

his native land. Another remains, to be stricken down by cholera at a few hours' notice. Such losses are much more distressing than in England or America, because the number of fellow-labourers is so small, and the vacancy caused by death may not be filled for years. It may be added that there are not many aged men and women among missionaries.

The missionary's life, with all its blessedness, is a trying one. What is the inference? That all churches, and all christians, should constantly remember the missionaries in their prayers—in the public meeting—at the family altar—in the closet. Let them never be forgotten.

LETTERS FROM MISS NORRIS.

To Dr. Cramp.

TAVOY, Jan. 20, 1874.

I have been in the jungle nearly three months, and have had no opportunity of writing or of posting letters (save twice) in all that time. I wrote you last, I believe, from Mergui. In that district I visited twelve villages. The Karens are located at the head of the rivers, which makes it a long and tedious journey from one to the other, consuming much time. Yet I enjoyed my trip very much, and was most heartily received by the Karens, who seemed to be much encouraged and strengthened by my visit. Especially in the education of their children they much needed to be counselled and invigorated. They labour hard for their bread, and every child that can help is needed; so their parents are very often most reluctant to give their children time to attend school. The effects of this are very sad the last ten or twelve years. The children have grown up, many of them, in deep ignorance, and stumbling in the dark have wandered far from the fold. I hope to have a number here next rains, besides an increased attendance in the jungle villages. There are but three churches in Tavoy [that is, in the district, not the town] that I have not reached; those I hope to see this dry season. I have completed the entire circuit of Mergui, and all that I have seen has contributed to increase my affection and pity for the people, and desire to the utmost of my ability to labour for their spiritual enlightenment and advancement.

I was much pleased on my return to Tavoy to learn that a Siamese Karen, in whose case I took much interest, and hoped much, had come into town in my absence, and confirmed his previous expressions of earnest desire to know the way of Christ. He gave a rupee to our chapel, saying, "Will the God to whom I give it ever enlighten my heart, and enable me to find Him?" He told the Karen teacher that he intended to bring his wife into the Tavoy district, and build a house near the Christians, so that he might learn of them. I am glad to know last year's trip was not in vain, for one soul at least. May the Master speedily, give him the light he desires! Many of the Siamese are coming across the borders into Tavoy, and many more talk of coming. They find the English rule more secure than the Siamese, and flee here for refuge. The best of our last year's school boys has a three months' mission to a village where a number of them have lately come, and I trust he may do good among them. Though our school is of so recent date, two of the boys who were baptized at the close of the rains have given themselves to God's work, and with no little self-denial on their part have gone to destitute churches, to lead worship and teach their children, till we call together the school again.

I have many tokens of the presence of the Master, and his over-ruling hand, making all things work together for good. Blessed be His holy name! I look back upon this year as one in which the Saviour has been remarkably near, and his help wonderfully manifest.

I should have liked well to have been in Rangoon, to meet those whom I have so long expected, but could not do so and attend our Association, which was of almost vital importance to our work here next year; so have been obliged to give the first greetings to those who already live there in Rangoon, and come in for the last myself.

What a resurrection in our own little Province since I left! Then they told me they could not possibly send one; now, their faith fails not, though ten of us come across the water. God in his great grace give them a

hundredfold in their own souls the blessings they are sending to their bound brethren in the dark!

My heart goes out to the friends who are working so nobly at home. I have never wanted to see them so much, as when I hear now how much they are willing to do and bear for Christ. The Home Mission and the college are none the poorer, but seem to be all sharing in the onward movement of the churches. God grant it may be the beginning of brighter, better days than ever yet have been! God is able to make all grace abound towards us, if we only will trust him and go forward.

Miss Norris also writes to the Secretary of the Missionary Union:—

TAVOY, Oct. 27, 1873.

Sowing and reaping.—The Lord of the vineyard has indeed been with us, and blessed us, during the past year. Having entered into the field of others' labors, I have been permitted to see some fruit reaped as well as seed sown. Ten have been baptized from one Karen school in town; and three Burmans have been received by the church for baptism when an ordained Burmese pastor shall come to baptize them. All these have witnessed a good confession before many witnesses, and, so far as we can judge, have been born into the kingdom.

Schools.—Our schools have been full, and marked by a deep interest in religion, and a zeal for the worship of Christ. In the Burmese school, which numbers over sixty, and is almost entirely composed of heathen children, this has been particularly noticeable. In some cases the children have absolutely refused to worship their priests; and again and again their mothers have told me that the children came home, and preached and sang about Jesus Christ all the time. Yet the mission-schools are in such repute here, that they do not remove their children on account of this.

