CHRISTIAN THEMESSENGER

Foreign Missions.

We are sorry to hear, that Mr. and Mrs. Sanford have lost their infant son, who was very suddenly removed by cholera on the first of August.

CONVERSIONS AT TAVOY.

There has been an awakening among the pupils in the school at Tavoy, about eighteen of whom have requested baptism. Some of them have written short letters to Mrs. Armstrong, expressing in simple language their thoughts and feelings. The following are specimens :---

"Now as I have received a new heart I will write a little letter about it. As to the new heart and the old one they differ, thus : The old heart did things that it ought not to do and that did not belong to God-it kept Satan's customs and thought and spoke all kinds of evil and went to poorays, heathen festivals and theatricals. W. F. A.] and did many things that were not right before Ged. And what wanted to do this was the old heart. And all those things when I think about them were not right before God. As to the new heart it is thus :- It wants to do only as Christ's commands; and teachings are. As to Satan's customs as it was a short time ago when I think about those things I know they were not right before God, and I wish never to do them again. I want to follow Christ, and I want to do His work as he has commanded me, this is what I want to do. KO-MYA.

I will write about my wanting to be baptized. In the dry season also wanted to become a disciple, and I will also write about this, I believe

We know if the Holy Spirit does not give it to us we cannot obtain it. We must lean our hearts upon the Lord Jesus Christ, and then pray to him. And it we do not pray from the core Spirit cannot give us anything. Therefore we must pray from our heart's core. Therefore I believe I have already obtained my new heart. SAU REE.

As to myself I am very little and my heart is very soft, and I will pray of teacher Mama with my whole heart that I may become a disciple [i. e., be recognized as a disciple. He simply asks for baptism. W. F. A.] because this year the Holy Spirit has turned my heart that I must become a disciple, and I think that I have obtained a new heart this year. Just as the Bible says, " Seek first the kingdom of God and His goodness." So we must seek first God's pleasant goodness in God's kingdom. If we do not seek those things, and remain as we were, the longer the darker it will be. We must seek Him first, for when the judgment day comes, although we pray He will never look upon our faces again. The Lord will divide between us, therefore I must pray while I am a little fellow, and my heart is soft yet.

SHOLOMO.

I will write and tell also about my

his authority. Christains are to be one, not for their own interest or gratification. but for God's glory ; and therefore the obligation rests on them not merely to unite, but to unite in the truth. As we have one Lord and one faith, so should we have "one of our hearts we know that the Holy baptism," not two or three as the recent Methodist Conference enacted.

Everything therefore is not Christian union which pretends to the name. We readily grant that the collision of human opinions and the conflict of human passion, too frequently manifested by rival denominations, form a sad reproach on the professing Christian world. Nor is it any sound argument for the existence of different denomination's, that God has over-ruled it for the better spread of his truth among men. But the recordy for all this, we are firmly persuaded, lies not in any attempt to manufacture a compromise creed, or form a paper alliance. Ubristian union is not a mere cersation of hostilities, or negation of creed : it is like the oneness of the Father and the Son, in the highest degree holy and truthful, positive and operative. It is to be sought after by " speaking the truth in love ;" and when it is once attained, the world will believe in the Divine mission of the Son of God."

