

GOLDEN WORDS FOR DAILY USE.

Selected from C. H. Spurgeon's "Morning by Morning."
DECEMBER 22. Sunday. The sufferings of this present time are not worthy to be compared with the glory that shall be revealed, Rom. viii. 18.
Our little inch of time suffering is not worthy of our first night's welcome to heaven. However matters go, the worst shall be a tired traveller and sweet welcome home.
23. Monday. Ye which are spiritual, restore such an one in the spirit of meekness, Gal. vi. 1.
The degree of our spirituality should be evinced by compassionate endeavours to restore the fallen, conscious that we too are liable to be tempted.
24. Tuesday. Rend your heart, and not your garments, Joel ii. 13.
Heart-rending is divinely wrought and solemnly felt; it is a secret grief which is personally experienced, as a deep soul-moving work of the Holy Spirit.
25. Wednesday. Christmas Day. Unto you is born this day in the city of David, a Saviour, which is Christ the Lord, Luke ii. 11.
What an auspicious morning was that which brought so great a blessing to mankind. Such tidings will give great joy to all who believe them, for in them all our hopes of heaven centre.
26. Thursday. The Spirit itself beareth witness with our spirits that we are the children of God, Rom. viii. 16.
If an angel from heaven were to inform the saint personally of the Saviour's love to him, the evidence would not be one whit more satisfactory than that which is borne in the heart by the Holy Ghost.
27. Friday. Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, shall not lose his reward, Mark ix. 41.
Let every silent worker know and value this. No unnoticed deed of kindness done in Christ's name fails to be regarded by Him; and for true hearts this is encouragement enough.
28. Saturday. The poor shall never cease out of the land, Deut. xv. 11.
If, according to a divine ordinance we shall have the poor always, let all who have something over the necessities of life, never forget the claims of the poor and needy.

Missionary Intelligence.

Hemhada Mission.

LETTER FROM MR. DOUGLASS. - A Sabbath's employments. - Hemhada, July 15, 1867. - I wish you could spend one Sabbath with us and see the work in which we are engaged. At sunrise, the male members of the church have prayer-meeting in our schoolhouse, and the females in our dwelling. Every member of the church appears to feel that, if absent from one of these meetings, it must be for some reason that will be acceptable to God, as to the members of the church. They usually commence these meetings with a translation of the hymn, "There is a fountain with blood." In their singing there is great room for improvement, both in regard to melody and harmony; but their souls appear to be filled with praise. In prayer they appear to pour out before God their whole hearts. They have, even those who are quite illiterate, an unbounded flow of words, and an entire freedom from all embarrassment and restraint. They often in prayer show an intelligence, i. e., a knowledge of God, of the human heart, of the way of salvation through Jesus Christ, and the work of the Holy Spirit, that they can manifest in no other way. For any person who is a professor of religion to be unable or unwilling to lead in prayer would be to a Burman incomprehensible; at least I never heard of one to be called upon to lead in prayer and under any circumstances decline, or ask to be excused. Yesterday morning, in the female prayer meeting, seven of the Burman women led in prayer, one a young woman who has not yet been baptized. I baptized her sister two months ago, and she and one or two others will follow soon.
At ten o'clock we have Sabbath school, and I now have about sixty in my class; though four or five of them are more than fifty years of age, they each and all commit and recite the same lesson. I only give them from three to five verses of Scripture for a lesson. They all commit it as early as possible in the week, and continue repeating and studying it until the next Sabbath. It is astonishing, - the influence that this exercise has on their daily deportment, spirit and growth in Scripture knowledge. Meet them where you will during the week, at work or on the road, and they are humming over the Sabbath school lesson. The hour on the Sabbath is spent from ten to eleven in singing, prayer, and reciting the lesson. From eleven to twelve we have preaching always making the lesson that we have just recited the text. I find that to commit a few verses each week in the Burmese, and dwell upon them until they are stereotyped on my mind, will be of great advantage to me in my daily work. We have also preaching at five o'clock on the Sabbath, and usually spent half an hour in prayer and conference after the sermon. We also have a meeting for prayer or preaching in some part of the town every evening in the week. At some of these meetings recently a

large number of the heathen have been present and listened with respectful attention to the truth; but I have no evidence that any lasting impression has been made upon their hearts. The work has always been difficult among the Burmese, and the progress slow; and it never appeared more difficult nor the discouragements greater than at present. We need, O so much, an outpouring of the Spirit of God! Pray for it.

