

Christian Messenger.

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"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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WHOLE SERIES.
Vol. XXII. No. 7.

Poetry.

"I Rest in Christ."

THE LAST WORDS OF A DYING MINISTER.

"CHARLES, bring the Bible"—then his dying hand
Was on the blessed book of heaven laid:
"I REST IN CHRIST!" O! scene sublimely grand,
Casting the splendours of the earth in shade!

"I REST IN CHRIST!" as warriors rest from fight,
When they return with victory elate;
I've put, through Christ, my "alien foes" to flight,
And "turn'd the battle to the city gate."

"I REST IN CHRIST," as on its mother's breast
Sinks the sweet infant into quiet sleep;
No thoughts of past iniquities molest;
My sins are lost in Love's unfathom'd deep!

"I REST IN CHRIST," and ev'ry hope disclaim
That does not centre in the "Lamb of God;"
I take to bliss no passport but his name;
I lean on nothing but atoning blood!

"I REST IN CHRIST!"—my heavenly mansion waits;
I see the gems that stud my golden crown;
I shall in triumph pass the pearly gates,
And with the patriarchal sires sit down.

"I REST IN CHRIST!"—sky, ocean, earth may fall,
But I am safe as yon Eternal Throne:
Against this Rock "hells gates shall not prevail;"
Love, changeless love, will not forsake his own!

"I REST IN CHRIST," firm as the solid rock
That braves the fury of the dashing deep;
A voice divine says, "Fear not death's last shock,
Mine eye shall guide thee, and my arm shall keep."

"I REST IN CHRIST," He will not let me sink,
Though this poor body fall into decay;
I stand on vast Eternity's dread brink,
And soon on starry plumes shall soar away.

"I REST IN CHRIST," his promises avouch
Celestial joy shall pain and death succeed;
Immanuel's bosom is my dying couch,
My hope his cross, his covenant my creed.

Thus sunk the christian on the Saviour's breast;
"The silvery cord was out, the golden bowl
Was broken at the cistern; He is blest
With pure delights congenial to his soul."

Yes: and the Edifice of Truth shall rise,
Though many a christian workman now is gone!
Thy Builder lives, beyond you vaulted skies,
And though his workmen die, his work goes on!

Missions.

For the Christian Messenger.

Our Foreign Mission.

MESSRS. EDITORS,

The enclosed letter from Brother Crawley, of which you will please publish the principal parts, was laid before the Foreign Missionary Board yesterday. The Board ordered the transmission of the sum of four hundred dollars, voted by the Convention, leaving it to the discretion of our esteemed Brother, who has the best opportunity to judge, as to the employment of native assistants, whether Burman or Karen. With reference to the female school proposed, we deem its establishment highly desirable and important; but apprehend it would not be prudent in us to appropriate funds to this object without the concurrence of the Convention. We hope that liberal contributions will be made for the Foreign Mission, so that, besides the support of native teachers, a female school, which would undoubtedly be very useful, may also be sustained.

Yours in gospel bonds,

C. TUPPER, Secretary.

Aylesford, Feb. 5th, 1858

HENTHADAH, BRITISH BURMAH,
October 5, 1857.

My dear Dr. Tupper,—I hasten, through you, to thank the Churches in N. S. and N. B. for their donation of 200 dollars for the support of Native preachers in our mission. Only one thing is needed to make it the means of a great blessing,

namely, the prayers of the donors—and these, I am sure, accompany it.

Although the notice of the action of your Board, came to me some time ago, in the "Christian Visitor," yet as I learned from the same notice that a letter from you was on its way to me, I have waited until the receipt of that letter, a day or two since, has enabled me to know and respond to your wishes. I feel grateful, I do assure you, for your "confidence in me that these funds will be spent to the best advantage." I shall, indeed, do my utmost to deserve that confidence—and prayerfully endeavour to make such disposal of the money entrusted to me, that the Churches shall have reason to rest satisfied that the cause of evangelization in Burmah has benefited by it. I need scarcely add, however, that "Paul may plant, and Apollos water, but God alone giveth the increase." Through the means employed by these funds, I look for God's blessing—but I need not remind the brethren at home that I cannot guarantee a single conversion. I make this remark in deprecation of any disappointment which might be expressed, should the funds all be expended and the results not meet the anticipations of friends at home.

