

Christian Messenger.

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"NOT SLOTHFUL IN BUSINESS; FERVENT IN SPIRIT."

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Poetry.

[A friend in London, who supposed from the past history of Nova Scotia, that we have a large French population, has sent us some hymns, as specimens of what are used in the Island of Haiti. We insert one for those of our readers who are conversant with the French language.]

H Y M N.

From a collection for the use of Baptist Churches in Haiti, just published by Mr. W. H. WEBLEY, Missionary.

Aurons-nous donc honte de faire,
D'rons-nous jamais visionnaire,
Ce que fit dans le grand Jourdain
Le Roi des rois, des saints le Saint ?

Non cher Sauveur, notre partage,
Qui d's salut nous donne le gage ;
Notre Frere, Seigneur et Roi,
Nous nous vouons sans honte a toi.

Nous accomplissons ta justice ;
Nous nous rendons a ton service ;
D'un cœur joyeux, plein de repos,
Nous nous approchons de ces eaux.

Assiste, o Dieu, a ce bapteme,
Et de ta mort qu'il soit l'emblemme ;
Que nous vivions en toi, pour toi ;
Augmente notre faible foi.

W. H. Webley.

Building on the Sand.

BY ELIZA COOK.

'Tis well to woo, 'tis good to wed,
For so the world has done
Since myrtles grew, and roses blew,
And morning brought the sun.

But have a care, ye young and fair,—
Be sure ye pledge with truth ;
Be certain that your love will wear
Beyond the days of youth ;

For if ye give not heart for heart,
As well as hand for hand,
You'll find you've played the "unwise" part,
And "built upon the sand."

'Tis well to save, 'tis well to have
A goodly store of gold,
And hold enough of shining stuff—
For charity is cold.

But place not all your hopes and trust
In what the deep mine brings ;
We cannot live on yellow dust
Unmixed with purer things.

And he who piles up wealth alone
Will often have to stand
Beside his coffe: chest and own
'Tis "built upon the sand."

'Tis good to speak in kindly guise,
And soothe where'er we can ;
Fair speech should bind the human mind
Should scatter crumbs as well.

But stay not at the gentle words,
Let deeds with language dwell ;
The one who pities starving birds
Should scatter crumbs as well.

The Mercy that is warm and true
Must lend a helping hand,
For those who talk, yet fail to do,
But "build upon the sand."

Missionary Intelligence.

THE CLAIMS OF INDIA.

"Appeal from the General Conference of Bengal Protestant Missionaries to the Committees and Boards of Management of the various Missionary Societies in Europe and America—(Abridged.)"

"DEAR BRETHREN,—Having been brought together by various circumstances, into the city of Calcutta, some of us from remote parts of the province of Bengal, and making united, a body of nearly fifty missionaries

of different societies, we have held conference together for successive days upon some of the chief questions relating to the efficient conduct of our work, and have endeavoured by comparing our varied experience, to ascertain the progress of our cause and the value of our plans.

"But we cannot separate without presenting to you, our respected brethren, an earnest appeal for additional efforts on behalf of this great country, that shall make the labours of the church more worthy of its high position, and more commensurate with its heavy responsibilities to the nations brought within its influence.

"India is in every way the most striking field of Christian missions amongst all the countries in the world. In the extent of its territories, the variety of its nations, their ancient civilization, their great intelligence, their old superstitions, with their attendant priesthood, books, rites, and religious ordinances; in everything, in fact, connected with the physical aspect, or with the intellectual, social, and moral condition of its people, it excites and has excited the wonder of all civilized nations. To us, the most wondrous fact is, that this ancient country, with its venerable religion, the most powerful system of idolatry in the world, has been brought under the dominion of the most Christian nation, and lives in peace under its sway. We acknowledge with pleasure that the church of Christ has done much for India, and shows at present no disposition to diminish its efforts on its behalf. It maintains now within its domains one-third of the foreign missionaries, and annually spends on their efforts one-eighth of its benevolent income. Well does the country claim such regard: it is full of idolatry and false religion; it is almost entirely inaccessible to the gospel.

"We acknowledge also with thankfulness that the Lord has blessed his servants, and crowned their efforts with success. Various results of the greatest value have sprung from those efforts; some of a higher, others of a lower character. The accession of converts, the rising of churches, of native Christian preachers and school teachers, the preparation of a vast material agency available for the immediate use of every competent and willing labourer that arrives in the land; the extensive spread of convictions respecting the folly of idolatry and the uselessness of so-called works of merit; new views of sin; the awakening of conscience; the diminution of the power once possessed by the priesthood, the shastras, the idolatrous system, and the system of caste; the spread of Christian doctrines, especially of the atonement of Jesus; the conviction that Christianity will ultimately prevail;—all these changes in the knowledge, views, and character of the people have sprung from the efforts made by the church of Christ to fulfil its duties, by preaching the gospel through Hindustan. We regard them with thankfulness; we feel greatly encouraged by them. But we are not content with things as they are.

"It is not that we find fault with efforts in the past, or with the results which they have produced. It is not that we are dissatisfied with what is being done, or with the modes in which missions are carried on. But we turn to the other side. We contemplate with profound awe the vast, the indescribable amount of labour yet to be accomplished. We know that the Lord has blessed us. We look on our converts, and on other fruits of missions with pleasure. But the more we know India, the more we are overwhelmed by the consideration, that millions upon millions never hear the gospel, and that millions upon millions die unconverted.

