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POETRY.

He Cometh.

BY MRS. HUNT-MORGAN.

Work, O Christian, while the day-star shineth!
Work with zeal, for thou art not thine own;
Soon the night its braided shades entwined,
And thy labor-season will be flown.
Ah! the evening-mists are surely falling,
And the Master cometh for His right;
Souls around, in wailing accents calling,
Bid thee haste to help them ere 'tis night.

Fight, O warrior! for the Captain speedeth!
Even now, from heaven He looketh down;
All thy weary sighs for Him He heedeth,
And but tarries to prepare thy crown;
Gather trophies quickly for His glory;
Ah! thy Captain's smile will be so sweet,
When He lists His soldier's eager story,
And beholds thy laurels at His feet.

Watch, fair spouse, the heavenly Bridegroom
nearth;
Soon He comes, His waiting love to claim;
Quickly, surely, He, thy God appeareth,
To bestow on thee His own new name;
Watch, in readiness of love to meet Him,
For His heart once throbb'd out blood for thee,
That thou might'st amid His glory greet Him,
And the King in all His beauty see.

Mourner, wipe the tears thy cheeks bedewing,
For the Man of Sorrows draweth nigh;
He has wept, and He thy sorrows viewing,
Hastes to bid the flowing drops be dry;
Then shall all thy griefs be calm'd for ever,
When thy Saviour clasps thee to His breast,
Whispering that no veil again shall sever
Thee from God, thy everlasting rest.

Trembler, let His trump thy spirit gladden,
Lo, it soundeth even now from far;
All the fears which now thy weak heart sadden,
At His coming shall be chased afar.
Sinner, dread; for the Avenger bendeth,
Looking on thy darken'd deeds of sin,
When His way amid the clouds He wendeth,
How will thou thy Sovereign's mercy win?

Haste, before that day's terrific dawning,
Trust the saving blood on Calvary spilt;
Though the reay guils for thee are yawning,
He can save thee, He can cleanse thy guilt.
Hark, the trumpet louder still is sounding;
Christian, thy redemption draweth near.
Lord be in us all Thy love abounding,
So that we may meet thee without fear.

Draw us upwards; ever, ever nearer
To the Lamb who takes our sins away;
May we see, with vision daily clearer,
Heaven's own portal of immortal day.
Jesus cometh, Saviour, Prince, Creator,
Cometh surely, though we know not when;
Wait we for the glorious Consummator,
Lord of angels, but the Friend of men.
—Grand Rounds.

RELIGIOUS.

Positive Faith.

One of the weaknesses of modern thought in religious directions is seen in the lack of positiveness which characterizes popular conceptions of God and divine truth. The country is full of men, some of them in the ministry, who speak of faith as if it were something foisted on to the intellect, and not something natural to it, as it pre-eminently is. With here and there an exception, man is eminently a creature of belief. He is not content with vagueness. Mystery piques him. Uncertainty is torment. He claims data that are sure and satisfactory. He feels the need of something solid and staple beneath his feet. This characteristic is historical. Martyrs are normal outgrowths of human nature. It is not singular that man, constructed as he is, should die for his faith. It would be strange if he did not. Man honors his own convictions. There is not a drop in all that red sea which the blood of those who died for liberty and God filled, that does not rebuke those who scout at creeds, and laugh at those who stand up squarely on the formula of their faith. The fact is, no man has used his intellect rightly, unless he has, by the time he is thirty, reached certain conclusions which he is willing to die for. A man who is tossed about by every wind of doctrine; who, theologically, is this to-day, and that to-morrow, and nothing next day; who is unsettled on every vital point of religion; who looks with equal favor on opposite theories of life and interpretations of doctrines; who, out of the vast bulk of material which God has provided for him in nature and revelation, can construct no positive system of belief, is an unnatural production

himself. Such a fervor represents nothing but his own idiosyncratic temperament. A minister who preaches nothing but his speculations and guesses, or his criticisms of sounder men than himself, is an egotist or a bigot. And the worst form of bigotry is the bigotry of skepticism. "Let every man have a reason for the faith that is in him."—Golden Rule.

