

For the Christian Messenger.

ANOTHER CHURCH ORGANIZED IN ANNAPOLIS COUNTY.

In accordance with a request from a number of the members of the Nictaux Church living at Valley West and Lawrencetown, a Council of delegates met in Valley West Meeting-house on Monday 2nd inst., to consider the propriety of organizing a Baptist Church for the above named places.

The following delegates reported themselves:—

Annapolis and Upper Granville.—Rev. Geo. Armstrong; Deacons Rice and Fellows, Bro. A. M. Gidney.

Nictaux.—Rev. M. P. Freeman; Deacons S. L. Chipman and W. C. Felch.

Wilmit.—Rev. A. Cohoon; Bro. A. Longley.

Pine Grove.—Deacons George Dodge and Maynard Wheelock; Bros. Walter Welton, Clark Niely and Isaiah Dodge.

Invited to seats in the Council:—Rev. Z. Morton; Bros. W. Bishop, John Whitman, Wm. Shafner and George Charlton, Nictaux, and Jno. Charlton, Port Williams.

Council formally organized by appointing Rev. G. Armstrong, Moderator, and Rev. A. Cohoon, Clerk.

Prayer by Rev. Z. Morton.

The requisition to the Nictaux Church, setting forth the reasons for the formation of the New Church were then read.

After several remarks and enquiries by members of the Council, and explanations by the brethren, it was voted:

That the Council approves of the organizing of the Church, and recommends that it be called the Lawrencetown and Valley West Baptist Church.

After arranging for the recognition services the Council adjourned.

Recognition Services 3 o'clock, P. M.

Singing. Reading Minutes of Council.

Reading Scriptures by Rev. M. P. Freeman.

Prayer by Rev. Z. Morton.

Sermon by Rev. G. Armstrong—Text Eph. ii. 22.

Reading the Covenant by Rev. A. Cohoon.

Right Hand of Fellowship by Rev. G. Armstrong.

Address by Rev. M. P. Freeman.

Concluding Prayer by Rev. A. Cohoon.

The Church then adopted the name recommended by the Council and elected Aard Daniels, Clerk.

Benediction by Rev. Z. Morton.
A. COHOON, Clerk.

For the Christian Messenger.

LETTER FROM REV. DR. CLAY.

Dear Brother,

After an absence of twenty-two years, I had the privilege of spending last Sabbath among some of my old friends in Canard, Cornwallis; and while I missed very many of the dear old saints of God who have gone home to the better land I found their neat and comfortable building filled with strange faces many of whom have been "baptized for the dead," and no doubt will fill the places of their fathers with credit, to the church. I preached in the morning for our Methodist brethren their pastor brother Heustis, having exchanged with brother Kempton, and in the evening in the Canard meeting house, my sermon being in behalf of the Widows and Orphans of Westville, Pictou, and a right good collection did they give for their benefit. On Monday I visited with the Pastor, Brother Masters who for some years past has been deprived of his bodily sight, but the spiritual vision seems bright and clear, as with the eye of faith he looks forward to that blest land where no sightless orbs shall ever get between the redeemed, and the glorious sunlight of God's eternal love. We also spent a short time with a dear and much loved friend, old brother Thomas and O, what encouragement is afforded to the young christian to live near the Saviour, when they see the power of His grace to sustain, the aged pilgrim in the prospects of crossing the dark cold river of death. It is not enough to say that his faith in Jesus makes him happy but it enables him to say with triumphant exultation, "Oh death where is thy sting?" In the evening I lectured in the Temperance Hall, Lower Canard, on my "Six-months in the Immigration field" and again the good people gave me a good collection for the same good purpose, amounting in all to forty-four dollars, and some cents. It is evident that brother Kempton is living in the affections of his people, and the time is not far distant when a glorious harvest of precious souls, shall be gathered, as the result of patient toil and labour in sowing the precious seed of the Gospel.

I am yours in Christian Love,
EDWIN CLAY.
Halifax, May 27th, 1873.

Correspondence.

For the Christian Messenger.

NOTES OF TRAVEL.

LIVERPOOL—TO LONDON—ACROSS THE ENGLISH CHANNEL.

Liverpool! the docks—the shipping—stupendous. That will do; one note of admiration, and one adjective. Let more cunning manipulators of words—more practised colicators of superlatives redress the wrong, and compensate the deficiency.

"Southampton boat gone sir?—Yes sir." Thank you waiter. Glad of it. Four days later, passage can be taken in the overland Mail Express, through France to Marseilles, nothing lost but that sea-sickening horror, the Bay of Biscay. It is true Gibraltar and Malta, must be given up,—but better that than the dismal throes of the "Bay of Biscay, oh!"

