

The Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

NEW SERIES.
Vol. I. No. 13.

HALIFAX, NOVA SCOTIA, WEDNESDAY, MARCH 26, 1856.

WHOLE SERIES
Vol. XX. No. 13.

Poetry.

[The following beautiful stanzas, together with some other pieces which we shall give in future numbers are from a friend in New Brunswick. They are the first but we hope they may not be the last.]

If poetry is the language of the heart and of passion, expressed with—
"Fervency, freedom, fluency of thought,
Harmony, strength, words exquisitely sought,"
we think there is in them true poetry. They will bear a second or third reading, and new beauties will appear at each repetition.—Ed.]

For the Christian Messenger.

THE SAVIOUR.

AFTER THE MANNER OF "STABAT MATER."

Doomed in agony to languish—
Dying on the cross of anguish—
Once the blessed Jesus hung!
Mercy on his foes imploring—
From his burning eyes out-pouring
Tears from his own life-blood wrung!

There the Lord of life and glory
Hung with body bleeding—gory—
By fierce flagellations torn—
While around him, they who bound him
Who with thorns in mockery crowned him
Mocked him still in fiendish scorn.

Trembling, sighing, bleeding, dying—
On his wrathful Father crying
Suffering grief's intensest pang—
There he died, with sorrow o'er him,
While from frantic foes before him
Fiercest imprecations rang!

Depth of sorrow! Blessed Jesus
There to heal our sore diseases
Hung he in his agony!—
While the heavens were rent asunder
Nature in low muttered thunder
Trembled with her Deity!

God of life—to death he yielded!
Me, from endless horror shielded—
Me, from pangs of black despair!
Bliss eternal me assuring—
On the cross for me enduring
Woes which He alone could bear!

Oh that anguish all unspoken!
Oh that heart by sorrow broken!
Oh that Saviour crucified!
Oh! might I, all else unfearing,
Tremble evermore while hearing
How the great Redeemer died!

Blessed Jesus! here before thee,
Tremblingly would I adore thee,
Mindful of thy death for me—
Trembling—yet in gladness knowing
Still that fount of love is flowing
Still that wondrous love is free!

Oh my Saviour! thou Most Holy!
Hear me praying—bending lowly,
Here before thy sacred throne
Thou, who life in kindness gave me—
From its sore temptations save me!
Take me—make me all thine own!

When I cross the rolling river,
Blessed Jesus, then and ever
Be my everlasting stay!
When the last terrific warning
Ushers in the dreadful morning—
Save me on the Judgment day!

giving you an account of my tour. I had taken notes by the way, intending to give in detail all interesting things that I have seen and heard. But I soon found that I must abandon that idea, or monopolise the columns of at least two numbers of your paper. All I propose now doing is to refer briefly to some of the most striking facts which I have learned, and add a few thoughts suggested by those facts. From my arrival at Henthadah the 22nd of October, 1854, until now, I have been struggling, as you know, to acquire the language to such an extent as would justify my going forth among the people in such excursions as the present. I can now speak intelligibly of the Eternal God, and of the way of salvation thro' His Son. Accordingly I have come out to survey my field of labor for the first time. And now for the first time I have some correct idea of the extent of the work which, probably, will be unfinished after the best energies of my life have been spent in it. The large town of Nyoung-dong is the northern limit of the field which the Rangoon Mission is expected to occupy. It is about sixty miles from Henthadah. Between these two towns, on either side of the river, there are at least twenty villages. Give an average of five hundred souls to each village, and I am positive that is a low estimate, and the population of the southern part of my field will be ten thousand souls. The head quarter of the mission, the City of Henthadah, has been estimated to contain from twenty to thirty thousand inhabitants. Assuming the same average for the villages above Henthadah, and not yet visited, we will reach the grand total of FIFTY THOUSAND SOULS, all to be saved, if saved at all, from the retribution which awaits the nations that forget God, by the instrumentality of one missionary. The above, I think, is about the population of your city. Now let me ask every reader of these lines who is accustomed to pray from his heart "thy Kingdom come," what would be the nature of his feelings were he to hear that from a concurrence of several unfortunate circumstances, the City of Halifax had been deprived of all its evangelical ministers, but one? In this contrast, however, it must not be forgotten that every thing is vastly in favour of your city. It is full of Bibles, and has hundreds of praying disciples. Christ and his salvation are familiar to all. Among the other fifty thousand there are not twenty souls who have the slightest idea of any salvation but that supplied by the priests. They are to be reached thro' all the obstructions raised by a system of religion older than their own history, and to which they cling with all the tenacity of life-long habit. If I am not mistaken, Nova Scotia Baptists ever pledged themselves to the heathens of Burmah. Of this pledge there is one sainted witness—your first beloved missionary; who is still remembered and loved by many of the heathen for whom he labored. It is God's wise plan to test the zeal and sincerity of his people often by disappointments and unexpected difficulties. And it is only after meeting all bereavements and hardships with a spirit of humble and undaunted faith that we receive the consolation granted to Abraham. "Now I know that thou fearest me." I have frequently thought of a scheme whereby the Foreign Missionary Board of Nova Scotia and N. B. might enter at once upon active labor. And while in Rangoon I had a conversation with Mr. Ingall, who encouraged me to write about it immediately. The scheme is this.—Let the brethren in N. S. and N. B. send out a missionary who shall, in every sense of the word, be their missionary, supported by their funds, and responsible to them alone. As to the station which

