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Poetry.

CHARITY.

"Now abideth these three, Faith, Hope, Charity; but the greatest of these is Charity."

If we knew the cares and crosses,
Crowding round our neighbor's way,
If we knew the little lo-ees,
Sorely grievous day by day,
Would we then so often chide him,
For his lack of thrift and gain?
Leaving on his heart a shadow—
Leaving on our lives a stain.

If we knew the clouds above us
Held but gentle blessing there,
Would we turn away, all trembling
In our blind and weak despair?
Would we shrink from little shadows
Flitting o'er the dewy grass,
If we knew the birds of Eden
Were in mercy flying past?

If we knew the silent story,
Quivering through the heart of pain,
Would we drive it with our coldness
Back to haunts of guilt again?
Life hath many a tangled cross-ing,
Joy hath many a break of woe,
But the cheeks, tear washed, are whitest,
And kept in life are flowers by snow.

Let us reach into our bosoms
For the key to other lives,
And with love toward erring nature,
Cherish good that still survives;
So when our disrobed spirits
Soar to realms of light above,
We may say, "Dear Father love us,"
E'en as we have shown our love."
—Baptist Union.

Institute Lecture.

FORTY YEARS OF FOREIGN MISSION EFFORT.

BY THE BAPTISTS IN THE MARITIME PROVINCES OF BRITISH NORTH AMERICA.

A Lecture delivered by Rev. W. S. McKENZIE, before the Mini-ters' Institute, at Saint Stephen, Aug 22, 1872.

(Concluded.)

Your Board resolving to continue an independent mission, and pledging themselves to carry out the arrangements made with their missionary elect, communicated their purpose to Bro. Crawley, "who, after careful consideration, determined to ask the Board to dissolve their engagement, and free him from his connection with them." Bro. Crawley's sentiments in view of the step he then took are presented in a letter to your Board, and that letter is published in the Minutes of 1853. He assigns three leading reasons for severing his connection with your Board and going over to the Baptist Union. Justice to all parties concerned in that serious transaction requires that I should reproduce in this connection some portions of Bro. Crawley's letter.

"Some time having now elapsed" writes Mr. C. "since the completion of my preparatory course, I feel a natural anxiety to proceed with as little delay as possible to my place of labor. An opportunity offers, by embracing which, I may within two or three months be on my way to India. As I judge from facts officially stated, your Board are not prepared to send even a single missionary within so short a time. But had you the requisite funds there would still be an insuperable difficulty." The difficulty to which Bro. Crawley refers is the want of another missionary to accompany him. Were the Board willing to send him alone, Bro. Crawley would not think of going without a colleague.

The second reason which he assigns for his course was found in the decided feeling which he learned was existing in the Board favorable to a combination of effort with the English Board. In the event of such combination he foresaw that his long cherished purpose of going into Burmah must be abandoned, if he should hold himself responsible to your Board.

The third reason of Bro. Crawley for requesting a separation from us I will give in his own words.

"If you had at your service two missionaries, if your treasury was full

at the present moment, and you felt assured there would never be any lack for the support of two missionaries, still are you prepared to say that you have resources to meet the growing demand of a new mission? Have you as a Board the knowledge and experience, have our churches as a denomination the knowledge and substance which is requisite to sustain in vigorous and efficient action an entirely independent mission? Allow me with the same spirit of respect and deference with which I suggested these questions, to answer that I do not think you have.

It was this conviction that led me to encourage the hope that you would judge a connection with the American Union for a time at least, desirable. Such then are the reasons that have led me to ask a dismission from your service. I know not how they may appear to you. I am conscious that they are to myself satisfactory."

In response to Bro. Crawley's demand for a dissolution of engagements between the Board and himself, the following resolution was passed on the 27th of June 1853.

"That while we regret the necessity that compels us to relinquish our connection with Bro. A. Crawley, on whom the hopes and affections of our churches were placed, we nevertheless comply with the desire of Bro. A. Crawley, as expressed in his letter, and relinquish our engagement with him as the accepted missionary of this Board."

The step taken by Bro. Crawley, as above narrated, inflicted a severe blow upon the missionary spirit and activity of the Baptists in these Provinces, from the effects of which we have not recovered after the lapse of twenty years. I shall not venture to attach the heavy responsibility of that fatal collapse and retrogression to any one of the parties connected with the dissolution of Bro. Crawley's engagements with our denomination in these Provinces. It would be difficult, perhaps impossible for any one among us to decide just where to place the burden of that responsibility. We must leave it for him to determine whose judgment is infallibly wise and just. We may be permitted to believe and to express the belief, that had such a man and missionary as Rev. A. R. R. Crawley had proved himself to be, had he, with such vigor of mind, such earnest piety, such devotion to the work of saving souls as he has manifested, led our Baptist churches in the work of a foreign mission during the past twenty years, our history in that direction would today be far different, and much more cheering than it is. True, Bro. Crawley has done a noble work, and can show a brilliant record as a missionary. But our work has not been done, and our record is most unsatisfactory. And why? Was it because the hour of hope and promise passed without being duly improved?

