

19, who addressed himself to Christ stood every crucial test proposed, but one, only one thing he lacked, benevolence, or rather, strictly speaking, *beneficence*. He could make every sacrifice required, but that which touched his pocket. He talked religion, as we say, fluently. He might have written a criticism, a newspaper essay, had he learned in more modern times, for aught I know, to prove that the best way to win souls, was to give large sums of money out and out, but he "went away sorrowful, for he had great possessions." And herein I address myself to the more wealthy of professors—of the well-to-do, especially of our own denomination. Try yourself my brethren, by the Saviour's standard. Suppose the fair construction of his language to be, Give liberally according to your means, to support My cause. Go, give it now, nor wait for even your executors to dispense your liberality. How many, O, how many, who can, but don't give, must retire "sorrowful," that, to be Christ's disciples indeed—known and approved by Him—such severe tests are imposed!

I need not here say, that I am not addressing myself in these concluding remarks to "Wolfville," or referring to his critique particularly. I address all those who belong to the amiable brotherhood, who yet feel a pang of sorrow, an unpleasant thrill, when large demands come one after another, for donations in support of the Redeemer's cause.

Luke relates the history of the amiable young man ch. 18 describing him as a ruler, and immediately after gives us the incident in Zaccheus' life so interesting. The contrast is striking. Nobody had asked him for a donation. He was a volunteer. He stood up and said unto the Lord, "Behold Lord, the half of my goods I give to the poor." That is the true religion. By their works ye shall know them. "This day," said Jesus, "is salvation come to thy house." Zaccheus was also a rich man, and chief—not a chief—but chief among the Publicans. The grace of God lodged in a rich man's heart, always does its work as it did it in the case of Zaccheus. At least, so it seems to me. But this article has extended itself much beyond what I contemplated, and I therefore conclude commending the principle of christian liberality to all who may read, and soliciting aid from willing contributors on behalf of the Ministerial Loan-in-Aid Fund.

J. McCULLY.

Halifax, B. P. 23rd Feb. 1872.

For the Christian Messenger.

FOREIGN MISSIONS. THE NATIVE PREACHERS.

TO THE BRETHREN BY WHOM THE NATIVE PREACHERS NOW EMPLOYED BY OUR MISSION ARE SUPPORTED.

Dear Brethren,—

A letter from the Rev. A. R. R. Crawley has been recently received by the Foreign Mission Board, to which it is proper to call your attention. Brother Crawley says:—"The native preachers have for years continued in the work with a self-denial beyond praise. With scarcely an exception they might at any time have entered the employment of Government, or engaged in other occupations with a remuneration double, in several cases treble and quadruple that received from the Mission. From the first their allowance has never been more than barely sufficient for their necessities; the price of all the necessities of life has advanced, until now it is absolutely impossible for them to live without an increase of at least 30 per cent. If these brethren believed that they had no reason to hope for an increase of the present allowance they would all feel compelled to leave me at once, and seek adequate support elsewhere. I have taken upon me to encourage them to wait until I can hear from their supporters in the Provinces. Will you be so kind, therefore, as to communicate, as speedily as possible, with those who contribute to the support of these men, and let me know the result without delay."

You will observe that it is desirable to give an answer to this request in your next remittances. If you comply with Mr. Crawley's proposal, you will add 30 per cent to the usual payments. If not, or if you wish to vary the payments in any way, you will please state your intentions in writing to the Secretary.

There is, however another view of the subject which it is necessary to

place before you. Christian churches should be self-supporting. Foreign help is often needful at the first, but it should be withdrawn as soon as practicable, in order that the Gospel may be conveyed to the "regions beyond." The great Missionary Societies, both in England and the United States, have recognised this principle, and are calling upon native churches in every part of the Missionary field to sustain their own operations.

Their appeals are generally met in a spirit of cheerful benevolence. The Board deem it very important that the same result should be brought about in Burmah, and have therefore requested Mr. Crawley to furnish them with full information respecting the Native Preachers now assisted, and the Churches to which they belong, that it may be ascertained how far their support may be secured from native sources, and our funds be set at liberty for use in another direction.

The Convention, as you are aware has resolved to establish an Independent Mission, and have two candidates for Missionary service under preparation for that enterprise, in which also sisters DeWolt and Norris will be engaged.

