

Correspondence.

For the Christian Messenger.

Letter from Burmah.

TO THE SECRETARY OF THE FOREIGN MISSIONARY BOARD.

Henthada, Jany. 17, 1862.

My dear Dr. Tupper,—Last mail brought me yours of Oct. 15., containing the second of Exchange for £20, previously received through Bro. Bars.

You will, before this, have received my letter announcing that I had, upon my own responsibility, ceased paying anything to the native preachers, and my reasons therefor; and also a more recent letter informing you that I had re-employed them, on receiving from the Secretary of the American Baptist Missionary Union, an assurance that they would be able to sustain their missionaries. You will observe that the only undesirable result of the step I took, was that nominally there were no native preachers here for about two months. But as, actually, there was very little cessation in their preaching labors during that time, there is very little cause for regret.

As this is the month in which I forward a report to the Union for the year which closed Dec. 31st. last, I send you, on the next page, some account of the mission for the same period, for presentation to the brethren who support the Native Preachers.

Table with 2 columns: Category and Count. Baptized during the year, 7; Received by letter, 1; Died, 2; Excluded, 3; Present number, 27.

Of these 27 Church members, 17 constitute the Henthada Church, 8 do Taingdaw do, 2 do Donabew do.

NATIVE PREACHERS.

Ko Eing (supported by the Granville Street Church) at Henthada.

Moung Yan Gin (supported by the St. John Brussels Street Juvenile Missionary Society,) at Taingdaw.

Moung Long, Itinerant.

Moung Wike, do.

Moung Tha Dway, Student.

Five in all. Ko Choke, also, was supported at Donabew during the greater part of the year, and Moung Kyan, Itinerant. But the prospect of diminished receipts, to which you refer in your last seemed to make it the part of prudence to diminish proportionately the number of preachers dependent upon those receipts. Accordingly the two, who were judged to be least effective, have ceased to be nominally Assistants.

ITINERATING.

This has been extensively prosecuted during the months of the year favorable to that purpose.—The same encouraging readiness to listen, noticed in former years, and desire for books and tracts have been met in every place, or nearly so, visited by the Missionary and the Native preachers.

At the present time the number of hopeful inquirers is larger than at any previous period.—The missionary looks forward with only cheerful hope and encouragement, fully expecting that, whether it be the will of the Lord of the Harvest that he should reap it or not, the coming years will bring a large ingathering into the Church of Christ from the Burmese.

I remain yours faithfully,

ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

Give me Union, or give me death!

MR. EDITOR,—

As the war is the event of the world at the present time, and has not only a political, but much more a moral and religious import, perhaps I need scarcely ask you to forgive my trespasses, in writing again on this subject. "A. C.'s" prolonged fire from his Northern battery, it must be confessed, is annoying, especially as it does not spare the "peaceful" any more than the belligerent. Whether that be called war, or merely "putting down rebellion" where all the instrumentalities of war are used, the rules of war observed, and the consequences of war follow, I think "sensible men" need scarcely dispute. From some of the means used might it not rather be called Vandalism, than either?

I did not lay much stress on the right of Secession, both as I considered it not an easy question—a question on both sides of which "sensible men" might be found; and also as abstract rights are not always a proper rule of conduct.—

Constitutional or legal rights may be gross moral wrongs. We commend the Senator who though he had voted for the Fugitive Slave Bill, yet on his return home took in and comforted the crouching fainting fugitive, contrary to the law. He who should exact the legal claim to "the pound of flesh nearest the heart," would wrong a man of his life. But "A. C.'s" premise is, the South is wrong; and his conclusion, the North is right,—the South has violated the Constitution, therefore the North have the right to kill and be killed. You condemn the North, therefore you are "a contributor to the cause and course of the South. Give me—Union, with slavery, or give me death, appears to be the watchword to which the Northern patriots rally. Thus to die, appears to me to be worshipping a deity that has less to do with the weal of men, than had Olympus; and more to do with their woe than Juggernaut.

