

Friday Jan. 7. 1870.

"Letters will be received at the Post Office between 3 and 4 P. M. to-day."—So reads a "notice" put up in the companion-way, and I must, therefore, close this letter at once. Since my last date nothing has occurred particularly worthy of note. The weather has continued remarkably fine here, all the passengers, with one or two obstinate exceptions have passed through the process called "getting on your sea-legs," and seem as genial and happy, as mortals ought to be who have been relieved from the horrible state of sea sickness. By 10 A. M. to-morrow, it is said, we shall be at Alexandria, whence we take the night train to Suez. That journey occupies 12 hours, and has to be performed in a rail road car fashioned after that disgrace to 19th century civilization, the English railroad carriage. This of course, 12 hours of concentrated misery, for which there is no help,—calm philosophical endurance must try and make the best of.

I have discovered among the passengers a Baptist missionary of the English Society, to Ceylon. He tells me he is about to publish a new translation of the Bible in Cingalese. There has been for many years, a version in that language, but so imperfect, Mr. Carter tells me, so full of glaring inaccuracies, as actually to constitute a *strong aid* to the Buddhists in their arguments against Christianity. So hazardous is it for unqualified persons to undertake to translate the Bible. I could not help feeling grateful that the Bible was rendered into Burmese by such a man as Judson. Ceylon is the headquarters of Buddhism, and I am happy in having such a fellow passenger as Mr. Carter, as I shall be able to obtain from him much information that will be useful to me in my frequent encounters with the learned Buddhists of Burmah.

I must now say Good bye for the present. I take this opportunity, Dear Messenger, of thanking all kind friends for the Christian sympathy which they have in various ways, expressed to me, and to solicit their constant remembrance of me and my work in their prayers.

Dear Brothers and Sisters in Jesus Christ, may God bless us, each and all, and make us "faithful unto death."

Very sincerely Yours,

ARTHUR R. R. CRAWLEY.

P. S. I learned in London that Mr. Rand—designated to the Karen Department of the Henthada Mission, was expected to arrive soon in England, en route overland, to Burmah—I shall not, therefore, have to remain many months alone at Henthada, as I feared would be the case. When I heard of Bro. George's failure at the farewell meeting in Halifax a good brother told me, that "before a year George will be with you." I sincerely hope it may be so.

A. C.

For the Christian Messenger.

OUR FOREIGN MISSION.

NO. II.

The first question we proposed to consider, was,—Would the Baptists of these Provinces do more to evangelize the heathen by having an Independent Mission?

If any of your readers believe that we are doing all that we ought to do for the heathen, I have nothing to say to them. I would despair at the outset of convincing them. To enlighten them would require a miracle. Sight must be given them before they can receive light.

They must see Jesus,—gaze into Gethsemane, and on Calvary. Hearing too must be given to them. They must hear the command of our Saviour—the last—Divine and imperative: "Go ye into all the world and preach the Gospel to every creature."

To those who regard that command as laying the Christian Church under obligation to give the gospel to the heathen, we would suggest a few thoughts touching our question—Would we do more to evangelize the heathen by having an Independent Mission?

I think that we would. To make sacrifices for an object, we need to be interested in it. In order to feel interested in it, we need to be acquainted with it.

Can we be as well acquainted with the labors and success of our Foreign Missionaries, laboring in connection with and under the direction of the American Missionary Board, and making their reports to them, as though they were under our own direction, and making their reports to our Board.

In the one case, their operations would be so mingled with the American Mission-

ary work, that it would be difficult, if not impossible to separate and get a distinct view or statement of them. In the other, we would have our own field, our own Missionaries, and our reports of the work and good accomplished by them. This would be calculated to incite to fresh ardor—more earnest prayer and increased liberality, in the Foreign Missionary work.

Strikingly illustrative of this thought, is the history of the Presbyterian Mission of these Provinces.

Statistics of that enterprise are not now before me, but if I mistake not, they commenced their Missions to the New Hebrides, about the time that we first gave our prayers, money, and our Burpe—of precious memory—to Burmah. Having established and sustained an Independent Mission in a suitable field, they can point to whole Islands reclaimed from deepest degradation and barbarism, as being monuments to their Christian zeal, as blessed trophies to the power and grace of Jesus, and as stirring incentives to increased sacrifice and fresh undertakings.

Again, in order to a deep interest in any object, we must feel the responsibility of it. Roll upon a nation the burden of war, involving the national interest or glory, and what a tremendous uprising of strength, and expenditure of treasure. The world stands astonished to see where such treasures and strength are found. So also in a religious aspect. Let a people but feel that they have a great undertaking before them, a great object to accomplish,—roll upon them the burden, or let them assume the responsibility, and they rise to the emergency.

To use the language of the Secretary of the American Miss. Union, "We strike too low." Or in the words of the pioneers of modern Missions: "Let us attempt great things for God." If for no other reason, than to awaken a deeper interest, and to excite to corresponding efforts in the work of Foreign Missions, we need to feel the claims and responsibilities of an Independent Mission.

