

Christian Messenger.

HALIFAX, AUGUST 2, 1865.

Native Preachers in Burmah.

The recent meetings held at St. Louis, Mo. for the purpose of celebrating the fifty-first anniversary of the American Baptist Missionary Union were characterized by large gatherings and earnest speaking. There were three sessions on each of the two days of the Anniversary. Different missions were taken up at each meeting, and thus attention was secured to the various parts of the work and a definiteness given to each, which could not be by any other method.

Our readers are much interested in the labors of the Native Preachers in Burmah and are aiding this department of Foreign Missions more than any other. Peculiar facilities are afforded to us for this by the circumstance of our brother Rev. A. R. Crawley being enabled to direct their labors. But the difficulties in the way of obtaining men of piety and mental suitability for the work must be great in lands of heathen darkness; and it is very desirable we should take this into consideration. A little reflection will help us to see that merely contributing a certain sum for Native Preachers is but a part, and that a very small part of what must be done before such men can be sent forth into the vineyard, prepared to preach the gospel of Christ to their fellow countrymen. The very fact of our contributions going towards this work makes it imperative that we should pray the Lord of the harvest that he will send forth laborers into his harvest. Unless He send them forth our supplying them with the means of living will be but of little value. Every donation and gift should therefore be accompanied with earnest prayer, and then may we expect that the desired result will follow and the word spoken in weakness will be attended with divine power.

On the report of the *Theological Seminary for Karens in Burmah* being read at one of the abovementioned meetings Dr. Binney, formerly labouring there, spoke to good effect. We doubt not a perusal of his speech, as reported in the *Macedonian*, will lead many of our readers to look at the work which they delight to assist with still deeper interest. We therefore copy it into our columns and commend it to the friends of Foreign missions:

"J. G. Binney, Burmah, said, When this work was commenced, in 1843, I entered into it because I believed, as the brethren in Boston and other places believed, in the utter importance of such an institution to ensure the permanency of our work among the Karens. When I returned again in 1856, I had the same views and the same feelings. Not because this is the greatest or the most important of all works, but because unless it is done there can be no such thing as permanency in our work among the Karens. We have no anchor cast, and no hope when collisions arise, as they have recently done, from within. We can place little reliance on native preachers and native churches when they are shaken by the Catholic influence which has already entered largely into British Burmah. I believe the brethren here are unaware of the real character of the school. Some call it the Seminary; some the Theological Institution. You may call it what you please. It commenced as a plain Bible class,—nothing more. For six years the teaching was necessarily all dogmatic—'This is truth and that is truth.' The teacher asserted, the pupil was to believe. At the end of that six years I found that was labor lost; that the teacher and the missionary were substituted for the authority of God and the Bible. It was not said—'Thus saith the Bible'—'Thus saith the Lord,' but, 'Teacher Mason says so'—'Teacher Vinton says so'—'Teacher Binney says so.' Such a state of things is adapted to sap out the authority of the Word of God. Hence, to meet this difficulty, when I went out the second time I endeavored to lead the Karens to study out the meaning of the Bible for themselves, giving them the simple principles of interpretation, and leading them to apply those principles as they would apply the rules of algebra. This effort lasted for six years, and the result is they no longer ask what the teacher says, but express their own views. A passage is proposed for consideration. Instead of reasserting the views of the teacher, they throw open the passage according to the principles of interpretation, and then the teacher gives his views. To make them independent, self-reliant thinkers, and under the authority of the Bible, has been the essential point of our work for six years. If it is accomplished, a great end is secured. In this way they learn what the Bible teaches—what are its subjects—what its doctrines. Thus the young men become a pretty good Concordance. When I have asked them for a passage on any given point, I never failed to obtain it. If I say to them, give all the passages, they select them and classify them, and afterwards give the substance. Then the teacher explains them and gives the general idea. This leads to the use of language. The teacher finds the class obstructed by circumlocutions; hence new words must be made, philosophical terms invented, applied, understood. Last term was one of the most interesting we ever had. It was devoted

to the subject of sermonizing. A text is presented by the pupils. They are questioned rigidly—'What object have you in preaching?' 'Why do you select this text rather than another?' Each pupil gives what he thinks the proper mode of treating the subject under consideration. Then the teacher makes such observations as he sees cause for—'This is good; that is defective; that is erroneous,' &c. Finally they write, bring in their papers and have them corrected.

