

sors and there justice, never mercy, held away. Dr. Ronelle, the "moralist," the "strictly honest man,"—what might he not have been had he but possessed "the one thing needful"?

He spoke now with all the decision which his natural repugnance to anything carrying the slightest shadow of wrong always gave to his clear tones.

Florence saw that it was useless to argue the question, so she only said, and sighed as she said it,

"After all I cannot help pitying her;" and then she added more brightly, "You can't think how pleased Nellie is with that book of engravings you gave her."

"Indeed! And you can't think how pleased she is with your call. She could hardly tell me of anything else when I went up to see her. Did she show you any of her pencil-sketches?"

"No; I did not know she had any talent in that direction."

"Some of her specimens really deserve much credit. But here are Miss Ethel and Clifford."

They had been waiting for them, standing on the bank of the creek. As they came up Ethel was laughing a trifle sarcastically.

"Don't you think, Florence," she began, "the people of Westtown are so gossipy that they could not even let you rest in peace. They already have reported that you have made some acquaintances down on that miserable 'Seventeen Acres,' and that you were there this afternoon to visit them. How ridiculous!" but after all a close observer would have detected a little troubled uncertainty in that silvery laugh.

Florence was taken entirely by surprise. "Where are the Seventeen Acres?" she asked, for she had not heard yet that portion of the aristocratic town occupied by the poorer tenant houses—one of which she had visited—designated by that name.

"I told her so," cried Mr. Walraven triumphantly, with that bland smile which always annoyed Florence so much—"I told her so. I knew it was impossible that you had been there.—And now you see, Ethel, she does not even know where the Seventeen Acres are;" and he looked satisfiedly from one to the other of the cousins.

"I do not know anything of the Seventeen Acres," began Florence, "but if you mean that I have been to—"

"We do not wish to interrogate you as to where you have or have not been," interrupted the ever courteous Mr. Walraven. "I am sure we know perfectly well that your good taste could lead you into none but the most refined society. But let me explain. I see you do not understand what all this discussion is about."

"I really do not; you speak in enigmas," responded Florence, but with a faint glimmer of the truth dawning upon her mind.

Correspondence.

For the Christian Messenger. From Burma.

LETTER FROM REV. H. MORROW.

Dear Brother,— Three years to-day since we landed in Burma. Never has the same length of time seemed so short. A constant press of work has given us no time in which to be lonely, and we have had so much pleasure in it that we have never regretted our choice, or desired a change. We have ended our third school year, and sent the pupils to visit their friends for a few days, previous to beginning their schools in the Jungle. After the Association, which meets the last of January, the larger christian boys and girls will teach until the town school re-opens in May. Last dry season twenty-nine were thus engaged, and taught in the aggregate, nearly four hundred children. All whom we thus send are quite competent to teach reading, writing, and arithmetic in their own language, and many of them can teach Burmese. The boys, who go to heathen villages, largely, preach on Sabbath, and do such work among the families as they can. With the exception of two or three villages, we can have no schools continue all the year, from want of competent teachers and the scattered way in which Karens live. We hope the day is not distant when we can have a good school in every village.

We observe a very decided improve-

ment in our pupils of the town school, and the Government report, just issued, says our school has made "surprising progress." During the year just ended fourteen have been baptized, and a spiritual growth in many of those who were previously christians has been quite noticeable. One dormitory has been built during the year, and we are hoping to build a much larger one next year. For the past few months we have had the valuable assistance of Miss Miller, formerly of the Rangoon College, and she will probably remain with us. The College has been suspended for the present at least, on account of the Principal, Prof. Packer being obliged to return to America on account of sickness.

