

obvious; paint and feathers have not succumbed in America. They are still used, only in a different way, and more artistically; while the wild unchristianized Red man, the Cingalese of America, uses them still just as his fathers did. The truth is, so long as the influence of one of the great false religious systems, such as Buddhism or Mohammedanism, continues to dominate a people, that people will adopt very charily and sparingly even those improvements which are a manifest benefit in the occupations of daily life. The rude implements of agriculture, hunting, and fishing are contemporary with the mythologies of those systems, and borrow thence a sort of sacredness which makes the people reluctant to yield them for any others, however clear their superiority. This does not hold true, however, of the vices of civilization. They are adopted with marvellous readiness. The very man who refuses to abandon his "outrigger" for a useful boat, knows thoroughly how to gamble with Christian cards, to intoxicate himself with English brandy.

The "Mongolia" is getting up her steam, and once more we must commit ourselves to one of the queer crafts which suggested the above reflections. Look at it narrowly, for you may never see its like again, except in some museum.

On returning to the steamer the passengers consumed some time in comparing notes: some had been to Wakwallah—a place which professed to have something fine to show, but what I never learned; some had visited "the Cinnamon gardens," where they were permitted to purchase canes of cinnamon wood, chiefly valuable on account of the exorbitant prices paid for them; and some, like the writer, had been content to lie down on the green slope of the battery, gaze out on the harbor and moralise on "outriggers."

Every great commercial town is famous for something in particular. Madras is famous as the terror of all ship owners and commanders. It has no harbor. Woe to the ship that approaches it with the hope of shelter from cyclone or hurricane. The most skilled meteorologists keep ceaseless watch before instruments which have been made, by the latest attainments of science, the most sensitive indication of coming change in weather. At the first indication of a storm, well known signals are thrown out at the observatory—cables are slipped in hot haste, and every ship hurries to get away from the fatal lee shore before the gale bursts in pitiless fury. The only harbor for Madras—the only hope for its shipping is the broad bosom of the Bay of Bengal. The mighty waves, starting from the Merqui Archipelago, and gathering size and vigor in their race of nearly a thousand miles, hurl themselves with such violence on the strand, that wharves and piers are impossible. From the very first—how shall freight and passengers be shipped and landed? must have been a most important problem. On the finest and quietest day in the year, the strongest and most skillfully managed English boat would be upset, if not destroyed, in an attempt to get through the surf. There are some instances where science seems able to add nothing to the earliest suggestion of untutored art. The Madras cargo-boat, the only means at the Port for landing and shipping, is a rude contrivance and yet one by which the three grand requisites of a surf-boat are secured, lightness, pliability, and strength. There is not a nail or screw in the whole structure; the long, thick planks, made of some light tough wood are literally sewed together with a strong fibrous rattan or root, thus securing the possibility of a great deal of yielding or giving, without in the least endangering goods or passengers.

These boats, each manned by a sinewy crew of six or eight Madrasers, crowd about the steamer, all soliciting, with loud unintelligible jargon the patronage of the "sahibs." But let no nervous timid soul venture. It is exciting merely to watch the boats as they toss wildly about, and to observe with what easy adroitness the boatmen preserve them from being dashed to pieces against the steamer. It requires some nerve and coolness simply to get from the steamer's deck into the boat, for unless you spring into the midst of the dozen bare black arms, at the very instant, the boat is on the top of the wave, and nearest you, your opportunity is gone, and you stand shivering over a yawning chasm between you and the receding arms. The boatmen are determined to do all in their power to provide all the elements of a genuine sen-

sation. From the moment of pushing off they begin to sing in a low guttural very earnest monotone, which increases gradually until it becomes a wild confused wail—and at last, where the surf-line is reached, the very spirit of the foaming waters seems to have entered into each black figure, the song becomes a demoniac shriek, every countenance looks as if worked upon by some terrible passion and it is difficult to convince oneself that they are not all raving mad. Now comes the grand crisis of the sensation; the boat grates on the sand—the surf foams and boils to the top of the gunwale,—instantly, with a piercing shout, every man of the crew springs overboard and the boat is borne by them on the crest of the surf as far landward that it can not be dragged back by the retreating waters—and the danger and the sensation are over together.