HEATHENISM WANING.—It is very apparent, that, here in Tavoy, heathenism is growing old and decrepit. Not that the people are any better than they were, perhaps no nearer the kingdom; but the effect of the light upon them has been to shake their faith in dumb idols: their common sense asserts itself; and Gaudama pales before the Sun of righteousness. This gives great cause of hope for the children: they are not hindered now as they were, or, indeed, as they are in most other Burman towns; and their young hearts, brought near to the loving Saviour, can scarce fail to flee for refuge to him here, as in other lands,—not every one, but those who will.

Home Missions.

Dear Editor,—

Sickness of friends in New Brunswick took us from home for a few weeks. Hence we failed to report the doings of our Board. We have not, however, been idle as will be seen by the following:

Work and results.—After brother Wallace had been wonderfully blessed at Kempt, and baptized 64 there; he passed on to Wollville, thence to Berwick, where he is now engaged in his glorious work. He baptized three last Sabbath, and he expects to administer the ordinance of baptism next Lord's day.

Bro. L. M. Weeks reports that 7 were recently baptized at Isaac's Harbor, and one some time since. The ordinance was administered for Bro. Weeks by Rev. M. A. Bigelow.

Rev. P. R. Foster has recently baptized one more in connection with the Salmon River mission. He has also received into the church two persons from another denomination of christians.

Bro. J. A. McLean has recently performed a four weeks' Mission at Waterville, Hants Co. As the result of his work, three were added by baptism and three by letter.

Bro. C. H. Martell performed a four weeks' mission at Maitland, Hants. He laboured faithfully, and the presence of the Master was with him. Both these missions were under the superintendence of Rev. D. M. Welton.

Bro. G. W. Thomas reports quite an interesting state of things in his own field at Canso, and also at Crow Harbor, our mission station. At the latter place the people are erecting a new Meeting House, the outside is nearly completed.

Rev. M. Normonday, our French Missionary, reports two known conversions on his fields of labour. The parties will probably be baptized soon. The Missionary and a few of his friends are about commencing to build a new Meeting House.

Appropriations.—It was voted to give \$150 to Rev. W. H. Richan to supplement his salary for one year. The same amount is to be given, if necessary, to the churches at Port Hawkesbury and West Bay to enable

them to retain the services of their Pastor, Rev. A. Chipman. It was also voted that \$50 be added to the \$25 already pledged to the church at St. Ann's, Cape Breton, to help them support their pastor for six months.

Appointments.—Rev. J. H. Saunders was requested to spend a few weeks at Kempt until a minister is secured for that place.

Rev. John Williams was requested to assist the church at Mahone Bay, in holding special services.

Rev. J. F. Kempton was appointed to a 12 week's mission. The field is not yet selected.

Rev. M. A. Bigelow is to have a 6 week's mission to Country Harbor and vicinity.

Rev. A. E. Ingram, on his arrival from England, will be recommended to Mahone Bay.

Rev. J. P. Beel will be recommended to Guysboro' and Manchester.

Rev. T. B. Layton is recommended to Mabou, Margaree, and Baddeck.

Rev. P. R. Foster is to have a mission for one quarter of the time for three months at Salmon River.

Bro. Jos. D. Skinner will have a 12 week's mission. The field will be named in due time.

J. Albert Walker, Esq., of Antigonish, was appointed a Colporteur for one year.

Applications.—The Board have favourably considered the applications of brethren Benjamin Miller, William Spencer, O. C. S. Wallace, Freeman Bishop, and Arthur A. Roscoe. These brethren will probably have fields of labor assigned to them at the next meeting of the Board.

Ministers and Churches.—There are now studying at Newton several young men—provincialists and others—who are disposed to settle in Nova Scotia, and they will do so provided they are sufficiently encouraged. The Board are exceedingly anxious that their services should be secured for this Province, for they are men of superior ability. But the Board are in a measure bound. The brethren referred to are not inclined to occupy mission stations especially at the salary that we give our missionaries. They prefer pastoral work. But the large vacant Churches, although invited to do so, have not sought our aid. Hence we cannot accomplish what we wish to do. The Board, however, venture to urge those large and wealthy Churches at Clements, Bridgetown, Berwick, Pine Grove, Billtown, Tremont, and New Germany, to correspond about the matter referred to with Rev. J. F. Kempton, of Newton, Newton Centre, Mass., or with us. Either of us will only be too happy to aid in supplying the vacant Churches with the best possible talent. But there is no time to lose. Other Churches will be very glad to obtain these men for pastors. We must act promptly or lose them.

