

them up triumphant to the blessed regions above. Tell them to live in peace and the God of love and peace will be with them. O! I thought I had not that peace. O! how the enemy has tempted and tried me. O! Lord thou hast forgiven all my sins, that were more numerous than the sands of the sea. O! my children, rejoice in the Lord, for he is a Rock. Our Saviour told Peter on this Rock he would build his church; here his people can rest for evermore.

Addressing me again, he said, "O! I am glad you are here, the Messenger of the Cross, to tell the people the way of salvation. O! how good religion is. It is good for all; all need it. O! the happy soul of God's people cannot realize how much good there is in God's service. He is a blessed Saviour, a glorious Saviour."

After addressing words of encouragement to his orphaned grand-children he then spake in the same triumphant strain to all in the room, comforting the widow of his last deceased son. To Mrs. Tabor he said, "Sister Tabor, God sent you here to witness my happiness in death. God is here, who sits on the pillars of the heavens. O! the grace of our Lord Jesus Christ. O! the heavenly glory. God sent you here to see an old sinner die.—A great sinner, like Paul, the chief of sinners. The first gospel preaching was by a happy throng of angels; it was glory to God in the highest, because on earth there was to be peace. O! I hope I shall soon enter into that glory."

But I forbear to occupy more of your pages with this memoir than duty bids. Much more he spake in the same overflowing manner, which I committed to paper as he spoke. One expression demands my pen. Raising his eyes, with heaven beaming in his face, he said, "I can see Bro. Joseph Robbins stand on that rock,—on the high hills of heaven in glory. O how happy he is in the love of his blessed Saviour. O! the glory shining round him. O I want strength to say more, but Jesus has said all."

After this he spake but little. His strength and voice failed rapidly, still lingering, still hoping, until Lord's-day, 26th July, about 11 o'clock, A.M., he said, "Farewell! Farewell!" and sinking away in a quiet state, expressing no signs of pain, at 2 o'clock, P. M., he ceased to live.

On the 28th his body was interred, in the presence of a large concourse of friends and relatives, only 3 of his children living to mourn over his departure. His interment was solemnized by a discourse from Rev. xxii. 14., by the writer. Rev. Henry Angell taking part in the exercises, in company with Bro. J. H. Saunders, Licentiate.

The deceased was universally esteemed as a man of irreproachable morals. As a Church Member and Deacon he was attentive to his duty; as a citizen a generous sympathy pervaded him, and as dying in Christ, at over four-score years of age, he added to his living testimony the declaration of the value of religion, to ennoble the soul, its stability to uphold in death, and its eternal witness that "in celo quies" there is rest in heaven.

Ever yours, JAMES V. TABOR.

MRS. DEBORAH POOL.

At Smith's Cove, April 30th, in the 37th year of her age, Deborah, the beloved wife of Mr. James Pool, and daughter of the late James Thomas of the above named place.

The deceased has left a husband and four children, besides near kindred and friends to mourn their loss. Thus, in the early stages of a life, which was being usefully employed, God has removed another of his chosen ones from the toils of earth to the joys of heaven, while many are left to spurn at his commandments and despise his ways. Such are the mysteries of that divine government under which we live, and thus will they continue until the end.

The deceased was a member of the Baptist Church in the locality where she lived; having united with it about seven years ago. She was naturally of a retired disposition. Her attachments to the Lord and his cause were strong, and though her hope was sometimes tremblingly entertained, her integrity was unshaken, and a complete victory she has gained through the blood of the Lamb. This is the consolation of her family and friends. May they all in like manner be attended with grace while living, and similarly conquer in dying.

A funeral sermon was preached on the day of burial, May 3rd, by the Rev. R. W. Cunningham, former pastor of the church, from the text, "To die is gain." The Rev. Obed Parker, the present pastor, was also present, and took part in the services. A large congregation of people showed their sympathy by attending on the occasion. We need say nothing more.—we cannot benefit the dead. May the bereavement be sanctified to the good of the living.—Communicated.