Converted on Sentry.

BY MRS. HUNT-MORGAN.

The solemn stillness of night had fallen on the great English camp at Aldershot. The inhabitants of the town had, for the most part, retired within their respective homes, and the tattoo had long ago been heard in the barrack-squares of the different regiments, warning the soldiers to their rest. Now, all was quiet in the town, save where the hasty footstep of some solitary passer-by might be heard swiftly returning from some late excursion; and in the camp itself, nothing broke the silence, save the measured tramp of the patrols, or the challenge of the sentries when any one approached their stations.

A Christian corporal, with a file of the guard, had been patrolling round the cavalry-stables, when, on returning from his duty, as he passed up the hill towards the hospital-guard, the fullness of his heart's praise to God burst forth in song; and clear on the trembling night-air rose the soldier's powerful voice in tones of thrilling joy:

His happy melody finished, he returned to his quarters, not knowing that God had that night made him a messenger of eternal life to a comrade of another regiment.

A short distance from the hospital hill, a sentry stood at his post, at an earlier part of the night, and as he paced to and fro, or stood by the sentry-box, who can describe the rushing world of remembrances which visited his mind? Thoughts of the past lengthened out into dreams of the future, and these were broken in upon by a sense of weariness, mingled with a wish that the hour for relieving sentry were come. Slowly rolled by the minutes at that silent post, when the soldier's attention was suddenly arrested by the sound of singing not far off. His quick ear told him at once that it was not the wild tones of the bacchanalian reveller breaking in on the holy quiet of the night; but the clear, ringing tones of a soldier's voice, in firm and even measure, singing of the "house of many mansions." As verse after verse pealed gloriously forth, the listener felt that he who sang believed his song, and over the lonely sentry stole thoughts of his boyhood's home; stole memories of the old days of Sunday-School attendance; stole, still more clingingly, wondrously about his heart, the often-heard, but alas! too-often-forgotten story of the thorn-crowned Nazarene, the light-crowned Son of God.

Man would have said that the sentry was alone on his solitary post; but God looked down and knew that His own time to favor that soul was come; and so the great Captain of Salvation went forth on his "grand rounds" that night, and pausing beside the young soldier, left a blessing there. The all-bubduing love of Jesus conquered the brave, but hitherto stubborn will, song-past teaching of early youth came back again with renewed power, and in the still starlight the gallant servant of an earthly sovereign, abjured the long spiritual rebellion of a lifetime, and rendered to the King of Kings the vow of his heart's allegiance.

The time flew now. The corporal of the guard came with the relief that would dismiss our sentry to his quarters. But one greater than any earthly official had visited the post before them, working a wondrous change; and when they drew near, they found the soldier, still faithfully grasping his rifle, but on his knees in earnest prayer beside his sentry-box.—Grand Rounds.

Brain Engmas.

The brain's action under peculiar circumstances, is often directly the opposite from what might be expected. Imbecile children have been known to acquire some degree of mental ability by a blow on the head, while sensible persons frequently lose a portion of their sense in the same way. The case of a gentleman is cited who, by a blow on the head from a hammer, lost his knowledge of Greek. An Irish farmer, being struck by paralysis, found, on his recovery, that he had lost all knowledge of nouns and proper names, and, the most remarkable thing was he could remember the initial letter of the word he wished to pronounce, but no more. In not a few cases of brain disease persons have forgotten acquired languages, and a knowledge of their mother-tongue has returned; but Dr. Johnson, when dying, tried in vain to repeat the Lord's Prayer in English, but did so in Latin. A curious anomaly in brain action is that the brain can stand still for years, and then, on recovery, take up exactly the same chain of thought which was interrupted by disease or accident.

