

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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## Poetry.

For the Christian Messenger.

### An Allegorical Picture of Life and Death.

A weary wandering form traversed a low and narrow vale,  
Where sometimes light and sunshine reigned, but oft the shivering gale;  
The brightest scenes of beauty there decayed and faded soon;  
Pleasure and Fancy's fairy powers were quickly veiled in gloom.  
With toil-worn step at length he reached a stream of gloomy hue,  
Its angry waves were rolling high, and dreadful to the view;  
Its breadth was such, no mortal eye could scan the further shore,  
Whatever its mighty depths engulfed, was seen again no more.  
And while he, silent, wandering, gazed with deep and solemn awe,  
He saw a motley group approach, and near its margin draw;  
Upon some lofty, towering heads, was borne the monarch's crown,  
And many fair and noble brows were wreathed by laurels round.  
And nodding plumes, of varied hue, gleamed 'midst the myriad band,  
Marking the heights of honour reached upon that tide-washed strand;  
And numbers more he looked upon, who no such badges wore.  
But, clad in poverty's thin garb, approached the gloomy shore.  
While in some bright and loving eyes a heavenly radiance shone,  
And that broad river's darkling wave, fearless they looked upon;  
Then turned their eyes and wondering scanned the dark and rugged way,  
They had so many weary years, been travelling night and day,  
Then, once again, they gazed upon the dread and sullen stream,  
At thought of lands beyond its banks where bliss and beauty beam.  
When, to their mental vision, came a form supremely bright,  
With sweet, angelic, cheering voice and raiment pure and white;  
He gazed upon that moving throng with penetrating eye,  
And thus, in heavenly tones addressed those travelling to the sky:  
"Oh! yes, beyond those moaning waves, a blessed country stands,  
Prepared for all who love its king and yield to his commands;  
No chilling wintry winds there blow, nor sorrows cloud the brow,  
But never-ending blessedness and peace await you now."  
The seraph ceased; that rapturous strain, to faith's keen, listening ear,  
Spoke bliss untold, unwavering trust, and love unmixed with fear;  
While by the worldly and the vain, amid that wandering band,  
The voice of love was heeded not nor seen that guiding hand;  
But for an easy passage through the stream that rolled before,  
Some trusted in their hard-earned fame, others in learned lore;  
Others with sticium cool a dauntless front assumed,  
And to despair's dark, lonely realms some hapless ones were doomed.  
They reach that river's brink whose waves by chilling winds are fanned,  
Where, waiting for his prey, they see the "dark winged angel" stand;  
With watchful eye he marks his prize—proudly asserts his reign,  
And, with unerring skill, commits them to his dark domain.  
Ah! what availed the garlands gay or monarch's gilded crown,  
Or miser's hoarded stores of gold, or science all profound;  
Fame's sickle wreaths and towering plumes fell from the sinking head,  
The pomp of Fortune disappeared, the face of beauty fled.  
The king of that enchanting land, beyond the chilling stream,  
Within those fading casements shined, brought pearls of heavenly gleam,  
And placed them on that lowly strand those jewels to refine,  
To be replaced, and lustrous gleam in his unfading clime.  
While travelling onward to the goal, they strove with anxious care  
To deck, in brightest loveliness, the casket deemed so fair;  
And overlooked the priceless gem, encased secure within,  
The finest gold became corrupt, the brightest jewel dim.  
The tinsel withered and then sank beneath the rayless wave,  
The part more precious far than gold, was lost and none could save.  
That way-worn pilgrim turned away his wild and tearful gaze,  
From views of light and life entombed beneath the darksome wave,  
And fixed it on the gentle hand who, trusting in their king,  
With holy, joyful hope and trust, amid the waters sing;  
That cheer upheld by angel arms while passing through the stream,  
To whom that rivers fearful depths was but a transient dream.  
He saw them reach the distant shore amid a seraph throng,

From myriad harps of shining gold resounded back their song,  
The tattered robes they long had worn were changed for dazzling white,  
Their hands were graced with heavenly palms, their heads with crowns of light,  
And thus attired, those spotless ones pursued on airy wing,  
Their path through peaceful climes, unto the palace of their king;  
Where bright and wondrous visions burst upon their raptured view,  
And from the emerald verdure, pealed forth songs forever new.  
There, too, they see their much loved king upon his radiant throne,  
Who, with eternal smiles of love, receives his children home.  
Who, through those wide and blest domains, pours forth the crystal tide,  
Of pure and never-failing life, whose waters never subside,  
But in refreshing streams shall flow throughout that happy land,  
And on the blissful banks shall roam heaven's blest immortal band.  
Onslow.