Assam Mission.

LETTER FROM MR. BRONSON. - Interest in the work among the Garos - Nowgong, June 3, 1867. - The wonderful interest among the Garos seems to have awakened a most kindly feeling towards us of all classes of Christians.
Map of Assam. - Through the kind aid of Archibald Campbell, Esq., personal assistant to the Commissioner of Assam, Col. Henry Hopkinson, I have succeeded in getting a large and correct map-survey of our mission-field in Assam, beginning with the Garos on the west to old Sadiya eastwardly, showing how we connect with Burmah through the hill tribes. All our missions are on the southern bank, Garos, Mikirs, Nagas and Kookies of Central Assam, with a mission station at Assaloo, or Demapur; the Nagas and Singphos of Upper Assam, whose language we have already reduced to system and printed books in; a station at Dibrooghor and outpost at Jaipur; also the Shan or Khamptee tribe, probably the same as bro. Bixby is laboring for. Here is your Assam field. Here, among these noble hill tribes, send on your heralds of salvation. Tell your Burman missionaries to work toward us, and we will gradually work toward them. Some day, from the two opposite slopes of the mountains, we will meet and shake hands and hold a jubilee!

Interesting Garo visitor. - 13. - Four days ago a bright-looking young man, a stranger, walked up the steps of our bungalow, and with much apparent joy made his salaam.
"Who are you?" Mrs. Bronson asked.
"I am a Garo, from the mountains near Gowlapara. We heard on the mountains that you had baptized many of our people, and some are coming down to live in the Christian village, to learn and embrace this religion."
"But have you not worshipped the mountain deities all your life?"
"Yes, all my days. I have done like my people; but I have given it all up, - all, all. I now only pray to Jesus the Saviour."
"Are you not afraid to leave off heathen rites so suddenly?"
"No, it is all false. I have come to be baptized, and have left my friends, who would not come with me."
"But you have been ten or twelve days on the road. Had you no companion, no money to buy food?"
"No, I begged my food, and inquired the road to Nowgong day by day."
"Who gave you food?"
"Not a single Hindu; but I found Gosaria and Mikirs and Goro boys, - these all gave me rice to eat."

We called Haba, one of our Mikir Christian boys, and told him about the stranger, and that he must be a brother to him, and help him get well started in the school.
"O yes," said Haba. "Originally we Mikirs and the Garos were one. They used to marry our daughters."
"Soon I heard the two talking together," said Haba:
"I left my friends on the mountains to come to school and learn about the way of salvation."
"Just my case!" exclaimed the Garo. "My father and mother are dead. My brother would not come with me, so I came alone. And many Garos from the mountains are coming down to learn."

Waking up among the Garos. - There is, no doubt, an astonishing waking up among this people. I trust that it is the Spirit of God moving upon them. May we, the missionaries on the field, and all our Christian friends and supporters at home, promptly move forward as God moves.

I have placed this Garo stranger on my list of normal scholars. I hope to see him yet a teacher and preacher.

Still another application by letter this morning of a Garo youth, who says he believes in Christ. - Missionary Magazine, December.

Correspondence.

For the Christian Messenger.

"The Presbyterian" and the Baptists.

"The Presbyterian" is a sheet recently started in Charlottetown in the interest of the body whose name it bears. The formation of the P. E. I. Baptist Home Missionary Society, and the manifesto of the President, as published in the Christian Messenger, have excited the especial indignation of this journal, and have elicited several articles of a denunciatory character.