"Can you wonder, then, that we ask for larger agencies; that for this holy service we appeal to you for more men and more means; and that we ask the church to aid us by more repeated and more fervent prayers? The grounds of our appeal are numerous; the force of our claims are unanswerable. We believe that every kind of plea which can be fairly urged on behalf of other idolatrous lands, can be presented with greater force on behalf of India. Do ignorance of the true way of salvation and manifest religious errors constitute a claim? Where can be found more real ignorance of it than here; where can we meet with men who have fallen into such gross, delusive, and destructive errors, as the people among whom we dwell? Do hindrances to the gospel call for more strenuous exertion to advance it? Nowhere are such powerful obstacles presented, as those which spring from the caste, the priesthood, the shastras, and the philosophy of India. Does the extent of error constitute an argument for the speedy proclamation of the gospel? In India there are 330 millions of gods; the modes of salvation trusted in are numerous, ancient, and influential. Many of the rites are cruel; all tend to the ruin of immortal souls. Is it desirable to Christianize nations that possess influence over others? Few idolatrous nations can exercise upon their neighbours so powerful and sustained an influence as the tribes of India have exerted and still exert over theirs. Do numbers create a claim? No country is more thickly peopled than India. Is accessibility an argument? India is far more accessible than any other heathen country in the whole world. Each of these motives of itself carries weight: what can the church say, where each appears in the strongest form, and where they are all combined?

"We will endeavour to lay before you a few facts concerning two of the arguments alluded to, the claims of population; and their accessibility to the gospel.

It may easily be shown that the four hundred missionaries labouring in India though apparently many, are in reality few: that they only just touch the country, but find it impossible to go deep beneath the surface of society.

"The following is the latest return of the population of the various Presidencies and States:—

Presidency of Bengal	45,160,000	103
" Agra	30,250,000	60
" Bombay	10,000,000	33
" Madras	27,380,000	182
The Punjab	5,600,000	5
Scinde	1,500,000	1
Nagpore	4,850,000	2
Hyderabad	10,666,000	6
Oude	2,970,000	0
Other States	28,500,000	0

This vast population is distributed into various provinces and districts, many of which contain from one to two millions each. The following are simply a specimen:—

Rajmundry	887,000	3
Cuddapah	1,228,000	2
Salem	946,000	1
Assam	1,600,000	3
Burdwan	1,673,000	8
Midnapore	1,360,000	0
Purnea	1,961,000	0

These instances may be greatly multiplied, for there are more than a hundred such districts in the whole of Hindustan. But a list of towns would be more appalling still. Numerous cities and towns in India resemble the more important cities in Europe and America, and contain from 500,000 to 100,000 inhabitants each. A still larger number contain a population of 50, 40, or 30,000 each. And the list of towns and larger villages, containing from 10,000 down to 2,000, would cover pages and pages of this appeal.

Is not such a position enough to produce a despairing sense of utter helplessness, when a missionary resides for years and years together in the midst of a population so vast?

Since the modern era of missions, sixty years ago, almost two generations of Hindus, numbering three hundred millions of immortal souls, have gone into eternity unprepared.

"All these nations are accessible to the church. One hundred millions are entirely under the government of the East India Company, and religious liberty is as perfect as in England. Missionaries are not situated like those in Madagascar, or those in Tahiti, or even like those in independent islands, or among the native kings of Southern Africa. There is no hindrance, but on the contrary, ample protection is afforded to a prudent and faithful missionary.

"What then, dear brethren, is to be done for these perishing souls? We ask for nothing unreasonable, nothing impossible. We well know that it is far beyond your power to supply even India alone with an adequate number of qualified missionaries. We know your sympathy for the heathen world; the numerous claims presented to you from your many missions; and the difficulty, in the present position of the churches, of raising sufficient funds. But we do press upon you the greatness of the claims of India; and urge that, because of its vast population, and of its entire accessibility to the gospel, these claims surpass those of all others. Believing these claims to be undeniable, we urge you to try and do something special for India. We are aware that the Church Missionary Society has, during the last few years, considerably increased the number of its missionaries, both in Southern and Northern India. With pleasure we acknowledge that the Baptist Missionary Society recently resolved to send twenty new men, some of whom are to occupy well chosen stations in destitute districts of our own province; and that some of these brethren have arrived. We know too that the American Board, on recently reviewing the Madura mission, and making new stations that were desirable, resolved to send three missionaries to occupy them. Such a plan is, we think, practicable for each society, and such a plan, acted on from time to time, will under God's blessing, secure the most solid advance of the kingdom of Christ. If out of the twenty societies engaged in Indian missions, the larger send ten men, and others less, so as to secure an average addition of five men each, during the next five years, there will be found no less than five hundred missionaries in India, of whom a hundred will have been entirely added during that brief period. We pray you to regard our appeal for the land in which we labour. We plead for the multitudes we see, whose ignorance we know, whose passage into another world in such vast numbers, unaved, fills us with mourning and sadness. We ask your efforts. We ask your prayers. May the Lord of the church himself prepare the harvest, and send forth more labourers to reap it for his praise."

The Picture on the Tract.

In a large manufacturing town of Yorkshire, some pious persons were in the habit of leaving tracts at the different dwellings of the poor. This was done every Sunday morning, and the same tract was deposited at each habitation. On one occasion, the tract which came in course for circulation, was the narrative of "William Kelly." There was a picture on the frontispiece to this tract representing the subject of the