

# Christian Messenger.

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"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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## Poetry.

### SPRING.

O! I love, I love the beautiful Spring,  
When leaves and plants are growing;  
When the joyous birds in the green-wood sing,  
And gales o'er the hills are blowing.  
And I love, I love the musical note  
Of waters that swift through the valleys float,  
Their way to the far sea taking;  
My spirit it thrills with a holy thought,  
And my heart with a gentle love is fraught,  
Amid the young year's waking.

O! I love, I love the beautiful Spring,  
When morn is newly beaming,  
And the larks aloft on their missions wing,  
Their praise through the ether streaming;  
And I love, I love the freshening breeze,  
The lowing herds, the green, green trees,  
And the fields of glistening flowers.  
The sun rejoices o'er valley and stream,  
The mountains be tips with a golden beam,  
And lights the budding hower.

O! I love, I love the beautiful Spring,  
When day is calmly closing,  
And the flowers abroad their fragrance fling,  
On the twilight air reposing.  
And I love, I love from the hawthorn tree,  
The gush of the nightingale's melody,  
While the moonbeams quiet are sleeping—  
When peace like a veil o'er the landscape lies,  
And the earth smells sweet as the balmy skies  
Their dew-drop tears are weeping.

## Religious.

[The following letter from the Rev. A. B. R. Crawley, has been longer on its way than usual, arising from the perils of the sea it has had to encounter. The following brief sentence which we find stamped on the outside, explains the circumstances of danger which it has passed through:—"Saved from the wreck of the *Ava*." Our readers will remember this was the steamer wrecked on the coast of Hindostan a short time ago, having on board the wife of Sir John Inglis and several others who had been rescued at Lucknow. The passengers and mails were however saved. The letter bore evidence of pretty severe usage. It was not without much difficulty but we believe we have eventually succeeded in deciphering correctly its contents.—Ed. C. M.]

For the Christian Messenger.

### Letter from Burmah.

HENTHADAH, BRITISH BURMAH,  
December 22, 1857.

My Dear Editor,—I propose to give you below the substance of a journal of a missionary tour in the northern part of my district. But first, through you, let me heartily thank the churches for the liberal donations they have, at their last Convention, granted for the support and employment of native assistants under my direction. The first donation of \$200 is already disposed of, or nearly so, by the appointment of two assistants, concerning whom I have already written to Rev. Dr. Tupper. The second sum, \$400, will soon, I hope, all be appropriated. Accompanied by the two assistants above referred to, I left Henthadah in the Steamer for Kyangyeen, the northern limit of my field. From this place I intended slowly descending the river until I reached Henthadah again. My residence at Kyangyeen was an old brick building erected a quarter of a century before by the Burmese governor for an arsenal, and stockaded and employed as a fort by the English during the last war. Kyangyeen is an old and populous city, and thronged, of course, as all important Burman towns are, with the monuments of idolatry—the painful and abundant evidence that "man can be just with God," is the conviction of the 20,000 immortal spirits who crowd this city. Arriving on Sunday, we held our usual morning services, and after conversing with all who came to see us during the day, went in the evening to a great funeral feast. We found an immense crowd of men and women all engaged in laughing, eating, smoking, and in every possible way evincing that they had come to enjoy themselves; so that "but for the cold stiff form of the dead, placed in a conspicuous position, and for the voiceless hopeless agony of the aged mother, who, creeping up to my feet, and holding up one finger, made me understand that "he was the only son of his mother,"—we might have supposed we were witnesses of the

