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WHOLE SERIES.
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Poetry.

How to Live for Ever.

"Though I be nothing."—2 Cor. xii 11.
"For me to live is Christ."—Phil. i. 21.
"Because I live ye shall live also."—John xiv. 19.
"I in them, and thou in Me."—John xvii. 23.

In words which live, because Christ lives,
In truth which never dies;
Such words as Christ's own spirit gives,
Before which darkness flies.

In thoughts of which Christ is the life,
Through which his beauty shines,
The birth of peace, the end of strife,
Truth's own unerring lines.

In songs which raise the heart to God,
And cheer the broken heart;
Which guide it to that precious blood
Which life and joy impart.

In souls, bright temples of God's praise,
Who live to him alone,
Destined a song of joy to raise
For ever round his throne.

In work which blossoms in the light,
And seeks the worst to raise,
To God himself a sweet delight,
A song of endless praise.

In Him, who ever lives the same,
Through all the changeful years,
Revealing still His wondrous name
Through all our cries and tears.

In Him, upon His face to gaze,
Transfigured by His love,
For ever to reflect His praise
In His bright home above.

This life is open to us all,
All can for ever live,
Surrender self and make Christ all,
He all to thee will give.

Religious.

For the Christian Messenger.

From Burmah.

LETTER FROM REV. H. MORROW.
TAVOY, BURMA, Sept. 2, 1878.

Dear Brother,—Our residence in the East has made us acquainted with customs, that appear to me to illustrate some incidents and expressions recorded in the Scriptures. A few of these I will give, leaving to your readers to judge if they give any light or naturalness to the passages referred to. There can be little doubt that the customs of to-day were the customs of centuries ago, so rigidly do Eastern nations adhere to their old modes of living.

When their paddy (rice) crop is reaped, which is done with small sickles, it is placed on a smooth piece of ground, tramped hard for that purpose, and the threshing is done by bullocks or buffaloes being driven over and over it, the tramping of their feet separating the grain from the straw. These creatures are merely guided by the voice of their driver, and but seldom run away from their work. It appears indeed to be rather a pleasant employment, as they help themselves plentifully to the fresh straw and grain, Deut. xxv. 4.

Children are not carried in the arms as in America, but at the side, astride the hip—the arm of the mother passing across the back and under the arm of the child. Sometimes a girl of 7 or 8 years may be seen carrying a brother or sister carrying a brother or sister of 2 or 3, and leaning over to such extent that the child is literally "borne upon her sides," Isa. lxxvi. 12.

I have observed two modes of fishing with nets. One is by means of a boat with triangular nets attached to the sides. A boat on her way to the fishing ground resembles a great butterfly, with wings raised a little above the level of its body. Arriving at the place for fishing, these nets are let down by means of a rope attached to the outside edge, and passing through a hole in the top of the mast, or sometimes a rude block. They usually fish in this way at night, frequently drawing up their nets, and if the fish are plentiful may "enclose a great multitude of fishes," Luke v. 5, 6. The other is by large

circular hand nets, a small chain, or a rope with pieces of iron or lead attached, to make it sink readily, being put around the outside. The fisherman walks along the seashore, running out after the receding wave and dexterously throwing his net so as to enclose a considerable space. All fish within the bounds of his chain have a poor chance of escape, Mark i. 16. Those having a Greek Testament at hand may look at this passage in the original.

If a native of the East has done you an injury and fears punishment, he will often bow before you with his face to the ground and beg for forgiveness. When asking a favor, as a mark of great attachment, they will bow down and hold your feet, Gen. xxxiii. 3, Matt. xxviii. 9, and many other passages. Much of their humility is however only assumed, and they offer to take positions they would by no means be willing to fill, 1 Sam. xxv. 41.

On entering the grounds connected with their idol houses the Burmese take off their shoes and do not replace them till they return to the street, Ex. iii. 5. A funeral usually takes place the day following the death. A great car is made for conveying the remains to the place of burning or burial, and the procession moves along in the greatest confusion, with beating of drums and rude music. When, however, a person dies suddenly, as by accident, the body is immediately wound up in a mat and carried away to be buried. The darkest night would cause no delay. We have been told that this custom does not now exist in some parts of Burma. It is in full force in Tavoy. Story of Ananias and Sapphira, Acts v.

Ever yours,
H. MORROW.

The above was accompanied by a short private note, a sentence or two of which will be of interest to some of our readers:

We receive the *Messenger* regularly—have not missed a number since we came here. We read almost every line, advertisements and all, I need not tell you how much we were grieved at the loss of Old Acadia, nor how pleased we are that there are so many hands and hearts willing to contribute to the new Acadia so quickly begun. We hope to put a shingle on the new building if we cannot get a brick ready.

We are now busy with school work of course. We have this year 110 pupils. Last year we only had 60, the year before there were but 20. So you see we are moving along a little. We enjoy the best of health, and are happy in our choice of work, if a choice it was. Miss Payne is now in Maulmain, taking up the work Miss Haswell has been obliged to relinquish on account of the illness of her mother. We hear good reports of her work. Mr. George is trying to take care of the harvest he reaped a year or two ago at Zeegong. He is well.