I wish it were in my power to present a specimen of their analysis. It would do no discredit to ministers at home. As to the encouragement of the work, I repeat what I said seven years ago—I never taught a class of young men, and it has been my lot to teach a great deal in this country as well as abroad—that would so grapple with the subject in hand. I have seen the eye brighten, the breast heave with emotions of delight.

At first it was difficult to make them feel. They discussed too coldly, though at times they were bathed in tears. Now the gospel is more definitely understood, and while the intellect is expanded, the whole soul is moved. Surrounded as these young men are by temptation, pressed by importunity to accept civil office, they need the prayers of Christians to enable them to close their eyes against worldly enticements. As preachers, they take such pay as the people give. When young men of their class are receiving forty, fifty, and even eighty rupees per month in worldly service, it cannot be easy for them to enter upon the work of preaching Christ for ten.

It is not enough for us to say the words of consecration. The affections must be trained. We must begin now not in the last year of life. The spirit of consecration must pervade every sermon and every prayer. If I am successful in anything, I feel that it is because Christians are consecrated to Christ. In Burmah or America it is our duty to educate ourselves to be self-sacrificing, to educate ourselves to give, and to give ourselves to Christ and to Christ's kingdom.

"But the whole operation thus far is only preparatory. We have merely an introduction to what such a school ought to be, because it has been a principle with me that nothing is to be pressed; that there is to be no advance, till the door for advancement is open; no advance in study, but to answer a demand. But the school cannot always remain what it is. You know what the human mind demands, when it wakes to feel its energies. Knowledge the Karens will have, of us or of others. A thorough education is necessary for the Karens, if we are to hold them in our connection. They have already attained to intellectual advancement. Very soon a third teacher will be needed, not to teach theology, not to teach text-books, but with the aid of a laboratory to teach chemical analysis and combinations, to teach the mechanical powers,—things which cannot be taught by men who devote three-quarters or four-fifths of their time to other subjects. There is no more magic in teaching in Burmah, than in Chicago, or Alton, or Newton."

"Our greatest discouragement is from want of adequate laborers, want of proper supervision. In the Burman department at no period has there been so much interest, so much solid cause of encouragement as at the present moment, not owing to the number of members, but the character of inquirers. If we at all come up to our duty, before many years I believe a manifestation of grace will take place, that will throw the Karen work in the shade. The seed has been long sown and is springing up. More come asking for more light who got some knowledge of the gospel years ago from some old preacher. We have every reason to put our hand again to the plough, and, whatever the demands may be, to meet them."

A few remarks from a speech by the Rev. T. Allen of New York will help us to realize some of the trials of missionary life, and sympathize with those who go forth in our behalf to the dark regions of the earth. He said:

He was often asked, how do missionaries live? What do they eat? Often they live in the outskirts, and endure hardship and privation; often they are isolated. In Tavoy, where he labored, he was 150 miles from his nearest associate. If the husband or wife is sick, often there is none to help. If one dies, the survivor must prepare the shroud and the coffin, and perform the rites of burial. We spent months without a loaf of bread. It was rice and curry for breakfast, curry and rice for dinner, and the next day, for a change, rice and curry again.

"But what do they do when they get tired of it?" Why, they continue to eat it. Missionaries need the prayers and the sympathies of their brethren at home. Often a missionary leaves his wife for a trip into the jungle from sixty to a hundred miles from home. Their houses are invaded. They are robbed of their property. But they can bear it if they feel that the brethren at home are praying for them.