rejoicings upon the occasion of a birth or a wedding, instead of the solemnities due on the departure of a deathless spirit to its account. Mounghong, one of the *Nova Scotia* assistants, besought the poor old woman to turn her prayers to Him who gives and takes away and is "the God of all comfort." After we were seated and the profusion of salutations and mutual inquiries were exchanged, a learned Burman deeply read in the lore profound, whose base is an annihilated Deity, and whose consummation is nonentity, commenced a controversy. My heart rose to God for help and a blessing. Loud and bitter was Boodhistic bigotry—determined in the purpose not to relinquish one jot or tittle of the hoary faith in whose mists and labyrinths hopelessly involved, millions upon millions have gone down where "the filthy shall be filthy still." Still! The still small voice of the gospel seemed lost amid the tumult. Apparently we gained nothing, and with a sick heart I left. The promise of God—"my word shall not return unto me void," ought to have raised my sinking spirits. The assistants lingered behind, still trying to make some impression. I was rejoiced to hear that a young man had boldly proclaimed before the crowd "The Eternal is God and there is no other." This young man came to us the next day. He seemed to be a good inquirer, and with a clear intellect looked above and beyond the mystifications and metaphysical triflings of Boodhism to a God only living and all present. The advanced state of decomposition of the body—which, according to Burman custom, had been kept already several days—forbade our going again to a funeral feast. Accordingly we had to seek another congregation. We soon found another house of mourning—with its crowd of pleasure seekers. Here the chief speaker against us urged with great violence that for God to punish sin with eternal hell was harsh and excessive—and—ergo—the God we preached could not be the true one. And so it is, some in one way, some in another, some with this pretext some with that, universally the gospel is despised and rejected of men. "And who is sufficient for these things?" I have obtained such a view of the utter weakness of man's most laborious efforts, that all the appeals I have ever made for the prayers of God's people in America seem, as compared with that I would now make, mere formality, and the strongest language I could now select would fail to express how deeply I feel the necessity for prayer without ceasing to God for my people, these proud, degraded, bitter haters of Christ. But I find I might write many pages and still fail to effect the purpose which I announced at the beginning. I must therefore give merely the statistics, if I may so use the word, of my tour. We visited ten towns and villages—and found more or less encouragement at all. There were a goodly number who may be fairly set down as inquirers. Three who gave unmistakable evidence of conversion, were baptized. One of these who had been an inquirer for years, but dreaded the ridicule which would fall upon him were he baptized, at last received strength and courageously before an immense crowd became a member of Christ's church on earth.

As I have said already the assistants who were with me are supported from the fund voted by your Convention. They are an unspeakable comfort to me, and preach the simple gospel with great zeal and effect.

Ever affectionately yours,  
ARTHUR R. R. CRAWLEY.

### Inconsistent Protestants.

While Catholics and Protestants are alike in the practice of infant baptism, the grounds on which they justify the practice are fundamentally different. The Catholic resting it exclusively on the authority of his Church, scorns the idea of going to the Bible for the practice. He concedes the honest truth, that the Bible lends no countenance for baptising infants. But the Protestant, anxious to retain the practice, has been for two centuries engaged in the thankless task of torturing Scripture into its support, that

in holding it he may make good his great axiom, The Bible the religion of Protestants.

The following extract from a "Doctrinal Catechism of the Catholic Faith and Practice," approved by the most Rev. John Hughes, D. D., Archbishop of New York, sets fourth in a clear light the lameness of the Protestant principle.

Q.—Can Protestants prove to Baptists, that the baptism of infants is good and useful?

A.—No; they can not; because, according to Protestant principles, such baptism is useless.

Q.—Why do you say this?

A.—One of the Protestant principles is, that no human being can be justified except by an act of faith in Jesus Christ; but no infant is capable of making this act of faith; therefore upon Protestant principles, the baptism of infants is useless.

Q.—Can you draw the same consequence from any other principle?

A.—Yes; their first principle is that nothing is to be practised which is not authorised by Scriptural example; but it does not appear from Scripture that even one infant was ever baptised; therefore, Protestants should reject, on their own principle, infant baptism as an unscriptural usage.

Q.—How do Baptists treat other Protestants.

A.—They boast that the Scripture is evidently for Baptist practice—that other Protestants hold traditional doctrines, like the Catholics. They quote Matt. chap. 28: "Go teach all nations, baptising them," from which they say it is clear that teaching should go before baptism hence they conclude that as infants can not be taught so neither should they be baptised, until they are capable of teaching or instruction.

Q.—What use do they make of Mark, chap. 10: "He who believeth and is baptized, shall be saved?"

A.—They say it is evident that belief or faith must precede baptism; but they add infants are not capable of believing; therefore neither are they capable of being baptized.

Q.—What can Protestants reply to this Baptist reasoning?

A.—They may give these passages another meaning; but they can never prove that their interpretation is better than that of the Baptists, because they themselves give every one a right to interpret Scripture.

Q.—How do Catholics prove that infants ought to be baptized?