## Correspondence.

For the Christian Messenger.

### The Bible for India.

MESSRS. EDITORS,

The calamitous events which have transpired in India during the year past, have necessarily presented some temporary obstruction to the evangelization of that country. It is to be hoped, however, that they will, like the troubles endured by the Apostle Paul, ultimately "turn out rather to the furtherance of the gospel."—(Phil. i. 12-16.)

The mutinies do not appear to have resulted from direct hostilities to pure Christianity. The number of missionaries slain has, by the favour of Providence, been comparatively small. That much missionary property should, in the extensive devastation made, be destroyed, and that in many cases evangelical labours should be suspended, were consequences morally unavoidable. It appears, however, that the faithful ministering servants of Christ have been held especially in esteem, both by the Government and the native heathen population of India. It may, therefore, be reasonably anticipated, that so soon as tranquility is restored, efforts for the diffusion of the gospel may be resumed with increased facilities. While we are encouraged to trust that happy period is drawing nigh, diligent preparations should be made for improving the earliest opportunity to diffuse more widely the light of divine truth in those "dark places of the earth" which "are full of the habitations of cruelty."

One of the most efficacious means for effecting this, in connexion with the preaching of the gospel by the living voice, obviously is, the free circulation of the Holy Scriptures in the vernacular languages of the people. To these such as can read may have continual recourse. By comparing the verities of the Christian religion with the superstitions of heathenism, they may, through the effectual teaching of the Holy Spirit, perceive the divine excellence of the former, and the gross absurdity of the latter. Those who have been happily brought to "taste that the Lord is gracious," may derive much consolation and strength from the use of the "sincere milk of the word," and may "grow thereby."

As these two instrumentalities were conjointly and most profitably employed in ancient times—(Acts viii. 28-35: xvii. 11, 12.)—so faithful and enlightened ministers now perceive the necessity of giving the Sacred Oracles to the people among whom they labour. It is well known that our beloved Brethren, Drs. Carey, Marshman, Yates, Judson, &c., have borne a conspicuous part in the translation of the Bible into the languages of the East. This fact ought to animate us to activity in the dissemination of the sacred volume, thus prepared for distribution, in those benighted regions.

Untoward circumstances have tended, in some cases, to produce apathy among the Baptists with reference to this important enterprise. The Resolution passed by a majority of the Committee of the British and Foreign Bible Society, by which all aid has been withheld from circulating versions made by our Missionaries, has induced

some to discontinue their contributions to that Society, without contributing in any other way. The diversity of opinion, also, with reference to which of two Societies should be preferred, has doubtless been the occasion of leading some others to neglect this good work.

It appears that the present indications of Providence loudly call upon us to engage with fresh ardour in the dissemination of the Scriptures in the East. In all probability there will soon be a wider door than formerly opened for their reception. Though the British and Foreign Bible Society is about to make a special effort for this object, yet there will be plenty of room for all to work. Moreover, there are languages in which the only versions that exist were made by Baptist missionaries. On the Baptists alone, therefore, devolves the work of supplying those nations with the word of life. Furthermore, we have now, as Brother Crawley informs me, two native assistant missionaries in Burmah, engaged in preaching Christ to their perishing fellow-countrymen. One of these was himself made acquainted with the Saviour wholly by means of tracts and the Scriptures, accompanied with the enlightening influence of the Holy Spirit. Those faithful men should be immediately furnished with supplies of the Scriptures for extensive distribution.

Some may possibly imagine that there will not now be so much need as heretofore for benevolent efforts to christianize India, from an idea that the British Government is about to take this work in hand. I hope, indeed, that it will not henceforth give any direct countenance to idolatry, nor present any hindrances to the propagation of the Gospel in India. But, as one of the missionaries has justly remarked, "All that we ask of Government is an open field." Even the groundless suspicion that an attempt was being made to coerce the Sepoys into Christianity, or to a violation of one of their superstitious but harmless usages, by the greasing of the cartridges, was attended with most disastrous results. What then might not be expected from any real effort, either direct or indirect, to force the Bible upon the immense multitudes of the heathen population of India? Any such measure would undoubtedly present an obstacle morally insurmountable to the spread of the gospel in that land, by exciting a spirit of united and invincible resistance.

