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Poetry.

THE LOST SHEEP.

There were ninety-and-nine that safely lay
In the shelter of the fold;
And one was out on the hills away,
Far off from the gates of gold;
Away from the mountains wild and bare—
Away from the tender Shepherd's care.

Lord, thou hast here the ninety-and-nine,
Are they not enough for thee?"
But the Shepherd made answer, "This of
mine
Has wandered away from me;
And, although the roads be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark the night that the Lord passed
through,
Ere He found His sheep that was lost,
Out in the desert He heard its cry.
Sick, and helpless, and ready to die.

"Lord, whence are those blood-drops all the
way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They were pierced to night by many a thorn."

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gates of heaven.
"Rejoice I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own!"
—Little Sower.

Religion.

THE CHINESE PREACHER, HO-TSUN-SHEEN.

Dr. Legge, the eminent Chinese missionary and scholar, gives an interesting account of a native Chinese preacher who died last year. He was born in 1818, was baptized in 1838, studied the Chinese classics, and was for some time at a college in Calcutta. He spent his life in mission work, though he might have gained five times the salary allowed him, and risen to eminence in the service of the British government. Dr. Legge speaks enthusiastically of his pupil and friend, who must have been a truly remarkable man. The description he gives of his abilities, from which we copy the following extracts, might make ordinary persons ashamed of themselves, if they despise the Mongolian and other races as immeasurably inferior to the boasted Anglo-Saxon. The learned Dr. says:

During three years I read the Scriptures with him, and various works on theology, and on general and ecclesiastical history. His knowledge of English became extensive and thorough so that he could read any ordinary book and commentaries on the Scriptures with a ready apprehension of their meaning. I set about teaching him Greek and Hebrew, and was astonished at his progress. Before the end of 1842 he could read fluently both the Old and New Testaments in the original languages, and even attempted with success, composition in Hebrew. In the autumn of 1840 Tsunsheen gave me some assistance in teaching the classes which I organized in the college, and in addressing his countrymen on Sunday. In the latter exercise he displayed from the first the elements of that power of fluent and perspicuous exposition for which he afterwards became so remarkable.

To Chalmers, Wardlaw, Parsons, Melville, Leifohild, Binney, and other preachers at home, I had often listened; but I have no hesitation in saying that this Chinaman excelled them all. He was very various both in subject and in manner, but there was always clear exposition. Now, he would reason closely. Having thought out the truth or subject which was to be his theme, he would by flashes of oratory place it in the most striking lights. Anon he would hold his hearers hanging on his lips, while he graphically told them portions of the Scripture histories.

One evening, the congregation, from a temporary cause, was larger than usual, and our little chapel was crowded, every seat occupied, and many standing in the passages. His subject was—"Ye have heard of the patience of Job." Now, not one in ten of his hearers had ever so much as heard the name of Job; and he dramatized to them the trials of the patriarch with an overmastering spell. When he came to tell of Job's sore boils, hundreds were *hooting* about as if themselves smitten with a similar infliction. Then it seemed as if he were stooping down in the pulpit to get hold of a potsherd, and I was recalled to self-consciousness by my hand coming in contact with the tiles of the floor, as I was feeling about for the same object. When I looked around there were scores of hands similarly occupied.

Another time he was preaching from Ps. cxxxiv. 14, and setting forth the marvellous construction of the human frame. As he dilated on the hand, contrasting it with the corresponding organ in one animal and another, many of the people could not restrain the expressions of their delight. "Look at him! look at him!" cried one man of a group, who were standing near me. "Hear him," responded another; "there never was anything like this!"

All this eloquence was extemporaneous. Except a skeleton or outline, the preacher had written nothing. And I do not think he ever preached merely for effect. There was not a bit of rant or bombast about his language or manner. The style was clear, plain and correct, so that every discourse, if it could have been taken down in short hand and printed, would have read well. And what was to me remarkable was, that a discourse was never repeated with the same effect as on its first delivery. Then it came gushing from the fountain of the understanding and the heart; subsequently it was as if pumped from a deep well.

A GREAT BAPTIST UNIVERSITY.

