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"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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Poetry.

For the Christian Messenger.

"Believe and be Baptized."

When God the Saviour sojourned here below,
And taught by precept and example too
His boundless presence saw each varying plan
That e'er should emanate from changeable man,
And lest His followers should be led astray
He left them guide-posts on the narrow way.

When with the favoured few the bread he broke,
And words of full and free salvation spoke,
"The time will come"—those gracious words implied,
"When half this sacred feast shall be denied
To common men,"—"Let all partake. My blood
Is shed that all may share the cleansing flood."

"Believe and be baptized." This plain command
The meanest intellect might understand,
Yet strange perverseness of the human mind,
"A better way," vain man essayed to find
And strove to evidence superior skill
By sprinkling helpless babes without their will.

That they who bear the name of Christ alone,
Thus to invert His precepts should be prone
On man's device should build their pious faith
Despite of what the Lord Jehovah saith!
And cavilling at the Holy law of God,
Attempt to prove the error by His word!

'Tis sad indeed that this should be, but Ah!
How much more sad that they who boast they are
The sanctified and Holy of the Lord,
Living and dying by His blessed word,
And trusting gloriously with Him to reign
Should thus this fruitful error, still maintain.

The blest Redeemer saw at once the end
To which this fatal leprosy would tend;
Beheld the plague-spot—like the leaven spread
And through the mass its deadly influence shed;
Beheld the blind, by doubtful teachers taught,
Striving to mar the glorious work He wrought.

Fore-knowing too that some would love to obey,
And follow Him through all the narrow way,
Would make His holy Word alone their guide,
Proving by its pure standard all beside
For His dear sake would brave the cold world's scorn,
And Nature's dearest ties asunder torn.

For those that love him it had well sufficed
That He had said,—"Believe and be baptized"—
But knowing they could ne'er be led astray
Where His own Holy footsteps marked the way,
'Midst Jordan's waves behold Him meekly stand
Baptized in manhood by His servant's hand!

Lord Jesus make us more than ever thine,
Make us to feel thy precepts all divine,
Thy slightest word a sacred binding law
From which we would not, if we could, withdraw,
Esteeming it our happiness to be
Despised,—because we love to follow thee.

Lower Stewiacke, September, 1859.

J. B.

"If the light that is in thee be darkness—how
great is that darkness!"

Selections.

Bible Education for India.

DEPUTATION TO LORD PALMERSTON AND
SIR CHARLES WOOD.

It may interest our readers to know what the friends of missions in India have recently done, in order to secure the unrestricted use of the Bible in the public schools there when desired. We subjoin, therefore, some details respecting this movement, in which all parties are united.

THE BIBLE EDUCATION COMMITTEE FOR INDIA was formed on the 19th of May, 1859, for taking measures to obtain "the removal of the authoritative exclusion of the Word of God from the system of Education in Government Schools in India, so that none, who may be so disposed, be interdicted from the hearing or reading of the Bible."

In consequence of the circulars issued by this Committee, a large number of petitions were sent up to Parliament, from all parts of the country, praying for the removal of the interdict. Upon the change of the Ministry, which ensued shortly afterwards, it was thought right to ascertain the views of her Majesty's Government upon the question, and on the 20th of July a numerous

and influential Deputation of parties interested in this question, met Lord Palmerston and Sir Charles Wood, to urge the importance of removing the interdict.

The Deputation was introduced by the Archbishop of Canterbury and the Earl of Shaftesbury.

A memorandum was read, embodying the views of the Deputation, whose single object may be defined in the following words:—

"To request a removal of the authoritative exclusion of the Word of God from the system of Education in Government Schools in India; so that none who may be so disposed, be interdicted from the hearing or the reading of the Bible in school hours, provided always that such safeguards be adopted against undue interference with the religions of the natives as may appear just and proper to the chief local authorities in the several Governments of India."

This object was selected because it involves a great national principle, and because the Imperial Government had taken the matter out of the hands of the local Governments by laying an interdict upon the Bible in Government Schools in school hours.