A railroad train running forty miles an hour; an old gentleman in one of the luxurious first-class "compartments," returning from his bank to the quiet of a suburban home; he closes his eyes restfully as he sinks into an easy attitude; there is but one other inmate of the carriage, and he, too, seems inclined to sleep, for his hat is slouched down low over his eyes. The train thunders on. At the first stopping place the doors are all unlocked, and John Bull, in every variety of age and type, bustles out to stretch himself. But the compartment of the dazing old gentleman is vacant. The guard stands speechless and horrified, as he gazes upon traces of blood, and many other marks of a murderous attack and a struggle for life. How vividly fresh are all the details of that fearful murder, as the traveller takes his seat and is locked in! Alone,—that is something to be thankful for,—but a companion may join him at any station,—and that companion may have a hat slouched down low over his eyes!

It snowed all the way to London. How cold it was! None of your American infernal machines here,—no stove to thaw the travellers' fast thickening blood, make him positively comfortable, and possibly roast him to a lingering death should there be a collision. That was more than three years ago—and, you have a cough? Are you so unpatriotic—"soul so dead"—as to charge that cough to the British Railroad Refrigerator? Don't know; never got a cough in a Yankee railroad car, never got roasted to death either.

The track is passing through acres of chimney pots—announcing, unmistakably, great London.

London in three days! three cold, dark, ceaselessly drizzling days. Under such circumstances it is best to make no attempt to see anything, of purpose, but saunter vaguely about; then, if you stumble upon anything, antique or historic, it gives you all the pleasure of a new discovery, a pleasure of which you are entirely robbed, if you try to "do" the city with a guide or handbook.

The English Channel is the very throne-room of the Trident god; and his grim green tormentor, sea-sickness, is nowhere so active as here. The mal de mer is here most hideously systematised, nowhere else can one become so thoroughly, hopelessly, faultlessly sea sick, as in this famous channel. Talk of the studied cruelty of erecting the gallows before the prison bars of the man who must die at to-morrow's dawn making his last night of life a prolonged exquisite torture, with the din of the hammer which is rearing his pinnacle of shame; what is that to the elaborate preparations which greet the dizzy vision of the victim who must cross the channel! a stifling cabin below deck is the torture-room; berths, tier upon tier, already, before the steamer has left the pier, occupied by the pale wan victims; these are the racks. But in what "chamber of horrors" can be found any implement of torture with which to compare,—the basins! Oh that ghastly crockery! gay and remorseless, with haunting malevolent coloring! The wheels revolve—the torture begins, through three mortal hours that wretched little steamer pounds the channel waves, and is buffeted in return; and executes a species of motion—a compound of wriggle and lurch, which, it must be—the original type of cerebro-spinal meningitis, wrenching from the sufferers groans which, put into words, say—"naught of life but the power to suffer—all of death but the quiet of the grave." But the supreme agony is still to come. In the midst of the living quivering anguish, behold waiters tripping and prancing along with bland faces and hearts of stone! "Chicking soup sir—yessir." Ah! "Man's inhumanity to man" Calais at last! It seems quite natural after the last three hours experience to hear the passengers duggedly call it "Callous."

A. R. R. C.

Jeter. That, with the Historical Sketch of Baptist efforts in the Cause of Education, by Dr. A. B. Brown, were to be given on the next day.

The great day of the feast, however, has gone. The visitors will begin rapidly to disperse, "the big tent" will be silently folded up, and the doings of the General Association will shrink into old and comparatively narrow channels. J. R. K. Richmond, May 30th.

A friend who has just returned from Richmond informs us that the paper by Dr. Brown was an exceedingly interesting and valuable production. During the sessions of the Association a meeting was held at the house of Dr. Curry, of the Richmond Advisory Committee of the American Baptist Educational Commission, at which the proposed movement in connection with the National Centennial was considered, and earnestly advocated by Drs. Sears, Broadus and Cutting, and a committee was appointed to co-operate with friends of education in the Southeastern States in furtherance of the project.

After the reading of the paper by Dr. Brown, the suggestion was brought to the notice of the General Association by Dr. Broadus, who called up Dr. Cutting to explain more fully what it was proposed to attempt. Dr. Sears then addressed the Association, urging the great duty, and was followed by Dr. Williams, of Baltimore. The measure was then referred to a large committee, who reported favorably on Saturday morning, and the report and resolution were unanimously adopted. The Memorial Committee were likewise authorized to carry the funds now accumulating into the Centennial of 1876. The General Association of Virginia was thus the first to respond to the great Centennial project for our institutions of learning.