Aug. 10th, 1857.

For the Christian Messenger.

The Nova Scotia Baptist Home Missionary Society.

[No. 2.]

DEAR MR. EDITOR,

My object in pursuing the topic introduced in my last, is to aid in bringing out the missionary spirit which I am confident does largely exist in our churches, in a sort of quasi dormant state. And since facts are the best arguments, I first present a few extracts, almost exactly verbatim, from the letters of the churches to the Eastern Association, recently convened at Onslow.

One church writes, "We much need missionary labors. Brethren have compassion on the poor and ignorant."

A second church writes, "Our church is often heard to say, 'My God has forsaken me.' Yet we look and long for the cheering influence of the Son of Righteousness to shine forth upon us, as upon our Western and highly favored churches, till this moral wilderness in the East shall 'blossom as the rose.' We earnestly desire that at this Association, some well-devised plan of missionary operations may be adopted; that the hardy sons of toil along these shores may hear the gospel, and the adjacent harbours and surrounding settlements, from which comes the Macedonian cry, may be visited by the servants of God."

A third writes, "This circuit is almost destitute. We have no pastor to break to us the bread of life. May God direct one of His servants to this field of labor."

A fourth, "Dear Brethren, do not allow this field to be neglected, particularly at the present time. The visits of your missionaries have often refreshed us, but their stay was too short to effect any apparently important change, and we were left to mourn at their departure. The cause here at one time gave fair promise of flourishing, but it has gradually grown weaker and weaker. Through the exertions of kind friends we were partially supplied of late, and our congregations have increased and a spirit of enquiry is awakened."

A fifth, "We still hope the brethren will remember us and apportion to us a few weeks' labor of some one to break to us the bread of life."

A sixth, "We have had very little preaching this year. O, may the King and Head of the church grant us a minister whom He will make instrumental in advancing His Kingdom in this place."

A seventh, "We hope the ground upon which so much labor has been expended will not be altogether abandoned. We would humbly suggest that two active missionaries be employed in this region. They would, we feel, be almost if not entirely sustained on the ground."

An eighth, "There is still much need of ministerial labor in this settlement. Four or five hundred families along the neighboring coast are without proper religious instruction by tracts and otherwise. Are they to be left so from year to year?"

A ninth, "This Island is in a destitute state. The Macedonian cry is gone forth from East to West, and from North to South."

A tenth, "Our church is destitute,—yea, very destitute. DESTITUTION may be written upon it in CAPITALS."

An eleventh, "We hope that in making missionary appointments, this part of the great field will not be neglected."

A twelfth, "This section has always been considered missionary ground. Can we not justly appeal to you for assistance to sustain a regular ministry, which the present state of the cause urgently demands?"

Much more might we quote, to the same effect, from these and other of the said letters. A strong case indeed do these witnesses make, and a poor advocate is he who could not construct a good plea for such clients. When we learn further, that fourteen churches connected with this Association sent no letters, we may infer that their condition is still more needy. But two of them I believe, have pastors; the remnant are truly, "as sheep without a shepherd." The Eastern Association has within its bounds forty-eight churches, and in all about eighteen preachers. In P. E. Island alone there are nine churches and but one settled pastor who devotes his time to the work.

If we were now to pass westward along the extensive shores of Halifax, Lunenburg, Queen's and Shelburne counties; and then make an inland excursion along the border line between Annapolis and King's on the one hand, and Queen's and Lunenburg on the other; and then make the circuit of the Annapolis Basin, and complete our tour along the Bay Shore, ending at Eastern Hants; we should have before us some incomplete outlines of a Home Missionary map.

In the three Associations there are about sixty churches without pastors, some of them with more than a hundred members, and most of them with no stated preaching. Others are very inadequately supplied. And besides there are many new and promising fields of broad acres, of which we are hearing from week after week, and which we have not entered at all. It may perhaps be said that of the one hundred and thirty three churches of our body, a number have been formed hastily, that they are small and likely to continue so. But with proper culture, for ought we know, almost all of them would flourish.

