

For the Christian Messenger.

LOAN-IN-AID FUND.

MR. EDITOR,—

Sir,—I am not by any means displeased that the subject of the Loan-in-Aid Fund should call forth public criticism. If such an expression of denominational sentiment, can be obtained, as warrants the conclusion, that the idea is a mistake, or is so regarded by the better informed classes, and those whose opinions in such a case are deserving of respect,—to use a technical phrase familiar to the legal profession,—it is an easy matter to procure "a stay of proceedings."

Any student who had applied, and intended to prosecute an Academic, or Collegiate course, relying upon the fund in question in whole or in part, would probably get over the disappointment, if he found that funds were forthcoming as occasion required, furnished gratuitously, to enable him to complete his course. In that case, the donors will of course be entitled to be refunded the amounts of their respective contributions.

The discussion however as it progresses weekly, in your columns, as it appears to me, seems to be deviating from the main issue.

It is not, whether it were better or more desirable that a young man should leave the halls of learning free from all pecuniary liability—or should close his educational career, with a debt of one, or more hundreds of dollars, requiring to be liquidated—that is not the point. There is no room for controversy there.

The proper way to consider the matter is this: Is it wise or expedient to encourage religious young men, who are impressed that they are called of God to preach the Gospel, and are conscious of their unfitness to engage in preaching or teaching for want of education, young men who possess no means of their own and know of no friends to whom they can apply for the assistance that will sustain them during a course of preparation—is it wise or expedient that the denomination should encourage such to persevere, and lean upon a fund provided, to meet that class of cases, leaving it with the student himself to decide whether he will borrow on the terms prescribed, or not?

It may, or it may not be profitable in this connection to discuss the subject of the duty of the Christian church in regard to the gratuitous education of the ministry. It would probably, to a large extent divert attention from the real issue.

Believing, as Baptists do, that no man is fit to be put into the ministry, unless he be first ordained of God, in other words that he should be a truly converted man, the spirit which God has given him, bearing witness with his own spirit, that his duty is to preach the Gospel, and preparatory to entering upon that duty, to qualify himself by educational training—believing this, or something like it practically as the result, the ranks of the ministry for the most part, are found to be recruited from among the poor of this world.

It may be too, that young ministers do not stand exactly upon the same platform as young men of other professions, in regard to temporalities, and the prospect of liquidating liabilities incurred; but I, for one, am anxious to assist in improving their condition and prospects, in this respect also. Our ministry, as a rule, is very inadequately provided for. I say it here over my own signature, for I know how unwilling ministers are to refer to so delicate a subject, and unless the Baptists of these Provinces are content to accept second, or third class men for their pulpits, they will have to add from twenty-five to fifty per cent to their salaries.

I have had the opportunity of hearing some of the first class pulpit orators of England, and I think, as a rule that the Baptists of these Provinces, all things considered have no occasion to blush for the pulpit reputation of their ministry. It must be borne in mind always, that little more than a quarter of a century has elapsed since anything higher than a Grammar School education was to be obtained within the Province unless upon conditions that were considered objectionable.

In thus obtruding these extended observations upon the Baptist public, I may here remark that I have three distinct objects in view.

First.—In all proper and prudent ways to offer inducements to pious young men feeling it their duty to

preach the gospel, to qualify themselves thoroughly for that purpose, in order that the vineyard may be thoroughly supplied with labourers.

Secondly.—That all surmountable obstacles may be as far as possible, removed out of their way—and

Thirdly and lastly.—That ministers of our denomination, should have such salaries secured to them that they may not only be able to give themselves up wholly to prayer and preaching of the word, but that they may not also enjoy that inestimable luxury of entertaining the brotherhood and strangers as well, and of giving liberally to all religious benevolences, and thereby of setting an example to their churches and congregations.

I have yet many things to add in connection with the subject under discussion, but as I am anxious in a matter of so much importance to collect the opinions of those who write for the press, in order to assist wisely to shape the future, I prefer to wait and hear and read what others have to advance.

J. McCULLY.

Halifax, March 22nd, 1872.

The Christian Messenger.

