

From *The Empire*, Sydney, June 12, 1861.

Australia.

ANNIVERSARY OF REV. DR. HOBBS' PASTORATE OF NEWTOWN BAPTIST CHURCH, SYDNEY, NEW SOUTH WALES.

The first anniversary of the pastorate of the Rev. Dr. Hobbs over the Baptist congregation at Newtown, was celebrated last evening by a tea and public meeting, held in the Baptist Church, at which there were 200 persons present. After tea, and the removal of the tables, the Rev. Dr. Hobbs, who presided, commenced the business of the meeting by giving out the 384th hymn—

Your harps, ye trembling souls,
and the Rev. S. C. Kent engaged in prayer.

The Secretary was then called on to read the report, from which it appeared that during the year, their numbers had risen from 16 to 76 members; and that 37 had been baptized; 25 had been received by letter from sister churches. The minister was wholly supported by voluntary contributions. They had in the Savings' Bank £35, and promises of £95 towards the erection of a new chapel.

Rev. Dr. Hobbs then said, when it was said he came from America, it might be thought he came from the land of wooden clocks. He had not come from Yankeeedom where slavery existed, he had come from British America. In that country he had been engaged in preaching the Gospel. He had under his charge no less than half-a-dozen congregations at the same time. In America, that work was felt more laborious in the winter than in the other seasons, for it was the season of revivals. The duties he had been so engaged in was so laborious that he found it necessary to seek a little relaxation for the benefit of his health. When leaving America he was informed that in Australia and New Zealand, the sexes were so disproportioned that there was only one lady to sixteen gentlemen.—The reverend gentleman then went on to give an interesting account of his anxiety to provide a help-mate for him in the short time that he had, and how admirably he succeeded. He then went on to notice the way in which he was prevented from going on to New Zealand, to which he intended to emigrate, and related the circumstances that led to his settlement at Newtown. It was gratifying, he said, to find, that since they commenced at Newtown, death had not made any inroads on their numbers, but he regretted to say that they were so spiritually barren. He regretted to see some who still remain obdurate, and had not given their hearts to God. This country contained all the elements of greatness, but it was only by the influence of the Gospel it could become truly great. He then announced that the meeting was to partake of a social character, and, therefore, he would leave it to those to speak who felt inclined to do so.

The Rev. Mr. Kent then rose and said he might take some credit to himself for the great success that had attended their efforts when it was intended that they should go into that back street. He recommended them to get on the Queen's highway. They had indeed gone on well, and should they progress next year as they did this last, that building would not hold them. He would then submit a plan for their adoption, and should it be acted on he was pretty certain they would speedily increase their funds in the bank. Let them select five ladies, and each lady so chosen select twenty others, and each of those collect a certain sum—by no means a difficult matter—they would, in a very short time, have a new chapel, and have it well filled too.—(Cheers.) He earnestly exhorted every individual member of the Church to do all that lay in his power to bring in as many as he could.—With a small chapel and small congregation they must make individual efforts to advance and increase by every legitimate means, or assuredly they would retrograde. He concluded by wishing them every prosperity and success.

The Rev. Mr. Langford (Primitive Methodist), next addressed the meeting. In allusion to what fell from Dr. Hobbs, he related an instance of another minister who had found it necessary to make a selection before leaving home, called on a young person to whom he was recommended, and found her busily engaged in domestic matters, but it was that very circumstance that led him to fix on her as his choice. After debating on the practice of holding tea meetings, he stated that their grand object was the elevation of humanity. In allusion to the different denominational churches in and about Newtown, he went on to notice the objection that many kept at home on the plea that they were reading and studying there; but, generally, it was "studying their ease and lying on the sofa." (Laughter.) He urged them to labour for God, and hoped they would meet in Heaven.

The meeting was then addressed at some length by Mr. Gould, principally dwelling on the care required in building chapels, and not to run recklessly into debt. He was of opinion that no place in the colony was so highly favoured in religious privileges as was Newtown. He thought that, if the omnibuses could be prevented from running on the Sabbath day, and if the publicans would be compelled to keep their back doors shut, it would tend much to benefit the state of their town.

The Rev. J. B. McCure then addressed the meeting, and was followed by the Rev. Mr. Hartley and other gentlemen, who dwelt on the advantages likely to arise from united Christian effort.

The meeting was brought to a close a little before ten o'clock.

Correspondence.

For the Christian Messenger.

The Women of India.

(Translated from the *Semur Canadian*.)

A christian lady writes thus: "The degradation into which our sex has fallen in this country, is a grievous spectacle to look upon. Every where it shows itself, but perhaps most in things the most trivial. For instance a woman is not considered worthy to take her husband's name within the compass of her lips. She may call him her Lord, her master, or her children's father, but she cannot without committing a grave offence mention him by name as she can other men. So powerful is the prejudice of education and habit in this matter, that it is difficult to convince even the converts to Christianity of its absurdity. Some of these are so scrupulous that they will not even pronounce the names of their husbands, even when it has no reference to them. Thus I have in my bible class two sisters whose husbands are named, the one Peter and the other Joseph. So it happens that as often as these names occur in the lessons, these two poor women endeavour to get others to read the passage, and if they cannot succeed they read the verse, but omit the redoubtable name. The names of many men are formed of common nouns, such as sun, moon, star, goodness, wisdom, which makes it a formidable affair for their wives to read aloud, for each of these terms as it occurs, is the source of embarrassment. Such is the force of custom and habit in this country."

