

both horns of this dilemma in an interpretation, which, however, the lecturer did not believe, for reasons he would shew, namely, that there rose in death from the body an imperishable spiritual body; a view which some actually held.

The lecturer allowed that this was a "tempting hypothesis," inasmuch as it seemed to get rid of the difficulties on both hands, and realized our "natural longings" for an immediate heaven.

"Insurmountable and fatal" objections, however, lay against such an idea.

If it supposed, as some have held, that there is in every man united to his body a semi-spiritual, semi-physical something, which invisibly arises from his body as it dies: the answer is, we have no consciousness and no revelation of such mysterious something, i. e., we have no evidence of it.

If it does not suppose this, the answer is substantially the same—the scriptures teach a visible, actual resurrection—with which the idea of an invisible resurrection in whatever way is wholly inconsistent.

Dr. C. then went on to give proofs of this.

1. The meaning of "anastasis," commonly translated "the resurrection." He shewed that the classical sense of the word was an actual rising of the body from death, or a recovery from sickness—not a moral recovery.

That this word rendered the Jewish idea which must have been an actual rising of the body, like that of the child of the Shunamite woman, and of the body lowered into the grave of Elisha.

That any other secondary use arose out of the primary christian one of the resurrection.

2. The fact of Christ's death as the "first fruits" of the dead, and as such constantly referred to, requiring us to expect for ourselves a similar visible resurrection.

3. The strain of remark and argument of Paul in I Cor. xv., requiring the same.

4. The need of an actual resurrection to correct the imperfect heathen conception of a future life, dim and unsubstantial, just because "it left the body in the grave," and presented to the mind nothing it could grasp with the feeling of a real solid experience.

Hence Paul preached at Athens, on Mars Hill, in view of the "Parthenon and the temple of Jupiter," amidst the most enlightened and most idolatrous of the heathen, "Jesus and the Anastasis," as his two select topics, especially fitted to their spiritual necessities.

This, without at all exhausting scriptural testimony, made a mass of evidence of an actual resurrection being the earliest understanding and expectation of the church, and if Paul, in 2 Cor. 5, 1, meant to teach a different doctrine, he must have distinctly said so. But so far from this, he refers the Corinthians to what they already knew "We know—we have a building of God," &c.

The interpretation which the lecturer offered as avoiding or reconciling the difficulties in the understanding of the passage was to conceive of Paul as combining in his view as one—in the manner of the ancient prophets—the two ideas of the happy state of the righteous, which was immediate, and the future glorified body, which to most men must be future, and regarding them together as the antithesis of the tabernacle body.

He wound up with apostrophising the "wonder of wonders," the resurrection, to which so many changes in nature agree and above all the great change of a soul so partially and imperfectly changed by regeneration, into the pure, perfect, happy condition of a righteous soul in heaven.

We have unavoidably left out much we would be glad to notice,—especially we remember it was shewn that Christ in commending the view of the Resurrection as held by the Pharisees, and condemning that of the Sadducees clearly confirmed their idea of an actual visible rising of the body, which must have been the view the Pharisees entertained.

For the Christian Messenger.

THE SABBATH SCHOOL CONVENTION AT GASPERAUX.

Let all the Sabbath Schools be represented by at least one warm-hearted friend of the cause. Let each delegate come prepared to offer some good suggestion respecting the Sabbath School Institute, &c. Let the subject of *Juvenile Missionary Societies* in Sabbath

Schools be discussed. So that some system may be adopted and introduced into every Sabbath School. Whereby Teachers and Scholars may feel a personal interest in the great missionary enterprise. Let the Church see to it that this matter is attended to, that the necessary means are provided to send delegates.

If all then interest themselves the Convention cannot fail to be one of deep interest, and of much usefulness to all our Sabbath Schools. It is gratifying to know that more interest is being manifested in the cause of Sabbath Schools than formerly.

O how important that parents and christians generally should use every exertion to sustain this important institution.

Nearly every Sabbath School in our Province could raise funds to support a Native Teacher in some heathen land. The children are always ready to engage in such a work when properly encouraged.

Parents, let me urge upon you the importance of aiding your children in this mission work. Don't put them off by saying "we have heathen enough at home" and then give but a mere trifle, if anything, in aid of even "Home Mission" work.