At the Convention of 1853, when the disappointment occasioned by Bro. Crawley's course was felt in all its painful force, it was deemed desirable to retain so far as possible the reflex influence of a connection of some kind with active foreign mission labor, and accordingly the brethren voted to pay for the ensuing year £75 of the mission funds to the American Baptist Union, and to maintain a correspondence with Bro. Crawley, to be published in the denominational periodicals.

Some of the brethren proposed to make another effort in foreign mission work at once, and in another quarter. A resolution was introduced by Rev. L. E. Bill, instructing the Foreign Mission Board to take into consideration the urgent claims of Australia as a field for Christian missions, and to adopt such measures as they might deem necessary for opening a mission in that country.

Nothing appears in the annual report of the Board at the Convention in 1854 relative to the Australia mission. But the Convention put on record again its opinion that Australia "presents a most inviting field for missionary enterprise, and that the Baptists of

these Provinces are loudly called upon in the Providence of God to establish a mission in that distant isle of the sea." A resolution was passed to establish such a mission, and a special Board was created to manage it, and that Board was located in Saint John. At this same Convention, in the year 1854, the brethren voted to appropriate \$600 of the Foreign Mission funds, to the American Baptist Missionary Union for the support of Bro. A. Crawley.

The year 1855 was one of inactivity in Foreign Mission matters, and the Board reported no proceedings. The Australian Board, so called, was reappointed, but nothing further was done for that project, which seems to have met with much opposition.

In the month of August of 1856 the Foreign Mission Board held a special meeting for consultation on mission questions. The members resolved upon another effort to revive the work, and if possible have one missionary or more again in the field. An appropriation of \$400 was made to the American Missionary Union, and an equal sum to the funds of the English Baptist Missionary Society. A further resolution was passed that the funds committed to the custody of the Board for missions be appropriated from time to time to the American Baptist Union, and the English Baptist Mission Society, until a missionary from our own Provinces should be appointed. This action of the Board was not endorsed by the Convention following. The Convention, however, ordered £150 to be paid for the support of Bro. Crawley for one year, beginning with June 1856, and as the Board had paid over to the English Society \$100, that appropriation was confirmed, but the Board was prohibited from making any further appropriation of the funds entrusted to them.

The Australian Board presents its annual report to the Convention of 1856, reaffirming the duty of establishing a mission in that country, and presenting the name of a brother as earnestly wishing and eminently qualified to open that mission. That brother was accepted by the Convention, and the Australian Board was instructed to make preparations for sending him out. But after a while the projected mission to Australia fell to the ground, and has never been revived. The funds raised for that object were deposited in a Savings Bank in Saint John, and in 1858 were ordered to be applied by the Foreign Mission Board in assisting Mrs. Crawley in the establishment of a Female Burman school.

Some good brethren deeply lamented, and have not ceased to lament, the relinquishment, of that undertaking. The Baptists of these Provinces, desirous of aiding to some extent and in some form to evangelize heathen nations, and there being no immediate prospect of having a separate and independent mission in any foreign land, began in 1857, to make appropriations from mission funds in hand, and to appeal for specific donations towards the support of native preachers in India, under the superintendence of Rev. Mr. Crawley. This kind of foreign mission effort has continued and increased from that date to the present, drawing to itself more and more the sympathy and the contributions of churches, Sabbath schools and individuals. The appropriations have been augmented from a few hundred to thousands of dollars, until now the number of native laborers, Burman and Karen, thus sustained is 32, at twenty stations, and under the superintendence of six different missionaries in the service of the Baptist Missionary Union.

While the valuable results of this exceptional effort in the sphere of Foreign missions furnish ground for devout thankfulness, yet it has had the effect, without question, of delaying the hour for a more decisive and promising effort of an independent mission. So long as at each Convention, and by the encouraging reports of increased donations and interest in the work of supporting native preachers, our denomina-

tion was made to flatter itself with the fact that it was doing a good service in the direction of foreign missions, it was willing to settle down contentedly upon the consolation afforded by that fact, and to give itself little or no special concern about making a separate, and a more liberal attempt in the shape of an independent mission. It was certainly better to do this than nothing, to give a crumb when there was no loaf to give. But to continue to give the crumb when a loaf was demanded, and should have been provided, is the course of action which we are disposed to proscribe as unwise and unjustifiable.

Dr. Cramp, at the Convention of 1862, introduced a resolution, instructing the Foreign Mission Board to institute inquiries respecting a distinct missionary field, to be occupied by a missionary or missionaries of our own. In relation to that movement, Dr. Tupper, the Secretary, in the next Annual Report records that Rev. Dr. Warren, of the Baptist Union, on behalf of the Executive Committee, proposes that we should take Arracan. Rev. Mr. Crawley suggested a mission in the Valley of the Irrawadi. The Baptist Missionary Union cheerfully acquiesced in the occupancy by us of the field proposed by Mr. Crawley, but judged it better to enter with an entirely separate mission into Arracan. Nothing more definite was done in respect of an independent mission, either in the Irrawadi Valley, or in Arracan.

