

which those precepts were told, of an Oriental and Asiatic stamp? Do we not find that in those descriptions with which an Indian is bound to sympathise? Do we not feel that the spirit of Christianity comes to us as something with which, by the very constitution of our peculiarly Indian mind, we are bound to sympathise? In that spirit Christ shall be accepted by India. There may be thousands who deny that, but I for one, so long as I live, shall say that the Spirit of Christ India will one day accept (Cheers). But I cannot say the same thing with regard to the doctrine and dogmas which you have presented to India through your various churches. There are so many churches into which Christianity has been divided; there are so many different kinds of doctrine, ceremony and ritual, prescribed and followed by different religious denominations who call themselves Christian, that India is really confounded and perplexed. (Laughter and cheers.) When she is asked to solve the great problem which of these is to be accepted. Which is the true one? All these churches which constitute the Church of Christ represent different truths and different doctrines, although they have something in common. But in India we are obliged to look to the mass of divergence more than to matters in regard to which there is unity in Christ's Church. Each sect comes to the population and exhibits its own doctrines and dogmas. For the time being they engage the attention of the Hindoo. Perhaps he is satisfied. But then comes the missionary of another Church and does the same, and the Hindoo's mind becomes unsettled, he thinks over the various doctrines and dogmas; he ultimately becomes quite confounded; and knows not what to do. But remember that all this time, though passing through a bewildering series of endless dogmas, he still cherishes in his heart respect and reverence for the central figure of Christ. (Cheers.) Thus it is that though the Indians have not been able to accept any particular form of Christianity, we have continued steadfast in our attachment to Jesus Christ, whom we respect and reverence.

The speaker, in some further remarks, asked pardon if he, as a foreigner, had felt it his duty to tell some unpleasant truths, and concluded with a most eloquent appeal to English Christians to aid India in her great work of self-reformation. He said he had come to England, not to learn Christian doctrine, but to see Christian life, and he plainly stated that the cause of Christianity had been much hindered in India by the insincere life of some of its English professors and lecturers. He besought England to send no more of the nominal Christians, with their endless doctrines and dogmas, which they did not carry into actual practice. He resumed his seat amidst prolonged cheering.

On the motion of Lord Houghton, seconded by Sir J. Lawrence, M. P., a vote of thanks was passed to "Chunder Sen for his address, before the meeting closed.

For the Christian Messenger.

COLLEGE EXPENSES.

Dear Brother,—

It was stated in a recent communication, that the expenses of Mr. Surgeon's "Pastors' College" amount to about £3000 a year. The account for the year 1869 is now before me.

The receipts were £4934.0 4. The two largest items were—"Weekly offerings at Tabernacle, £1869"—"Donations, £2647.1.9."

The expenditure was £4921.9 0. The two largest items were—"Salaries, £1078.2.0"—"Board and lodging, £2751.18.11." I find also the following charges:—"Grant of books, £173.2.5";—"Preaching stations, £249.16 9";—"Clothing, £132.2.6."

These particulars may be interesting to some of your readers.

Yours truly,
J. M. CRAMP.

May 13, 1870.

For the Christian Messenger.

DENOMINATIONAL UNITY.

No. II.

Dear Brother,—

In my former letter I endeavoured to show that more complete union in our denominational efforts is desirable. There are some obstacles in the way which should be removed.

Untoward events have occurred, by which the peace and unanimity of the denomination have been disturbed. The transactions of the year before last are evidently not yet forgotten. It is much to be regretted that the feelings then excited in some quarters have been allowed to operate against the interests of the denomination, by estranging brethren from each other, and lessening sympathy with our denominational objects. These feelings were further aggravated when changes took place in the Education Office. Mr. Rand's dismissal was the occasion of various comments. My views of the subject were expressed in a communication which appeared in your columns. Anonymous writers misrepresented, ridiculed and abused me in some of the secular papers. One of them subscribed himself, "A Baptist." I should have answered him if he had given his name; but I take no notice of anonymous slanders. I only observe that the slanderer professed to be "A Baptist." Internal evidence would warrant the conclusion that some of the other writers were Baptists. The world beheld the unseemly spectacle of members of the same denomination contending with each other.

Surely, it is time to put an end to this. To say nothing of the unchristian nature and tendencies of strife, it is so dangerous, and so damaging, so inimical to religious prosperity, that all Christian men should hasten to quench the fire.