Can anything new be said about Calcutta? Metropolis of the strangest, grandest Empire the world has ever seen. In the middle of the 18th century the capital of a haughty Moslem Despot, and the home of a handful of British traders, what romancist would have been bold enough to predict that in the middle of the 19th century it would be the seat of government of a power whose sway extended over two hundred and fifty millions of souls! What a thrilling chapter of history! too fanciful and incredible for the pages of the most sensational romance, and possible only as a record of fact! Clive, Hastings, Wellesly, Dalhousie,—what a constellation of grand heroic names make lustrous this gem of the Orient! Yet every word one writes deepens the conviction that nothing new or fresh can be said about Calcutta. Prose, and poetry, pencil and brush, brilliant monograph, and vivid word-painting, have immortalized, a thousand times over, every incident, from the decisive battle of Plassey in 1757 to the great Sepoy Mutiny in 1857.

Much has been bitterly written of the grasping annexation policy of Great Britain in the East. It is not so much a policy as an inevitable necessity. Look at the latest annexed territory, the Province of Pegu in 1853—what led to it? the wanton and cruel oppression by the King of Burmah of British merchants of the Port of Rangoon. England made a calm and dignified protest, which was answered by insult, and increased oppression of British subjects. So Britain was brought face to face once more with the alternative so repeatedly submitted to her during a century past, annex or retire; punish the insolent Burmese, or prepare for a chronic border war. And substantially, this is the history of every step in that wonderful march of Empire which has made England master of the whole vast territory from the Indies to the frontier of China,—from the Himalayas to Cape Comorin and Singapore. Annexation was simply inseparable from existence as a Power in the East.

Rangoon—the Metropolis of British Burmah—illustrates very fully the beneficence and the malevolence of British domination over a Heathen race. The former is seen in the freedom, prosperity, and general happiness, such as it never entered into the Burman heart to conceive as possible throughout the whole period of Burman rule. The latter is manifested in the fearful increase of drunkenness, opium-smoking, and all the destructive vices of civilisation.

Home again! Henthada was reached just in time to participate in the last day of the Association of the Burman Churches; a happy reunion after a two years absence. A. R. R. C.

For the Christian Messenger.

WOLFVILLE, JULY 23rd, 1873.

Mr. Editor,— The Committee appointed at the last meeting of Convention (see Minutes, pages 9 & 11) to consider certain proposed changes in the Constitution and mode of procedure of the body, have agreed to recommend the following:

1st. That Art. 5 of the Constitution be amended by striking out the sentence "One third of the members of each of these Boards shall form a quorum," and inserting in its place the following:—Seven members shall constitute a quorum of the Foreign Mission Board and three members shall form a quorum of the Ministerial Education Board.

2nd. That the 3rd Rule of Order be struck out.

3rd. That the Annual Sermon be preached on Sunday morning or at such other convenient time as will leave the whole of Monday free for business.

On behalf of the Committee, D. F. HIGGINS, Chairman.

For the Christian Messenger.

IN MEMORIAM.

REV. ABRAHAM STRONACH.

During the powerful and extensive revival of religion that occurred in Aylesford and Wilmot in the years 1828 and 1829 the subject of this notice, then about 17 years of age, unquestionably was made a partaker of saving grace. He presently confessed his beloved Saviour by being "buried with Him in baptism." Feeling a deep concern for the salvation of his fellow men, he soon began to warn them of their danger, and to invite them to come to Jesus.

As his brethren perceived that this was no evanescent emotion, and that he possessed gifts adapted to ministerial labor, they encouraged him to devote himself to the work, by giving him License about the year 1830.

Brother Stronach labored faithfully and earnestly at home, and in destitute places around. At times he travelled to remote parts of the Province, in destitute regions East of Halifax, &c. In many instances his zealous efforts were manifestly attended with a special blessing, evinced in the hopeful conversion of numbers of sinners. As our esteemed Brother does not appear to have kept any diary—a thing to be regretted—particulars can not be given; but the fact of the extensive usefulness of his labors is well known.

Brother Stronach accepted an invitation from the third Baptist Church in Cornwallis, namely that in Billtown, to the pastorate. On the 6th of October, 1836, a Council was convened there, with reference to his Ordination, consisting of Ministers and other delegates from our Churches in Horton, Nic-taux, Aylesford, Wilmot Mountain, and first and second in Cornwallis. By the cordial approval of this numerous Council, Bro. Abraham Stronach was set apart to the work of the gospel ministry, and recommended to all Churches and people as a good Minister of Jesus Christ.

