

GOLDEN WORDS FOR DAILY USE.

Selected from C. H. Spurgeon's "Morning by Morning."

DECEMBER 15, Sunday. But Thou art the same, and thy years shall not fail, Heb. i. 12.

What a poor shelter is everything but Christ! To see the delusion and dying nature of all earthly comforts should wean our hearts from them.

16. Monday. Yet He hath made with me an everlasting covenant, 2 Sam. xxiii. 5.

And here lies the sweetness of it to each believer. If God the Holy Ghost gives me assurance of this, then his salvation is mine.

17. Tuesday. The lot is cast into the lap, but the whole disposing thereof is of the Lord, Prov. xvi. 33.

If the simple casting of a lot is guided by our heavenly Father, how much more the events of our entire life.

18. Wednesday. I remember thee, Jer. ii. 2. We often forget to meditate upon the perfections of our Lord, but He never ceases to remember us. Let us chide ourselves for our guilty forgetfulness.

19. Thursday. They go from strength to strength, Psa. lxxxiv. 7.

The Christian pilgrim obtaining fresh supplies of grace from heaven is as vigorous after years of toilsome travel as when he first set out.

20. Friday. The trial of your faith, 1 Peter i. 7.

Faith never prospers so well as when all things are against her. It increases in solidity and intensity the more it is exercised with tribulation.

21. Saturday. The branch cannot bear fruit of itself, John xv. 4.

We are taught by past experience that the more simply we depend upon the grace of God in Christ, and wait upon the Holy Spirit, the more we shall bring forth fruit unto God.

Correspondence.

For the Christian Messenger.

OBITUARY NOTICE.

JACOB VICKERY,

Of Ohio, Yarmouth, died May 10, 1867. On the 16th of Dec., 1827, he was baptized by the late Father Thos. Ansley, since which time he has been a member of the Baptist Church, filling his place there with more than ordinary consistency. He was ever enabled to manifest his love for the Saviour and his saints. For many of his last days he was deprived, by the loss of his hearing and the infirmities of age, from attending the services of the Church, yet his interest in all that concerned her failed not, it appeared rather to increase to the end of his days. This may be in a measure accounted for by the fact that he was a constant reader of her doings and her doctrines, and as he had opportunity he contributed for the support of her various institutions. He was a constant reader of the Bible and religious periodicals. Among his favorite authors were Spurgeon, Bunyan, Baxter and James, these all afforded him much comfort, but only as they exhibited Christ, who was at all times the theme of his rejoicing, the foundation of his hope. A short time before his death he requested his pastor to preach his funeral sermon from the text—"I am the way the truth and the life," adding with emphasis "this is all my hope, this is all I want."—Com. by Rev. J. H. Saunders.

The following from the Rev. J. D. Fult. n, pastor of the Tremont Temple Church, Boston, to the Watchman and Reflector will be read with interest by many in this Province:

DEATH OF REV. JOHN I. FULTON.—My father, Rev. John I. Fulton, passed over the river on Sabbath afternoon, November 10, 1867. A month previous he had addressed a large congregation in Tremont Temple, choosing for his text the words in Matt. xxviii. 20. "Lo, I am with you alway, even unto the end." It was his last sermon, and had he known the fact while preaching, it could not have been more faithful or tender. For three days he had been in attendance upon the meetings conducted by Rev. A. B. Easie, in Charleston. He had penetrated to the very vestibule of heaven. Never did his heart feel more assuredly the joys of a risen Christ. This he described in his sermon, and then proceeded to declare that Jesus in these words had promised to abide. I will not describe the occasion or the man, lest filial affection shall cause me to write words which stranger eyes shall deem partial. My father was born in Breton, (probably Cape Breton, Ed.) Nova Scotia, in 1798, and was sixty-nine years of age. Up to the time of his last sickness he had been diligent in business, fervent in spirit, serving the Lord. He was ripe for heaven, and has gone home. The funeral occurred on Wednesday, at two P. M., in the house of worship he helped to build, and among a people he delighted to serve. Friends were present from Adrian, Salina, Lansing, Manchester and Clinton. Rev. James Poyer, D. D., preached the sermon, assisted by Rev. Mr. Moxon, pastor of the church in Tremont, and by Rev. E. J. Fieb, of Adrian. It was a beautiful day. The

