

being made better. Those who have anything to do with them will find the benefit of it. This was the case with these Virginia fishermen, as was shown by the following incident.

The minister just spoken of was trying to get a new church built. And as the people had not much money, and the minister had once been a carpenter, he took hold and helped to build it himself. One day as he was busy, with his coat off, working away on the church, a stout, hearty looking sea-captain went by. When he came opposite the church he stopped, and hailed the parson thus:

"Halloa, there, shipmate, are you the minister of this church?"

"I am sir."

"Well then, look here; I've got ten dollars for you."

"For the church, do you mean sir?"

"No sir, not for the church, but for yourself. I like your way of teaching the people here. I've been coming to this island for clams, for a good many years, and I have always found when I got home and counted out my cargo that I was short of what I had paid for, by a thousand or fifteen hundred. But since you have been here I've found it very different. It will pay me to have you go on preaching doctrines that will make the people count their clams honestly." This is just as it should be. Those fishermen were learning to obey God. And when we properly learn this lesson it will always make us better than we were before. As the catechism says—it will make us—"true and just in all our dealings."—*Dr. Newton in S. S. World.*

For the Christian Messenger.

THREE LETTERS—AND THEIR LESSONS.

Dear Sir,—

Three letters are now before me. The first was written more than eighteen hundred years ago, by the Apostle Paul, and was addressed to the church at Corinth. It exposes the irregularities and immoralities existing in that church, showing a fearful declension from Christian purity.

The second letter was sent to the writer, not long since, by a Christian minister, informing him of sundry evils practised by members of a Baptist church on this Continent, and of apparent connivance at sin, to a lamentable extent.

The third letter was also addressed to the writer by a Missionary in a heathen country. The following is an extract:—

"In my tour I have found many things to make me sad; discouraged pastors—backslidden members—discord and roots of bitterness—but, saddest of all, an apathy and drowsiness creeping slowly over some, which is more difficult to overcome than almost any other thing which destroys the vigour of the Churches. I arrived at the first village a few hours after the death of their pastor—the Church there is in a sad state, and there is great need to pray for all of them; they think so much more of worldly prosperity and of the world's glory than of heart-religion. Some churches are so at home."

THESE LETTERS ARE INSTRUCTIVE.

1. They all recognise holiness as an essential element in a Christian Church. It is avowedly composed of persons who have been "washed, sanctified and justified, in the name of the Lord Jesus, and by the Spirit of our God."

2. They reveal the melancholy fact that man is prone to abuse God's gifts, and to corrupt the best and noblest institutions.

3. They suggest the importance of avoiding unkind strictures: "Are there not with you, even with you, sins against the Lord your God?" (2 Chron. xxviii, 10)?

4. They disclose the uselessness and folly of the course sometimes adopted by persons who, instead of exerting themselves for the reform and improvement of societies with which they are connected, spend their time in denouncing evils which they make no effort to remove, and show their zeal against so-called sectarianism by multiplying sects.

5. They remind us that our failures are voluntary, and that both individuals and churches would be wholly devoted to the Lord, if the word of truth were diligently studied—if the sanctifying influence of the Holy Spirit were earnestly sought—and if persistent efforts were put forth to "work out our own salvation with fear and trembling" (Phil. ii, 12). "The Lord's hand is not shortened, that it cannot save; neither

his ear heavy, that he cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." (Isa. lix, 1, 2).

WATCHMAN.

For the Christian Messenger.

LETTER FROM MISS NORRIS.

BASSEIN, April 16, 1872.

Rev. J. M. Cramp.

DEAR SIR,—School closed on the 26th of March, and I left next day for the jungle, to visit some churches in the north part of the Bassein District, in order to excite fresh interest in the school work. * * *

"I met an old woman who interested me much in the story of her conversion and endeavours to learn to read. She was a young girl when the gospel first reached Burmah. She heard and believed. A native preacher gave her a book and a lesson in reading and then went on his way. The book she carried in her bosom, and at early dawn would go far back into the jungle, look round carefully that none were near, take out her book and look at it. Not one word could she understand. Then she would try to remember; but it was all gone. Then, putting up her hands, with uplifted face, she would pray—"O God, help me! O God, help me!" Then, looking again at her book, she remembered—this word, he said, was *heaven*—that word, he said, was *earth*—and so on, picking out word by word, with a little help at rare intervals, she learned to read. She told me of some one overhearing her once, and asking her who she was talking to; hiding her book, she answered that she was talking to herself. The tears were in her eyes at the remembrance, but she brushed them away, with the shame at showing any emotion, natural to a Karen. I wish you could have heard and seen her vivid description of her fear that the Burmans would find out about her book, for they were sadly persecuted in those days."

