

The Christian Messenger.

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WHOLE SERIES.
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POETRY.

Martha, or Mary?

I can not choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of His kind, gentle hand upon my head
While drinking in the gracious words He said.

And yet to serve Him! O divine employ—
To minister and give the Master joy,
To bathe in coolest springs His weary feet
And wait upon Him while He sat at meat!

Worship or service—which? Ah, that is best
To which He calls me, be it toil or rest—
To labor for Him in life's busy stir,
Or seek His feet, a silent worshipper.

So let Him choose for us; we are not strong
To make the choice; perhaps we should go wrong,
Mistaking zeal for service, sinful sloth,
For loving worship—and so fall of both.
—METHODIST ADVOCATE.

A Lost Day.

Who's seen my day?
'Tis gone away,
Nur left a trace
In any place.
If I could only find
Its footfall in some mind—
Some spirit-waters stirred
By wand of deed or word—
I should not stand at shadowy eve,
And for my day so grieve and grieve.
—CHRISTIAN WEEKLY.

RELIGIOUS.

Labor in Egypt.

The condition of the laboring classes in this terrible "land of bondage" seems but little changed during all the centuries that have passed since the Israelites were held by their taskmasters under Pharaoh, and compelled to "make the tale of bricks" and gather for them "stubble instead of straw." The *Fortnightly Review* gives the following in reference to the present Khedive's subjects:

The Egyptian Fellaheen and the poor generally are liable to forced labour—first at the public works—a term of elastic meaning in a country where all things exist for the ruling despot—such as railways, the repair of dykes, the making of canals, the construction of bridges; and secondly, on the estates and at the sugar manufactories of the Khedive. For the first of these the people receive no payment, and keep themselves for fifty days, and afterward occasionally receive a few dry, gritty rusk a day, and a small nominal payment, which, however, in many instances, and especially in remote places, is either altogether withheld or paid only in part. I have the word of the European superintendent of one of the largest of the Khedive's sugar works that no payment has been made during his term of office, a period of several years, to any of the people employed. What takes place is this:—Some hundreds of hands are wanted at one of the Khedive's estates or works. An order is issued. A steamer with soldiers on board is sent up the Nile, towing several huge barges of iron or wood. It anchors opposite a town or village, and soon hundreds of men, boys, and girls, many of tender age, are seen hurrying and being driven down to the river bank, clutching such small bags of bread or fragments of rusk as they can collect in haste, and accompanied by their parents, friends, wives, and children, who rend the air with their shrill screams and lamentations, for they well know that many a dear face will never be seen again. Neither the only sons of widows nor of blind and aged parents, nor the fathers of helpless infants are spared. The despot requires them—the bastinado and the prison are the cost of refusal. The whole crowd are rapidly swept into the barges, where, without regard to age or sex, they are packed together like herrings in a barrel. The steamer and the barges then start with their living freight, many of whom will never return to their homes from the distant sugar or cotton estate to which they are conveyed. During the process of their being driven on board and during the voyage no more account is

FOREIGN MISSIONS.

Rev. R. Sanford has sent us the following for publication. He does not explain who the Oriya man is, and we may, therefore, just remark that he is the man who was baptized at Vizianagram when Brethren McLaurin, Churchill and Boggs were there in September last. He has been several times mentioned in the letters from the missionaries.

The Manuscript is written on the back in the Telugoo characters and the Oriya characters both of which are strange, outlandish, and to English eyes unmeaning signs.—Ed.

Letter from the Oriya Man.

The first part of this letter is written in Telugu. Probably Kroothe Basso Mahanty employed some one to write for him, since his own knowledge of Telugu would not enable him to write. I have not been able to find out what he has written in Oriya, but probably it is similar to that written in Telugu:

REV. RUFUS SANFORD ESQ.

Honored and Dear Brother,—Kroothe Basso Mahanty's Salaams. Afterward. The books which you sent me by post I received. In those, some books, according to the list, I gave to the constables of Saloor and Jeypore.

