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Poetry.

THE KING'S DAUGHTER.

BY R. S. P.

SHE wears no jewel upon hand or brow,
No badge by which she may be known of men;
But though she walk in plain attire now,
She is the daughter of a king; and when
Her father calls her at his throne to wait,
She will be clothed as doth befit her state.

Her father sent her in his land to dwell,
Giving to her a work that must be done;
And since the king loves all his people well,
Therefore she, too, cares for them, every one:
Thus when she stoops to lift from want and sin,
The brighter shines her royalty therein.

She walks erect through dangers manifold,
While many sink and fall on either hand;
She dreads not summer's heat, nor winter's cold,
For both are subject to the king's command:
She need not be afraid of any thing,
Because she is a daughter of the king.

Even when the angel comes that men call
Death,
And name with terror, it appals not her:
She turns to look on him, with quickened
breath,
Thinking, it is the royal messenger.
Her heart rejoices that her father calls
Her back to live within the palace-walls.

For though the land she dwells in is most
fair,
Set round with streams, a picture in its
frame,
Yet often in her heart deep longings are
For "that imperial palace whence she came."
Not perfect quite seems a y earthly thing,
Because she is a daughter of the king.
—Christmas Locket.

Religious.

BURNING OF A HINDOO RAJAH AT FLORENCE.

The Rajah of Kolapore, aged about twenty, and travelling for his education, died recently at Florence, and his native attendants have disposed of his remains according to Hindoo custom. The *Italia* says:—The corpse was prepared and dressed in splendid robes. At one a. m. the corpse was placed in an omnibus, in which the attendants took their seats. Behind the omnibus came other carriages. On arriving at the appointed spot, the cortege found a crowd. A funeral pile was prepared; it was about four feet and a half in height, and about six feet in length, and four feet and a half in breadth. The corpse had been stretched on the ground, betel was placed in the mouth, whilst a Brahmin wearing a large robe of white linen covering the head offered up prayers whilst kneading dough. The attendants scattered on the pile camphor and various kinds of perfumes. The death having been again officially verified, the corpse was placed on the pile, and the board on which it had been stretched out immediately removed. Perfumes and essences were again strewed over the corpse, and the dough, broken into pieces, placed by its side. More wood placed round the corpse enveloped it as if in a case, closed over by the addition of other pieces of wood. All this while camphor and other perfumes were being constantly thrown on the pile. At two o'clock the whole was covered with faggots; they were set fire to at different points, and a flame of unusual brightness shot out in the direction of the Arno, into which there was at the same time thrown the board on which the corpse had been laid. About this time many persons quitted the scene. The Indians continued to keep the fire alive, and to throw on it perfumes, so as to prevent the smell of the burnt flesh from being perceived. The police and some of the municipal functionaries remained on the spot until seven o'clock in the morning. At nine o'clock water was thrown on the smouldering ashes; when completely extinguished, the remains of the corpse

were religiously gathered together and placed in a porcelain vase. Everything which had formed part of the pile was thrown into the water by two Indians, who went into the middle of the river. The spot was then swept, fresh earth was thrown on it, and traced out in the form of a heart, around which were placed small vessels filled with rice. Then all the Indians knelt and prayed with their faces to the ground. They then departed, taking with them the funeral urn. The ceremony was finished. The bones preserved in the vase will at a later period be thrown into the Ganges; for the Indians believe that those whose bones are thrown into that river will enjoy a million of happy years.

THE SALVATION OF INFANTS.

BY REV. A. C. KENDRICK, D. D.

As to the question whether all that die in infancy are saved, there is, I suppose, among Protestant Christians, but one opinion. How Churchmen, who hold to baptismal regeneration, can so enlarge in their belief the sphere of salvation as to include the vast body of infants that die without the rites of the Church, may indeed be a mystery; but it is their own affair. That all who die in infancy are actually saved from the future condemnation of sin, and that to this vast extent the ruin of the fall is mercifully circumscribed, is, I believe, the universal creed of Protestant Christendom. Death, originally made the penalty of actual transgression, thence passing into the race, may, in the case of infants, in whom it arrests the development of inherited into actual sin, be regarded as thus a positive blessing, and one of the means by which God brings to bear upon our race the merciful provisions of redemption. It is his benign interposition to arrest, in the case of nearly half the descendants of Adam, the otherwise inevitable unfolding of the inherent germ of evil.

But how are dying infants saved? Here again orthodox Christians are at one. They are saved by the Gospel, — i. e., by virtue of the atonement of Christ. Through his vicarious death and priestly intercession they are freed from their inherited depravity, and by regeneration made meet for the kingdom of God.

