

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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## Poetry.

### Reconciled.

Although when youthful pleasures died,  
My youth itself went with them too;  
To-day, aye! even this very hour,  
Is the best time I ever knew.

Not that my Father gives to me  
More blessing than in days gone by;  
Dropping in my uplifted hands  
All things for which I blindly cry:

But that His plans and purposes  
Have grown to me less strange and dim;  
And where I cannot understand,  
I trust the issues unto Him.

And, spite of many broken dreams,  
This have I truly learned to say—  
The prayers I thought unanswered once,  
Where answered in God's own best way.

O feet, grown weary as ye walk,  
Where down life's hill my pathway lies,  
What care I, while my soul can mount,  
As the young eagle mounts the skies!

O eyes, by pain and weakness closed,  
What matters it how dim ye be?  
My inner vision sweeps untired,  
The reaches of eternity.

O death, most dreaded power of all,  
When the last moment comes, and thou  
Darkenest the windows of my soul,  
Through which I look on nature now;

Yea, when mortality dissolves,  
Shall I not meet thine hour unawed?  
My home eternal in the heavens  
Is lighted by the smile of God!

PEROBE CARY.

## Religious.

### For the Christian Messenger. Much needed Candor.

There is a good deal of restlessness among our pastors and churches at present, if we may judge from the frequency with which pulpits have been vacated of late. Of course each change is smoothed over with a "farewell address" and something about the pastor's "impaired health." For the welfare of both churches and pastors it is high time to unmask this deception. In nine cases out of ten in which pastors vacate their pulpits they are compelled to do so by causes which are so unjust and reprehensible, that it would be well for all concerned if such causes were thoroughly exposed. Rev. Warren Randolph, D. D., who recently resigned his pastorate of the First Church at Indianapolis, sets a good example in giving his reasons for taking that step: "My only reason for doing so is that a portion of the church does not give me that co-operation which I deem essential to success. The inability of the church to pay the salary offered me when I was called, has nothing to do with my resignation. I have given the church \$500 the past year, and if necessary would have been willing not only to have done that for the year to come, but to have added \$500 more—in fact, to have made reasonable adjustment of these matters which the church's misfortunes might have made necessary. I hold myself ready to stand beside any man in sharing calamities which come upon us in common. Financial stringency therefore, is not the cause of my leaving. From the outset of my ministry here, there has been, on the part of some, a withholding of sympathy and co-operation which, in my judgement, precluded the possibility of success. The influences still at work, as they have been from the beginning, admit of no hope of improvement, and so I have asked to be allowed to withdraw."

Such is the candid statement of Dr. Randolph. There are many ministers in Nova Scotia who could use the above language almost verbatim as describing the causes of their removal from former pastorates. The large majority in their flocks have desired permanency

in the pastoral relation. But a few malcontents who withhold sympathy and assistance are allowed to override the church, dismiss the pastor and do irreparable injury to the cause of Christ. And these malcontents think they are doing "God service" in promoting their dissensions. All their pastors meet with about the same treatment at their hands. Sometimes such pulpits become permanently vacant, respectable ministers having ascertained that fields of this kind have the reputation of treating their pastor with great injustice.

And then the dismissal of the minister is glossed over with the plea of "inability to raise his salary" or some other equally wretched subterfuge. If one of the outspoken prophets of old were living at this day how eloquent would be his denunciations against these crying and shameful evils!

"But," exclaims one of these promoters of dissension, "the churches have a right to do as they think best." Indeed! Have pastors no rights? Are they simply to be regarded as minions to be driven hither and thither at everybody's beck? Has a church any right to induce a minister to leave a comfortable situation and to fit himself out at considerable expense with the conveniences of life, only to be informed at the end of a year or two that his services are no longer required? For shame! Let ministers be treated with ordinary decency.

But what is to be done in cases in which some members of a church withhold their sympathy and support from a pastor? I will try to give an answer to this question in another article.

Jan. 21st, 1879.

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### The Nihilists.