"One day a servant of my mother's, a young and beautiful woman, fell sick. She was beloved by her husband as much as women usually are in this country; but he, nevertheless, refused to call in a physician. The money I would thus have to spend upon you," he coolly told her, "will pay the expenses of the wedding when I get married again." And in fact, three months from that time, he brought home a new wife.

At another time, the same lady found herself conversing with several women belonging to a small village, and asked them, "Have you ever seen any books?" Yes, they replied, our husbands have some. "And do you know how to read?" "No! indeed!" they replied, and the question called forth a great burst of laughter, and they asked, "Has any one ever heard of a woman who could read? Who in the world could have taught her? Can you read?" Yes certainly, was the reply. "Oh what singular people you must be," they exclaimed: "do remain with us for three hours, that we may look at you?" The lady asked, "Have you any religion?" "Yes, yes," they replied. "We do not worship images, like the wretched Hindoos. We are Mohomedans."—"And who was Mahomet," she enquired? "We don't know replied the women; but our husbands can tell you." "And who is God?" said the lady. "God, why he is God, what a question!" "And where will you go after death?" Wherever God pleases,—but we hope to be happy." "And why do you hope to be happy?" "Because there are no wicked women in this village. We are all good."

Christian women! compare your lot with that of these poor women of India? Bless God, whose love has delivered you from such a condition, and beseech him to extend the same deliverance to your sisters still degraded and wretched.—*Journal of Evangelical Missions, Paris, July 1859.*

For the Christian Messenger.

Letter from S. T. Rand.

"GUILTY, OR NOT GUILTY."

Dear Brother,—

I can see no point in your question unless upon the principle that I am inconsistent in now disapproving of a resolution for which I may have voted in the year 1834. I do not recollect whether I did or did not approve of the action of the Association at the time. It was the first Association I had ever attended in my life. I had but just entered the ministry; and I may be presumed to have had a little modesty left, not having used it quite all up at that date. I dare say I voted, and thought it all right. The "anathema" was not recorded, certainly, nor were all the hard and ugly things, which were said about the affair in the letters. The heavy term "apostate" which occurred in one of them at least—that from Nictaux, I believe, was the occasion of some private discussion and disapprobation in my hearing, which has ever since been engraven on my memory. But years ago, I became satisfied that the course pursued towards Mr. E. was unjust and unchristian. I have always regretted that

I did not bring forward a motion to that effect at the time the Association was divided. I am quite sure, too, that our excellent brother Cunningham, who has long since rejoined, I doubt not, his highly esteemed friend in heaven, took the same view of the matter as my own. (?) And I was pleased to hear a worthy brother of the Church at Bridgetown, say, very lately, that "we did very wrong in that transaction." I believe many more, were the case thoroughly understood would say the same.

I have no wish to be an "accuser of the brethren," or to dictate to others; but I cannot rest under the guilt any longer; and hereby, by this solemn protest, renounce all participation in the "deed" and in the "guilt." Any thing more brother?

Yours very truly,

S. T. RAND.

Hantsport, Aug. 30.

[Nothing. Enough said.—ED. C. M.]

For the Christian Messenger.

An Autobiography

OF A MINISTER OF THE GOSPEL IN NOVA SCOTIA, NOW UPWARDS OF FOURSORE YEARS OF AGE.

In seventeen hundred seventy seven
The breath of life to me was given,
In the seventh month; and seventeen day,
I first moved on life's rugged way.

I travelled on the downward road,
Resisting all the calls of God,
Nor did my wicked heart repent,
Till thirteen years were almost spent.

Then sovereign mercy pleased to show
The path I trod led down to woe,
My trembling soul in anguish cried
Lord save my soul, since Christ has died,

O how I felt the weary load
Of sins against a righteous God,
Till boundless mercy full and free
Appeared to set my spirit free.

And finding peace my soul could say
I long to run the heavenly way
And keep the path the Saviour trod
The only way that leads to God.

My twenty third I did not pass
Till I took up the Saviour cross
Into his death I was baptized
And in his image hope to rise.

At forty years I first began
To tell the wonders of that plan,
Which saves our ruin'd fallen race
Through boundless, free, eternal Grace.

Now more than forty years I've spent
Urging that sinners must repent,
And oft have seen the tearful eye
When looking up to Calvary.

I now may trace life's journey o'er
As I have gone from shore to shore
And near at home or far abroad
Directing to the Lamb of God.

The story told of Jesus' name
Appeared to be the highest theme
While hearts were opened to receive
The message that the Lord might give.

When taught of God they loved to obey
And follow Christ's appointed way
They felt it joy to bear his cross,
And counted all things else but loss.