he shall occupy, let him live at Henthadah, and labor in conjunction with myself, or occupy any of the large villages in my field of labor. The field is large enough for more than two laborers. Now I can conceive of only two objections to this plan. First, will the Missionary Union consent to such an arrangement? Mr. Ingall was of opinion that it would, and I am of the same. If the hearty acquiescence of the missionary jointly with whom he is to labor is given, I do not see what objection could remain with the Executive Committee at Boston, or any of the patrons of the Union. The other objection would arise from the difficulty of transmitting funds. But here I remember with great satisfaction a remark of Brother J. W. Bars, of Wolfville, at one of the Board meetings, where this very difficulty was brought up against the feasibility of sustaining an independent mission. "Why," said he, "give me the money, and I will promise to transmit it safely wherever you please." After an assurance like that from a business man, there need be no hesitation on that score. And on the other hand I should be in a situation to assist your missionary in a thousand ways, and in matters which, if he had to meet alone, would involve no little anxiety. Look then at the advantages of the plan:—Your Board could enter upon active operations immediately, or as soon as a missionary was obtained, the necessity of waiting, indefinitely, until two men were obtained would be obviated, and then you would have your own missionary. He would leave you, not like your first missionary, to meet single-handed the various trials which awaited him, and without any knowledge as to where he would settle down, but with the assurance that warm hearts were impatiently waiting for his arrival, and were prepared to offer him a comfortable home until he should build one for himself. From the very day of his arrival he might begin to study the language without any embarrassments, and with every accessible aid. Such is the plan. How it will appear to the minds of brethren at home, I know not. I need not say how earnestly I hope it may meet the favor which I believe it deserves.

December 10th.—I had intended mentioning a few of the incidents of my tour, but having reached home I find my hands so full that I must give up writing, and bring my letter to a conclusion rather abruptly.

There are still only three disciples here. I took two of them with me as assistants, leaving the third to meet with the inquirers as often as they felt inclined to come together and encourage them as much as he was able. He gave us a hearty welcome back, and reported that several of the enquirers were "near," meaning that they had braved over many of their difficulties, and were, to use the phrase we often hear at home, "near the kingdom of heaven." Two days after my return, the disciples brought in a man whom they had accidentally fallen in with. He was a subject of His Golden footed Majesty of Ava, and lived in a city near the capital. Though before that morning he had never heard a word of Christianity, yet he proved to be a most candid inquirer, and will, without doubt, convey to his countrymen in Burmah Proper some knowledge of the way of salvation. On Sunday evening, had a long conversation with a Burmese Mohammedan, and succeeded, apparently, in convincing him that his trust in the false Prophet was in vain, and that he had yet the true Saviour to find. Such is missionary life—one day we are encouraged by a sincere and candid seeker after truth, another we are depressed by having spent the whole day in vainly trying

to win the attention of our various visitors. Our daily consolation is that the work is God's, and that his might is engaged for us. Ever most sincerely yours,

ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

LONDON CORRESPONDENCE.

[Continued from our last.]

LONDON, March 1, 1856.

EDUCATION.

In Education, too, there are signs of advance. Lord J. Russell will soon "call the attention of the House to the subject of national education in England and Wales." He will not, however, carry a Governmental and church exclusive Bill, if he try. The voluntary principle is too strong for him. Something must be done, and that speedily; but it must be fair to all parties.

A Conference was recently held, of noblemen and gentlemen connected with Ragged Schools and Reformatories, and a deputation waited upon the Premier to solicit the aid of government in the object.

Earl Shaftesbury, that truly Christian nobleman, whose life is dedicated to good works, presided at a large meeting at Exeter Hall, and decorated with his own hands some boys from Ragged Schools who had won prizes. Thus progressing, we may hope that the reproach of outcast and uncared for millions will be lessened; and those who only existed as a moral plague, will become rescued and reformed.

THE SABBATH OBSERVANCE BATTLE.

But to those who deem the observance of the Sabbath essential to our national religious character, the greatest religious event of this Session has been the victory gained over an attempt to open the British Museum, National Gallery and Crystal Palace on Sunday afternoons. Sir Joshua Walsley moved such a resolution in the House of Commons, supported by Sir V. Shelley. Since the famous Education Bill agitation, such a scene has not been witnessed. Churchmen and Dissenters united against the common foe. Pulpits rung with exhortations and denunciations; petitions flooded the floor of the House; meetings were held in almost every town; deputations of the clergy, with the Archbishop of Canterbury, and Dissenters of all denomination, waited upon the Premier. Members were canvassed; Exeter Hall, alike with humble school rooms, were crowded by earnest auditors; all the religious mind of England was aroused. Nor this alone. Many, who avoided the religious question concerned, opposed the measure on social and physical grounds—urging, that when once the day was broken in upon for pleasure, business would soon follow, and merchants, tradesmen, editors, artisans, and labourers, be deprived, in the competitive struggle of mammon-getting, from the blissful rest of one day in seven, which, born with the newly created world, has ever since been God's witness on earth of the rest which he himself instituted, when he "blessed the seventh day and sanctified it, because that in it he had rested from all his work."

It would be a work of supererogation, Mr. Editor, for me to dilate to readers such as yours, on the arguments brought forward: they will all readily suggest themselves. But most forcibly was it pointed out, that the after-part of the Sabbath was to a large class the only time they could devote to public worship—that the good work of Sunday Schools would be subjected to powerful drawbacks, from the temptations afforded to the young; that the principle once granted as regards the Museum and

Burmah and England.

For the Christian Messenger.

Letter from Burmah.

ON THE RIVER IRRRAWADDI, BETWEEN RANGOON AND HENTHADAH, Dec. 4th, 1855.

MY DEAR MR. EDITOR,—Having been for the last fortnight engaged in visiting the Burmese villages on the banks of the river between Henthadah and Rangoon, I propose