scene can never be forgotten. Around the open grave were his family and a large group of friends. The sun was sinking in the west as the gravel fell upon the coffin. The words of Dr. Poyer, the life long friend of the deceased, were worthy of the hour, but I cannot write them. My father is dead. The shadow is on my soul. No more will I hear his voice in prayer, or receive his welcome, his counsel, enthusiastic portrayals of Christ's abounding love. On the last Sabbath eve, at my own home in Boston, in our little family prayer meeting, he led the devotions, after we sang "Shall we meet beyond the River?" The tones of his voice are in my ears. His words burn in my memory. May God grant that I may wear his mantle, and like him bear it my distinguishing glory that I preached the Gospel and was faithful unto death.

Truly yours, JUSTIN D. FULTON. Tecumseh, Mich., Nov. 18, 1867.

Missionary Intelligence.

Toungoo Mission.

LETTER FROM MR. CROSS—More Baptisms—Power of the Gospel.—Toungoo, July 20, 1867.—I have just received letters from some of the travelling preachers, which show a very encouraging state of things among the churches. It is my opinion that more will be baptized and added to the churches this year than all put together of former years, since the troubles in Toungoo began. I sent by last mail an account of the 118 baptized by one man. I have just heard that twelve were baptized in one village where my best tutor in the school had been stationed for about five months. When he went there, it had the name of being one of the worst places in Toungoo. They were a terror to many of the other villages. A little before the young man went there a man from that place, with a number of followers, came down to a village nearer town, and threatened to shoot a person unless he would pay the ransom of a woman who had been carried off by the Red Karens, and he actually fired a musket-ball through the house in which the said person and a family were living.

The young tutor went to this place, and soon had a school of thirty young people and ten old men,—a thing which I have known to take place in any instance before since I have been in Toungoo; and it is only what used to take place during the first impulses of zeal and faith among the people here.

But the most interesting fact to me is the influence exerted generally on the minds of the people there. The man who wished to murder confessed his crime and his folly; and the people who before would scarcely come near you, and whose faces seemed the fit image of "wildness itself," are now among the kindest acting, and with countenances the most pleasant-looking of any of the people who come to me from these mountains.

LETTER FROM MR. BUNKER—Baptismal Scene at Toungoo.—Toungoo, June 4, 1867.—Last Sabbath morning was a beautiful morning, and at eight o'clock we took our umbrellas and hymn-books and started for our "Jordan" (the Toungoo river) followed by fifty or sixty Karens. Seven, after a satisfactory profession of faith in Christ, were to receive baptism.

As we seated ourselves on the sand, bordering the "baptismal font," I think the eye seldom rested on a more charming scene. Each bank of the stream is covered with a variety of tropical foliage, clothed in its liveliest green, which seemed to melt in the sunlight.

We sung a song in Karen. Kyou Kai, our hearty fellow-laborer and friend, knelt in the sand, clasped his hands and prayed for God's blessing to rest on all, but especially upon those who were about to put on Christ.

Seven followed each other to a burial in Christ, and we sincerely hope in a true symbol of a resurrection to newness of life. As each descended into his watery grave, the clear voice of this noble Karen pastor rang out over the water the magic words that must cause the walls of heathenism to fall, "The Father, Son and Holy Ghost; in his name I immerse thee.—Amen." (An exact translation and order of the Karen formula of baptism.) I need not say that tears would come, tears of joy and hope joy for what God has done here, hope of what will be accomplished in this magic name of the Triune God.

In the afternoon we met in the chapel to observe the Lord's Supper. I never observed more reverence at home on such occasions than I saw here among the disciples at this season. It was a happy hour to all present, I think, and one long to be remembered. How shall the numbers increase in this enslaved land, who shall thus show forth our Lord's death till He come? Could the dear brethren and sisters at home see what their prayers and contributions are doing for Christ and the ignorant in this land, their exertions surely would be doubled at once.

We have a fine school in full work at present. The health of our circle continues good. I hope this scene, so little noticed in the world, but so interesting to the angels in heaven, may cheer your heart as it has ours; and God grant that there may be many more such in this kingdom of darkness.

BASSEIN MISSION.

