### 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 is always there. We cannot reckon without him; unless we would reckon without our host. Sometimes his influence is good, oftentimes bad. He has been the mightiest dsspot, and the grandest liberator-the most ignorant bigot and the most learned philosopher. We see him in Melchisedek blessing Abram-and in Balaam trying to curse

He may be a priest of Jupiter, of Gautama, of Bram, or of Romewhether in Moab, or Greece or Ireland it matters little. The power and influence are much the same.

There has been no power so influential in the past, and I doubt 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. Here in India we have lately had an example of the power of

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

Paidu Ramakistia Garu, lives in Cocanada. He is a merchant of the Bania Caste, and immensely wealthy. He is active, intelligent, liberal and progressive. He knows English well -reads the Bible, and is well informed on the current topics of the day. Several streets of the city are indebted to his liberality for a plentiful supply of good fresh water, a priceless boon in India.

For some years he has been much exercised on the subject of the

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 want farther. . Some months ago in company with some others, likeminded, he took a decided and active part in promoting the marriage of two couples in Rajamandry, the brides of whom were widows. He attended the ceremonies; took part in the feasting and provided the greater part of the expenditure. This in all amounted to 3000 Rs., which indicates the intense interest of the man in the cause. 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 oc. Thus far all is well. He is glad-all rejoice. Congratulatory telegrams are sent to the known friends of the poor widow. But just here steps in a new actor-the Caste Priest. The premotion of the remarriage of Hindu widow is a violation of Caste law-is against the Shastras. So says the Priest. So this man, wealthy and influential though he undoubtedly is must be disciplined. If such as he be allowed to act like this, why, the whole fabric of Hindu custom, would come down with a rush. So the orthodox Hindus reasoned, and they were right. The priest then, having taken counsel proceeded to write out and put in circulation against Paidu Ramakistia and all his associates, a bull of

EXCOMMUNICATION.

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. Henceforth he was to be an outcaste, a Pariah, a dog.

He thought to compel the Priest to withdraw his ban, by bringing against him an action for defamation. But the of their means to belp in this great court decided that, as the Priest had done it in good faith and not of malice, there was no ground of action. What would the man now do? He had no christian principle in his heart-no

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, prom. ised to do better in the future-and asked to be restored to his Caste and

He has not changed his mind, hi 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. The full ceremony of

RESTORATION

implies a death and resurrection. The tions are said over him. He is finally purified, by drinking a mixture composed of the five sacred substances, viz.: Ghee-Curds, the two excrements of the fee'd according to the man's ability and France, Spain, Italy, and America. the sin expiated.

process was remitted. He paid the Priest 2000 Rs., for this humiliating ceremony. The following circumstance will indicate how much real penitence there was in the man's confession. After the restoration ceremony the Priest made him promise never to aid authority to another. It is to be hoped this work again. He said, from this the union will not take place; the Army day I will help no more, but that which at present is doing excellent night he sent 10,000 Rs. to a Society work, would I am afraid begin to bein Madras, whose object is the promotion of widow re-marriage. He would soon wane. kept his word in the letter-but broke it in spirit.

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

marriage noted above was first talked of caste people was called to ascertain what attitude they should assume tocountenance it—the old men denounced it. The old men carried the day-but the young men of to-day will be the old men of to-morrow. Ah he who may be on the earth 50 years hence will see marvellous changes in India.

3. The growing power of Christian and therefore humanitarian principles -the spread of philanthropic ideas.

ft is no ordinary devotion which will take Rs. 15.000 out of a Hindu's pocket. There are thousands of the cream of Hindu society fully committed to this reform at the present timewhile tens of thousands are prepared to o as far as Ramakistia went.

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 views. 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. The Zenana workers-Bible women and Colporteurs are saturating the public minds with principles before which the Dagon of Caste must fall.

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. So that they may be wise to plan and strong to bear-that they may become brave and tender and true? Will not some of those who are able, give some work. The gospel alone can give true freedom. It is the Bible, the blessed book of God which says- "Honor widows which are widows indeed."

JOHN MCLAURIN. Cocanada, May 20, 1882.

For the Christian Messenger. Letter from England.

THE SALVATION ARMY.

The Salvation Army is increasing in numbers, power, and wealth. In the ace 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. They call it Congress Hall. It will hold about 4,500 people. It cost them \$75,000, and certain necessary alterations \$40,000 more, nearly all of which has been raised. At the opening meeting \$21,500 were raised. A Mr-Corey, of Cardiff, who is a Baptist, gave \$5,000 and promised \$2,500 more victim is buried up to chin in a hole if the remainder of the debt were made dug for the purpose, the hair is shaved up during the two days of the opening from his head, and prayers and incanta- meetings. Ladies and gentlemen o position are taking to the Army very kindly, and helping by word, work and wealth. At the meetings there were representatives from Ireland, cow, and honey. After this, the Priest Scotland. Germany, Holland, Sweden,

Strange to tell, some of the digni-In the case of our friend the burying taries 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 hi come "respectable," when its power

TEMPERANCE

is well to the front in England. Never did it enjoy such success as at the present time. It- new adherents are numbered by tens of thousands, and the closing of breweries and public houses are of very frequent occurrence. THIS CASE INDICATE THREE THINGS. The Baptist Total Abstigence Associa-1. The immense power still inherent | tion is advancing very satisfactorily. in Caste. While the giant is sleeping | Five-sixths of our students are abwe may imagine he is dead. But stainers. This speaks well for the when occasion arises we find it a giant coming ministry. Large numbers of still. The higher and privileged Baptist churches have instituted soclasses cling tenaciously to it, and the cieties, and still they come. Possibly old and conservative hug it to their the churches and the ministry in Engwithered bosoms, as the cole surviving | land may overtake those of the Marirelic of their by-gone golden age. Still time Provinces in temperance matters on the other hand there is no truth by and by. We are some distance bemore evident in India to-day than hind at present, but we are moving on at a good rate. A society was formed 2. Caste is daily weakening. - The at the Metropolitan Tabernacle a little young and rising generation is getting while ago with Mr. Spurgeon as Pretired of its restrictions. When this sident. It numbers about a thousand members. A most successful and enin Rajamandry. A meeting of the thusiastic meeting of the association was held during the May meetings in the lecture hall of the Tabernacle. wards it. The young men wished to Mr. Spurgeon was not able to be present through illness.