"A. C." as if desirous of clothing this skeleton right with flesh, also maintains that peaceful separation is terrible destruction—the secession of the South, the subjugation of the North.—The army having threatened Washington, and a high Southern official, Fanueil Hall, Boston, he deems it strange that "sensible men should believe that the South intended at the outset of the rebellion, to act as they are now acting, merely on the defensive." And is it not strange that "sensible men" should place so much stress upon a random threat, expressed under the excitement of revolution, as the exposition of a people's policy. "Passing strange" that any one at all acquainted with the national character of the United States—their threatening and boasting—that one so well acquainted with the Mason and Slidell affair—the frantic joy of the people of the North, at the capture of these quasi-ambassadors,—the justifying and glorifying of Wilkes by people and Congress and officials,—their threatening of England; and then at the presentation of a note with Earl Russell's compliments, the Government cheerfully giving these men up, and the people as cheerfully acquiescing,—the screams of the eagle as the prey is taken from his talons becoming changed to the notes of the sweetest warbler,—"passing strange" that in the face of such facts—"sensible men" should lay so much stress upon an extempore declaration in vindication of the North. If their own "sound and fury" could so easily vanish into thin air,—is there any letter reason to suppose that the same from the South must signify cannon balls. As to the march on Washington—it and adjoining States are a part of Slavedom, then what more could be expected than that the Slave Republic would give their compatriots of these regions the opportunity of seceding. As to the threatening of Fanueil Hall,—if their national existence, for which they drew the sword were not acknowledged, according to the laws of war, they might invade Northern territory. It is admitted that were the North in danger of being overrun by the South, they would be just in acting as they are now doing, on the principle, that we chain a madman; and this is the only reason that should influence the lover of his race and country. But when we consider with what contempt the North regarded the South, as a belligerent power, and that they made out that the South never would have seceded, had they believed they should meet a united North,—could they really have believed their own cry of "Wolf, Wolf?"

"A. C." prophesies that the North will not protect the slave, but the slave-holder, as I supposed they would not do. I really did think that with the loss of slavedom, they would rid themselves of slavery, become doubly free. Perhaps I did overestimate their regard for the oppressed—they would die for Union, not for liberty, their own or others. This is about the purport of "A. C.'s" letter on slavery. But should the slave still be given up would North, South or negro be worse off than under the Union.

Should Secession succeed, the North will still have a score or more of complete governments, whose object is directly to guard life, liberty, property—man in the pursuit of happiness,—the proper objects of governments to defend—territory enough for half a dozen empires—a free and united people—Union in reality. Yet this is not sufficient, they must die if the New World was not made for "Ole Abe."

In the event of Scotland's seceding, a blow or two might be struck, but would such blows as were given by Edward and Wallace, and Bruce, be preferable to peaceful separation. "I throw not." Should England say to disaffected Scotland,—If you will secede, by all that is true and lovely, let the "destruction of the United Empire, by war and revolution" be "an impossibility," adieu Scotia, would Buckingham Palace be in any danger? Would not a blow be struck negatively for righteousness and peace, more ef-

fective than the world ever felt, at the hand of any nation. That Empires may not separate peaceably but by "war and revolution" appears to me to be wonderful "truth," wonderful "justice," profound "originality." Is it not a reductio ad absurdum, to which "A. C.'s" constitutional logic inevitably led him? As if empire were the chief end of man,—as if a blood thirsty greed for power was his natural appetite. As if politically disjoined States must be cut asunder with the sword, or cemented with blood. As if governments, instead of being a Palladium of defence, were a huge monster having joints lined with armies, for the destruction of the city. All other human compacts may be dissolved, legally or illegally. If legally then not by war and revolution. If illegally then the injured may claim indemnification; but if the recovering of losses cost a thousand times their value, should they be recovered at all? Do not throw good money after bad. Laws do not require retaining the disaffected; prudence forbids it. But governments sui generis, I suppose, give the right to destroy in a most glorious and constitutional manner; and impose the obligation to cling with dying grip to the viper whose fangs are already fastened on one. There are reasons why united empires may be peacefully divided,—such as extent of territory, difference of politics, of local interests; and such division will not be killing to the weak but to the ambitious.

If A. C. does not succeed in awakening sympathy for the North, by the justice of their cause, he certainly will by exhibiting the injustice of England in asking for Mason and Slidell. The exultation, then, in the North, says A. C., "was first due to the simple fact that these notorious rebels were captured." Very short-sighted persons these Americans. I opine it was due secondly and chiefly to the fact that they were taken from an English vessel,—a triumph over England as well as over the South. Why rejoice over the capture of these men which Seward tells England are of no consequence to them, more than over the unconditional surrender of an army of 15,000. "They blustered for a time against England at a great rate." Very changeable, these Americans. They not only blustered England's injustice, but Wilkes' righteousness; England's doom and Wilkes' glory. "They justified the national conscience," in imprisoning "those notorious rebels." National conscience easily justified, as they were delivered up at England's bidding—all of which was also very "magnanimous," very "peaceful." Now if "A. C." has tears of burning shame to shed over the "stone-blind ignorance and selfishness" of the Britain who stated that the Yankees confined Mason and Slidell, because they conceived the idea that England would not rise, then may not his countrymen return the compliment. By the way "A. C." does not seem to have been in a very melting mood, when he penned these articles,—just a few tears to soften such hard words as the above might not have been out of place.

I question if A. C. understands American feelings any better than he does English.