Would you have your children grow up into life noble-hearted, filled with love to God and man, instead of selfish, narrow minded, worldly grasping, then teach them to take a personal interest in the Sabbath Schools and Missionary work, and with the blessing of our Heavenly Father your desire may be realized. Then let us all come together at the forthcoming Sabbath School Convention feeling the great importance of the Sabbath School work, and be assured our efforts will not be in vain.

Yours fraternally,

W. J. G.

Lunenburg Co., Sept. 4th, 1871.

The Christian Messenger.

Halifax, N. S., Sept. 6th, 1871.

LETTER FROM A BURMESE NATIVE PREACHER.

Rev. Dr. Tupper has forwarded the following, just received from Rev. A. R. R. Crawley, together with the original manuscript letter of Mung Thah Dway. It is a beautiful specimen of Burmese writing. The writer is a Burman Native Preacher at Henthada, sustained by a "Friend to Missions in Kings County," to whom the original letter will be sent.

Translation of Mung Thah Dway's letter written about a month after his appointment as a preacher:—

Having been born of christian parents, I was brought up under christian instruction, till the age of fifteen, when, in company with four associates, I was baptized and united with the church in Maulmain. Subsequently removing to Rangoon in search of employment, I joined the church in that place by letter. At the age of nineteen I was married, and now have five children.

During this period my faith in God and desire to labor in His service was not strong. But reflecting that the associates with whom I had been baptized, were all serving the Lord as preachers, I felt that I should do the same. But the cares of my family prevented. Nevertheless, as I had opportunity I spoke to others on the subject of religion. Also being engaged in service I could not attend the annual meetings of the christians, as I wished. Finally, thinking, if I became a cultivator I should better be able to attend such meetings, I removed into the district of Dollah. There in answer to the prayers of those who were seeking to promote the kingdom of God, the Lord stirred up my mind, and I not only desired to preach to the people of the world, but seeing their ignorance respecting the grace of God, I became troubled. In this state of mind, the Missionary Mr. Stevens proposing to me to become a preacher, I felt it was of the Lord, and joyfully entered the service. My age is thirty-two.

In respect to my labors I have preached to the people of the village of Lagabong, who are dissatisfied with their own Pongyoes, and say they do not worship Gaudama himself; also at the house of a Karen disciple in the village of Tagoo-gy an, whom I admonished, that he was not living according to the law of God. At Nat-sin-gong, I met with a Roman Catholic to whom I showed that his religion is not in harmony with the word of God. He was interested, and asked me to repeat my visits from time to time.

At the village of Paragye, where I reside, when I preach, whether to Karens or Burmans, they do not wish to know. I beg therefore, that you will join in prayer for me, that when I sow, the seed may fall into good ground; and that I myself may labor in faith and with prayer, so that I may not hide the master's treasure, but make it to bear increase for Him.

(Signed.)

MOUNG THAH DWAY.

MINISTERIAL LOAN AND AID FUND.

We have much pleasure in giving publicity to the annexed letter—although not written for publication. The Brother to whom it was addressed at the date of its reception was about leaving for the Convention where it was supposed the subject would have been discussed. Owing probably to the absence rather unexpected, of Judge McCully with whom the scheme originates, and a press of other important matter, this highly interesting and very important topic was not brought under the consideration of the Convention. But to the Letter, which is as follows:

"Dear Brother Chipman,—I feel much interested in Bro. McCully's scheme for aiding Theological Students at 'Acadia.' I believe it to be the right method with a proper system and careful managers, for helping and encouraging young men who have the ministry in view. I have one objection to the scheme as propounded, viz., that the maximum sum named is too small. It will do very well to begin the practical operation of the scheme when \$4000 are pledged, but I should suppose that our Denomination should not rest content until the amount is raised to \$10,000, which would not be too much, and which we can afford to give, ten times over if we only thought so and realized our stewardship.

I have not means at my disposal to give large sums at one time, but I feel so deeply the importance of the object, that if I am assured that the fund will be well and wisely managed—neither manifesting an undue leniency on the one hand, whereby the fund might eventually be seriously diminished, nor an undue harshness on the other hand whereby an unfortunate recipient of its benefits might be caused trouble and pain—I will if God spares my life and prospers me, give \$100 per annum for five years, without interest or \$500, in all. This is as much as I feel I ought to spare from other calls, especially in view of the very great need of the cause in this vicinity, while there are so many hundreds of Baptists in the Province, who are so much richer and better able to give their \$500, or \$1000 each, to this or any other of our benevolent enterprises.

