

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
Vol. XX., No. 35.

Halifax, Nova Scotia, Wednesday, September 1, 1875.

WHOLE SERIES.  
Vol. XXXIX., No. 35.

## Poetry.

### THE GOLDEN STREET.

The toll is very long and I am tired;  
Oh, Father I am weary of the way!  
Give me that rest I have so long desired—  
Bring me that Sabbath's cool refreshing day,  
And let the fever of my world-worn feet  
Press the cool smoothness of the golden street

Tired—very tired! And I at times have seen,  
When the fair peal gates were open thrown  
For those who walked no more with me, the  
green  
Sweet foliage of the trees that there alone  
At last wave over those whose world-worn feet  
Press the cool smoothness of the golden street.

When the gates open and before they close—  
Sad hours but holy—I have watched the tide  
Whose living crystal there forever flows  
Before the throne, and sadly have I sighed  
To think how long until my world-worn feet  
Press the cool smoothness of the golden street.

They shall not wander from that blessed way;  
Nor heat, nor cold, nor weariness, nor sin,  
Nor any clouds in that eternal day,  
Trouble them more who once have entered in;  
But all is rest to them whose world-worn feet  
Press the cool smoothness of the golden street.

Thus the gates close and I behold no more,  
Though as I walk, they open oftener now  
For those who leave me and go on before;  
And I am lonely also while I bow  
And think of those dear souls whose world-  
worn feet  
Press the cool smoothness of the golden street.

Tired—very tired—but I will patient be,  
Nor will I murmur at the weary way;  
I too shall walk beside the crystal sea,  
And pluck the ripe fruit all that God-lit day  
When Thou, O Lord, shalt let my feet  
Press the cool smoothness of the golden street.

## Religious.

For the Christian Messenger.

### THE GOVERNMENT OF INDIA ON MISSIONS.

BY W. F. A.

It is but sixty-three years since Judson was driven from the shores of India by order of the then-existing Government,—the East India Company. The early and long continued opposition of that Honorable Company to Carey and his brethren of Serampore, is also fresh in the memory of many.

All good men have rejoiced of late years at witnessing a great change coming over the temper of Government in this respect. A document has recently been presented to the British Parliament by the Secretary of State for India, entitled, "A statement exhibiting the Moral and Material Progress of India during the year 1871-2," in which are some very decided utterances from the Government of India on the subject of Missions. The House of Commons voted to have the document printed. Seldom, probably never before, was there such testimony from any Government to the worth of Christian missions.

We rejoice, however, with trembling. The history of Christianity shows that she has more to fear from the patronage of the State than from its opposition.

These utterances of Government go to show in what esteem missions are held as a civilizing agency, and will completely annihilate some of the small objections which are raised against Missions by certain parties. They will also encourage the friends of missions to push their heavenly work with increased earnestness. A few extracts are given.

"The Catholic missions of India are almost entirely confined to their Christian converts, and have little to do with the non-Christian population." Statistics show.

"The Protestant missions of India, Burmah, and Ceylon are carried on by 35 Missionary Societies, in addition to local agencies; and now employ the services of 606 foreign missionaries of whom 551 are ordained. This large body of European and American missionaries settled in India, bring their

various moral influences to bear upon the country with the greater force because they act together with a compactness which is but little understood. Though belonging to various denominations of Christians, yet from the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree, than on those on which they differ; and they co-operate heartily together. Localities are divided among them by friendly arrangements, and, with few exceptions, it is a fixed rule among them that they will not interfere with each other's converts and each other's spheres of duty. School-books, translations of the Scriptures and religious works, prepared by various missions, are used in common: and helps and improvements secured by one mission are freely placed at the command of all. The large body of missionaries resident in each of the presidency towns, form Missionary Conferences, hold periodic meetings, and act together on public matters. They have frequently addressed the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements in existing laws.

"No body of men pays greater attention to the study of the native languages than the Indian missionaries." \* \* \* \* \* The missionaries, as a body know the natives of India well; they have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India, and in several other dialects. They are compilers of several dictionaries and grammars; they have written important works on the native classics and the systems of philosophy, and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen.

