

Correspondence.

For the Christian Messenger.

The Power of the Priest.

This expression has become almost proverbial. It matters little at what age of the world, or under what influences of civilization we regard him.

He may be a priest of Jupiter, of Gautama, of Bram, or of Rome—whether in Moab, or Greece or Ireland it matters little.

There has been no power so influential in the past, and I doubt if there is one so potent to-day. In this practical age it may be waning, but still there is no finite power in existence which can bring men so low and humble them so thoroughly as the priest.

THE HINDU PRIEST.

which will illustrate some phases of Hindu life, and thought prevalent in India at the present time, and which will be of interest to some of your readers.

Paidu Ramakistia Garu, lives in Cocanada. He is a merchant of the Bania Caste, and immensely wealthy. He is active, intelligent, liberal and progressive.

RAMARRIAGE

of Hindu widows. He has written about it. Spoken about it—and was planning an institution; to be partially endowed by himself; for promoting and encouraging it.

He went farther. Some months ago in company with some others, like-minded, he took a decided and active part in promoting the marriage of two couples in Rajamandry.

He bought and gave to the happy couples houses to the value of 1000 Rs. The balance was made up in gifts and feasts for friends &c.

There is a spirit abroad in the land which even the priest will find himself too weak to lay.

Her Universities, Colleges and High Schools are pouring streams of new blood into India's veins. Her Christian Colleges and Mission Schools are turning out a race of men who will trample under foot the hydra which is destroying their land.

What did this mean? Pretty much what major excommunication meant in Roman Catholic countries some centuries ago. It meant that he was cursed, in body, family and business, that he was denied all social and religious privileges—that his wife and children should discard him, and that no relative or fellow Caste man should recognise him on pain of the same penalty.

He thought to compel the Priest to withdraw his ban, by bringing against him an action for defamation. But the court decided that, as the Priest had done it in good faith and not of malice, there was no ground of action.

love of God constraining him. He loved his race and pitied the lone widows, but this love was not strong enough to hold him now. So he

SURRENDERED

at discretion—confessed his sin, promised to do better in the future—and asked to be restored to his Caste and family.

He has not changed his mind, his heart is where it was, and is full of a noble devotion to the cause of reform. But he is afraid—afraid of standing alone—which is an awful thing in India.

RESTORATION

implies a death and resurrection. The victim is buried up to chin in a hole dug for the purpose, the hair is shaved from his head, and prayers and incantations are said over him.

In the case of our friend the burying process was remitted. He paid the Priest 2000 Rs. for this humiliating ceremony.

The excitement connected with the marriages and the lawsuit brought on a fit of sickness of two weeks duration. He is still much depressed.

THIS CASE INDICATE THREE THINGS. 1. The immense power still inherent in Caste. While the giant is sleeping we may imagine he is dead.

2. Caste is daily weakening.—The young and rising generation is getting tired of its restrictions. When this marriage noted above was first talked of in Rajamandry.

3. The growing power of Christian and therefore humanitarian principles—the spread of philanthropic ideas. It is no ordinary devotion which will take Rs. 15,000 out of a Hindu's pocket.

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Will not the happy, honored and christian widows of Canada who read this, offer a prayer that God would strengthen and bless such men as Ramakistia, that He would greatly increase their number and that He would eventually fill their hearts with His own love.

For the Christian Messenger. Letter from England.

THE SALVATION ARMY.

The Salvation Army is increasing in numbers, power, and wealth. In the face of a good deal of unfavourable criticism they are marching on successfully. They opened a new hall a short time since in Clapton, a suburb of London.

Strange to tell, some of the dignitaries of the Church of England are moving in the direction of seeking an amalgamation with the Army. I don't know what it will come to, but I don't expect they will be able to keep step; besides, it is not likely General Booth would be willing to surrender his authority to another.

TEMPERANCE

is well to the front in England. Never did it enjoy such success as at the present time. Its new adherents are numbered by tens of thousands, and the closing of breweries and public houses are of very frequent occurrence.

