

Correspondence.

For the Christian Messenger.

THE LORD'S PRAYER.

The following paraphrase of our Lord's Prayer was made by BERNARD, Abbot of Clairvaux in 1120. The real beauty and ingenuity of the lines on the same subject, given lately in the Messenger, and the interest with which I read them, prompt me to send these which have equally interested me. Your youthful readers could hardly commit to memory a more valuable lesson.

D. O. P.

"Our Father,"

By right of creation,
By merit of mercy,
By bountiful Providence.

"Which art in heaven."

The seat of thy majesty,
The home of thy children,
The kingdom of bliss.

"Hallowed be thy name."

By the thoughts of our hearts,
By the words of our mouths,
By the works of our hands.

"Thy kingdom come."

Of grace to inspire us,
Of power to defend us,
Of glory to crown us.

"Thy will be done."

In weal, and in woe,
In fulness, and want,
In life, and in death.

"In earth as in heaven."

In us as in angels,
Willingly, readily, faithfully,
Without murmur, let, deceit.

"Give us this day our daily bread."

For the nourishing of our bodies,
For the leading of our souls,
For the relief of our necessities.

"And forgive us our debts."

Whereby thou art dishonored,
Our neighbors wronged,
Ourselves endangered.

"As we forgive our debtors."

Who have hurt us in our bodies,
Hindered us in our goods,
Wronged us in our good name.

"Lead us not into temptation."

Of the wicked world,
Of the enticing flesh,
Of the evil as devil.

"But deliver us from evil."

Forgive that is past,
Reprove that is present,
Prevent what is to come.

"For thine is the kingdom."

To rule and to govern all,
To command, to do all,
In all, by all, in all.

"Now and for ever."

At this present,
In this world,
In the world to come.

"Amen."

As thou sayest, so is it.
As thou promisest, it shall be.
As we pray, so be it, Lord.

For the Christian Messenger.

THE SABBATH SCHOOL AND THE CHURCH.

As soon as the philanthropic Robert Raikes had shown that much might be done towards the moral and religious education of the young, by gathering them into schools on the Lord's day, all denominations of christians proceeded to organize schools in connection with their different churches. Thus Sabbath Schools soon increased rapidly throughout the world, and now almost every church has one or more under its care.

Judging from this rapid increase we would suppose the value and importance of the Sabbath School institution to be generally acknowledged by Christians and Christian Churches. But, alas, this acknowledgement is in too many instances theoretical rather than practical.

For proof of this we refer our readers to the almost entire lack of effort on the part of churches to make their schools inviting and interesting places for children—to the non-attendance of church members, except a few faithful ones, who, for years have performed duties requiring twice their number—to the oft repeated complaint of the Superintendent "I cannot get teachers"—and to the miserable libraries found in many of our schools.

But these, though sufficient to prove our statement, are not the only evils visible in our Sabbath Schools. In many places the number of children in these schools is not more than two thirds or even one half of the number of children in the section. Hence it is apparent that there are children growing up in sight of the Sabbath Schools who never enter there and are perhaps never asked to. And further, those who

do attend while young leave as soon as they begin to think themselves no longer children, and thus the aim of the school is defeated, for they go out from it just at the time they are most likely to receive benefit from attending.

Another evil that deserves notice, is the employment of unconverted teachers. Now we do not mean to blame our Superintendents. It is with them, too often, a case of necessity. They are compelled to appoint such persons or allow the classes to break up, and even school itself to go down. Where then rests the blame? On those christians who can, if the desire, teach in the Sabbath School. We do not consider any man, however well educated or moral he may be, qualified to teach in the Sabbath School unless his heart has been changed by divine grace. It is in truth "the blind leading the blind."

Now when we remember that the Sabbath Schools in which all these evils exist are under the care of churches, and some of them under the care of large churches it surely must be evident that it is time for such churches to come to a more practical recognition of the importance of this institution, and to a clearer understanding of what is meant by having a Sabbath School under its care. The duty of the church with respect to the Sabbath School is, we think, plain. It should see that a well-qualified Superintendent and an able staff of teachers are provided; that the library is well supplied with books and papers of a suitable kind; and that it is furnished with every thing necessary for its efficient working. In no case should it be left to the tender mercies of two or three individuals. It all the care and work be thus left to a few, who are neither encouraged nor supported by the church, then let the church cease to speak of it as its Sabbath School.

From what we know of our Sabbath Schools we believe that the thing most needed is a more general attendance of church members. At present a few are laboring faithfully and well in this inviting field of christian labor, but the greater part never enter our schools except on special occasions. If instead of this all the members of our churches, who can attend, would become members of the Sabbath Schools, then almost all these evils which we have named would disappear. There would then be no difficulty in selecting a good staff of teachers; the children of the place could be easily brought in; and the older pupils would not leave for it would no longer be regarded as only a place for children. This method of general attendance has been adopted in other countries and we see no reason why it may not be also in Nova Scotia. To the members of our churches then we say: Come to the Sabbath School. Here you will find what some of you have been long trying for—opportunity to work for Jesus. Come and take charge of classes, or, if your services are not needed, form yourselves into classes and teach one another, but by all means come. Your may have to rise an hour earlier on Sabbath morning or give up your afternoon visit, but these are not too great sacrifices to make for an institution designed to spread abroad a knowledge of Him "who has loved us with an everlasting love."