Missionary Intelligence.

(From the Missionary Magazine June 1873.)

THE RELIGIONS OF JAPAN.

BY REV. J. CHAPLIN, D. D.

III.

CONFUCIANISM.

The teachings of Confucius, the great Chinese sage, were introduced into Japan in the third century of the Christian era. They form an important part of the instruction in every school, and are held in high estimation by the educated classes. Although, as a mere system of morality, and not of religion, Confucianism may consist with the profession of Sintoism or Buddhism, yet in many cases conformity to these religions is merely external; and it has doubtless had a powerful influence in producing that indifference to religion, amounting often to skepticism, which is said to be characteristic of the educated people of Japan.

Sintoism and Buddhism as religions are radically defective, and cannot stand against an enlightened civilization, while Confucianism, as being un-religious, if not anti-religious, leaving God quite out of account, fails to meet the deepest wants of man. All these must therefore give place to a better system. "All these doctrines," says Mr. Mori, "are now suffering a decline, and are ebbing away before the new lights of science and art, which are being introduced from Europe and America." This is the testimony of a highly intelligent Japanese.

In one vital respect all these systems of religion and ethics have signally failed—their influence on woman. While her condition in Japan is far superior to that under which she groans in India and some other heathen lands, yet it is far below that elevated and influential position which God designed for her. "The porch of a temple in the interior," says Mr. Seward, "has this inscription: 'Neither horses, cattle, nor women, admitted here.'" He further states, that "women are forbidden in Japanese society," and that "the most unpropitious feature of Japanese society is the grossness of the popular sense in regard to women. . . . This debasement of woman has tainted and corrupted the whole state." Surely it is time that the pure religion of Christ should give to woman, and to society at large, in Japan, the benefit of its heavenly doctrines.

ROMANISM.

Christianity in the form of Romanism has tried its hand in that country, but signally failed. Introduced by Portuguese Jesuits in the sixteenth century, Romanism made half a million of converts, such as they were, and seemed destined to secure for itself a position of permanent influence.

But the greed, the arrogance, and other vices of the Portuguese traders, and especially the quarrels and political intrigues of the Jesuit and Dominican ecclesiastics, together with their "avarice, sensuality, and pride," at length roused the suspicions and hatred of the government, and led to bloody persecution in the seventeenth century, which well-nigh exterminated popery from Japan. Since then, for about two hundred years, and until a very recent period, that ancient kingdom has been effectually closed, not only against Christians, but against all foreigners, with a slight exception in favor of the Dutch.

More than two centuries ago a decree was proclaimed against Christianity: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christians' God, or the great God of all, if he violate this command, shall pay for it with his head." Boards called *Christang batte kaki*, bearing a prohibition of the Christian religion, were put up in every large temple. At a much later period, every Japanese official who transacted business with the Dutch factory on the small island of Desima, was forced, two or three times a year, under a solemn oath, to renounce and hate the Christian religion, and to trample on the cross. Some American sailors, who were shipwrecked on the Japanese coast in the year 1847, and who were held as prisoners for seventeen months, were ordered, under the penalty of death, to trample on the crucifix, which they were told was "the devil" of Japan. In 1861, Rev. Mr. Williams wrote from Japan, "Each individual is compelled to sign a paper, once a year, declaring that he or she is not a Christian, and also specifying the sect of Buddhists to which he belongs." Upon the flag under which Japanese troops fired upon foreign ships off the coast of the province of Nagato, in the year 1863, was inscribed, "Down with the Christians!" For the greater part of this hostility the Jesuits are chiefly responsible.

THE NEW ERA.

Behold what a change a day has wrought! God has touched the hearts of the people of Japan, and the bitter prejudices and hatreds of centuries are giving place to a brotherly intercourse with Christian nations, and to an intense admiration of the Christian civilization. General education, which the government has entered upon with an intelligent earnestness, will go far to dispel the prevailing superstition. The greatest religious peril of Japan will doubtless come from a spirit of indifference to all religion, or from rationalism. Mr. Seward, in his "Travels around the World," says, "The religious age in Japan is passed. Confucian philosophy has undermined all mythological creeds, and left the Japanese a nation of doubters." But he adds, "It may be expected that under this toleration the Christian faith will now, for the first time, come into public consideration in Japan in the way it ought to come, that is to say, in connection with the science, literature, and art, and the political, moral, and social institutions of the Western nations." It is much, too, that the Japanese have learned to no longer confound Christianity with Romanism.—They have discovered something of the true character and spirit of our holy religion, and their leading men have come to believe that it lies at the basis of our civilization. The whole movement is in the hands of God, who has most manifestly opened to his church in this interesting country, with a population variously estimated at from thirty-five to fifty millions, a wide and effectual door. It is for us to enter, and possess the land for Christ, to whom it has been promised.

