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WHOLE SERIES.
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Poetry.

"WORK, WATCH, WEEP, WAIT."

Work, work, work,
From dawn till the setting sun,
Work with an earnest, tireless will,
Lest some duty you leave undone.
Fold never your helpless hands,
Never faint on your weary feet:
There's work to be done, till the throbbing heart
Shall cease in its restless beat.

Watch, watch, watch,
While the moments carelessly glide,
We are sowing the seed we shall reap
In the harvest beyond the tide.
Stand guard, like a sentinel true,
At the door of the tempted heart,
Lest the Demon of Darkness enter in,
And the Angel of Light depart.

Weep, weep, weep,
That justice forsaketh the strong—
That many a man shall lose his soul
For the love of a gilded wrong!
Ay, weep for the sin and the shame
Of the living—not of the dead—
For the tempted and tried, the fallen and lost,
Let your bitter tears be shed!

Wait, wait, wait,
For the dawn of that blissful day,
When we lay our burdens aside,
And our work is tided away;—
When the Angel's song shall be ours,
And watching and weeping be o'er;
When the heart's sweet hopes shall be all
Fulfilled,
An Eternity's limitless shore!
ALICE R. THORNE.

Religious.

CHRIST MIGHTY TO SAVE.

Why? Because He is mighty—because all power is His. Mighty, too, to save, because of His incarnation and atonement. Here is the hiding of His power; He can forgive sin, because He was made a sacrifice for sin. Being God-man, He is both mighty and mighty to save. To save what? The soul—that which thinks and feels and hopes and wills, for which is reserved an eternity of unending bliss or woe. To save it from what? From sin. From the love of sin, in which it so strangely and strongly delights, and and which it is the bane of the race, the hearts of the children of men being fully set in them to do evil. From this mad love of sin, so wide-spread and so deep-rooted, Christ is mighty to save.

He also saves from the power and dominion of sin. Yes, from the bondage and sway of sin, Christ sets us free. More than this He can save—and He alone—from the final doom of sin—from its wages which are death—from the worm that never dies, the fire that never is quenched. His name shall be called Jesus, for He shall save His people from their sins. Yes, from the love of sin, from its final results. He is able to save to the uttermost; that is to save all, and to save forever.

But how does He save, and whom? Does He save any one without faith and repentance? Never. He saves those who seek, who ask, who knock, and those only. Not the careless, but the careful. Not the thoughtless, but the thoughtful. Not the prayerless, but the prayerful. Not the proud, but the lowly. Not the impenitent, but the penitent. Not the self-exalted, but the self-abased. Not the self-excusing, but the self-accusing. Not the self-approving, but the self-condemning. Not the proud-hearted, but the broken-hearted. Not the self-righteous Pharisee, but the breast-smiting publican. Not the half-hearted seeker, but the whole-hearted.

He saves the prodigal. Not the prodigal full-fed, but hungry; not the prodigal satisfied, but dissatisfied; not the prodigal feasting, but fasting; not the prodigal in his best robes, but in rags. Not the prodigal spending, but spent; not contented, but confessing and contrite; not rioting, but repenting; not retiring from his father's house, but returning to it. Not the prodigal rioting with harlots, spending his sub-

stance, but in the arms of his father, pouring out the confession, 'I have sinned, and am no more worthy to be called thy son; make me as one of thy hired servants.' Then comes the robe, the ring for the finger, the sandals for the feet. Then the lost is found, the dead is made alive. Jesus is mighty to save all who come unto God by Him; all who come. He saves such, and such only. He will pardon where He can, and punish where He must.

O, how terrible, when rejecters are rejected, neglecters neglected, despisers despised, and deniers denied! 'If we deny Him, He also will deny us.'—*Watchman & Reflector.*

GIVE AND GET.

"I wonder what's the matter with the post-office!"

"Why?"

"I don't get any letters lately."

"Have you written very many recently?"

"Well, I don't know that I have; come to think of it, rather guess I haven't."

"What wonder, then? I suppose it is with letters as with most else in this world; we get as we give."

"Do you think that's so?"

"I do. It is law of life. As we dispense we receive, both in quantity and kind. Shutting ourselves within ourselves, we find all else shut out. Opening our life to other life, we find that other opening to us."

The man who walks the streets recognizing the excellences of other men and honoring them will find his fellows conceding and esteeming his own virtues. He who gives helping sympathy, abundantly and warmly, to the suffering and sad, will himself have help and sympathy, abundant and warm, when he suffers and is sad.

As we give the best we have, we get the best we can have. The most unmitigable illustration of this general truth is in its highest application. The rarest donation any one can offer is himself, in the completeness of his nature and possessions to Christ; and when this is done he receives in return the choicest blessing he can appropriate, the filling of himself with God. If you doubt it, try it and doubt no more.—*The Standard.*

EVERY ONE HAS A GIFT.