A correspondent of a New York contemporary thus writes on this proposal:—Whether it would or would not be advisable for the Baptists of America to unite in building a central mammoth university, it is pretty certain that they cannot be led to engage in such a work. But could not something be done towards this by using our present colleges as a basis of operations? The universities of England are simply aggregations of colleges. Cannot the various Baptist institutions of our country be drawn into some such relation to each other? The various colleges might elect a central university board, and this central board could hold an annual examination, the conferring of degrees resting with it, rather than with the separate college corporations—degrees to be conferred for merit, and not of favoritism. Or if the colleges would not be willing to yield their prerogative of conferring degrees, a series of prizes might be established, competition being open to all the colleges. The prizes might be for excellence in particular departments of study, as Greek History, or Mathematics, or better still, for excellence in the combined branches of collegiate study, represented by the degree of Bachelor of Arts. A board of examiners could draw up a series of questions, and send them in sealed envelopes to the Faculty of the different colleges. On a given day the envelopes could be opened, and the questions written on the blackboard before each class. Let them write down answers, and at night let these answers be sent in a package to the board of examiners for inspection. While but one paper could receive the prize, a valuation could be placed on each set of answers, and then the list of competitors, their colleges, and the comparative merits of each could be published. We might then know what our colleges, as a whole are do-

ing, and how they compared with each other.

THE NINEVITE COURT LADY.

Among the discoveries at Ninevah one was a casket containing the body of a lady of the Royal House. Many of her garments were entire. There lay the golden studs that fastened her vest. A mask of fine thin gold had been so pressed upon her face as to assume and retain her features.

In death; "clothed in purple and fine linen" secured by golden fastenings! While she lived her robes, no doubt, flashed with precious stones.

But how was her soul attired? Was she clad with spiritual grace and beauty as well as outward splendor? Was the heart that beat beneath that gold-studded vest so pure, so true, so sweet as to win all other hearts and give her word both weight and wings?

That golden counterfeit presentment of her face is interesting as a relic of antiquity, as showing the size and cast of the fair lady's features, and as proving the affection of the inmates of the Court for their departed friends. But was her look golden while she lived? Did her face radiate sunshine and gladness? Did those features ever show vanity, haughtiness, discontent, envy, malice? Was her expression one of sympathy, cheerfulness, hope?

Was she one of those who heard the voice of the prophet Jonah, and did she turn to the true God and so influence her lord and the Court that she had much to do with the salvation of the great city?

The golden outline of her features and her rich outward adorning even in death are well enough, but the main question is as to the qualities and condition of her soul, her real self, of which the remains found were only the crumbled envelope.

It is more than possible, we even hope, that we may see the Court lady's face shining among the worshippers of the true God, a daughter of the Most High, brought before the King in raiment of needle work and wrought gold.

With us all the only important question three thousand years hence will be: How was the soul attired?—*W. & R.*

THOU SHALT NOT STEAL.

BY REV. GEORGE N. MARDEN.

We are all ready to condemn the Tammany Ring thieves. We all rejoice that Barabbas the robber is caught, and hope that these men will meet their deserts; but what we want is better blood in every vein and artery of the nation. All through society there is corruption which directly tends toward such developments as those of New York. Men who have gotten money by fraud have too much social consideration—harpies are pleasantly laughed about, as being quick-witted—political intriguers are voted for; I know a young man whom I have a hundred times heard the neighbors call a "smart fellow," and some enthusiastic ones, "the smartest salesman in Maine," and yet they have evidence that he is struck through and through with the fast colors of hypocrisy.

Now if we practically honor the possessors of money, without much regard to the way they came by it, we show that money is our idol, and that the supreme object of our reverence and worship, is "the god of getting on."

The love of money, which is the root of all evil, is doubtless our greatest danger as a nation, as individuals.

The moral law of property may be violated by what is commonly called theft, or taking property without the owner's knowledge, and with design to deprive him of it without his will.

It is however no less violated by obtaining his consent, that is by cheating. A beggar who obtains money on false pretences, or a person who goes from town to town, claiming intimate ac-

quaintance with prominent men, and because he is too lazy to work with his hands, suggesting that he "sometimes preaches for the brethren," and who sets down his carpet-bag in your entry just before the dinner-hour, may perhaps belong to the list of defrauders. God forbid that we should be suspicious or cold and morose toward the stranger that comes within our gates; but when it is evident that a man's only business is to go from house to house, and to eat bread, not personally earned, by appealing to that sympathy of the people which is felt for the really destitute, it would not be unscriptural to say to him "If any will not work neither shall he eat." Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

The law of property is often violated in the transfer of property. In buying and selling, the seller is presumed to devote his time, skill and capital to the business of supplying his neighbors with things useful. For thus investing his money, time and skill, he is entitled to an advance on the prime cost of his stock—and the buyer is morally under obligation to allow an advance—unless the market price declines. If it rises, the seller is entitled to more than an ordinary profit—as an offset to his liability to loss.

It is only mentioning what is very evident, to say that if the merchant has rare skill and taste in buying, he is entitled to the benefit of his superior skill in larger profits—as on the other hand, if he is unskillful and gets bad articles, he has no right to sell them at the price of good ones.