So rapidly are changes going on in the political, social, and religious condition of Japan, that we can scarcely keep pace with them. A foreign resident of Fukuwi says in a recent letter, "Our city and people are changing so rapidly in dress, manners, and, I believe, in feelings and opinions, that a former inhabitant would hardly know the place." Now then is the golden opportunity for the church of Christ.

What a difference have we often seen betwixt our afflictions at our first meeting with, and at our parting from them! We have entertained them with sighs and tears, but parted from them with joy, blessing God for them as the happy instruments of our own good.

Christians, to use a familiar figure, are like coals.—they burn brighter when gathered into heaps.

The eye of a master will do more than both his hands.

here indicated. They answered, each by a chosen spokesman. Lack of time rendered it impossible to call out other States. As on all similar occasions of mutual congratulation and admiration, many good things were said, and some few not so good. Notably excellent were the speeches of Drs. Graves and Hague. On the whole the meeting was one of great interest, the vast audience maintaining perfect order and giving unflinching attention to the end, though the night was one of oppressive heat.

THE GREAT DAY OF THE FEAST.

Thursday dawned superb. At an early hour all Richmond with their wives and children, started for the "big tent" on the College grounds. It was an inspiring sight to behold, that sea of upturned faces. I suppose such a representative religious gathering has never before been seen on this continent. The introductory services were performed by the venerable James Fife, sole survivor amongst the founders of the Association, who also made an address containing interesting reminiscences of the days long gone. Dr. Curry then ascended the rostrum, and spoke for near two hours on "The Connection of the Baptists with the Religious History of the State." The theme, the hour and the man were all in fitting accord.

The orator took a wide sweep, tracing the intolerance and persecutions of all creeds from the earliest times. Romanism has been always and consistently a persecuting power. Protestantism copied her in this fatal particular, making the civil magistrate the judge in matters of worship and conscience. The Greek Church, Lutherans, Episcopalians, Presbyterians, Congregationalists, have all come short and transgressed at this point. There is not a Government in Europe to-day that guarantees entire religious freedom. Ecclesiastical tyranny is not obsolete; it is only "obsolescent"—(the orator's own word, and a good one, too). Infidelity cannot justly claim the honor of putting intolerance in a moribund condition. Religious freedom inheres in any just conception of the teachings of Christ. To Baptists have fallen the honor from the beginning of correctly apprehending and stoutly maintaining these lessons. No Baptist church ever favored the alliance of the Church with the State. No Baptist author ever advocated such an idea. The contributions of Rhode Island and Massachusetts to soul liberty were not forgotten. Then the history of the great struggle in Virginia was minutely traced to the hour of complete triumph. Many instances of individual suffering for conscience' sake were detailed. Sister Susan Pritchett, for example, true woman as well as loyal Baptist, made a point of being indicted and fined at every Court! Soul liberty, it was insisted constituted America's special contribution to the science of government. At one point of the discourse there was a somewhat perilous venture, not unlike the celebrated dagger scene in one of the Burke's speeches in Parliament; only, unlike that, it succeeded to perfection. I refer to Dr. Curry's exhibition of a brick from the foundation of one of the jails in which Baptist preachers were incarcerated, and of a massive, rusty old lock and key used in keeping them in safe durance. The absence of all dramatic display made these relics a very effective appeal.

NOW FOR THE MONEY.

At the close of Dr. Curry's masterly address up rose Dickinson the irrepressible, Doctor of Dollars as well as of Divinity, and deeply skilled in the art of *How to do it*. On pecuniary thoughts intent, he proposed the immediate inauguration of movements to take money out of the pockets of the people and put it in the Memorial purse. Dr. Burrows followed with a vigorous and lucid exhibit of the condition of the Memorial fund, closing with the statement that \$80,000 were wanted to round out the desired \$300,000. Thereupon, with Dr. Hatcher as protom and brevet moderator, began as gallant and sacrificially jolly an assault on the financial resources of the congregation as Old Virginia ever witnessed. It looked almost like lashing a jaded horse to ask these Virginians, afflicted by numerous failures in crops in addition to the impoverishment of war, to commit themselves to new pecuniary obligations; but they were invited, and nobly did they respond. Some \$20,000 were secured on the spot, with the prospect of continuous gifts. It looks to me certain that the \$300,000 will be made up.

Meanwhile the congregation, disintegrated and confused by the money-raising ardor, began to depart, so that it was found impossible to execute the day's programme in hearing the Historical Discourse of Dr.