An Independent Mission wherever it may be located (and that is not yet determined) will involve a large expenditure.

There will be, first, the outfit and passage of the Missionaries; then, their support while learning the language, and obtaining other needful preparation on the spot; then, the purchase of suitable premises, and various other charges, amounting in the whole to a very considerable outlay. It is evident to the Board that it will be impossible to meet that outlay, and at the same time to retain the present expenditure for the support of native preachers; and this consideration, therefore adds force to the statements already made on that subject. You will see that some arrangement will have to be made whereby the general fund of the Mission shall be increased so as to meet the new demand created by the action of the Convention; and that can only be accomplished by an enlargement of the number of contributors, which should certainly embrace every member of our churches, in connection with a gradual lessening of the expenditure for native preachers, and the appropriation of the funds so released to the support of the Independent Mission.

You will not imagine that this arrangement will injuriously affect the labours of the Native Preachers. It will rather tend to stimulate and extend them, by arousing the energies of the native churches, since it will be much more congenial with christian benevolence and love that their efforts should be self-originated and self-sustained than that they should be dependent on foreign help.

You will observe, too, that it is not proposed to lop off any expenditure suddenly. There is to be a "gradual lessening." The plan of action already announced by the Board enables us to prepare for it. The Independent Mission cannot go into operation till our missionaries are in the field and have passed through a preparatory process there.

Our brethren Sanford and Armstrong will leave in the Fall of next year (1873), and it will be necessary for them to remain in Burmah at least two years, while undergoing the final training for their work. So you see that there will be ample time for carrying into effect all the changes which the altered policy in regard to the employment of Native Preachers may require.

Now brethren, all that is needed is your hearty co-operation. We reckon on it with confident hope. In old times the heathen "lavished gold out of the bag" for the support of their vile idolatries.

We, who "know the grace of our Lord Jesus Christ," shall not need argument or persuasion to induce us to lay at the feet of the Saviour, the treasure which he may have entrusted to us, and of which he says, "Occupy till I come."

By direction and on behalf of the Board,

J. M. CRAMP.

Feb. 29, 1872.

For the Christian Messenger.

MEETING OF THE MINISTERIAL EDUCATION BOARD.

Dear Editor,—

The Ministerial Education Board, met at the College on the 20th, to make distribution of the funds placed

at their disposal by the Associations. After some pleasant discussion, it was resolved to invite the Theological students of both the College and the Academy, to a Conference with the Board. At the request of Dr. Sawyer, the students came in—Mr. Barss, the Chairman, stated to them the rules the Board had adopted for its future action, and invited them to make any enquiries, or offer statements that might seem to them desirable. The wish of the Board was to secure their confidence, and render aid in any way that was possible.

The members of the Board were much pleased to find such a class of men at the Institution. Surely God means blessing to the Baptist denomination, so long as He shall continue to supply our College Halls with young men of intelligence and piety, and devotion to the christian ministry.

As has so often been the case in the history of Acadia College before, so now the most of these young men are dependent upon their own exertions and economy, while pursuing their studies. It is a credit to the Baptist ministry, that scholarship is so often sought and secured under such circumstances. But surely it is time that those who pray for the Lord to "send laborers into His vineyard," should look out for the answer to their prayers.

There has been a good plan started in the idea of a Loan Fund, and I am sorry to see any one carping at it. I hope to see the whole amount of the fund gathered soon, and put in available shape. Meanwhile there is still ample room for rendering aid through other means to the young brethren who need and who would appreciate the kindness of the churches.

The calls upon the liberality of the churches of the present day are very numerous, and some of them exceedingly important, but among them all there is not one more important to the Baptists of these Provinces, than the claims of Acadia College. There are none that offer such quick and such full returns. Brethren, remember the sons of the churches now at Acadia in your prayers, and when the Lord dealeth bountifully with you. Soon they will be the leaders of the great movements of the day, and the teachers among the churches.

S. B. KEMPTON, Sec'y.

Ministerial Education Board.

The Christian Messenger.

Halifax, N. S., March 6, 1872.

ASSAULT ON THE QUEEN.

