

doubtful men, and tried to secure such as showed in their life the fruits of the Spirit. In the early days of the Toungoo mission, Saw-aw lost his wife and two children by a Red Karen raid upon his village. But he felt this terrible affliction to be God's will, and bowed himself to it, devoting his life to God's work. Believing him to be a good man, I selected him for the difficult work of preaching the gospel in Karennee. At first he had an associate but since the first year he has held on alone. He is among a savage people. His life has been threatened many times, and a price set upon his head. Why? Because Western Karennee is independent. The King of Burmah wants the country, so he can build a fort on its southern borders; for he says he intends to retake Pegu, and secure again what the English have taken away from him. Koontie, the chief of Western Karennee, with whom Saw-aw lives, is friendly to the English, and to the gospel of Christ. Saw-aw has been his chief adviser, and had great influence over him.

The Burmans saw they could not break down Koontie's friendliness to the English while Saw-aw was there. His honesty, his reputation as a man of God, and his kindness, has won him a great place in the hearts of the people.

Saw-aw knows as well as we, if Koontie's kingdom is swallowed up by the Burman king, there would be no more real freedom of worship, and our work in Karennee would be virtually done. The king set a price on his head. This last week, letters from Koontie and Saw-aw inform me that the king has sent by his officers no less than three letters, ordering Koontie to expel that Jesus Christ teacher from his country, or give him up to the king. Sometimes I fear much for Saw-aw's life, but he remains alone at his post undaunted. He wrote in his last letter saying, "God will take care of me so long as it is my duty to remain here; and I think I ought to stand by yet. When I see Burman soldiers coming to take me, then it will be time enough to run away."

Twice already have attempts been made upon his life. It is through his faith that he has been able to do for Karennee what we have. His life and teachings have won from the people their respect. He preaches the gospel boldly, and the mass listen for the most part respectfully. And I believe if the country becomes settled under the English Government, as I expect it will soon, we shall see a great outpouring of the Spirit on Karennee.

THE WAR-CLOUD.

And this leads me to say, we appear on the very eve of war with the "Golden foot," about this country. The English have demanded of the king that Karennee shall remain independent. The king has paid no attention to the demands of the English. Other offences have been recently committed by the king, and now we appear to be on the eve of war. Toungoo has been strongly re-enforced. Troops are moving from Madras in numbers, and there is every appearance of war. I cannot say how it will end, but one thing I think inevitable: Karennee must be under English protection; what a door will then be opened for us in Karennee for preaching the gospel of Christ! You see at once what power such an event will give Saw-aw, since he has held on calmly and firmly to his post, notwithstanding the threats of the king, and the fears of all his friends.

Thus I have given you a bird's-eye view of Saw-aw and his work. I wish I had time to give you more; but I think I have given you enough to show you that Saw-aw is a Christian hero. You know the natural cowardice of the natives; but here stands Saw-aw like a Christian hero, unmoved by the threats of man, only fearing God. He is a short man, very thin in flesh. He has a large head, a kind eye, and a soft voice. He is exceedingly fond of children, and wins them most easily. My own children are almost wild with delight when Saw-aw comes home.

The Christian Messenger.

HALIFAX, N.S., SEPTEMBER 15, 1875

THE BAPTISTS IN WALES.

The firm stand maintained by the Baptist churches and people in the Principality on Apostolic institutions and practices has secured for them a measure of respect and consideration, from their brethren in other parts of the world, equal if not beyond those in the other portions of Great Britain;

although in numbers and wealth they are of course not to be compared.

The London Freeman gives an account of the recent session of the Welsh Baptist Union, some items from which will interest our readers:

The meetings of the Union were held at Haverfordwest. They were so arranged as to come in immediate connection with the annual meeting of the college. Several societies cluster around the larger and more influential Association, and hold their business meetings at the same place and time. This plan is specially advantageous, as it secures a much larger attendance of laymen, and economizes time and money. The Building Fund for Wales is one of these societies, and a most important one it is. It has a capital of some £7,000 or £8,000, which is steadily increasing. This society lends money free of interest to congregations who require help in the erection or renovation of their chapels and school-rooms. The loans are repaid in half-yearly instalments, at the rate of £10 a year for every £100 lent. Already, from this source, the building of a great many chapels and school-rooms has been promoted in North and South Wales. On Wednesday morning, Aug. 4, the committee of this fund met for business at the Albany Chapel, which was kindly lent for the day; and in the afternoon, the annual meeting was held when several hundred pounds were advanced in loans to several congregations.

At four o'clock the same afternoon the Provident Society held its annual meeting. The object of this society is to enable ministers to provide for sickness and for old age, on the principle of mutual benefit and provident associations. Honorary members and generous donors encourage by their subscriptions the operations of this important society.

