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## Poetry.

### Song of the Christian Life.

#### THE SECRET OF PEACE.

Be still and know that I am God.—Ps. xvi. 10.

God, guiding, reigning over all,  
And moulding all things, great and small,  
And yet attentive to faith's call,  
Therefore be still in God.

God, to bid all thy conflict cease,  
From all thy care to bring release,  
To fill thy heart with His own peace,  
Therefore be still in God.

All change and darkness far above,  
And wisely working all in love,  
As all who trust shall one day prove,  
Therefore be still in God.

Be reverent, too, and watch thy speech,  
For the work of God can reach,  
All things humility should teach,  
Therefore be still in God.

Thou canst not shape the smallest leaf,  
Nor heal thine own or other's grief,  
God calls thee to this one relief,  
Restrain thy speech and trust.

Be still, O wayward heart, and know  
That peace from God here still doth flow,  
Man's highest wisdom here below,  
To rest his heart in God.

The quiet stream flows bright and clear,  
In silent deeps God's voice we hear,  
Revealing truth, destroying fear,  
Therefore be still in God.

O drooping, restless heart, be still  
Bow down submissive to God's will,  
And let Him all His love fulfill,  
And find thy peace in Him.

Be still, poor heart, thus lose thy care,  
Be still upon the knee of prayer,  
At home, abroad, yea, everywhere,  
O foolish heart be still.

Be still in God! thus seek His rest.  
Be still and nestle on His breast,  
His love is waiting,  
Therefore be still in God.

W. POOLE BALFERN.

Brighton.

## Biographical.

### John, first Lord Lawrence, of the Punjab.

BY ROBERT N. CUST, LATE JUDICIAL COMMISSIONER OF THE PUNJAB, AND MEMBER OF THE LEGISLATIVE COUNCIL OF BRITISH INDIA.

(From *The Missionary Intelligencer and Record*.)

At the close of the year 1845, John Lawrence was the active and highly-esteemed magistrate and collector of Delhi. In the neighbouring districts, Donald McLeod, Robert Montgomery, and Edward Thornton, held similar posts. The Governor of the North-West Provinces at that time, Mr. James Thomason, used to send the most promising young men, as they arrived, to be trained in their duties by Lawrence and McLeod.

During the last weeks of that year, the Sikhs invaded Northern India, and were met and defeated by Lord Hardinge and Lord Gough in the famous battles of Moodkee, Ferozshahr, Aliwal, and Soobraon. Peace was granted at the price of the forfeiture of the Jhelundhur Doab, and the whole of the mountainous region from the Sutlej to the Indus. That portion of the cession which lies betwixt the Ravee and the Indus, was sold to the Maharaja of Jummo, who became thenceforward Sovereign of Kashmir. The remainder of the cession was formed into a new civil division, called then the Trans-Sutlej districts, consisting of Jhelundhur, Hoshiarpore, and Kangra. John Lawrence, then about thirty-five years of age, was summoned from Delhi to be Commissioner and Superintendent of the new tract, and arrived at his ground in March, 1846.

Lord Hardinge appointed, as his assistants, three very young men, who had served through the campaign, and were present in the great battles: one at the side of the Commander-in-Chief, and the other two at the side of the Governor-General; their names were Herbert Edwardes, of the Company's European Regiment; Edward Lake, of

the Bengal Engineers; and Robert Cust, of the Civil Service.

Henry Lawrence and Robert Napier were already at Lahore. Robert Montgomery, Donald McLeod, Edward Thornton, and George Lawrence, arrived three years later, when the Punjab was annexed in 1849; but Reynell Taylor and John Nicholson had been through the campaign with their regiments, and destiny was drawing them to that frontier where their names will never be forgotten.