As I can not go to the Convention, if the subject is brought up there, and arranged properly, you may pledge me for the amount specified above.

Yours sincerely,

C. H. HARRINGTON."

We may here be permitted to add that the scheme as projected by its author, does not limit the fund to \$4000. The outlines see page 211 of *Christian Messenger* proposes—"that a fund of at least \$4000 be raised &c." And we heartily agree with the writer of the letter, Bro. Harrington, that the denomination should not rest content till the fund is raised to \$10,000.

On page 200 of the present vol. of the *Messenger* we published a letter under his *nom de plume* from the pen of a pretty well known correspondent, highly commendatory of this proposal, to provide the means of Education for young men, having the ministry in view—with reasons annexed.

The Baptist Denomination in these Provinces as a body, keep pace with others in the accumulation of worldly means, and we feel well assured, that they are not likely to be laggard in the race of liberality, when deserving denominational objects require aid and material assistance. We know of no greater misfortune that could befall us as a body, than increasing wealth among the members of our churches, and decreasing liberality. If the wealthier of the denomination, those whose labours are crowned with success whose enterprise is abundantly rewarded if they hesitate to respond to the reasonable calls requiring to be made in order to sustain our Institutions, it were as if the fountains had failed, when the little springs and rivulets were sure to be dried up ere long.

What greater enjoyment can a Christian man hope for, as the result of wealth accumulated by honest industry, than the rich reward of aiding to disburse a portion of it, in bettering the condition of the world around him? Eagles, half Eagles, sovereigns, dollars and cents, none of them will pass current whither we are all journeying. How much more sensible and rational then—to use the language of the exchange—to invest in stocks at par now, and certain to be at a premium hereafter.

That amiable young man who had kept all the commandments from his youth up—had stood every other crucial test, succumbed when he was required to sell what he possessed, give the proceeds to the poor and come follow the Saviour. A good many of us are willing to follow the Saviour, or think we are, providing it costs us nothing. What else hinders, that our Treasuries are not continually overflowing, what but the covetousness of our hearts, the desire to possess more and still more of this world's goods?

Our denomination have not yet awaked to the responsibilities that are pressing upon them. We require to reconstruct. And then to take a new start. The Baptists of these maritime Provinces are able to take a high position in regard to their Educational Institutions and all other denominational matters. And they are bound to do it. It is proposed by some of the advanced men among us that preparation must be immediately made for larger Academic Education, and upon a platform that will bring up the sons and daughters of our people to the highest intellectual rank. There must be no school, no Academy, no College in the Dominion, superior to our own, cost what it may to accomplish it. Nothing less will satisfy the requirements of our people, nothing less should do so. And by and bye those College doors of Acadia will require to be thrown open alike to both sexes, degrees to be conferred according to merit, irrespective of all maudlin considerations, no matter what quarter they come from,—or the writer greatly mistakes the signs of the times. But this is perhaps anticipating. Who is ready to supplement that \$1500 now secured, and raise this fund to at least \$4000, forthwith?—Com.

(Will the "Visitor" please copy.)

CLERICAL RETREATS.

Some of the Church of England clergy in this province are adopting a practice here, viz., Retreats, supposed to be a means of stimulating themselves to a higher degree of consecration to their sacred calling. The nature and uses of these Clerical Retreats as held by a certain class of Episcopalians, is described in an editorial of the last week's *Church Chronicle*, as follows:—

This is a new word in the vocabulary of the Church of these Provinces, but it brings before our mind a practice which has always existed among Christian people. Even in the Jewish Church, retreats were common. Moses was prepared to receive the Law to come into the immediate Presence of God by a forty years retreat in the wilderness. Elijah also was in a retreat when God spoke to his troubled soul, and gave him his new work to do. Indeed fresh Revelations from God, new thoughts of God, new hopes of heaven, "seem always to be given to souls led out into the wilderness apart from the world."

If Jesus and His Apostles had not given precedents for Retreats, we should have been forced to have adopted them, to meet the soul's need for them.

What is a clerical Retreat? For some days a number of Clergymen live together according to a settled rule.—They are entirely withdrawn from the outside world.—No letters or newspapers are allowed them, but the time is spent, under the direction of a Superior, in prayer and meditation and silence. It is not like a clerical meeting. It is not a meeting for mutual communications, or the companionship of congenial minds. It has nothing to do with the Parish work of the Clergymen assembled, but its object is to quicken the individual conscience, to deepen the impressions which eternal truths make on the soul and to enable it to lay hold with greater vigour on the supernatural verities of Christ's Kingdom. For a few days a Clergyman forgets other people's souls and thinks of his own, lest that by any means when he has preached to others, he himself should be a castaway.

