

GOLDEN WORDS FOR DAILY USE.

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

APRIL.

21. Sunday. For he hath made Him to be sin for us who knew no sin, 2 Cor. v. 21.

Mourning Christian! why weepest thou. Look to thy perfect Lord, and remember thou art complete in Him. Thou hast learned to hate sin, but thou hast learned also that thy sin was laid upon the head of thy Surety.

22. Monday. Who hath blessed us with all spiritual blessings, Eph. i. 3.

Whatever blissful consequences flow from perfect obedience, finished atonement, or intercession, all are ours by his own gift.

23. Tuesday. I am with you always, Matt. xxviii. 20.

It is well there is one stable rock amidst the billows of the sea of life. Oh my soul set not thine affections upon moth-eaten, decaying treasures, but upon him who abides for ever faithful.

24. Wednesday. He forgetteth not the cry of the humble, Psa. ix. 12.

Think not that your prayer, however weak and trembling, will be unregarded. Jacob's ladder is lofty, but our prayer shall lean upon the Angel of the Covenant, and so climb his starry rounds.

25. Thursday. My strength is made perfect in weakness, 2 Cor. xii. 9.

They who go forth to fight boasting of their prowess, shall return with their banners trailed in the dust and their armour stained with disgrace.

26. Friday. Faith is the substance of things hoped for, Heb. xi. 1.

By this faith the woman came behind and touched the hem of Christ's garment; and by this we handle the things of the good word of life.

27. Saturday. The voice of weeping shall be no more heard, Isa. lxxv. 19.

Ere long the weeping willow shall be exchanged for the palm branch of victory; and sorrow's dew drops will be transformed into the pearls of everlasting bliss.

During the year past, this Convention has supported a native Missionary laboring among the Kyens, a barbarous tribe numerous in the Promé district and in the kingdom of Burmah. They tattoo their daughters' faces, worship idols and "nats," and are said to be more degraded than the Karens. Six Karen theological students were also supported a part of the dry season in laboring among the heathen and in destitute Churches; and a school in Shway-Gyeen, for raising up teachers and preachers, was aided.

At the present time, there are several new applications for aid. New fields are opening. Wild tribes, which a short time ago were unknown to us, are now accessible. Besides the demands for additional aid for the Kyen mission, Rev. Mr. Bixby asks for support for two preachers for the frontier service, to labor among the Geckoes, Saukoos, and Padoungs. Mr. Bixby says, "more than 100 villages of these wild people have recently been thrown open to the gospel, and the chiefs are asking for teachers." Rev. Mr. Cross, of the Toungoo mission, desires support for a number of preachers and Bible colporteurs. Rev. Mr. Colburn desires the means to send preachers from Tavoy to the Karens in Siam. Rev. Mr. Haswell would be glad of support for a preacher to the Burmese population of Shway-Gyeen.

Thus the calls for aid are increasing, and will continue to increase till the tidings of salvation are published in all these Eastern lands. Will the friends of evangelization enable us to respond to more of these calls, and enter some of these new fields? We also especially request their earnest prayers, that the blessing of God, without which we feel that all our efforts will be in vain, may rest upon our labors.

A copy of the First Annual Report of this Convention, containing much valuable information with regard to the mission in Burmah, will be sent to any friends desiring it.

The Treasurer is Rev. D. L. Brayton of Rangoon.

In behalf of the Committee of Management,

A. T. ROSE,
Corresponding Secretary.

Rangoon, Nov. 5th, 1866.

Correspondence.

For the Christian Messenger.

Our Foreign Missions in Burmah.

HENTHADA, Jan. 30, 1867.

Dear Brother Selden,—

Will you kindly make a place in your paper for the accompanying "Circular?" You will thereby make widely known what it is well that every friend of evangelization should know, namely, that there is, here in Burmah, a Society prepared to act as the most efficient possible almoner of the bounty of all who pray and give for the establishment of Messiah's Kingdom in this and adjacent heathen lands.