On behalf of those of our correspondents to whom "Phil's" remarks, on our first page, will apply, we accept his prudent counsels, and trust they will be heeded by all whom they may concern, in a spirit of enlightened piety. We are not aware of any of "the best minds" having been deterred from writing by the danger of such criticism as that to which he refers. Persons who, at one time and on some subjects are cautious, discreet, and instructive, may at another time, under other circumstances, and on other subjects, be of the class condemned by "Phil's" strictures. We can well afford to receive counsel

from friends, and shall accept the good advice tendered in the same spirit in which we believe it is given. All writing for the public eye must be open for discussion, and it is not always easy for an editor to determine what should be allowed to appear, and what is really unworthy of his imprimatur. We often have a delicate task to perform in deciding whether an article, which does not perhaps quite accord with our own notions of propriety and prudence, is, notwithstanding, necessary for the further elucidation of the subject that may be under consideration. It is easy for editors to consider themselves—as they are accustomed to say they do—not accountable for what appears in their pages as *Correspondence*, but when such writing comes before the public anonymously, and often also even when the name of the writer is appended, he—the editor—must assume a certain amount of responsibility for the consequences which arise from such communications. This being the case some of our friends must not be surprised that we have occasionally had to withhold their communications. Sometimes, too, not being quite satisfied at the first reading, we have had to give a second perusal to an article before deciding whether we deem it suitable for publication. This has occasionally caused delay, the writer in the mean time looking for his article, and suspecting the editor was trifling with his feelings by not inserting it immediately.

The sum of this whole matter, gentle reader, is, that correspondents, and editors too, are after all only peccable mortals, and need forbearance and sympathy. With so many writers capable of supplying the material they may perceive requisite, we hope that they will forthwith set themselves to the task of providing what will benefit themselves in preparing, no less than our readers in receiving and digesting. We think they need not apprehend any injury from subsequent discussion.

FREEMEN'S RIGHTS.

The question of what is meant in the United States by giving freedom to the four millions of those who were till lately slaves, is matter of much debate in the press of that country. The following article from the *Watchman & Reflector* will throw light on this subject:

"The Declaration of Independence, which has always been recognized as the foundation of our constitutional government, asserts 'that all men are created free and equal, and are by their Creator entitled to life, liberty, and the pursuit of happiness.'"

The Constitution, Art. 1, Sec. 2, provides that representatives shall be apportioned among the several States, according to the whole number of free persons, and three-fifths of all other persons, (Indians not taxed being the only exceptions.)

If there are no slaves, then of course there are none to which the three-fifths rule can apply, but all are free persons. The only classes referred to in the Constitution are "Free" and "All others;" no reference is made to color. The free people are the only people under the Constitution recognized as the people to form a government; the language of the Preamble is as follows:—

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

With the foregoing constitutional provisions, unless something can be proved to the contrary, can any part of the people of any State,—and especially the truly loyal part,—be excluded from participating in the government, under the Constitution, without violating its provisions?

By an act of Congress under the census of 1860, the number of representatives is fixed at 293, viz.—from the free States 149, and from the slave States 84,—based upon a representative population of 29,906,801, three-fifths only of the slave population being counted, which gives the ratio for each representative 126,845. But counting the whole population, 31,209,742, as free, and dividing it by 293, the number of representatives fixed by the act of Congress will give the ratio to each representative 133,947, which will give the former free States only 141, and the former slave States 92 representatives, and the same number of electors for President. By this it will be seen that the free States will lose eight, and the slave States gain eight representatives, making a change of sixteen votes in favor of the slave States, if the same people as before the rebellion are to be the sole electors, and to have the supreme power.

If the late slave population is excluded from the ballot in these States and the freed people are placed at the mercy of their rebel masters whom they have helped us to subdue, does not every feeling of our heart cry out; in view of the indignities and barbarities they must suffer from those who have starved, tortured, and murdered our men while in their prisons and elsewhere?"

