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"Not slothful in business: fervent in spirit."

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Poetry.

The Lord is risen!

BY REV. WM. RANKIN DURYEE.

O Earth, cold Earth, to life arise,
The birds are singing round thee,
Old Winter in the distance flies,
And on thy surface, broken, lies
The icy band that bound thee;
Spring forth in blooming beauty drest,
To show how God hath crowned thee.

O World! accursed in sin and shame,
Let light dispel thy madness,
New life shall renovate thy frame,
While all thy dross shall sink in flame,
Arouse thee from thy sadness:
A Conqueror comes with Kingly crown
To turn thy grief to gladness.

O Soul! unfettered at the cross,
Yet in thy weakness lying,
Arise! put off thy fears of loss,
To thee, earth's battle field across,
A voice divine is crying:
"Gird on my strength, thy life I hold,
And take thee songs for sighing."

For lo! the portals of the tomb,
Unsealed in mortal story,
Where men have wept in hopeless gloom,
As friends have bowed to meet their doom,
I through all the ages hoary,
Roll back for Manhood's highest heir,
The Lord of life and glory.

He lives, He lives, no more to die,
Death's fetters strong are riven;
Ring out, O bells! the triumph high
In peals that tell to earth and sky
The joy of souls forgiven;
The grave a Bethel has become,
The very gate of heaven.

Religious.

The Covenant Meeting.

It may be necessary to explain, for some of our readers, that this is the designation familiar to most Baptist churches in our northern country, of the service preparatory to the Communion. The name originally denoted the practice, on those occasions, of "renewing the covenant," as it was called, that is, having the church covenant read aloud, while the members, by standing up or in some other manner, signified their assent to the solemn pledge, and their re-adoption of the same. But the distinguishing feature of the meeting, now, is the relation of Christian experience, which is expected of every one, male and female, and which is designed to promote a common acquaintance with each others' spiritual state.

This implies a beautiful idea of the ground and uses of church-fellowship; and when a corresponding spirit prevails among the brethren, nothing can be more profitable or more delightful. Few who have familiarly enjoyed the privileges of the Covenant Meeting would long be contented where it is altogether unknown. At the same time, there is no social service, perhaps, which the experienced pastor will find, ordinarily, more difficult to conduct to a satisfactory result. It would not be strange if he was sometimes tempted to reject it altogether, as a school of hypocrisy, or a treadmill of routine. Well may the surprised admiration with which a stranger beholds the Covenant Meeting, where a lively religious interest glows in the bosom of the members, change towards suspicion and disgust, when, amongst the same people, fervor has declined, and prescribed utterances become a repetition of stereotyped phrases, or the chilling acknowledgement of deficiencies already too apparent. To secure genuine Christian frankness under such circumstances, is, to say the least, very difficult. To expect men and women, then, to speak as a matter of course, is almost to compel formality and mockery of God.

But let not an exercise so proper in itself, and so blessed in its legitimate influence, be rashly condemned. The difficulty here is but one symptom of the danger, in which we everywhere stand, of running concerted worship into pretence and sham. There is, rather, imposed on the pastor the duty of wisely adapting the exercises of this meeting to the actual condition of the church. When there

is freedom in communicating their sentiments, he will encourage speaking on personal religion. He will always hold the door open for the spontaneous declaration of Christian souls. But when coldness prevails, or when, from any cause, there is aversion to the expression of feeling, he may give a different turn to the service, and, either by eliciting prayers, or by appropriate inculcations of his own, may rouse the languid and prepare all for hearty confession of sin, or even to "sing aloud of Christ's righteousness." Thus we have known some few ministers always to make the Covenant Meeting a useful and pleasant preparation for the celebration of the Lord's Supper.

At all events, and at all times, let that spontaneous and thorough sincerity of speech which is the very soul of Christian profession, be sacredly cherished. As "where the spirit of the Lord is, there is liberty" to speak, so when his influence fails to prompt expression, there should be liberty to be silent.—*Philadelphia National Baptist.*

"This do in remembrance of me."

THE EVIDENCE.

"We know that we have passed from death unto life, because we love the brethren."—1 JOHN 3: 14.