Now I am living at Koraputti. In this country our Lord Jesus Christ's history is not yet published. For this reason the people are very ignorant. They are worshipping idols. I am very sad because there are no Christians here. The principal towns in this country are the following—Jeypore, Koteopary, Navaringapore, Nundapore, and Mulkangere. In this country there are many small villages. There are thirty-seven police stations.

I would like to preach the gospel to the people of this country, but I cannot go. I am preaching as much as possible. I do not know how the gospel is to spread in this land, but I am praying to the Lord to bring it about. You too may pray for this, I am begging you to give some Christians to help. Please consider the matter. The Telugu language I do not understand well, therefore if there are any mistakes, I pray you to read it aright.

Under this I have written some things in Oriya. Please get some one to read it, and consider it. I beg you to send a book in English and Oriya. If you send a Bible in Oriya I will explain it to the people. Please consider this.—To all the Christian friends my Salaams, and also to John Andrews. Please excuse me for not writing before. From this time I will report to you every month conversation and news. Please receive this.

KROOTHE BASSO MAHANTY.

March 7th, 1876.

I am making an effort to obtain a few books and tracts from the *Oriya Mission in Cuttack*, so as to send this man some help. His business and circumstances are such that he, probably, has little opportunity to make known the Gospel; but evidently he has a mind to do what he can. Therefore we must lend all the aid in our power. The great work of spreading the good news among their countrymen rests with the native Christians. We must use them for this purpose, to the extent of their ability, and thus multiply the agencies for good. Besides, I know that efforts put forth by recent converts for the salvation of others, tends wonderfully towards the development of the Christian life in themselves. Their principles are put to the test, and they, of necessity, are required to give a reason for the hope within them.

This man lives in a part of the country which is filled with spiritual darkness. It is in the vicinity of the mountains called the Eastern Ghauts, and is between one and two hundred miles from us. May it please the Lord to make him and his wife the means of much good among the people.

MY LATEST VISIT TO VIZIANAGRAM.

At the request of Dr. and Mrs. Parker I spent Sunday and Monday with them, and the church at their house. There was much to be done in the way of arranging matters, and providing for the future services of the church. Dr. Parker, the Deacon, and Mrs. Parker, together with the Drum Major and wife were on the eve of departure with the Regiment for Cuttack. Mr. Bell also was about to return to England. Those who remained were feeling weak, and scarcely able for the duties resting upon them. But there was much to encourage in the fact that the Lord seemed to be working in the hearts of several, and there were cases of conversion.

After the services of the Sabbath we gathered at the water's edge to observe the Lord's ordinance of Baptism. One happy disciple then publicly put on Christ in the presence of a goodly number of interested witnesses.

On Monday evening held a church meeting. Among the items of business, provision was made for arranging and keeping up proper records of the church. Also Letters of commendation were granted to those brethren who were going away. The desirability of having a church organized at Bimlipatam was also brought before the meeting. The brethren were unanimous in the opinion that it was desirable; and passed a resolution to the effect that they held themselves in readiness to grant letters of dismission, for this purpose, to any of the members living in Bimlipatam or vicinity, who might wish to become members of the new church.

I trust the brethren at Vizianagram will keep up their meetings for worship, and the Sabbath School. They have done well so far. One of the brethren has opened his house for meetings. They have no chapel in which to worship. We must visit them occasionally.

They recently opened a fund for church purposes, and at the time of this report had raised some twenty-five rupees. To me, this effort is very encouraging. It looks quite like Christian giving, and Christian independence.

R. S.

The following passages are taken from the Baptist *Missionary Herald* (English) for May.

