

# The Christian Messenger.

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NEW SERIES.  
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WHOLE SERIES.  
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## Poetry.

### Canada's National Hymn.

COMPOSED BY LORD LORNE.

The following is the hymn which has been composed by the Marquis of Lorne, and dedicated to Canada. It has been set to music by Mr. Arthur Sullivan:—

God bless our wide Dominion,  
Our father's chosen land,  
And bind in lasting union,  
Each ocean's distant strand.  
From where Atlantic terrors  
Our hardy seaman train,  
To where the salt sea mirrors  
The vast Pacific chain.

O bless our wide Dominion,  
True Freedom's fairest scene;  
Defend our people's union,  
God Save our Empire's Queen.

Fair days of fortune send her,  
Be thou her Shield and Sun!  
Our land, our flag's Defender,  
Unite our hearts as one!  
One flag, one land, upon her  
May every blessing rest!  
For loyal faith and honor  
Her children's deeds attest!

O bless, etc.

No stranger's foot, insulting,  
Shall tread our country's soil;  
While stands her sons exulting  
For her to live and toil.  
She hath the victor's nurture,  
Her's are the conquering hours,  
No foeman's stroke shall hurt her,  
"This Canada of ours."

O bless, etc.

Oursires, when times were sorest,  
Asked none but aid Divine,  
And cleared the tangled forest,  
And wrought the buried mine.  
They tracked the floods and fountains,  
And won the master hand,  
Far more than gold in mountains,  
The glorious Prairie land.

O bless, etc.

O! Giver of earth's treasure,  
Make Thou our nation strong:  
Pour forth Thine hot displeasure  
On all who work our wrong!  
To our remotest border  
Let plenty still increase,  
Let Liberty and Order  
Bid ancient feuds to cease.

O bless, etc.

May Canada's fair daughters  
Keep house for hearts as bold  
As their's who o'er the waters  
Came hither first of old.  
The pioneers of nations,  
They showed the world the way,  
'Tis ours to keep their stations  
And lead the van to-day.

O bless, etc.

Inheritors of glory,  
O countrymen! we swear  
To guard the flag that o'er ye  
Shall onward victory bear.  
Where'er through earth's far regions  
Its triple crosses fly,  
For God, for home our legions  
Shall win, or fighting, die.

O bless, etc.

## Religious.

### Our Foreign Missions.

#### MRS. ARMSTRONG VISITS BURMAH.

A letter was received from Mrs. Armstrong a few days since by the Secretary of the N. S. Central Board, dated February 26th. She had then, just returned from a short visit to Burmah with her two children. Mrs. A. says, "I had a very pleasant visit at Rangoon with Mrs. Smith, with whom I lived in Henthada many years ago. I met very many old friends and renewed many cherished friendships. I was very tired when I arrived there, completely worn out and did little else than rest. I was not able to come by the return steamer as I had planned, and was obliged to wait a fortnight for the next boat. So I had quite a long vacation, the first I have had since my coming to India. I feel rested and ready for work again now, but I have to be much more careful than formerly. My husband met me at Bimlipitam, and we arrived at our home again on the 14th of February. The children as

well as myself have been much benefited by the trip. It is very pleasant to get back to the School and meet enquiring faces every day that I hope to lead to look higher than me for instruction, if indeed they have not already done so."

"You will be glad to hear that one of the boys in our school at Chicacole has asked for baptism. I trust there has been a thorough work of grace in his heart. His experience and the gradual development of light and hope in his soul have been very pleasant to see." "He has been very anxious to be baptized for some time past, but we think it wiser for him to wait as his friends may make trouble, while he is a minor. He will be of age about two years hence. In the meanwhile, if we see our way clear, he may be baptized, or he may remain here as he now is, studying the Bible and fitting himself for further usefulness."

These things are cheering, especially to know that Mrs. A's health is so much improved that her return to this country will not be necessary, at least for a time.

The *Missionary Link* says:—"We learn that Mrs. Armstrong has decided to try to remain another year in India. She went across the Bay to Rangoon from Cocanada after the Conference, for the benefit of voyage, and in order to bring back with her Nau Nau, the good Karen girl, who came with her from Burmah, and has been visiting her friends there."

As Mrs. A's letter says nothing of Nau-nau, we presume she did not bring her back with her.

#### The Canadian Mission.

Mrs. McLaurin in writing to the Jarvis Street Church Circle says, concerning their new missionary boat: "You know the 'Minnie Wilson,' the boat we used during our time in Cocanada, has been replaced by a new one, larger and better than the other, but of which we have had no description, as yet, not even the dimensions. However, we know the new one is the same kind of boat as the other, and is about forty feet long, probably about eight or ten feet wide. Most of it is covered over so as to form cabins. From the floor of the boat to the ceiling is about eight feet. The new boat, Mrs. Timpany says, has two cabins; each about eight or ten feet long."