THE CHRISTIAN MESSENGER. Bible Lessons for 1882. SECOND QUARTER. Lesson XIII.—JUNE 25, 1882. QUARTERLY REVIEW.

Lesson I. II. Mark vi. 1-29. Lesson III, IV. Mark vi. 30-56. Lesson V. Mark vii. 1-23. Lesson VI, VII. Mark vii. 24; viii. 21. Lesson VIII, IX. Mark viii. 22; ix. 1. Lesson X, XI. Mark ix. 2-32. Lesson XII. Mark ix. 33-50.

GOLDEN TEXT.—"I must work the works of him sent me, while it is day."—John ix. 4.

KEY WORD FOR SECOND QUARTER: THE PRESENT.

REVIEW. SCRIPTURE READING. THE THIRTEEN GOLDEN TEXTS in concert by the school.

REVIEW EXERCISES.—Work in the Present.—1. Christ's work here for us. 2. Our work here for Christ.

Give (from memory or the open Bible) the texts found below. The first text might be given by teachers, the second by scholars; or the first by boys, and the second by girls.

1. Luke xxiv. 47. Luke xxiv. 48. 2. Heb. xi. 38. Matt. v. 10. 3. Matt. vi. 33. John vi. 45, 34. 4. Psa. lvi. 3. Matt. v. 5. 5. Matt. xv. 13, 14. Acts xvii. 11. 6. Matt. viii. 17. Psa. ciii. 2, 3. 7. Psa. cxix. 136. Phil. iii. 18. 8. John xi. 27. John iv. 15. 9. John xii. 26. Gal. vi. 14. 10. Rom. viii. 18. Col. iii. 4. 11. Isa. lli. 1. Matt. xxiii. 37. 12. Matt. xviii. 3. Mark viii. 36.

ORRIST AND HIS PEOPLE WORKING IN THE PRESENT. Lesson.

1. Preaching the Gospel. 2. Suffering Persecution. 3. Supplying Human Want. 4. Safe in this Changing World. 5. Opposing Error. 6. Relieving Human Woe. 7. Sighing over Sin and Misery. 8. Teaching Concerning Christ. 9. Bearing the Cross. 10. Looking for Glory. 11. Sometimes Failing. 12. But Faithful at any Cost.

OBITUARY. I was much surprised and saddened to hear that Bro. H. Morse had passed

away. When I saw him last he seemed as if he would live to a good old age, but God had ordered it otherwise. 'He was a good man.' When it was my privilege to minister to the church at Paradise, he was one of the most faithful and devoted members.

"One family we dwell in Him, One church above, beneath; Though now divided by the stream, The narrow stream of death."

It seems strange that he should be taken away in the prime of life, and when he was so much needed both in his family and in the church. But "God's ways are not as our ways, nor his thoughts as our thoughts." May he very graciously sustain the widow and children, and permit them when their course shall end to meet in heaven him whom now they must sorely miss, and whose death must have caused a terrible void in their home and hearts.

Melksham, G. B., May 23, 1882.

P. S.—I am very glad to read in the Messenger of so many baptisms. May the numbers increase and multiply abundantly. Glad too to see that Bro. Avery is still tugging at the wheel. He deserves to succeed. I send him my Christian love and best wishes, and may he and all the brethren beloved who labour in the gospel, have very large success in winning souls, and may their hearts be filled with joy and peace in the Holy Ghost. This is my wish; this is my prayer.

The Christian Messenger.

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(vs. 48-52). Healing the Sick, (vs. 53-56).

V. The Traditions of Men. Mark vii. 1-23. Tradition versus True Worship, (vs. 1-8). Tradition versus God's Word, (vs. 9-13). The Defiling Heart, (vs. 14-23).

VI. Sufferers Brought to Christ. Mark vii. 24-37. The Syrophenician Mother, (vs. 24-30). The Deaf and Dumb Man, (vs. 30-37).