POLITICS.

Alas, the political atmosphere is in state of great commotion and unrest, as I presume all the civilized world knows. There is so much work needed, and waiting to be done, but unhappy and unfortunate Ireland takes precedence of well-nigh everything else, and absorbs a very large share of the time of our legislators who have necessarily to neglect much important business which the country sorely needs being attended to. The assassins of Mr. Burke and Lord Cavendish are still at large, and grave fears are entertained that they will remain so. It is generally believed that the death of those two men was a wide-spread and deeply laid plot. Should the arm of the law never succeed in laying hold of the conspirators and perpetrators of the dark deed, there is a God in Heaven whose justice will yet overtake them.

ELECTRIC LIGHT.

An exhibition of various systems of the above has been held for some time at the Crystal Palace, and a more charming sight I scarcely ever beheld. One seemed to have quit this world entirely in the midst of most elaborate chandeliers, rich foliage, charming music, and a thousand beauties both of nature and art. There seems to be little doubt but electricity will be the light and motive power of the future, and will be as great an advance on gas and steam, as the latter are on candles and horses. An electric railway is already projected in London, the success of which is not a matter of doubt. OBITUARY.

I was much surprised and saddened

Bro I in the doing of it; and many attender

proof building, to necommodate the buth have witnessed his life-work of

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. Faithful, regular, and punctual in his attendance, and deeply interested in all that concerned the church, whose peace and prosperity he always sought to promote. I have very happy recollections of our departed brother, who is our brother still, for

"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 be 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. The family and friends have my deepest sympathy and I sorrow with them over their beavy loss. and pray that the God of the widow and the fatherless may with them to cheer and support in their bitter grief.

With affectionate remembrances, J. BROWN.

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 Onristinn Messenger.

Bible Lessons for 1882. SECOND QUARTER. Lesson XIII .- JUNE 25, 1882.

QUARTERY REVIEW. M. Lessons I., II.... Mark vi. 1-29. T. Lessons III., IV. Mark vi. 30-56. W. Lessons V...... Mark vii. 1-23. T. Lessons VI, VII. Mark vii. 24; viii.21

F. Lessons VIII., IX.Mark viii. 22; ix. 1. W. Lessons X., XI...Mark ix. 2-32. S. Lessons 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

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. Matt. vi. 33......John vi. 48, 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. John xi. 27....... John iv. 15. 9. John xii. 26.......Gal. vi. 14. 10. Rom. viii. 18......Col. iii. 4. 11. Isa. liii. 1 .......... Matt. xxiii. 37. 12. Matt. xviii. 3 ..... Mark viii. 36.

PRESENT. Lesson. l. Preaching the Gospel.

2. Suffering Persecution. 3. Supplying Human Want, Safe in this Changing World. Opposing Error. Relieving Human Woe. Sighing over Sin and Misery. Teaching Concerning Christ.

Bearing the Cross. 10. Looking for Glory. 11. Sometimes Failing. 12. But Faithful at any Cost. "I am with you always, unto the end

I. The Mission of the Twelve. Mark vi: 1-13. Rejected at Nazareth, (vs. 1-6). The Twelve Sent Out, (vs. 7-13). II. Death of John the Baptist. Mark vi. 14-29. A Guilty Conscience, (vs. 14-16). John's Faithfulness, (vs. 17-20). John's Death, (vs. 21-39).

III. The Five Thousand Fed. Mark vi. 30-44. The Return of the Twelve, (vs. 20-32). Beset by the Multitude, (vs. 33, 34). Feeding the Hungry, (vs. 35-44), over your remove and row

IV. Christ Walking on the Sea. Mark vi. 45-56. After Work, Prayer, to hear that Bro. H. Morse had passed (vs. 45-47). Walking on the Waves, | ver.

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

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 Syrophoenician 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, (et. 21-24). Mighty Saviour, (vs. 25-32).

XII. The Child like 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.

## Bonths Denartment.

Scripture Enigma,

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.

Where Jacob met the angels. 6. A son of Asher.

7. A river of Damascus. 8. The mother of Manasseh.

rebuild Jerusalem.

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

The finals form a ruler who made great sacrifice of time and money to

CURIOUS QUESTIONS.

397. There is a noun of plural number, A foe to peace and tranquil slum.

> Now any other noun you take, By adding s, 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

(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 --- it was not ---. (5) I --- at once who my --- was.

(6) Did you see him — at me while (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

Numbers 10, 2, 1, 5 is an important person at Rome. 7, 20, 3, 4, 21, 6, 8, 9, 11, 6, 16, 5, 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. 13, 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. a. Ezra vii. 6, 9; Gen. 3. T ender-eye d.Gen. xxix. 17. 4. H atre d.Gen. xxix. 31. l eloh e.Gen. xxxiii. 20. [lx.7. 6. L awgive r.Gen. xlix. 10; Psa.

ANSWERS TO CURIOUS QUESTIONS. 398. The letter O.

AGAVE ALABAMA EVANS into whom the entre of troits are

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 one 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 Obser-

cant by the dearts of the inte lier.

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