And here let me make some remarks on the difference between the Burman and Karen departments of our mission, especially with reference to the different degrees in the success of each. The Burman population vastly outnumbers the Karen. Such numbers of the latter have been converted, that it has become quite common to speak of the Karens as a "Christian nation," as well in England as throughout India. On the other hand it would be unsafe to estimate the Burmese communicants at more than five hundred. So much greater interest is always taken in a people who embrace the gospel readily—and labour among the Burmans—per se—but especially as compared with labour among the Karens—has so many trying and unpleasant accompaniments, that there is actually reason to fear that the former—numbered though they are by millions—will if not really neglected, receive far more attention than the latter, whose number is comparatively so small. On this account it is, therefore, that I cannot help feeling some regret when I observe that the friends of missions in N. S. and N. B. seem inclined to feel and give rather for the Karens than for the Burmans. Nor is this regret owing simply to the fact that I am a Burman missionary. When I became a missionary to the Burmese, I did so deliberately. I was perfectly aware that the Karen department presented—in our view—far greater attractions for life-labour than the one which I had chosen. But I tried not to be guided in my choice by any other motive than such as constitutes the ground of the question, "In which department is my labour most needed?" In view of the considerations above stated, and which were then fully before my mind, I could not be a Karen missionary. And now after more than three years occupation of my field of labor, I see no reason to change my views—on the contrary I have become confirmed in them. The Karen mission has gained innumerable patrons among the English in India, and large contributions are now being obtained for it in England. At the same time, of course, it obtains a fair proportion of the funds of the Union—perhaps the larger share of them. I know of no impediment to my becoming a Karen missionary at any time—except the one I have already mentioned. I am acquiring the language now, and in the course of a year probably, shall be able to use it with tolerable ease. But I have taken this step not with any intention of relinquishing either now or at any future time, the Burmans for the Karens—but simply that I may be able to preach the Gospel to Karens whenever I happen to meet them in my tours among the Burmans.

I hope I have expressed myself so clearly that you cannot misunderstand my views. The purpose which I formed before leaving home—and which all that I have seen since my arrival in this country has tended to confirm—is still unchanged. I am, the God of Missions willing, a Burman mis-

sionary for life, and that from the clearest conviction of duty.

I have already endeavoured to express my thanks for the contribution from the funds of your Board. Is it too much to ask, in view of the considerations above stated, that I may be allowed to use such portions of those funds as the interests of the Burman mission shall require, exclusively for that mission, i.e. in the support of native helpers, and in reaching the numerous places where the gospel has not yet been preached. That is, I want the brethren at home to let me feel untrammelled in the use of their funds, so long as I employ them usefully and advantageously,—in the Burman department of the mission—and to direct me to expend in the Karen department only such sum as may remain after the wants of the Burmese have been met.

There is one other subject to which I wish to direct your attention, and in which I feel assured you will be interested. There are around us here thousands of little girls and young women whose condition is so degraded, and so full of promise of nothing but a life of still deeper misery and moral degradation, as to excite our sincerest pity. Their chief occupation is selling in the Bazaar, where their most constant associates are the lowest of the natives, and the vilest element of our population—the Madras and Bengali servants of the English. In innumerable instances they early begin to lead a life of the grossest vice. Ever since our arrival in the country it has been Mrs. Crawley's darling wish, to collect some of these poor creatures into a school under her superintendence. But there have been many obstacles in the way—principally the want of funds for the employment of a suitable teacher—the erection of necessary buildings—and to meet the outlay for the simple food which would be required. For it must be understood, that the parents of these children will not give up the small profit they obtain from them, unless they are entirely relieved from the expense of their support.

Suppose an outlay, at first, for buildings, of 50 dollars—and a monthly expenditure of 10 dollars for a teacher—and 15 dollars for board;—and we think a school of fifty or sixty of these children might be sustained. Mrs. Crawley urges me to make an earnest appeal for permission to spend a portion of the funds remitted by your Board—i. e., of course, only any sum which may be left, after the other demands are fully met—for such a school.

You will understand, of course, that not a cent of the money sent from N. S. and N. B. will be spent otherwise than as directed by your convention.

But I have already extended my letter to an undue length, and must hasten to a close.

