

For the Christian Messenger.

PROCEEDINGS OF THE FOREIGN MISSIONS BOARD.

SAINT JOHN, Jan. 8, 1872.

The Board of Foreign Missions met this evening, at 7.30 o'clock, in the Committee Room of the Brussel St. Baptist Church. Members present, the President, Hon. A. McL. Seely, the Secretary, W. S. McKenzie, the Treasurer, Z. G. Gabel, Esq., Revs. W. B. Boggs, and J. W. Titus. Rev. F. T. Hazelwood, pastor of the First Baptist Church of Bangor, Me., Rev. James Spencer, and brethren Henry Vaughan, J. S. May, and Wm. Lewis being present, were invited to participate in the deliberations of the Board. The meeting was opened with prayer by Rev. M. Hazelwood. Records of the last meeting were read and approved.

The correspondence, as ordered by the last meeting, was presented. That between the Secretary and the A. B. M. Union resulted in a decision by that body to assume the debt contracted by Miss Norris in providing shelter for herself at Henthada.

The correspondence between parties in Ontario, relative to the question of Union, was laid before the Board, and ordered to be continued, if deemed necessary by the Secretary.

The subject broached in the letter of Rev. S. B. Kempton, of Nova Scotia, was taken up and discussed, but no decision relative to that matter could be made by the Board at present. The question of supporting native preachers by designated funds is being held by the Board subordinate to the broader interest of an independent mission.

The Treasurer was instructed to remit \$400 to the Treasurer of the A. B. M. Union for the half yearly salary of Rev. Wm. George, beginning Jan. 1872.

Information coming indirectly to the Board relative to the removal of Miss Norris from Henthada to Bassein, to teach in the Vernacular Female School of the latter Mission Station, the Board passed the following:—

Having learned that Miss Norris, by the advice of missionaries of the A. B. M. Union in Burmah, has removed from Henthada to Bassein, to take charge of the Female School of that Mission Station, this Board expresses their approval of the step taken by Miss Norris; and under the circumstances the Board would instruct the Secretary to request our female missionaries, Miss DeWolfe and Miss Norris, to place themselves for the present, so far as is necessary, under the direction of the A. B. M. Union, and the Secretary is also instructed to request the A. B. M. Union to control by their counsel the movements and labors of those sisters while employed in services connected with the Union.

This action of the Board does not annul or modify the relations and responsibilities of those sisters to the W. M. A. Societies, or to this Board. It simply gives a directing power to the Union in whose services they are employed for the present.

The Secretary was directed to request Rev. Mr. Crawley in Burmah to furnish a list of the native preachers supported by funds passed through this Board, mentioning the Churches to which they belong, stating whether those churches are able to support a pastor, in whole or in part, and informing the Board as to the labors of the native preachers, whether they labor among unconverted heathen or in weak churches.

The Board adjourned with prayer by Rev. W. B. Boggs, to meet Monday evening, Feb. 12, 1872, in the Committee Room of the Germain St. Baptist Church.

W. S. MCKENZIE, Sec'y.

The Christian Messenger.

Halifax, N. S., Jan. 17, 1872.

WHAT IS TO FOLLOW?

What is to be the out-come of the United Meetings for Prayer, that have been daily held during the past week, in Halifax, and many other places? is an enquiry which has already been made by many a christian heart. The commingling of ministers and people of all denominations in this city, has been of the most cordial character. All have joined in the exercises of prayer and praise in the utmost harmony; and earnest, faithful exhortations have been given. A stranger coming into any of the various meetings, would have been unable to say who were Episcopalian, or who Methodist, or

whether the meeting was presided over by a Presbyterian, a Congregationalist or a Baptist. None of the peculiar views of the different denominations have obtruded themselves in either prayers or addresses. The programme of the Evangelical Alliance provided such an abundance of subjects for thought, that there was no time or opportunity for the introduction of any other matters. The new Argyle Hall, belonging to St. Paul's Church, was finely adapted by its size and situation for the morning meetings, and became a new element in the buildings used for the meetings this year. These meetings were presided over by laymen from the various denominations, and the evening meetings by ministers. Still they were all eminently social in their character—ministers and brethren participating freely in all the services. The weather too was all that could be desired, which enabled large numbers to attend, so that whilst there were two or three meetings each evening, the places of worship where they were held, were all well filled. While there was unity of design, there was diversity of operation, and all were of one and the same spirit.