In describing the preparation for a journey by boat, after naming the contents of the provision box she says: "The medicine box is carefully packed. There must be ammonia, for snake and scorpion sting; chlorodyne, for dysentery and kindred ills; quinine, for fever; brandy, painkiller, and liniment, for emergencies. The medicine box is frequently resorted to for the benefit of the sick and suffering strangers who come at almost every stopping-place for some of the wonderful medicine which the white teacher carries. Every missionary in India is, per force, a practical physician to some extent. A large jar of filtered water must be taken along, for most of the time while touring it is impossible to get any pure enough to drink with impunity. The gun is taken, so that perhaps, a stray snipe or wild duck may be added to the bill of fare. Books, tracts, clothing and bedding are packed up and stowed away in the boat: and at the end of the busy day of preparation, all being ready, the missionary goes away in the quickly gathering gloom, bearing precious seed, and oh! how often has he been permitted to return again, bringing joyful tidings of here and there sheaves being gathered in for the Lord of the harvest!"

Mr. Timpany in a letter to his friends in Ontario asks some very pertinent questions that may well be adopted by the friends of our mission: "Wherein lies the greatest responsibility—in coming to India as a teacher of the truth, or in remaining at home to pray and work for the extension of the same? However, we may decide this, will we not individually say, 'Who is

sufficient for these things?' Do you think that the success of the work at the various stations depends on, or can in any way be measured by your prayers and efforts? Do you feel that with Bimlipitam your acquaintance is widening and your interest deepening? I desire that this should be the case. Do you think of the discouragements which we daily meet in acquiring this difficult language? Of our work struggling amid the darkness and ignorance of heathenism? I almost hear some of you say, 'Yes indeed we think of all these things.' Still, I am not satisfied. Do you think of them sufficiently to cause them to rest with such import on your hearts, that you feel constrained to go to God and offer earnest pleading prayers in the faith that cannot be denied?"

My dear New Brunswick sisters, I believe you are uppermost in my mind. I am from among yourselves. I feel that I cannot work unless I am sustained by the united prayers of the women of the Maritime Provinces."

The *Canadian Baptist* says:—"We are pleased to learn that Dr. Castle has been instrumental in having \$500 donated to the Akidu branch of our Foreign Missions. The money was left for religious purposes by a friend in Philadelphia, Drs. Wheaton Smith, Boardman and Castle, being the Trustees of the fund."

#### The Famine in China

seems to have done for the Chinese something like what it did for the Telogooos in the neighborhood of the Ongole mission. Letters from the missionaries of the London Baptist Missionary Society shew the large contributions from England entrusted to the missionaries to distribute, has greatly changed the feelings of the people towards them and awakened the respect and gratitude to the outside barbarians, which perhaps nothing else would. Rev. T. Richard writes:—

"As the drought in the beginning was unparalleled in extent, so the subsequent famine was unparalleled in severity in the annals of the Chinese nation. In Shansi also at least three or four millions must have perished, and there must have perished millions too in each of the adjoining provinces. Not only were trees stripped of their bark, and clay mixed with chaff or grass, that could be gathered anywhere, but the living preyed on each other, and even the graves were dug open that they might feed on the dead."

Mr. Arnold Fester of the London Mission was busy in England, and for some time succeeded in sending a thousand pounds each week to Shanghai. In the beginning I was alone here, but in the spring of last year I was joined by Mr. Hill of the English Methodist Mission, Mr. Whiting of the American Presbyterian Mission, and Mr. Turner of the China Inland Mission. Before Mr. Whiting was able to commence work he was seized with fever, which carried thousands away daily, and passed to his reward on high, after three weeks' illness. In the autumn of last year, Mr. Turner was at the very gates of death too, by an illness he had contracted by going out in the rain. With these exceptions we have been able to go on with relief without interruption, except last autumn, when relief was not needed. During the twenty months we have been engaged here we have personally relieved:

Last year. . . . . 100,651.  
This year. . . . . 56,962.

"The province of Shansi is about the size of England and Scotland, and is divided into eighty odd hien or counties. We distributed in seven of these counties. Great as the efforts of foreigners were, they were a mere drop in the bucket compared with what the Chinese Government itself did. It gave at least two millions of pounds between the remission of the taxes and the direct relief it gave to Shansi alone."

"Although at first there was some fear of our having some political motives in the relief in aid, and consequently coldness towards us, afterwards the officials greatly appreciated our kindness. Officers were appointed to help us, our names appeared in their official provincial Gazette, proclamations were issued by the officials of the places we distributed relief in to inform the people of our good intentions; that they might not wrangle about the amount given, but were to receive all with thankfulness, &c. In Shanghai, too, one of the native papers had a good article on the noble work which missionaries were doing in the midst of much peril."

Still, the prejudice of the whole nation, official and domestic, is very strong against us.

God gave us an opportunity to show that missionaries are what they profess to be, the best supporters of the State; of all who came to help China in the Famine relief there have been none to be compared with them, except those who have a desire to get some official promotion by their action."

