

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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WHOLE SERIES.  
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## Poetry.

### "ARISE AND SHINE"

The following "Divine Song" is taken from "GOODLY PEARLS." The words by H. Bonar are well worthy the notice of the singers in our Sabbath schools and elsewhere:—

Out of darkness into light  
Jesus calls the sons of night,  
Out of midnight into day  
Jesus bids us come away.

#### Chorus.

Arise and shine, arise, thy light is come,  
Arise and shine thy light is come,  
The glory of the Lord is risen upon our gloom.

From this world's alluring snares,  
From its perils and its cares,  
From its vanity and strife,  
Jesus beckons us to life.—Chc.

From the vanities of youth,  
Into rest and love and truth  
Into joy that never palls.  
Jesus in his mercy calls.—Chc.

## Religious.

### MESSRS. MOODY AND SANKEY IN LONDON.

Although we have had for two or three weeks past some account of the remarkable movement in the city of London under the modern Paul and Silas, yet we presume many of our readers who have no other opportunity of knowing about them, would be glad to follow them a little further on in their successful labors. Unlike the original Paul and Silas they do not have to fear that incarceration in a prison will follow the wonderful results of their labors, or that they will have to "sing praises unto God" in a dungeon at midnight, as the great "Apostles to the Gentiles" and his musical companion, did at Philippi. The London Baptist of March 28th states that:

"The deep interest taken by all classes in the services now in progress, shows no abatement, and in some important respects is manifestly increasing. The circle of which Mr. Moody continues the main figure, is rapidly enlarging, ministers of all denominations are throwing themselves into the work, and almost by the time these lines pass under the eye of the reader, services will be simultaneously in progress in the four great divisions of the metropolis. The advance of Spring is decidedly a point in our favour. The Agricultural Hall is at the best scarcely the most pleasant place in the world to sit in, and during the biting east and north-east winds that have so largely prevailed during the past fortnight, the serious uncomfatableness of the building has been a strong test of the spirit of the audiences. It is worthy of remark also that in all parts of the hall the difficulties of hearing have been very great, and indeed it is not yet all that might be wished, although the expedients adopted by the ever-vigilant committee have been an appreciable acoustic gain. Much of what Mr. Moody says is quite lost to those farthest removed from the platform. Still, Mr. Sankey's singing can always and everywhere be heard, so that those worst placed are not wholly untouched. It is estimated that during the first ten days alone the services at the Agricultural and Exeter Halls were attended by not less than 335,000 of every class of society, from the Lord Chancellor of England downwards. It may be noticed, too, that some of the journals that at first affected to pooh-pooh the movement, are now growing more conciliatory in tone; even the *Times*, while speaking, as was to be expected, with a certain amount of caution and reserve, pronounces on the whole a favourable opinion. "Theological ears," we are told—and, for that matter, in a limited sense, perhaps truly—are likely to be offended by a disregard, not merely of delicacies of expression, but by a sense that truths of wide and mysterious import are

narrowed and hardened. But to the great majority of the audience all the defects are scarcely appreciable. What they are conscious of is that they are being told some very home truths by a very simple and earnest man, and that he is perfectly confident he is showing them the means of becoming better men and women, and of having a better hope in this world and the next. Mr. Moody tells his hearers that most of them need to be saved, and that all of them can be saved if they will believe in a Saviour whom he proclaims. A vast number among them know that the first part of this statement is perfectly true, whatever may be its precise theological interpretation. They are very ill satisfied with themselves at heart, and would be thankful to be assured of a means of becoming better. What wonder if they listen to a man who tells them that he has found this salvation, and who impresses upon them the conviction that he knows what he means, and is speaking out of a real experience?"

Again, it is satisfactory, after the wide publicity that was given a few weeks ago to the Bob-Sawyer-like sneers of the medical assistants at one of the Midland asylums, to find the *Lancet*, perhaps the most authoritative professional journal in the world, speaking out boldly in defence of the evangelists. It declares that the means used by Moody and Sankey are unlikely to stimulate emotion to an extent which will add appreciably to the number of the inhabitants of our asylums. "A number of people 'touched' already may go off in a religious frenzy, but for that the new religious movement will not be responsible." Mr. Moody, another powerful journal argues, would be as much as a captain of a ship does his sailors. He exhibits no doubt, hesitation, or fear. He brings home, with far greater force than a mere actor, that there is a living God. He is doubtless inferior to Mr. Spurgeon, whose admirable English, drawn from our most racy and true writers, is equal to that of Mr. Bright; but he is doing the same work as Mr. Spurgeon—bringing home to many purity, righteousness, and the reality of the life to come. And, continues this writer, "Mr. Sankey's singing, though not that of the academy or the music-stool, moves the vast audience, rising from low sweetness to an impassioned avowal. The words, 'Jesus of Nazareth passeth by,' make the close-packed thousands realize that Christ did live, did preach, did die for men, and does live still. How many never think of that! It is easy to say that all this is vulgar. Bunyan was very vulgar—so vulgar that for a century and a half not one of the innumerable editions of the 'Pilgrim's Progress' was printed but on coarse paper and the roughest type, for mere servants and labourers. There is a fact for scholars and thinkers. Wesley was vulgar, and Whitefield was a sanctimonious hypocrite. But their works live and do follow them. Is there any one who seriously believes that Bunyan's work or Wesley's works have harmed or vulgarised a single soul? And what did such men, what do these men preach?—flat burglary or the getting up of Emma Mine companies? No; merely repentance, peace, purity, a devotion good works, and a return to the better self from the merely animal life or thoughtless dumb struggle for money which so many thousands lead. Is it not wiser to be with them than against them?"