So far as the meetings were concerned they may be regarded as eminently successful, and must afford much satisfaction to the committee of arrangement. Some may imagine that this avoidance of differences is of doubtful propriety and equivalent to a compromise of principle, and so calculated to hinder, in some measure, personal appeals and effort on behalf of individuals in the separate churches, and therefore, that the said union is not really so beneficial to the cause of Christ as it would appear—that it is but aggregating the usual prayer-meetings held by different christian bodies and an appearance of large numbers rather than a union of effort and prayer. That might be the result if such meetings were to continue for any length of time, but we think that one effect of this Week of Prayer will be to quicken the impulses of life in all the Christian churches, and render prayer-meetings when held at home more profitable. The leading subjects of prayer have been so various and world-wide that it will not be easy to learn of blessings coming down in answer thereto. It will be for each separate community to enter upon a course of preparation for receiving a portion of the answer in greater consecration of themselves and in living a higher life and enjoying more of the blessedness of Christianity; and in seeking to honor the Master by conveying the same blessings to others far and near, so that the record of the year may be more satisfactory than any of its predecessors.

ENGLAND AND THE CONTINENT OF EUROPE.

Although the insular position of Great Britain is of incalculable advantage to her, yet from her vast possessions in all parts of the world and the necessities of her commerce there has always been a restless anxiety to secure uninterrupted intercourse with the continent of Europe. Various projects have been presented from time to time for the purpose of effecting this object. At one time it has been a floating bridge, at another a tubular one, at another a tunnel excavated beneath the Straits of Dover. After the success of the underground railways in several parts of the world it would doubtless be possible, to accomplish even this marvellous feat. As a passage by water is always more or less objectionable and liable to interruption; there is but little doubt that this gigantic undertaking will at no very distant day be accomplished. In the mean time a new and more feasible one for the present time has been offered for public approval. It is described as follows:

The chief features of the plan are the construction of the three steamers of large tonnage, 450 feet long, and 50 feet broad at the water line, with a depth of 30 feet from the deck to keelson. Each paddle wheel is to be driven separately by an engine of 700-horse power nominal, but capable of exerting a force equal to 3,500, so that the aggregate steam power of each vessel will be equal to 7,000 horses. The disconnection of the wheels is to allow them to be worked at different rates of speed, or in opposite directions, so as to give greater facilities for turning the vessel. Another remarkable feature of this marine novelty is that a double line of rails is to be laid on a lower deck, capable of receiving a train of thirty carriages, which will be run through the stern of the vessel in two portions from a small dock forming the end of each line of rails, thus avoiding the trouble and delay occasioned by the transference of baggage at Calais and Dover. The projectors propose to construct three vessels of this kind, keeping the third in

reserve, and with the two making six runs daily each way. With the two they would be enabled to carry 2,680 passengers and 2,680 tons of merchandise per day, and it is obvious that an important revolution may be effected if the sanguine dreams of the promoters be ever realized. The passage is to be made in between seventy and ninety minutes. It is estimated that the three steamers will cost \$2,000,000, but to enable them to land on the French coast a new dock will have to be built at Calais. The French government has been asked to build this dock, and to grant an annual subsidy of \$100,000, and other privileges. It is said by some that this line can be made ready for use in two years and a half from the time work is begun, while others think that five years at least will be required to build the dock at Calais. A cable despatch from Paris says that the Committee appointed by the French Assembly to examine the project have made a report approving of it.

A Brother writes us that on reading the following passage from the writings of Mathew Poole, he felt so much profited and pleased by it that he thought he would like to see it published in the Messenger, and therefore copied it out and sent it on. We doubt not it may benefit many:

Psalm xv. 3, "He that backbiteth not with his tongue," &c.

Lamentation for the gross neglect of this duty, or the frequent commission of the sin; what tears are sufficient to bewail it? How thick do censures and reproaches fly in all places, at all tables, in all conventions! And this were the more tolerable, if it were only the fault of ungodly men, of strangers and enemies to religion; for so saith the proverb, "Wickedness proceedeth from the wicked." When a man's heart is full of hell, it is not unreasonable to expect that his tongue should be set on fire of hell; and it is no wonder to hear such persons reproach good men, yea, even for their goodness. But alas! the disease doth not rest here, this plague is not only among the Egyptians but Israelites too. It is very doleful to consider how professors sharpen their tongues like swords against professors; and one good man censures and reproaches another, and one minister traduce another; and who can say, "I am clean from this sin?" O that I could move your pity in this case! For the Lord's sake pity yourselves, and do not pollute and wound your consciences with this crime. Pity your brethren; let it suffice that godly ministers and christians are loaded with reproaches by wicked men—there is no need that you should combine with them in this diabolical work. You should support and strengthen their hands against the reproaches of the ungodly world, and not add affliction to the afflicted. O pity the world, and pity the church which Christ hath purchased with His own blood, which we think bespeaks you in these words, "Have pity upon me, have pity upon me. O ye my friends; for the hand of God hath touched me." Pity the mad and miserable world, and help it against this sin; stop the bloody issue; restrain this wicked practice amongst men as much as possibly you can, and lament it before God, and for what you cannot do yourselves, give God no rest until He shall please to work a cure.