With this church our beloved brother labored about nineteen years. There were some gracious revivals in connection with this Church during this period. The Minutes of Association for 1839 show an increase by baptism, in the associational year, of 63; and those of 1844, a similar addition of 51. There were, indeed, as in most churches, times of declension and trial; but these appear to have been succeeded by seasons of prosperity and comfort, in which wanderers were happily reclaimed, and sinners converted to God. On the whole, his pastorate was evidently a beneficial one. The fact of its continuance for so long a term clearly indicates the estimation in which was held by the people of his charge, including a portion of the Cornwallis Mountain.

In the year 1855 Bro. S. purchased a place in Lower Aylesford, where he resided during the remainder of his life. For several years he labored a portion of the time with the Church in Upper Aylesford. He also afforded much valuable aid in Lower Aylesford and Upper Wilmot, the extensive field occupied by the writer. At one time he devoted a whole year, in connection with the Pastor, to active and energetic labor in this field. During this season a gracious revival was enjoyed, in which many were gathered into the fold. In this work his zealous labors were specially useful. The most entire harmony and good-will existed between the laborers at this time, and happily continued through life. In other revivals also Brother Stronach's assistance was, by the Divine blessing, highly serviceable.

Our deceased Brother was blessed with an amiable and excellent wife. Upwards of seven years ago, after lingering illness, borne with Christian patience, she was called home. They had twelve children; of whom two were removed in childhood, and nearly all the rest profess faith in the Redeemer.

Two years ago last autumn our Brother, in his loneliness, took a second wife, who, being kind, and skilled in attendance on the infirm, was adapted to soothe and aid him under his infirmities.

As Bro. Stronach was an able and acceptable preacher, and not very far advanced in years, it has been thought by some that he might have continued his ministerial labors longer than he did. He was, however, undoubtedly much indisposed for a number of years before his departure. Some kinds of indisposition tend greatly to depress the spirits; and probably his was of that nature. Being a man of few

words, doubtless he often suffered much in silence.

Having been for some time subject to very ill turns, those around him were not aware of the near approach of his dissolution. Probably he was not fully aware of it himself. In the day and night before his decease he was noticed to repeat several texts of Scripture. At one time he remarked, "I am done;" and at another, "My rest is not here." On Lord's day morning, July 13th, our valued brother departed, we rest assured, to a better world, at the age of 61 years.

At his burial Rev. H. Bool, the Pastor, delivered an appropriate discourse from 2 Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The writer was absent, but Revs. O. Parker, H. Saunders, and—Stewart (Presbyterian) bore testimony to the piety and faithfulness of our dear departed Brother Stronach.

"Blessed are the dead that die in the Lord."—Com by Rev. C. Tupper.

The Christian Messenger.

Halifax, N. S., July 30, 1873.

THE P. E. ISLAND BAPTIST ASSOCIATION

met at Summerside on Saturday the 21st inst. The number of Island delegates was large. Nova Scotia was represented by Rev. J. F. Kempton E. N. Archibald, and Donald McDonald with Bro. R. D. Burgess; New Brunswick by Revs. W. F. Corey and D. W. Craudall. The Missionaries R. Sanford, G. Churchill and W. F. Armstrong were also present. The unexpected but unavoidable absence of Dr. Sawyer left "Acadia" without an official representative, yet the Colledge did not lack ardent supporters.

The Morning Session of Saturday was occupied by religious exercises and organization. Rev. W. H. Warren was chosen Moderator and J. A. Durkee, Clerk.

The afternoon Session was devoted to reading of the letters from the Churches and to discussion on the State of the denomination. The letters though generally hopeful showed but a small numerical gain during the past year—about 1/2 per cent. Five Churches, Summerside, Bedeque, Tryon, Cape Wolfe and Dundas have no pastors. Rev. F. A. Kidson pastor of the Churches of Alexandria and Uigg is also laid aside from present labor. Still the discussion showed that an energetic, hopeful, prayerful spirit had possession of the hearts of the many.

On Saturday evening there was a meeting of the P. E. I. Home Mission Board. From its report we gathered that successful work had been done in the past year. A large balance remains in the treasury. The want is not money or promising fields but men. Two God-sent ones could find constant and profitable employment in Island Missions. One is especially desired at once to take charge of a wide, hopeful mission field in the West. If such come they will receive good pay from God and from men.

The Association continued its business on Monday morning. Its sermon was preached by Rev. E. N. Archibald. Its Circular letter read by the writer Rev. W. H. Warren. So timely and effective was it as a defense of close communion that the Association voted that it be printed in tract form; and requested its insertion in the "Christian Messenger."