Burma has had an accession of eleven new missionaries this Autumn, and yet many more are needed in order even to hold the ground already occupied. Tavoy has no one in the Burmese work. A very good mission house and most beautiful compound, a nice new chapel, and a field containing more than one hundred and twenty thousand persons remain unoccupied. Other districts are in the same condition. Henthada, where our beloved Crawley labored so long and so successfully, has no Burmese missionary, and the cause there has suffered much in consequence. Maulmain, one of our most important stations, is soon to lose its excellent missionary, Rev. W. H. S. Hascal, who goes home in March with Mrs. H., both in poor health. With few exceptions each station has but one male missionary in one department, and when he falls a serious loss is felt in the work. Considering however the small number of laborers, and the many drawbacks experienced, much is being done in Burma, as a whole, calling for gratitude for the past and more endeavor in the future.

We shall leave home in a few weeks for a long tour in the Jungle. Rev. D. A. W. Smith, of the Theological Seminary, who makes an annual tour in the Jungle, accompanied by the students of his first class, will join us, and we hope for a successful campaign. We expect to see all the christian villages, and many others during the present dry season. We enjoy uninterrupted health for which we desire to be grateful. The Messenger never fails to reach us and is a welcome visitor. We often hear from valued friends through its columns. The Karens are quite delighted that "Mamma Armstrong" is still able to translate Karen. Her translation of a letter from the Star is in our latest Messenger.—These people have high opinion of the "great teachers" in America, but do not always approve of their decisions in moving missionaries about.

Yours faithfully, H. MORROW. Tavoy, Dec. 27th, 1879.

For the Christian Messenger. Baptism and Fellowship.

It sometimes happens that a Baptist minister is asked to baptize a person who does not intend to unite with a church belonging to our denomination. What course should a minister pursue in such a case?

A few years ago the pastor of one of our most prominent churches was requested by two young women, who had just been led to seek refuge in Christ, to baptize them, whilst at the same time they intimated to the minister their purpose of connecting themselves with a Methodist society. In compliance with their request he administered the ordinance, gave the hand of fellowship, invited them to the Lord's table and then let them go on their way rejoicing. He defended his course by saying that, in the first place, his commission authorized him to immerse believers; and that, in the second place, the union of immersed believers with pedobaptist churches would tend assuredly to promote scriptural views of baptism in such churches.

There are two classes of candidates whose cases must receive attention in a proper consideration of this subject. One class declare their intention to unite with no church after baptism; the other class intimate their purpose of connecting themselves with churches belonging to other denominations.

With respect to the case of those candidates who decline uniting with any church, there is, we believe, no difference of opinion among Baptists, and our usage is pretty uniform. All

agrees that, under such conditions, these candidates should not receive the ordinance of baptism at our hands. Their refusal to hold fellowship with baptized believers would be regarded as an evidence that their conversion was not genuine and that their views of Christian duty were entirely unscriptural.

If such a candidate belonged to a community in which there was no Baptist Church, the case would of course be dealt with as an exceptional one. As Philip baptized the Eunuch, who obviously had in prospect no church with which to unite, so should we act in similar circumstances. But let us suppose that in the community to which the Eunuch belonged there flourished a regularly organized Christian church, and that he distinctly intimated to Philip his purpose to decline connecting himself with that church after baptism. Is it likely that, under such conditions, Philip would have baptized him? We feel certain that nothing of the kind would have been done. The man's refusal to unite with Christ's followers would have been interpreted as indicating a lack of brotherly love which is one of the strongest evidences that there is a lack of love toward the Master. "They went out from us because they were not of us," said Paul of a certain class who for insufficient reasons forsook the company of believers. With even more propriety may it be said of the class of candidates we are now considering, "they refuse to unite with us because they are not of us." It was manifestly the Redeemer's design that his true followers should be united in one family. This idea pervades both his prayers and his precepts. The communion service illustrates the same beautiful thought: "For we, being many, are one body; for we are all partakers of that one bread." The invariable practice in New Testament times was that baptized believers united with some Christian church.