The loss is his and to make a neighbor bear it is fraud. So if a man who professes and is supposed to be a skillful workman, spoils an article in making or in mending it, the loss is his and not another's. Every man must be liable for his own malpractice. A merchant is bound to sell at the current price, because he professes to do so. He wishes the public to understand that they can trade as advantageously with him as with others—and he would resent any intimation that his customers were being deceived therefore it would be dishonest to sell above rates at which he professed to sell. To charge above the market price, taking advantage of a buyer who does not know the current price, is a fraud.

A shoe-dealer in Baltimore began at six dollars, then stepped down to five and a half, and followed me out of the store and up the sidewalk, tapering down to three. He was an Israelite, but not without guile. We instinctively flee such men. Again the right of property is violated, when the seller plies motives which have nothing to do with the value of the article, for the sake of influencing the will of the buyer. A salesman says, "I sold that greenhorn a lot of goods that I knew he did n't mean to buy and did n't need, but I made him feel pretty well, and pulled the money out of him." He chuckles over his success in appealing to a class of motives which he has no right to use, and thinks himself a smart salesman. He is really a defrauder.

Circulating false reports, so as to raise or lower prices, comes under this head. Speculators who buy up and hold produce or other things, so as to raise prices, must be included here. So must the man who seeing another coming, says, "Now I'll sell him something," and begins to ply banter and cajolery, and insists upon his looking at this and that, and presents to his mind how it would please his wife, or his pretty daughter—and in fine freezes to him, or hangs to him like a leech, until he has induced him to exchange money for that which is not an equivalent. Empty is the plea that such things must be done in order to sell goods and make a living. The question is, what is right? I know a rum-seller who used to remark that he must live. But many of the neighbors did not perceive the necessity. A young man who had been a hotel clerk, wrote to me saying he had first-rate pay—

but found that he must tend bar; so he left, and said, that when he couldn't get a living without selling rum, he would quit living and do something else!

No man who is qualified for his profession, and who is industriously and honestly using the ability which God has given him, is obliged to use fraud or immoral tricks of trade to make a living. The grandest example of mercantile success on this continent has been owing to rigid adherence to a few simple rules which are closely related to the eighth commandment. One rule is, no misrepresentation of goods. It is thoroughly understood by the 1,500 clerks, that they must tell the truth; that overstatement or falsehood will be followed by instant dismissal. Another rule is, no importunity to purchasers. A child may be sent for an article and get what is wanted, and on the same terms as an adult. The money of the poor will buy as much there as the money of the rich—the money of the stranger as much as that of an acquaintance. It is a most refreshing fact, that the man who leads the mercantile world on this continent is as distinguished for his strict adherence to the moral law of buying and selling, as he is for the success which has followed his method. It is gratifying to feel, as one looks upon that renowned marble palace of trade which is one of the wonders of our metropolis, that it was not built by mere "smartness" but stands a monument to fair dealing.

Not only the seller but the buyer is under the obligation of the moral law respecting the transfer of property. If the seller uses his capital and skill and time, it is dishonest in the buyer to wish to benefit by these for nothing. If one who sells an article has no right to over-rate it, neither has the buyer any right to under-rate it. "It is naught, it is naught saith the buyer, but when he goeth his way he boasteth." It does not require a Solomon to perceive the dishonesty of such a course.

A man who peels off and uses a postage stamp which has been used once, but through oversight comes out uncanceled, does a fraudulent act. The stamp that has been used but not cancelled, is like a note that has been paid but not destroyed. So if a man's railroad ticket should by oversight of the conductor remain in the hands of the passenger uncanceled, and he should use it a second time, his second conveyance would be a stolen one, and he should properly, as he is borne along, feel like a thief.

Sending letters and various articles inside of newspapers, and gumming the wrapper so that the postmaster may not observe the contents, is a species of fraud on which the eighth commandment has a bearing.

Using all the big eggs and selling only little ones, is in the neighborhood of this subject.

Taking off the "top" of the pan, or of the can, and selling the blue depths below for the price of milk: packing cord wood so that without it looks well, while within it is full of gnarles and rottenness, or piling wood so as to make as many air spaces as possible—all these practices are without excuse. No man can do such things without violating the law of God.—*Christian Weekly.*

ANOTHER COMPARISON FOR THE WAVERING.

We not long since saw the lamentation of a brother over the slow growth of Baptists, believing in the principle of restricted communion, as compared with that of open-communion denominations. He had been himself slightly touched with the virus of the open-communion hospitality in the Lord's Supper, and the effect was to give him fits of despondency, in which he saw little but disaster in what we are not. We intended to give him, and others afflicted in the same way, a sedative two or three weeks ago, in the comparative growth of American