The enthusiasm shewn by the people a few days since as her Majesty proceeded through the city of London to St. Paul's Cathedral, for the purpose of offering public Thanksgiving for the recovery of the Prince of Wales, has been followed by an attempt made on Thursday last, by a miserable scoundrel to intimidate her Majesty into granting a release of Fenian prisoners, threatening that if she did not he would shoot her. This villainous attack will but intensify the warm feelings of attachment to Queen Victoria, which have so recently been exhibited by the millions of the citizens of London, and of British subjects in all parts of the Empire. The circumstances of the case may be best understood by the brief recital given in the British Parliament.

"While the House of Lords were discussing in committee the Ecclesiastical Bill, Lord Granville entered, and said he hoped their Lordships would excuse the sudden interruption of the proceedings, but he had an announcement to make which it was desirable should be made without delay.

He then proceeded to state that at 5.30 this evening, the Queen, when returning from a drive, had reached Buckingham Palace, and as the carriage stopped at the gate a young man ran to her side, and presented a pistol within a foot of Her Majesty's head. The Queen bent her head down to avoid the shot, but the pistol did not explode. The fellow in one hand held papers granting a release to Fenian prisoners, which he shouted to the Queen to sign, threatening to shoot her if she refused. He was instantly seized by attendants, and prevented from doing any further harm; and it was then found that the pistol was unloaded, and that it was of such primitive construction that if it had been loaded it probably could not have been discharged. Her Majesty, said Lord Granville, was very calm, and showed that courage which she has often before exhibited. She directed that a statement of the circumstances should be immediately made in both

Houses of Parliament, in order to prevent exaggerated rumours.

Lord Granville said he would not dwell on the details, nor point the difference between the dastardly act and Tuesday's exhibition of the nation's loyalty.

The Duke of Buckingham briefly expressed the thankfulness of the House at the escape of Her Majesty from danger.

Mr. Gladstone made a statement in the House of Commons similar to that of Lord Granville.

The would-be-assassin was taken to the nearest Police Station. He gives the name of O'Connor, and is about 19 or 20 years of age. His behaviour in the station was wild, and his language incoherent. He boasted that he tried to reach the Queen on Tuesday, during the procession."

Intense excitement prevailed in London over this attempt on the life of the Queen. Extras of the evening papers came out in rapid succession during the night, giving the details as they became known. A subsequent report to the above states that on Tuesday last, previous to his attack on the Queen, O'Connor scaled an iron railing ten feet in height which surrounds the courtyard of Buckingham palace.

When he approached the carriage of the Queen he first saw lady Churchill, Lady in waiting, who was riding with her Majesty, and turned upon the Queen. The groom John Brown, who was riding behind the carriage, upon witnessing the action of O'Connor, leaped from his horse; arrested and disarmed the assailant.

The father of O'Connor is an Irishman, the other portion of the family English, and belong to the Protestant Church.

O'Connor's house has been thoroughly searched by detectives, but nothing whatever found to criminate any one with him in his dastardly act."

It is satisfactory to find that the miscreant appears to have been acting alone, and that he has no accomplices in this cowardly and murderous affair. For his own sake it is to be hoped that he may be found to be insane, and that he may be placed in such confinement as may be necessary for the rest of his days.

Saturday's telegram says: "The Queen left Buckingham Palace to-day for Windsor Castle. On arrival at Windsor she was met by almost the entire population of the place with the warmest demonstrations of loyalty and affection." Long may she reign!

CHRISTIAN UNITY.—Rev. J. Fraser Campbell, delivered a lecture on Tuesday of last week, on "The Unity of the Catholic Church." He defined the term "Catholic," as not belonging to either Romanists or Anglicans, but comprising all christian bodies, or rather all the christians in every religious organization. He deprecated the divisions of christendom, and expressed the opinion that the church would be more effective for evangelizing the world, if it were combined in one community. The demands made upon the young convert before his reception into full membership, he denounced as needlessly exacting, and the requirement made upon a novice to the christian ministry as calculated to obstruct an entrance on the work, or to deter a young man from entering upon it, or else it would do, what would be worse, induce him to assent to doctrines with which he was either altogether unacquainted, or not sufficiently informed to have definite views upon them. He believed that the absence of discipline in Presbyterian churches arose in most cases from the divided state of that church.