The call comes to us from large tracts of coun-

try, containing thousands of population. In some of the old fruitful mission fields, rank noxious weeds are fast supplanting the rose-blossom. Churches once full of hope and promise are languishing, and others are verging towards extinction. Cape Breton, which has furnished quite a number of our best ministers, asks for immediate and liberal cultivation. Over the decaying churches of another Island, which nevertheless have a large amount of valuable material, who would not weep? Doors of usefulness too, which long stood ajar, or wide open, are being closed, and some are shut. We explored the country and then left it; though it lay invitingly before us, we have in a great measure failed to "go in and possess the land." Golden opportunities have been lost for ever.

The times are changed. Our Fathers would be missionaries, societies or no societies. The modern pastor is bound for the most part, to his own church and people. The desultory effects of former years will not suit the present state of things, in which we have to cope with better organized and more powerful adverse influences. Now a regular method of aiding weak churches, and planting new ones, is an imperative want. A healthy church, an increasing congregation, without stated preaching, is a rare case.

By the bounty of our Heavenly Father we are in a position to enter upon this noble work with more effectiveness. The tide of wealth, of affluence and luxury is being poured in upon some of our churches, and they do well to "take heed and beware of covetousness," "which is idolatry," and not "to be at ease in Zion." Worldly prosperity is full of spiritual danger. Some of our churches are suffering for lack of exercise. Let giving be of abundance, as well as of penury. Our people are well able to raise at least one thousand pounds this very year for the Home Mission.

As one reads the "American Messenger," the records of Baptist Colporteurs and Home Missionaries in the United States, the reports of the "New Brunswick B. H. M. Society," and remembers the Grand Ligne Mission of Canada, and the recent successes of native Karen pastors, he feels that Nova Scotia Baptists might have records of their own. As an humble individual professing to love Christ and to love souls, the writer would testify that, while he acknowledges and rejoices in what has been done, this subject does, as it comes before him day after day, assume a degree of importance which he can by no means express. So much needs to be done, so much might be done.

Baptist churches of Jesus Christ, come ye nearer to the Cross of Calvary. There learn your obligations, and thence view the perishing along the sea coasts, in our woodland settlements and upon our islands. Think that for the quickening of the evangelic pulse in the hearts of others, your presence is needed in many a port, village and rural district of our country.

Brethren and sisters in Christ, enquire how you can do most for God and for the salvation of sinners. We know well that no plan of itself, however perfect will produce the desired results. Patient, vigorous, prayerful effort is essential. Let us seek wisdom from above. If we would advance the Saviour's cause, we must "have faith in God," and a generous confidence in one another. Let us forget differences on other and inferior topics, and remember that "we are all one in Christ Jesus." The cause is a common one, since it is Christ's. The work is great. Our responsibilities are heavy. "Quit you like men."

Religious Intelligence.

We perceive by some of the city papers that the Rev. Mr. Tomkins has determined to leave the province shortly, on account of his health.

The Presbyterian Church of Nova Scotia numbers 41 organized congregations, and 35 ministers, with upwards of 24,000 adherents, 74 churches (meeting-houses), 6190 communicants, 127 Sabbath Schools, 502 teachers and 4276 children, 58 Prayer-meetings attended by 1294 persons, 50 Bible classes attended by 762 persons. The 35 ministers receive £4,315 10s. 0d. £718 1s. 9d. was raised for Foreign Missions. The stipends of ministers range from £250 to £24. The average being about £130.

The Free Church Synod has 30 ministers. The largest stipend is £300, the smallest £50. The largest balance due to any minister in the Synod is the enormous sum of £1,000.

A new Baptist Meeting-house was opened at Kingsclear, N. B., on the 1st inst. Appropriate services were held on Saturday, Sunday and Monday.