With joyful hearts we've seen them stand
When welcom'd to the christian band.
In union with the hosts above
They hoped to sing redeeming love.

My pastoral charge of forty years
Short as a winter's day appears;
Like yesterday's departed light
Or the last watch of ending night.

My years which reach four score and four
Will now return to me no more
O may I find the fruit above
In mansions of eternal love.

And now I lift my thoughts on high
In hope to sing above the sky
To him who wash'd us in his blood
And makes us kings and priests to God.

And while we bless the sacred Name
Of him who doth his church redeem,
May everlasting glory be
Ascribed unto the Sacred Three.

For the Christian Messenger.

Letter from Burmah.

MESSRS. EDITORS,

The accompanying communication will doubtless be perused with interest by many and perhaps by all your readers. For explanation I may state, that early in the year, the Granville St. Church voted to attempt the support of a native preacher, to be employed under the direction of Rev. A. R. R. Crawley, Henthada, Burmah, in case he were willing to assume the responsibility.

By order of the Church I addressed bro. C. on the subject, requesting him, if he approved of the plan, immediately to make the selection of such a person for us; set him to work, assure him of our sympathy and prayers and report to us his name, character, field of labor &c. The following, so far as relates to the above matter, is his reply, which you are at liberty to publish, if you see fit to do so.

Yours, &c.

W. H. HUMPHREY.

Halifax, Sept. 5, 1861.

HENTHADA, BRITISH BURMAH,
29th May, 1861.

My Dear Bro. Humphrey,—

I congratulate the Granville St. Church upon their determination to sustain a native preacher. It will certainly give me great pleasure to give all the aid in my power to the efficient fulfilment of such a good purpose. KO EING is the first fruits of the Henthada mission, the first Burman and the first converted sinner I ever baptized. About six years ago, alone, with every member of his family opposed to him most bitterly, Ko Eing, knowing little of the Christian religion then, beyond the truth that Jesus was able to save him; but believing that with all his heart, made a profession of his faith and was baptized in the Irrawaddi—the first Burman Christian in the whole Henthada Province. He is a man of fine abilities, and an unusual aptness for preaching. About a year after his conversion, I employed him to accompany me in my tours among the villages, and ever since then his path has been straight on and up. Afflictions have swept over him, but have brought him nearer to God. First his wife was taken away, but not until his prayers had been answered; and she was ready for the change. Then, came the great fire, when all his own little property, as well as that of the different members of his family gathered around him, vanished in an hour. Not one murmur escaped his lips.—"Yawba! Yawba! Saya." "Job! Job! teacher" was the laconic expression which told all he felt, and that Job's God was his too. He has an earnest zeal for souls which has often stirred me up to greater earnestness. Humble, prayerful, heavenly-minded. Such is the man I propose as your minister to the Burmese. His influence is extensive, he is universally respected. I pay him 15r (fifteen rupees) a month, or about \$7.00, this is the very least he should have, and it would be well to add another dollar for travelling expenses. He is to all intents and purposes the pastor of the church here. All look to him and regard his opinion with great respect. He is 60 years old, but possesses an active temperament, which his grandchildren might envy. All his desire is to work for Christ until He call him home. He will probably, when the church here shall have increased somewhat, be ordained to the work for which he seems so expressly fitted. I shall tell him all your message. I know it will have the effect of making him more zealous and more humble, if possible. I heartily unite with you in the hope that this arrangement will have the effect of bringing the cause of missions nearer to the hearts of all who have suggested it, as well as of all who are ready to co-operate in it. I am confident that if every church would adopt the same plan they would find themselves greatly benefitted. I have always been a cordial believer in the "reflex influence" of foreign missions. Such a close and intimate communication with the dark places of the earth keeps alive an interest for the salvation of souls; while the contributor to the support of a missionary who is himself a convert from heathenism, is certainly doing what he can in the most DIRECT possible way towards the evangelization of the heathen.

\$20,000 new debt at the end of March, '61." Such is the latest news from the Rooms. Cheerful intelligence that to come after the huge fire has swallowed a whole mission house and chapel! the former replaced, indeed, but not yet paid for,—and the latter entirely a thing of the future. Ah! well, I believe God knows all about us, and, debt or no debt, will accomplish His own work here and elsewhere.

Remember me most cordially to all your people.

Very truly yours,

ARTHUR R. R. CRAWLEY.

For the Christian Messenger

The Rev. W. Somerville and his reply to the Questions of "Modesty."

In a discussion between Mr. Somerville and Mr. Rand, the former undertook to answer for all Presbyterians of all time present and past, that they never claimed a right to enforce what they believed to be taught in the scriptures; and further, he made some rather boastful allusions to the triumphs of Presbyterians in the days of Covenanting. After duly pinching myself to make sure that I was wide awake and not dreaming but actually reading all these fine things, I sat down and wrote a few plain questions for further information. I wanted to know.—What "days of Covenanting" Mr. S. referred to? What "triumphs of Presbyterians" were meant? And how the astounding assertion relative to "all Presbyterians" was to be reconciled with certain facts in History?