

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS : FERVENT IN SPIRIT."

NEW SERIES,  
Vol. IV. No. 10.

HALIFAX, NOVA SCOTIA, WEDNESDAY, MARCH 9, 1859.

WHOLE SERIES.  
Vol. XXIII. No. 10.

## Poetry.

For the Christian Messenger.

### LINES.

ON THE DEATH OF MR. JAMES FANNING.

Thy warfare is ended, thy toils are now o'er,  
Thy conflicts forever have ceased:  
Thy spirit has passed to that blissful shore,  
Where the sin-toss'd and weary have rest.

While with us, thy Saviour to thee was most dear,  
And oft hast thou pictured that world:  
Through the glass darkly, thou could'st not  
see clear,  
Those beauties to thee now unfurled.

A witness for Jesus thou faithful hast stood,  
And sinners' sad state didst deplore:  
But now thou'rt in glory at Jesus' right hand,  
And thine eyes those bright regions explore.

Then let us, dear brother, while mourning for thee,  
(For sorrow on earth, we all have):  
Strive, as faithful, to our Redeemer, to be,  
And a crown we at last shall receive.  
Cape Canso.

## Missionary Intelligence.

For the Christian Messenger.

### Letter from Burmah.

Aylesford, Feb. 19, 1859.

MESSRS. EDITORS—

I hasten to forward the following letters from Brother A. R. R. Crawley and Moug Shway Long, for insertion in the *Christian Messenger*.

Ever yours,  
C. TUPPER, Secretary.

Henthadah, Nov. 19, 1858.

MY DEAR DR. TUPPER,—Your very kind and cheering letter of August 26th was received on the 15th inst., and I embrace the earliest opportunity to acknowledge to you, personally, my grateful sense of its cordial and fraternal spirit, and, through you, to thank the Convention for their renewal of the substantial contribution which enables me to send abroad throughout this Province a number of Christians who are able to enlighten their idolatrous countrymen, and who are thankful for the opportunity to do so. Since I last wrote you two of our number have "entered into rest." One, a strong man, in middle life, was struck down by the cholera. In the morning he was well enough to write to me, asking for medicine,—in the evening he was dead! The other had reached the age of four score and over. Knowing in whom he had believed, he sank calmly and fearlessly into the grave. This last was a Christian before I was born. The light entered his soul from a tract given him nearly half a century ago by the Pioneer, Judson! Through many long and weary years he waited and watched for the arrival of the "white book teachers." His book told him all that was required of him, and he was quite prepared to receive baptism when we first became acquainted with him. In the city of Opo, of 15,000 or 20,000 inhabitants, he was the only believer in Christ. And now that he has gone, it seems as if thick darkness had again settled over the place. But I hope soon to have an assistant stationed there. And will it not make the hearts of many among you glow, that this light among 20,000 poor poor heathen has been kindled by their *Christian liberality*? And will they not remember daily to FEED this little light, by their fervent prayers?

I am afraid I did not write the names of the three assistants employed last year, clearly, I therefore give them now in small capitals, that you may not fail to know them:

KO OUNG HAY.  
MOUNG LONG.

— THE T NAN.

To these I hope to add at least three more soon.

With reference to the contemplated female school, you ask if it would be kept through the whole year. I can not reply to your question positively, because Mrs.

