

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

EVENING THOUGHTS.

I sit beside my window,
The sun is shining bright,
There seems to be a gladness
Within its very light.

It is a month of Autumn;
The month when leaves are gay,
When beauty decks the forests,
And changes day by day.

The scene to me is charming,
Those many brilliant shades
Remind me of the beauty
Of youth; that quickly fades.

But there's a beauty inward
That never, never dies;
Its brilliant colors yet will bloom
Unfading in the skies.

O for that bloom immortal!
I ask this, only this—
An entrance through death's portal
To bliss, unending bliss.

A. P. B.

Religious.

MR. SPURGEON ON MODERN PHASES OF BELIEF

The Rev. C. H. Spurgeon preached a sermon recently having special reference to the services of the following day, which was the one set apart by the London Baptist Association as a day of special prayer. The text was taken from Luke xi. 11, 12, and 13. In the course of his concluding remarks the preacher said:—"To-morrow is the day of prayer, and I hope you may be all with one accord in one place in prayer, and I humbly suggest to you as one topic of prayer that we should all pray throughout that day and onward that God will give to the churches more and more of the Holy Spirit. Just now I do not know how you feel, but I sometimes feel very great alarm. The Church of England seems to be eaten through and through with sacramentarianism, but Non-conformity appears to me to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. At first it was the doctrine of the eternity of future punishment that had to be given up; now it must be the very doctrine of the fall;—first one thing then another, the whole must go. They treat our doctrines as though they were all to be knocked down at their good pleasure when they choose to amend our theology. Through and through I believe the very heart of England is honeycombed with a damnable infidelity which dares still to go into the pulpit and call itself Christian. I do pray God may preserve our denomination from it. But my prayer shall rather go up that God will give us the Holy Spirit, for men never go wrong with the Holy Spirit; He will keep them right, lead them into all truth, and keep them in the truth. Soundness of doctrine is only worth having when it is the result of the living indwelling of God in the Church; because too much of the Holy Spirit has departed we see here and there the signs that the orthodox faith is to be given up, and the inventions of man preached instead thereof. Sometimes I breathe, as I walk along, this prayer, that God would raise up more ministers to preach the gospel with power. There is so much feeble talking, so much feeble preaching, so much twaddling, and not the declaration of the gospel with force. But I do not know that I will pray that prayer again; I will put up this 'Lord, send thy Spirit on the churches.' Then will come the ministers, then will come the earnest workers. The Spirit of God in the men will touch their tongues with fire, and they will say, 'Here am I, send me;' and once again we shall have back the Puritanic age of preaching, and days of ministry like those of Whitfield and Wesley may be restored

to us once more. The Spirit of God it is who is the power of the church, and speaks with might in her.

A PUZZLED DUTCHMAN.

A Wisconsin secular paper contains the following good story: One who does not believe in immersion for baptism, was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said, some believe it necessary to go down into the water, and come up out of it, to be baptized. But this he claimed to be a fallacy, for the proposition "into," of the scriptures, should be rendered differently, for it does not mean "into" at all times. "Moses," he said, "we are told, went up into the mountain; and the Saviour was taken into a high mountain, etc. Now we do not suppose that either went into a mountain, but unto it. So with going down into the water; it means simply going down close by or near the water, and being baptized in the ordinary way by sprinkling or pouring."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given for any one so disposed to arise and express his thoughts. Quite a number of the brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:

"Mister Breacher, I ish so glad I vash here to-night, for I has had explained to my mint some dings dat I never could pelief before. Oh, I so glad dat into does not mean into at all, but shust close by or near to, for now I can pelief manish dings vot I could not pelief before. We reat, Mr. Breacher, dat Taniel was cast into de ten of lions and came out alive! Now I nefer could pelief dat, for de wilt beast would shust eat him right off; put now it is fery clear to my mint. He vash shust close py or near to, and tid not get into de ten at all. Oh, I ish so glad I vash here to-night."

