

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

NEW SERIES.
Vol. XV, No. 41.

Halifax, Nova Scotia, Wednesday, October 12, 1870.

WHOLE SERIES.
Vol. XXXIV, No. 41.

Poetry.

For the Christian Messenger.

A WAIF ON THE WATERS.

I have a brother on the tide of life,
Yet not my father's nor my mother's son,
And since our barks were parted, time has run
To lengthened years, and years are ever rife
With import, to a young and thoughtful soul.
How fares it with him now? Were I to throw
These lines upon the waters, would the flow
Of wind and tide e'er bear the tiny scroll
Athwart his path? Then, little voyager, go,
Hope shall illumine thy dim, uncertain way,
And sh'ld'st thou find my lost and loved one, say
These words, and well their meaning he will know.
The wreath unfading is not lightly won.
The soul must strive that would not be forgot;
The darkest cloud betrays a smiling sun,
God smiles upon us when we know it not,
The mists that veil his face too often rise
From our own stagnant hearts. To trust is wise.
ONTARIO.

Religious.

For the Christian Messenger.

MISSIONARY CORRESPONDENCE.

LETTER FROM REV. A. R. R. CRAWLEY, IN
BURMAH.

Oro, July 25th, 1870.

My Dear Messenger,—

My present habitat is a good emblem of the Church of Christ: a Zayat open all round, but surrounded by water! The country being, at this season, covered with the waters of the swollen Irrawaddi. A large building like this is constantly resorted to by the people for a great variety of purposes; the boatmen find on the spacious floor a most convenient place for mending their sails, and any work which needs for its performance plenty of elbow-room, is executed in the Zayat. On the first Sunday after my arrival, a large company of people came early, supplied with bamboos, thin board, paste, thin cloth, tinsel, gold and silver paper, charcoal, paints, and the dear knows what not. What they were going to do, it would have puzzled the shrewdest, uninitiated Yankee to guess. Their manner and their conversation would not afford him the smallest possible clue. They worked away cheerily. Joke and song, mirth and laughter were kept up incessantly, and, together with the grotesque pictures and scenic carving which they were producing, suggested theatrical performances soon to come off! What are they at! One fellow has just made a really good joke, and before the hearty laugh it caused has ceased, another begins, in a high key, and evidently with a sincere conviction that his nose is a vocal organ, an amorous ditty, in which the sun, moon, and stars pale their ineffectual tints in contrast with the graces of a certain *Ma Lay!* How jolly they all are! One thing seems certain, the work they are at must be something highly adapted to "Drive dull care away." Well, they are making a *coffin!* Theatricals! Yes, on that stage where sin and death are forever acting before full houses! This recklessness and frivolity is the natural and logical result of Buddhism that "masterpiece of Satan." A changeless state of existence has no place in that system. Death is merely a change of scene,—the deceased will reappear possibly as a man, but more likely as a buffalo, monkey, or some other form of the brute creation. How do they receive the gospel? No thoughtful man needs to come to heathendom for an answer. Sin and its effects are the same the world over. The gospel is as necessary in Nova Scotia, and as rest-giving—but no more so—as in Burmah. To one who knows Jesus of Nazareth it is amazing that the "poor heathen" does not embrace the gospel with tears of rapture; but is it not even more amazing that multitudes of "poor sinners"—well dressed, polite, civilized, amiable, hear the gospel from their oracles to their graves, and lie down in death with less hope than the poor heathen. "It will be more tolerable, &c." Luther left Rome

with many Popish errors still clinging to him. And I have no doubt there are Burmans who love Jesus—having learned of him from the preacher and the tract—of whom it never was suspected that they were other than true Buddhists—they will "rise up in the judgement and condemn, &c."