"While we have been flattering ourselves that the rebels are conquered, does it not appear to be the reverse, if we surrender to them, not only all the political power they ever had, but

reward them with this increase of power, without the least corresponding gain on our part? Will it not appear that they are the conquerors, and we the conquered?—they only losing, what to them was more than useless, the right to hold property in slaves, which has always been an incubus upon the growth and prosperity of that section of the country, and gaining this increase of political power. If they secure from the free States only 25 additional votes it would give them a majority in the House of Representatives; and is it unreasonable to suppose that number may be secured, and that an attempt may be made to repudiate some part or all of the debt created in bringing them into subjection?"

JOHN BUNYAN'S WORKS.—A new edition of the works of the "glorious dreamer" is now being published in London. It is compiled from the earliest editions, which have been obtained in many instances at great cost. The numerous errors of former editions are corrected, and it is beautifully illustrated. Mr. Hirst, from London, has been spending some time in Canada in obtaining subscribers for this work. He is now in Halifax. We learn that he proposes visiting other parts of the province and New Brunswick for this purpose. He has a large number of the first names in the provinces, comprising clergymen of the Church of England and ministers of all the other churches, Judges and the leading men in society, and has letters from quite a number of these gentlemen, expressive of their appreciation of the work. Amongst them are those of the Rev'ds. E. Botterell, G. M. Grant, Dr. Pryor, A. H. Munro, R. F. Uniacke, G. W. Hill, &c., in Halifax. On Mr. Hirst leaving England, he received the following note from Earl Shaftesbury:

DEAR MR. HIRST,—We shall be sorry to lose so good a man as you, from the midst of us. If ever old John Bunyan's orthodoxy and boldness were needful, most assuredly they are needful now, and I take it to be a good test of a man's evangelical belief, that he reveres the name, the life, and doctrines of that mighty servant of our common Master. I trust that, by God's blessing, you will return to England, safe and sound, that we may be again joined together in such work as that of doing honor to the memory of the true Saints and Confessors of former days. I heartily wish you well, and success in all that you undertake in behalf of the ancient, simple, and original Gospel of our Lord and Saviour.

Faithfully yours,
SHAFTESBURY.

The work is got up in the first style of art. The engravings are excellent.

Mr. Hirst is staying at 12 Starr St., Halifax, and will be glad to receive any additions to his list of subscribers.

THE AMERICAN BAPTIST PUBLICATION SOCIETY'S NEW CATECHISM.—The Committee appointed to award the \$300, offered for the best catechism, have made their report. Thirty manuscripts were received. They recommend a division of the premium; \$200, for the MSS. of a children's catechism, by Rev. Charles Keyser, of Binghamton, N. Y.; and \$100 for one to be used as a doctrinal Text-book for Bible Classes, by Rev. Charles H. Rowe, of Augusta, Me. The Board intends publishing a preliminary 500 copies for criticism and suggestions.

We copy the following paragraph from the *Yarmouth Herald*:—

"We are happy to state that the Rev. Mr. Angell, the esteemed pastor of the Baptist Church, who about twelve days ago experienced an alarming attack of bleeding of the lungs, is gradually recovering strength."

We trust the attack will prove but temporary. Mr. A.'s friends will deeply sympathize with him in this affliction.

THE Delegates to the Detroit Convention, Hon. J. Howe, W. J. Stairs, and W. B. Salter, Esquires, returned on Wednesday last. The following are the principal resolutions passed:

"Resolved, That this Convention do approve of the action of the Government of the United States in giving the notice to the Government of Great Britain of its wish to terminate the Treaty of Reciprocity of June 6, 1854."

"Resolved, That this Convention do respectfully request the President of the United States to enter into negotiations with the Government of Great Britain having in view the execution of a treaty between the two countries for reciprocal commercial intercourse between the United States and the several provinces of British North America, including British Columbia the Selkirk Settlement and Vancouver's Island, based on principles which shall be just and equitable to all parties, and with reference to the present financial condition of the United States, and which shall also include the free navigation of the St. Lawrence and the other rivers of British North America, with such improvements of the rivers, and the enlargement of the canals as shall render them adequate for the requirements of the West in communicating with the ocean."

The delegates from the British Provinces