At the Convention of 1864, the Board presented, as accepted by them, a candidate for Foreign Mission service. But competent medical gentlemen pronounced the brother's physical constitution to be unsuited to the climate of India, and hence the appointment of the Board was not approved by the Convention. There, again, a mistake, we believe, was committed.

The Convention of 1866 closes, and nothing yet is done towards the accomplishment of the plan proposed by Dr. Cramp in 1862. At a meeting of the Board, immediately subsequent to the adjournment of that Convention, in 1866, a young sister, Miss Minnie B. DeWolfe, offered herself to labor in India, especially for the evangelization of her own sex. She was accepted. At the Convention of the following year, 1867, the appointment of the Board was ratified, and our young sister, on the 17th of December, of that year, sailed from Boston direct to Rangoon, subsequently taking up her residence in Henthada, among the missionaries of the American Baptist Union, studying the Karen language, and rendering missionary service in the field of that Society under the advice and guidance of the American Baptist missionaries.

Not until 1869 is a man found to go forth as our missionary. At the Convention this year the name of Rev. Wm. George is presented as a missionary to Burmah. But it was resolved that Mr. George "be sent out as our Foreign missionary, under the auspices of the American Baptist Missionary Union for the present." It was further resolved, in case Mr. George should be received by that Society, "that our Board pay over to that body the sum necessary for outfit and transportation, and also salary for one year." This movement occasioned no ordinary surprise and grief to those brethren whose hearts were set upon an independent mission, and who, against the judgment of a large majority, felt convinced that we should immediately establish such a mission. But no field was open for an independent enterprise at this time, and there seemed to be no prospect of being able to do at once what all would gladly see attempted without delay. Mr. George is in the service of the Baptist Union, but his salary continues to be paid by funds from your Treasury. He is a Burman missionary, and there is no prospect now of our obtaining him for mission labor under our direction.

At the Convention of 1870 the Board brought forward another young sister, Miss M. H. Norris, as a candidate for the foreign field, and to engage in labor similar to that for which Miss DeWolfe was sent out. The Board recommended that her support be provided for by the sisters of the churches within the limits of the Convention. The Convention confirmed the action of the Board, and ordered Miss Norris to be sent forward as soon as it was convenient.

With Miss Norris originated the WOMAN'S BAPTIST MISSIONARY AID SOCIETIES in these Provinces, by which organization both she and Miss DeWolfe are now supported. Miss Norris also located herself in a mission family of the Baptist union at Henthada, and began the study of the Karen language. She, also, is rendering valuable services in the foreign field of the Baptist Union; and together with Miss DeWolfe is under the supervision of that society for the present.

At the same Convention in 1870 the Board also presented to the Convention brethren W. F. Armstrong and Rufus Sanford as under appointment to foreign mission service. But as these brethren were not prepared to go, being still engaged in their studies, no ratification of their appointment was then, nor has yet been called for.

In this year a committee was chosen to enquire again into the feasibility of establishing an independent mission, also to take into consideration other matters of special importance to our foreign mission enterprise, and to report at the Convention of 1871. That Committee presented a printed report of their deliberations, and it was cordially adopted at the last Convention. It was then unanimously resolved by the Convention to establish an independent mission in some heathen country. The Board was reconstituted and ordered to be located in the city of Saint John. Special instructions were given the Board to institute inquiries relative to the Toungoo district of British Burmah and the kingdom of Siam as fields for the projected enterprise; and also to consider and recommend such alterations in the present plans of foreign mission effort as may be necessary to the successful prosecution of the contemplated separate and independent effort. From this point the next Annual Report, soon to be laid before the Convention, will proceed, and must not be anticipated in this lecture.

Such, in merest outline, is the forty years' history of our projects, reverses, retrogressions, revivals, defeats and disappointments in the work of foreign missions. In that fluctuating history we see mistakes to be deplored, and not only mistakes, but some grave delinquencies to be condemned. Too frequently have we yielded to discouragement under the pressure of difficulties. We have failed to improve auspicious opportunities for advance movements. We have consulted our fears, and halted, when we should have listened to the voice of our divine Master and gone forward in the exercise of a faith that should ever strengthen the purposes and embolden the hearts of those engaged in a cause to which is pledged the omnipotence of God himself. Distrust and delay have kept us forty years wandering in the wilderness. Shall our wanderings cease? Are we now to come forth from the wilderness? Or are we to continue advancing to-day and retreating to-morrow, now believing and hoping, and anon doubting and despairing? Shall we not be instructed for the present and the future by the reverses of the past? The land is before us. "Let us go up at once and possess it; for we are well able to overcome it."

MEASURE OF LOVE TO CHRIST.

Every Christian professes to love Christ. And with every true Christian it is a reality. This is the distinguishing feature of their characters. Paul asserts it in this form, "whom having not seen we love." John says, "we