The convert himself needs this union. He has only begun his life of service for the Master, when he has been buried in the likeness of the Saviour's death and has risen to newness of life. Only the first part of the requirements of the great commission has as yet been fulfilled. The candidate has now to be instructed "to observe all things whatsoever Christ has commanded." But how can this be done if he persistently refuses to unite with the church? We may, indeed, confidently predict his speedy lapse into indifference and sin in pursuing such a course. For if members of the church, with all the advantages of religious intercourse and fraternal aid, find it difficult to resist the strong temptations presented by "the world, the flesh, and the devil," how can such temptations be continuously resisted by one who voluntarily shuts himself out of the society of believers, and who by that very act identifies himself with unbelievers? It is plain, therefore, that the convert's own welfare demands that he should become connected with Christ's spiritual family.

The church also, as well as the convert, needs this union. The Master has established the Church as his agency in the world for spreading abroad the knowledge of salvation and for the purpose of affording a sphere of labor and a place of shelter for his people. But what would become of this agency if all converts should decline taking any part in it? It would in a very short time cease to exist; the missionary enterprise would be abandoned; the preaching of the gospel would be discontinued; all organized effort to advance the principles of revealed truth would terminate, and the world would roll back into the dark ages.

In short, a candidate for baptism, who has expressed his intention to remain disconnected from the church of Christ, should be kindly instructed as to his clear duty in this matter; and in no case should he be baptized till he has consented cheerfully to perform that duty. He should be shown that his keeping one command and breaking another is no better in the sight of God than a total disregard of the divine precepts. It should be impressed deeply upon his mind that he needs the watchcare, the aid and the sympathy of his brethren to help him along in his spiritual career; and that his brethren need his assistance in their efforts to promote the great enterprises in which

they are engaged. Should he repudiate all obligations in these respects, take it for granted that he is an impostor and have nothing to do with him.

In relation to the second class of candidates, namely, those who seek baptism with a view to uniting with other denominations, the case seems somewhat different, though, to my mind, none the less clear.

The proposed course in such a case is irregular and disorderly to begin with, and it opens the way to still greater irregularities in future. It is simply a case in which Baptists deliberately enter into fellowship with churches whose doctrines and practices are not, in our opinion, consonant with the teachings of the New Testament. Against such a course we have an explicit prohibition in the apostolic injunction: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." We might just as well give regular letters of dismission to our church members to unite themselves with other denominations, as to act as the minister did towards the young women referred to above. There would really be no essential difference in the two courses. In both cases we should be giving countenance to disorderliness, and directly aiding those whom we regard as holding false doctrines and perverting the ordinances of God.

It may be objected that the irregularity in the instance alluded to was subsequent to the act of baptism, and that the candidate alone is responsible for such irregularity. So far as the mere act is concerned this objection may be regarded as valid; but the intention, which is of far greater importance than the simple act, was antecedent to the act and was known to the administrator. This fact completely nullifies the objection, and implicates the administrator in the disorder which follows.

If a convert has, after mature deliberation, reached the firm decision to unite in church relations with some other denomination, let him receive baptism or rite of initiation at the hands of an accredited minister connected with that denomination. Surely the hands from which he expects to receive the sacramental emblems are equally qualified to administer baptism. He may plead that such a denomination refuses to administer baptism in a scriptural way. How then, in the name of all that is consistent, can the candidate deliberately decide to hold fellowship with a denomination by whom Christ's sacred commands are ignored or perverted? In the attempt to carry out such wretched inconsistency, let him receive no assistance from our ministers.

Furthermore, if we can conscientiously baptize for other denominations, why not also administer the Lord's Supper for them? We might as well adopt loose communion as loose baptism. The two ordinances are so closely correlated that the laxity which affects the one will assuredly affect the other.

The young women, already spoken of, sought to make good this principle. After uniting with the Methodists they came occasionally back to commune with the church under whose auspices they had been baptized. But the church, perceiving the irregularities into which they were drifting, declined such communion. Yet in all reasonableness the young ladies were as fairly entitled to a place at the communion table of the Baptists during these friendly visits as they were when first invited to it, their purpose being at that time just as clearly understood as it was afterwards.