The other day a "great teacher" came to me. A man of note among his people, thoughtful, clear-headed, well posted in all the stock difficulties and objections against Christianity; the "hard sayings" which are as old as the Serpent, and which so many in Christian lands cannot "hear," but on account of them "walk no more with Jesus." Long and patiently we talked together. Having first "preached unto him Christ," I gratified his curiosity by answering his questions concerning the telegraph, the solar system, the shape and movement of the earth, and so forth. At last, after many hours so spent, he respectfully took his leave, and—*prostrated himself before the Pagoda!*—which is hard by my Zayat, going calmly and serenely through the whole form of prayer, and very likely imploring to be saved from the "white book heresy." I thought of the learned Madrassee who won the prize offered by the English Bishop of that Presidency, for the best essay on the "Evidences of Christianity," and *continued to worship idols!*—"How is it possible for you to write this, and be an idolator?" asked the Bishop. "My head wrote that—my heart worships the idol." There it is! "Ye will not come unto me that ye might have life."—Pour all the light of the age into the Burman mind; pile evidence upon evidence, until it is as clear as the noonday sun that his ancestral faith is a delusion and a lie; and he is still as far from Jesus as—well, dear Pastor, as that "reputable and intelligent man" in the third pew from the pulpit, to whom you have preached Jesus for the last ten years! But let the "finger of God" touch the heart and conscience, and then Pastor, you will see your third pew man, and I my "great teacher," "clothed, and in their right mind"—"new creatures in Christ Jesus." The intelligent, thoughtful Burman asks, "are all Americans disciples of Jesus?" "No, not one in a thousand." "But they all believe in the Eternal God and in your Saviour?" "Yes, and hope to repent and be saved by Him before they die." "I see; then after you have convinced us that Buddhism is false, your work is only begun?" Now, brethren, you see how you must pray at the Missionary Concert. We forget very easily that Jesus alone, and Jesus only, is "the light of the world," and are prone to burst forth with a *caecities for education*, as though the Christian system had several "lights" to rule the "night" of heathenism—besides the "greater light" for the "day" of civilization.—Pray for the Spirit of God, to descend upon the rice plains of Burmah, in like manner as He has manifested Himself among the Telugus, after long cold, dark, and fruitless years.

This whole town is "stirred," which is better than stagnation, though it may be doubted if anything is wanting save the power to drag me forth, stone me, and "leave me for dead."

Before I write again I shall probably have left this for the next large village in my circuit. May your readers all pray for me, let them think of me as never discouraged, but confident always,—remembering that the promise is as *unqualified* as the command "go," "I am with you."

Yours faithfully,

ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

LETTER FROM REV. DR. CRAMP.

MONTREAL, Sept. 1870.

Dear Brother,—

The indisposition from which I have suffered for several weeks has prevented me from collecting any information that might be interesting to the brethren in Nova Scotia. I am now recovering, and take the earliest opportunity to write to you. The Baptist Convention East held its

annual meeting in this city last week, and was attended by a numerous body of representatives. Agreeably to the usual custom, the Convention Sermon was preached on the previous Lord's day evening by the Rev. W. A. Caldwell, of Perth. I did not hear it, but learned that it was an able effort, the object of the preacher being to show that the teaching of Paul and James, on justification, entirely harmonize; Paul was as practical as James, and James as sound in doctrine as Paul.

The Convention met for business on Wednesday the 21st inst. It appears from the Report that there is a great amount of moral destitution in the district. Many churches are vacant, and the supply of ministers is insufficient. The province of Ontario is suffering from the same cause. Indeed, the complaint is general, all over North America. A grave responsibility rests on the churches. Every gift should be brought into action, and the most liberal appropriation possible be made for home missionary service.

I was cordially received as the delegate of our Convention, and had the pleasure of taking part in the discussions. It was with peculiar satisfaction that I renewed acquaintance with several brethren whom I had known in years past, and who are zealously and faithfully serving the Lord in various parts of these provinces.

Dr. Fyfe was present, and addressed the Convention on behalf of the Woodstock Literary Institute. There is a present need of some fifteen thousand dollars, for additional buildings, and of an enlarged income in order to adapt the Institution, more completely, to the wants of the times. So much good has been already effected that the power to extend and improve is much to be desired. The Baptists of Ontario have a great work before them. It is to be hoped that they will prove equal to the occasion.

There was a public meeting in the basement of the Baptist Church on Wednesday evening, when appropriate addresses were delivered by members of the Convention, and your Correspondent had the opportunity of speaking on the state of the Denomination in the bounds of our Convention.

On Thursday evening there was another public meeting in the same place. It was a farewell service, the Rev. J. Alexander having resigned the Pastorate of the First Baptist Church in this city in order to become Pastor of the Second Brantford Church, Ontario. Farewell addresses were delivered, by representatives of the three Baptist Churches in Montreal—of the Sunday School Union, and the Convention, of both which Institutions Mr. A. had acted as Secretary—and, of the Ministers of other Denominations, for whom Dr. Burns Minister of the Free Presbyterian Church Coté Street, spoke with much affectionate feeling. It was an occasion of the deepest interest.