VII. The Leaven of the Pharisees. Mark viii. 1-21. Jesus and the Multitude, (vs. 1-9). Jesus and the Pharisees, (vs. 10-13). Jesus and the Disciples, (vs. 14-21).

VIII. Seeing and Confessing the Christ. Mark viii. 22-33. Blind Eyes Opened, (vs. 22-26). The Grand Confession, (vs. 27-30). The Shadow of the Cross, (vs. 31-33).

IX. Following Christ. Mark viii. 34-38; ix. 1. Terms of Discipleship, (vs. 34, 35). Profit and Loss, (vs. 36, 37). Shame and Glory, (vs. 38-ch. ix. 1).

X. The Transfiguration. Mark ix. 2-13). Transfigured, (vs. 1-6). The Cloud and the Voice, (vs. 7, 8). Down from the Mountain, (vs. 9-13).

XI. The Afflicted Child. Mark ix. 14-32. The Demonized Boy, (vs. 14-20). The Believing Father, (vs. 21-24). The Mighty Saviour, (vs. 25-32).

XII. The Childlike Believer. Mark ix. 33-50. As a Child, (vs. 33-37). In Christian Charity, (vs. 38-42). At any Cost, (vs. 43-50).

NOTE.—The points of each lesson are sufficiently indicated to enable the superintendents and teachers to call up the teachings of the quarter. This, coupled with a recitation of the Golden Texts, will more than fill up the time on hand. There are many remarkable and striking events in the Lesson Course of this quarter.

—Abridged from the Baptist Teacher.

Booth's Department.

Scripture Enigma. No. 176.

Double Bible Acrostic. 1. A king of Judah. 2. A bird of prey. 3. The eldest daughter of Bethuel. 4. A New Testament woman's name. 5. Where Jacob met the angels. 6. A son of Asher. 7. A river of Damascus. 8. The mother of Manasseh.

The initials form a celebrated prophet who wrote two of the Old Testament books.

The initials form a ruler who made great sacrifice of time and money to rebuild Jerusalem.

CURIOUS QUESTIONS. 397. There is a noun of plural number, a foe to peace and tranquil slumber;

Now any other noun you take, By adding a you plural make; But if you add an s to this, Strange is the metamorphosis— Plural is plural now no more, And sweet what bitter was before.

398. Complete the following sentence by words in each one sounding alike: (1) Can such a — have so much —? (2) Each member of the — was furnished with a — of paper. (3) They — through the city of —. (4) I — at it was not —. (5) I — at once who my — was. (6) Did you see him — at me while on the —? (7) That — man sings —. (8) I will — you in the dining room, and there — out your portion of —.

399. A Proverb of Solomon having 22 letters:

Numbers 10, 2, 1, 5 is an important person at Rome. 7, 20, 3, 4, 21, 6, 8, 9, 11, 6, 16, 3, 4 is what all should be, 15, 14, 6, 12, 18 is a number. 19, 11, 22, 17, 9, 6 is the title of a parent. 12, 2, 3, 20, 18 is very sweet.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Scripture Enigma. No. 175.

1. B ethue 1. Gen. xxix. 2. [xxv. 3. 2. E zr a. Ezra vii. 6, 9; Gen. 3. T ender-eye d. Gen. xxix. 17. 4. H are d. Gen. xxix. 31. 5. E leloh e. Gen. xxxiii. 20. [ix. 7. 6. L awgive r. Gen. xlix. 10; Psa.

ANSWERS TO CURIOUS QUESTIONS. 398. The letter O. 399. A PERFECT DIAMOND.

A ALE A G A V E A L A B A M A E V A N S E M S A

DR. MARK HOPKINS tells us of a mother who sent four sons into the world to do for themselves, taking from each of them as they went, a pledge not to use intoxicating drinks, profane language or tobacco, before he was twenty years of age. They are now from sixty-five to seventy-five years of age; only one of them has had a sick day; all are honored men; and not one of them is worth less than a million dollars.—New York Observer.

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