Facts in connection with the support of Native Teachers in Burmah illustrate this. A few years since but very little was done by our people in supporting the Native agency. There came a call from the East. Several Native Teachers were on the eve of being dismissed from service, for want of funds to sustain them. What could be done. Churches and individuals throughout these Provinces, rose at the call, and assumed the responsibility of supporting them. The result is, that such individuals and churches, have felt a deeper interest, and done more for the cause of Foreign Missions than ever before.

W. H. PORTER.

Pine Grove, Jan. 1870.

Christian Messenger.

HALIFAX, FEBRUARY 2, 1870.

Our readers will be deeply interested by the contents of the first page of our present number. The fact brought to our knowledge by Dr. Cramp's letter, that Jamaica is religiously, as well as politically, emancipated is what could hardly have been anticipated, a few years since. We remember well when the Baptist Missionary, William Knibb and others had to flee for their lives. They came home and told the British people of their wrongs. They were then partially, and have since been fully redressed. The dominant church has long been rather a hindrance than a help to evangelical operations on the island; and it was high time for justice to be done, and the State to become the protector of the friends of order and good government, rather than the supporter of their oppressors.

Under the influence of the friends of religious freedom, how different was the change from a state of slavery to one of citizenship in that island, from what it has been in the United States. Under the present form of British government chosen by the people of that island, they appear to be advancing in material prosperity as well as in religious and educational improvement.

Mr. Crawley's graphic letters are only too short. He gives us a glance at some of the objects of interest on the overland route, when we could wish for pictures with fuller details. We trust he is by this time well on towards Burmah, where his labors for Christ are so much wanted, and his return so earnestly prayed for.

The labors of a Christian community in these days are not confined to the preach-

ing of the gospel. Other instrumentalities are put into operation to meet the wants of the several classes of persons it comprises, and the circumstances of the times. The Sabbath School, the Prayer and Exhortation meetings, the Y. M. Christian Association and Temperance organizations may all be regarded as presenting claims on christians. Another, and one perhaps, that is an auxiliary to all these departments, and offers no less a means of doing good is the Religious Press. In conjunction with christian churches, this is a powerful means of carrying forward christian work, as a medium of communication between the churches in all parts of the land, and of giving information concerning the church universal. The press has become a necessity in every progressive body, this is so much the case that the intelligence of a church in any locality, as well as of a religious community, may be determined pretty correctly by its appreciation of this vehicle of information, and the number of copies of their religious periodical taken amongst them. There is no reason for any competition arising between the pulpit and the press, but on the contrary the pastor usually finds that the warmest patrons of the latter are his most regular hearers and his most efficient co-operators.

We claim for the press no honor of special Divine appointment like that of the ministry of the gospel, yet occupying a position of such wide-spread influence for good or evil, those who have it in charge need much wisdom and grace to guide them in preparing the various matters as they arise from week to week, and presenting them to the church and the world from a Christian stand-point.

Receiving evidence from time to time of the sympathy of his brethren, the editor is cheered in his difficult task. The secular press has the prospect of prizes and rewards from the parties they respectively serve, which do not fall to the lot of the religious press. If by using all his efforts, the proprietor of the latter can succeed in making his paper self-sustaining, it is all that can be expected. To accomplish this, it is necessary that those who receive the paper should pay for it regularly and promptly. Failure in doing this is, in its consequences, more injurious than the contracting of ordinary debts, and therefore, more criminal in those who are guilty of it. Readers of a christian paper are supposed to act on christian principles, and have some regard to the cause it advocates, as well as to stand well on the books of the proprietor.

Dereliction of duty here may have serious consequences not only to the proprietor, but to the whole community, and every family who relies on the paper for their weekly supply of information and intelligence. It thus becomes the duty of the proprietor to allow no individual to forget his liabilities, or to escape the just payment of his dues, to the detriment of the great cause he is appointed to serve by his pen and his type. A large portion of our subscribers have the above convictions no less strongly than ourselves, and act up to them on all occasions. We should be glad if all were equally sound in principle and practice.

"Thou shalt not covet." We see that some of our U. S. contemporaries are casting a longing eye on the Red River Territory, and, whilst they will not confess to a wish to see any unfair means being used to hasten its union with the great Republic, yet, would evidently by well-pleased to see affairs take such a turn as that it would become necessary for the insurgents to seek a union with that government. The *Christian Era* in discussing the state of things in that far-west part of British America, says:

"Rupert's Land is a goodly country. Its wheat fields yield sixty bushels to the acre; its mean temperature is 65 degrees; its valleys are reported to present greater attractions to the emigrants than any other portions of the American Continent. The Northern Pacific Railroad, when built, will open these fertile lands to easy settlement. It is not surprising that a country so intimately related by geographical and commercial ties to the Northwest, so rich in magnificent possibilities of wealth and in the promises of a grand civilization, should be coveted by our people. We may justly commit no overt act to wrest this land from Canada, but we cannot conceal the fact that our sympathies are with the rebellious Winnipeg, and that if they secure their independence they will be welcomed into the family of the 'States.'"