The afternoon session of Monday was devoted to education. The Report of the Committee was read and adopted. From that report it appears that nearly \$1600 has been subscribed in P. E. Island the past year towards the Endowment Fund. In accordance with the recommendation of the Committee two agents, Rev. W. H. Warren and Bro. J. A. Durkee, were appointed to solicit additional subscriptions and collect monies and notes for all amounts pledged. The agents enter upon their work at once that it may be satisfactorily finished and reported at the Convention. Seeing what the P. E. I. Baptists have done and the number of persons they have sent to "Acadia" it need hardly be said, that they are deeply alive to the importance of our Educational interests. The spirit in which the suggestions of the Committee with regard to our future work for Academical and for Theological Instruction, were received, showed that they will not shrink from the duties which the future will bring. At the conclusion of this meeting a

subscription to raise \$40 for the Natural Science Chair in "Acadia" the next year was opened and promptly filled.

On Monday evening the Foreign Missionary meeting was held; Rev. J. F. Kempton read the Report on Missions and made a touching address. He was well followed by Rev. J. Davis and the Missionaries elect. The meeting was—enthusiastic, I had almost said—no, better, was characterized by deep quiet feeling. The missionaries won heads and hearts, and aroused a strong and without doubt lasting interest in themselves and in Missions. A collection was taken up amounting to \$50. On Tuesday evening the Missionaries with other brethren held a meeting at Cavendish, and on Wednesday evening at Charlottetown, with what success may be known since pockets responded to the amount of \$140 in the two places.

On Tuesday morning the closing business of the Association was transacted. Various reports were read, not dead ones as such too often are, unworthy even of the interment in Associational Minutes which those documents receive, but full of life and point, meaning work. These read and briefly, though earnestly, discussed the Association adjourned to meet at Charlottetown on the 3rd Saturday in July 1874.

The session was marked by unanimity in counsel and harmony of feeling. The Lord's business was done in a manly way. The hopefulness manifested despite the small gains this year the prompt liberality in response to all demands for money—and withal the whole hearted earnestness manifest augur well for the future.

Summerside, July 24, 1873.

THE VISIT OF THE SHAH TO GREAT BRITAIN, has of late been one of the leading topics in all the English journals. Some have regarded the magnificent reception given to him as a foolish waste of public money, and the enthusiasm felt by the English public to look upon the uncouth despot as but a childish weakness. Others have seen in the visit various important political considerations, calculated to greatly benefit the people of Persia, and at the same time Britain also in her foreign relations. It appears by our English exchanges that his Shahship's polygamous tendencies did not deter the staid ladies of the nation from shewing him all possible attention and respect, notwithstanding the cavalier treatment many of them received from him in return. The telegrams told us of his arrival and departure some days ago. We now have all the particulars. Our contemporary, *The Baptist*, says:

"On Friday morning our dusky guest paid a visit to the Queen at Windsor, returning in time for the grand banquet given in his honour at the Guildhall in the evening. On Saturday he visited Woolwich Arsenal, and was subsequently present at an artillery review on the common; while on Sunday he was at the Zoological Gardens, and seemed quite to discard his natural stolidity while in the monkey-house. It was on Monday however, at the great naval display at Portsmouth that England made her supreme effort to impress the Persian ruler with her strength and importance. The same evening, notwithstanding the fatigues of the day, a visit was paid to the International Exhibition and Albert Hall; and on Tuesday a brilliant review of picked troops took place at Windsor. At its close, the Shah unbuckled his scimitar, and, with courtly expressions of esteem for him as commander in Chief of the British army, as well as expressions of high commendation of the army which he commanded, bestowed the richly-jewelled weapon on the Duke of Cambridge. The act was characteristically that of an Eastern potentate, but there is significance in the fact that this is the first time Nassr-ed-Din has done such a thing since he entered Europe. Of the visits paid on Wednesday to the City, the Bank, the Tower, and the Docks, it is not necessary for us to speak in detail; but assuredly for once there will be little ground for the most captious critic to find fault with the unagreeness at least of the entertainment that the country has thought well to provide."

The naval review at Portsmouth was a magnificent display of Britain's power. A lively description is given by a holiday-correspondent of the same journal. He says:—

On Saturday, through the kindness of a naval officer, I was taken to Spithead in a boat rowed by a dozen stout oarsmen, whose life-boast and privilege, consists, in being associated with H. M. S. *Audacious*. The sight of the collective fleet, which, including line-of-battle ships, gunboats, and monitors, numbers forty-four vessels, is a sight such as even Portsmouth seldom sees. The proud flagship *Northumberland*, anchored in the centre, displays her signals to a forest of masts, and in a mysterious manner to outsiders, issues her orders