

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXI, No. 40.

Halifax, Nova Scotia, Wednesday, October 4, 1876.

WHOLE SERIES.
Vol. XL, No. 40.

POETRY.

The Altered Motto.

BY PASTOR THEODORE MONOD.

O, the bitter shame and sorrow
That a time could ever be,
When I let the Saviour's pity
Plead in vain and proudly answered:
"All of self, and none of thee!"

But he found me. I beheld him
Bleeding on the accursed tree,
Heard him pray, "Forgive them, Father!"
And my wretched heart said faintly:
"Some of self, and some of thee!"

Day by day his tender mercy,
Healing, helping, full and free,
Sweet and strong, and ah! so patient,
Brought me lower, while I whispered:
"Less of self, and more of thee!"

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, thy love at last hath conquered:
Grant me now my soul's desire—
"None of self, and all of thee!"

"Thou Fool, this Night."

The farmer smiled to see his bursting
barns,
His fields yet ripening in the sum-
mer's sun,
And cried, with pride unswelling from
his heart,
"Lo, what the toil of my two hands
hath done!"
A sweet voice whispered from the rust-
ling wheat—
"To God, who giveth increase, praise
is meet."

"There is not room within those little
sheds
To store from loss and theft my yellow
grain;
So will I build me greater, that I may
Rejoice and fill my soul with this my
gain."
Still plead that angel whisper, low and
sweet—
"Give to the poor who have no food to
eat."

"Cease troubling me! Why should I
not be glad?
For hard has been my toil, and long
the strife;
Now will I laugh and fill my heart with
joy,
And live right merrily the rest of life."
"O fool," the angel whispered with a
sigh,
"Repent, for thou, this very night, shalt
die."
—The Undergraduate.

RELIGIOUS.

Nature and Revelation.

BY GEN. O. M. MITCHEL.

There is but one solitary instance in which the author of any one book in the Bible, was brought face to face with the philosophy of antiquity. This was the celebrated meeting between the great Apostle of the Gentiles with the Stoics and Epicureans, on Mars' Hill at Athens. The Stoics did not admit the power of God to create the material of the universe. He could only arrange and organize what had existed from all eternity. He could banish old Night and subdue the empire of Chaos, but had no creative power. The Epicureans on the other hand were atheists, or at least their theism severed the divinity from all concern in either the physical or moral universe. As the existent condition of matter, its organization into suns and systems, and vegetable and animal life, were all the result of accident, of course the philosophers of this school did not admit the providence of God.

Paul, who was learned in the Hebrew scriptures, and who had been educated in the law at the feet of Gamaliel, even as a Jew, and much more as a Christian, had imbibed the doctrine so universally taught in the Bible, that all nature is but the offspring of the creative energy of the Divine will.

Here we find, then, the representatives of the doctrines of the Old and New Testament, both in philosophy and religion—the two great concerns of humanity—brought face to face with the philosophers and priests of Pagan-

ism, and under circumstances of most extraordinary grandeur.

The scene was the Areopagus, on Mars' Hill, the most venerated and revered court of all antiquity. Here, in seats hewn from the solid rocks, sat the judges, whose decree fixed not only the fate of individuals, but of empires. On every hand the temples of the Pagan divinities reared their beautiful or majestic forms. Statues of men, heroes, and gods, in uncounted numbers, filled every niche and crowned every rock on this lofty eminence. The sublime form of the colossal statue of Minerva, the tutelary divinity of Athens, reared its majestic proportions, "towering from the rock of the Acropolis." There were the shrines of all the divinities, the temples of all the gods, the sanctuary of the vengeful furies, and, in full sight, the very gardens where Socrates had poured forth his lessons, where Zeno had organized his stern stoical school of philosophy, and where Epicurus had captivated weak humanity with his doctrines of graceful ease or refined sensuality.

Such were the circumstances surrounding the representative of the philosophy and the religion of the Bible. Rising, doubtless, under a full sense of the greatness of his responsibility, Paul uttered the marvellous discourse, in which he exclaims, "O Athenians! I perceive that in all things ye are too superstitious; for as I passed by and beheld your devotions, I found an altar with this inscription, 'To the unknown God.' Whom, therefore, ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing; seeing that He giveth to all life, and breath, and all things. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device." Your philosophy, O stoics! is false. God's creative energy built this magnificent universe, and God's almighty power guides universal nature. Your divinity, O Epicureans! wrapt in somber abstraction, beholding, from afar, with indifference the affairs of men, is not the divinity of truth; for we also are the offspring of the "unknown God," and in Him we live and move and have our being. Your religion, O priests! is false, and your shrines and splendid temples, and statues of marble and bronze and gold, glittering with precious stones, graven by art and man's device, are but a mockery; for this unknown God, who built the heavens and the earth, and who sustaïneth all things by the might of His power, dwelleth not in temples made with hands. Turn, then, O priests and philosophers! from your idolatry and philosophy, to this unknown God whom ye ignorantly worship; repent, for He hath appointed a day in the which He will judge the world in righteousness.