#### THE EXETER HALL AND INQUIRERS' MEETINGS.

On Monday, the noonday meeting at Exeter Hall was devoted as usual to the reception of the reports from various places as to the nature and extent of the work accomplished. Lord Radstock, the Earl of Cavan, and many others were present, as well as a large number of ministers of all denominations. Mr. Moody spoke upon the necessity of giving continued thanks to the Almighty for the work

He was doing in various parts of the kingdom. The hymn, "Rejoice and be glad, the Redeemer has come!" was sung with great heartiness. In proof of the work of revival which was taking place two thousand persons remained for a prayer-meeting at the East-end Tabernacle the night before, and no less than 100 were converted. Another prayer followed of great earnestness, and was interspersed with constant ejaculations of "Praise the Lord," etc. from many of the congregation. The Rev. Mr. Morgan, of Barnsbury Chapel, said instead of the ministers in the neighbourhood finding their chapels emptied by the services held at the Agricultural Hall, they found more than ever come, and for himself, although his chapel was so near, he should not object to their American brethren stopping the whole four months at Islington. This is an important statement, as it completely falsifies the predictions that many persons, and ministers too, ventured upon in prospect of the services. Mr. Moody announced that next week they hoped to have meetings in all parts of London simultaneously.

On Tuesday the meeting was opened by the singing of the 38th hymn. The requests for prayer were then read. Mr. Ratcliff, the superintendent of the house-to-house visitation, delivered an earnest and stirring address. He appealed strongly for volunteers to extend and carry on the work of visitation to other parts of the metropolis. Mr. Sankey then offered prayer. Mr. Moody having delivered a short address on the 23rd Psalm, which he illustrated with many striking similes, prayers were offered by various persons. Mr. Moody read a letter from a man who had been converted.

#### THE AGRICULTURAL HALL AND OTHER SERVICES.

On Thursday, last week, there was quite a crush to get from the building to St. Mary's Hall, where Mr. Moody had announced an "open prayer-meeting would be held," and at one time it looked as though very serious consequences might follow.

On Sunday, the morning service at the Hall was for Christian workers only, and was generally admitted to be one of the most profitable meetings held up to that time. Some 16,000 persons were present, all whom were either Sunday-school teachers or employed in similar Christian work. The afternoon service, which was for women only, was attended by about 14,000. At the evening service, which was for men only, Mr. Sankey again sang the favourite hymn, "Jesus of Nazareth passeth by," and Mr. Moody took for his text the words, "Go ye into all the world and preach the Gospel; He that believeth on me shall be saved."

On Monday afternoon, in response to a special invitation, a large number of ministers of all denominations took tea with Mr. Moody at the Agricultural Hall, after which a conference was held, for the purpose of considering how best to follow up the revival movement. There were 250 ministers present. Mr. Moody expressed himself exceedingly anxious to make his work successful, not only during his stay in England, but also to make its influence lasting after he has gone. He therefore earnestly asked for suggestions and support from his brethren in the ministry. There was great satisfaction expressed at the result of his labours, in the attendances at the Agricultural Hall, and the great religious revival as seen in the inquiry meetings. Many recommendations were made by a number of the ministers conversant with the metropolis, its necessities, and its prejudices. In the evening Mr. Moody announced that the services advertised to take place at the Victoria Theatre would be held at Astley's instead.

On Tuesday afternoon, Astley's Theatre, in spite of the fact that the announcement had only been made on the previous day (it being found impossible to complete arrangements at

the Victoria Theatre in time), was packed to the doors, and thousands were said to have been turned away on account of want of room. On the stage was a very large number of ministers and ladies and gentlemen, while a sea of faces met the gaze from the auditorium. The meeting was opened by the singing of the third hymn, "I am so glad that Jesus loves me." The utmost silence reigned. Mr. Moody then read and expounded the 14th chapter of St. Luke, which contains the parable of the supper, and the various excuses which were made by those who did not wish to come. At the conclusion Mr. Moody asked that those who wished to be prayed for and to become Christians should stand up. Some hundreds from all parts of the house answered the invitation by rising to their feet. He also called out, in the midst of the discourse, "Who is the best Master to serve? Tell me, all of ye." Whereupon numbers shouted, "Christ, Christ!" A most successful meeting was closed by the singing of the hymn, "There is a fountain filled with blood," and the benediction. The evening service at the Agricultural Hall was remarkable for the very large number of clergymen of the Church of England present. The service was opened with prayer by Canon Conway, of Westminster, and among upwards of sixty clergymen were the Very Rev. Dean Stanley, Canon Harvey of Gloucester, and other dignitaries of the Establishment. The sermon by Mr. Moody was a continuation of the same subject as that in the afternoon. The hall was again nearly filled, there being some 20,000 persons. At the close there were two inquiry meetings by Mr. Moody, the other by Mr. Sankey. There were a large number of Christian workers engaged in conversation with the inquirers. In addition, there was a young men's meeting in St. Mary's Hall, and a prayer-meeting in the large hall. Thus the work happily progresses, and it is for the churches now to do their duty promptly, and see to the gathering in of the fruit.