The Superior of the Evangelist Fathers had had more experience in the work of conducting Retreats than any other Priest in England, (except perhaps Mr. Carter, of Clewer,) and all who know him will at once feel how eminently adapted he is for such a position. We believe that Mr. Benson will give three Meditations each day, in addition to instruction on the Clerical life, that the religious exercises will commence at 6 A. M. and close at 10 P. M. We need not say that all the offices of the church will be duly used.

We cannot but hope that many of our clergy will go apart into the wilderness for the good of their souls, so that they may be endued with fresh energies, both for their own spiritual advancement, and for their greater usefulness amongst their flocks.

The same paper advertizes "a Retreat to be conducted by the Cowley Evangelist Fathers in Windsor during the first week of September."

From these extracts we learn that such Retreats are a sort of semi-mon-

asticism; at variance, as we believe, with the true spirit and genius of Christianity.

Death comes to us all unbidden, and, as we often imagine, without giving warning of his approach. He seizes remorselessly upon the most valued and highly esteemed as well as upon the worthless and wicked. In the one case however in the way of warning, and causing hopeless sorrow; but in the other as leaving with the survivors the assurance that, whether by a sudden stroke or a more lingering sickness, the departed has given good evidence of being a disciple of the Lord Jesus and is consequently removed from a world of sin and suffering to a condition of holy rest in Christ.

One of the latter has been taken from our midst during the past week—STEPHEN NEWTON BINNEY, Esq.

He was as well as usual on Wednesday last, and died early on the following morning, in the 77th year of his age. Although for some time past he had been infirm and his eyesight having become impaired, he had retired from the active duties of life as Manager of the Halifax Branch of the Bank of British North America, yet he had taken his accustomed walks up to the day before his death, and was fully conscious of what awaited him up to the latest moment of his life. His regular habits had given him exemption from the changes which fall to the lot of many others. His christian life and unassuming manners had secured for him a large share of the affection and respect of the community in which he lived. His benefactions were extensive, yet without ostentation and consequently but little known.—For thirty years he had been a member of the Granville Street Baptist Church, and in hearty sympathy with it in all its enterprises. His place in the Church was always filled when health permitted, and although so quiet and retiring, yet he was at all times ready to join in the social devotions of the church.

In the early history of the *Christian Messenger* Mr. B. frequently employed his pen in contributing editorial articles adapted to promote the personal piety of its readers. In this, as in other things which he did his name did not appear.

He took a warm interest in public matters, especially in all that concerned the advancement of truth in the world. His intelligence enabled him to take an independent view of the position of religious parties and the opinions they severally held.

His work is now done. He had borne his testimony for Jesus and given evidence of the power of His gospel, and was ready to depart and be with Christ which is far better.

The following are some of the appropriations he had made of his property for religious and benevolent objects some time previous to his death:

To Granville Street Church.	\$1000
To Acadia College.	500
The Baptist Foreign Miss. Society.	500
The N. S. Home Missionary Society.	200
The N. S. Bible Society.	200
The Deaf & Dumb Asylum.	100
The Protestant Orphan Asylum.	100
The Industrial School.	100
The Rector of St. Pauls for the poor.	400
Additional for the poor.	400

YARMOUTH, Aug. 26, 1871.

Three things of importance to the Baptist denomination:

(1.) One, an Independent Foreign Mission. This was resolved upon at the late Convention.

(2.) Another, the Endowment of Acadia College. This also was discussed, and we hope may be soon realized.

(3.) The other is, the combination of our Domestic Missionary Boards, in more vigorous and systematic effort, with a good general agent to labor throughout the Province.

May we not hope that at the coming Western Association, steps will be taken toward a consummation so desirable.

Yours truly,

W. H. PORTER.

If we should send forth this very laconic epistle from Bro. Porter without note or comment it might be supposed that we were indifferent to one or more of the subjects to which reference is made.

The first (1) may be regarded as the future policy of the Denomination and we presume all our arrangements and operations will be shaped in accordance therewith. Whilst we do not relinquish any portion of the work now in hand, yet whatever extension may be made will be in the direction of a new field, and one as much as possible under the direction of the Board appointed by the Convention. Grave