It seems but reasonable, therefore, that a candidate who has intimated his intention not to unite with a Baptist church should not receive the ordinance of baptism at the hands of a Baptist minister. If our creed is unscriptural he acts unwisely to come to us for baptism. If our creed is scriptural we should act even more unwisely in making a compromise by which the ordinances of the New Testament are stultified and brought into disrepute.

Let us carry out strictly the instructions of our Master. Those who choose to depart from the directions he has given should be allowed to bear the entire guilt of their conduct.

A PASTOR. Feb. 20th, 1880.

For the Christian Messenger. A Tour in Newfoundland.

III.

Though it is nearly three hundred years since Admiral Sir Humphrey Gilbert took possession of Newfoundland in name of Queen Elizabeth, and there flung out the British flag to the breeze, yet comparatively little is known abroad about the Island, even in these Maritime Provinces whose career and history commenced much later, considerable misapprehension concerning it remains. But though almost unknown, except as the region of fog, cold, cod-fish and seal, the country of the copper-colored Indians, who have as a race passed away, or become extinct, Newfoundland is a large country, and as to size ranks about number ten among the great islands of the world. It has space enough therefore, and some alleged capabilities too, for a large population, though now the number of its inhabitants hardly exceed 170,000 very few of whom reside more than five or six miles from the coast. The Island lies between the parallels 46° 36' 50" and 50° 39' North Lat.; and the meridians 52° 37' and 59° 24' 50" West Long., &c. Its greatest length from Cape Ray, the South Western extremity, to Cape Norman, its Northern extremity, is in a direct line 317 miles; and its greatest breadth from Cape Spear, the most Easterly point, to Cape Anguille, its most Westerly termination, is 316 miles;—the total area being about 42,000 square miles. Newfoundland is therefore 10,000 square miles larger than populous, beautiful, far-famed, but sadly afflicted Ireland, one-third larger than New Brunswick, and twice as large as Nova Scotia; and some wag, with apparently but small appreciation for the gem of the Maritime Provinces of the Dominion, has said that if Prince Edward Island were cut up into three parts, the tight little Isle could be sunk clean out of sight in three of the large lakes of Newfoundland!

The coast line of Newfoundland is enormous, being reckoned by competent judges to be not less than two thousand miles. This is accounted for by recurring to one striking feature of this great Island—the numerous large bays which penetrate far into the land—the principal of which are the following:—Fertune, Placentia, St. Mary's, Conception, Trinity, Bonavista, and Notre Dame or Green Bay, besides a multitude of smaller arms and indentations around the coast.

AVALON.

The head waters of two of these great bays—Placentia and Trinity, approach within about two miles of each other, and thus form the large Peninsula of Avalon, so-called from the estate of Sir George Calvert, in Ireland, to whom in 1618 King James 1st of England granted by letters patent that part of Newfoundland. Nearly two-thirds of the population of the country are found in Avalon, and till recently all the enterprise.

ST. JOHN'S.

On the eastern shore of Avalon is St. John's, the capital and chief commercial port of the Island. The harbor is just on the margin of the Atlantic, is deep and safe, with high land on its three sides. On the Western slope, the only one suitable for the purpose—proudly and firmly stands St. John's, the most unique city on the Western side of the Atlantic. The scenery is rugged and grand, the buildings have enough of the antique about them to remind one that the place has a history that connects with past generations, and that new fangled notions are at a discount here. The Government House is large and commodious, but with solemn and severe aspect, and free from excess of ornamentation. The Colonial Building, or Parliament House is a good substantial edifice, apparently well adapted for its purpose. There are some fine private residences, but the larger number of the houses are inferior in appearance and of unsubstantial material. The streets are capable of improvement. The population of St. John's and environs is about 30,000, a large proportion of which are poor,—dependent on the precarious employment at fish, and with no other source of support to look to. The merchants are as a class, intelligent and rich; but impartial residents on the Island are of opinion that labour does not receive from capital all the consideration it should. The system of supplying for the fisheries on credit at a high