We expect that a few superior men will soon arrive from England. As they bear recommendations from some of the first men in England, and are in perfect sympathy with our views of doctrine and practice, we can cordially recommend them to our Churches. Only a few are coming at present; early applications therefore will be necessary to secure their services.

G. E. DAY, Cor. Sec of Union. Yarmouth, March 20, 1874.

For the Christian Messenger.

DEATH OF DR. CLARKE, OF AMHERST.

Rev. Alexander Clarke, D. D., an aged and influential minister of the Reformed Presbyterian church, has passed away. The Rev. gentleman had been ailing for some weeks, but on the day preceding his decease he had been out of doors, and in the evening had taken tea with the family. On Lord's day morning (15th inst.) a few minutes before six o'clock, his daughter observing him to be uneasy, hastened to his bedside, when he spoke of pain about his heart, and declared himself dying. In a few minutes he breathed his last. On Wednesday, 18th., after services at his late residence, conducted by the Rev. Mr. Woodside of New York, the body was conveyed to its resting-place in the general burying ground, followed by ministers and people of all denominations. The people of Cumberland and of adjacent counties will long remember Dr. Clarke. Many of his shrewd sayings have become household words. He had a clear head, a hard hand, broad shoulders, and a warm Irish heart. For nearly fifty

years he has preached the gospel in these regions. As he often supported younger men as he has fought his way through storms of snow, to fill his appointments, and made his appearance at the regular hour. His will was simply indomitable. His was no smooth speech, but the rough out spoken utterance of the truth as he held it. Had it been necessary, he would have rebuked a king. On first meeting him six years ago,—he said, "I thrash seven days in the week: six days in my barn and I thrash sinners on Sundays." And he did thrash them to perfection! Probably, as he himself has acknowledged, his preaching was over severe; but I know he meant it for the good of his people to whom he was very tenderly attached. It was his desire to see a higher tone of spirituality, and a greater sense of moral obligation. His phraseology differed in many respects from mine, yet in sentiment we were largely one. In questioning him on a late visit, he said; "I am on the Rock, where I always was." There he was, immovable, and only solicitous concerning those he held so dear.

Our departed friend had a firm hold of the doctrines of grace, and he loved well to expound them. He would wring the sweetness out of the Psalms of David. And he knew how to exalt Jesus as Head of His Church. Farewell old veteran of Christ! Thou hast fought a good fight, and hast exchanged thy weapons for a crown.

S.

The Christian Messenger.

HALIFAX, N. S., MARCH 25, 1874.

"A SACRED SACRAMENTUM."

Mr. Editor,

It appears from a paper that casually came in my way to-day, that something like a Feast of Tabernacles, or a grand love-feast, a communion en masse has been projected for Halifax. What is the ceremony to mean? I observe that it is sometimes called a communion, sometimes the Lord's Supper, and sometimes a sacramentum. The idea is vast, but misty. It is styled a grand inter-communion service. But what does that mean? Of course it is not to be high-mass, nor anything of that sort. Neither is it to be ritualistic. It is to be evangelical, we are told. But it so happens that various opinions may be found among the people called evangelical, in regard to what the Communion is. Presbyterians have some definite ideas on this subject, Methodists hold their own views, Baptists think for themselves on this point, and Episcopalians do not positively accept the doctrines of other people but have their own.

Now when all the people come together for this great communion, whose opinion is to be accepted by the vast multitude, or will each individual take the oath with his own interpretation,—or can some think the ceremony means one thing, and others something else? In a word, we country people would like to know what this evangelical-alliance-inter-communion service is supposed to mean. Is it something as good for the country as for the city? Or will it not amount to much for either?

DYKEMAN.