The evidences of the christian are sometimes obscured. His heart is hard, his affections are chilled, his faith is feeble, his prospects are dull, and the winds of temptation blow and howl around him. Doubts and fears will spring up, and perhaps he questions his state. "Am I alive unto God, or am I still dead in trespasses and sins?" is the momentous question he cannot satisfactorily answer. Under these circumstances, he casts his eye around on the church of Jesus; he views it in contrast with the world, he looks upon it as far better, and more privileged than himself; and while so doing, he feels love to that church working in his heart. Yes, he does love the church of Christ. He does love those who believe in Jesus, and resemble him; and he loves them more in proportion as they are like him. This is his evidence, perhaps it is now his only discoverable evidence; but it is enough, he must have passed from death to life, if he really loves the brethren. I cannot love the likeness of Christ, if I do not love Christ himself. "He that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God: when we love God, and keep his commandments." My brother, are you in darkness, in doubt, in uncertainty as to your state? Look at this evidence. You have this, have you not? You love the children of God, and desire to be numbered with them, sharing in all their duties and privileges, joys and sorrows; let this then comfort thee, thy adoption is certain. My soul, I charge thee to love all that love Jesus, overlook all differences of creed or course, fix thy eye on the image of Jesus, and wherever that is there fix thy love.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God."—1 JOHN 4: 7.

The Saint, a mirror.

Sitting in my study to-day, a young Christian came in and placed in my hand a little note. I opened it, and found the following definition of a saint. "The saint is a mirror, from which the light of Christ's countenance is reflected to the world. Sometimes the image is marred, spotted, or soiled; this is not the fault of the original, but of the glass." What a beautiful and expressive thought. It stirred within me precious memories.

Uncle James was one of those beautiful mirrors. But it was not set in a gilt frame. Poor, untutored, and homely, many would have passed him by; but in his humble sphere he was doing a work over which the angels rejoiced. Was any one sick in the neighborhood, Uncle James was sent for at once, and his loving ministrations were always welcome. Was any one in difficulty, it was felt that Uncle James was the best counsellor, and that the most delicate secrets were safe in his keeping. Even the children knew and loved Uncle James. If he happened to be upon the street when the school broke up, it was interesting to see them gather around

him, and entreat him to tell them a real Bible story. But to appreciate Uncle James most fully, it was necessary to attend the conference-meeting with him, and listen to the fervent utterance of his swelling heart. There were few spots upon his mirror, yet death and rudely shattered it. One day while riding upon a spirited horse, he was suddenly thrown against a lamp-post, and his soul in an instant was transferred to glory. Poor, rich Uncle James.

Sister Sarah was also a beautiful mirror, occupying a prominent place in Zion. Her Lord's image was clearly seen in her face and walk. Her lovely smile will not soon be forgotten by the little ones, for she seemed to have a special mission to them. On them her light shone most brightly. With a jealous eye she observed their haltings, and with loving words wooed them back to duty. It is to her kind counsels many of those who are new pillars in the temple of God, owe their preservation. But this mirror has likewise been taken away; for a little while it shone, but long before the evening of life she was gathered to her fathers.

Thomas Bale was a mirror less beautiful than the above. As a Christian, he was earnest, zealous, and efficient, being "instant, in season and out of season." No one doubted his sincerity. But alas, he had a spot, dark and prominent; and the brighter the light fell upon the mirror, the more unlovely and out of place did it appear. His dark spot was a quick temper. This was the giant that often laid him low—his easily besetting sin. Many a conflict with this man of sin did he have, and with pleasure we saw the spot becoming less. Thomas is living yet, and we trust will gain the victory, through Him that hath loved him.

Are we letting our light shine, so that others may see our good works, and glorify our Father who is in heaven? and are we careful that the world should see in us the image of Christ, without spot or blemish, or any such thing? Have you a spot? What is it? Remember, the "blood of Jesus Christ, God's Son, cleanseth from all sin."—*Am. Mess.*

The two meetings.

Last week we attended a large number of prayer-meetings in this city, and two of them were so contrasted in their manner and spirit that we have ventured to make a note of them. One of them was an hour and a half long: fifteen minutes were spent in prayer, and the remaining seventy-five in three exhortations and other exercises. As the object of the meeting was prayer, as the people had come to pray, it seemed quite undesirable to consume almost the whole time in extended exhortations.