Mr. Alexander has been Pastor of the First Baptist Church upwards of seven years. God has greatly blessed his labours. He has baptized 226 persons, and more than 200 have been received by letter and otherwise. His removal is justly regarded as an affliction, and his friends find it difficult to believe that he is in the path of duty, his continuance here being looked upon by them as well nigh essential to the welfare of the cause. But he is fully satisfied in his own mind that he is following divine guidance. The church will be directed, I trust, in the choice of a successor.

When Mr. Alexander commenced his labours, that which is now the "First" Church was the only one. Two Mission stations were established—at Point St. Charles and St. Catherine Street—and now there is a church at each station, with its pastor, and Sunday School, and other religious appliances. These operations have not been carried on without entailing considerable loss in the mother church, some of the most active and useful members having transferred their membership to the new churches. By the blessing of God on the labors of a wise and diligent pastor the losses will be repaired, and the vacant places filled up.

A committee on the union of the Pres-

byterian Churches is to meet in this city during the present week. The Rev. G. M. Grant of Halifax is a member of the committee. The object is highly desirable.

The members of the "Montreal Young Men's Christian Association" are holding a series of meetings, the object of which are detailed in the following:

The constant and greatly increasing labors devolving upon the Pastors of Protestant Churches demand much more earnest and efficient assistance on the part of LAYMEN and WOMEN. With the view of promoting so desirable an object, it is purposed to hold a series of Meetings, commencing Friday, 23rd September, for the discussion of things pertaining to Christian life and work.

A number of Ministers and prominent Laymen will take part in the services. The Committee have also secured the aid of K. A. Burnell of the Chicago Y. M. C. A., whose long experience in meetings of this description will be especially valuable.

ON FRIDAY EVENING, September 23rd, at 8 o'clock. THEME:—Personal Religion, and our Personal Obligations to Christ.

SATURDAY EVENING, September 24th at 8 o'clock. THEME:—Christians should study to be personally more attractive.

MONDAY AFTERNOON, September 26th, at 4 o'clock. THEME:—Woman's Christian Work what is it? and how shall it be done?

MONDAY EVENING, September 26th, at 8 o'clock. THEME:—Religion in the Family.

TUESDAY AFTERNOON, September 27th, at 5 o'clock. THEME:—The obligation of Christian Business men.

The above Meetings will be held in the Rooms of the Association, and on Tuesday Evening, Sept. 27th, at 8 o'clock, a public meeting will be held in the MECHANICS' HALL, when Addresses will be delivered by Mr. K. A. Burnell, of Chicago, Rev. Dr. Burns, Rev. John Pot's, and others.

After the opening discourse, on each occasion, five minute addresses will be delivered, questions asked, &c.

Yours truly,

J. M. CRAMP.

For the Christian Messenger.

REVIEW.

"THE DOCTRINE OF THE TRINITY UNDERLYING THE REVELATION OF REDEMPTION. By the Rev. George Patterson, Pastor of the Presbyterian Congregation, Green Hill, Pictou, N. S., Author of Memoir of James McGregor, D.D., Lives of Johnson and Matheson, &c., &c.—Edinburgh, Pictou, N. S., New Glasgow, 1870."

The Doctrine of the Trinity has in every age of the Christian Church been deemed of vital importance. The whole superstructure of Evangelical Religion is based upon this doctrine. To deny it is to deny the Atonement, along with the Divinity of Christ; it is to deny Regeneration also, and all the effects of the Holy Spirit's work on the hearts and souls of men. Hence the zeal with which it has in all ages been attacked by the adversaries of evangelical truth, and hence, on the other hand, the earnestness and success with which it has been defended. The gospel system stands or falls with the Doctrine of the Trinity.—Baptists and Presbyterians, as in most other points, are in exact accord here. Draw your pen through one half sentence of the "Shorter Catechism," and no Baptist can object to the teachings of that Catechism.

Of that same little book we have among the memories of childhood a vivid recollection. It was in the "New England Primer" we coined our Sunday tasks. We cannot soon forget that Primer. There were poetry and pictures at the beginning. There were poetry and prayers in the middle, and doleful, dolorous poetry at the end. Precious little Theology that we learned from the Catechism, though we gained credit for cleverness in committing, and got at least one little prize before we were seven years of age, for learning to the end of the commandments within a limited time. But there were two questions and answers we verily believe we understood at the age of seven about as well as we have ever understood them since. The one was, "Are there more Gods than one?"—*Ans.* "There is but one only, the living and true God." "How many persons are there