We beg to inform our respected contemporary that the "a Rev. Mr. Grant" he speaks of, is the minister of the Church of Scotland in this city. Those who are acquainted with him new departure. We have perused Mr. Grant's essay, as reported in the Alfiance Extra of the Montreal Witness. flis view of the Church is evidently heart a few words. When I look into taken from the standpoint of the Estabmy own heart I know that this year lished Church of Scotland and seems the things belonging to God have to take the ground that each nation found place in my heart, and I desire should have its national church, on Christ. No, it is not one great powerto become His disciple. In all other this side of the Atlantic as well as in ful body to rule and control christian years although mother or father ex- Europe. To bring this about Mr. churches and congregations that we horted me I had no heart for it, be- Grant would make his church-that need, but the Spirit of God operating cause there was no light in me, there which he now seeks to developwas only darkness alone. This year broad enough to eubrace not only men and women actuated by the truth the God of Heaven and earth has all the non-Catholic denominations as it is in Jesus, seeking to follow Him given me a discerning heart and a good but Roman Catholics also. He ad- by uniting together into churches, and spirit, and the Holy Spirit. There- mits that now, "a proposal for an orfore that which bel ngs to prayer is in ganic union of the churches that have my heart continually, and my evil gained for themselves standing ground heart has lessened within me wonder- in the Dominion would be evidently fully. I know that and have obtained folly ;" but thinks that " a great work whether of Geneva or Rome. And so my new heart this rains, therefore I will have been accomplished when there do not dare to remain as I am. Shall is but one Episcopal, one Methodist, die to-morrow morning? Shall I one Baptist, and one Presbyterian I think about myself I think it is well "This step" he says, "in a short of a National Church. for me to build my house upon the time will have been taken," and asks Rock. I know that I dare not remain as a practical question, " Can nothing We beg to suggest, that Mr. G ous of following others, for then it makes a slight mistake here. He may would be no benefit to me; but it is and provably does think his theory i that my own heart strives in prayer very plausible one, and may indulge because I know that God has pitied in the pleasing anticipation of one me and has given me a new heart great church organization as a good I think my new heart arose in me this from God. Will Mama pray for me many others have done before him. Father Hyacinthe lot ged for an organic gracious Holy Spirit so that I may union of churches to overthrow or supercede the Roman Catholic Church with her new dogmas, but he has found that his notion is impracticable. So far as Baptists are concerned, we may suggest that we know nothing of "one church in Canada," or any other country, except according to the New Testament idea of a church-a body united together for fellowship and wor. ship and for the administration of the ordinances of Christ; or as it is given in the 19th Article of the Church of England : " The Visible Church of Christ is a congregation of faithful men in the which the pure Word of God is preached and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same."

not the noble liturgy of the Episcopal dently leaving a deep impression on the chu ch be used by a Presbyterian min- minds of all. The afternoon's sermon, ister if he and his congregation desire from the text "And now, if ye will it, especially when he has not the gift of deal kindly and truly with my master, free prayer, and when his prayers are tell me; and if not tell me, that I may bald and barren as the extempore turn to the right hand or to the left,"

of Canada"-a mass of materials with sider the claims of Christ and to yield as much homogeneousness as a rope of them to him in loving return for what sand.

sive organic unity Mr. Grant concludes by the following glowing picture :--

" To this Church, Episcopacy shall contribute her comely order, her faithful and loving conservatism ; and Methodism impart her enthusiam, her zeal for missions, and her ready adaptiveness to the necessities of the country ; the Biptist shall give his full testimony to the sacred rights of the individual; the Congregationalist his to the freedom and independency of the congregation; and Presbytery shall come in her massive, well-knit strength, holding high the Word of God. And when, or even before, all this comes to pass, when we have proved our Christian charity, as well as our faithfulness, proved it by deeds, not words, who shall say that our Roman Catholic brethren, also, shall not see eye to that true unity, the image of which they so fondly love? Why not? God can do are not surprised at this project of his greater things even than this. And who of us shall say, God forbid!

> We fully believe with Mr. G. that "God can do greater things even than this." Yes, he can save men and women and bring them together into compenies of humble, reverent worshippers, obedient to the commands of upon the people, making them Christian there being instructed by the Spirit and Word of God. This may all be effected without their embracing any of the various so-called standards, the principles of the gospel will permeate the nation and give to it more true christian life than was ever effected in any country by the establishment We understand that since Mr. had read his essay, was, " You Baptists are the, most difficult people to whitewash !" We could but admit the truth of the remark and the aptness of the similitude. If that be the result to be arrived at, we think it very unlike the union required in a Christian church. Such a Union would be but a very superficial affair-not more permanent than other attempts have been to effect uniformity.

prayers of many excellent men are?" Gen. xxiv. 49, was a most touching Here then is Mr. Grant's " Church appeal to christians and others to conhe has done for us. There is power in After constructing this comprehen- the sympathy of numbers and both ministers and people have entered heartily into the spirit of the meetings and seemed for the time to forget to what denomination they belonged, seeking only to commend Christ to all and urging all to accept the glorious gospel as presented by Mr. Earle.