But how, again, is this done? In what mysterious manner are the benefits of Christ's death brought to bear upon them? They cannot be addressed with the message of salvation; they cannot receive it; they cannot believe; and thus they cannot, like all actual sinners, be saved by faith. So reason many, and, it seems me, mistakenly. And so reasoning, they find a mystery in infant salvation which there really seems no necessity for assuming. Undoubtedly a mystery impenetrable to sense invests always the spiritual and heavenly birth; but I doubt if any peculiar mystery hangs about infant salvation, or if anything requires us to deny that infant salvation is, like salvation generally in our lost race, by faith. The conditions vary, indeed, in the two different classes of cases, but the difference is incidental rather than essential.

Let us look a moment at the general condition or law of salvation. What is necessary to it? We say, sometimes, *repentance and faith*, which of course are but two parts, or two sides, of one act. We say again, sometimes simply *faith*, sometimes simply *regeneration*; sometimes we couple the two, *regeneration and faith*.—again two different sides or aspects of the same fundamental process. The sinner is saved through faith; the sinner is saved through regeneration, being born from above, by the implanting of a germ of spiritual life in his soul. Faith and regeneration, both denoting one and the same essential process, are yet logically distinguishable. Regeneration is the divine, faith is the human, side of the process. Regeneration is the act of God, faith is the act of man.

Regeneration is faith in principle; faith is regeneration in development. Which, then, is anterior? Chronologically, we may say neither. For faith is regeneration acting itself out. But logically and efficiently, one precedes and conditions the other. The act of God clearly antedates and originates the act of man. God precedes, man follows. We are not born because we breathe, but we breathe because we are born. We are not born again because we exercise faith, but we exercise faith because we are born again. It is not "the will of the flesh, nor the will of man," but the will and the act of God, that initiate the spiritual life. We are, indeed, commanded to believe on Christ, but we never *should* believe upon him, and we never *do* believe upon him, except through the quickening work of the Spirit in the soul. The sinner, dead in trespasses and sins, never really and spiritually hears the message of salvation, so that it becomes vitally efficient, any more than the unconscious infant. * * * Regeneration's one invincible characteristic in all cases is, that on account of the redemption wrought by Christ, the Spirit of God works in the soul a divine change, which will always infallibly draw it to Christ, whenever he is revealed to it, and will lead it to rest joyfully in him as the author of its salvation. That revelation may come soon or late, before or after the soul has withdrawn from the body; when it does come, the soul springs to its Redeemer, gratefully accepts salvation through grace, and this acceptance is *faith*.

The application of this to infant salvation is obvious. If the belief of Protestant Christendom is correct, God regenerates the infant before it dies, on the ground of the death of Christ, just precisely as he may regenerate an infant that is to grow up to earthly maturity. But the fruit of the regeneration is developed only in the separated soul. The act of faith takes place only when it emerges from its bodily tenement, and awakes to consciousness amidst the realities of the spirit world. But when it does awake to consciousness, it awakes to faith. When it recognizes Jesus, it recognizes him just as it would have done amidst the imperfections of the flesh,—only with a faith unminged with doubt, or fear, or sin.—but as the ground of its spiritual life, and the author of its salvation. It seizes upon and appropriates the sacrifice of Calvary with just the same *kind* of appropriation as if it were still struggling in the flesh,—and that appropriation is *faith*. All is, indeed, mystery, but no especial mystery hangs over the doctrine of infant salvation.—*National Baptist*.

FOREIGN MISSIONS.

The Baptist *Missionary Magazine* for January, 1871, is just received. This is the first No. of the 51st volume. It contains some highly interesting missionary information, from which we make some extracts. The cover of the Magazine is changed. On it is a small wood-cut having an ox, a plough and an altar, with the words "READY FOR EITHER" over them. This is highly suggestive of the position taken by foreign missionaries. We interpret the hieroglyphic to mean that the agents of the Missionary Union are "Ready for either" service or sacrifice. Should not this be the stand taken by every Christian man and woman—enquiring of his "Lord what wilt thou have me to do?"

The Magazine is otherwise improved in having several good pictorial illustrations.

BOARDMAN'S LAST DAYS.

Boardman's early labors in Burmah have secured for him the honorable title of the "Apostle to the Karens." He left this country July 16, 1825, and

took up his permanent residence in Tavoy, April 9, 1828. He had already baptized 22 Karens when, though a dying man, he determined to visit them once more in their jungle homes, that he might have the happiness of witnessing the examination and baptism of the largest number of converts ever received till then, at one time, in our Asiatic missions. He was borne on a couch, and accompanied by his wife and brother Mason who had recently arrived. They reached the place on the third day. It was on the banks of a beautiful stream which rested in a quiet cave, at the foot of the mountain range, that the people had built a *zayat* ready for their reception. In that sweet solitude were assembled a company of Karens, about half of whom were waiting for baptism. No wonder that the spirit of the dying missionary was stirred within him, and that the vain hope was revived in those that loved him, that he might yet recover. Even Mrs. Boardman for a moment forgot her bitter grief, in joy over redeemed heathens. The failing breath, however, soon warned them again that he was sinking. But when he was gently urged to return home, he replied, "What if my poor unprofitable life be somewhat shortened by staying, ought I on that account merely to leave this interesting field? Should I not rather stay and assist in gathering these dear scattered lambs of the fold? If I live to see this one ingathering, I may well exclaim with happy Simeon, 'Lord now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.' Would not dying in a spot like this be even more blessed than dying in a pulpit at home?" He was then carried to the water side, where he saw 34 believers baptized. The joyful sight was almost too much for his exhausted strength; but he briefly addressed the converts, and then a few hours after, while on the way to Tavoy, a few miles lower down the stream, his Karen friends "looked to place him in the canoe that was waiting for him, but he was not for God had taken him." His faithful attendants bore him to his garden sepulchre, and laid him down at the steps of his little oratory, where he had prayed into existence the Karen Mission, and where he rests beneath the sacred tree." He died February 11, 1831, a few days less than thirty years ago.