According to the Welsh custom continuous services were held. At the first meeting, after devotional exercises, two excellent Welsh sermons were preached by Revs. Owen Davis, Llangollen, and J. Jones, Felinfoel. The attendance was very good, and the preachers were in their best style. The meetings of Thursday, August 5, were all held at Bethesda Chapel.

At the request of the Chairman of the union (Dr. Price), Dr. Davies read a telegram received from the Welsh Congregational Union, holding its session this year at Holywell. It was to this effect:—"The Welsh Congregational Union at Holywell, Dr. Rees, Chairman.—We cordially greet our brethren of the Welsh Baptist Union, and pray for their prosperity in the Lord." To this greeting a very hearty response was made, and the following reply was sent:—"We cordially reciprocate the greeting of the Welsh Congregational Union. Grace, mercy, and peace be upon our brethren." Then the chairman delivered his inaugural address, the subject of which was "The Baptist Unions throughout the World." This was a most exhaustive paper. The worthy doctor gave a most graphic account of the magnitude and efficiency of these institutions. It was delivered in the Welsh language. A most elaborate and interesting paper was read by Rev. J. R. Williams, Ystrad, on "The History of Ministerial Education among the Welsh Baptists."

At the closing meeting the addresses were powerful and impressive. The feeling of the audience was wrought up (especially by the address of Mr. Williams on the Lessons of the late revivals) to the highest pitch of excitement.

The hospitality of the town and neighbourhood was unbounded. The difficulty experienced was, not to provide accommodation, but to supply guests to the numerous families that were prepared to entertain strangers.

The Established Church in England is in a most anomalous position. Mr. Gladstone has been putting the question, "Is the Church of England worth preserving?" and publishing his pamphlet on the subject by tens of thousands. He concludes that the church may be worth preserving if the parties hostile to each other will but let one another alone without calling in the law to decide matters of ritual. This they can hardly do, and perhaps ought not to be expected to do, seeing that there are such decided contrasts and such extreme divergencies between the opposing parties.

It is not now simply two parties, neither is it now merely a difference of opinion as to the meaning of words, but the essential doctrines of the gospel are assailed and Ritualism becomes rank Romanism.

Great diversity of practice exists even among the Evangelical Clergy. Some of them adopt practices which a short time since were regarded as the insignia of high Ritualism, whilst others feel them in the highest degree obnoxious.

The Rev. P. F. Eliot, Vicar of Bourne mouth, lately announced to his parishioners a series of alterations he thinks necessary in his service to put himself in accordance with the Public Worship Regulation Bill. 1. Baptism in the public services. 2. The use of the whole of the office at evening communions. 3. The invariable reading of the longer Exhortation to communicants. 4. The use of the Prayer for the Church Militant. 5. The wearing of a surplice when the sermon forms part of the Communion Office. 6. The first part of the Service for Matrimony to be read in the body of the Church. 7. Public catechizing on Sunday afternoons in the church. 8. The observance of the eves of holy days.

Canon Ryle however strongly advises his Evangelical brethren to make no changes in their manner of conducting public worship, and to alter nothing which long usage has endorsed. He says: "It may be very true that we do not keep the letter of the rubrics in all respects. But we have on our side the custom of at least two hundred years, the sanction and approbation of our lay people, and the undeniable suitability of our practice to the altered circumstances of the nineteenth century. 'Summa lex summa injuria.' Mr. Ryle does not agree with other Evangelicals who have advised that school children should be catechized on Sundays; that the surplice should be worn in the pulpit morning, afternoon, or evening; that 'baptism' should be administered in the midst of the service; and that a large portion of the marriage service should be performed in 'the body of the church.' With regard to the matter of baptism, Mr. Ryle said it would not do in a country parish like his, and, 'As to poor people, with their notorious dislike to the sponsorial system, it would make them feel more aversion to infant baptism than ever, and drive them to the Baptist chapel! I do not speak without experience. I tried the practice for many years at Helmingham, and at last gave it up in despair.'

The London Freeman remarks:

It would appear from the lines we have italicized that the Baptists of Stradbroke have successfully thrown light upon the subject of infant baptism, and that Mr. Ryle fears that any prominence given to the rite may only convert his parishioners to a more scriptural practice. Still, so determined is he to stick to the Establishment that he will comply with anything the bishops may determine to enforce. He says, "If evil counsels prevail, and I am required to catechize boys and girls in a huge country church, I will baptize children in the midst of an afternoon service in winter while some of my grown-up hearers are fidgeting to get away. I say unhesitatingly that I shall obey."

We very much regret to learn the sad news of the death by drowning of Dr. R. R. Cunningham, Dentist, and Mr. George Foster, of St. John.