## FOREIGN MISSIONS.

### FROM BURMAH.

FROM MISS M. E. ARMSTRONG TO THE SECRETARY OF THE CENTRAL BOARD OF THE N. S. W. M. A. SOCIETY.  
MAULMAIN, Feb. 10th, 1875.

My dear Mrs. Selden,

Your letter was very welcome and I was glad of the good news it contained. May the blessing continue! How good always to have a revival! First let me thank you for the trouble you took about the books and pictures for my work and the ladies of the Board for the thoughtfulness which relieves me of the expense. I am sure they will be very useful and I shall be glad when they arrive.

I am enjoying Maulmain air and scenery very much, besides learning something of the methods of working employed by the Burman Missionaries in their schools—and something of Eurasian character. I suppose nothing I can tell you about will interest you more than my visit to Pagoda Hill on the occasion of their placing a new Htee on the Pagoda. There is a good carriage drive up the hill and around the pagoda. Our party, consisting of Rev. J. R. Haswell, Mrs. and Miss Haswell, Mrs. Longley and myself drove quite to the steps leading up, taking the shorter flight. The roadside was lined with a sort of tents, (formed by fastening together very gay kulligas or curtains) for the accommodation of persons from a distance, for the festival lasted several days.

On reaching the platform on which the Pagoda is built we found ourselves in the midst of a crowd of natives—Burmans, Karens and Talaings—all

in gala dress. "Look at the Htee!" cried some one, and there, in shape, like a huge, golden crown, and adorned with silver bells and gilded images of Gaudama. It was bobbing about on a level with the heads of the people, being supported beneath on poles borne by 50 or more young men who were joyfully dancing as they carried it about, turning it round and round that every part might be well sprinkled with perfumed water which was thrown in abundance. The ground was quite covered with rice which had been thrown for "good luck" in the raising. We were told that there had been a dispute between the Burmans and Shans as to which should have the honor of raising the first section of the Htee, and many had feared that a battle would ensue, but the matter was at length amicably adjusted, the Burmans taking precedence. It was to be raised by means of ropes suspended from the top of the wicker work scaffolding which surrounded the pagoda. The ropes were fastened below and a car, to which Shan ponies were attached, was passed up and down, and thus each section was raised.

We were soon called away to see the ornament intended to crown the summit of the Htee. It alone cost about 40,000 Rupees. It was covered with gold and many emeralds, rubies and precious stones set in gold already adorned it. And men were still engaged in securing armlets, rings and silver fruits (on which were engraved the name of the donor and the date of gift) upon it: while the receivers of gifts sat near, and the excited people were tearing off their armlets, finger and ear rings and giving them into the hands according to the order of the man who promised these blessings to the third and fourth divisions. The man who promised these blessings was hard featured with most diabolical eyes. There seemed a strange fascination in gazing on him, though one could not do so without a shudder. We walked about the pagoda and saw the devout burning many tapers before images of Gaudama, saying prayers, telling beads, &c.

Our attention was attracted by a placard placed opposite the principal approach to the pagoda. It ran as nearly as I recollect as follows:

#### NOTICE

is hereby given that no native of India, or Chinese shall wear shoes upon this platform, and any persons who remove flowers or tapers from the stand, or in any way offend the religious feelings of the Burmans shall receive punishment according to the penal code of India. (As a token of respect the natives step off their shoes when about to enter the presence of a superior.)

Just below this placard was a chest, the receptacle for gifts, money &c., to be used in defraying the expenses of the March festival, when the ornament I spoke of is to be finally placed upon the Htee with great festivities. My visit took place Saturday morning, and it was said that the Htee would be raised at noon, but all day Sunday the festival continued, and there was a constant stream of people passing up the streets leading to Pagoda Hill. They drank plenty of toddy, but the streets were not half as noisy as I've known at home during an election. I came home and heard Dr. Haswell (whose work among these people commenced nearly 40 years ago) praying that their eyes might be opened and the darkness removed from their hearts, and thought how hard it must be to see so little difference after so many years of labor; the great mass of heathens scarcely touched. The Burmans are fond of show and parade. In their religion they have plenty of it. Oh, that the gospel of the meek and lowly Jesus, our King, would penetrate this heathen country, and not a small handful as now, but all tribes and every one would throw their idols to the moles and bats, and worship the Lord Jesus Christ.

Faithfully yours,

M. E. ARMSTRONG.