

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

NEW SERIES.
Vol. II. No. 38.

HALIFAX, NOVA SCOTIA, WEDNESDAY, SEPTEMBER 30, 1857.

WHOLE SERIES.
Vol. XXI. No. 38.

Poetry.

For the Christian Messenger.

Death of the Flowers.

Flora, from her throne descending
Shrinks before the northern gale;
Feeling that her reign is ending,
In our wild Acadian vale.

All her fairest flowers are dying;
Low they bow their drooping heads;
Whither'd, pale, behold them lying
On their cold, damp, earthy beds.

Lately they in beauty blooming,
To our senses gave delight;
All the air their sweets perfuming,
Cheering every mortal's sight.

Thus, earth's brightest pleasures perish,
Loveliest forms like these decay;
Friends we love, and hopes we cherish,
Withering, fade, and pass away.

Mark, my friend the tale they're telling,
'Tis a lesson all may read;
Speak they not of man's last dwelling,
And the mournful funeral weed?

Long they sleep a deathlike slumber,
'Neath their winding sheet of snow;
While the tedious months we number,
And the wintry tempests blow.

Till again warm sunlight glowing,
Wakes them from the breast of earth;
Southern breezes softly blowing,
Give the sleeping embryos birth.

Then in all their former glory,
Lovelier, brighter they shall bloom;
Tell to man another story,
Of a life beyond the tomb.

Fading beauties,—faithful teachers;
Shortlived, transient, tho' ye be,
You can picture—silent preachers;
Death and immortality.

Youth and fair ones, as ye wander,
Oft through summer's fading bowers,
O'er this lesson stay and ponder,
List the teaching of the flowers.

M. M. E.

Religious Miscellany.

The Mutiny and the Missions.

[From the London Bap. Miss. Herald, Sept.]

THE Bengal Presidency is divided into sections, each presided over by a Lieutenant-Governor. The one contains Bengal Proper, Orissa, and Behar; the other is usually known as the north-west provinces, and comprises the districts included between Ghazipore on the river Ganges, and the Commissionership of the Punjab. The seat of government in the one case is Calcutta; in the other, Agra. In the Bengal Presidency the mutinous spirit has appeared only at Barrackpore, a few miles north of Calcutta, the whole of that immense country remaining otherwise unaffected by the civil war raging elsewhere. For a time a very uneasy feeling was manifest among the Mohammedan population of Patna, Jessore, Backergunge and Dacca. At the latter place the Sepoys betrayed some inclination to interfere with the preaching of the gospel in the market place; but no overt act of rebellion has been committed. Although the missionaries have been obliged to act with much caution, yet there has been no material interference with their work, and it is anticipated that so soon as the present ferment is allayed, itinerant missionary labours may be resumed without danger or obstruction.

In the north-west provinces the case is far otherwise. From Benares in the south-east, throughout the entire district watered by the Ganges and the Jumna, up to the very banks of the Sutlege, the whole country has been the scene of plunder, incendiarism, and murder. At every military station the native troops of the Bengal army have revolted, at some of them committing the most revolting atrocities upon the bodies of the Europeans, men, women, and children, who have fallen into their hands. Every mission station where European or American Missionaries resided

has been broken up, and for the most part the mission buildings plundered or destroyed. The missionaries are either fugitives, or compelled to relinquish for the time, with very rare exceptions, the work in which they are engaged. So far as is known to us, it is at Benares only that the missionaries have attempted to resume their interrupted labours.

At Delhi only have missionaries lost their lives. Besides our dear brother Mackay, and the widow and daughters of our late highly esteemed missionary, Mr. Thompson, Mr. Hubbard, of the Propagation Society's mission, and Mr. Jennings, a chaplain of the East Indian Company, have been cruelly slaughtered. Mr. Brown, on delegation from the Methodist body of the United States to look out a suitable locality for a mission, is supposed also to have been killed at Almorah. With these exceptions, the entire missionary body is safe. Through the kind providence of God their lives have been spared, and they all are now in places of apparent safety. Many native Christians are supposed to have fallen. Some have died a martyr's death, boldly confessing the name of the Lord Jesus; but particulars of their testimony unto death have yet to be obtained.