Yours truly,
H. MORROW.

New Baptist Tabernacle at Ottawa.

The new Baptist Tabernacle at Ottawa was opened and dedicated on Lord's Day Sept. 29th. The first sermon was preached by the Rev. Dr. Castle of Toronto from John xiv. 12. In the afternoon, Rev. Dr. Stewart of Hamilton, preached from Ephesians ii. 20-22. In the evening, Rev. Dr. Castle preached again from 2 Corinthians iv. 6. The handsome spacious building was filled so that every available seat was occupied at each of these services.

On the following Monday evening there was a social and literary meeting in aid of the building fund. Tea was provided in the basement from 7 to 8 o'clock.

Additional interest was given by the announcement that the Honorable Mr. Mackenzie would preside on the occasion. After tea Mr. M. was welcomed to the chair by loud applause. After prayer by Rev. Mr. Pritchard and a fine anthem Mr. Mackenzie gave the

opening address in which he said that they were met together for the purpose of spending a profitable evening, and a pleasant one. They were met together to rejoice over the opening of a fine new church in the city of Ottawa, and to contribute, to some extent, towards its payment and adornment. They were aware that in the early stages of Canadian settlement, people were very glad to get the original log-house, and by-and-by a somewhat better building, made of frame, not unfrequently adorned with an old hat in one of the windows to keep out the weather. (Laughter.) After that succeeded the spacious brick and stone edifices, in one of which they were to worship in future. He was not an advocate for any extravagance in churches. On the other hand, he knew from scriptural analogy, he knew from the customs of the people in all ages, that it was desirable, that in temples, erected for worship there should at least be such comfort and such adornment as there was in the houses of our citizens. The Jews in their temple were careful to procure the best materials and finest ornaments, and associated the grandeur of the temples to some extent with the grandeur of Divine worship. There was something to be said for this. The glories of nature were the handiwork of the Almighty, and in building temples to His praise and for the purpose of worshipping Him, there should be some reasonable likeness between the interior of the temples and the exterior, where Nature presided. Even our worship was spoken of as being allied to beauty, for all men were asked to worship God in the beauty of holiness.

For his own part, he had no hesitation at all in saying that the true worship of God was promoted by that comfort which could only be obtained in substantial houses of worship. He rejoiced, therefore, to-night in having an opportunity to preside over this meeting, and all the more did he rejoice, because in the last five years, although he had resided here, he had had but few opportunities of attending meetings like this, but thanks to the people of Canada, he would have much more leisure for the next five years to come. (Laughter and applause.) He supposed he must only in the meantime, employ his time in making himself as comfortable as possible, and in making some others whom he need not name, as uncomfortable as possible. (Loud applause.) It was gratifying to know that in Canada people could meet together on occasions like the present, even if there should be some differences in political lines of travel. It was one of the glories of our civilization that this end was to be obtained. Whenever political discussion or polemical discussion reached a point which made it difficult to advocate further without getting angry, then both kinds of discussion should at once cease. (Applause.) In matters relating to Christianity he liked to see the indulgence of that charity which thinketh no evil and to see Christian denominations uniting together cordially and earnestly in the promotion of our common faith.

He made a strong appeal for charity on the part of one Christian denomination towards another. As one of the smallest of the large bodies of Christians in this country, they had some difficulty in making themselves felt, but in order to succeed in making their views known they had to do it by temperate and moderate, but energetic means. He trusted the present people and the present church might long be prosperous, and that all the churches in the city where the truth was made known, might also be abundantly blessed of God. He said that his duties were simply to preside, and it would be presumptuous for him as a layman, to occupy much time when there was so much clerical talent, which was sometimes represented as speaking on all possible occasions and on every possible subject. He related some people's view of a popular preacher, as given by Dr. Guthrie, viz., that when he had up pressure he had merely to stand up, and sermons, lectures or discourses would flow from his lips, just as water did from a pump.

(Laughter.) As a layman, he was not able to boast of that fluency and redundancy of speech which those gentlemen who were to address them that evening were accustomed to, and he would therefore only wish them very great prosperity in their new church, that the pastor and congregation might be abundantly blessed in the future, and that the city of Ottawa, with all its congregations, might flourish for many years. (Loud applause, which was vigorously renewed as Miss Prentiss stepped forward and presented the Premier with a beautiful bouquet of flowers.)

Appropriate addresses were then delivered by Rev. Dr. Stewart of Hamilton, Rev. A. H. Munro of Montreal, Rev. Dr. Castle of Toronto, and Rev. J. Gordon of Montreal. In response to earnest appeals by the last two brethren, the sum of fully \$1,600 was subscribed towards the liquidation of the debt, which, added to the cash collections of the Sabbath, made a grand total of \$2,100 as the result of the opening services. The meeting was closed in a brief and fitting address by Rev. A. A. Cameron, the pastor of the church whom we very heartily congratulate on the results achieved for the Baptist cause in the capital of the Dominion, and returned thanks to a number of parties for assistance rendered.—C. Baptist.

For the Christian Messenger.

The Character of Christ.