A farmer of New England one day went home from his field, after hiding his beetle and wedges in a hollow tree. That night he lost his reason, and remained a lunatic for eighteen years. A fortunate action restoring his mental faculties, he sat up in bed and asked if the boys had brought the beetle and wedges home. Being told they had not, he went to the tree, found them, and brought them back. An English captain, struck on the head at the battle of the Nile, while giving an order, remained unconscious for eight hours. Being revived, he underwent a surgical operation, he sat up, and to the astonishment of his attendants, shouted in a stentorian voice the remainder of the interrupted order. It is not a little remarkable that serious injuries have occurred to the brain without material detriment to the mental powers, while, on the other hand, the most critical and scientific examination of the brain matter of insane persons fail to disclose any difference between it and the brain substance of the sane. Soldiers have been known to carry bullets in their brains without serious detriment, and operations for the removal of the balls still further injuring the brain, had no effect on their thinking powers. A case is detailed of a man who received a blow on the head which fractured the skull and caused a suppuration by which more than half the brain was destroyed, and yet he retained his mental faculties in full force till he died.

The brain sometimes loses control of the muscular system, as in St. Vitus' dance, in which the patient has no voluntary control of his muscles. Sometimes the physical spasm is in one direction only, as in the case of a lady whose mental disease prompted her to double up her body and make leaps like a fish. A more singular case was that of a girl who, while the fit of mental aberration was on her, did nothing but repeat the action of standing on her head. These acts were in consequence of diseased brain. In health, as we all know, the brain exercises a minutiae, not only of voluntary action, but also of memory: but in disease, particular slips of remembrance are often extracted from the mind and total blanks exist in their place. An old soldier, after having sustained the removal of a bullet from his brain was found to have forgotten the odd numbers; and a teacher, having had a brain fever, forgot the letter F. Sometimes a sudden affection of the brain removes whole masses of knowledge at once. An Italian, who was master of the languages, was struck down by a disease which affected his brain. On the day of his attack he spoke English, the language he had last acquired; the disease progressing, he forgot that and spoke French, and on the day of his death he had forgotten every thing but Italian.—"Borderland of Insanity," by ANDREW WINTER.

Fray Shorter, Brother.

When Dr. Woods and Prof. Stuart were in the prime of their usefulness and fame at Andover, it occurred to the students that the prayers of these distinguished teachers at the Seminary devotions were longer than necessary, and how to remedy the difficulty was a subject of much thought and conversation. No one was willing to "bell" either of the old professors. At length a committee of the students was appointed to confer with them. The committee divided itself into halves, and at the same hour one part went to Dr. Woods, told him of the delicacy which the students felt about addressing Prof. Stuart on the matter of his long prayers at the chapel, and implored the mediation of Dr. Woods with the professor, to induce him to shorten his petitions. The rest of the committee also conferred with Prof. Stuart to the same effect, with regard to the prayers of Dr. Woods, and besought his intercession with the venerable professor of theology to abbreviate his chapel supplications. On the departure of the committees, each professor instantly seized his hat and cane, and started for the house of his associate. They met midway, near the old Mansion House; Prof. Stuart, his eyes dancing with fun, at once hailed the good doctor with the startling information that the students thought his prayers were too long. And immediately Dr. Woods gravely quenched the sparkling light in the Hebrew professor's face by telling him that the students held the same view in regard to his petitions. The two professors continued their walk and meditations. Both came to the conclusion that each of the offenders had quietly taken in his own net, and subsequently, or else entirely relegated to the students.

Kindling wood answers very well to start a fire, but must not be depended on to sustain the heat. Evangelistic services are very useful if followed up faithfully by those who regularly occupy the ground.

If we thoroughly examine, we shall find that pride, policy, and power are the three principal ingredients in all the disturbances of churches.

It is the kind words and bright smiles that make people happy often. They are worth more, sometimes than great speeches or rich gifts, and any little boy or girl can give them.

A beautiful answer was given by a little Scotch girl. When her class at school was examined, she replied to the question, "What is patience?" "Wait a wee, and dinna weary."