A TEACHER.

For the Christian Messenger.

AN INCIDENT—THE LATE REV. WILLIAM HALL.

A few months since, on the occasion of the very sudden death of Mr. Henry Murlock of Bridgewater, Bro. Hall preached from the words "There is but a step betwixt me and death." We thought, as we gazed on the speaker's silvery locks, that probably there was but a step between him and death; and so it has proved.

By request he officiated at the interment of an aged female pauper, and discoursed of the love of Jesus toward the poor, and the duty of his followers caring for them in like manner. Those thrilling sermons will not soon be forgotten.

On his receiving \$4.00 from the friend of the first named deceased, he remarked "well brother the Lord is good and always provides; I came into your village with but 25 cents. My horse had to be shod, and I required some needful articles of clothing, now I leave you, having paid for these things; and have some money left. It is good to trust in the Lord."

ONE WHO HEARD HIM.

Bridgewater, Jan. 24th 1870.

For the Christian Messenger.

ONSLow CHURCH.

Dear Brother,—

Will you please grant me a small space for further explanation? Since my communication to you of Dec.—I have had access to this year's letter from West Onslow Church to the Eastern

Association, by which it appears that 1791 was given as the date of organization of said Church: and from which letter the date 1791 was transferred to the Minutes, for the current year, and not from the Minutes of 1866 as previously stated. No blame therefore, can be attached to either of the clerks.

Yours truly,

E. C. SPINNEY.

Cow Bay, C. B., Dec. 31st 1869.

For the Christian Messenger.

Dear Brother,—Enclosed please find Ten dollars my earnings the first week of 1870. (Our meetings were only held during the evenings of the week). This small sum, I wish to appropriate as follows: As a thank offering for mercies and blessings during the past year, viz:

Home Mission.....	\$2.00
Mic-Mac.....	2.00
Acadia College Fund.....	2.00
French Mission.....	2.00
Infirm Ministers Fund.....	1.00
Grand Division Agency.....	1.00
	\$10.00

My donation towards Foreign Missions will appear in another form. The above sum is entirely independent of ordinary donations during the year.

Could not all of our people rich and poor spend the first week's earnings in the cause of the Master? If so, O how the treasury of the Lord would overflow!

To our God we are indebted for every blessing. The most of persons can afford to spend a week or two during the year in visiting their absent friends, and when losses occur, or afflictions come they must submit. Why not then in view of the past year's favors from the hand of our Maker himself lay in His altar this small offering as a slight token of attachment to his cause.

Yours &c.,

"WEEK OF PRAYER OFFERING."

Missionary Intelligence.

BURMAH.

MISSION TO SHANS.

Letter from Mr. Cushing.—Shan Visitors. Rangoon, Aug. 7, 1869.—I receive visits from Shans constantly, especially worship days at Shway Dagon, which is very near. Some listen well, but very many are unwilling even to listen a little. Burmans will generally argue; but when a Shan does not want to hear, nothing can provoke him into an argument. I regard them as more determinedly bigoted than the Burmese even, and they are bigoted enough.

Among these visits are several from that part of Yunnan where Shans cease to be found, and the pure Chinese begin. One day's journey from the homes of these people, there are only Chinese. These Shans speak, with a few idiomatic differences, the same language which I study. At the same time they speak Chinese. The long pigtail is worn by them. Their clothes are much thicker than any used by Shans whom I have visited. They have snow in their country.

Extent of their Population. The Shans cover an extensive territory. Starting from the Gulf of Siam, they stretch north into Yunnan, and bend around almost to Assam. The chief line of division between them is the northern boundary of Zimmy. The Siamese and Shans of Zimmy are one branch, and all north of them another branch. At the foundation the languages are the same, though considerably variant now. The Siamese are related to the northern Shans as I have hinted, and doubtless possess many qualities in common. If so, I can well understand why, humanly speaking, the progress has been so slow. Humanly speaking there is not a harder field to labor in than among this excessively bigoted race.

MISSION TO KARENS.

Letter from Mr. Tucker.—Toungoo, July 12, 1869.—Sabbath before last was a most precious day to us. The church in town sat down to the Lord's table with the scholars who were disciples. There were a number of applicants for baptism, but none were deemed worthy of acceptance. I think we must tighten the cords in this matter also. Is there danger of being too strict in the reception of members?

I have four genuine Red Karens in school. One has been with me since my return from their country, and is a more than ordinary man. He seems to be powerfully wrought upon by the Holy Spirit. None can tell how anxious we feel for his conversion. I think he has already found the "pearl." If God in great goodness gives him to us, behold the first fruits of the 200,000 Red Karens. As I beheld the conduct and spirit of this young man from day to day, the song of praise to God is all ready to break from my lips. May God give us this occasion of praise!