Lord Tweeddale and the Council of Education in Madras, in 1847, comprising nine high officers of Government and two natives of highest position—one a Mohammedan and one a Hindu—all concurred in proposing the introduction of a voluntary Bible-class in a Government School about to be established at Madras. The reasonableness and importance of such a measure were stated in an elaborate Despatch of Lord Tweeddale.

The institution of such a voluntary Bible-class was forbidden by the Court of Directors at home.

In the year 1858, the chief authorities in the Punjab, Sir John Lawrence, Mr. M'Leod, Sir Robert Montgomery, Colonel Edwards, and others, stated officially their conviction that a voluntary Bible-class was proper and expedient, and might be safely introduced in that Government; and they stated their reasons with great power and perspicuity.

Again the Home Government, in a late despatch of the Secretary for India (April 7th), interdicted such voluntary Bible-classes. While properly allowing a great latitude of discretion to local Governments on many other points, and on some points calling for further information, in respect of a voluntary Bible-class the prohibition is peremptory.

Lord Palmerston having asked for a copy of the memorandum, said that he thought it would be best for Sir Charles Wood to explain what was the system in operation at present. In the course of his explanation, Sir Charles Wood observed:—"No person can be more anxious to promote the spread of Christianity in India than we are. Independently of Christian considerations, I believe that every additional Christian in India is an additional bond of union with this country, and an additional source of strength to the Empire." In respect of the alleged interdict upon the Bible, Sir Charles observed:—"I do not understand that at this moment, supposing there are Christian school-masters willing to do it, there is any objection to their assembling pupils—pupils meeting voluntarily—half-an-hour before, or half-an-hour after school hours, and teaching them the Christian religion to any extent that they may wish to receive instruction." He also stated, "Long ago there was no impediment to the reading of the Bible in school hours, as an historical book, provided the doctrines were not taught."

Lord Palmerston remarked:—"We seem to be all agreed as to the end. It is not only our duty, but it is our interest, to promote the diffusion of Christianity, as far as possible, throughout the whole length and breadth of India." "The only question is, whether a particular arrangement is calculated to promote the spread of Christianity, or whether it would, in spite of the intention of those who propose it, have a contrary effect." "The principle appears to be agreed upon, and the only difference is as to the hours of the day on which that principle ought to be carried out. If it is as-

sumed that the Christian schoolmaster, who is capable of teaching Christianity, is to be allowed to assemble, for half-an-hour before the Government School opens, that portion of his pupils who are willing to receive Christian instruction, why, that is authoritative instruction in Christianity."

The Duke of Manchester, the Earl of Shaftesbury, the Hon. A. Kinnaird, Mr. Strachan, the Rev. H. Venn, and other gentlemen, offered various remarks on the question, for which we have not space, to which Lord Palmerston and Sir Charles Wood paid marked attention. After an interview which lasted over an hour, the Deputation expressed their grateful acknowledgments for the very courteous and candid spirit in which they had been received.—*Missionary Herald (London).*

The wealthy Man is Heaven's Trustee.

I believe, if you think seriously of this matter, you will find that the first and most literal application is just as necessary a one as any other—that the story does not specially mean what it says—while thought, will and intellect, and all power of birth and position are indeed given to us, and therefore to be laid out for the giver, our wealth has not been given to us, but we have worked for it, and have a right to spend it as we choose. I think we will find that this is the real substance of our misunderstanding in this matter. Beauty, we say, is given by God—it is a talent; strength is given by God—it is a talent; position is given by God—it is a talent; but money is proper wages for our day's work—it is not a talent, it is due; we may justly spend it on ourselves if we have worked for it. And there would be some shadow of excuse for this, were it not that the very power of making the money is itself only one of the applications of that intellect of strength which we confess to be talents. Why is one man richer than another? Because he is more industrious, more persevering, and more sagacious than others? That power of endurance, that quickness of apprehension, that calmness of judgment, which enables him to seize the opportunities that others lose, and persist in the lines of successful effort, are they not talents; are they not, in the present state of the world, among the most distinguished and influential of mental gifts?—*John Ruskin.*

The Head of Oliver Cromwell

STILL PRESERVED, AND SEEN BY THE WRITER.