Deeming a communication of a correspondent "B" to have reached the climax of misrepresentation, we addressed a letter to the Editors correcting certain statements that had been made concerning the opinions held by the Baptists as to the design of baptism. The letter was published, but with additional comments and remarks, repeating the former slanderous

assertions; not however without intimating that any further reply would not be admitted. A wise precaution under the circumstances. We think that truth forbids silence until the matter is more properly adjusted. We shall endeavour to be brief and refer to only a few of the statements of the Presbyterian.

The Presbyterian says, "Mr. F. has entirely failed to see the point of B's letter. Instead of forming a theory for the Baptists, B. compares different parts of their theory and shows their incoherence." We will show what B. has done. And first he says, "They lay down as an axiom that immersion, or dipping is a test of a New Testament church; and that consequently those only are brethren in Christ who are dipped." Here is one of the "parts of their theory" that B. has produced from which he deduces his conclusions. But whose theory is it? Certainly not the Baptists? They neither hold nor teach that the 'dipped only are brethren in Christ.' Secondly B. says, "The theory of the H. M. Baptist Society is dipping is essential to a N. T. church, and consequently to N. T. piety, and consequently to salvation." Where, we again would ask, does B. find this precious sentence recorded as one of the "parts of their theory"? In what summary of doctrine ever produced by them does he find such a sentiment held forth? And again, a little further on, B. exhorts the Baptists thus: "It is due to yourselves fearlessly to announce and openly, what you embody in your rules - that dipping is essential to true christianity and a fortiori to eternal happiness." If B. compares different parts of their theory - as the Presbyterian asserts - the quotations given above are the only parts of his letter that can be so construed. The Presbyterian compares Baptist ministers to inquisitors who regard as a crime any "expression of feeling on the part of his victim." Here we have one fixing his victims to the rack and endeavoring to extort from them a confession of what they do not know, or believe. B. is plainly a slanderer, and when Baptists repudiate the opinions he seeks to thrust upon them, he forthwith goes into a rage and belabors them with abusive epithets.

The Presbyterian says, "Like B. we too had thought that outside the apostolic church was the synagogue of Satan." And therefore he fixes upon Baptists the odium of holding the same erroneous views that he himself entertains! He has evidently the colour blindness. We would recommend him to try the prescription given in Rev. iii. 18. Last clause. With his vision once rectified, he will be able to see things as they are.

Let us, however, accept the statement of the Presbyterian, as given above, as his real conviction. Of course he believes that the Apostolic church is a baptized church. As rash as he seems to be in his assertions, he surely would not risk the consequences of a denial of this fundamental proposition. If he does we should not care to follow him in his devious course. Now that the Quakers are a good christian people is generally admitted. Indeed we do not know that any of the evangelical denominations would exclude them from a place in the house, hold of faith, unless the Presbyterian is the oracle of the denominations whose interests he professes to defend. We fancy, however, that in this particular the P. speaks for itself and B., and others of kindred spirit.

What then is the verdict of the Presbyterian concerning the Quakers? Simply this - They are "the synagogue of Satan!" As much as the Baptists love the gospel ordinance they do not thus judge their unbaptized Quaker brethren. But not so the Presbyterian. They are not, by his teaching, the Apostolic church, they are "the synagogue of Satan."

This same Presbyterian in his Prospectus says, "Believing, as we do, that the doctrines generally taught, and the worship and government practised in the P. church, and in harmony with the divine standard, &c." Then those who do not believe and practice as Presbyterians, are not in harmony with the divine standard, in other words are not apostolic - in other words, are "the synagogue of Satan." This is the inevitable conclusion if the Presbyterian's logic is correct.