Yours faithfully,

ARTHUR R. R. CRAWLEY.

CIRCULAR OF THE BURMAH BAPTIST MISSIONARY CONVENTION.

At the first Annual Meeting of this Society which has just closed, the following Resolution was adopted: "Resolved, That this Convention recommend to its Standing Committee, to issue a Circular setting forth to the friends of evangelization the character and objects of this Society, with a view to elicit their prayers and co-operation in furtherance of its work."

This Society was called into existence with the hope of promoting a two-fold object; first, to strengthen and unite the Churches of Burmah in mutual love and the Christian faith; and secondly, to extend the work of evangelization to all regions within our reach, which do not receive the Gospel from other agencies.

It was believed, that both these objects would be promoted by the formation of a general Society composed of all the missionaries, native pastors, and preachers, and delegates of the Churches, who should be disposed to join it. Such a Society, it was hoped, would combine the evangelical forces of the several districts and missions in one body, and thus be enabled to undertake the work which a single mission might not alone be able to do.

The Society disclaims all disciplinary power, and aims to guard against all injurious centralization; and its tendency, it is believed, will be not to impair, but to develop and increase the efficiency of individual Churches and local Societies. Its annual gatherings will bring together christian labourers of every grade from every part of the country, from whom will be obtained a juster view of existing agencies, and of the wants of the whole. So it has been found at its first annual meeting just closed; when also much time was given to social prayer and praise, and to the preaching of the word; for mutual edification and encouragement, and the increase of brotherly love and confidence.

If it be asked, What has been done hitherto, and, What is the prospect for the future? We reply, the word of God in whole or in part has been translated into the Burmese, the Peguan, the Sgau, the Pwo, and other Karen dialects, with numerous tracts and school-books in the same. There are 250 Churches, 60 ordained native Pastors, more than 300 unordained pastors and preachers, and 16,000 communicants; besides a large number of nominal Christians, and of pupils under christian instruction. These Churches are manifestly growing in knowledge and efficiency, and are, year by year, making themselves increasingly felt as an evangelizing agency of vital power in the land.

Temperance Work in Queens Co.

DEAR EDITOR,—

Much is being done in the cause of Temperance, and, being a good deal interested in this great question, I have thought that it would be well to record a little of the doings of the temperance folks in the little County of Queens.

There seems to be a general waking up among the advocates of Temperance here, and a deep conviction has taken hold of their minds that, now is the time to strike for the emancipation of those bound by the fetters of that great destroyer, Intemperance. And they have gone to work in earnest. Some have been laboured with, and induced to give up the traffic, others have persisted in their illegal and soul-destroying business, only to be prosecuted, and then to return to their devilish work "as the dog returns to his vomit," and the last state of that man is worse than the first. "He that being often reproved and hardeneth his neck shall suddenly be destroyed, and that without remedy." As I said, the temperance people are at work in earnest and the masses seem to breathe the same spirit. Our divisions of the Sons of Temperance and our lodges of Good Templars are constantly enlisting new recruits, and their power is being felt by the enemy.

But what I wish to speak about more particularly at this time is the law by which we prosecute those engaged in the illicit sale of ardent spirits. There is something wanting here. For instance, several prosecutions have been made both in Liverpool and Port Medway, and the prosecuted parties have without exception, appealed to the Supreme Court, although the evidence in nearly every case has been positive. Now it appears to me, that when an individual violates the laws of the land and is proved guilty, beyond a doubt, there should be no chance for an appeal to any court beyond that in which such guilt has been proven.