STATES N STREET

Rev. G

W. Welt

same as u

in P O S. H. He

sub., \$1.

R. Wester

G. W. M.

M. Kinsu

Property of the local division of the local

At Cong Rev. S. J

Sackville,

Conquera

same, Mr.

recond de

Mr. Eldre

Grant, MI

Cape Bret

tax

At Lapl

On Thi

By the

to Emma

late James

Rev. W.

to Sarab

Daniel F.

On the

Henry W

daus hter

On the

Mr. Jan

Siewiacki

On Fri

Michael

Johann 1.

all of Pro

Un Tue

assisted

Rev. Joh

to Marga

John Ma

At Ad Rev. T. 1

River, to

At Tar

Delong,

Little Ta

bride, Oc

Mrs. Mai

Freeman

Annazett

On the

James D.

to Miss I

At Mi

George

Hunting

Maria, d

Mira.

At Ne

Wul am

Kemptoi the little

b d then

On T

daughte

aged 86

At th 1874, As

aged 73

Wod."

At Sco

A180, 8

River.

Iax.

At Low

At Brie

LE

Again on Monday morning Mr. Earle preached at Dartmouth in the Presbyterian Church-the largest in the town. In the afternoon a meeting was held in the St. John Presbyterian Church, Brunswick Street ; and in the evening in the Rink, there were probably near three thousand people present. Mr. Earle again preached a faithful sermon on the gospel harvest, and the eye with us, and seal with their consent danger of its passing without his bearers becoming participants of its joys. It is truly marvellous what power attends the gospel message as uttered by Mr. E. The bold and striking imagery he employs for the purposes of illustration rivets the attention and awakens thought and sympathy. His discourses all have one point at which he aims, and all that he says is with a view to convincing the judgment, and making that point felt by all who hear him. He appears to live in the light of eternity and so familiarized with heaven and heavenly things that every

got my new heart this dry season. For this reason I wanted to be baptized, and I came and gave in my name also to you, Mama. I have not yet become a disciple but this dry season I believe I got a new heart. Getting a new heart is not among the Karens synonymous with becoming a disciple as it is with many of us. A Karen does not speak of himself as a disciple till he has put on Christ by baptism. W. F. A.] And dear Mama, when I was still in Peicha I had not got my new heart then. And I have not much wisdom, and I am able to write, Mama, ouly a few words. Nevertheless I think that although I should be tried I would not loose heart in God.

SHWAY GEE.

I will write Mama about my heart, year and I am determined to become a with God so that He will pour out the child of Christ so far as I am able. I will pray to my Lord, and be determined attain to a disciple of Jesus Christ and in Him, and will follow His will. that my heart shall be pious in God Therefore as He has given us com- my life long, so that temptation mandment we must keep it. But we and trouble and sorrow although they a e yet in the midst of temptation. may be mine yet my heart shall not Yet I think that although I may be waver. Will Mama pray thus for me tempted my trust in God will not with God. perish. I am determined to follow Him to the end of my life as the Lord's word in the Bible tells us. I think that I shall do thus till I die. And my new heart has arisen thus, and I ask for haptism, I know it was this year God helped me, and I will ask baptism this year. I know that God has helped me thus, I think and compare myself now with myself in may own home, then I never spoke out that I wanted to. be a disciple. TAU YOU.