"The missionary schools in India are chiefly of two kinds—purely vernacular and Anglo-vernacular schools. The former are maintained chiefly, but not exclusively, in country districts and small towns. The education given in them is confined pretty much to reading, writing, geography, arithmetic, and instruction in simple religious work. In the Anglo-vernacular schools a much higher education is given, not only in those subjects which are taught in English, but in those in which the vernacular is employed; a higher knowledge even of the vernacular languages is imparted in these schools than is usually given in purely native schools. These schools are most in demand in country towns, in the presidency cities, and in the districts immediately round them. Bengal has long been celebrated for its English schools; and the missionary institutions in Calcutta still hold a conspicuous place in the system and means of education generally available to the young Hindus of that city. All the principal missionary institutions teach up to the standard of the entrance examination in the three Universities of India, and many among them have a College department in which students can be led on through the two examinations for B. A., even up to the M. A. degree."

"The missionaries in the course of their efforts have found the populations of the great cities much more tenacious in their opinions and firm in their social relations than those of country districts. On the other hand they are more intelligent; they are good listeners; appreciate arguments and illustrations; and their children flock to the mission schools. The rural population have been much more open to their instructions; the peasantry of large districts have been less bound by caste ties, and the aboriginal tribes and classes in the community, both in the hills and in the plains, have embraced Christianity in large numbers.

"The religious movements which took place forty years ago among the peasantry to the south of Calcutta, among the indigo rigots of Krishnagar,

and in the thickly-peopled swamps of Barisal, gave to the provinces of Bengal three large Christian communities, which now number nearly 16,000 persons. They have been steadily cared for and well instructed, and have been consolidated into prosperous well-conducted communities. Within the last twenty years the German mission among the Cole tribes in the hills of Chota Nagpur now divided into two branches, has greatly affected these simple yet manly people; and, notwithstanding considerable social persecution, has led more than 20,000 persons among them to profess themselves Christians. Very recently the Santal tribes, in the same line of hills, have followed in their steps. In the year following the meeting, a new mission was commenced by an American society in the provinces of Oudh and Rohilkhand; and the Christian congregations already include 2000 converts. The largest congregations in the North-West Provinces are found in Benares, Allahabad, Fategarh, Agra, and Meerut, and sprang from the boarding-school establishments in the great famines of 1838 and 1861. An important religious movement has recently occurred in the dominions of the Nizam, under the conduct of native missionaries; and 1100 persons have become Christians. A similar movement has taken place among the Telooquo people of Ongole, under the American mission, which has resulted in 6000 converts. More than 7000 are now included in the two missions at Cuddapah, and the Telooquo missions in Guntoor, in the Masulipatam district, and on the Godavari, have increased during the last few years from 1500 native Christians to more than 6000.

"But it is in the Southern portion of the Madras Presidency that Christianity has most largely affected the rural populations. The province of Tanjore, first instructed by the Danish missionaries, amongst them by the respected missionary Schwartz, has long possessed a large number of Christian congregations. These continue under the care of the Lutheran and the English Episcopal missions, and are reported to be in a prosperous condition. The Christians now number 11,000 persons in the Tanjore and Trichinapalli districts. In the neighboring district of Madura, the Americans have a flourishing mission, with 7000 converts and a normal school. The Tinnevely and Travancore missions are well known, and are reported to be in every way in a higher position and exerting greater influence now than ever before. These two provinces contain a very large aboriginal population, which has been but little affected by the Hindooism of Southern India. The Shanar tribe and their kindred, from the numerous and marked peculiarities of their social religious life, have proved a most interesting study to the missionaries who have lived among them. They have been under instruction from the commencement of the present century. Good schools have flourished among them, by which girls have benefited as well as boys. Training schools have supplied well-taught school-masters; theological schools have in recent years provided a full supply of native ministers and clergy; while the congregations have steadily multiplied, and the character of the whole people has been raised. Three missions have been carried on amongst them, by the Church Missionary Society, the Society for the Propagation of the Gospel, and the London Missionary Society, and a large and influential English staff has conducted the affairs of these missions. At the present time (1871) 90,000 persons of all ages are professing Christians in these missions; the districts are dotted over with flourishing villages and Christian churches; there are hundreds of native teachers employed among them, of whom fifty-seven are ordained, and are supported to a great extent by their congregations. Order and peace rule these simple communities, which give the

Government little trouble, whether in the Madras Presidency, or under his Highness the Maharajah of Travancore; while large tracts of country have been brought under cultivation, and the peasantry generally enjoy a larger share of material comfort than in days gone by.