If this be so, then why is it that we cannot have a law to hinder its violators from appealing from the decisions of a court of justice. Who is it to blame? The great multitude of temperance people are ready to cry out in a breath, *Our Legislators!* Is this so? Mr. Editor, and, if so, why? Is it for lack of wisdom or forethought? or is it, (as some have ventured to hint) for want of honesty? Legislators, we appeal to you—settle this question in your own hearts. Our eyes are toward you, our expectations are from you; disappoint us not we pray you. Give us a good and pure law from which, if the violator be proved guilty, there can be no appeal. Then, and not till then, may temperance men hope to achieve a victory. But the question is sometimes asked, Why do they appeal? What do they hope to gain? Well, to answer this question—according to the general impression abroad among us, they seem to think that

they will receive clemency at the hands of the judge, as though the judges of our land had no more honour or principle than to violate the laws of God and man in this particular, to say nothing of the oath that they have taken upon themselves. Shall it even be said that one of Nova Scotia's judges ever stooped to such an infringement? God forbid! If our laws are wholesome and good, let them be administered in justice. If they are not good may the day soon come, when they shall be made so! To this end let temperance people aim. Our country's weal or woe depends upon you. Choose men of fine temperance principles to make and prosecute the laws of our land, men on whom you can rely, and men who will not swerve from their purposes, for interest, place or power. Then shall the boastings of the votaries of Bacchus come to an end and peace and prosperity prevail.

Political men go to any length, to carry out some great national question that they may be thought heroes, or to secure place or power. Take the question of Confederation for instance, which for some time past has engaged the public mind. Consider the time and the money it has cost these Provinces, to say nothing of the mighty intellect, that has been brought to bear upon the question. Suppose that one half of the same outlay and effort had been brought to bear against Intemperance, this monster of nearly all vice. Think you would nothing be effected? Yes, every grogshop in the land would be closed up in a month. And is not temperance a great question? To my mind it is as great as the question of Confederation. The prohibition of the importation and sale of ardent spirits would confer untold blessings upon tens of thousands in our country now held in bondage—by its iron grasp. I cannot close this article without repeating the words of a rum-seller. Standing in the street of Liverpool a few days ago, face to face, with staunch temperance men, with the marks and spirit of the demon depicted upon his countenance, he exclaimed—"The temperance folk may do their worst, they can't stop the sale of liquor," said he. "I had the pleasure of seeing thirty casks of liquor put on board Her Majesty's Ship *Hero*, in Halifax, as rations for the sailors," and then with an air of fiendish victory which none but such a demon knows how to assume, he uttered the following ominous sentence, "And so long as Queen Victoria reigns, the traffic will never cease." Words big with meaning, a sermon in a sentence. Shall her glorious name be thus associated with such a devastating scourge? and by such a braggart? Nay, never! But I will not enlarge. Here, Mr. Editor, is a text for better men than your humble servant. I leave it in their hands.

ONE WHO LOVES THE CAUSE OF TRUTH AND RIGHT.

For the Christian Messenger.

Foot-prints of the Fathers.

TANCOOK.

We often hear and read of the indefatigable labors of the Fathers in the Ministry; of their long journeys through the frost and snow of our old time winters, of their resting for the night in the dense forest, under the canopy of heaven with only a few boughs for their bed, and their knapsack or a stone for their pillow. They counted not their lives dear unto them, but trusting God for all things, labored amidst the most appalling difficulties preaching the Glad Tidings, upon the shores and in the scattered settlements of our Province; planting the Rose of Sharon, and scattering broadcast, as they went, the good seed of the Kingdom, which has since sprung up and grown into living vineyards, we trust, to the praise of God. Little is known to the world of the privations these Pioneers underwent, and the great blessing their labors were to the people of that day, and the generations following—Eternity alone will reveal the whole truth.

Among the foremost of our denominational pioneers, was the late Rev. Joseph Dimock. Often in my sojourn among the churches have I seen his foot prints, and heard the faithful in Christ, who have grown gray in the service of their Divine Master, quote his sayings, tell of his acts of kindness, and refer to the happy day, in which he led them down into the baptismal waters.