God pouring out His Spirit. God is pouring out His Spirit in the northern parts of the field, and there seems to be a general movement among the heathen and others to resume the worship of God, and turn from their worthless customs. I have before me now four urgent applications for preachers from four different villages in that region, which I am unable to fill as yet. One of our most promising young men recently died in that district, just as he had reached the village which had called him to be its teacher. A strange providence, but the great Head of the Church cannot err, and we are silent before Him. I also hear good reports from different parts of the field on the south. The heathen are beginning to be shaken, and I should not be surprised

to see a united movement among them in favor of the gospel, any day.

Letter from Mrs. Ingalls.—The Cause at Henthada. Aug. 14, 1869.—I am in the mission house at Henthada, and am happy to report that the Great Shepherd has cared for His sheep, and they give evidence that they have been fed from green pastures.

They have heard that a new missionary is designated to Henthada, and thanksgiving and prayer are being offered for him. In the prayers last night, they remembered the American churches, and prayed that God would bless the fathers and mothers, and the children and children's children. "We love them all," said one; and another said, "In heaven we shall know them at once, and we will all speak the same language; and then one of our youth struck up:

"Never part again," etc.

The Karens are pleased with the letters from the Committee. I too, rejoice with these people; for I know these new helpers, and I shall have faith to pray for others whom I know, and who gave me a half promise.

The heathen are wicked, and the Christians far from the scale of perfection; but the light poured into one soul is more than enough to pay us for all these trials, and I can truly say, "Blessed are they who can hear and respond to the Macedonian cry."

Labors on the River Banks. I have been at work among our river people, and have made my way down to Rangoon, after an absence of one year. It is a great rest for me. We return in a few days, working among other villages on our way back. We have a company of candidates for baptism, and others are not far from the kingdom.

Satan has many strongholds still; but the Lord has some strong ones, and with His power we have nothing to fear. Hold us up by your prayers. Yes, bear us up before the Healer and Answerer of all prayer, and in the name of Jesus Christ we shall be heard, and these heathen saved.

EXTRACT OF A LETTER FROM MR. STODDARD.

Peace in Death. Another aged Garo Christian has recently died at Anyonga. He was the father of a large, grown up family, several of whom I baptized in February, 1868, with himself. He died as the Christian woman referred to in my last, happy and at peace, calling upon the name of the Lord Jesus.

Omed and Ramkhe, son-in-law to the deceased, and several other Christians from the surrounding villages, arrived shortly before his death. They desired to give their elder brother and father a Christian burial, as was given to the Christian woman a month before.

But the heathen relatives and friends being numerous, the body of our Christian brother was burned. This is by no means a criminal custom of Garos. Some bury and some burn their dead.

EXTRACT OF A LETTER FROM MR. UNCKER.

Tolerance in Russia. During the last few years greater toleration is exercised in Russia in religious matters, but we are far from having perfect religious liberty. Our courier, W. Rigel, some weeks ago visited the German colonists in Marienwoler, and visited many families. In the colony of Wickeron he baptized a believing couple. But no sooner was this known than he was denounced to the authorities, treated very rudely by the chief functionary and sent as a prisoner to Stanawoi. But on the way there our brother and his guards had to stay over-night in a Roman Catholic colony. The schoolmaster of this place, a worthy man, undertook the guarantee for br. Rigel, and took him into his house, where a number of inquisitive people soon gathered, to whom br. R. gave an address, the schoolmaster himself giving out the hymn. After that br. R. was kept by the Stanawoi, a Russian functionary, for two weeks in a miserable prison, and then transported as a prisoner to the circuit town Alexandrowsk, a distance of 120 wersts. Here he has, for a sufficient guarantee, been set at liberty, until the investigation of his case is ended.

EXTRACT OF LETTERS FROM MR. ONCKEN.

Baptists in Turkey. Ten Baptists still reside in Neu Dantzig, twenty-five German miles distant from Alt Dantzig, who remained of those who were banished in the years 1865 and 1866. During those years about ten families were banished from their country, and others left it of their own accord, because it was impossible for them to live as believers in Russia. All these went to Turkey, and settled not far from the Russian boundary near Tulscha in Cataloi, where there are a few German colonies. Among these Germans, who had formerly not led a life in God a great revival took place through the persecuted Russian emigrants, and they now all, under br. Liebig's guidance, Baptists.

Letter from Mr. Oncken.—Twenty-nine converts Baptized. Alt Dantzig, Oct. 12.—Here the Lord has worked miracles of grace. Twenty-nine dear simple Children of God have been baptized and received into the church. Two other highly esteemed brethren have been chosen to the office of deacons. My addresses at various times were listened to with great earnestness, not only by the people of this village, but by many strangers from a distance. Everything has gone off very well, and we have had the Lord's richest blessing with us, so that my cup has overflowed with joy.

Favorable Prospects. The prospects for the foundation of churches on the model of the Apostles' churches, that is, consisting of baptized believers, among the German Colonies in Southern Russia are truly promising, and I dare not lightly vacate the field. To-morrow morning we accordingly leave for Neu Dantzig, forty miles from here, where are many believers, and among