Halifax, N. S., March 27, 1872.

BURMAN BAPTIST MISSIONARY CONVENTION.

Rev. A. R. R. Crawley will accept our thanks for a copy of the Minutes of the Sixth Annual Report of the Burmah Baptist Missionary Convention, received by the English mail on Monday last. It forms a pamphlet of 82 pages, nicely got up, printed at the Rangoon American Mission Press.

The Annual Meeting was held at Maulmain on the 21st of October and following days.

Rev. Dr. Stevens was chosen President, and Rev. N. Harris president in the Karen Language. Rev. M. Jameson was chosen Secretary and Th'rah Too Wah, Karen Secretary; and Ko Yah Koke, Burmese Secretary.

Rev. A. R. R. Crawley preached the Annual Sermon in Burmese. Th'rah Tay also preached in Sgau Karen; Th'rah Myat Tha, in Pgho Karen, and Rev. W. George in English.

The Minutes were kept and read in the three languages—English, Burman and Karen. The Report from the several Districts, were read in the one language used there, but the statistics were given in the other languages also. The Treasurer's Report was read in Burmese and Karen.

A committee on the establishment of a School or Schools was appointed and subsequently reported, recommending "That an Institution or Institutions of learning of high grade be established for the Karens and Burmans of this country."

That Churches and Associations be requested to aid in the maintenance of deserving young men who give evidence of a call to the ministry and have entered upon a course of study.

That opportunity be given to the missionaries and to the natives of the two races to create two funds in the hands of the Convention, the interest of which shall be used for the support of teachers and pupils in the contemplated Institution or Institutions, and that these funds shall be called the "Karen Educational fund" and the "Burman Educational fund."

That a Circular designed to bring this subject before the churches and solicit annual contributions for this purpose be prepared in Burmese, Karen, and English, by persons appointed at this meeting, and that copies of said Circular be sent to the different mission stations for immediate distribution.

The Ministers and Delegates in attendance were as follows:

American Missionaries..... 12
Ordained native preachers..... 16
Unordained..... 36
Lay delegates..... 18

Other Baptists in attendance:—
Americans..... 8
Burmans..... 143
Pgho Karens..... 54
Sgau..... 93
Toungthos..... 2

Total attendance..... 382

The following are totals of the Table of Statistics:

Baptized 908; Added by Letter 281; Restored 188; Excluded 330; Dismissed by Letter 327; Died 389; Present whole Number 17,809; Churches 339; Ordained Preachers 80; Unordained Preachers 348; Contributions or equivalent in rupees* 44030 9 10; Nominal Christians 6,675; Schools 125; Pupils in Schools 5,560.

From the Report of the Henthada

*A rupee is equal to about 50 cents, an anna about three cents, and a pice one fourth of a cent.

Karen Mission Normal School, we quote a paragraph or two which will interest our readers:

"During the rains just past, three native assistants have been employed the greater part of the time. Moreover, most valuable and constant assistance in the conduct of the school has been rendered by our co-workers, Miss DeWolfe and Miss Norris."

"We are sorry to be obliged to record, as at present appears, the failure of our mission to the Siamese Karens. The Pgho Karen Pastor, San Quain, who undertook it, and who, amid many discouragements, persevered in it for two years, has, we understand, left the field disheartened, and has returned to Maulmain. We hope to hear from him in person at this meeting."

It is highly gratifying to see that the Divine blessing has attended the labors of our brethren and sisters in these missions, and it should be a matter of devout thanksgiving that we have been permitted to take any part in this glorious work.

BAPTISTS IN THE U. STATES.

The following table is from the American Baptist Year-Book. We have been obliged to omit the columns giving the number of churches and ministers. In almost every State the number of churches exceeds that of ministers—the exceptions are Columbia, Rhode Island, Massachusetts, New Jersey and New Hampshire.

It will be observed that the States are placed in rank according to their comparative denominational strength which is determined by the ratio as shown in the last column. The total number of churches is 18,397, and of ministers 12,013.