#### COMMISSIONER OF TRANS-SUTLEJ DISTRICTS.

It seems but yesterday that I first stood before John Lawrence in March 1846, at the town of Hoshiarpore, the capital of a district in the Jhelundhur Doab, which was my first charge. I found him discussing with the Postmaster-General the new lines of postal delivery, and settling with the officer commanding the troops the limits of his cantonments. Sir Harry Lumsden, then a young subaltern, was copying letters. Seated round the small knot of Europeans, were scores of Sikh and Mohammedan landholders, arranging with their new lord the terms of their cash assessment. He was full of energy, and was impressing upon his subjects his principles of a just State demand, and their first elementary ideas of natural equity, for, as each man touched the pen, the unlettered token of agreement to their lease, he made them repeat aloud the new Trilogue of the English Government, "Thou shalt not burn thy widows; thou shalt not kill thy daughters; thou shalt not bury alive thy lepers; and old-grey-beards, in the family of some of whom there was not a single widow or a female blood relative went away chanting the praises of the many Moses, which next learnt my first idea of the energetic order and rapid execution, which make up the sum total of good administration. Here I first knew the man who was my model, my friend, and my master, till twenty years later, I sat at his Council Board in Calcutta, and, thirty years later, consulted him on details of the affairs of the Church Missionary Society, and joined his committee in opposition to what he believed to be the mistaken policy of a second Afghan war.

From 1846 to 1849 he discharged the duties of commissioner, with occasional visits to Lahore to assist his brother, Sir Henry who was Resident. In the last year the second Sikh war broke out, which culminated in the annexation of the whole of the Punjab to British India, and his transfer to the post of member of the Central Board of Administration. In 1853 the Board collapsed, owing to the reconcilable differences of himself and his brother, and he became Chief Commissioner. In 1859 that title was changed for Lieutenant Governor, which he held only for a few weeks, as, in March, 1859, he resigned the service, and left India, as it was then imagined, for ever.

#### LIEUTENANT-GOVERNOR OF THE PUNJAB.

What he had done for the Jhelundhur Doab in the first three years, he carried out in the wider field of the Punjab during the remaining ten years between 1849 and 1859. Order and firm rule established, where there had been none for centuries; a firm rule, but not that of the Oriental Pasha, or the Russian Military Dictator. There were no soldiers employed in an administration which was purely civil, there was no secret police, no passports, no spies, no gagged press, no prisons full of political detenus, no Siberia for countless exiles, but an abolition of monopolies, except that of liquor and drugs, an equitable and fixed assessment of the land-tax, a reduction of pensions, and of assignments of land-revenue, which wasted the resources of the State, a disbandment of all feudal troops, and the substitution of a strong and undisciplined police; a simple, cheap, and rapid system of justice between man and man; a stern protection of life and property from violence and fraud; a

levelling of all petty fortresses, a disarmament of the warlike classes; freedom of religion, freedom of trade, freedom of speech and writing, freedom of locomotion; the foundation of a system of national education; the lining out of roads, the construction of bridges, the demarcation of village boundaries, the establishment of posts and telegraphs; the encouragement of commerce and manufactures by removal of every possible restriction. When we think of all that was done, when we remember the state of the country before the annexation, and the marvellous change that came over it in the course of so few years, we cannot but regret that such men are not found for the other dark places of this globe. Peace had her victories no less renowned than War; Plenty poured forth her abundant horn; the Sikh yeoman stood waist-deep, in the exuberant harvest, where there had been a desert; canals were opened or extended. As the shining reports of the eloquent Secretary went forth year by year—as the Punjab trumpet, blown lustily, sounded all over India—the official world in other provinces were credulous or jealous. Even the difficulties of the frontier of the Indus seemed to be in a fair way to be settled, and Dost Mahomed, Ameer of Kabul, came down to Peshawar to ratify terms of perpetual friendship. With failing health, the great ruler was preparing to leave for England, when the grave events of the 10th of May, 1857, altered the course of his life, and the history of India.