In 1848, Father Dimock, by Divine Providence, was directed to Tancook Island, where our principles had never been promulgated. The people there, at that time, were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the

world. It pleased God to bless our venerable Father's labors of love among them, in the conversion, we trust, of many souls. About twenty-five of whom united with the Chester Church. His visits, in connection with other ministering brethren, strengthened this little band, isolated from the rest of the world. They grew in numbers and strength, until they were able to stand alone. They were then dismissed from the Church at Chester, and on the 25th of May, 1855, were organized into a church, with twenty-nine members; Rev. S. W. DeBlois being the only minister in the Council.

In 1859, the church was visited by a gracious outpouring of God's Spirit, and thirty were added to their ranks. It was my privilege to visit the Island in 1861. God in answer to prayer, made his presence known in the conversion of many precious souls. Thirty-six of those professing to be saved, were added to the church. In 1866 six more were enabled to give themselves up to God and his church, and year by year God added to their number. Last Spring they resolved to finish their Meeting-house, which had been commenced some time before. On the 27th of January last, it was opened for the worship of the Most High. God accepted this offering at their hands, and made their comfortable house of worship the birth-place of precious souls. Although their house will seat 250, yet it is by far too small. They expect to be compelled to add to it in a short time.

Father Dimock felled the forest and prepared the way, in this place, and through his labors, under God, where 24 years since there was not one member of the Baptist Church, now there is a Baptist Church with a membership of about 112, and almost all the inhabitants avow our principles. Since my first visit in 1861, the church has doubled its numbers. Besides a goodly number, who profess to have tasted of the powers of the world to come, who, as yet, have not cast in their lot with the people of God.

The church is doubtless able to support a Pastor. We trust, the time is not far distant, when one of God's faithful servants will feel it his duty to cast in his lot with them, identify his interests with theirs, and break unto them the bread of life.

Yours in Christ,

P. R. FOSTER.

For the Christian Messenger.

OBITUARY NOTICES.

JOHN L. POTTER.

Died at his residence, in Clements, on the 24th of March, John L. Potter, Esq., aged 65 years. Mr. Potter found peace in believing in Christ about fifty years since, during the first great revival of religion in these parts. But being quite youthful at the time, and his convictions and conversion not being so deep, and clear, apparently, as many others, he was a subject of many doubts and fears, with reference to the genuineness of the work of grace in his own heart. For these reasons, as he told us on his dying bed, he never joined himself with the people of God in any church. But for many years was enabled, by God's grace helping him, to maintain family worship which, we fear, many Church members are apt to neglect. When he was made conscious, by the rapid march of disease, that death was near, he was obliged to take up with the little hope (using his own words) that God had given him in years past, and pray to God for more, which prayer was readily answered by a fresh manifestation of God's love.

"Though seed lie buried long in dust,
It sha't deceive our hope,
The precious grain shall ne'er be lost,
For grace ensures the crop."

He desired to recover strength that he might follow his Lord in the ordinance of Baptism; but if not, he hoped God would forgive him for neglecting to obey Him in this respect, which he long desired to do. His sickness was protracted and painful, but not a murmur escaped his lips; frequently during his illness, he would break out in praising God for the promises in His word, and for the foundation of the Christian's hope. On Sabbath morning he died peacefully and sweetly, saying "All is well."

We all feel that we have lost a good man. He has left a wife and six children, with many other friends, to mourn their loss. His wife is a sister of our much esteemed, and now afflicted brother, Rev. A. S. Hunt. May God support, and comfort the mourning friends in this time of deep affliction.

The funeral sermon was preached by the writer from Heb. vi. 19, to a large and solemn gathering of mourners.—Com. by Rev. G. D. Cox.

Mrs. ELIZABETH FAULKNER.

Died at Hantsport, Falmouth, January 30th, 1867, in the 84th year of her age, Elizabeth, the beloved wife of Mr. Supton Faulkner, and daughter of Mr. Joshua P. and Elizabeth Treby, of Yarmouth, N. S. "Precious in the sight of the Lord is the death of His saints;" and dear to surviving