Hindrances arising from Romanized Evangelism.—It is with deep regret that the Committee feel constrained to mention, that the difficulties of the work are increased in many places by the intrusion of persons professing to be Christians who preach a gospel which is in fact another gospel, perverting the minds of many by their sacerdotal pretensions and unscriptural dogmas. In Delhi, in Backergunge, in the villages to the south of Calcutta, and in some other places, the missionaries have had to mourn over the mischievous results wrought by teachers of error who come to them in the name of Christ. A striking illustration of this painful fact occurs in the report of the Rev. J. D. Bate, of Allahabad. In the course of his ministry in the streets and bazaars of the city, he had noticed a respectable man who exhibited much interest in the truths to which he frequently listened. An opportunity for conversation arising, the first objection to Christianity which he presented was the supposed efficiency of ablution in water as essential to salvation, a doctrine he had heard, he said, from several Christian missionaries. Mr. Bate naturally declared his entire want of sympathy with such teaching, and the man went away, remarking with emphasis that Mr. Bate was the first Christian minister he had met with, who did not avow the opinion that the application of water by the minister was essential to the salvation of the soul. The explanation of this state of mind was afterwards discovered. A brother of this man had, years before, embraced Christianity and become a preacher of the Gospel. His efforts were put forth to bring the remaining members of his family into the Chris-

tian church, and not without some hopeful prospects of success. His abilities attracted the notice of the dignitaries of the English Episcopal Church, with which he had identified himself, and he became one of its priests. From that time the brother observed a change in the characteristics of his preaching. He complained "that his brother's chief book is, *now*, not the Bible but the Prayer Book; that his chief authority is, *now*, not Christ as formerly, but the church; and that he *now* no longer urges the essential importance of the blood of Christ to take away sin, but that this can be effected by drops of water sprinkled in the face by a priest ordained of a bishop." This, he said, had puzzled him and thrown him back, and he had resorted to the vedas and to the writings of modern sceptics for a solution of his difficulties, and to see whether they could lead him to God and the way of peace.

"This man," says Mr. Bate in conclusion, "is a type of a class—a class that is fast being emancipated from the rusty fetters of the ancient superstition of the land." But a Christianized paganism is presented to him as a substitute for Christ and His word, and another stumbling-block is cast in the pathway of "the poor idolaters" of Hindustan. While Brahmoism is forsaking its first alliances with Christianity, and seeking in asceticism closer union with the Divine, and infidels are not slow to avail themselves of the awakening of the Hindu mind from the sleep of ages, to direct its reviving energies into the negations of science and secular philosophy, it is grievous to note that a false Christianity should add to the perplexities of thoughtful men, marring the fair features of Christ's most precious Gospel by errors which are as injurious to charity as to truth.

Native Churches.—The church in Soory exhibits one or two features of special interest. Knowing it to be the wish of the Committee that the native churches should be left as much as possible to self-development, the Rev. W. A. Hobbs has given the Birbloom converts full play. The result is, not only that the church has ceased to be a burden on the Society's funds, but has adopted a somewhat peculiar form of church order. They have no pastor. The affairs of the church are conducted by a punchayat—a form of village government well known throughout Northern India—or eldership, of nine persons, including Mr. Hobbs and three native evangelists. The individual members of this punchayat conduct the worship of the sanctuary on a quarterly plan previously arranged. In the morning service a brief form of liturgy is used, and the singing is accompanied by native musical instruments. Twice has Mr. Hobbs suggested to the punchayat whether they would not like to call out one of their number to be set apart as pastor. In each instance the reply has been substantially the same—"No; we shall not all probably fix on the same man, and then there would be heartburnings." A striking spirit of independence has been developed, and, judged by the liberality evinced, it is every way worthy of encouragement. The church contains sixty-three members and communicants, of whom fifty-eight are Bengalis. In sixteen months they have raised £60 for a new chapel; and, during the last few years, they have, independently of all European aid, contributed £33 for the current expenses of worship, the maintenance of five widows, and a chapel repairing fund.

Labours of Missionaries among Sailors.—Mr. Rouse particularly mentions the exertions of Mrs. Rouse, aided by some ladies of other congregations, to obtain access to the sailors who frequent the port of Calcutta. Every Sunday, with her companions in this labour of love, she has gone to the lodging houses and grog-shops which abound in Lall Bazaar, spending two or three hours in these wretched haunts of vice and degradation. Neither the heat, nor the rain, has caused a single week's intermission. They met