"At the next village I found a living church, hard at work among the heathen in the vicinity. At the next, a sad tale of failure of crops and declension from grace; and so from village to village, with varied experiences, till I am drawing near town again. The general truth that I have gathered is, that this people sadly need a helping hand, an encouraging word, and a bond of fellowship with their white brethren in town. They are so ignorant, have so little with which to defeat the enemy of their souls, and the mass of the people we cannot reach at all save by visiting them in their jungle homes. There is so much need of labourers: who will pray the Lord of the harvest to send them into his vineyard?—and more vital a question yet—will they come?"

The Rev. W. Carpenter, who left Bassein at the beginning of the year to return to the U. States, travelled through Siam. Miss Norris sends an extract of a letter from him, dated Feb. 23rd last, and written "on the Neu-long-River." He says:—

"We have passed through the regions of Karens. It is now about a week—since we saw the last ones in their own homes; although there were others further down the river, but at a distance from the river-bank. Our thoughts have naturally been almost wholly occupied during these past six weeks with these Siamese Karens—their locality, numbers, and how they can be reached by the gospel. They are here in this Red Stone River valley, as we had heard, but they are not as numerous as we expected. And although there is almost no one else living three-fourths of the whole length of the river from the source down, still they are scattered—very much so. Most of the villages are probably on the banks of the river, though without doubt there are many, especially Sgaus, back at the foot and on the sides of the mountains. Our preachers were able themselves to visit many of these villages, and heard of many others, and doubtless there were still more of which they did not hear. I suppose there can be no doubt that a missionary who is to labour among them could do so most advantageously from Cam-boo-ree as a base. There are of course no white faces there, and at present the wants of a white face are not on hand. But I think there is no doubt that a mission family could live there very comfortably. To draw stores from Bangkok would be no more difficult than for us in Bassein to do so from Rangoon. There is also

a large Chinese population; we judge it to out-number considerably the Siamese.

These Chinamen could certainly furnish the mission family with bread, pork, tea, vegetables, and would probably make the best servants. The location of the town, too, is fine, just at the junction of the Red Stone and See-sa-wat branches, on the East bank, and on high land. A high, healthful location would without difficulty be secured.

"The whole population of the Red Stone Valley we estimate at about 5000. This, compared with the 20,000 of Bassein, may seem to you a small field. There are, however, if our information is correct, about an equal proportion of Karens in the See-sa-wat valley. Beside these, up farther North, to the West and South-west of Rahaing, is said to be a large population of Karens, almost entirely Sgaus. Those in the Red Stone and See-sa-wat valleys are about equally divided between Pwos and Sgaus; if any thing, the former predominating. The character of the people is the same as those we already know; their habits, prejudices, superstitions, simplicity, are the same. The native preachers who have been among the heathen of Henthada and Bassein think these less hardened, less inclined to dispute. We have seen individuals from several different villages who seemed to listen to the truth kindly—to wish to understand it: a few, even hungry for the words of life. There is reason to believe that faithful, persevering labour among them will be rewarded by similar success as among other Karens."

Miss Norris adds—"To-night I leave for the jungle. The Master is with me of a very truth."

The Christian Messenger.

Halifax, N. S., June 26, 1872.

HOME MISSIONARY CONVENTION.

In accordance with a resolution of the N. S. Western Baptist Association passed at its 21st session at Nictaux, 1871, a number of Delegates and brethren from the churches assembled at Berwick, on Friday last, at 2 o'clock, in the afternoon.

Rev. Dr. Cramp was called to the chair, and Rev. S. March, and Rev. M. P. Freeman elected Secretaries.

The following brethren reported themselves as delegates:—

Rev. J. M. Cramp, D.D., 1st Horton Church.
" Jas Stephen 2nd Horton Church.
" W. H. Porter, Temple Church Yarmouth.
" G. Day, (M.P.), 1st Yarmouth.
" P. R. Foster, Tusket Church.
" Isa. Wallace, Milton, Yarmouth.
" W. G. Parker, Milton, Queen's Co.
" W. L. Parker, West Yarmouth.
" J. H. Moore, Westport.
" M. Normondy, French Acadia Church.
" J. F. Kempton, 3rd Cornwallis.
" Jos. H. Saunders, Beaver River.
" O. Chute, Stewiacke.
" J. E. Goucher, North Halifax.
Bro. S. Selden, Granville St. Halifax.
" W. G. West, Hantsport.