Rank.	STATES.	Total Population.	Baptists.	Ratio of Baptists to Total Population.
1	Georgia.....	1,184,100	145,254	1 to 8
2	South Carolina.....	705,000	75,311	1 to 9
3	Virginia.....	1,225,103	129,885	1 to 9
4	North Carolina.....	1,071,361	59,300	1 to 11
5	Mississippi.....	827,922	75,977	1 to 12
6	Kentucky.....	1,321,011	88,873	1 to 14
7	Arkansas.....	484,471	36,040	1 to 17
8	Tennessee.....	1,338,520	80,844	1 to 16
9	Florida.....	87,748	11,792	1 to 16
10	Alabama.....	966,902	61,725	1 to 17
11	Dist. of Columbia.....	131,700	7,380	1 to 18
12	Texas.....	3,815,779	30,351	1 to 21
13	West Virginia.....	442,014	19,947	1 to 22
14	Louisiana.....	726,915	30,586	1 to 23
15	Missouri.....	1,721,295	75,977	1 to 23
16	Rhode Island.....	217,353	9,550	1 to 23
17	Connecticut.....	537,454	19,103	1 to 28
18	Maine.....	626,015	19,093	1 to 32
19	Massachusetts.....	1,437,351	41,732	1 to 35
20	New Jersey.....	966,000	25,108	1 to 36
21	New Hampshire.....	318,300	8,147	1 to 39
22	New York.....	4,382,759	11,821	1 to 39
23	Illinois.....	2,539,291	96,637	1 to 42
24	Indiana.....	1,680,637	35,739	1 to 47
25	Kansas.....	364,300	7,772	1 to 49
26	Oregon.....	90,923	1,803	1 to 50
27	Pennsylvania.....	3,921,791	59,300	1 to 59
28	Wyoming.....	9,118	154	1 to 59
29	Michigan.....	1,184,659	19,739	1 to 60
30	Minnesota.....	399,706	6,241	1 to 65
31	Ohio.....	2,665,260	41,300	1 to 65
32	Iowa.....	1,191,792	19,641	1 to 67
33	Nebraska.....	122,003	1,066	1 to 76
34	Indian Territory.....	62,701	750	1 to 84
35	Vermont.....	330,551	8,670	1 to 93
36	Wisconsin.....	1,054,670	10,270	1 to 103
37	Washington.....	23,905	230	1 to 104
38	Colorado.....	39,864	300	1 to 133
39	Mar. land.....	5,434	145	1 to 145
40	California.....	500,247	3,668	1 to 153
41	Delaware.....	125,015	725	1 to 172
42	Dakota.....	13,181	50	1 to 263
43	Idaho.....	14,400	20	1 to 748
44	Nevada.....	42,491	30	1 to 1,414
45	Arizona.....	0,658		
46	New Mexico.....	91,874		
47	Utah.....	86,780		
In United States.....		38,555,983	1,489,191	1 to 26

"RESPECTABLE LIQUOR STORES" AND "LOW GROGGERIES."

MR. EDITOR,—

It appears that the patrons of respectable drinking establishments, and even the keepers themselves have no objection to legislation that may get rid of "low groggeries," but which does not interfere with the carrying on of their own legitimate business. I have been curious to know the difference between these two classes of liquor dealers, and to find out where to draw the line between those which should be protected and cherished, and the others which may be regarded as public nuisances to be suppressed and put down. What are the criteria of respectability? Does the possession of wealth in the proprietor render their business respectable? Or, does the amount of business done by them in dealing out death constitute a ground of respectability? Suppose one of the large establishments in the course of the year succeeds in making out of one hundred genial well-educated men, ranging from members of parliament to clerks, who visit its bar or back-room, say seventy regular habitual drinkers and thirty who may have gone a step further and must be reckoned as drunkards: Is that establishment to be regarded as a "respectable" one, or a "low groggery"? Then suppose another dealer supplies sailors, truckmen and laborers with the fiery fluid, and does the same, or perhaps a less amount of the destructive work? Is he to be classed among the low groggery, or the respectable, men? It may be that the latter reckons his gains at a lower figure, but why should his liquor shop therefore be styled a low groggery, whilst his more wealthy brother tradesman whose customers are more numerous, and are as frequently brought to the same level in the street, be designated, "respectable"? If you can inform me how to draw the line of distinction, you will much oblige,

Yours,

INQUIRER.