You will have learned ere this, what scenes of bloodshed and horror have been enacted over a great portion of India. The situation of the missionaries here becomes every day more and more critical. At any moment the King of Ava, emboldened by the tone of British prestige, may descend upon Pegu with a large army, and—the rest I may leave to your imagination—or the people may rise and shake off the British yoke, or—and perhaps the most terrible possibility of all—the Sepoys who are our sole protectors may mutiny.

But it is a precious thing to feel that we are in the hands of God—THE SOVEREIGN.

Pray for us—pray for the poor Burmans. With kindest regards from Mrs. Crawley and myself to yourself and Mrs. Tupper, Believe me ever sincerely and respectfully yours,

ARTHUR R. R. CRAWLEY.

SINGING AND FIDDLING.—A shrewd clergyman was once tormented by his people to let them introduce the "big fiddle," or bass viol, into the church. He told them the human voice was the divinest of all instruments of music; but they introduced their viol, and the old man rose and said: "The brethren will, if they please, sing and fiddle the thirty-ninth Psalm."

The Duty of Singing.

If a man should profess that it is his duty to preach, and yet should decline all study, and merely talk such things as happened at any time to come into his head, most people would begin to doubt whether it was their duty to hear him. But a great many persons, zealous for the spirituality of worship, are advocating congregational singing, with utter forgetfulness of the inquiry whether congregations are qualified to sing. If it is any man's duty to do a certain thing, he is bound to do that very thing, and not to substitute something else. We hold that the duty to be baptized is not fulfilled by having a minister's finger wet in a bowl of water and laid on the forehead. On the same principle, the duty of singing is not performed by making noises that have neither melody nor harmony. If, therefore, it is decided that the church is bound to offer praise collectively by uniting in psalms and hymns, it follows that the members are under equal obligation to study and practice music sufficiently to shew themselves workmen that need not to be ashamed.

It is not meant to be asserted that they must be qualified to perform in oratorios, or be skilled in "Italian trills." But they must, at the very least, be able actually to sing, and sing tunes. Now there are persons who will exercise their voices in conference meetings, who seem to have no idea of bass except that it consists of sounding notes several degrees lower than the treble. They drone and growl on two or three notes, making discord all the way, to the disturbance of every tolerable ear in their neighborhood. It is evident that this is not singing, but disturbance of the singing. If it is their duty to sing, then they are neglecting their duty as really, though not as consciously, as if they sat mute.

In some churches the choir includes the greater part of those in the congregation who can sing. To turn them out of the orchestra and scatter them in the pews, would be to diminish the effectiveness of the singing without any benefit to devotion. On the other hand, there are churches where it is hard to get singers into the gallery. The hymns given out in the prayer-meetings are sung with far more spirit and effect than any that the choir perform. In such cases the abolition of the choir, or the enlistment of the pews in their chorus, would be a decided gain. But however this may be, it is certain that sacred music cannot be performed to any good purpose without more knowledge and culture than most in our churches possess; and that those who decide that congregational singing is a duty, must in consistency with that principle hold congregational singing-schools.—W. & R.

Queen Victoria and Letter A.

The Gateshead Observer has made a discovery; "Byron has a passion for the name of Mary; and our gracious Queen has a passion for the letter A. Here is the proof:

Alexandrina Victoria	Alfred, 2nd son.
Queen.	Augusta, 3rd daughter.
Albert, Prince Consort.	Albion, 4th daughter.
Adelaide, Prince Royal.	Arthur, 5th son.
Albert, Prince of Wales.	Alfred, 6th son.
Alice, 2nd daughter.	Beatrice, 8th daughter.

Every son and daughter of the Queen, born before the present year, has one name at least beginning with the letter A; and some of them more. Her Majesty evidently thinks her family to be A's, and a trifle beyond—a right good motherly feeling in palace and cot. In April, when the last was born, A being exhausted, her Majesty moved on to B."

SINGULAR DEATH.—A young medical man, Dr. Salle, practicing at Chalons, performed lately the operation of tracheotomy—opening the wind pipe—on a child that had croup and malignant sorethroat. Blood escaped into the wind pipe from the wound, and in order to save the child's life the doctor immediately applied his mouth and sucked the blood out. Next day alarming symptoms declared themselves in the region of the lungs, his respiration became difficult, and in the short space of forty-eight hours from the time of the operation, Dr. Salle breathed his last.