At least seven societies carry on missionary labour in the north-west provinces, at upwards of thirty stations. More than seventy European or American missionaries were occupying various localities at the time of the outbreak. The marked interposition of the hand of God is seen in the astonishing escape of so many, of all indeed, with the exceptions mentioned, from the hands of bloody and deceitful men. Surely, God has dealt most bountifully with us. He teaches us not to tremble for the safety of the ark of the Lord.

With regard to the special condition of our own stations, the following embodies our most recent intelligence. Delhi is of course entirely destroyed. At Luttra the mission house and chapel, and we fear also the school-house in the city, have been burnt to the ground. Mr. Evans is in Agra, and gives his assistance to Mr. Parsons in such religious services as the anxieties and bustle of the times will allow. In the missionaries and mission property are uninjured; but preaching to the natives is suspended for a happier season. Chitoura has hitherto escaped. The native pastor with great boldness and judgment has remained at his post, and by his presence has prevented mischief and outrage. The native Christian community is, however, much scattered by the necessity of seeking subsistence. Weaving is an employment for quieter times, when only the produce of the loom can find a sale. There is a prospect that situations will be given them in various government offices, where their trustworthiness and fidelity to the English rule may meet with encouragement and reward. At Benares the missionaries have re-opened the school. The attendance is small; but with increasing security and re-establishment of order it is not doubted that the numbers will rise to their former amount. Other missionary labour is pursued as prudence and opportunity allow. Patna, it is understood, remains quiet, and the labours of our brother, Mr. Kalberer, are uninterrupted.

What are the future prospects of missionary labour in the north-west provinces it is obviously too soon to judge. There are, however, a few encouraging circumstances which ought not to be overlooked. The first is, the wonderful preservation of missionary life. Expense will have to be incurred in the reinstatement of the missionaries in their former stations; but there are the men, ready, so soon as the storm blows past, to resume their high calling. Lives, more precious than houses or chapels, God has spared to us. They remain to be consecrated as before to the glory of the Redeemer and to the saving of men's souls.

A second interesting fact is, the abstinence of the general population from all participation in the revolt. There has been no rising of the people. The Mohammedans, indeed, have exhibited both sympathy with the rebels and a malignant hatred of

the English. But this they have always been ready to evince, and the difficulty of missionary labour amongst them will be no greater after the pacification of the country than it was before. The Hindus have been quiet spectators of the rebellion, or passive sufferers of the violence of armed men, or of the bands of depredators which these events have called forth. In very numerous cases they have actively interfered for the safety of refugees, and conducted them to places of security.

A third consideration is, that it will be impossible for the Government of India to form another army in which caste shall be recognized. Already in civil employments, caste is unheeded by the state. This principle will inevitably be extended to the army. By their injudicious deference to the caste feeling in the organization of the Bengal army, the Indian government prepared the explosion which has now overtaken them. The Sepoy force had become a great caste institution, the last stronghold of the unsocial and inequitable system which has for ages been the curse of Hindustan. Whatever may be the professions of respect for the religious prejudices of the people by the Governor-General, it is impossible that the government can again permit the principle of caste to have an actual form in the ranks. Insubordination and revolt have been its fruits. It must now be set at naught.

Another consideration of deep interest relates to the cause of the mutiny. This is said to be a religious one, the Sepoys affirm it, and not a few eminent statesmen trace the origin of the revolt to an unwise tampering with the religious practices of the people. We are not concerned here to enter on an examination of the truth of this view, but this pleasing fact stands out in distinct prominence, that the missionaries are not accused. Their labours are appreciated, the purity of their motives is acknowledged, the value of their exertions is highly estimated, by the government itself, and by the statesmen who lead in the great legislative assembly of the British nation. Missionaries in India will, therefore, meet with no obstruction in the future from the authorities. No limitation will be placed upon their actions; they will continue free to discharge their sacred functions as preachers of the gospel throughout the wide empire of Hindustan. If the government should continue to refuse to foster missionary effort, it will place no difficulty in the way.

