

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XVI., No. 19.

Halifax, Nova Scotia, Wednesday, May 10th, 1871.

WHOLE SERIES.
Vol. XXV., No. 19.

Poetry.

ETERNITY.

BY DR. BONAR.

Days come and go
In joy or woe;
Days go and come
In endless sum,
Only the eternal day
Shall come but never go;
Only the eternal tide
Shall never ebb but flow.
O long eternity,
My soul goes forth to thee!

Suns set and rise
In these dull skies;
Suns rise and set,
Till men forget
The day is at the door,
When they shall rise no more,
O everlasting Sun,
Whose race is never run,
Be Thou my endless light!
Then I shall fear no night!

Religious.

MISSION TO THE ARABS IN PALESTINE.

In making an appeal to the Baptists of Great Britain on behalf of this mission, the London *Freeman* says:—

Mr. Yohanna El Karey, the son of an Arab who was a member of the Greek church in Nablous, was, at twelve years of age, sent to the Protestant school in that place, where he was instructed in the truths of the gospel. He remained there between two and three years, when, owing to the persecution which arose against Christians at that time, he removed to Jerusalem, where he came in contact with the American Baptist missionaries, and was, by Mr. Jones, one of their number, baptized in the Pool of Siloam. Although engaged in business, and not formally connected with the mission, he took part in the work of the missionaries by reading the Word of God among his countrymen. While thus employed he met with the Rev. John Mills, F. R. G. S., of London, who has ever since taken the deepest interest in him. Feeling the want of a better education than he had received, especially in theology, he came to this country in 1859, and through the influence of Mr. Mills and other friends who had met him in Palestine (all of the Welsh Presbyterian Church), was admitted to the Baptist College, Pontypool, where he remained for about three years, and afterwards studied at Regent's-park, under Drs. Angus and Davies for about a year and a-half.

A number of gentlemen belonging to different denominations, who felt that the Arabs in Palestine, about three-quarters of a million of the descendants of Abraham, had been neglected by the Church, formed themselves into a society under the name of the Palestine Union Mission. Under the auspices of this society Mr. El Karey, with his wife, an English lady, connected with the congregation of the Rev. C. M. Birrell, of Liverpool, by whom they were married, has laboured in his native town of Nablous with considerable acceptance and usefulness for the last three years. Mrs. El Karey has conducted a mother's class, numbering between forty and fifty, and a school for girls which has been attended by from sixty to seventy. To both of these, and to his congregations on the Lord's day, Mr. El Karey has regularly preached the gospel and expounded the Word of God, and has also made several missionary journeys among the Arabs of the neighbouring towns and district. Extracts from several letters show the estimate formed of his work by gentlemen who have had an opportunity of witnessing it. Professor Milligan, D. D., of Aberdeen, Dr. Andrew Thomson, of Edinburgh, Mrs. Barfield, (well known for her valuable labours in behalf of Christian education both at home and abroad, in the course of an extensive tour in Syria and Palestine last winter and spring, visited Nablous twice; Mr. G. M. Gaze, the well-

known oriental traveller, and Dr. Dunbar Walker, who went to Nablous as Medical Missionary of the Palestine Christian Union Mission all speak in the highest terms of Mr. El Karey's labours.

For the Christian Messenger.

REVIEW—"THE STORY OF A WORKING MAN'S LIFE."

BY FRANCIS MASON, D. D., NEW YORK: 1870: pp. 412.

