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## Poetry.

### A Hundred Years to come.

O, where will be the birds that sing,  
A hundred years to come?  
The flowers that now in beauty spring,  
A hundred years to come?  
The rosy lip, the lofty brow,  
The heart that beats so gaily now?  
O, where will be love's beaming eye,  
Joy's pleasant smile, and sorrow's sigh,  
A hundred years to come?

Who'll press for gold this crowded street,  
A hundred years to come?  
Who'll tread yon church with willing feet,  
A hundred years to come?  
Pale, trembling age, and fiery youth,  
And children with its brow of truth,  
The rich and poor, on land and sea,  
Where will the mighty millions be,  
A hundred years to come?

We all within our graves shall sleep,  
A hundred years to come?  
No living soul for us will weep,  
A hundred years to come!  
But other men our lands will till,  
And others then our streets will fill;  
While other birds will sing as gay,  
As bright the sunshine as to day,  
A hundred years to come!

### The Angels in the house.

Three pairs of dimpled arms, as white as snow,  
Held me in soft embrace;  
Three little cheeks, like velvet peaches soft,  
Were placed against my face.  
Three tiny pairs of eyes, so clear, so deep,  
Looked up in mine this even,  
Three pairs of lips kissed me a sweet "good night,"  
Three little forms from heaven.  
Ah, it is well that "little ones" should love us;  
It lights our faith when dim,  
To know that once our blessed Saviour bade them  
Bring "little ones" to him!  
And said He not, "Of such is heaven," and blessed them,  
And held them to his breast?  
Is it not sweet to know that when they leave us,  
'Tis there they go to rest?  
And yet, ye tiny angels of my house,  
Three hearts encased in mine!  
How 'twould be shattered, if my Lord should say,  
"Those angels are not thine!"

## Religious.

### The Gospel in Burmah.

[From the Missionary Magazine, August, 1859.]

LETTER FROM MR. DOUGLASS.

**Condition of Ava—Effects of an Earthquake.**—It was stated in the Magazine for May, p. 136, 137, that an exploring tour was to be undertaken among the Karens north of Ava,—three native preachers sent out by the Karen Home Mission Society of Bassein forming the exploring party, and accompanied by Mr. Douglass, of the Bassein Mission, and Mr. Kincaid, of the Promé Mission, as far as Ava. The following journal contains Mr. Douglass's notes of this tour as far as the capital.

Mandelay, Jan. 22, 1859.—The day after our arrival in Ava we spent strolling about the streets, lanes and environs of that ancient, once grand, but now desolate city. It is twenty-two years since the capital was removed from Ava to Amarapura. On the exit of the court, most of the public buildings and gardens were destroyed; but many of the monasteries, pagodas and temples remained undisturbed until March, 1837, when an earthquake occurred, which in severity is unparalleled in the history of Burmah, and probably in the history of the world. In Ava, Sagaing and Amarapura, hundreds of pagodas, monasteries and dwellings were heaved from their foundations and shaken to pieces, crushing and burying hundreds of the inhabitants in the ruins. In Ava, not a brick structure was left standing erect; but as the brick-work is usually put together with a kind of lime or adhesive cement, huge masses of masonry half upset, and buildings rent from top to bottom, appear on every hand, retaining the position in which the earthquake left them.

**Reminiscences of Dr. Judson.**—Landing at the spot where Dr. Judson's house once

stood, and on which Mr. Kincaid, afterwards lived, we followed the road along which the "sainted Ann" so often trod her lonely way, until we arrived at the old palace, and the spot where once stood the death-prison, in which Judson, Price and their associates, as chained felons, so long lay. Nothing remains to mark the spot whereon the prison stood; and had I not had br. Kincaid to guide me, I could not have found the spot; but while walking over these places, many scenes of the past, too sad to be contemplated, were by history and fancy brought to mind. The spirit which Jesus exhibited, when he exclaimed, "Father, forgive them, for they know not what they do," has sometimes been strikingly shown by his followers. Stephen, when dying, in prayer for his murderers cried, "Lord, lay not this sin to their charge." So Judson, after suffering on this spot from Burmans worse than death, a hundred times, no sooner escaped from his fetters, than he took the manuscript Bible, which with more than human sagacity he had here kept as his pillow, unfolded its pages and toiled on until he gave to Burmah in her own language a complete copy of the Word of God. Dr. Price, with no less consecration, toiled from the hour of his release until his death, that some of the millions around him might be emancipated from their more hopeless bondage.