From the Nova Scotia Western Association:

Rev. Geo. Armstrong, Bridgetown.
" J. M. Parker, Port Medway.
" M. P. Freeman, Nictaux.
M. A. Cohoon, (Lic.), Wilnot.
Wm. Miller, (Lic.), Bridgetown.

The following brethren were invited to seats, and to participate in the deliberations of the Convention.

Rev. S. March, Bridgewater.
" W. E. Hall, New Germany.
" G. D. Cox, Hillsburg.
" Jas. L. Reid, Upper Aylesford.
" E. M. Saunders, Granville St. Halifax.
" Dr. Sawyer, Wolfville.
" Geo. Wethers, Kempt, Hants.
" E. O. Reid, Berwick.

Brethren R. N. Beckwith, David Thomson, B. W. C. Manning, Edw. Parker, Thos. White, J. Lyons, Harding Parker.

Rev. Dr. Day stated that he had long felt dissatisfied with the present arrangements respecting our Home Missionary operations, and that great good would follow a combination of the whole Province in one Convention. He presented several reasons and arguments in favor of a consolidation of the three organizations at present existing for the support and direction of Home Missions—English and French. Dr. D. offered a resolution for the purpose of effecting this object.

Rev. Isaiah Wallace seconded the motion, and in doing so, said the brethren in the Western part of the Province were of but one opinion on this subject, and in desiring such combination as had been proposed.

Rev. James Parker said he intended to have seconded the motion, and expressed his entire concurrence. He had long felt dissatisfied with our present

operations, as he believed that the churches were able to do much more than they are doing, and he believed such action as that now contemplated would result in greatly enlarged operations.

Rev. George Armstrong thought we should seek for the best plans that could be devised for our missionary work. He had endeavored to embody his thoughts on this subject in a series of resolutions similar in some respects to that of Dr. Day, and by request he read them. He thought it better to designate the combination, the "Nova Scotia Home Missionary Union." Convention was frequently used to apply to a single meeting rather than to a permanent organization.

Rev. Dr. Cramp said it might be well to consider whether the French Mission could be incorporated with the Home Mission work, and managed by the same body without detriment to its important interests.

Rev. Joseph H. Saunders said the French Mission Board had given expression to their desire for such an arrangement, and would heartily approve of a combination of the Boards.

Rev. G. D. Cox would be glad to hear how the work projected would effect the object proposed. He feared there would be too large a field for one Board to cultivate profitably. Farmers often failed by endeavouring to work too large a farm. He suggested that there would be very serious difficulty in persons travelling from one part of the Province to another to attend the meetings of the Board, and would be glad to learn how such amalgamation could enlarge the finances of the Societies.

Rev. J. F. Kempton thought that the experience of other Christian bodies would furnish a satisfactory answer to such enquiries. He had no doubt about there being an increase of funds raised tenfold by vigorous action.

Rev. I. Wallace shewed what he considered would be the work of a general agent.

Rev. M. P. Freeman mentioned some of the experience of the Western Board—that a Board in any other place would be no less able to undertake, and manage the missions in many places in the western counties.

Rev. Geo. Armstrong thought that men taken from two Boards would be more capable than those in either one. He expected much good to arise from such Board being able to assist feeble churches, so that they might have permanent pastors.

Dr. Day mentioned the experience of the Yarmouth churches since they had been working systematically in their benevolent enterprises. Instead of \$90 a year as formerly, they were raising for their church work about \$4000 or \$5000 a year, besides other expenditures in occasional church matters. Bro. S. Selden being called for, said, he, in common with the other members of the H. M. Board was heartily in sympathy with the movement, but thought that it should have mature consideration before being entered upon. He thought it would be a great misfortune to make the change, if by so doing those who are now at work should feel disposed to relax their efforts. One Board could not do the work of three, except it should be that it supplied a stimulus to them and others also, so that all would feel the influence, and be induced to more vigorous effort and more liberal contributions towards all the objects. He deprecated any remarks of a disparaging character on the work already done. There had been steady progress made, and good done, and care should be taken that in any change it might be one in advance.