Many points in Mr. Campbell's lecture were good, and his desire to effect a greater amount of union first among the Presbyterian churches, and then among all christian people cannot but be highly appreciated. At the same time he should remember that great principles are involved in the separate organizations of christians, and that essential unity does not demand entire uniformity, either in articles of faith, church polity, or ordinances. A church sufficiently broad to embrace all Mr. C. would take in, would, we think, be a sort of conglomerate without cohesion, and made up pretty much of negatives. The problem of unity in diversity, is a pretty difficult one, and will not be very likely to be soon solved.

The United States is doubtless a great country and its people are fully conscious of it, but they might afford to be a little less boastful. We are not at all surprised to find some of the seculars, of the N. Y. Herald stamp, talking big over the "big claims" they

have set up, but when the sober religious journals enter upon that line it looks badly. The *Watchman and Reflector* in discussing the possibilities of a failure of the Washington Treaty, and a misunderstanding arising between the United States and Great Britain, expresses the opinion that Canada would immediately become a separate nation, and so be relieved from war's costs, chances and calamities. To this opinion we do not object. Our contemporary proceeds:

"This would be beneficial to us, to Canada and to England. To us, because it would save us from the possibility of being attacked on many points, and from the necessity of keeping any force on any part of our long northern frontier; to Canada, because she would avoid invasion, and could carry on a great trade between the belligerents; and to England, because she could concentrate all her forces for other kind of work. The probability is, that, should war come, England would make of her West Indian possessions bases of operations against us, with the view of reviving the Southern civil contest. Her great naval superiority at the beginning of a war would enable her to attempt such operations with a plausible hope of being able to accomplish much; but our still greater superiority in soldiers,—not only in respect to numbers, but in other respects, such as familiarity with the use of arms, and greater aptitude for all kinds of war work, and general intelligence,—would enable us easily to repulse any attack, and to destroy any invading force that by any possibility could be thrown on any part of our long coast. As to assailing any of our chief seaports, the united hosts of Europe could not do that with any chance of success. Our railways, and steamboats, and telegraphs would enable us to concentrate forces so enormous at any place threatened, in a few hours, as to render any idea of attack ridiculous. Then in six or eight months we should have afloat a naval force strong enough to destroy any fleet that England could send into our waters. To us, it seems that a war with England would be reduced to one thing, namely, attacks on commerce. England would attack our merchantmen, and capture many of them, just as she did in the secession war, under the rebel flag,—and we should send out many steam privateers, to prey upon her merchantmen; and as her commerce is twice as great as ours it would present double the front to ours for attack, not to dwell upon the important fact that she has to depend upon her commerce, while we could supply ourselves with every thing we want from our own territory, were it necessary to do so, with the exception of a few luxuries, the producers of which would take care we should have them. War with England would operate here as a huge protective tariff, and would develop American industry at so tremendous a rate that on the return of peace the old country never would have so great a trade with us again as she had had in previous times. Considering all things, we must say that war does seem to be an absolute impossibility.

It would be the most sensible of all things to take Canada out of the possibility of a fight, so that we think she would be taken out of it. What could forty or fifty thousand British troops do in that country? Literally nothing. Were we forced to enter Canada, we should do as the Germans did in France, send a people there, and overwhelm it. A Montreal dispatch says that eight British regiments have been ordered back to Canada, that country having been stripped of regular troops. This is very like adding eight drops of water to Lake Superior.

Words are cheap, and if such talk pleases the writer and the readers of the *Watchman and Reflector*, perhaps it does but little harm to any body else.

The "indirect claims" are something like the claims the colored population sometimes make; saying they have a right to more than all the wealth of the Northern States, because it and much more was made from their labor, and that of their predecessors.

PICTURES, PICTURES!—Never were there so many and so easily obtained as at the present day. Illustrated books and periodicals, adapted to all ages and conditions of life abound. We have received from the British American Book and Tract Depository specimens of several of these. Bound volumes of "The British Workman 1871," "The British Workwoman," "The Cottager and Artizan," "British Juvenile," "Children's Prize," "Chatter-box 1870" have been sent us. The beautiful pictures in all of these periodicals, which, alone are worth three times their cost, are only equalled by their literary contents. Each book contains some of the nicest reading possible, suited to the several classes of persons for whom the books are intended. They would carry a large amount of happiness to a household for many a day. They may be obtained at the Depository at very low prices. Get them.

We have several notices of books and communications which we are compelled to defer.