I will write also about my wish to become a disciple one word, for this year God has helped me and I want to become His disciple. The Holy Spirit has helped me, and I want to become His disciple. As to myself I came here to study with Mama, and God has helped me and now I have given in my name. And as to my new heart I want to worship only God ; and Satan's customs my whole lite long I wish never to do aguin, but the Lord God I will worship Him my whole life long, and never forget Him. My new heart wants to worship only the eternal God. Will the Mama pray much for me with God, so that I may become a disciple indeed, that I may never forget God. MAU-LOO.

die to-night? I do not know. When | Church in Canada." as I am, and I want to become a dis- more be done ?" ciple. And it is not that I am desir-

Ashu.

write but few words Mama. desire that Mama and the teacher and the new Mama will pray for me, so that I may become a disciple. My heart urges me till I can withstand it no longer. I want to be Jesus' disciple.

May grace rest on the teacher and Mamas. AMOO.

[One of the girls. W. F. A.] The Christian Messenger. HALIFAX, N. S., NOVEMBER 4, 1874 " CHRISTIAN UNION." We copy the following from a late number of the Canada Baptist : Every now and again we have glowing accounts come to us of meetings being held whose object evidently is to belittle denominationalism, and break down the barriers which separate the different religious sects. The recent gathering of the Evangelical Alliance in Montreal, and some questionable utterances of a Rev. Mr. Grant about essentials and non-essentials in religion, have turned our thoughts to the subject of Christian Union. A few words in regard to its true nature may prove not unacceptable to some of our readers. Union among Christians is a natural development of the life of God in the soul. It was an object of special intercession on the that his followers " might all be one." his memorable prayer is frequently urged as a plea for a visible alliance of Christians upon almost any terms. Hence so-called union churches, allances, communion services, and so forth. But the union for which Christ interceded resembles that which exists between himself and the Father. It could not, therefore, be a confederacy based upon a suppression of the truth. 'To treat Christ's ordinances as

the Thessalonians," &c.. &c.

congregation they are not one church, Grafton Street, Methodist. They combut churches, and are distinctly so called menced at 2 o'clock and continued till in the New Testament upwards of thirty about 5, and again at 7, and a second times. The Scriptural idea of the evening meeting lasting till near 10 church will not therefore admit of a o'clock. These services were attended number of congregations being com- by increasing numbers each day, till bined under one general head or gov- on Lord's Day, preparation having ernment. We read of " the churches been previously made the services were throughout all Judea and Galilee and held in the Rink, and there a vast mul-Samaria," " the churches of Galatia," " the churches of Macedonia," &c., &c. In the light of these Scriptures then thousand in the afternoon at 3; and the only reply to be given to the ques- the evening at 7 o'clock. It was crowdtion Mr. Grant proposes for himself- ed, probably a thousand people standing "The church of Canada-can such a all through the service. The meeting thing be ?" is, No, it cannot be, in any in the afternoon, it was supposed was Scriptural sense. Even taking Mr. so large, from the fact that no services Grant's own broad view of the matter are held in several of the churches ; it is not likely that he would get many, but in the evening, when other who care for what Scripture teaches, to churches were open, the seats were all accept the loose notions of church or- filled half an hour before the time to ganization he presents for "the Church | commence, and a much larger number of Canada." "Why," he asks "should | were standing in all the parts not filled not a Presbyterian Minister preach with seats. It was feared that there 15th. Rev E. N. Archibald is expected Arminian doctrine, if he believes it, would be difficulty in making the peoand a Methodist preach Calvinism if ple hear, as the building is not built with he finds it in the Bible ?" and "Why any such design, but Mr. Earle was should a Methodist minister be discip- | equal to the occasion, and preached on lined for not believing in the necessity both occasions with much power, and that time will be liberally provided for.