What response could Pagan philosophy or Pagan idolatry make to this appeal of the Christian hero; and what response can modern philosophy make this day to the same appeal? God has breathed into our nostrils the breath of life, and man has become a living soul. Say what we may, we are the offspring of God, and as His children we are the heirs of immortality; we may defy the Omnipotent and incur his frown, which withers our very being; or we may bring our hearts and souls in unison with God's holiness, and under his beneficent smile be filled with joy and happiness inexpressible and full of glory!

God hath given us the power to scan the universe, to detect its laws, to learn its stupendous organization, to lift the soul of man nearer to his Divine presence. Where shall the guilty find a refuge? Surely not in the iron—the adamant laws of physical nature. Suppose, it were possible to endow one of these flying worlds—the earth we inhabit—with a will and a

rational soul; and the earth, now an independent, thinking, willing being, should rise in rebellion against the laws of God's control, and refuse longer to obey. The rebellious planet exclaims, Let the sun attract me never so much, I care not for his heat, his light, his life, I refuse to reciprocate the attraction; I have a power of will supreme, my destiny is my own! And thus the fatal decision is made. Slowly the rebel world wheels at each revolution, farther and yet farther from the great center of life and light. In spiral circuit it separates farther and still farther from its wonted path, till finally, cold and darkness and a coming death assert their empire over the misguided world. With a start of horror and a shudder which shakes it to the very centre, it now wakes from its dream of independence and exclaims, I will return! I will return! Alas! the return is impossible. The laws of nature are irrevocable. The sun may yet attract with living power the lost wanderer, but the bond is broken, the equilibrium is forever destroyed, and this rebel planet must become a wandering star for which is reserved the blackness of darkness forever!

No, my friends; the analogies of nature, applied to the moral government of God, would crush all hope in the sinful soul. There, for millions of ages, these stern laws have reigned supreme. There is no deviation, no modification, no yielding to the refractory or disobedient. All is harmony, because all is obedience. Close forever, if you will, this strange book claiming to be God's revelation,—blot out forever its lessons of God's creative power, God's superabundant providence, God's fatherhood and loving guardianship to man, hiserring off spring, and men unshrink the leaves of that mighty volume which the finger of God has written in the stars of heaven, and in these flashing letters of living light we read only the dread sentence, "The soul that sinneth it shall surely die!"

FOREIGN MISSIONS.

Visit to a Karen Village.

Mr. Henry Soltan, of the China Inland Mission, sends to the journal of his society a lively account of his visit among the Karens in Burmah. In company with Mr. Rand, of the American Baptist Mission, he ascended the Salween River some distance, stopping at several of the Karen villages. The rains were heavy and constant, so that the party were obliged to wade from house to house. Mr. Soltan was rather struck with the appearance of the American missionary examining a school of boys with his shoes and stockings off and his trowsers tucked up to the knees. It is the custom in the Karen villages to have as many as possible of the Christians gathered at the pastor's house for morning and evening prayers. When the gong sounded a number climbed up the ladder into the verandah, which forms the front of every Karen house. The men, women, and children sat cross-legged in a row, nearly all of them chewing a certain betel-nut mixture. Three torches stuck into bottles cast a flickering light on the brown, open faces of the Karens. Mr. Rand gave out a hymn, which they all sang; read a passage of Scripture and commented on it. Afterwards several native Christians prayed. The Karens are very fond of pictures and were much interested in the tabernacle sketches which Mr. Soltan had brought with him. The Sankey hymns—"Sowing the Seed," "Ring the Bells," "The Home over There,"—also delighted them, and several who had some knowledge of English joined in singing them. The house of one of the native pastors showed evidence of civilization not common among the Karens. It was furnished with a table and two chairs. On the walls was a text in English: "The Son of Man is come to seek and to save that which was lost." Close beside it was fastened an

illuminated advertisement of "Jayne's Family Medicines," while not far off was a picture from an illustrated paper of the Queen and the Duchess of Edinburgh driving into London. The work in this Karen village was commenced by a lady missionary, Miss McComber. On visiting the place for the first time, she found every one drunk. Nothing Daunted, however, she remained until they were sober, and then spoke to them, with encouraging results. There are now over a hundred names on the church-book, and the Christians are going on steadily, while their heathen neighbors are destroying themselves as fast as they can with liquor and opium. The school-house is a very primitive affair. A bamboo ladder with about eight steps leads up to a flooring of split bamboos, supported on wooden posts. A simple roof, made of dried grass, covers this. The sides are all open, bamboos being fastened horizontally and perpendicularly, to prevent the scholars from falling off the edges; so that the building looks like a cage. The boys were all naked, with the exception of cloth around their loins. Squatted on the floor, they were singing their lessons at the top of their voices and enjoying the noise they made. Before leaving the village several candidates were presented to Mr. Rand for baptism. They were examined in the presence of the congregation, who were invited to put questions to them, and then signify by the raising of the hand whether or not they should be accepted. Having been thus received, they were conducted to the river side and immersed. Throughout the journey Mr. Soltan and his companion were received with many handshakings and much cordiality.