There is still another ground on which the question of sympathy for the United States might be discussed,—the proverb, "He that would have friends must show himself friendly." Now it appears to me that they have always shown themselves to be very ready to play at the beautiful game of war, with the nation to which we belong; but as Britain had everything to lose, and nothing to gain in a war with the United States, she has generally "magnanimously" declined. But for the rather voracious American Eagle, the broad Atlantic would probably forever roll between us and fighting, but now when we lie down at night, we scarcely know that we shall not be awakened by the booming of their cannon ere morning, and our nation can less easily keep the peace of the world. While the people of the United States have been brave and fortunate enough to gain their independence, they have not been generous enough to forgive. I have an opinion,—it probably differs from "A. C." and that nothing less would satisfy them, than that Britain should be stripped of every foreign possession, lose her supremacy of the ocean, and pass her good old age at home.

I believe as "A. C." with reference to the press. "Who does not believe it, so far as to allow his opinions and sympathies to be moulded by it?" and shall therefore refer to the prescribed New York Herald larger than a whole New York World—as proof of America's ugliness. But "A. C." appears to have yielded so much to his authors as to allow them to express a rather different opinion, without telling us which we were to accept. After stating as above he immediately quotes from the New Chronicle that "though the N. Y. Herald is one

of the most extensively circulated papers of the United States, yet it represents no class of society, and influences no opinions." The people of the U. States must be rather hypocritical to receive what they do not believe, and rather wilful to believe what does not influence them. If it represents no class then it has no party bias or aid, and is more reliable. I know of Nova Scotians who have been in the U. States, as well as "A. C.," and from personal acquaintance with cousin Jonathan believe that the "crazy rant" of the N. Y. Herald, is but too true "a type of American feeling." Let those believe who will that the United States Government would fail "to entrench itself behind English precedent" for the sake of peace; English precedent is good ground on which to meet England.

"In view of all that the American Union has done to bless the world, has not the American Union-Government—in its dealings with the world, ever manifested a superlative degree of that selfishness which characterises depravity, and are there not as foul blots on her national escutcheon, for her age, as on that of any other civilized nation. They have riveted the shackles of the African more closely, they have destroyed the Indian and expatriated the miserable remnants. Yet let there be "tears for her wounds," if not "death for her ambition." May the Lord speed the time when the world will not be troubled with such views and wars as "A. C." advocates and "a peaceful Lakeville" become a Pacific Oceanica.

PACEM.

For the Christian Messenger.

Obituary Notices.

ZENAS HARLOW,

Died at Middlefield, at the residence of Elkanah Morton, Esq., on Friday, the 28th ult., of Diphtheria, Brother Zenas Harlow, in the 24th year of his age, son of the late George Harlow.—About four years since a revival of religion commenced in Brookfield, when he with several others was brought to a knowledge of the truth as it is in Jesus, and united with the Brookfield Baptist Church. From that period until his death his conversation and deportment exemplified the Christian character. How often have sorrowing friends had heart-rending occasion to be silent at the grave of departed professors, and not dare open their lips in reference to the deceased, in consequence of the inconsistency of their walk in life. It was not so as regards our dear departed brother, he took a deep interest in every thing that pertained to the kingdom of God. During his illness, which was of only 13 days continuance, he was greatly favoured with the presence of the Lord, though suffering extremely, he never was heard to murmur but frequently exceedingly desirous to be with Jesus. When asked one week before his death if he desired to recover, his reply was, I know no will but the Lord's. And we rejoice to know that rest and repose, peace and joy, love and gratitude are all his now and will be his through a boundless eternity.

May we all who know him and his works of faith and labours of love, follow him even as he followed Christ, until we too ascend to dwell above, and unite with him and the multitude which no man can number in singing the great song of salvation to God and the Lamb for ever.

An appropriate discourse was delivered on the occasion, by the Rev. John McKenne, from Psalm xxiii. 4: "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." We hope and pray that the sudden death of our beloved young brother may be sanctified to the lasting good of the afflicted family and many others.—Com. by A. J. Leadbetter.

EMILY H. RAYMOND.

Emily Hannah, daughter of Joseph and Hannah Raymond, of Hebron, fell asleep in Jesus on the 24th of February, 1862, aged 21 years, after a protracted illness of 12 months, which she bore with christian fortitude and resignation to the will of her heavenly Father.

She made no public profession of religion until about two years ago, when she was baptized by the Rev. E. N. Harris. Her private walk and her exhortations at the prayer-meetings, as well as her deep interest in Conference meetings, showed her growth in grace. At the last Conference she was permitted to attend, she said she loved the Conference meeting, and every one she attended, it seemed to her that she got a step nearer to heaven.

When speaking about death, she said she would like to live for her father and mother's sake, but all would be well. She was not thought to be so near her end until it was found that she was dying, when she exclaimed: "O! I did not think I was going home so soon. Do not mourn for me." Her struggles ceased. She seemed to fix her eyes on something and said, "What is that I see?" then after a moment's silence she said, "I see Heaven," and thus triumphantly her freed spirit ascended to God who gave it.

Her funeral took place on Feby. 28th, and was attended by a large gathering of brethren and friends. The occasion was improved by a sermon by the writer, from Isaiah iii. 10: "Say