It is a handsome building with Gothic windows, steeple, belfry, and gallery, and will seat between three and four hundred people.

The Wesleyan Festival at Fredericton realized the sum of £210.

American Baptist Miss. Union. TOUNGOO MISSION.

LETTER FROM DR. MASON.

A communication from Dr. Mason, dated Dec. 15, announced his arrival at Rangoon, and his purpose to set out to attend the Karen Association in Toungoo.

Khen Wai, Jan. 27, 1857.—I entered Toungoo with the new year, January second, and truly it has been a happy new year to me. The contrast between last winter and the present could hardly, in the whole class of possibilities, be made more striking. Then I was shut up in a snow bank, doing nothing but watching over a little cylinder stove, to see that the fire did not go out; nothing to be seen but snow, snow, snow, from December to April. Now I gaze on eternal verdure. Trees budding, trees blossoming, trees fruiting, meet the eye in every direction; and my habitation is the wide, wide forest, and the cloud-capped mountain's summit. Mountains are piled on mountains, like masses of gigantic crystals. On the very edges of these crystals, turned up to the horizon, are situated most of our Christian villages; and on these crests, or across them, the paths are trodden, up and down, every hundred yards. You who saw me last winter in my den, should see me this, on the back of an elephant, seven cubits high, ascending or descending these perpendicular mountain sides, with the Karens around me, by twenties, and thirties, and fifties, cutting a path for my elephants through the bamboo thickets, or digging a footing for them in the steep descent.

But the Karens soon grew weary of seeing me move so slowly, and made me a kind of bamboo palanquin, in which they placed me, on the top of my bedding, bearing me on their shoulders from village to village, from the Paku to the Bghai country.

My course has been like a triumphant procession. "Thou blessed of the Lord," as one of the Bghais addressed me, explains all. It has been an expression of gratitude to God, exhibited to his servant, for sending them the gospel. When I noticed that they built better houses for the teachers than for themselves, some of which are as good as I should desire for myself, a chief replied: "If you will come to live here, we will give you a better house than this." At more than one village they brought me money; but I told them I should not retain any money they brought me for my own use, but pay it into their own Mission Society, to aid in the support of their teachers and schools. "How blessed on the mountains," as Quala wrote me, "are the feet of those who go preaching glad tidings!"

When I stand on these mountain tops in Christian villages, and see now two, anon three, and then five other clusters of Christian habitations, I feel like the queen of Sheba—"The half was not told." I could not convey to a congregation in America an adequate conception that would be credited, of the magnitude of the work effected. Were the Union to become bankrupt, and all the missionaries to return home, it would go on without our aid, as certainly as the dawn increases to the perfect day.

The duty of giving a full support to their own teachers is fully recognized, and though it often requires much self-denial on the part of the assistants, in places where the people are few and poor, yet they are ready to admit that they ought to look for their support to the churches. Still, we ought, in the present incipient state of things, to assist those who need help, as many do. One young man told me that the wild Bghais, among whom he is located, could give him nothing but rice, for it is all they have for themselves. They wear scarcely any clothing, and are at constant warfare among themselves, and have to be constantly prepared for an attack from their neighbors. When they come to meeting on Sundays, they come armed to the teeth with swords, spears, and crossbows; muskets they have none. By night they live in fear of tigers, and dwell in bamboo huts, raised from twelve to fifteen feet above the ground. To supply his necessities, this young man has repeatedly come down into the plains, and labored as a coolie. In such instances the missionary ought to be enabled to step in with the necessary funds, and keep the man at his work. The subscriptions that are made by the churches themselves would meet all the demands from this source; were they not applied to other purposes.

Feb. 7.—Like the prophet in his vision, I feel overwhelmed with the scenes that are passing before my eyes. Three days ago the first meeting of the Bghai Association was held in this place. I was called to the chair, and as I looked from the crest of the hill on which it assembled, on two thousand of the wildest Karens the

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