What are the Nihilists of Russia, about whom we hear so much? We are told that the nation is honeycombed with their secret societies, and that her peaceful attitude towards Great Britain during the Afghan War, and her readiness to accept the treaty of Berlin, are to be attributed to her fear of their revolutionary purposes. She first opened her eyes to their great power when Vera Sassalitch, who confessed frankly her crime of attempting to assassinate the Chief of Police of St. Petersburg, was acquitted by a jury composed largely of officials, and was treated by the people as a heroine. The recent insurrections in the universities is evidence enough of the hold the doctrines of this party have gained upon the best minds of the nation.

The Nihilists derive their name from the Latin  *nihil, nothing*. They believe in nothing; and there is no existing institution they would not destroy. They look with impartial hostility on the Church, the State, and the Family. It is almost incredible that such a spirit can be found outside the lunatic asylum; yet in fact it constitutes the danger of a great people. A Russian Nihilist at the Congress of Socialists at Bale, in 1869, defined his creed thus: "By social liquidation I mean the expropriation of all existing proprieties, by the abolition of the political and legal state, which is the sanction and only guarantee of property as now existing, and of all that is called legal right, and their expropriation, in fact everywhere, and as much and as quickly as possible by the force of events and circumstances."

A paper found on one of the conspirators arrested by the police contained a statement of the opinions held by the association. The following is a significant extract: "The revolutionist despises all doctrines, and has renounced all science of this world. . . . He knows but one science, that of destruction."

No doubt many Nihilists would repudiate such strong expressions. They look to the ultimate reorganization of society, but they do not plan for it as yet. The first work, they maintain, is that of destruction; afterwards will come re-construction. Turgeneff represents one of them, as saying that, the brush

must be cleared from a field before it is cultivated, and the present task of the Nihilist is to cut down all existing institutions, so that when this is accomplished he may think what seed to sow, and what crops to substitute in place of that which he has annihilated. No doubt many politicians are willing to aid the society, hoping to use it for their own purposes, and fearing to oppose it lest they feel the sting of its daggers. No doubt there is danger of another reign of terror, provoked by causes such as occasioned the fury of the first,—political and religious institutions of the worst sort, and general poverty and misery among the people.—*Watchman*.

### Mormonism Doomed.

It is now hoped by the Christian people of the United States that they have succeeded in getting a decision on the question of polygamy which will prove an effectual check to Mormonism. A short article in the *National Baptist* shows the view they take of the question:

### MORMONISM AND THE SUPREME COURT.

It is a matter of congratulation that the Supreme Court of the United States, by a vote which, on the main question, was perfectly unanimous, has affirmed the constitutionality of the Act of Congress prohibiting polygamy in the territories. The claim of the Mormons was, that polygamy was a part of their religious systems; and that, as the Constitution declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," therefore the law which Congress had passed against polygamy, was unconstitutional and void.

Now the fact is, that both the "Mormon Bible," which is very much like our own, and also the "Book of Mormon," which is quite a different thing, prohibit the practice of polygamy in the clearest terms; so that the plea that polygamy is part of their religion, is overthrown by their own religious books, and has only been sustained among themselves on the ground of some pretended revelations of late days, which are in the very face of all their acknowledged religious books and standards.

But over and above all this, the decision of the Court, is that no pretended religious doctrine which strikes at the very foundations of morality, and of all the best and dearest interest of society, can be allowed or covered by a clause of the Constitution which was never intended to give license to practices which sap the very foundations of the family and the State. So that the impudent claim, that the abominations of polygamy are, in any sense, religious, is thus, for the third time, swept away by the decision of our highest Court of Justice.

It is not to be supposed that this decision of the Supreme Court will, at once, put an end to polygamy among the Mormons; for, unfortunately, laws are sometimes rather protests against iniquities, than prompt and effective agents for their suppression. But the law, in this case, will have influence even in the region where the evil exists, and will speak loudly against the abomination where the silence of justice might have been construed as consent. For the rest, the progress of time, and the power of public sentiment, and the influence of the gospel which is now faithfully preached by several Christian denominations in the heart of Mormonism itself, will be steadily doing the good work of reformation, till the nuisance of polygamy shall come to its end.