#### THE MUTINY.

The time of trial had come: the last expiring click of the Delhi telegraph told him of the Mutiny at Meerat and the Rebellion at Delhi; but Lawrence, Montgomery, and Herbert Edwardes—equal to the occasion. The Punjab was, as it were, rent from India by a wide gulf of mutiny and disorder. Lawrence stamped with his feet, and raised a new army to replace the disbanded mutineers; the very soldiers, whom we could remember fighting against us at Moodkee and Soobraon and Goojerat in 1846 and 1849, were called from their villages, and helped to avenge themselves against the Sepoys. Other governors might have selfishly thought of their own province, and sacrificed the empire to it; but Lawrence had been magistrate of Delhi, and recognized the paramount importance of the Imperial city. He summoned his great feudatories of Kashmir and Puttiala; he enlisted his old enemies on the frontier, and launched them all against Delhi, preferring to throw all upon the die than to be consumed piecemeal. Then came the time of restoration, but not of revenge. Some, who had done nothing during the days of peril, became active then; but the brave are ever meritorious; and, when Delhi was made over to Lawrence, he peremptorily stopped the indiscriminate slaughter, and recorded the famous minute, that he was the first to leave off striking. Victory was thus crowned with mercy.

#### VICEROY OF INDIA.

He returned to England 1859, and might have spent the remainder of his days in the strenuous idleness of the Indian Council, the inglorious ease of the London club, or the obscurity of the Highland valley. When Lord Canning in 1862 resigned the Viceroyalty, his name was mentioned as a possible successor, but the choice fell upon Lord Elgin, who succumbed to disease in the autumn of 1863, whilst a serious war was raging on the frontier. The occasion had arisen, and the man, though past fifty, was ready. As he was seated in his room at the India Office, the Secretary of State, Sir C. Wood, looked in, and said briefly, "You are to go to India. Wait till I come back from Windsor." And so Lawrence returned once more, and held the post of Viceroy during five years of peace and progress. He revisited England in 1869, where ten years of honour and repose were vouchsafed to him, before he was summoned to his last home in 1879.

(To be continued.)

Rev. Joseph Angus, D. D.

The recent meeting of the LONDON BAPTIST UNION in Glasgow was made the occasion for the *North British Mail* to give "A GALLERY OF PORTRAITS" of some of the leading men amongst the Baptists of England. Perhaps there are few better known than the first one of these—Rev. Dr. Angus. He is of course personally known to but comparatively few of our readers; but by his writings and public character he is known more or less by a large number. They will all like to see how he is appreciated North of the Tweed. We therefore copy his Portrait, and that of Mr. Saker, the pioneer African Missionary:—

There is a widely-prevalent notion in Scotland that the author of "The Bible Handbook" belongs by birth to the north side of the Tweed. This is a mistake, for he is a native of Bolan, in Northumberland, where he was born in 1816; yet his family is of Scotch descent. There are many of his name in Newcastle and the surrounding country; and they are all derived from members of the Scottish clan of Angus who were driven into exile by the Popish persecutors in the sixteenth century. Their early history is thus connected with that of Nonconformity; and they have been, in many instances, true to the noblest tradition of their house. Since 1620 not a few of the name in Northumberland have been staunch adherents of the Baptist Church. Dr. Angus, unable to enjoy the advantages of Cambridge or Oxford, on account of the religious tests that until lately closed the door against Dissenters, came