The other meeting was an hour long: ten minutes were spent in speeches, which were brief and to the point, and the remainder was spent in prayer and praise. The contrast with the other meeting was great, and greatly to the advantage of the latter. It afforded also an occasion to make the suggestion that what we want is prayer, more prayer; the least of all our wants is exhortation. We know our duty; we ought to be praying and working. Yet it is easier for many to talk than to do either.—*New York Observer.*

Mode of reproof.

Some persons pride themselves upon being blunt, or, as they call it, "honest;" but such very blunt people do little good to others, and get little love to themselves. The scriptures recommend gentleness and kindness. Reproof should fall like the gentle dew, and not like the rushing hailstorm. The oil insinuateth itself: the stone wounds and then rebounds. (Ps. cxli. 8.) Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in a church what a very witty and sarcastic person is in society, or what a tattler is in a school; and approximate very closely to that class which the apostle terms "Busy-bodies in other men's matters."

Our manner must be tender and winning. The nail of reproof (says an old writer) must be well oiled in kindness before it is driven home. Meddling with the faults of others is

like attempting to move a person afflicted with the rheumatic gout—it must be done slowly and tenderly, nor must we be frightened by an outcry or two. The great thing is to show the person that you really love him; and if you manifest this in the sight of God, he will bless your efforts, and give you favor in the sight of an erring brother.—*Christian Treasury.*

Correspondence.

For the Christian Messenger.

Support of Native Preachers in Burmah.

MR. EDITOR,

While we fail to obtain the services of a man in all respects suitable to be sent to the East as our Missionary, it is highly pleasing to perceive, that both Churches and individuals, or several combined, evince a readiness to support preachers raised up in Burmah. It appears that some persons are in doubt as to the amount requisite for the annual support of one of these preachers. I have already published a statement relative to this subject; (C. M. Dec. 7th, 1864.) but as some may not have noticed my communication, or may not recollect the purport of it, I now give a brief explanation, for the satisfaction of all concerned.

In an article which appeared in the *Christian Messenger* of Nov. 7th, it was stated that Dr. Kincaid was obliged, from want of funds, to dismiss native preachers who could be sustained at from "four to five dollars a month." Hence some naturally inferred, that fifty or sixty dollars a year would be sufficient to support a Burman preacher. I did, indeed, recommend the furnishing of means to keep these men in the field; which doubtless might have been done, had occasion required it, at this very low rate. But provision has been made for them by others. Bro. Crawley informs us, under date of Feb. 14th, 1865, that he had "engaged to support two more native preachers," who were formerly under the superintendence of Mrs. Ingalls; and adds, "There are still other native preachers at Thongzai; and it is my intention to assume their support, if, on calculation, I find the funds in hand and promised, justifying me in so doing." He further remarks, in the way of explanation requested by men "with reference to your queries respecting the difference in amount paid by Dr. K. and myself, some of his preachers are, as you suppose, Karens, who, living in the jungles, receive nearly everything they require from the Christian flocks to whom they minister. Others, though Burman, are probably single men, and live in jungle villages, where the price of the necessaries is much cheaper than in large towns on the rivers' bank. All the assistants now supported by your funds live in these large towns; and, with one exception, all are men with families: that one receives something less than five dollars a month." The fact is, therefore, that, as heretofore arranged, and in accordance with the principle upon which we have hitherto acted, in all ordinary cases the support of a native Burman preacher, with his share of travelling and other incidental expenses, requires one hundred dollars a year.

Our Bro. Crawley is esteemed by the American Baptist Missionary Union, as Dr. Warren their Secretary stated to us in Convention last summer, one of their best Missionaries. There is no room to doubt that every cent intrusted to him will be faithfully and economically expended for the purposes designed by the donor or donors. The zealous and self-denying native preachers in Burmah, constrained by the love of Christ, cheerfully devote themselves to the work of preaching the gospel to their perishing countrymen, provided food and raiment, and these of a very cheap kind, be furnished for themselves and families. Rev. Mr. Bronson, a Missionary in that region, says, (*Miss. Mag.* April, 1865, p. 102.) "Some of these brethren have sacrificed government pay and good situations for less pay in Mission work." Ever yours in Christ,
CHARLES TURPIN, Secy.
Tremont, Aylesford, June 19, 1865.