It may be thought by some, that wherever British rule prevails idolatrous temples and images ought to be destroyed, as they were by divine command in Canaan. But to carry out this principle, the idolaters themselves must be destroyed.—(Deut. vii. 2, 5, 15.) These commands, given to the Israelites only, with reference to the devoted inhabitants of a peculiar place, promised to Jacob's posterity, are utterly inapplicable to the case under consideration.

The obvious duty of civil government is, to protect the life, person, property, and reputation of every subject; and to secure to all natural liberty, rights and privileges, both civil and religious. Whether men are Christians, Jews, Mahomedans or Pagans, they should not be molested in the exercise of what they deem their religious duties. But if any one commit murder, or any other crime against their fellow-men, though it be professedly done conscientiously as a religious act, the oppressed must be protected, and the aggressor punished. Hence it is perfectly right to prohibit infanticide, or the murder of infants, and *sultes*, or the burning of widows. It has also been indispensable to execute Sepoy murderers. In all ordinary cases, however, the more gently and quietly the heathen are treated, the brighter is the prospect of success in the propagation of the gospel among them.—(1 Cor. xi. 32, 39.)

Let us, then, grateful for our special privileges and blessings, and commiserating the sad condition of the heathen in India, pray earnestly for them, and employ active and liberal measures to send them missionaries, to aid in sustaining schools among them, and to furnish them with abundant supplies of "the holy scriptures, which are able to make," even a child, "wise unto salvation through faith which is in Christ

Jesus."—(2 Tim. iii. 15, 16.) I would earnestly entreat every reader to assist, through such channel as may be preferred, in forwarding this work, which all enlightened persons justly regard as preeminently good.

Yours in gospel bonds,  
C. TUPPER.  
Aylesford, March 5, 1858.

For the Christian Messenger.

### Memorials of Father Crandall's Conversion.

LETTER FROM THE REV. GEO. DIMOCK.

Dear Brother,—When I observed in the last "Messenger" the death of our dear Brother Crandall announced, it revived many tender associations in my mind. We were associates in early life. I knew him when he was a young man, eagerly engaged in pursuit of the pleasures of this life; and as the means that were instrumental in awakening him from his carnal slumbers were very peculiar, I think it might not be uninteresting to many of the readers of the Christian Messenger if I should give a brief narrative of a few of the particulars.

Mr. Joseph Crandall was residing in Newport when information was received from the church at Onslow that they had given a call to Brother Harris Harding to be their pastor. The time was appointed for the ordination to take place; and two Baptist Ministers, who were then residing in Newport, were requested to attend and assist in the services. It was difficult to travel to Onslow, by land, at that time, as 30 miles of the distance between Newport and Onslow was then a wilderness; therefore, the Brethren concluded to charter a small vessel, so that a number of the brethren and sisters could accompany their ministers to Onslow.

None of the Christian friends that were going were seamen; therefore, they agreed with Mr. Joseph Crandall and another young man, (both of whom were seamen) to go and navigate the vessel. They took their company and landed them at Onslow. But the young men had no desire to attend the religious meetings, therefore they went to their own employment. They dropped down the Bay, and went to fishing.

At the appointed time they returned, and, on a fine morning, the company again embarked, and were sailing pleasantly down the Bay on their homeward voyage. When they got opposite the Old Barns, to their great surprise their vessel ran upon a flat. In vain did the active young men spring into the deep waters, supposing that they might launch her off. But all effort failed them. The vessel must remain there until the next tide should lift her. When the water ran off from the flat, some of the men travelled to the shore, and enquired of the man who resided there, if he was willing to have an appointment for preaching at his house, as there were ministers on board the vessel who would preach if he desired it. The good man manifested considerable reluctance, until he heard the name of one of the ministers of whom he had a favourable opinion; when he consented. An appointment was made, people collected, and the LORD was there; and there it was that Brother Joseph Crandall was arrested by Divine Grace, the work was deep and powerful. He was brought to the foot of the cross, and he returned home a changed man. His theme was, Redeeming Love. He had clear views of the plan of Redemption by Christ, and felt an ardent desire to publish the fulness of this salvation to a lost world. Thus he was literally taken from his fishing boat and he was made a "fisher of men." How changed was the man the next time the writer saw him. Religion was his theme, and he felt that it was his duty to devote his life to the service of God, and the advancement of his kingdom in the world. He soon began to improve his gifts in Newport and in the settlements around.

In 1814, shortly after our Missionary Society was formed, he went as a Missionary to the eastern part of our province, when that region was a moral wilderness. On those rocky shores his labours were in-