Again we reat dat de Hebrew children vas cast into de firish furnace, and dat air alwish looked like a peeg story too, for they would have been purit up; put it ish all plain to my mint now, for dey were shust cast near by or close to de firish furnace. O! I vas so glad I vas here to-night!

And den, Mr. Breacher, I ish said dat Jonah vas cast into the sea and taken into the whalesh pelly. Now I never could pelieve dat. It always seemed to me to pe a peeg feesh story. Put it ish all plain to my mint now. He vash not into the whalesh pelly at all, but shust shumpt onto his pack, and rode ashore. O, I vash so glad I vash here to-night!

"And now Mister Breacher, if you will shust explain two more passages of Scripture I shall be, O, so happy dat I vash here to-night! one of them is vere it saish de vicked shall be cast into a lake that burns with fire and brimstone always—O! Mister Breacher shall I pe cast into that lake if I am vicked! or shust close py or near to, shust near enough to pe comfortable? O! I hopes you tell me I shall pe cast only shust py a good vay off, and I vill pe so glad I vas here to-night! The other bashage is that vich saish, blessed are they who do these commandments that they may have right to the tree of life and enter in through the gates of the city; and not shust close by or near to, shust near enough to see vat I have lost and I shall be so glad I vas here to-night."

Missionary Intelligence.

BURMAN CORRESPONDENCE.

IN BOAT, RIVER IRRAWADDI,
60 miles North of Henthada,
September 19, 1870.

My Dear Messenger,

Ko Bwa is a Burman, born in the Old

Province of Tavoy. He was baptized when quite a young man, by Boardman. Coming into the Province of Pegu, soon after its annexation to the Indian Empire he received from the new Government the office of collector for the District of Mergye, on the amalgamation of that District with Henthada. Ko Bwa's office was abolished and he removed to a distant part of the country. He has always maintained a life accordant with his early Christian vows, and has been accustomed in various ways to shew his affection and respect for missionaries, and his devotion to their cause. His last act before leaving Mergye was to present me, for the mission, his own substantial wooden house. For the last five months the native teacher, Moug Ap, has been established in this house at Mergye. I have spent ten days with him, and am exceedingly well pleased with the zeal and efficiency which he manifest. His name may be familiar to some of your readers as the earnest and really able School Teacher for many years of the Mission School inaugurated by Mrs. Crawley immediately after her return from her first visit to America. Having carried his pupils through all the rudiments,—and they being anxious for more knowledge, his own education not permitting him to satisfy them,—and having long desired to give himself exclusively to preaching—another teacher was procured, and Moug Ap installed preacher at Mergye. So far the results are satisfactory in the extreme. Under the new teacher, Tha Dway, the school has already increased one third; while the former teacher Moug Ap, has succeeded, in five months, in giving the Gospel a diffusion, and awakening for it an interest never before known in that District. He has a rare tact for winning the confidence of all classes of the people. I see no reason to doubt that, if Moug Ap is spared, Mergye will before many years have a strong church. One was baptized during my visit.

While at Mergye, in order to secure exercise as well as to see the people, I walked to a village three miles distant. It was the Burman worshipday, and the people were assembled in great numbers in the Zayat and Kyoungs. Among those who gathered round me was a man apparently remarkable for nothing but enormous obesity. He appeared to listen with interest, however, and it soon became evident that he was tolerably well up in his own religious books. What was especially observable was that each grand truth of Christianity seemed to fall on his mind like a blow on his face, with the shock as of something offensive—and withal new and very startling. It seems impossible to associate marked intellectual or emotional vigor with great redundancy of flesh. It never occurred to me, therefore, that within this unwieldy anatomy their might be a restless mind and a burdened heart. But so it proved, a few days after meeting this man, I removed to the village where he lives, and established myself in one of the zayats. He came and spent five hours with the native Preachers and myself. In course of conversation it came out that he was "well off," and had endowed a monastery, and performed various other works of merit of lesser note. But the consciousness of having acquired great merit did not, he said, give the rest for which he longed, and without which he added "I must soon I think lose my reason." The *laissez faire* formula of the ordinary Burman 'your religion for you—mine for me'—found no place or favor with this man. He did not evade the inevitable inference, "if you are right, then my faith and my deeds of merit are empty air!"