This is a book of the omnium-gatherum kind, as its "Contents" will show:—

"First out-look on the World—York and History—The moral law and superstitions—School-boy days—Errand Boy and Prentice Boy—Hull and the English lower classes—Love of Mathematics developed—Parliamentary Reform—Society Reform—United States—Cincinnati—Alcohol and Tobacco—The Emigrant—From Cincinnati to the Falls of the Ohio—Lexington and President Monroe—St. Louis and Duelling—Indians at the West—Negroes at the West—White men at the West—From St. Louis to New Orleans—Boston and Lafayette—Canton and Scepticism—We must be born again—Newton and Theology—Voyage to India—Calcutta—Maulmain—Tavoy—Burmans—Talaings—Karen—Khyens—Selungs—Residence in Maulmain—Translation of the Karen Bible—Return to America—Africa—London—The continent—Leeds—Strikes—The north of England—Scotland—A sail through a Cyclone—Bghais—Red Karens—Toungoo, two Tribes—Condition of the people in British Burmah—The Press—Progress in seventy years.

Dr. Mason is an Englishman. He was born at York in 1799, and emigrated to America in 1818. There, in the year 1825, he was converted to God. His ministerial gifts being recognised, he was licensed to preach in October, 1827, and in the following month he entered Newton Theological Institution. The missionary service engaged his heart. He left the United States in May, 1830, and reached Tavoy, the station to which he was appointed, in January, 1831. After a successful ministry there, extended to sixteen years, he settled at Maulmain and spent seven years in translating the Scriptures for the use of the Karens. A voyage to Europe and the United States, for the benefit of his health, followed. When he returned to Burmah he took up his residence at Toungoo, where he still remains.

There is a spice of originality in his character, which sometimes gives a refreshing pungency to his statements and remarks. A few extracts from the book will amuse and benefit our readers.

His grandfather was "the founder of the Baptist Society in York." "It was the only Baptist congregation in the city, but they were not Calvinistic Baptists. They were Unitarian Baptists of various grades. The church, however, had no creed, and every one was left at liberty to choose articles of faith for himself. It was, therefore, made up of men of very discordant views. My father, Thomas Mason, was the oldest child of my grandfather, and the only son, so his house naturally became the resort of persons wishing to join the church, or to discuss its doctrines. Many a motley group came around our fireside, and there was scarcely an article of faith of all the two hundred sects of Christendom, that did not, at one time or another, find an advocate there. Bigotry is confined to no form of faith, Catholic or Protestant, orthodox or heterodox. There were some members of this church who thought no one could be saved out of their pale, and I have repeatedly heard my father discussing with them the possibility of salvation to those who were ignorant of the faith of Peaseholme Green." p. 21.

"From the time I was four of five years of age till I passed my eighteenth year, there was rarely a Sunday passed in which I was not taken to meeting twice. I must have heard within that time more than 1500 sermons, 3000 prayers, 4500 hymns, and a distressing number of exhortations; and yet not a single one of the whole ever made the slightest impression on my heart. They

were all to me as if I had never heard them; but to sit under the delivery of the sermons was the greatest agony I have ever been called to endure in three-score years and ten of my existence. Fever and ague were nothing to it.

"To keep little children elbowed down on hard seats, bound to keep perfect silence for what appears to them an interminable period, and condemned to listen to moral essays adapted to adults, and theological disquisitions that Gabriel could not understand, is one of the great mistakes of Christian parents. As well might the children be taken to college, and set down in the lecture-room to listen to lectures on fluxions, or functions, or the squaring of the circle. The effect produced is exactly the opposite to the one sought." p. 36.

The remedies are—parental instruction—attractive Sunday Schools—and special services for children.

"I obtained a situation in an extensive boot and shoe manufactory in the city, and I found the proprietor a kind old man. He never once found fault with me all the time I was with him. Kindness has more power than stripes. Bring flowers to his grave, because he was kind! I think he must have loved the Lord Jesus Christ, because he was kind; but I know not what his creed was, nor whether he had any creed at all. I thought him one of the best of Christians, because he was kind. I have since studied theology, and the original scriptures, and exegesis, and the German commentators, and have learned more of the value of creeds; but I still look for Christianity under the garb of kindness." p. 43.