They labored and we have "entered into their labors;" but their faith and devotion—do we possess? There are few inhabitants now living within the city wall; but around the wall, especially on the bank of the "little river," there is yet a large population—in all from fifteen to twenty thousand. Ava is one of the finest and most beautiful places for a city in all Burmah, much better than either Amarapura or Mandalay, the present capital, as all Burmans are free to admit. The capital was removed from Ava to Amarapura by the will and order of the present king's father; and from Amarapura to this place, by the will and order of the now reigning king, merely that it should be recorded in history that each of them was the founder and builder of a palace and city, and thus in history have a name and great glory. Many great and good men have shown their weakness in striving for a title or name; but the vanity of all classes of Burmans in this respect is wonderful.

We left Ava on the 10th, and came up to Mandalay, which is about fifteen miles distant, and four miles inland from the river.

Finding there were no Karens, or people who bear any resemblance to Karens, within a hundred miles or more of this city, the three who came from Bassein with us took passage last Tuesday in a Burman boat that was going up the river, intending to proceed about two hundred miles in that boat, and then by land pursue their journey north, east and west, until they fully learned the character of the people, and whether their language is the same as the Karen, or bears any resemblance to it.

**The Christians baptized at Ava—An open field.**—We have also tried since coming here to find the Christians, as a number are yet living who were baptized by br. Kincaid when living in Ava twenty-five years ago; he has also baptized some when upon former visits since the last war; but we have seen none as yet, except Ko Shway, whom he ordained as pastor of the church when here five years ago. This man was baptized by br. K. about twenty-five years since, and is now quite old and infirm. The Christians are all scattered, and are now in the country in search of rice. The rice-crop, both this year and last, in all upper Burmah, failed in a great measure, there being so little rain; and on this account rice is and has been, much of the time the past year, at famine prices. Since arriving here, we have daily gone out through the city, and in houses and public places talked and preached to the people, distributing tracts and portions of the Scriptures. We have met with no opposition, except argument, which has always been conducted with respect and apparent candor. Many have manifested a desire to hear, and to obtain and read tracts and books. Not a few have come to our residence to converse.

**Interview with the King of Burmah.**—A few days since we called on the Magme Mengye, or chief minister of State, and showed him a number of books and maps sent from Washington to br. K., as a present to the king. He reported our arrival to the king, who appointed to-day at 10 o'clock to receive us. We went this morning to the chief minister's house, and, after conversing with him a little time, a messenger came from the palace to call us, and aid in carrying the books and maps. We were received in the reception-room of the palace by an atwenwoon, (or officer second in rank at the Court,) who conversed very pleasantly and examined the books until a messenger came, saying that the king was in his summer-house, in his garden, waiting to receive us.

About the middle of the garden there is a round house, enclosed with Venetian doors, surrounded by a wide verandah, and on the east side a large open shed, under which were spread large mats. We found the king reclining on a cushion, just at the top of the verandah steps. On either side of the steps were fifteen of the king's body-guard, kneeling on the mats, their gold-sheathed swords lying before them. On entering the shed, the atwenwoon who conducted us thither prostrated himself in the most servile manner and crept forward, toward the king, while we sat down on the mat. The king called to us to come nearer, and then, calling teacher Kincaid by name, inquired why he had not come up sooner, and by whom the books and maps, which had just been placed before him, had been sent. He then inquired my name, to what nation I belonged, and where I lived. Then, calling me by name, he asked if I could speak Burmese, how long I had been in the country, and if I received my support from the English government. These questions answered, he wished to know why, on arriving in the country, I did not come at once and live in his royal city, if I had a family, &c. He then laughingly said he did not expect teacher Kincaid to stop long at a time; but if I would call my wife and boy from America and come here, he would give us a good place in which to live, and everything we should need. He then entered on a long conversation about American commerce, and asked what was produced in Burmah that we did not have in America. On learning that indigo was taken from Bengal to America, he asked many questions about it, as he has commenced the cultivation of indigo, and hopes to carry it on extensively.

