, so as to render it a real advantage to many who might need protection in using their electoral right and privilege.

The friends of our Foreign Mission work will be pleased to learn that letters were received by the mail which arrived on Sunday last that Miss DeWolfe's health is improving. If she continues to improve, she does not anticipate the necessity of coming home at present, but hopes to resume her work at Henthada in May.

THE REVIVAL HYMN AND TUNE BOOK FOR THE MILLION; by Horace Waters & Son, Broadway, New York, is a collection of 64 pages of old and new revival hymns, price 10 cents. A marvel of bookmaking and a very nice collection.

Notices, &c.

N. S. BAPTIST HOME MISSIONARY BOARD. Special meeting of the N. S. B. Home Missionary Board in the Vestry of Granville Street Church on Wednesday 19th March, at 4 P. M.

Present,—S. Selden, in the chair, Rev. J. E. Goucher, Hon. Justice McCully, L. S. Payant, D. Thompson, A. Robinson, E. D. King, John Steele, A. Clarke, and Secretary.

Upon reading a copy of a petition of Abel C. Robbins and others praying for an Act of the Provincial legislature to incorporate a Nova Scotia Baptist Home Missionary Union and the draft of a Bill submitted with said Petition and now before the Legislature

It was Resolved, That a petition be prepared to be submitted to the Legislature asking that the said Bill be deferred for the present Session; or that, the same may be so amended, or modified as in no way either in its preamble or otherwise to interfere with the Nova Scotia Baptist Home Missionary Society, represented by this Board, its Charter, Revenues, officers or affairs—conditionally or provisionally.

Resolved, That S. Selden, J. McCully, & Rev. J. E. Goucher be a committee to prepare and submit such Petition, and that 150 copies be printed and circulated among the members of the Legislature.

Whereas, This Board has had under consideration for some time past the increase of compensation to Missionaries in their employ

Resolved, That in subsequent appointments the pay of Missionaries be respectively \$10, \$9, and \$8 per week. R. N. BACKWITZ, Sec'y.

RECEIVED FROM WOMAN'S MISSION AID SOCIETIES.

Yarmouth,—First Baptist Church Miss A. Redding . . . \$75 00
Pereaus,—Mrs. J. L. Sanford . . . 7 00
Mrs. Mary Jess,—Scott's Bay . . . 5 00
M. R. SELDEN, Sec'y.
March 25th, 1873.

SABBATH SCHOOL CONVENTION.

The Quarterly Session of the Colchester County Baptist Sabbath School Convention, will be held in the Baptist meeting house, at Brookfield on Friday 28th inst. Commencing at half-past two o'clock P. M. Evening session will commence at 7 o'clock. A. J. WALKER, Secretary.
Truro, March 8th, 1873.

BAZAAR AND TEA MEETING AT MAHONE BAY.

A Bazaar and Tea Meeting to be held on Easter Monday by the Teachers and children of the Mahone Bay Baptist Sabbath School for the purpose of raising money to enlarge the Sabbath School Library and the purchase of an organ for the school. Mahone Bay, March 20th, 1873.

N. S. BAPTIST HOME MISSIONARY UNION.

The Board of the Nova Scotia Baptist Home Mission Union will meet (D. V.) at the vestry of the 1st Yarmouth church, on Tuesday, April 1st, at 2 P. M. Members requested to be present.

Yours, W. H. PORTER, Secretary of the Board.

ERRATUM.—In Judge McCully's Letter IV. on page 93, 1st Column, 7th line, insert the word Yarmouth.

LETTERS RECEIVED.

M. Hunter, \$2.
J. Moser, Rev. A. R. R. Crawley.
Rev. G. A. Wethers. E. J. Carter. P. D. Kinney, \$2. J. R. Corning, 50c. B. N. Brymer, \$2. Rev. A. Chipman.
Rev. E. O. Read. A. McDonnell, \$4.30.
E. A. Phalen, 1 sub., \$2. Rev. J. B. McDonald, \$6. M. E. Marshall, \$6. H. Spinney, \$7.80. J. Thomas.
Rev. W. E. Hall, \$2. \$20 for For. Mis. H. E. S. Mader. M. Kedy. Rev. W. H. Porter. Dr. Day. W. H. Chipman, \$24.

News of the Week.

PROVINCIAL APPOINTMENTS.

PROVINCIAL SECRETARY'S OF ICE, Halifax 14th March, 1873.

To be members of the Central Board of Agriculture—George S. Brown, Yarmouth County and James J. O'Brien, Hants Co.

Cumberland Co.—To constitute a Board of Health for Parrsboro—B. N. Fullerton, A. C. Clarke, M. D., W. Y. King, Frederick Yorko, and Angus McGilvray Esquires. To constitute a Board of Health for the Township of Macaan—Abner Hodgson M. D., Joseph Ross, Charles Lawrence, M. L. Tucker and F. A. Donkin, Esquires.

Lunenburg Co.—To be Justices of the Peace—David Publicover and Obadiah Spinney.

Guysboro Co.—To be Issuer of Marriage Licenses at Cape Canso—Miss Charlotte A. Cunningham, in the place of G. M. Cunningham, Esq. deceased.

Pictou Co.—To be members of the Board of Health at Pictou—Richard Tanner and R. S. Dawson, Esquires.

CIVIC.—At a meeting of the City Council on Saturday afternoon a letter was read from S. A. White claiming \$900 for three years rent of a house which he alleges is rendered untenable by the proximity of a slaughter house which the city should have removed.

A petition was read from the British American Book and Tract Society asking for a remission of taxes.

The License Act now before the Legislature and transmitted by the committee of the House of Assembly was laid on the table by His Worship the Mayor. As it had been sent to the House without being previously submitted to the Council, it was refused a reading.

The Board of Works Act for paying \$2,000 a year to the members of the Board was made the subject of a lengthy debate, at the close of which the members of the Board asked to be excused from voting on the question as it affected themselves.

The amendment to strike out the \$2,000 clause was then put and carried by a vote of 9 to 1.

For the amendment.—Aldermen Vaux, McCulloch, Dodson, Fraser, L. G. Power, Richardson, M. J. Power, Sullivan, Ellis. Against the amendment—Ald. Barron.

At a Council meeting on Monday Ald. Aekhurst moved to increase the salary of the City Treasurer from \$1800 to \$2400 (the Treasurer pays his own clerk)—The motion was seconded by Ald. Richardson and supported by Ald. Fraser. The motion passed by a vote of 10 to 5.

Last year, there were 233 liquor licenses in this city, the revenue from that source was over \$11,000; while in 1871, when there were 278 licenses, the revenue was only \$9,000. Licenses are to be granted at once for this year, on the same terms as last year.

GUANO.—A correspondent of the Citizen at Archat professes to have discovered a mode of manufacturing an article for fertilizing purposes far superior to Peruvian Guano. He invites an examination of the process and seeks to get a Company formed for carrying on the business.

SPINAL MENINGITIS continues its ravages in St. John, N. B.