All Christians have some gift. Some may have but one talent, but all have one at the least. The Great Householder has apportioned to every servant a talent. No single part of a vital body is without its office. True, there are some parts of the body whose office has not been discovered; but as these are found to be necessary, we are quite sure that they fulfil some useful purpose. Truly, there are some Christians who might be put in that category; it might puzzle anybody to know what they are capable of; and yet it is certain they have some charge committed to them to keep, and that, if true believers, they are essential parts of the body of Christ. As every beast, bird, fish, and insect, has its own place in nature, so has every Christian a fit position in the economy of grace. No tree, no plant, no weed could be dispensed with, without injury to nature's perfectness; neither can any sort of gift or grace be lost to the Church without injury to completeness. Every living saint has his charge to keep—his talent, over which he is a steward. A measure of gift is in all of us, needing to be stirred up.—*Spurgeon.*

SCANDAL.

The story is told of a woman who freely used her tongue to the scandal of others, and made confession to the priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds, one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To

her amazement, he bade her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment, but the strongest and wisest man cannot gather them again.

PAUL'S SALARY.

Deplorably mistaken are those ministers who feel that they are "hired" by the church. If they are true ministers of Jesus they are not hired at all. They are called of God Almighty to this work. The salary is to supply them with a living—that is all. It ought to be a generous living. But whether generous or not, they will work with all their power, because they are doing it for God. Paul the missionary, could say: "I labored more abundantly than they all." There is no reason to think that Paul's salary at that time was an extraordinary one. By thus unselfishly working, his living was increased. For the people not only "ministered to his necessities," but would have "plucked out their eyes for him," as he himself tells us.—*Home Mission Herald.*

THE LONE BAPTIST.

WHAT IS HE GOOD FOR?

What is the duty of a single Baptist member, residing in a village of Pedo-baptists? What errand has God for such a man in such a place? Why did He place him there? To answer these questions let me ask another. What is the errand of the heaven in the meal? Jesus tells us that the kingdom of heaven is as leaven, which a woman took and hid in three measures of meal till the whole was leavened. So too, the kingdom of heaven is as a village, in which a single baptised believer dwells, and by God's grace he stands true to his principles, and is active in teaching them till the whole village are Baptists.—*Id.*

HOW TO FILL CHURCHES.

The New York Herald has said an excellent thing on the subject of filling churches. It is as follows: "There is one recipe given in the Bible for filling churches and destroying worldliness, which we would commend to those ministers who have so often to preach to empty pews and to worldly Christians. It is one given by the Lord Jesus Christ himself, and, like all of his recipes, it is simple and easily remembered: 'And I, if I be lifted up, will draw all men unto me.' There is no promise anywhere in the Word that philosophical essays, scientific lectures, or disquisitions or sensational sermons will do this. But the lifting up of Christ spiritually before the people will do it, and multitudes will flock to listen to his words as they did in the days of his flesh, when from Jerusalem and Judea and Galilee and the regions round about they gathered to hear the gracious words that proceeded out of his mouth. He is as certainly, though not as visibly, present with his church and people now as he was then, and the lifting up of his cross and its atonement to-day or in the future will draw all men unto him, and will fill the churches that are now empty."

The sweep of revival feeling which has blessed our land this winter, has touched the tender hearts of some very young children. A little friend of ours told his mother, the other day that he wanted to speak in the meeting. She asked what he would say. "Well," said Willie, "most of the folks say, 'I want to be a Christian,' but I thought I would just like to tell 'em, 'I want to be a Presbyterian.'" Is not a little well-guarded, motherly teaching very important just here?—*The Working Church.*

RELIGION IN INDIA.

Our English brethren, from the days of the immortal Carey have expended their missionary labors largely in India. In the Herald for July we find some interesting facts in relation to the present state of religion in that dark land:

BRAHMOISM AND HINDUISM.

For some time past little has been heard in this country of the movement of which Babu Kesub Chunder Sen is the prominent leader. It would seem from the following article in *The Englishman* newspaper, that it already shows signs of decay, and that it has no real root in the Hindu mind:—

"An article on Hindu tolerance, which has just appeared in the *Indian Mirror*, seems to show that a feeling of despair has taken possession of the Brahmin Camp. Hinduism is too astute to strengthen its opponents by affording them the bracing influence of persecution, and has consented to stoop that it may conquer. Tempted away by the conciliatory overtures of their old faith, which by a relaxation of its discipline offers them the freedom of Brahmoism without any of its drawbacks, the followers of Keshub Chandra Sen are deserting him so rapidly, that if the very existence of the movement is not endangered, its present progress is arrested. 'Yesterday,' says the *Mirror*, 'we saw thousands of educated youths in all parts of the country marching valiantly in the path of reform, and crushing all the evils in the land. To-day, hundreds may be seen stealthily retracing their steps, and ignobly vowing allegiance to ancestral divinities and ancient errors.' Hinduism, we are informed further on, has, for the last few years, been swelling its ranks with deserters from the band of Indian reformers and patriots. Many have apostatised, and many are preparing to follow their example.'—Let Christians and Brahmos, and all men interested in the welfare of this country, concludes the writer, combine to arrest the revival of Hinduism, and with the strength of public opinion prevent those who once courageously break with caste and idolatry from falling back upon those evils. Unfortunately the strength of public opinion is on the other side.