**Oungpenla and the Lion's Cage.**—Last Thursday I made a visit to the village of Oungpenla. The village is on the shore of the artificial lake of the same name, mentioned above. The lake is beautiful, bounded on the east and north by the mountains, and on the west and south by a bank of great height and thickness, on the top of which is a carriage road the whole length, lined on each side by fine acacia trees. It is said this lake was constructed eight hundred years ago. It was from Ava to this village that Judson, Price and their associate prisoners, were at the spear's point driven over the blood-tracked way. The unfeeling, inhuman cruelties inflicted upon them before leaving Ava and on their way to this place, and the long scene of suffering and trial through which they passed, are familiar to every American Baptist.\*

We were accompanied to the village by Mr. Spears and two Armenian merchants by the name of Mokegich, who, with all the other Europeans residing at the capital, were kept in irons for nine months on the same spot during the war with the English in 1852-53. Through the lanes of this village, bounded on each side by high cactus-hedges, Judson once, with shackled feet, carried his wailing, starving child, a beggar at the breasts of Burman mothers.† The lion's cage that he obtained the privilege of occupying, in preference to the loathsome prison, is yet here, though looking very old.

**Munificence of the King.**—Ava, Feb. 2.—On the invitation of the king we went again to the palace last Monday. He re-

ceived us in the inner court in the most friendly, affable manner. He said the Americans were his friends; and though he did not wish an official from the government to come and remain, yet he wished one or two American teachers to come; and if I would promise to return, he would give me a lot of ground, order a house to be built for me, and give me whatever I might need; and that there were many more Burmans in the royal city to teach than were in Bassein. He then motioned to two men in a side-room, who had previously been placed there, to come, each bringing a bundle of silver, which the king presented to br. Kincaid and myself. We find the amount to be more than sufficient to pay all our expenses while on our journey up here.

The king expresses no love for, or belief in the Bible; yet, if a missionary could come and live in Mandalay, I do not think that while this king's reigns there would be any annoyance or restraint in preaching and propagating the gospel.

**Results—Bassein Association.**—Bassein, Feb. 22.—I arrived here Friday, the 18th inst., having been absent on this tour just three months. Since August I have travelled in my Burmah canoe about two thousand miles. Wild beasts, creeping things, perils and robbers, have abounded along my way; yet I have not met with a single accident, insult or injury. I have seen during this time probably more than a million of Burmans, have preached Christ to many, and distributed among them the Word of God and tracts or treatises, showing them the way of life through Jesus. But little has been accomplished; some seed has fallen by the wayside, some upon rocks, some among thorns, but I hope some into good ground, where it will take root, spring up and bring forth fruit to the glory of God.

The annual meeting of the Bassein Association commenced last Thursday at a Karen village seven miles east of the city. I went out on Saturday morning in company with Major Brown, the Deputy Commissioner of Bassein, and five or six of the English officers and merchants, who spent the day at the meeting and appeared interested and delighted with the intelligent, refined appearance of the Karens, especially with their attainments in music, which was the only thing they could understand. There was a large number of Karens at the meeting, and it was a meeting of much interest. The churches are generally in a good condition. They have contributed more money the past year to the various benevolent objects than any year previous, but have accomplished less among the heathen Karens of the district, and the pupils in the village schools have diminished in numbers.

### The Conception of Christ's character a proof of the Divine origin of the Scriptures.

The writers of the New Testament bring before us one whom they assert to be at the same time a perfect man and God, no god of heathen mythology, with the passions, foibles, weaknesses of men, but the God of the Bible, Creator, Upholder, Disposer of all things, a Being of infinite perfections—no drunken Bacchus, thieving Mercury, or uxorious Jupiter, but the great I AM, the Jehovah. This God man appears in varied and trying positions, with the rich, the poor, the learned, the unlearned; with friends and foes, in private, in public, with hypocrites, scribes, pharisees, publicans, and sinners, in city and country; now wearied and worn, now active and vigorous, now the people's idol, now their scorn; on the mount of transfiguration; on the cross; questioned, tried, tempted by learned lawyers, by insidious, malignant foes, ay by the Devil himself, and everywhere He is made to speak out plainly, directly, and often at length upon the common affairs of life and the deep mysteries of God and eternity, yet never do we find His words or actions belie this two-fold character. There is always the perfect man, always the God. Says Dr. Channing, "We observe in Jesus Christ an unparalleled dignity of character and consciousness of greatness, never discovered or approached by any other individ-

\*Life of Dr. Judson, vol. 1, p. 355-358. †p. 361.