"Much the same may be said of the church mission among the Syrians of Upper Travancore and Cochin. The congregations among them now include some 14,000 people, and the Syrian Christians at large have been greatly stimulated and improved through the efforts of the English missionaries carried on in their midst. Only one other mission needs special mention here, the American mission in Burmah. This mission has drawn its converts chiefly from the Karen tribes, the aborigines of Burmah and the Shan States, who have so heartily welcomed the English rule. Information respecting them has been scanty of late; but it is certain that 60,000 of them are Christian converts, and that the mission is largely supported by the people themselves.

"Taking them together, these rural and aboriginal populations of India, which have received a large share of the attention of the missionary societies, now contain among them a quarter of a million native Christian converts. The principles they profess, the standard of morals at which they aim, the education and training which they receive, make them no unimportant element in the Empire which the Government of India has under its control. These populations must greatly influence the communities of which they form a part; they are thoroughly loyal to the British Crown; and the experience through which many have passed, has proved that they are governed by solid principles in the conduct they pursue. Dr. Hunter has recently set before the Government the importance of the hill races and other aborigines of India, reckoned at 70,000,000 in number; and both because of the simplicity of their habits, their general love of order, their teachableness, as well as their great numbers, has urged that new and large efforts shall be made for their enlightenment. In the same way many able missionaries advocate that the Christian efforts among them shall be increased. There is reason to believe that these estimable races will occupy a more prominent position in the Empire in the future than they have hitherto."

"But the missionaries in India hold the opinion that the winning of these converts, whether in the cities or in the open country, is but a small portion of the beneficial results which have sprung from their labors. No statistics can give a fair view of all that they have done. They consider that their distinctive teaching, now applied to the country for many years, has powerfully affected the entire population. The moral tone of their teaching is recognized and highly approved by multitudes who do not follow them as converts. The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them, not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country. On this account, they express no wonder that the ancient systems are no longer defined as they once were; many doubts are felt about the rules of caste; the great festivals are not attended by the vast crowds of former years; and several Theistic schools have been growing up among the more educated classes, especially in the presidency cities, who profess to have no faith in the idols of their fathers. They consider that the influences of their religious teaching are assisted and increased by the better portions of the English

communities; by the spread of English literature and English education; by the freedom given to the press; by the high standard, tone, and purpose of Indian legislation; and by the spirit of freedom and benevolence, and justice which pervades the English rule. And they augur well of the future moral progress of the native population of India, from the signs of solid advance already exhibited on every hand, and gained within the brief period of two generations. This view of the general influence of their teaching, and of the greatness of the resolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the Government; and has been emphatically endorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion upon the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of these 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under British rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell."

For the Christian Messenger.

### HOW TO DESTROY A CHURCH.

To do this effectually you must—

- I. Discourage the pastor.
- II. Discourage your fellow-members.
- III. Destroy the confidence of the community.
- I. TO DISCOURAGE YOUR PASTOR.
  1. Absent yourself from one service every Sabbath, or miss at least one in three—if he is not very strong, once in four times may answer.
  2. Neglect the prayer-meeting and the Lord's Supper.
  3. Criticise your minister freely; praise him sparingly; find fault plentifully; pray for him little or none.
  4. Withhold your co-operation from all extra meetings he may hold.
  5. Give yourself no concern whether his salary is paid or not.
  6. Never call on him socially, or allow him to think that his comfort or that of his family is a matter of any importance in your eyes.
- II. TO DISCOURAGE YOUR FELLOW-MEMBERS.
  1. Observe the directions given above.
  2. Complain about everything they do and don't do.
  3. Contrive to make yourself the head of a clique, and by their assistance and your own industry keep the church in hot water generally.
  4. While doing this, lose no opportunity to complain of the bad treatment you are receiving.
  5. Be as much like Diotrephes and as little like Paul as you can.
  6. Discard charity and candour, take distrust to your bosom, and make scheming your speciality.
- III. TO DESTROY THE CONFIDENCE OF THE COMMUNITY.
  1. Observe the foregoing directions.
  2. Tell the people that you are in the church by force of circumstances, but have no respect for the way in which the business is conducted.
  3. Publish the faults of your brethren, taking care to magnify them.
  4. Make no effort to induce people to attend the church.
  4. Publish it on all occasions that you have no confidence in the concern—predict that it must fall—go down—blow up—never can succeed.

By observing these directions faithfully you may have the satisfaction, if a church can be destroyed at all, of witnessing the downfall of that to which you belong.

ANON.