NEARLY two centuries have elapsed since the death of this renowned champion of ecclesiastical right and religious liberty in Great Britain. In reference to this fact the English journals have recently contained some elaborate articles in his defence, exhibiting an enlightened spirit, and striving to rid the nation of an unjust and undeserved prejudice against the memory of Cromwell. This shows the growth of a tolerant spirit, and, not unlikely, when it becomes fully known in England, that the "Protector's" head is actually preserved, it will become a relic almost of adoration.

That the veritable head of Oliver Cromwell now exists, and is in a good state of preservation near London, in the custody of a lady, there is no doubt. Having been seen, and actually handled, and its written and printed history carefully noted down, there can hardly be the possibility of a mistake. Rumours of the existence of the head were in circulation in London, half a century since, and periodicals now in the British Museum suggested such a fact. Various correspondents alluded to its concealment, and as having been seen privately, but it is only recently that an American gentleman was permitted to see the relic and handle it in person.

Cromwell's body was embalmed and buried with great pomp in Westminster Abbey. After the restoration of the Stuarts, the body was disinterred, the head cut off, and a pike-staff thrust through the neck. It was then placed on Westminster Hall. It remained there a considerable number of years, until either blown down by the wind

or carried off by stealth. It was secreted for a long series of years, and handed down from generation to generation among the descendants of Cromwell, until it now rests in the custody of the accomplished daughter of Hon. Mr. Wilkinson, an ex-member of Parliament, residing at Bromley, Kent, near London.—*N. Y. Observer.*

Forgive your Debtors.

The following incident, related recently in a prayer-meeting at Boston, is said to have occurred not long since in New York:

"A merchant of New York, son of a well-known deceased Baptist minister, was passing from his place of business, when his eye suddenly glanced upon a familiar form. It was that of a debtor, who under false pretences had bought a large quantity of goods. A warrant for his arrest was already in the hands of an officer, but all attempts to find the offender had failed. When the merchant, accidentally as he thought, espied the debtor, his first impulse was to seize him and demand payment. However, remembering the want of authority to exact payment in this way, he followed at a cautious distance, determined to keep sight of the man till an officer should appear. One street after another was passed, till at length the debtor entered a house of prayer, whither, firm in his purpose, the pursuer followed. But scarcely had he set his feet within the door when the hand of God arrested him, and showed him that his own life had been contracting a debt of sin against a holy, and just, and gracious God, and that he had naught wherewith to pay. He saw that while his fellow-creature was a debtor to him, he himself stood in far greater need of forgiveness from God. The project of arresting the delinquent debtor was dropped from the moment, and he cried out, 'Forgive me my debts, as I now forgive my debtor.' And God heard that prayer."

CERTAINLY no man's calling is a calling away from God or godliness. It never entered into the heart of God that our particular callings should ever drive out our general calling of Christianity. Those men are very ignorant or very profane who think themselves so closely tied up to follow their particular callings six days in the week, that they must not intermeddle with any religious duties during those days. God, who is the Lord of time, has reserved some part of it to himself every day. Though the Jews were commanded to labour six days of the week, yet they were instructed also to offer up the morning and evening sacrifice daily.

God keeps an exact account of every penny that is laid out upon Him and His, and that is laid out against him and His; and this in the last day men shall know and feel, though now they wink and will not understand.

An Angel with Boots on.

There is no accounting for little children's inventions and explanation of things. Two little prattlers were looking out of the window at a weathervane on the top of the steeple of a Universalist church. This weathervane, which was put up there to tell which way the wind blew, was in the shape of a man with boots on. The children wondered what it could be. "Is it an angel?" says one. "No," said the other, "it can't be an angel, because angels have wings, and angels don't wear boots." "O," said the first, "I'll tell you what it is. It's a Universalist angel, with boots on, going to heaven afoot."

They shall obtain mercy.

If you find a man disposed to complain of the coldness of the world, be sure you will find that he has never brought anything into the world to warm it, but is a personal lump of ice set in the midst of it. If you find a man who complains that the world is all base and hollow, tap him, and he will probably sound base and hollow. And so, in the other way, a kind man will probably find kindness everywhere about him. The merciful man, as a general thing,