Crawley being as yet without experience, it is impossible to tell whether the labor required would be of such a nature as to render an annual vacation desirable or not. My own impression is that we could so arrange as to have the school remain uninterrupted throughout the year. I now come to a consideration which will probably require a postponement of the time of establishing the school. We have begun seriously to consider the propriety of removing our eldest little boy to a situation where he can enjoy an invigorating climate, and direct moral and religious influences. And as some of my friends have offered to pay the expenses in part of Mrs. Crawley and our children to America, and a good opportunity offers in a company of missionaries returning to the United States, we have almost decided that it is our duty to separate for a time, Mrs. Crawley going home with the children while I remain at my work. One thing more I should like to say with reference to the proposed school. I want those who kindly undertake to support it, to remember that there are peculiar difficulties which meet one in the very incipient attempt to start such an undertaking. The first feeble desire for knowledge and instruction will have yet to be awakened in most of those whose benefit we are wishing to compass. It will, for a long time, be a thankless, disagreeable task. In saying this my only object is to warn contributors not to be too sanguine,—not to be greedy for success; for to our taking a right view of the matter, these difficulties, and the fact that no promise is held out of large and speedy success, should not make the duty less clear, as it can not make the fact less real. What is the fact? Simply this,—that there are hundreds of children and young girls whose actual wretchedness and prospective degradation no pen can possibly accurately depict. Unless such an agency as the proposed one be set in motion, there is absolutely no direct means by which their social redemption can be effected. Mrs. Crawley is by no means strong. The care of three little children is in this country a burden which few at home can appreciate. Hence it is that, though inclined at first to regret that the necessity of going home should have occurred just when I had hoped to have the school commenced, I now feel willing it should be so, as Mrs. C., after her return from America, would, with recruited strength, be much better able to undertake the required labor. I hope to send you soon the translation of one or more "greetings" from the assistants. I shall now be for several months confined to the city, as a new dwelling-house is required in my department of the mission, and no one but the missionary can superintend the building. My labors therefore must be restricted for the present to receiving such persons as may come to talk or receive books daily, and the usual Sunday services. By the kindness of the Commissioner here I have obtained access to the jail on Sundays, where I have a congregation of about 300, many of them most attentive listeners. Mrs. Crawley unites with me in affectionate regards to yourself and Mrs. Tupper.

Ever yours in Christian fellowship,  
ARTHUR R. R. CRAWLEY.

### MOUNG SHWAY LONG'S LETTER.

Brethren, who live in the Great Western Island, America, Moug Shway Long, who lives in the city of Henthadah, in a Province of the country of India, your friend and foreign brother, a disciple and teacher of the Law, sends you words of love. I, Moug Shway Long, your foreign brother, who do not deserve to enjoy even the smallest blessings from God, have, according to your prayers, been chosen out and received the grace of God. My age has thirty-five years, since I obtained man's state.\* As, to what is behind:—for thirty-two years I lived like an animal, ignorant of God, wicked, dark. Now, by means of the excellent Lord Jesus Christ, Son of

\*The idea here is simply, "since my birth." The peculiar form of expression has its origin in the universal belief, among the heathen Burmese, in a previous state of existence.

the living God, opening the eyes of my soul, I have crossed over to the light. Therefore, pray for me in the presence of God, that my virtues may be made to increase. Moreover, although, because there is reason to pity the Burmese people, wicked, dark, regarding as God many things that are not Gods, worshipping and serving them,—the excellent, Royal, Blessed news of Joy has been widely declared,—yet they remain exceedingly hard-hearted. For them also, strive, and pray with an earnestness which avoids food.\* I have a soul which exceedingly longs to see your faces, Sirs, my brethren. But, though I may not meet you in the present state, I live, hoping I shall assuredly meet you in the presence of God. Therefore, every time you pray to God, put me in, and pray for me also, Brethren and friends. Blessed be God forever and ever.

The letter of love of Moug Shway Long,  
Teacher of the Law.

My Dear Dr. Tupper.—The above letter was handed me soon after I had finished the accompanying one to yourself. I have endeavoured to preserve as much as possible, the idiom and peculiar form of expression of the Burmese.

Yours ever,  
A. C.

\*"An earnestness which avoids food," i. e., with such a yearning desire, and strong faith, that with such a singleness and absorption of purpose that there is no desire even to eat.

### Missionary Work in India.

RESUMPTION OF THE MISSION AT MUTTRA,  
BY THE REV. THOMAS EVANS.

When the sad storm of 1857 raged so furiously, that we could hardly venture outside the gates of the fort of Agra, few, if indeed any, of us thought we should be able so soon after the tempest to launch out, and again cast the Gospel net forth into deep waters. For, though the fury of the winds might abate, yet we thought the waves would roll on for months, so that the mission bark could hardly go forth in the tumult without being put in danger of foundering. Our work, thought we, has been sadly delayed, and years will be necessary to restore to us the peace and safety which we once enjoyed. The people, thought we, are fearfully excited; to cool them down will be the work of time, and to regain their confidence and regard (without which we can do them no good) will take years of peace and good government. Moreover, they are now more than ever prejudiced against us, for they have been falsely led to think that the British Government proposed making them Christians by fraud or by force. And though they may not dare to illtreat us, yet they will not listen to the message of love and peace.