The St. John Ch. Visitor informs its readers that "Dissatisfaction has been expressed in certain quarters with the appointment of ministers as inspectors of Schools," and then very justly asks, "Will any body tell us why ministers of the gospel should be regarded in the eyes of the law as a proscribed class?"

We should be sorry to hear of any such law being enacted either New Brunswick or Nova Scotia. It is bad enough to have ministers proscribed from being elected to the Legislature, as we understand they are in that province. However strong a desire we may have that ministers of the gospel be fully occupied with ministerial labor and properly paid for their services, we should denounce any attempt at legislation on the subject. We know not to what our contemporary refers, but should feel that if any party sought, by law, to disqualify ministers of any denomination from acting in any capacity for which they are competent, they had some other design in so doing than that of promoting the public good, and were very unsafe custodians of civil and religious liberty.

There may be impropriety in appointing men of one profession to fill important offices in another, and thus do injury to that profession by withdrawing a wholesome stimulus to improvement, but of this the circumstances of the case alone can decide. All such appointments we think should be exceptional.

Whilst we hold ourselves second to none in our hostility to the Church-and-State principle, whether it assumes an educational or any other form, we demand for the ministers of religion of every denomination, all the rights and privileges of citizens. We know

of no party in Nova Scotia or New Brunswick, who would have it otherwise, or, at least, who would venture to defend either state patronage or proscription of priest or preacher. What then does it mean?

Our morning and evening papers in common with those of the United States generally have been largely filled during the past week with the details of the last new sensation—the murder of James Fisk, Jr., in New York, of which a brief telegraphic notice appeared in our issue of last week. The notoriety of the man as well as the enormous wealth he had accumulated by scheming, intrigue, and clever manipulation of the public men of that corrupt city, seems to be regarded as a sufficient reason for giving their readers and the public all the details of his early and later life.

Much speculation is afloat as to whether his murderer, Edward S. Stokes, will suffer the full penalty of the law. It is not believed by many that he will. His wealth it is supposed will be used to corrupt the parties concerned. The probability of such a thing gives a key to the low tone of morals in that vast city.

Like many other reckless adventurous men, Fisk appears to have had generous impulses which led him to many acts of kindness towards the poor and unfortunate, so that he obtained a vast amount of influence over the lower classes, and was by this means enabled to exert great power at election times. In the collection of help for the distressed at the late Chicago fire, he went with his own carriage and gathered up materials in vast quantities and forwarded them free of expense by the Erie Railway of which he was the President. His murderer was formerly an accomplice in business speculations, and no less than himself addicted to vice and immorality. The hatred between them appears to have arisen from an intrigue between them with a woman named Miss Mansfield, out of which grew the lawsuit that was the occasion of the murder.

TEMPERANCE AT WASHINGTON ON NEW YEAR'S DAY.—We learn from one of our exchanges that amongst all the evils at the U. S. capital there is a temperance leaven at work, and its results were seen on New Year's Day. The effects of wine on the occasion of visiting on previous New Year's days have been so apparent and injurious that previous to the recent first of January all the members of the Cabinet at Washington agreed not to offer intoxicating liquors to those who called upon them on New Year's day.

Our contemporary adds in approval of this excellent resolve:—

Other fashions are copied: why not this? Was a better one ever set by the selectest society of a nation? Our highest officials have crowned themselves with a noble honor. Their resolve is most considerate and humane. May many others imitate it.—We rejoice to learn that the worthy fashion set in Washington was generally followed by the citizens with happy effect. Lemonade, coffee, and chocolate were acceptable substitutes for wine.

Roman Catholic writers often try to make it appear that education separate from religion—Romanism—is productive of crime and immorality. Nothing could be further from the truth. A recent report of Commissioner Eaton at Washington shows, 1st, that 80 per cent of the criminals in the New England States have no education. 2nd, that 80 or 90 per cent have never learned any trade. 3rd, that three-fourths of the criminals are of foreign extraction, and that Intemperance is directly or indirectly chargeable with nine-tenths of the crime committed.

Education may not be sufficient to do away with crime and vice, but the statistics of all countries show that it tends largely to their diminution.