"After the lapse of full half a century, the desire of my heart to become a printer was gratified, and after I was sixty years of age I acquired the art of printing, many will suppose that my attainments are superficial, but there are abundant witnesses to testify to the contrary. With no workmen but Karens who have learnt to print at my hands, without any binding or apprenticeship system, we now do printing equal to work done in the best printing offices in India. We print in English, Burmese, Karen, Old Pali, and Sanscrit." p. 47.

"I had drank neither beer nor spirits until I reached Cincinnati, and although nearly twenty years of age, had not felt the need of either the one or the other. But every one used them in Cincinnati, and I went with the multitude. For five or six years afterwards, I regularly partook of both, but was what is called a moderate drinker. What advantages there may be from immoderate drinking, I am unable to testify from experience; but I certainly know there are no advantages to be derived from moderate drinking, though the beverage were furnished gratis.

"I often tried experiments on myself to see if drinking beer or spirits helped a man to work, as their advocates said they did, but the results of all my experiments were, that I could do more work in a day or week without beer or spirits than I could with them; and at the same time felt my head to be much clearer; so that whenever I laid myself out to do the greatest possible amount of work in the best style and in the least possible time, I always avoided strong drink altogether, nor was I singular in this course. I knew many hard drinkers that did just the same thing." p. 101.

"When I was converted, I felt that all who were born again, all who loved the Saviour, all who loved the brethren in Christ Jesus, were my brethren and sisters; and I wanted no test of fellowship but love. Converted men divided into sects and parties appeared to me to be an unaccountable inconsistency. Had I fallen on a church then that asked no test of membership but conversion to God, I should certainly have joined it, because that is certainly the church of Christ.

But I found all the churches demanded something more, so I had to make my choice of the one whose demands most harmonized with the New Testament, and I hit on the Baptist. It took

me, however, six months to get over close-communion. I wished to commune with every one who loved the Lord Jesus Christ; but the logic of the case was against me, and I had finally to succumb to logic, and be baptized into a close-communion Baptist Church, where the logic still keeps me." p. 204.

As a missionary, Dr. Mason has laboured hard. His great work has been the translation of the Scriptures into Karen. The New Testament was published in 1843; the whole Bible, in 1853. The translation is highly commended by the other Missionaries.

Dr. Mason's literary undertakings have been various, and have met with much acceptance, he has published the following works:

"Tenasserim; or, Notes on the Fauna, Flora, Minerals, and Natives of British Burmah and Pegu."

"Materia Medica and Pathology;" in three languages, Sgau, Bghai, and Burmese.

"A Pali Grammar. With Chrestomathy and vocabulary."

"Burmah, its People and Natural Productions; or, Notes on the Natives, Fauna, Flora, and Minerals of Tenasserim, Pegu, and Burmah; with systematic catalogues of the known Mammals, Birds, Fish, Reptiles, Insects, Mollusks, Crustaceans, Annelids, Radiates, Plants, and Minerals, with vernacular names." This is an enlarged edition of the first mentioned book. It is an octavo volume of 913 pages.

Besides the above Dr. M. has prepared numerous Manuals and text-books for the use of the Schools.

The last Chapter—"Progress in seventy years"—presents many topics of encouragement. We may well say, "What hath God wrought!"

"In the year 1799, the year I was born, Dr. Carey took up his abode at Serampore, and this may be dated as the commencement of Indian missions. In the same year Dr. Vanderkemp reached the Cape of Good Hope, and began missions in Africa. Now look on the mission maps, and see all the churches and stations in Africa and India, and Burmah, and Siam, and China, and Japan; in Turkey, in Asia Minor, in Armenia, and in Persia; and consider that they are the work of the church within the lifetime of one man! History shows no such extensive dissemination of Christianity in one generation, since the days of Paul.

"More than a thousand evangelical missionaries are in the heathen field; more than ten thousand native preachers and teachers have been raised up through their instrumentality; the Bible has been translated into more than one hundred languages, and the native church members are counted by hundreds of thousands. Egypt, Turkey, China, and Burmah, are opened—they were all closed within my remembrance. God has opened their iron-clad doors as they were never opened before, and is beckoning Christians to enter in.