These, and such like, were our thoughts and fears, when now and then we tried to pierce a little into futurity through the thick and dark clouds of 1857.

But, blessed be the Lord, none of our fears have been realised. We go among the people unarmed (except by the sword of the Spirit); we preach to them the word of life, and we return unmolested.

The people, so far from shunning us, seem more eager than ever to hear the "joyful sound;" and we are received with much more apparent respect than before.

And, what is still more encouraging, there are more inquirers for the truth; and the people generally seem to be more than ever convinced of the ultimate triumph of Christianity over the whole of Hindustan.

The fort of Agra, under God, proved our refuge during the troubles of 1857. By the commencement of 1858 things began to brighten and clear up a good deal. Judges and magistrates now ventured out to their respective stations, and order began to be again restored in the country around.

We also felt anxious to be at our post, but at the time no dwelling-place could be had, and we had to wait with the promise of a house in March. March came, and we were on the point of leaving for Muttra, when a fire broke out in the fort and destroyed everything we had. In conse-

quence of this calamity we were again delayed, and really at the time, it appeared to us as if Providence said "You are not yet to go." At last, however, we thought our way clear, so we proceeded, and arrived in Muttra on the 11th of August, where we were kindly entertained by Mr. Bradford, Collector of Customs, until our house was ready.

We found the demeanour of the Muttra people much more respectful than usual, and had *salaams* (bows) to such an extent that we often found it quite a task to return the compliment. At first we were rather doubtful as to the manner in which the missionary might be received in the bazaar. For the people, when spoken to by the missionary as brethren and friends, generally throw off their reservedness, as well as the assumed respect which they indulge in when addressing any European. This is not because they love the missionary less, or hate him more, than other people, but because his bearing towards them is not that of the *Hakim* (master) who commands, but that of the friend and brother, who advises and persuades.

They hear him address them as equals and friends, from which they gather confidence, and reply to him freely and familiarly—and hence the advantage the missionary has to find out the real feeling of the natives towards the English. A native will never willingly contradict him on whom he is in any way dependent, lest he should go against him at some future time. This, doubtless, is the reason why those natives who think missionaries to be Government servants will seldom or ever dare oppose them; but, on the other hand, they give full assent to all the missionary says—though they believe not a word. Those, however, who understand better who and what the missionary is, treat him and his message either with real regard, or real and manifest hatred. We knew how the people of Muttra received the Gospel before the mutiny. But now how will they hear? What is the feeling produced on this great Hindu city by late events? May we now stand up among the crowds, and fearlessly proclaim Christ the only Saviour, and Krishna a falsehood?

It may be well, thought we, to be cautious, and feel our way, before we take too bold a step.

In the Agra bazaar we had had respectful and attentive congregations despite the war and the ill-feeling abroad. But, then, there were European bayonets there, and the city was under the power of the fort guns, which might make vast difference in such times as these. Such were the thoughts passing through our mind when for the first time after the mutiny we were preparing to go forth to preach Christ to the idol-loving people of the city.\* We, however, knew in whose hand we were, and believing "the path of duty to be the path of safety," we reasoned not long with flesh and blood, but "gave to the winds our fears," and once more declared to the people that besides Christ there was no Saviour.

There was no tumult, no disrespect shown, and even no opposition, which was a new thing in Muttra, where we can seldom or ever preach without being subjected either to the noisy clamour of the Chowbies,† or to the keen and subtle remarks of some pundit or Brahmin.

At this time, however, all were silent; they were evidently afraid—for the late martial law had left a strong impression on their minds. They are now however, growing a little bold again, but not at all disrespectful; in fact, the Hindus delight in religious discussions, and they are never better pleased than when they have a long and loud controversy on any theological dogma. Nor do they generally get angry or abusive in the contest, as the proud and conceited Mohammedan invariably does. Preaching is now regularly carried on in the city, and the attendance, as well as the

\*The above may sound strange to those who have not experienced personally the bitterness of the late troubles in India. But those who have can well understand such feelings and sympathize with them.

†Brahmins in attendance on the pilgrims to the idol shrines of Muttra.