Again, The Presbyterian thinks that a certain part of Mr. F's letter "is extremely confused" and adds the following: "Baptists, he assures us, require an evidence of piety," from those whom they receive into fellowship, and then he adds that by calling B. "a brother in the Lord" they express their "conviction of his piety. Baptists require piety in order to fellowship, they are convinced that B. has piety and yet they exclude him from fellowship. This is either a flat contradiction, or floating before Mr. F's mind is his statement,

what is received by Baptists as "An evidence of piety is immersion." \* \* \* This is an exact quotation and the reader will see that however confused F. may have been, his critic is scarcely competent to judge him.

What F. does say is this, "They (the Baptists) require an evidence of piety from those whom they receive into their fellowship; they may be deceived, but they aim, at least, for a converted church membership; and if they treat your correspondent B. as a brother in the Lord, they simply express their conviction of his piety, and show that they regard him as a suitable candidate for baptism and church fellowship, should he be moved to submit to the divine requirement." But our critic is a bit of a logician - hear him, "All the fruits of piety that a Pedobaptist can present qualify him according to Mr. F. only to occupy the position of a candidate for admission to the Apostolic, i. e., the Baptist church. But a candidate is not a member, the candidate must undergo a trial, submit to a test. \* \* \* Here is plainly dipping a test of piety and not submitting a proof of no piety." It seems evident that the omission of the qualifying word "suitable" prefixed to candidate, was intentional. It is difficult to deal with dishonest people. The quibbling here is unworthy our notice.

The Presbyterian labors hard to convict the Baptists of holding the error that baptism has some mystical efficacy, but perceiving his difficulty, relieves himself of his embarrassment by saying, "Besides Mr. F. surely knows that many Baptists do hold that the act of immersion justifies whoever submits to it." Mr. F. knows no such thing. He does not know that he ever yet heard a Baptist avow such a sentiment.

The Presbyterian may have found those who hold the dogma of baptismal justification but he cannot associate Baptists with such because they immerse. We might with just as much propriety say that Presbyterians believe that the child is regenerated in baptism, because their Pedobaptist associates, the Roman Catholics, maintain that error. The Presbyterian cannot understand how one can be a christian, or in other words, how one can belong to the household of faith, and yet be outside the Apostolic church. He would like to know the "value of that Apostolic church outside of which men may be as holy as within its pale." Does he then hold the Popish dogma that there is no holiness, nor salvation outside of the visible Apostolic church? Does he then suppose that the gift of holiness is in the hands of the church, to bestow on whom she pleases? If he understood the fundamental doctrine of justification by faith, and the scripture requirement of faith antecedent to baptism and church fellowship, he would be freed from his present difficulties. A correct view of this grand old doctrine would be to him what the light of the sun is to the benighted traveller. He would no longer be entertaining the pleasing, but fatal mistake, that he has a peculiar right to appropriate the promises of scripture to himself because, in his childhood, he had a few drops of water sprinkled upon his face. He would no longer be compelled to wander through the mazes of a false theory in order to discover just what that infant sprinkling did for him, or into what relationship to his Maker it introduced him. He would learn that he or any other sinner, has no other ground of trust than the work of Christ, and that every soul, believingly embracing Jesus as his Redeemer and Lord, is freely justified, and, from that very moment, accepted as a true child of Abraham.

M. P. FREEMAN.

Bedegua, Nov. 1867.

For the Christian Messenger.

Formation of a New Church.

Revs. J. F. McKenne and R. D. Porter, and brethren from the various churches in the region round about the River Sabie, met in Council, on the 20th ult., for the purpose of taking into consideration the propriety of forming a church on the East side of the afore-mentioned River. The result of the deliberation of the Council on the matter, was the organization of a church - to be known as the 2nd Sabie River Church.

Rev. J. F. McKenne read to the applicants, 13 in number, the Articles of Faith, and Covenant, to which they all subscribed.

Rev. R. D. Porter gave the Right hand of Fellowship.

Prayer at the close was offered by the Rev. J. F. McKenne.

May God smile upon the little band of faithful ones - thus united to serve Him, and get to himself glory through their instrumentality is the fervent desire of the

SECRETARY.