Character is the principal thing. A truly noble and Christian character is pure gold. By a Christian, I understand a man or woman who is like Christ. This solitary and awful soul, loved with all the energies of His being, truth, justice, mercy. He was full of faith, faith in the ultimate triumph of good, faith in God, the loving and universal Father. He lived in the very presence of Divine ideas and principles. He so felt the terrible majesty of Right, its eternal power and beauty, that he rose superior to all materialisms. Riches, fame, worldly pleasures of all kinds, these were seen to be ephemeral. The love of God, the love of humanity, the Heaven-born aspirations, these were everlasting. These were the only true goods. With what matchless power did Christ master all evil! How did he subordinate the lower nature to the higher! His soul, imprisoned in a fleshy body, felt the common temptations of men. But that soul was kingly, imperial, victorious.

So He taught us to be truth-loving, self-sacrificing, reverent, faithful. He would have us love the virtues with a deep, pure love. Thus only can they become a part of ourselves. Thus do they cease to be mere externalisms. The nature of Christ was inconceivably Divine. We can only see the unutterable majesty of His character as our poor, human natures can be in sympathy with His. As we rise in holiness, in self-conquest, in love, so does Christ become the more heroic and unapproachable. We are too much inclined to reverence His Divine nature formally. We can only love Christ truly as we do enter into His spirit. We must love those beauties, those affections, those sublimities, those virtues of His character. So only are we really followers of Him. So only do we begin to live. Otherwise we perish. I mean the higher life of the soul perishes. Principles, ideas, virtue, truth, these are the soul's food. They render it immortal. They uplift it into the light of Heaven.

How grand a thing is sincerity, how grand is truth! What a Divine gift is the power to speak truly! What a hero is that man who is able, in spite of all expediencies and conventionalisms, to be sincere and honest! We must reverence such an one. Because there is an eternal quality in truth. Because it partakes of God. Christ loved truth supremely.

How blind we are too often to our own love of self. The spirit of self-ornice, compassion, the power to help others, how noble and Divine are these!

What sweet and holy obligations are resting upon us in these respects! And if we would be able to help our fellow men in the highest possible ways, we must ourselves live rightly, live in accordance with the light God has given us. Until we ourselves become emancipated, how can we impart strength and courage to feeble souls. Christ so lived as that he became immeasurably strong in spirit. And the energies of that spirit have regenerated thousands of other spirits through eighteen centuries. Physical force in the Universe is indestructible. Much more so is moral energy. This latter is also irresistible. How fully and freely did Christ give himself for our race! How he despised all the goods of this life, that he might save men, that he might awake them to a hungering and thirsting after righteousness! Should not this matchless benevolence call forth our highest reverence and admiration? As we become forgetful of self, become inspired with the Divine spirit of active charity, so do we become regenerated and renewed. So only are we able to appreciate in some degree the peerless love of Christ.

Behold too the sad and awful loneliness of Christ! He was surrounded by a people, cold, unspiritual, ceremonial. They could not have sympathy with a soul, so freighted with love, life, beauty, spiritual riches. He grasped the essentials of religion. He breathed the very atmosphere of holiness. He saw beneath the outer husks and shells, the interior living realities, the eternal sources of good. How misunderstood was He! And how has He been misunderstood through the ages! There was no congenial spirit with whom he might hold full and loving converse, to whom He might make known His sorrows, hopes and struggles. Only to His Heavenly Father could He go for consolation, for rest, for sympathy, for strength. So He went through life a lonely spirit, the very God-man, superior to all things earthly, with a heart full of all tenderness and compassion, bearing the burden of the woes of men and the hard, hard work of reforming a blind and selfish world. He was unappreciated. He came unto His own and His own received Him not.

And yet, how strong He was! What sublime and heroic faith in God! How true to his mission was He! Is it not strange men should should not love such a character? Is it not indeed worthy of all love and reverence? Was it not courageous beyond our thought, strong with a still and holy strength, grand and yet without display and purport of the pure? Did not this Divine nature grasp firmly hold of the unutterable majesties of that realm of forces and existences which lies beyond and above the worlds of sense? This sublime and awful soul I take to be the one miracle of all history.

Christ went directly to the heart of things. "Blessed are the pure in heart for they shall see God" How brief and yet what a world of meaning is there here! Only the pure minded can sense Divine realities. Purity of heart renders us sufficiently spiritual to catch glimpses of the ineffable radiance of God. How true is this! How does impurity of life or thought deaden the soul and clip its roaming pinions! "The kingdom of Heaven is within you." What master grasp of all morals, faiths, religions is there in this! The state of the heart, out of which are the issues of life, this is all determining, this is essential. And how high and imperial was Christ's standard of purity! And beside it, how poor and mean and vile appears that sensual philosophy of this present day, which would exalt the passions and desires of men and weaken all the divine forces of self-mastery!

Then again let us behold the wisdom of Christ in the establishment of His religion. "I am not come to destroy but to fulfil." This explains to us His method as a moral reformer. The Jew was the subject of an elaborate code of precepts. The prescribed duties were well enough, but the motives of obedience were not the best. The Jew was bound in ceremonials. That was right or wrong according as it