to theology under Chalmers at Edinburgh, and in 1835 took his M. A. degree in the University of the Scottish metropolis, where his career was exceedingly brilliant. Among his fellow-students were James Hamilton, Halley, Hewitson, and other men of note; but the young Northumbrian carried off the first prizes in mathematics, Greek, logic, and *belles lettres*, the gold medal in ethics and political philosophy, and the prize of fifty guineas, open to the whole University, for the best essay on the writings of Bacon. Before he was twenty-one he succeeded the venerable Dr. Rippon as pastor of the church in New Park street, Southwark, which at a later date called Mr. Spurgeon to London, and which now meets in the world-famous Metropolitan Tabernacle. When Dr. Chalmers in 1838 gave his lectures in London in defence of Church Establishments, a prize of a hundred guineas was offered by the Religious Liberty Society for the best essay in reply; the young Baptist minister, who had just come from sitting at the feet of Chalmers, entered the arena against his illustrious teacher and carried off the prize. The essay still serves as an arsenal from which the advocates of religious equality procure many of their most potent facts and arguments. In 1840 he was elected secretary of the Missionary Society: ten years later he became principal of the London College of the Baptists—a post which he still continues to occupy. At present, as a token of respect and gratitude for his thirty years of service in the institution, funds are being raised to found a lectureship in connection with the college, and this lectureship is to bear his name. Besides contributing extensively in past days to the *Athenaeum*, the *Eclectic Review*, and other high-class periodicals Dr. Angus has written and edited many valuable books, including a "Handbook of the English Tongue," a "Handbook of English Literature," the treatise on "Christian Churches," which obtained the first prize at the celebration of the bi-centenary of Bartholomew's Day in 1862; "Christ our Life," also a prize essay, written to commend Christianity to the Hindoo mind; "The Bible in Many Tongues," "Our English Bible," and a brief treatise on "Future Punishment," in which

the views of those who advocate the Conditional Immortality or Annihilationist theory are combated and the orthodox doctrine most completely vindicated. He contributed largely to the Biographical Dictionary published by Mr. Mackenzie of Glasgow; and he has edited the standard edition of Butler's "Analogy," the English edition of Dr. Wayland's "Moral Science," and Conant's "Life of Judson." He was one of the editors of the Annotated Paragraph Bible; and from the first he has been one of the most active of the New Testament Company of Bible revisers. For many years he was examiner in English Literature to the University of London; and in the same capacity he served the East India Company in their Civil Service Examinations. His works on the bible and on the English language display, in addition to exquisite original power as an expositor and a critic, a marvellous faculty of compression and methodic arrangement; in this respect he is the price of living editors. As a scholar, theologian, preacher, and literateur, Dr. Angus has crushed into his laborious days the work of many men; while to those manifold functions he has added that of an organizer and administrator, bestowing on the financial and other affairs of the college over which he presides as much thought and ability as might suffice to set up several Secretaries of State. Unostentatious and devout—a scholar who carries his wealth of learning "lightly as a flower," and whose chief delight is to preach in a small rural chapel to a few simple peasants—we are inclined to rank Dr. Angus as, on the whole, the first living man of the Baptist communion. In 1865 he officiated as president of the great association that meets this week in Glasgow. He is still a man in his prime, from whom more good work

a necessity, and as an illustration of their longevity it may be mentioned that the venerable father of Principal Angus still survives, one of the best-preserved octogenarians on the banks of the Tyne.

ALFRED SAKER.

Mr. Saker was the pioneer of the work in Africa to which the Baptist Missionary Society is now addressing itself with the enthusiasm which has revived in the churches something like the zeal that was awakened by Carey in the early years of the century. Originally an engineer in Plymouth Dock-yard, where he had risen to a good position while yet a young man, Mr. Saker yielded to a strong desire that had for some time taken possession of him to go as an evangelist to Africa, and he was sent out to the Cameroons in 1843. Shortly before that the British Government had succeeded in arranging with the chiefs for the abolition of the slave trade, and so his way was open for residence and work. He continued to carry out his plans for evangelisation and civilization almost uninterruptedly—taking only short seasons of rest at home—till about two years ago, when he was reluctantly compelled to return to England by impaired health. During his stay he not only taught the natives the Gospel, but also instructed them in the various handicrafts, such as brick-making, building, carpentry, ironworking, printing, etc. He also translated the Bible into the Dualla language, which was printed at the Cameroons by native hands instructed in the typographical art by himself. At present he is much weakened, but he has still not a little of the old spirit, and may be expected to do good service yet in the cause to which his life has been so thoroughly devoted. His daughter, who has been at home with her parents, is we hear, about to leave England to devote herself again to the work in West Africa which for so many years she conducted with marked ability and success—the training of the native children in the Schools at Bethel Station, in the Cameroons. Even amid the weakness and exhaustion consequent on prolonged service, the father and mother are cheerfully relinquishing "the light