Our correspondent's enquiry is not

easily answered. We suppose the best means of judging of the proper distinction is by the fruits of the traffic. We believe it is not contended that the amount of good which is being done by this business is to be reckoned in the same ratio as the amount of business, but rather the reverse, and if this be the criterion adopted to judge of respectability the one doing the smallest amount should be regarded as the more respectable of the two. If wealth were made the standard of respectability, in this or any other business relation, some of the best men in the world would stand but a poor chance.

A QUESTION OF REBAPTISM.

A "pastor" writes the *New York Examiner and Chronicle* of a case which had occurred in his own church:—

"A lady professes conversion at a very early age, and is regularly received into the fellowship of a Baptist church. She afterwards awakens to the fact that she is not a Christian. After a sad state of mind for several years, she presents herself a subject for prayers at a revival-meeting, and again professes conversion. All the while her name has been among God's people. Is her baptism valid? and if not, for what reasons?"

On which the editor remarks:—

Baptism was administered and received on the profession of her faith in Christ Jesus. It was, as we have no doubt, honestly administered and received. What more could be done if a rebaptism were to occur? And what assurance could be given that another relapse would not happen, and question of a third baptism? Had the hand of fellowship been withdrawn from her, we do not think rebaptism would be needful on her being again received into the church, and certainly not as "her name has all the while been among God's people." Probably her heart was there too, but like thousands of others she refused to give herself the comforts of it, or would not admit the fact of its being there.

We have known of several cases similar to the above, and, as our contemporary's remarks entirely coincide with our view of the matter, we have thought well to copy them for the benefit of any of our readers who may have similar difficulties.

THE APOSTLES' CREED.—The New York *Methodist* gives the following respecting this ancient piece of the Church of England formulary:—

"Original Christianity was more than three hundred years without any authoritative 'Creed.' The so-called 'Apostles' Creed' is now well known not to have been of apostolic origin; it took form by slow accretions, and was not completed probably till about the times of Ambrose (third century), in whose works its present form, in the Anglican liturgy, first appears. It was not habitually repeated in the Church until near the beginning of the sixth century.

It is a suggestive fact of ecclesiastical history that the period of three hundred years or more, which comprises the era of the greatest purity and power, the greatest triumphs, the greatest heroism, saintship, and martyrdom of the Church, was precisely that in which she was least shackled with dogmatic definitions and restrictions. Christian life and work are the best protections of Christian orthodoxy."

We doubt not our readers will be much profited by a perusal of the Sermon on the first pages of this and last week's *Messenger*, and by the reflections which it must awaken in the heart of every loving disciple. The view it presents of the work of our Lord is one full of instruction. The popular and striking manner in which Dr. Armitage presents the facts of Christ's death can but afford comfort to the believer, and remove many difficulties which surround the subject when his murderers are regarded as the sole agents of his death on the cross.

The two papers on our fifth page from the pen of Rev. Dr. Hovey, will repay careful perusal. He is a high authority on that subject—not perhaps so much for any positive high ground he takes on Scripture statements as for his patient examination of objections to what are regarded as the orthodox views, and his clear enunciation of Bible teaching in reference to the difficulties that present themselves.

We are glad to learn that there are good grounds for hoping that Rev. Dr. Warren, the Secretary of the American Baptist Missionary Union, will, contrary to expectation recover from the sad affliction he has recently suffered. The formation in the stomach which was supposed to be cancer is disappearing.

The church at New-Berlin has had a precious refreshing. Sixteen have been baptized by the pastor, Rev. J. L. RAY.

Notices, &c.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Cavendish, P. E. I.—
per J. Desbriary, Esq. \$12 61
Springford, P. E. I.—
Mrs. Matheson. 0 72
March 26/A. 1872. M. R. SELDEN, Sec'y.

LETTERS RECEIVED.