Rev. Dr. Cramp shewed that the work contemplated was a great and noble undertaking, and needs very mature preparation and deliberation, and he thought all that could now be done was to pass a general resolution, approving of such a combination in the prosecution of the work of Christ.

Rev. E. M. Saunders expressed his deep interest in the mission work and whatever would add to its efficiency. He believed much good might be done by grouping several small churches in thinly peopled districts, and setting missionaries to work among such groups. But much would depend on the character and qualifications of the Agent employed.

Rev. Dr. Sawyer suggested that the resolutions prepared by Dr. Day and Mr. Armstrong be submitted to a committee, to prepare one which might be acceptable to all, and report at a subsequent meeting.

The following brethren were appointed a committee for this purpose:—

Rev. Dr. Day, Rev. G. Armstrong, Rev. Isa. Wallace, Rev. Obed Chute, Bro. S. Selden, Rev. J. E. Goucher, Rev. E. M. Saunders.

The meeting adjourned till the evening, after prayer by Rev. W. Parker. In the evening another meeting was held, at which the following report was presented:—

1. That the consolidation of our Home Missionary organizations both English and French would tend to the more rapid advancement of the Redeemer's Kingdom in this province.

2. That this convention be called the Nova Scotia Baptist Home Missionary Union.

3. That the object of this Union shall be to promote the spread of the gospel throughout the Province of Nova Scotia, the fostering of feeble churches, the planting of new ones, and the dissemination of denominational literature.

4th. That the Union be composed of the Pastors of the Baptist churches in the Province and Delegates appointed by churches, each church in good standing with its respective Association sending not more than three Delegates.

These are the principal features of the Union. The other articles of the constitution are merely the details.

The report was discussed clause by clause, and unanimously adopted.

The third sitting of the Convention was held on Saturday morning, and the further clauses of the Constitution were discussed and adopted.

The fourth sitting was held at 2 o'clock in the afternoon, when the officers of the Union were elected.

Rev. Dr. Cramp, President; Rev. S. March and Rev. M. P. Freeman, Secretaries, and R. N. Beckwith, Auditor. The question of the location of the Board was then discussed, and after two ballots being taken, there was found to be a majority of votes for Yarmouth.

We regret that we were unable to meet with our Western brethren at Brookfield last week. The following report of the Session from our correspondent will be read with interest. We trust it may be a precursor of the Anniversaries of our several Associations, and that each of them may be similarly harmonious and satisfactory. We have some other items which we gather from the Minutes.

The choice of Moderator fell on Rev. Joseph H. Saunders.

The brethren appointed as Clerks were Rev. W. H. Porter, and Rev. I. Jones; Brethren Wm. Telfer, and W. Miller, Treasurers.

THE WESTERN BAPTIST ASSOCIATION AT NORTH BROOKFIELD, QUEEN'S COUNTY.

OPENING SERVICES.

Dear Editor,—

When the delegates assembled at 10 o'clock on Saturday the 15th inst., at Brookfield, the clouds had dispersed. The jaded mud-besmeared messengers having emerged from the forest at the four cardinal points of the compass, into this great garden in the wilderness, whose greatest length is twenty miles, they greeted and were greeted, and smiled upon by a balmy silvery bright afternoon, that made even the mud look beautiful. But when will it stop raining long enough to dry the land and permit the farmers to put their seed into the earth? One brother said that his seed was still in his store-house, but he never felt less solicitude in his life. Having just come away from the grave that received his brother, he seemed in the spirit of Habakkuk, when he said, "though the fig tree shall not blossom," &c.

Bowing to standing rules and customs, the brethren swung into order and due form. The many hearty greetings were over, and the solemnity of worship came over the assembly. The dews of grace were upon the heritage. The fathers turned their faces to the skies, and earnest words of supplication fell from lips trembling with emotion.

The letters came along in their place; some of them fruitful and some of them barren; some weeping, some rejoicing, some blessing God for good ministers and good times, and some mourning because of no ministers and bad times. Harken ye pastors! One church made a stride this year and doubled its benevolence in any previous year. "How did this happen?" said your correspondent to the pastor of that church. "I asked my people for money for God's treasury as I went from house to house in pastoral visits, replied good brother Williams. Before Dr. Day gave way to the Modera-