Shall not Baptists listen to the voice which says, "Sirs, ye are brethren; why do ye wrong one to another?" Shall it be said of any besides the heathen, that they are "implacable, unmerciful?" Shall not brethren learn to bear forbear, and forgive? Shall we not proclaim "the truth of God," and make it perpetual?

We have much work before us. If the devil can persuade us to spend our time and strength in any thing else than labour for Christ, he will be gratified. But we are not "ignorant of his devices."

If we are united, we can easily sustain an independent Foreign Mission. Almost all the Churches, I am happy to observe, contribute to our Foreign Missionary Fund. It is only necessary that the contributions should be enlarged, and that the New Brunswick Churches should supply a fair quota, in proportion to the number of their members.

If we are united, we can occupy the destitute places of the province. Sufficient funds will be provided,—gifts for usefulness will be sought out and employed,—and feeble Churches will soon become strong.

If we are united, we can place the College on a stable foundation by furnishing an adequate endowment, and meanwhile sustaining with ease the annual burden now resting on us. We shall all be cheerful in this duty, and none will give "grudgingly, or of necessity."

If we are united, a Female Seminary can soon be established, and the daughters of Baptists will enjoy the benefits of a liberal and religious training.

Brethren, let us bury all grievances, real or imaginary. Let us meet at the Associations, in such a spirit as that it may again be said, "The multitude of them that believed were of one heart and one soul."

Yours truly,
J. M. CRAMP.

Wolfeville, May 11, 1870.

Christian Messenger.

HALIFAX, MAY 18, 1870.

HOME MISSIONS—AN APPEAL.

The Home Mission Board of the Central and Eastern Associations appointed at its last meeting, the Revs. J. E. Goucher and E. M. Saunders, a Committee to appeal to the friends of Missions, for funds to enlarge and carry on their work. We commend the following Circular of this committee to the prayerful attention of our readers. For want of missionaries and funds, the department of Missions at Home, is worked on too small a scale, and in an irregular manner. The Missions ought to be multiplied, and in some places made permanent. The Churches should take the measure of their ability, and according to that ability supply the means of grace to the less favoured parts of our province. In connection with the increased donations, earnest prayer should be offered to the Lord of the harvest to bless his servants now employed, and to raise up more and send them forth into the field.

HOME MISSIONS.

To the Friends of Missions.

There are many parts of our province which are not supplied with the ministry of the Word. In some places there are no sabbath schools, and the worship of God is altogether neglected. To such places, and to those only partially supplied, it has been the aim of the Home Mission Board to send the missionaries whom they support with the money entrusted to them for supply of the gospel to the destitute. God has blessed the labors of his servants who have been sent out by the Board. Reports have come in of revivals, more or less extensive.

The Board have been, however, under the painful necessity of declining to employ laborers, whose services might have been secured. The lack of funds has compelled them to take this course. A glance at the minutes of last year, will convince any one that the contributions were very small.

If now, all the friends of missions would prayerfully determine what is duty in this matter, and act accordingly, the future would be placed in happy contrast with the past. Delegates will soon be appointed to the Associations. Now is the time for a simultaneous movement among the churches to collect funds to sustain our denominational institutions. Each one will be called upon to give as the Lord has prospered him. Large sums will be expected from those churches which have enjoyed revivals. A genuine revival creates and enlarges christian benevolence. Thank offerings might be expected from those upon whom the rich blessings of reviving grace have descended during the past year. The appeal is to those who have been revived and to those who have been converted. The appreciation of the mercies enjoyed should be shown by the contributions to send the gospel to those who do not enjoy its privileges.

The churches which have not been revived should awake and learn the truth of the motto, "To give is to live, to deny is to die." There is a giving that tends to riches, and a withholding that leads to poverty.

A good example has already been set by bro. D. R. DeWolf of New York, for any friends of missions who may desire to act alone in this good work. The Lord has led this brother to guarantee the support, for two years past, of one of our missionaries in Cape Breton. God has blessed brother Spinney's labors, and his rejoicing over his success has no doubt been largely shared by the bro. who aids in sustaining him. No doubt God has put it into the hearts of some of our brethren to do work of the same kind, but their good intentions have never been carried into practice. Friends of missions, in whose hands is the Lord's money, come up to the help of the Lord. Act by ones, by twos, and threes, or in larger combinations, and send the gospel to the destitute. There is joy for your souls in such investment and labors.