A.—Not from Scripture alone, which is not clear on this subject, but from the Scripture illustrated by the constant tradition of the church.

Q.—Can Protestants use this argument of tradition against Baptists?

A.—No; they have no right to use it in this matter, where it would serve them, since they reject it in every question where it is opposed of their novel and lately invented doctrines.—*N. York Chronicle*.

### The Lady Prisoners at Lucknow.

The following interesting account of the captivity of Mrs. Orr and Miss Jackson was read last week at the annual meeting of the British and Foreign Bible Society:—"I was introduced to Mrs. Orr and Miss Jackson, of whose preservation I wrote you an account in a former letter. They are comfortably lodged in a house near Bank's bungalow; but they evince in countenance and a painful air of suffering the effects of their long captivity. Their lives were spared, indeed, but they were watched night and day by armed guards, who did not hesitate to use gross and insulting language towards them, and whose constant delight it was to tell them of the outrages and massacres which were taking place all over India during the time of our troubles. Their lives were preserved by the fidelity of the Darogah, or by his desire to secure his personal safety in case the British became masters of the city. Day after day, before they were concealed in his house, they lived in expectation of death. In the midst of their captivity their was one source of consolation shut to them. They had

neither Bible nor Prayer-book, and they felt the want exceedingly; but they could not remedy it, for any attempt to procure a religious book would not only have been unsuccessful, but would have increased the severities of their gaolers. Meantime a little child, a Miss Christian, fell sick, and for several days they in vain sought assistance for her. At length, in a mood of contemptuous pity, the natives obtained the advice of a native doctor for the dying child, and this man sent some vile potion or other wrapped up in a piece of paper torn from the first book he could lay his hands on. For a moment or two the printing on this fragment escaped attention, but as Mrs. Orr, now drawing it from her bosom, placed it before us with an air of gratitude and reverence. I could well understand how it was that the words thus conveyed to them seemed to them promises from Heaven, and bade them hope and fear no more. Of the fragment thus conveyed to our countrywomen I have procured an exact transcript, which I send herewith. It may be imagined how these words of comfort and assurance lighted up the prison,—a handwriting on the wall in characters of fire, to illumine the gloom of their dungeon:—"I, even I, am He that comforteth you. Who art thou that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass? And forgettest the Lord thy Maker, that had stretched forth the heavens and laid the foundation of the earth; and had feared continually every day, because of the fury of the oppressor? The captive exile hasteneth that he may be loosed; and that he should not die in the pit. These words were accepted by our fellow-countrywomen as promises from Heaven, and from that time they hoped on till they were rescued from the midst of the enemy."

### Marriage with a deceased wife's sister.

[Under the title of "Business for the Associations," the London *Freeman* refers to the late decision in the Vice Chancellor's Court respecting marriage with a deceased wife's sister, and calls upon the denomination throughout England to present petitions in favour of Lord Bury's Bill, to legalize such marriages,—now before Parliament.

One would hardly believe so much of oppression could exist in Great Britain at the present day.

We referred to the subject a short time since as a question of English law, but it now becomes a matter of public morality, and is really a most obnoxious interference with what mere human laws cannot and ought not to control.—Ed. C. M.]

"Several Bishops and influential peers, the Bishop of London among them, are ready to support the Bill. Lord DERRY, though his individual opinion is, at present, not favourable to it, is yet willing, he says, to bow to public opinion. He does not oppose it as he does Emancipation of Jews and Abolition of Church-rates. The Duke of BEAUFORT, the Master of the Horse under his Government, is himself the offspring of one of these marriages; and, altogether, the prospect has never been so good of the Lords yielding. Indeed, we feel little doubt that if every one of our churches would send a petition by the end of May to the House of Commons and to the House of Lords, this fact would be sufficient to carry the Bill."

"But the strongest appeal to a statesman—and it is yet stronger to our churches—lies in the wrong which thousands of innocent persons are at this moment suffering through the late decision in the Vice-Chancellor's Court. The legal effect of that decision is most painful. Thousands of virtuous women are now declared to be no longer the wives of their supposed husbands, for legally they are no longer the latter husbands. Either party might desert the other, and no legal consequences follow. The wife has no longer any legal title to any but her maiden name, and the children, where there are any, can bear only the maiden name of their mother! The marriage, in a word, is null, the marriage service was an empty form, and the children