From the Globe it appears: Messrs. Cunningham and Foster left St. John for the purpose of spending a few days in the country. They were provided with guns, fishing tackle, etc. They went up river in the steamer "David West-n," and getting out at McAlphine's about the Jemseg they proceeded to Mr. Leonard's, a mile distant, there to stay. Messrs. Cunningham and Foster, accompanied by Mr. Leonard's son, went out on Forsbay's Lake in a bark canoe with their guns to shoot duck and snipe. The weather was squally and unpromising and it appears, the canoe, a treacherous craft at best, was upset. The two St. John men were drowned, while young Leonard was saved. Unsuccessful efforts were made to recover the bodies of the drowned men. The lake in which the drowning occurred is said to be about the size of Lily Lake.

Dr. Cunningham leaves a wife to mourn his untimely death. Mr. Foster was an unmarried man. He was an Englishman, but he had been here for years. General regret was expressed at the recital of the melancholy tidings.

Mrs. Cunningham the excellent Secretary of the N.B. Central Board of Women's Missionary Aid Societies, is the wife of the above gentleman. We tender to the bereaved lady our most respectful sympathy under the sad loss come upon her so suddenly.

JUDGE JOHNSTON AND JOSEPH HOWE.

Two fine pictures, portraits of these gentlemen, executed by Norman, of Montreal, were placed in the Assembly Hall in the Province Building, on Friday last, on either side of the Speaker's chair.

They are fine likenesses of these two prominent political leaders, and will be permanent memorials of two men of the past generation who sought to raise the condition of the province and promote the welfare of its people.

"ANSWER HIM NOT."

In the Presbyterian Witness of Aug. 21, there is an article on baptism by "the Rev. William Sommerville," written in his accustomed style. If Mr. Sommerville were a fair disputant, it might be fit and proper to answer him. But he is not. He can charge us Baptists with "contemptible trickery." He can crowd his paper with sly insinuations and sophistical reasonings. He can dogmatise. He can slander. He can say, "God sprinkles, Baptists dip." But he is not a man to be met on the fair field of honourable controversy on the subject of baptism, being under the power of uncontrollable prejudice. "Answer him not."

We know that in apostolic times believers were "buried with Him in baptism," and in that ordinance did "put on Christ."

We know that infant baptism is inconsistent with the spirit and design of Christianity, and therefore is not mentioned in the New Testament.

The great Neander said truly that "we have all reason for not deriving infant baptism from Apostolic institution." That is enough.

HEZEKIAH.

Pisgah, Sept. 1875.

Since receiving the above we find the following in the Presbyterian Witness of the 11th:

"THE VOICE OF GOD ON BAPTISM."

BY REV. J. BROWN, BAPTIST MINISTER.

Dear Editor.—Some years ago Mr. Spurgeon was assailed by an elderly lady shortly after the service, as follows: "Mr. Spurgeon, I think you were a little too high in your doctrine this morning." "What was it," Mr. S. replied, "that you didn't like." She told him. "Why," said he, "that was a quotation from Paul's epistle to the Romans." "Ah well," she answered, "Paul was a little too high sometimes too." Would it not be well for those who find fault with Baptists to be sure first that they are not finding fault with Paul, or perhaps Paul's Lord? I think if Rev. Mr. Sommerville (whom I have not the pleasure of knowing) had carefully read those passages in the New Testament that refer to Baptism, and the 17th chapter of John, particularly verses 21, 22, 23, he would have hesitated before committing what he has to print, and such unhappy expressions as, "contemptible trickery," "baseless and fanatical ceremony of Baptism" &c. would not have found place among his remarks. I fear Mr. Sommerville has taken upon himself a greater responsibility than he is aware of. If he is sure of his own ground, and if Baptists are so very guilty, contemptible and fanatical as he thinks, should he not be a little more gentle and forbearing and try to show them the more excellent way?

Now as Mr. Sommerville professes to take the Bible for his guide, and with the motto of the Witness before him, viz "The Bible is our great church directory and statute book," would it not be well for him to show his consistency with himself by giving from the Bible, and not from history, proof or proofs for the doctrine and practice of Infant Baptism? If he will do this he will bestow a great favor on thousands who are anxious to find it there, as well as on

Yours very respectfully,
J. BROWN.
Cove Bay, Aug. 31, 1875.