ABRAHAM LINCOLN AND THE MISSIONARY.

BY REV. M. H. BIXBY, RETURNED MISSIONARY.

A few years ago a whale ship called at one of the Marquessa Islands, for supplies. The chief mate went on shore. He was immediately seized by order of the chief, and dragged away to be roasted and eaten. A native missionary from the Sandwich Islands, who had come to labor among these savages, hastened to the chief, to plead for the life of the American. He at length succeeded in purchasing his release, by giving to the chief his beautiful six-oared boat, although a boat was indispensable to the success of his mission.

While the missionary was negotiating for the ransom of the mate, others of the ship's crew came on shore, and would have been seized, but for the efforts of the missionary's family who communicated by signs, what their fate would be.

Thus, in the judgment of Rev. William Warren, author of "What we get for what we give," to whom we are indebted for these facts, this ship's company and the ship were saved from destruction.

When these facts were related to President Lincoln, his heart was deeply moved, and he took \$500 in gold from his private purse, and sent it to the missionary.

The following is a part of the letter which the missionary sent to the President in acknowledgement of this gift; but he did not live to receive it.

"Greetings to you quiet and good friend.

My mind is stirred up to address you in friendship. I greatly respect you for holding converse with such humble ones. * * *

When I saw one of your countrymen—a citizen of your quiet nation—about to be baked and eaten as a pig is eaten, I ran to deliver him, full of pity and grief at the evil deed of those benighted people. * * *

As to the friendly deed of mine in saving Mr. Whalon, its seed came from your great land. It was planted in Hawaii, and I brought it to plant in this land, that these dark regions might receive the root of all that is good and true, which is love; Love to Jehovah; Love to self; Love to neighbors.

This is a great thing for your great nation to boast of before all the nations of the earth. From your great land a most precious seed was brought to the land of darkness.

How shall I repay you for your great kindness?

This is my payment—that which I have received of the Lord.

Aloha—Love. May the love of the Lord Jesus abound with you."

THE REV. ALBERT BARNES.

The Rev. Albert Barnes died quite suddenly in Philadelphia, on Saturday Dec. 24th, aged 72 years. His death was not only unexpected, but quite painful in the circumstances. He left home on Saturday afternoon, in fine health and spirits, to pay a pastoral visit. On the way he was seized with some serious difficulty, and only succeeded with his daughter's assistance in reaching his destination. Upon entering the house, he seated himself beside his daughter, and, before any one else entered the room, his head dropped back on his chair and he fell to the floor lifeless.

The reverend gentleman thus passed away leaves more than a national reputation in contemporaneous homiletical literature. He was born at Rome, in this State, Dec. 1, 1798, and after following his father's occupation of a tanner, he entered Hamilton College, and was graduated in 1820, at the age of 22—with marked honors, conspicuous alike for scholarship and capacity. His college career was followed by a theological course at Princeton, N. J., where he brilliantly supplemented his studies with a thorough ministerial training. License to preach was granted him in 1824, and he was ordained and installed pastor of the Presbyterian church at Morristown, N. J., in 1825. Here he remained five years, doing a work of surpassing results for opportunities so limited. From here his reputation preceded him to Philadelphia, whence in 1839 he received an urgent call to the First Presbyterian church. Over this church Mr. Barnes presided until very recently, when age and infirmity compelled him to relinquish the burdens of an active pastorate.

No commentator or biblical writer, save perhaps Scott, stands so prominent as Dr. Barnes; the works of none are more universally in use. For forty years his influence has been largely felt in the Presbyterian Church of America, and his books have been the standard in the schools, colleges, and churches. Three works on various biblical books and themes, written in the midst of his active ministerial duties, are models of research and learning.

The circulation of his "Notes on the New Testament" is said to have reached a million volumes. They were extensively translated, and have been adopted by many biblical students of the Old World. Two other of his works, "A Life of St. Paul" and "Evidences of Christianity," had a wide circulation. He also published able works on Episcopacy, on the "Scriptural Views of Slavery," and other subjects besides numerous contributions to periodical and occasional essays and discourses.—He leaves a wife and three children.

Read so as to be heard; read so as to be understood; read so as to be felt.