DR. TEMPLE AT EXETER.

Dr. Temple was enthroned as Bishop of Exeter on Wednesday the 29th ult. He preached on the occasion from John i. 14.

His sermon was truly evangelical, although there has been a good deal of hostility to his appointment, under the impression of his want of orthodoxy. Thus he spoke of the Bible:—

I can read other books which are full of moral wisdom; I can find in them the loftiest, the most religious sentiments: I can find in them the wisest advice, but for all that, go where I will, I never find in any other book that strange power which bows down the soul, whether it will or no, and makes it acknowledge the presence of the Spirit of God. I read great moralists of ancient days; I am struck with the religious feelings of Plato; I read great teachers of the early Church; I am struck with the extraordinary power of insight into Divine truth, which I find in St. Athanasius and in St. Augustine; but still there is wanting in them, whenever I read them, this one thing, which marks the Bible out from every other book that has ever been written; that this book, and this book alone seems to realize that description which is given of the teaching of our Lord—'He spoke with authority and not as the Scribes.' It is this—this book alone—which takes me straight into the very presence of God himself, and there before His awful throne delivers the message to my soul. How can I not bow down to such revelation as this? How can I fail to find here the plain token of the Spirit of God? My brethren, I do not undervalue the evidences that we have of the historical truth of the Bible narrative. Such evidences are in some cases absolutely necessary in order that the Bible may really hold its place as the supreme guide of our lives. And, sometimes, even within the Bible itself appeal is made to evidence of that kind—as for instance, when St. Paul produces, as he does, to the Corinthians, the overbearing evidence which establishes the truth of the resurrection of the Lord from the dead. But still all evidences of that kind are, as it were, preliminary, intended to bring us in a fit frame of mind to the reception of the spiritual teaching of this revelation—preliminary, and for that reason not in all cases necessary. But that which holds alike the peasant woman, who can barely read a chapter with difficulty in her cottage, and the statesman who studies the Bible after a day of thought and care for his country's welfare, and the student who has been pondering over the meaning of some difficult passage,—that which brings them all together, that which really reaches the souls of all alike is, thanks be to God, the spiritual power of the book, corresponding exactly to the voice of the spiritual faculty within, and meeting all its needs, and so laying firm hold of the soul of the man."

The conclusion was in these words;

"O, my brethren, is it not the case that in the study of this our Lord's passion and crucifixion, we find—and there we find alone—what it is that lifts us ever up towards God our Father, and gives us the blessed hope that we are forgiven and that we shall be always His? I chose this subject to preach upon to-day, in order simply to set before you how it seems to me that every revelation that has been made to man is perpetually leading us up to the cross and to the throne of Christ—how it seems to me that the whole order of Providence explains to us why it is that St. Paul the Apostle was able to say to his converts at Corinth that he determined to know nothing but Christ Jesus and him crucified. In Him, my brethren, we shall find not only that which will lead us perpetually to God, but we shall find that which should bind us heart to heart with one another. In our common service, in our higher devotions, in the surrender of our whole lives to the Lord Jesus, who came to redeem us, shall we find the tie that will make us one in spite of everything that may tend to tear us apart. And to that work I here desire before you all to devote myself; and I call on you to devote yourselves also, so that at the last we may meet before the throne of Christ and say that the one rule of our lives, the one rule that has constantly guided all that we have done, has been the ever present desire to serve and love the Lord Jesus."

The Rev. Mr. Bramley, Rural Dean, with a number of the clergy, waited on the bishop the next morning with an address. His Lordship's reply contains the following remarks:—

"I have always, from the beginning, held that those who differed from me in opinion here, and who thought it their duty to express that difference and to do what in them lay if it were possible to oppose both my election and my consecration, were actuated by nothing but a sense of duty and a desire to fulfil God's will, as far as their conscience showed it to them. I have felt quite sure that all the opposition to me was really honest and really kind, from a desire to serve our Lord; and, inasmuch as I feel in myself that I have no other wish on earth but to serve the same Lord to the best of my ability, have I always felt certain that there was a tie between us very much stronger than anything which could possibly keep us apart. I have felt sure that your conscientiousness must be more to me than any difference of opinion could possibly be. Believing as I do, that conscientiousness is the very beginning of Christian duty, and that the service of the Lord starts with it in the first instance it is impossible for me not to respect from the bottom of my heart all those who have been trying to follow their own conscience in this matter, whatever pain it may have given to me, or whatever trouble. There are, I know, too, some who have not taken that part, and to them of course, it is a double pleasure for me to say how I count upon their joining with me in the service of the Lord, and how confident I feel that they will not hereafter regret that they have reckoned upon me as a fellow servant, who desires to be faithful to the best of his ability. I believe, my brethren—I do believe—that as time