Jacob Miers, \$2. Jas. Desbriary, \$6.60
—also \$1, for A. M. X. Z. Chipman, Esq., \$2.50. R. Dobson, \$2.50—also \$2.50 for C. C. Huntington, \$5, to Dec. 31.71. A. Martell, \$2. Rev. W. E. Hall, \$2. Rev. S. Marsh. P. L. Hampton. James Noonan, \$1. Josiah Soley, \$2. G. V. Rand. A. Cahoon.

News of the Week.

PROVINCIAL SECRETARY'S OFFICE.
Halifax, March 16th, 1872.
APPOINTMENTS.

Inverness Co.—To be Health Officer at Port Hawkesbury—Henry Bissett, Esq., M. D.

Guysborough Co.—To be Justices of the Peace—Abraham W. Bigelow, and Wm. S. McKenzie.

OUR HARBOR had been remarkably free from ice all the winter up to the last snow-storm. The vast accumulations of snow however, and the severe frost which followed fixed the surface on Thursday night so that the Dartmouth Ferry Steamer had great difficulty in making her way over on Friday morning. After spending about three hours on her first trip it was less difficult, and the crossing was continued by one boat through the day and following night. On Saturday it took about three quarters of an hour for each trip. The dock was so filled with ice that the passengers were landed on the wharf outside of the dock. It was unsafe to cross on the ice on foot as three large steamers came up in the course of Thursday and Friday and left a channel but slightly covered. On Saturday night and Sunday morning the storm broke up the ice, and the wind going round to the north carried the ice out to sea in a very short time, leaving the harbor clear. On Sunday morning one of the Ferry steamers moored outside the dock, about 10 o'clock broke away with the ice around her, and was carried up nearly to the Narrows and ran ashore, where she remained till the tug-boat *Gohah* was sent to bring her back. The boats are now running regularly as usual. It is not likely that there will be any further trouble occasioned by ice in the harbor this winter.

THE COAL FAMINE.—The fears of having a coal famine in Halifax, have been partially relieved by the arrival of two vessels laden with coal, which left Cape Breton at the beginning of the winter, but were frozen up in Arichat harbor on the way. They are asking \$12 per ton for the coal, but it is not likely that much of it will be sold at that rate. His Worship the Mayor has made arrangements with the Dockyard authorities for supplying parties with a half or a quarter of a chaldron at a time, at the very moderate price of \$6.50 per chaldron. The charitable societies too have made and are making most commendable efforts to meet the wants of the very poor, so as to prevent their being imposed on by the retail coal-carts. The old engine house is appropriated to this work, and the poor are supplied at a quarter dollar a bushel. Charitable persons may well appropriate their benevolence through these societies. We may hope that now the worst is past, and that vessels will be coming in with coal from the harbors on the coast.

The recent experience of want of fuel for city use, and to supply the ocean steamers will probably lead to some new arrangements by which larger quantities may be stored for these purposes. If it should be the means of opening up a new branch of the trade by which merchants would keep a regular supply, and furnish householders weekly with what they might require without charging exorbitant rates, it would prevent the necessity for occupying so much cellar room in houses and prove a great convenience to all parties. The coal merchant would thus become a regular branch of trade, here as in older countries and a better calculation could be made of what quantity would be ordinarily needed. Among the first lots expected to come over the railway is one for Messrs. S. Cunnard & Co., who will place the greater part of it at the disposal of the public at cost. Messrs. Fishwick and Lavers are entitled to the thanks of the poor for having sent there express teams to remove the coal from the Dockyard to the engine house free of charge, thereby enabling the societies to offer it for sale at the actual cost price.

It is expected that the Local Legislature will be prorogued about the 10th of April.

HALIFAX COUNTY.—An adjourned meeting of the Court of Quarter Sessions was held on Tuesday last. On the recommendation of the Grand Jury, Mr. W. J. Morris was appointed County Clerk of Licenses; and licenses to sell liquors were granted to 32 persons, 16 of whom reside in Dartmouth. The list of persons to fill the various county offices, handed in by the Grand Jury, was confirmed. Justices Laurie, Ross and Farrell were appointed a committee to examine the laws respecting the Grand Jury and the Liquor Licenses, and report such amendments as are considered necessary.