BAPTIST INDIANS.—The Rev. O. A. Blackall, of Chicago, has recently visited Indian Territory. In an account of the meeting of the Choctaw Baptist Association he says:

"Among the native preachers is the Rev. Peter Folsom, who was converted and baptized in 1829, when about eighteen years old. His father was one of the earliest interpreters in the government service. After Bro. Folsom's conversion, being the only Baptist of his nation, he backslid for a time. His uncle was chief of the nation, and Peter was his secretary. On one occasion, while at a general council of the nation in open woods, Peter was awakened from sleep by hearing a discussion concerning the value of the Christian religion, the old chief declaring that there could not be anything in it, as his nephew had tried it and abandoned it. Like Peter of old, at the Saviour's reproving look, Peter Folsom wept, and turned anew to his first love, and from that day has been a faithful servant, always in the front rank, and wielding a powerful influence for good. He has aided in building five Baptist churches. His figure is commanding, tall, erect, and his bearing is dignified. At times he is very eloquent, and being able to speak readily in Choctaw and English, he is a good interpreter. It was deeply interesting at the Sunday evening meeting to hear him speak alternately in English and in Choctaw, interpreting his sentences to his own people."

BAPTISMS IN JAPAN.—Rev. N. Brown, D. D., communicates the following to the *Baptist Weekly*:—"There is a widespread inquiry among the natives, and the Episcopalians have lately baptized seven by immersion. Just now there is a tremendous excitement because Kawakatsu, my Scripture reviser, has taken Mr. Ballah to dismiss him to join our church. Mr. Ballah has written him a letter worthy of a Pope, telling him he cannot be baptized again without violating his most solemn vows, and incurring awful guilt, &c., but I expect to baptize him into our church next Sabbath, unless they invent some new device to keep him back. He seems firm, and yet he has a hard trial to face. All the missionary ladies at the home have been using their influence to dissuade him, and his

deacons are pleading with him to stay where he is." "A subsequent letter," says the *Weekly*, "brings the intelligence that Kawakatsu was baptized, and is now fully committed to the interests of the Baptist mission work in Japan. He is preaching every Lord's-day to increasing congregations in the Baptist chapel at Yokohama."

EDUCATIONAL.

The University of London.

We find the following in an editorial article of *The Schoolmaster*, (London) Sep. 2, 1876.

"From the time of its establishment the University of London has stood in the van of educational progress. As new branches of knowledge have been developed, and their votaries have sought public recognition, this institution has always been the first to hold out the right hand of encouragement, and when they have proved their right to it, has stamped them with her approval. When the older Universities were content to keep the usual track she enlarged her borders, and not only in Arts and Laws, but also in Science, Medicine, Surgery, and Literature have degrees been granted, and examinations instituted for females equivalent to the Arts course for males. Thus, before Oxford and Cambridge had been brought into contact with the middle classes by local examinations and schemes for University extension, London had taken deep hold upon the people. The strict impartiality and searching character of her examinations soon placed her graduates also on terms of intellectual equality with those of the improvements which have taken effect in 1877. Animal Physiology will no longer be required for the second B. A. pass examination, but will be replaced by translations from English into French or German. The chief alterations, however, are in the B.Sc. pass examinations, and have been made in accordance with the experience, and at the suggestion of some of the ablest teachers and examiners connected with the University during the past eighteen years. The new regulations will be better adapted to the requirements of the present system of scientific education, and in so far as they promote thorough, and discourage superficial knowledge, deserve the commendation of all educationists. In the first examination, while the programmes in Mathematics, Experimental Physics, and Inorganic Chemistry have been carefully revised, little fundamental change has been made in them. In place of the superficial acquaintance with both Zoology and Botany formerly required at this examination there will be a single examination (written and practical) in General Biology, in which a more thorough knowledge will be required of the simplest forms and elementary phenomena of animal and vegetable life. Thus the student who may be intending to devote himself specially to physical or chemical science will be brought to apprehend the general conceptions common to the two great organic kingdoms, without being required to master the specialities of either. The number of subjects required for the second B.Sc. examination will be diminished, and the student allowed greater liberty in choice of subjects, but a thorough and competent knowledge of each subject taken in will be exacted. Formerly, to obtain a pass candidates must satisfy the examiners that they had a competent knowledge of—1. Mechanical and Natural Philosophy; 2. Chemistry; 3. Animal Physiology; 4. Geology and Paleontology; 5. Logic and Moral Philosophy. In October, 1877, and after, they will be called upon to pass in any three of the following nine subjects:—1. Pure mathematics; 2. Mixed mathematics; 3. Experimental physics; 4. Chemistry; 5. Botany, including vegetable physiology; 6. Zoology; 7. Animal physiology; 8. Physical