He took books and, thoughtful and melancholy, went his way, I think you will hear of him again—when he shall have found the peace he longs for and has sought in vain in the erection of zayats and costly pagodas. My companions on this trip are the venerable pastor Ko Aing, and a recently licensed preacher, Moug-tha-doon-oung. The former is pretty well known to many at home. He is still a wonderful man. Nearly three score and ten, he has more vitality, more energy than many of his grand-children. Moug-tha-doon-oung is thirty-six, full

of promise,—studious, active, able and zealous. He gave up a lucrative occupation for the christian's hope, and feels already rewarded a hundred fold.

I never had a stronger staff of native helpers, and never felt stronger to work, and to wait, if need be.

Yours faithfully,
ARTHUR R. R. CRAWLEY.

Two weeks since we gave some extracts from a letter written by Mr. Carpenter at Bassein, British Burmah, published in the Nov. *Missionary Magazine*. Another portion of the same letter will interest our brethren, and deserves serious consideration. It is as follows:—We have italicised the sentence to which we allude in particular:—

Karens and Home Missions. As to Missionary work, I must say that in their zeal for the development of their own village and home institutions, the Bassein Karens have not done all that they might and ought to have done. Until the present year they have rather hung aloof from the Burmah Baptist Missionary Convention, owing to suspicions which had been excited in their minds by those who should have had higher employment. Those suspicions, I believe, are nearly or quite dispelled, and it is my earnest hope that they will henceforth work, shoulder to shoulder, with their brethren of other districts and other races. Thirteen of our Bassein preachers have been the past year employed in the Toungoo district, and in Karenee, beyond the British boundary. Some also are employed in the the Promé and Henthada districts as teachers and preachers. Our churches remember and love all of these brethren, but they have done but little for their support. It may be proper to say in this connection that Rev. Sau Tay and Stway Noo, teachers in the Karen Theological Seminary, and over fifty, or rather more than half the pupils there, are from Bassein. If the Spirit of God should fire the hearts of these young men, what conquests they might achieve for Christ in Karenee, on the Yoma mountains of Pegu, and in far off Siamese territory. If the same Spirit would only fill the hearts of these 6,000 professed Christians with love and missionary zeal, every one of these young men might be sent out to the heathen, and supported there, until they should raise up churches for their own support. *If two white men, competent for the undertaking, were ready to lead them into Siam or Karenee, I would pledge these churches to-day for the support of ten assistants from among their own sons.* As it is, they annually contribute from 600 to 1,000 rupees for missionary work in their own borders. It is not enough.

Tours among the Churches. As you may imagine, I have little time for writing letters, even to our dear brethren at the Rooms in Boston. Letters might be written of the most interesting nature, describing my journeys among the churches. They have been long and numerous. Sometime, if the Lord wills, I will try to give you a detailed account of the churches and pastors, in geographical order, that you may know them better and pray for us more understandingly. There is a dark side to the picture.

Self-support a Duty. In conclusion, allow me to say, that if the policy of throwing the native agency upon the native Christians themselves for support, is the New Testament policy, it must be possible to carry it out in action, in every land, and in every clime. I believe, I know that it is possible in every part of the Karen field in Burmah. Native assistants employed by the missionary in town are, of course, excepted. It may also be desirable to support partially from America a limited number of really good men,—not mere talking machines,—men who give evidence of a call to their work as preachers among the heathen. But the policy which leads to the formation of churches in which there is no lay element, no contributing or sustaining class, where nearly every one of the male adults, and some of the females