In reply to "Dykeman," and for the information of our readers generally, we may say that the thing to which he refers appeared in a late issue of the Provincial Wesleyan, as a paper read by Rev. J. Lathern at a monthly meeting of the Halifax Evangelical Alliance. On some Sabbath afternoon, Mr. Lathern proposes to open Granville Street Baptist Church, and St. Matthews Presbyterian Church in the south end of the city, and Trinity Episcopal Church, and Brunswick Street Wesleyan Church in the north of the city. He would have a general invitation sent out for members of all Churches to come to these places for a "Holy Communion," "Sacred Sacramentum." Mr. Lathern on returning from the New York meetings last Autumn, eloquently announced his belief that the church would soon rise above its disputings about the "mere initiatory rite." Baptism is a "mere initiatory rite then," the Lord's Supper is "Holy Communion" a "Sacred Sacramentum!" Must we let baptism down, without a word for its scriptural character or intention, to the wishes and whims of anybody and everybody without vain disputings? It is more than a "mere initiatory rite;" but for the Lord's Supper, it is not enough, that the several denominations observe it according to their present arrangements, no, there must be a grand concert in its celebration—that is not "a mere rite;" it is a "Holy Communion" "a Sacred Sacramentum!" Why thus degrade one ordinance into a "mere initiatory rite," and exalt the other by the terms "Holy Communion" "Sacred Sacramentum?" Why of the one, use language so far below,

and of the other language so far above, that employed by Scripture? Why not have both ordinances in their scriptural and proper relations?

But why deprecate so earnestly the disagreement about baptism, and predict so eloquently and fervidly the time, when every sect will be left, undisturbed in its own opinions and practices? and then turn about and inflict a proposition for a "Holy Communion" "a Sacred Sacramentum,"—terms that smack of the offence of Sacramentarianism—upon the attention of the churches, some of which are bound by beliefs, rules and regulations, derived professedly from God's Word, that do not admit of their entering into this grand arrangement?

Mr. Lathern should know this as well as any minister of the gospel in Halifax. Let Mr. Saunders of Granville Street Baptist Church, because he holds that every believer should be buried with Christ in baptism, make the attempt to inflict this view upon all the churches in Halifax, by proposing in a paper to the Alliance that all the churches set apart a Sabbath afternoon to meet at some selected natural or constructed Jordan, and celebrate the "Holy Rite" the "Sacred Sacramentum" of baptism, and what would we hear from Mr. Lathern? Would he not tell us how the Baptists were magnifying "a mere initiatory rite?" Would he not be among the first to repel an attempt to interfere with the conscientious convictions and long established usages of other bodies?

How long it takes the world—yes, the Christians in the world—to learn and practice "soul liberty"! Disregard this, and religious union is hindered and set back; just as certainly as religious liberty is ignored or violated. Mr. Lathern is a transgressor, when he proposes to enter Episcopal churches and violate Episcopal rules, especially when he should know that such rules are in force; Mr. Lathern disregards the rights of others, when he proposes to associate other ministers in an Episcopal church with Episcopal ministers, or priests as they are sometimes called, in the administration of the Lord's Supper, when he should know that practically ministers of other bodies are excluded by the apostolic succession theory.

Mr. Lathern stirs up faithful, conscientious people to defend themselves when he proposes to have the "Holy Communion" "the Sacred Sacramentum" celebrated in Granville Street church for all who may be invited by the Evangelical Alliance, when he should know that the Baptist churches firmly and conscientiously hold that burial with Christ in baptism precedes and prepares the believer to come to the table and show forth his Lord's death. This Mr. Lathern does in form and in fact; but if we should say that he knowingly and intentionally does it, we should do violence to our convictions.

Mr. Lathern has a warm heart, and a glowing imagination. Under the influence of these burning qualities, logical consistency has but a poor chance.

The farmer indulges in an overgrown benevolence, who "runs before his horse to market." In the kindness of his heart, Mr. Lathern, out-runs the march of conviction and belief in the minds of his brethren. He may join with the Wesleyan Conference, in passing a vote to have unbaptized persons—unbaptized in the pedo-baptist sense—come to the Wesleyan table, (but even this we are persuaded would be rejected by many of the Wesleyan churches,) our brother must be patient; if Episcopalians, Congregationalists and Presbyterians going on in the old way of keeping Baptism before the Supper are not yet prepared for this "Sacred Sacramentum."

In entertaining such a proposal, the Granville St. church would be obliged to stipulate at least one condition: and in doing so, would do only what conscience and fidelity to God's Word would require of it in entertaining the suggestion of Mr. Lathern. It would be necessary to open the baptism, that brother Lathern and the good Pedo-baptist ministers and brethren, who might come to the service should have the opportunity of saying, "See here is water what doth hinder us to be baptized." The administrator might then, to use the language of the Common Prayer book, "dip them in the water discreetly and warily, saying, 'I baptize you in the name of the Father, and of the Son, and of the Holy Ghost!'" Here is a condition, so easy, so scriptural, so practicable that Mr. Lathern could not consistently have any objection to comply with it; especially as he is forward to propose an arrangement for "Holy Communion," "a sacred Sacramentum," which to be carried out, necessitates the

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