Miss S. E. Haswell of the Maulmain Mission is on a visit to the United States, her health having failed under her labors in the cause of education in Burmah. During her stay on this continent she proposes to meet with the ladies of Baptist Churches, with reference to permanent organizations to elevate by education and Christian influence the masses of ignorant women and children in the land of her adoption, for which she desires to leave America in early spring.

The last annual Report of the Burman Baptist Missionary Convention says in reference to her labors there. "The school which she established and so ably conducted has won the

commendation of the Director of Public Instruction for British Burmah, and made itself a name in other mission circles besides our own."

BAPTISTS IN PENNSYLVANIA.—The General Association of this state gives 59,300 as the number of Baptists in Pennsylvania which is a gain of only 2,218 since the last report. During the year forty-two earnest workers have been under appointment as missionaries of the General Association. They have supplied 56 Churches and 55 out-stations, and baptised 325 persons.

BAPTISTS IN MAINE.—There are in the state of Maine thirteen Baptist Associations with an aggregate of 267 churches containing an aggregate of 19,593 members. The number of baptisms during the year was 633, and the deaths only 338, there are always some losses which the statistics of the Churches do not account for: so that the clear increase of members in the State is only 122.

The number of ordained ministers reported is 178, and of licentiates 34, making a total of 212; the number of Churches reported as having preaching is only 163, leaving 104 Churches without preaching. Thus nearly two-fifths of the whole number of Churches are destitute of preaching. Of course some of these have been destitute but a short time, and are expecting to secure a Pastor soon; but many of them are very small.

Notices, &c.

MISSIONARY MEETING.

The Annual Meeting of the Women's Missionary Aid Societies in connection with the Baptist Churches in Halifax, will be held in the North Baptist Church on Thursday, (to-morrow) evening. The Reports will be read, and Addresses given by ministers and others, and appropriate music may be expected. The public are respectfully invited. A collection will be taken in aid of the Missions in Burmah.

Chair to be taken at 4 past 7.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Granville St. Church,—Mrs. E. D. King . . . \$25.80
North Baptist Church,—Mrs. J. Steele . . . 13.00
Hall's Harbor,—Charles Hall . . . 1.00
Athol, Cumberland Co.,—Mrs. J. Elderkin . . . 2.00
Mrs. M. R. SELDEN, Sec'y.
Halifax, Jan. 16, 1872.

REV. W. L. PARKER wishes to correct the statement in the Minutes of the Convention and of the Western Association as to his present residence. Instead of Tusket Lakes it should have been Chegoggin, Yarmouth.

P. E. I. BAPTIST QUARTERLY MEETING.

The next Baptist Quarterly Meeting for Prince Edward Island will be held with the Charlottetown Church, commencing on Friday Evening the 26th inst.

J. DAVIS.

Charlottetown, Jan. 10, 1872.

THE FRENCH MISSION.

The Churches are requested to report to the Treasurer of the French Mission Board. (W. R. Doty, Hebron), the amounts collected and pledged by them, as soon as they conveniently can.

J. H. SAUNDERS, Sec'y.

Hebron, Jan. 12, 1872.

YARMOUTH COUNTY MINISTERIAL CONFERENCE.

The next meeting of the Baptist Ministerial Conference of Yarmouth Co., will be held (D. V.) at Tusket, on the last Tuesday of January commencing at 9 1/2 o'clock. Preaching in the afternoon by Bro. J. Rowe, and on the previous (Monday) evening by Bro. I. Wallace.

W. H. PORTER, Sec'y. of Conf.

ANNAPOLIS AND DIGBY CO., QUARTERLY MEETING.

The Annapolis and Digby Co., Quarterly meeting will be held with the Digby Church, commencing the first Monday evening in February, at 7 o'clock.

D. W. CRANDAL.

LETTERS RECEIVED.

Rev. W. L. Parker. D. Robertson, \$5.
Rev. J. E. Balcom, 1 sub., \$2. Rev. J. Meadows. J. F. Masters, Esq. G. W. Freeman, Esq., \$31. Mrs. C. W. B. nt. Jas P. Foster, Esq. Rev. I. J. Skinner. J. McPhee. Rev. Dr. Tupper, 1 sub. Rev. P. F. Murray, \$2. B. J. Moxon. Rev. W. E. Hall. W. T. Waterman, \$1. Martin Hunter, 1 sub. C. Jost, Esq., \$40. C. W. Rosecoe. C. S. Phinney. Rev. Isa. Wallace, 2 subs. Rogers & Black. L. McDonald, 25c. J. McNayr, Esq. \$5—yrs \$2 each. Chas. Hall, \$5. J. M. Parker, Esq.,