DEATH OF A KAREN CHRISTIAN WOMAN.—LETTER FROM MR. THOMAS.—Bassein, July 24, 1867.—We have just been passing through sad scenes; the wife of Sab Nay was buried yesterday. Do you recognize the name—Sab Nay? He is the man whom Mr. Beecher sent to America to be educated, and who is now

head master of the Anglo Karen school in Bassein. Sab Nay's wife, Mau Pyoo Mah, only spoke Karen. She belonged to a very fine family in this district. She was a very earnest, consistent Christian. We all feel most deeply our loss. There are left too few such women.

Yesterday morning, on hearing that many heathen Burmans were expected here, I sent for bro. Crawley, reminding him that there might be a good opportunity to preach the gospel. He came. Our large chapel was filled, and there were certainly not less than a hundred Burmans among the rest. So, after reading selections from the Scriptures in Karen, bro. Crawley made one of his most appropriate and effective addresses in Burmese from the words, "That ye sorrow not, even as others which have no hope." While he spoke of the hope we have of the dying believer they listened with undivided attention, and only began to be restive as he pictured the condition of those "without hope." The heathen Burmans listened; they were interested. But they return to their unholy ways and to their heathen practices, and how many of them will seek a good hope "through grace?" O for Divine aid!

Yet whatever may be the results of this address or short sermon, I am very deeply impressed with the great privilege of thus preaching the gospel to the heathen. O that many of the young brethren just about to enter upon life's duties may decide to tell these heathen of Jesus.—Miss Magazine, Dec.

Religious Intelligence.

The Baptist Churches in Scotland

held their Annual Association gathering on Wednesday, the 23rd of October, and following days in Glasgow. Our readers will be interested in a brief account of their proceedings as gleaned from the London Freeman. The meetings were held at Hope-street Chapel, where Dr. Paterson preaches. The hall behind the chapel, which is a large, comfortable and beautifully finished place, was filled with ministers and brethren belonging to the city and from all parts of the country. Dr. Paterson presided, and we never saw him look more hale and hearty than he did on this occasion. The first meeting was strictly one for prayer, and to us it was one of the most enjoyable gatherings it has been our lot to attend.

The business meeting of the Association was held on Thursday, in the Educational Hall, Bath street. W. B. Hodge, Esq. took the chair and opened the meeting with devotional exercises.

The chairman, in introducing the business of the hour, adverted to the numerical strength of the Baptists in Scotland, pointing out their fewness, and poverty and inability to engage in large efforts, compared with the other and more wealthy Christian denominations.

Howard Bowser, Esq., Secretary, read the annual report, detailing the operations of the Society during the year. From it we learnt that this youthful organization carries on a great work with a very small pecuniary outlay, the fund being very limited. During the year, one weak church had received assistance, and six young men had received educational aid. These had the advantages of the University during the session, and met five days a week with Dr. Paterson, for Biblical studies. At the close of the session, the students were subjected to a very thorough examination, and the report of the examiners was most satisfactory and assuring to the friends of the institution. During the summer vacation two of these young men were employed at mission work, one in Glasgow and the other in the North. The funds to carry on this work, as well as that now engaged in at Kilmarnock, are provided by friends of the Association. It was stated in the report that twelve young men had gone forth from the institution, who were now pastors or missionaries. Seven had settled in Scotland, four in England, and one had gone to labour in India. The average educational term is five years, which accounts for the small turn out of men. Of the three objects aimed at by the Association, viz., to promote the revival of spiritual religion in our churches, assist weak churches, and give educational aid to young men of piety and ability, who seek to devote themselves to the work of the ministry, the last has received the most attention, and well nigh exhausted its limited income.

It was suggested that the Home Mission direct its attention more to the centres of population than it had done, and that efforts like that of Kilmarnock should be encouraged.

At twelve at noon the Hall was thrown open for the Conference.

John Paterson, Esq., St. Andrews, was called to the chair. Devotional exercises having been engaged in, the chairman spoke a few encouraging words, and indicated the way in which the Conference would be conducted, and how he proposed to perform his duties as chairman. There were three papers to be read, and read in succession, then the meeting would be open for conference on the subjects of discussion.