We have in some places tablets put up for us in token of the people's thanksgiving. In one place, on departing, the chief people of the county and city came out in a body to send us away. On the side of the street they had tables covered with red clothes and laden with refreshments in token of their gratitude. From a third place we distributed in, the magistrate sends a kind letter to inquire after our welfare as to real friends.

As there had been no Protestant missionaries living in these places before, the people did not know us, and therefore in the natural course of things we could not expect crowds following us except those who did so for their daily bread.

We not only addressed each village when giving relief, but both last year and this year we wrote out bills urging the people to pray to the true God. These bills were circulated through the villages and pasted up on their walls. I have seen them on private houses and even in temples a twelvemonth after we issued them, which would not be the case if the people were bitterly opposed to the doctrines taught. Time will perhaps show here as well as in Shantung whether our efforts may not yet spring up in a fine harvest for some one to reap."

Many of our readers may know that Krishna Pal was the first native convert to Christianity, at Serampore, India, under Dr. Carey. He was the author of the hymn No. 844:—

"O thou my soul forget no more  
The Friend who all thy sorrows bore,  
Let every idol be forgot,  
But O my soul forget Him not."

The *London Missionary Herald* gives some account of a descendant of that good man, who seems not to have inherited his Christian virtues. Rev. Thomas Morgan writes of him:—

"Many years ago it came to my knowledge that there were native Christians who kept aloof from the Christian community, commingling with heathen and Mussulmans. We determined to hunt them up."

In the number, we found one whose mother was a Christian by caste, but who had for many years been leading a very bad life. Her son, now a young man, we found to be a great-grandson of Krishna Pal, the first convert at Serampore, and we were much interested in him. We got him to attend chapel, to marry, and to become a decent member of society; and in process of time he and his wife were baptized. Being something of an artisan, I got him work. He had two failings rather common in this country, idling, and cuffling his wife, who is a hard-working woman, a hod woman. Women in Bengal attend upon masons, carrying bricks up high scaffolds. Returning one day from her work, she bought some fruit with her own money: This caused great umbrage to her husband, and he gave his wife a violent beating.

Had she been white, she would have been black and blue. The matter came before the church, and he was excluded. He and others were taught that Christian liberty does not include the right of a man to beat his wife. When a student at Bristol I found a very old Association letter, and in it the following question, sent by an influential church:—Is a member justified in beating his wife with rods? The answer was, 'Let him try every means first.' The Bengaler was cured of this proclivity, and for some years he has been very regular in his attendance and anxious for restoration to the church, which has now been granted; and I think that he is a wiser and better man. Through this description some old friends will be glad to know that the great-grandson of Krishna Pal is once more in the true fold."

But he was stationed in a locality where there were no Sunday services. The European foreman and his wife urged him to have his children christened; if not, they neither could go to heaven nor have a Christian burial, he said. But they were firm, and rather than yield they came back to Howrah on reduced wages; but were compensated by having the means of grace and Christian fellowship. We have not much to cheer us here, but very much to discourage; but the case of Esau is a matter of joy. This week I baptized a Hindoostanee woman. She had been more than a year under training and trial. It is of no use to build the church of wood, stone and stubble, or upon shifting sand; but only of that which will endure faithful unto the end."

#### Holy Wells of the Hindus.

At Benares, honorific ceremonies and offerings in honor of the departed ancestors, called Sraddhas, are constantly performed near the Mani-karni-kakund. This is a well, or small pond, of fetid water, not more than twenty feet long by ten broad, lying at a considerable depth below the surface of the ground, and declared in the *Kasikhanda* of the *Skanda-Purana* to have been originally created by Vishnu from the perspiration which exuded from his body. Its highly sacred character in the eyes of the orthodox Hindu may therefore be easily understood. It is said to have been named Mani-Karnika because Mahadeva on beholding Vishnu's well was so enraptured that his body thrilled with emotion, causing an earring to fall from his ear into the water. It is also called Mukti-kshetra, 'holy place of emancipation,' and Purna-subhakara, 'cause of felicity.' This wonderful well is on the ghat, called from it, Mani-karnika, and is resorted to by thousands of pilgrims, who may be seen all day long descending the flight of steps by which the shallow pool is surrounded on all four sides. Eagerly and with earnest faces they crowd into the water, immersing their whole bodies repeatedly, while Brahmans superintend their ablutions, repeat and make them repeat Mantras, and receive handsome fees in return. In a niche upon the steps on the north side are the figures of Vishnu and Siva, to which the pilgrims after bathing, do honour by bowing down and touching the stones underneath with their foreheads. The bathers, though manifestly much dirtier from contact with the foul water, go away under the full conviction that they are inwardly purified, and that all their sins, however heinous, have been washed away for time and eternity."

There is another well of almost equal sanctity, named the Juana-vapi or 'pool of knowledge,' situated under a handsome colonnade in the interior of the city, between the mosque built by Aurangzil on the site of the original Visvesvaranath temple and the present Golden Temple. It is a well of some depth, and not a pool, but the water is so abominably offensive, from the offerings of flowers and rice continually thrown into it and left to putrefy, that I found it impossible to do more than