Though faith does not drain away all thy fears, yet it keeps thee from being overflowed with them, which thou couldest not avoid without faith.

FOREIGN MISSIONS.

The following proclamation was issued at Toohoon, China, in September last. It was communicated by a correspondent to the *Siam Advertiser*.

THE RIGHTS AND DUTIES OF MISSIONARIES.

I send you a translation of a Proclamation recently issued by the Provincial Authorities at Foochow concerning the rights and duties of Missionaries and native Christians in China.

You, in charge of the Foreign Office of Fuh-Kien especially again issues proclamation giving instruction and orders.

In reference to Foreigners of the various nations preaching Christianity inland, the Treaty clearly records that "The holy religion of Jesus Christ, also called the religion of the Lord of Heaven, exhorts men to goodness, that whatever they desire others to do to them they should do to others. Hereafter whoever peacefully attending

to his duty, preaches or practices of this religion, he is to be kindly treated and protected the same (as the other people). He is not to be injured or despised, put to shame, or imposed upon. Whoever conforms to the rules of this religion, and peacefully preaches or practices it, other persons are not allowed to trouble him."

The literati and people belonging to this religion, in the various cities, towns and villages of the departments of Tan-peng, Kian-leng, Siau-bu and Heng-hoa for the purpose of idolatrous procession, building temples, theatrical exhibitions and the like, have frequently levied contributions on the Christians, and because they would not comply with these demands, the Christians have been subjected to plundering, tearing down (of their houses), reviling and such like treatment. From first to last on the receiving of despatches (on the subject) from the Consul, the Foreign Board has sent orders to the local authorities to punish severely and make proper disposal of the cases, and issue proclamations with stern prohibition. All of which is on record.

When foreigners in the various districts and departments inland, rent from the Chinese people grounds for erecting chapels and deeds of permanent lease are written on which no further rental is to be paid these deeds are to be sent to the Consuls, who are to send them to the local authorities for examination and official stamp to discriminate in reference to retaining and restoring. Orders have been everywhere sent to this effect.

As regards the renting of the people's houses for chapels in the various cities, villages, marts, and fairs; this is altogether allowable. Know ye, therefore, that the renting of houses for Chapels, shops or for residences. The neighbors therefore, are not to seize on occasions for impediments and disturbances, and thus violate the treaty. It is proper to issue proclamation giving instruction and orders. Therefore this proclamation is issued to you, the literati, the elders, the military and the people, that you all may have thorough information. Know ye, therefore, that for foreigners in the various places to locate grounds and establish Chapels for preaching religion is in accordance with treaty.

If any of the people of a clan fraudulently sell property, there must be clear statement of this made to the local authorities for them to manage it. It is not allowed to any to presume to get up riotous manifestations and make occasion for trouble.

Also it is not allowed to levy contribution on the Christians for idolatrous processions, building temples, theatrical exhibitions and such things.

Whoever preaches or practices Christianity, the literati, the military and people are to treat them with propriety, that the people and the Christians may be at peace with each other.

Also it is not allowed to use the word Barbarian (I) and violate the treaty.

For foreigners to live inland in the departments and districts and cities and villages is altogether allowable and it is not permitted to annoy them.

The local authorities, the literati and the people when they meet with the foreigners must be careful to treat them well, and thus manifest the propriety of hosts towards their guests. It is now allowed to treat them contemptuously and strangely to the wounding of the spirit of harmony.

If the Christians have cases of litigation with the Chinese people, it is not allowed them to trust to their teachers for protection.

From the issuing of this proclamation hereafter, you, the literati, elders, military and people, must each attend peacefully to his duties, and not get up occasions of trouble. But if any one dares purposely to transgress and excite trouble, there shall be quick and stern arrest and punishment. Let every one tremble and obey. Don't transgress. A special Proclamation.

Issued Kong Su, 1st year, 5th moon 25th day.