"If there is any truth in the picture drawn, we fear it shows that Brahmoism is likely to prove a nine days wonder; that it has been tried, and found wanting in the power to secure a firm hold upon human faith. If, however, the change lamented by the *Mirror* is of fatal omen to the continuance of Brahmoism, it is of still more fatal omen to Hinduism. These apostates may go back to their old social system, but it is impossible that they can go back to the old faith. Their very presence in the ranks of Hinduism must tend gradually to leaven the whole mass with that indifference and consciousness of insincerity, of the growth of which the laxity that receives them with open arms as a proof. Many of those who doubted the possibility of Brahmoism ever taking the place of Hinduism, may not improbably find cause for congratulation in the revelations of the *Indian Mirror*. Yet thoughtful persons can hardly help seeing that though the work of destruction is likely to be more rapid, that of construction will be indefinitely postponed. Hinduism will tend more and more to become a mere cloak for the absence of all religion, and the moral condition of the Hindu community will resemble that of the Romans when they ceased to believe in the old gods. The prospects of Hinduism, in the estimation of its adherents, seem also to be of the most gloomy description. The native paper, the *Hindu Patriot*, arguing against the continuance of the Church Establishment, makes the following frank confession of the decay into which the institutions and temples of idolatry have fallen:—

"It is a well-known fact that, in consequence of the extraordinary hardness of the times, the modern Hindu finds it difficult to keep up the relig-

ious establishments of his pious ancestors; to celebrate, as he should celebrate, the religious ceremonies and festivals which in his eyes are so full of spiritual good; to give, on the scale in which he should give, stipends to Brahmins, and alms to the poor. Dilapidated temples, grass covered tanks, and ruined caravanserais, will convince the hastiest traveller in the towns and villages of India, that the plenty which had once covered the face of this country with living proofs of piety and benevolence has well-nigh vanished. Walk into any of the villages of Bengal at the time of Doorga Pooja, and you will hear a hundred different lamentations that the Pooja which had been celebrated for a hundred years and upwards, can take place no more. And, such being the religious condition of the Hindus themselves, is it right to maintain with their money a Church which is not their own?"

SIGNS OF PROGRESS.

From the Rev. G. Kerry of Intally, Calcutta, we have received the following interesting facts relative to the progress that the Gospel is making in the district to the south of Calcutta. The activity of our native brethren is a most encouraging feature of this mission. The instance here given does not stand alone, as we hear of similar movements in other places. India must be evangelized by her own sons, for the population is too vast ever to be undertaken by European agency alone. Mr Kerry writes as follows:—

"On the 15th of December, with Mr. Rouse and Mr. Hobbs, I went to Bishtopore, and ordained to the pastorate of the church there, Nundo Lall Santh, the son of Jonah, whom you will probably remember, and who is one of the evangelists stationed there. Nundo Lall is the schoolmaster at the station; he was three years in Mr. Pearce's class. I do not think it desirable to give him employment as an evangelist, though he is a young man of good Christian character and fair ability. I hope that when he is more mature in judgment and experience, he may be advanced to the office of evangelist. He was chosen to his present office by the Church, and has commenced his ministry by baptizing seven persons. Nothing will be asked from the Society for his support as pastor; the people will, I trust, give him something; but they are so few and poor that it would be useless to expect them to support him entirely. We have, I think, to some extent, embarrassed our reform of Mission Churches by using the expression, 'Churches should support their own pastors.' I hope to see all Churches with pastors who will support themselves, receiving from their people some recognition of their services."

Encouraging events.— "January 17th.—Since writing the foregoing, I have been out again for a week in a boat, visiting the Lukhyantipore Church, and preaching at hats and villages by the way. The Church at Lukhyantipore has had some signs of increased life during the year though there have been no additions excepting that of one family of Hindoos which has recently forsaken Hinduism, and come among the Christian community. I rejoice the more at this because this is the first addition of a whole family which has occurred in the south for some long time. I am hopeful that a time of blessing and revival is drawing near. There seems to me many indications cropping up just now, of a change of feeling in the Hindu mind towards Christianity. One thing to be noticed is the willingness to purchase Scriptures, and tracts which were formerly given away. Last Saturday at one market I sold twenty four Gospels and six other portions of Scripture, and should have sold more if I had had them with me, and so in other places. Three of our native brethren of Calcutta have just taken a journey of a month in a boat, and have sold hundreds of gospels and other portions and tracts, and were received and