The Lord is rebuking his people for not consecrating the gold and the silver to his cause. The winds and the waves, the fire and the frosts, are sent to destroy that upon which the heart of the Christian is selfishly set, and which he will not devote to the best interests of his Master's cause. Receive the lesson. Remember the claims of those in our own Province who are neglected.

On behalf of the Home Mission Board,
J. E. GOUCHER.
E. M. SAUNDERS.

ACADEMICAL EDUCATION.

Only a brief sketch of the educational meeting in Brooklyn could be given last week. We now call the attention of our readers to the opinions of the eminent educators who there spoke in regard to Academics education. All agreed that it was a false notion that the public schools could take the place of Academies. The former do not attempt to and great extent to fit young men for College. It is found that more than twice as many enter the Colleges from small towns and the rural districts as from cities; therefore the majority of students who are to enter College, will not reside in the neighborhood of a public High School. The classical Academy will continue to be needed as a middle school. Men from all parts of the country said that these Academies had been too much neglected. Dr. Cutting said: "sustain these schools, and our Colleges and Universities will be sustained. We must cease to multiply Colleges and multiply Academies. These latter are our fundamental necessity." Every College must have several of these Academies from which to draw its students. They should be well endowed and command the services

of men of the highest culture. It was claimed, also, that they could be brought under religious influence as the High School cannot,—in fact that the students in Academies could be more easily influenced and guided religiously, than after they have passed into the College. Professor Bond of Suffield said that that Institution had educated half as many as the Boston Latin School, and most of them had gone out christians.

If we are correctly informed, the condition of the Baptists in the States is essentially the same as of the Baptists in this country. The principles and facts which have been adopted by our brethren there; in working out a system of education adapted to their wants, are deserving of consideration by us. Acadia College receives none too much attention, but it cannot attain the highest success, nor even satisfactory success, unless much more attention is given to academical education. Some Students will be drawn to Acadia from the highest public schools; but we must look chiefly to Horton and Fredericton Academies for the young men who are to be educated in the College. In the territory occupied by our Convention there is a Baptist population of a hundred and fifty thousand. From this population we ought to have twice as many Students as we have in our Academies. It must be evident to many thoughtful readers that we are neglecting affairs of chief concern to us. If we are not laying the foundation, it is vain to look for the superstructure. We understand the design is to call the attention of the Governors especially to this subject at the meeting in June. It is time to act. We hope that all who have official responsibility in connection with the subject, will go to the meeting prepared for some line of action that will awaken greater interest and energy in this department of our work.

EDUCATION IN ENGLAND.

The Educational measure before the Imperial Parliament is far from satisfactory to all classes. A protest from five thousand ministers of the various religious denominations was presented to Mr. Gladstone a few weeks since. Of these there were 1923 Congregationalists, 1673 Baptists, 1598 Wesleyan Methodists. The objection to the Bill is that it incorporates religious with secular instruction, though leaving the district School Boards to decide what that instruction shall be. The Dissenters have reason to believe that this arrangement would lead to the inculcation in many places of Episcopalian dogmas, including the Church of England Catechism. And although the Bill has a "conscience clause," providing that all children whose parents are averse to the religious instruction given, shall be excused from receiving it, yet it is believed that they would not in many places dare to take advantage of the clause. The government have sought to meet the wishes of those objecting, but it is not a very easy task where there exists so powerful a hierarchy.

Perhaps there is no subject on which legislation is so difficult. The simple question of Church and State is far less complicated; it being only necessary for governments to let church matters alone, affording protection to all alike; but in education, and especially in providing for schools free to all, without infringing on sectarian differences or favoring one body more than other, there are doubtless interests it is difficult to avoid touching, and claims presented which it is impossible fairly to meet.

The same difficulties which are being presented to popular education by Roman Catholic demands on this side the Atlantic, are also felt in Great Britain. British statesmen are assailed with sectarian demands, and prevented from giving the nation a liberal system of Common Schools, by the efforts to obtain privileges that are incompatible with religious freedom and right. The following from our contemporary the London Freeman expresses some of the views which prevail amongst nonconformists on this troublesome question:

Happily, among the best and most influential men of all classes the feeling is rapidly growing, that the next best thing to uniformity of religious opinion and practice is such social intermingling of various denominations—in early education above all—as shall dispose men to respect each other's convictions, and to learn, from actual association with persons of different creeds, that religious differences do not interfere with personal and social worth. If the sects are to live together as a happy family they must commence their training for that object in childhood and youth. But the Catholic Ultramontane is prepared to sacrifice the so-