"Near by where stood Judson's lion-cage, in which he was confined and treated like a wild beast, is now building a Christian church at the expense of the King of Burmah, who has already built a parsonage and a Christian school-house; and he sends some of his sons and nephews to the school, notwithstanding 'all the boys receive Christian instruction daily, and take home with them the New Testament in Burmese.' Compared with the days when 'Jesus Christ men' stole stealthily through the streets of Ava, no greater outward change has occurred during the century."

We recommend this book to our young men. C.

Correspondence.

For the Christian Messenger.

OUR FOREIGN MISSIONS.

Dear Brother,—

As the following letter from Rev. A. R. R. CRAWLEY, and the statements appended from Rev. J. N. CUSHING, will doubtless be interesting to those who are supporting native

preachers in Burmah, and indeed, to your readers generally, I forward them for insertion.

Yours fraternally,

C. TUPPER, Sec'y.

Aylesford, April 26th, 1871.

LETTER FROM REV. A. R. R. CRAWLEY.

KYANGIN, Feb. 11, 1871.

My Dear Dr. Tupper,—

Enclosed you will find some account of the two new Shan preachers supported,—

Ko Lee—by the North Sydney Church.

Moung Paidee—by Nictaux and Pine Grove Churches. Besides these, three more individuals have been assigned as follows, respectively,—

Moung Chin—to Wolfville Church.

Ma Noo (Bible woman)—to Juvenile Society of Bridgewater.

Moung tha doon—to Hon. Jon. McCully.

I am in daily expectancy of a letter from Bro. Smith, of Henthada, which will give me the names of the individuals assigned to,—

Miss Condon and friends.

Upper Stewiacke and Musquodoboit.

Mr. Jno. H. Haley.
Acadia College Missionary Society;
And Mr. McCully.

You will observe that Hon. Jon. McCully's \$50 for a Burman preacher has already been appropriated to Moung tha doon. I have prepared a revised list, and will send it to you as soon as I hear from Bro. Smith.

Bro. Cushing is laboring indefatigably, and with good promise of success,—the sole missionary to the numerous Shan people; and I congratulate those who contribute to the support of the two Shan preachers that their money is so well and wisely invested.

I am now at some distance from Henthada, near the Northern limit of the District, at the large town of Kyangin. Two of the native preachers are with me, namely, Ko Yan-gin, supported by the Truro Church, and Moung tha doon supported by a Sister in the same church. These brethren are both good workers, and good prayers, and I take great comfort and satisfaction in their intelligent co-operation.

I left Henthada on the 29th ult. to attend the Burmese Association at Promé, and shall not return probably until some time in March. I left Miss DeWolf and Miss Norris in good health and spirits. Miss N. was not, I regret to say, fully decided about remaining at Henthada, but had some thought of going to Bassein, and had resolved to leave the question undecided until Bro. Smith's return from the Jungles. With kindest regards to Mrs. T.

I am, yours faithfully,
ARTHUR R. R. CRAWLEY.

P. S.—Preachers have now been assigned to all the parties who have signified their wish to sustain them. Kindly make it known that our Schools at Henthada need funds, and any contributions for that purpose will be thankfully received.

I would suggest to any contributors, that they designate their donations "Indigent pupils" or "apparatus" as their inclinations dictate.

A. C.

FROM REV. J. N. CUSHING.

Ko In is a Shan man about fifty years of age, who was converted a year or two ago and baptized into the fellowship of the Promé Burmese Church. Formerly he was a native doctor and was accustomed to use charms in connection with his medicines. When converted, he abandoned his occupation and sought other employment more suitable for a disciple of Christ. He has always evinced a desire to know the Scriptures, and make an effort to spread the knowledge of salvation among those around him. His Christian brethren have learned to esteem him for his firm attachment to the cause of the Master. Reading in the "Missionary Maga-