And lastly, it is the opinion of many of the most esteemed of our missionaries, that the revolt will in the end be for the furtherance of the gospel. Confidence in idols will be shaken to the very foundation; rightly or wrongly the people of India will be inclined to attribute the success of the British arms in suppressing the revolt, (as with confidence in God's presence with our country we doubt not will be effected) to the superiority of Christianity. Already the revolt is regarded in Bengal as a conflict between Krishna and Christ, Hinduism and Christianity. With a still more favourable regard will the people listen to the preachers of Christianity. The victories of the British troops will be attributed to the superiority of their religion. The existing impression among the masses that at some time Christianity will become the religion of India will be deepened by the event, and many will probably regard its dawning truths with more attention and respect.

Such are some of the considerations which lead us to look hopefully forward. All things are of God. The prevision of man is limited to a very narrow range; but we have the promises of God's word to sustain our faith, and the history of past times to show that the entrance of new ideas and new truths into the bosom of a people is often attended by revolutions and deep tribulation. Let us commit our brethren and their labour with unwavering faith to God. Let us not be dismayed though the storm and the tempest rage around us; the kingdom of God must come, and shall be established for ever and ever.

The Rest in Heaven.

EXTRACT OF SERMON, BY REV. C. H. SPURGEON.

It is a *seasonable* rest. How *seasonable* it will be for some of you! Ye sons of of wealth, ye know not the toils of the poor; the horny-handed labourer, perhaps you have not seen, and you know not how he has to tug and toil. Among my congregation I have many of a class, upon whom I have always looked with pity; poor women who must rise to-morrow morning with the sun, and begin that everlasting "stitch, stitch," that works their finger to the bone. And from Monday morning till Saturday night, many of you, my members, and multitudes of you, my hearers will not be able to lay aside your needle and your thread, except when, tired and weary, you fall back on your chair, and are lulled to sleep by your thoughts of labor! Oh! how *seasonable* will heaven's rest be to you! Oh! how glad will you be, when you get there, to find that there are no Monday mornings, no more toil for you, but rest, eternal rest! Others of you have hard manual labor to perform; you have reason to thank God that you are strong enough to do it, and you are not ashamed of your work; for labor is an honor to a man. But still there are times when you say, "I wish I were not so dragged to death by the business of London life."—We have but little rest in this huge city; our day is longer, and our work is harder than our friends in the country. You have sometimes sighed to go into the green fields for a breath of fresh air; you have longed to hear the song of the sweet birds that used to wake you when you were lads; you have regretted the bright blue sky, the beauteous flowers, and the thousand charms of a country life. And, perhaps, you will never get beyond this smoky city; but remember, when you get up there, "sweet fields arrayed in living green" and "rivers of delight" shall be the place where you shall rest, you shall all have the joys you can conceive of in that home of happiness; and though worn and weary, you come to your grave, tottering on your staff; having journeyed through the wilderness of life, like a weary camel, which has only stopped on the Sabbath to sip its little water at the well, or to be baited at the oasis, there you will arrive at your journey's end laden with gold and spices, and enter into the grand caravanary of heaven, and enjoy for ever the things you have wearily carried with you here.

And I must say, that to others of us who have not to toil with our hands, heaven will be a *seasonable* rest. Those of us who have to tire our brain day after day, will find it no slight boon to have an everlasting rest above. I will not boast of what I may do, there may be many who do more; there may be many who are perpetually and daily striving to serve God, and are using their mind's best energies in so doing. But this much I may say, that almost every week I have the pleasure of preaching twelve times; and often in my sleep do I think of what I shall say next time. Not having the advantage of laying out my seven shillings and sixpence in buying manuscripts, it costs me hard diligent labor to find even something to say. And I sometimes have a difficulty to keep the hopper full in the mill; I feel that if I had not now and then a rest I should have no wheat for the children of God. Still it is on, on, on, and on we must go; we hear the chariot wheels of God behind us, and we dare not stop; we think that eternity is drawing high, and we must go on. Rest to us now is more than labor; we want to be at work; but oh! how *seasonable* it shall be, when to the minister it shall be said—

"Servant of God, well done,
Rest from thy loved employ;
The battle's fought, the victory's won,
Enter thy rest of joy."

It will be *seasonable* rest. You that are weary with state cares, and have to learn the ingratitude of men; you that have sought honors, and have got them to your cost, you seek to do your best, but your very independence of spirit is called