The first paper read was an answer to the inquiry, "What is the Scriptural Standard of Unity in the New Testament Churches?" Mr. Flett, of Paisley, read this paper, and it was, to our mind, a well-considered and satisfactory answer to the question. He contended that it did not consist in adhesion to creeds or confessions, but, of obedience in heart and life, or loyalty to the Lord Jesus.—In answer to which the audience gave a hearty response. Mr. Stuart, of Anstruther, read the next paper,

which was an answer to the question, "What Social Ecclesiastical Conditions are Defeating the strong Unity of our Individual Churches?" The last paper on the list was read by bro. Howard Bowser, Esq., and was an answer to the question, "What Course of Action would Tend to Promote the Strong Unity of our Individual Churches?"

Owing to the papers being read in succession, the discussion was somewhat defective, and the first paper, which should have provoked a warm discussion was completely overlooked. The other papers, however, were discussed by the brethren, and there seemed to be a strong desire to correct the abuses hinted at, and the catechumen class was warmly approved of.

Dinner was provided for the brethren in Royal Bank-place Dining Rooms. The after-dinner proceedings consisted of short addresses on the progress of the Gospel in the different localities represented. After a short interval, a public meeting was held in the Mercants' Hall, one of the finest and most costly got up in the city. The hall was filled. Thomas Coats, Esq., of Paisley, took the chair, and Dr. Paterson led the devotional exercises. Three addresses were delivered, the first on the programme was, "The Meaning of an Educated Ministry?" by Mr. W. H. Wylie, late of Accrington. Mr. Brown, of Perth, was the next speaker, and his subject was, "Without the Spirit of the Apostolic Age, Apostolic Institutions of no Value." He showed that without true-heartedness and staunch loyalty to Christ, our close adherence to New Testament order would avail us little; that our baptism did not finish our religion, but was the first step in the direction of a life of Christian love and obedience. This address was highly practical, and calculated to do good. Mr. Glover, of Glasgow, was the last speaker, and his subject was, "Our Christian Duty in Special States of Society." He dwelt on the spirit of the age, the spirit of inquiry, the unsettled state of opinions, the driftings of great minds out on the sea of error; the attack made on the Bible by men out of the Church and in it, the attempts made to undermine the citadel of the faith and explode our religion. It was a manly and soul-stirring address. Dr. Paterson addressed a few solemn words to the unconverted. The chairman was voted thanks, the benediction pronounced, and then closed a series of meetings, the most successfully of any yet held in connection with the Association.

ONSLow.—Rev. B. Scott writes under date Dec. 2nd, 1867—Dear Editor.—Having been recalled I resumed my labors with the Baptist church, centreing at Anon chapel, Omslow, and have been encouraged by witnessing the outpouring of the Holy Spirit on that part of the field located on the East Mountain, where we have a chapel, and where a part of my labor is given.

About last June there were symptoms, under the preaching, of a silent but deep work upon the hearts of the people, when one willing convert came forward, was baptized and received into the church. And a fortnight ago three more were baptized and added to the church. Yesterday (Sabbath) four more cheerfully followed their Lord in the ancient rite of believers' baptism, and were numbered with the disciples.

The revival is still progressing. We have received no foreign ministerial aid, but some of the members of the church are deeply engaged in the work and afford us much help. "It is not by might, nor by power, but by my Spirit, saith the Lord." For more than two weeks I have been preaching and holding prayer meetings almost every evening, besides conferences and meetings on Sabbath, and have the promise verified, "As thy day so shall thy strength be." "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

In pursuance of an appointment of the church I performed two weeks' mission at Union Station, on the Pietou Line of Railway, and Up. Salmon River, in September and October.

"Union Station" is a new settlement without Meeting house or School-house. The settlers, however, anticipate erecting a school house soon. I preached at bro. John Morrison's house, where the people largely assembled to hear the word preached, especially on the Lord's day. It is a growing place and likely to become a flourishing settlement, in the course of a few years. "The poor must have the Gospel preached to them."

"Up. Salmon River" I preached in the house occupied by the Presbyterians and at a private house in a back settlement. The congregations were large and deeply interesting. This is an encouraging field for mission labor, and promises ample reward in the harvest of souls.

JERUSALEM.—It is said that as many as a hundred Jews have lately purchased lots of ground just outside of the ancient city Jerusalem, mostly on the western side. Some of them have already built houses on these locations, and others are engaged in building. Thus a New Jerusalem seems likely to spring up close beside the old city walls.