THE VISIT OF REV. A. B. EARLE

to Halifax has been the occasion of probably the largest congregations coming together for public worship that have ever assembled in our city for such purposes. The itinerant meetings were continued to be held, by invitation, in the various places of worship in the city, as intimated in our last, so far as they had then gone. On Thursday in We read of "the church which is the two churches in Starr Street-the in Jerusalem " " the church of God Free Baptist in the afternoon and the which is at Corinth." "the church of Presbyterian in the evening. On Friday the large Methodist Church in Where there is more than one such Brunswick Street, and on Saturday in titude of people attended, sitting and standing, estimated at from four to five matters of indifference is to trample upon of class meetings ?" "Wby should without apparent inconvenience, evi-

This with the staller and the particulary but

thing which interposes gives way, or is made to help in impressing all who hear with the reality of religion. We go to press too early on Tuesday

afternoon to give any account of the Farewell Meeting which was to be held in the Rink yesterday afternoon. Whilst we write our anticipations are that it will be attended by an immense multitude of those who have listened to him from day to day during the week. We can form no correct estimate of the number of persons who profess to have been converted under his ministrations, but they might probably be Grant's return from Montreal he has counted by hundreds. Mr. E's labors presented the substance of his essay to have been no less a blessing to profeshis own congregation. A remark made sing christians who had sunk into careto us by one of his hearers in connec. lessness and comparative indifference tion with this information, before we to the vows they had taken upon them, but who have been awakened to a fresh consecration of themselves to their obligations to Christ and his work.

OBSERVE !!!

From this date to the end of 1874.

NEW SUBCRIBERS FOR 1875

WILL HAVE

THE CHRISTIAN MESSENGER

from the date of our receiving their

FOR NOTHING.

Notices.

RECLIVED FROM WOMEN'S MISSION AID

Canard, Cornwallis,-M.88 M. L

Halifar, N. S., Nov. 4, 1874.

E.ton.

SOCIETIES.

Billiown,-Mrs. W. C. Bill. . . 4.50

Bridgewater,-Mrs. R. A. Newcomb. 6.00

REV. S. MARCH wishes to inform his

. .

M. R. SELDEN; Sec'y."

. . .\$10.00

subscription to the end of 1874

On W aged 48 At R Gauld, a On T the late At the in Pieto daughte At W Margare in the 80 On W 23nd ye At F 25th, El if Char At No day, Oc Luther decease for seve Saviour Chipma worthy protoun In her l God pe ference enjoy Lord g beart, peacefu

sleep ti

A serm

tuneral G, N,

On O

Glace I North

Myers, Freday nev; F H, Mcl

Jones, Wester

WEL ter, B (Am.)

Swaine

Buigor Nflu;

THU P. E. I

bor.

FRI

sen, Li schrs, Willia

Joshu

Temp

DEAR MAMÀ,-

I will write you also about my new heart a few words. As to myself I have wanted to become a disciple of Jesus Christ for a long time, and now I think I part of the Saviour, when his hour was come, will become one also. As to my new heart I received it about two months ago. Before this my mother wanted me to become a disciple, but now I wish to become one myself, I think the Holy Spirit has changed my heart, and when I sleep on my bed I always pray to God every time. My new heart the Holy Spirit has created within me, and on that account I have obtained it.

friends that he las removed from Bridgewater and wishes his letters and papers addressed to him at Uaslow, Colchester county.

REV. D. M. WELTON has removed to Windsor and would be obliged if papers and letters for him are sent there.

Rev. A. Chipman has removed to Bedeque, P. E. I., and desires letters and papers for him to be so addressed.

The new Baptist Meeting House in Kentville will be opened (D.V.) for Public Worship on Sabbath day, Nov. 8th. Dr. Crawley is expected to preach the opening sermon at 11 A. M. There will also be preaching at 3 and prayer meeting at 7 P. M.

JAMES PARKER, Pastor.

The New Baptist Church at Osborne, Shelburne Co., will (D.V.) be dedicated by the customary services on Sabbath, Nov. to lead in the morning service.

We shall be glad to have the assistance of brethren in the ministry who reside at a distance as well as of those who are nearer home. Friends who wish to visit us at G. B. TITUS, Pastor.

pay