Mr. Thomas Gads, of Montreal, the Secretary of Arrangements for the Prohibition Convention on the 15th 16th, and 17th of the present month gives the following series of Questions which have been suggested for the consideration of the Convention:—

1. "Would a Prohibitory Liquor Law, if now passed, be effective?"
2. "In order to secure the necessary combination of influence to bring about legislation, is it desirable to make Prohibition a distinct issue at the Polls?"
3. "Would the passage of a Prohibitory Liquor Law, dependent for ratification upon the decision of a majority of the electors of the Dominion by a Plebiscite, accomplish the object in view?"
4. "Would a law that merely prohibited the manufacture, importation and sale of ardent spirits be sufficient just now as a preliminary step towards total Prohibition?"
5. "Would the abolition of Tavern, Shop, and Saloon Licenses, without interfering with the Domestic use of intoxicating liquors, meet the wishes of Temperance men at the present stage of the movement?"

A friend from South Rawdon has sent us a notice of a truly melancholy event which occurred lately at Owen Sound, Ont., Canada; taken from the Hamilton, Ont. Daily Spectator:—

MELANCHOLY DEATH.—We much regret to learn the death of Mr. Enoch Dimock, a gentleman until lately in the employ of the Great Western Railway, and a resident of this city, under circumstances which made his sudden removal peculiarly painful to his widow and surviving relatives. Mr. Dimock had gone to Owen Sound on visit to an aunt of his, Mrs. Doyle, residing there. Complaining of indisposition his Aunt, by mistake, gave him a dose of Acetate. Medical assistance was called

in, but too late to save the life of the unfortunate gentleman, and within four hours after taking the poison he expired. An inquest was held, but the proceedings were not reported by the local press.

The late Mr. Dimock was well known in this city, and was highly esteemed for his moral and intellectual worth by those who enjoyed the pleasure of his acquaintance.

Mr. Enoch Dimock was the son of Mr. William Dimock, Deacon of the Baptist Church, South Rawdon, and was well known to many of our subscribers in that locality and other parts of the province; he was a student at the Horton Collegiate Academy and Acadia College; and was, we have been informed, a Christian beyond doubt, and a constant student of the word of God.

We truly sympathise with the bereaved widow and afflicted family and friends of the deceased.

We would heartily commend to our readers the appeal of the Charlotte-town Church to be found in another column on behalf of a DAVIS MEMORIAL FUND. The church in Charlotte-town, P. E. Island, although but few in the number of its members has, for a good while past, borne a very considerable financial burden in sustaining their present pastor and their former minister as well, in his feebleness and infirmity. But few churches we believe have had an equal amount of pressure upon them compared with their numbers and circumstances; and it would be a very proper thing, as well as a kind recognition of their devotion to the cause of Christ, and an act of appreciation of the worth of the departed brother, for brethren in other places to make a contribution towards this desirable object. Mr. Davis was extensively known as a devoted servant of Christ and a firm defender of Baptist principles, and we trust that friends, who are able, will not allow the opportunity to pass unimproved, of doing this act of kindness to the widow, to the church, and to the memory of the departed minister of Christ.

We learn by a letter from Rev. W. H. Porter in the Canadian Baptist that he at the date he wrote August 9th was just leaving England for a visit to Paris. The church at Brantford of which he is pastor gave him an extension of time so that he was not expected to return till the end of the month.

Since the above was in type we perceive, by the Canadian Baptist of the 9th, that our brother, Rev. W. H. Porter and Rev. W. Stewart, of Hamilton, who accompanied him, have returned, having arrived in New York on Thursday, the 2nd inst., "looking well and much benefited by their trip across the Atlantic."

THE LIVINGSTONE MISSION.—This Mission, which is to preserve the memory of the great explorer on the shores of Lake Nyassa, has caught the public sympathy in Scotland, and has now been fairly started and organized. The Established, Free and United Presbyterian Churches that are responsible for it, have wisely decided, not to joint management, but on harmony of action, each taking up a particular portion of the enterprise, and working that out with all its might.—Canadian Baptist.

MR. NEEDHAM'S VISIT.—A meeting was held on Monday evening in Association Hall, at which Mr. Needham—the Irish Evangelist, so called, although we believe he is a resident of Philadelphia—conducted scripture readings and spoke with good effect to a fair congregation. A meeting was also held in the same place yesterday morning. Arrangements were made for holding a mass-meeting in the Rink last evening, at which Mr. Needham, and Mr. R. Sturgis, President of the Boston Young Men's Christian Association were to speak.

Services will be held every morning this week at 9 o'clock in St. Matthews Church, and every afternoon at 3 o'clock in Brunswick Street Methodist Church, and in the Rink every evening at 8 o'clock, also at the same hour on Sunday evening next.

A meeting for Christian workers will be held in Grafton Street Methodist Church at 9 o'clock, on Sunday morning.

FREE WILL BAPTIST CHURCH.—The Rev. John Lowden, of Cornwallis, and a graduate of Bates College, Maine, has accepted a call from the Free Baptist Church of this city and will be here about the 15th inst., to take the pastoral care of the Church.—Chron.