It is better, like the apostles, to be poor, yet making many rich, than to be rich, yet starve precious souls by not giving them meat in due season.

It is better to have Christ's poverty, and be rich in faith, than to have the world's wealth and not be rich toward God.

### The Kingdom of Christ.

BY REV. J. J. CARBUTHERS, D. D.

"Art thou a king, then?" said the timid and temporizing ruler of Judæa to the Saviour. He was perplexed by the glaring incongruity of the accusation brought against Jesus by the priests and populace, with the meekness and gentleness of the accused, and the entire absence of everything about him that might sustain or even suggest the idea of treason against Cæsar. There was nothing in his outward appearance, his language, or his demeanor, to give the remotest likelihood to such a charge. Had such been his low ambition, opportunities had repeatedly occurred to gratify the desire of earthly pre-eminence and power. The Jews themselves had sought to make him a king, and would readily have revolted against Cæsar's government if Jesus had offered to release them from Gentile domination and "restore the kingdom to Israel." But no such overture was made. The pageantry and pomp, and power of earthly princes were but the shadow of moral glory that invested him.

He was the sovereign of a kingdom transcending in grandeur, in extent, and in duration, whatever had been or would yet be known by such a designation among men. It would consist in the willing and glad submission of unnumbered millions to his moral and spiritual supremacy and sway. It would be established, extended, and maintained by no carnal weapons; but by truth acting on the understanding—by love influencing the heart—by the persuasive and impulsive power of gratitude for kindness already received from the great gracious Sovereign, and of hope for promised kindness in future. His kingdom would be circumscribed by no material boundaries of mountain range or ocean depth, by no peculiarities of color, custom, or costume, but would embrace all of every nation under heaven who should "bow the knee to him and call him Lord, to the glory of God the Father." Unlike all earthly kingdoms, it would continue to the end of time, and far beyond it. It would survive the fires of the final conflagration, and be perpetuated by the ever-enduring love, allegiance, and exulting homage of the "redeemed from amongst men."

Let us mark some of the peculiarities of this unique and unexampled empire.

Observe the characteristic qualities of the "Great King," whose dominion reaches to all who have received or shall ever receive and trust in "the record God hath given of His Son." He is divine. With all the sinless attributes of our own nature he combines the perfections of the Godhead, and all these perfections are ever exercised in the administration of that government which rests upon him as the anointed King in Zion.

Earthly rulers, for example, are indebted to others for what ever information they possess as to the governed. "He needeth not that any should testify to him" of aught pertaining to such as are subject to his gracious jurisdiction. He knows them altogether. Each at every moment, is present to his view. He is intimately conversant with the past and future of their mental and outward histories. Their duties, difficulties, dangers, and distresses are all before him, and no addition can ever be made to his intelligent acquaintance with whatever affects them in any or all directions they sustain. If you, dear reader, are happily amongst his willing and obedient subjects, you need fear nothing as to his knowledge of you. It is absolutely perfect.

Earthly sovereigns are debarred from personal intercourse with all but a few of those they govern. Even as petitioners, these can approach them only at certain seasons, on certain conditions, and with certain formalities of introduction and specification. The "King of saints" invites all such, *always and everywhere*, to approach him with unhesitating confidence, in the "full assurance of faith" that their every want shall be supplied, every necessity re-

lieved, every real danger averted, every actual exigency most fully met, and all this on the simple condition of a sincere and expressed reliance on his willingness and ability to bless them.

I know not by what fatality such declarations as the following have been practically limited to such as are yet impenitent, unreconciled to God, and unrenewed in the spirit of their minds—"Him that cometh unto me I will in no wise cast out;" "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." This is gloriously true as to the anxious and inquiring penitent, and assurances like these may well encourage and embolden such to solicit and expect the bestowment of his love. But why should such assurances be restricted to the earliest stages of penitential concern? Are they not equally applicable to all who "have passed from death to life," and are moving on in the allotted pathway of their earthly pilgrimage? The eye of Jesus—the "leader and commander" of his people—is upon them. His ear is open to their cry. He is sympathetically sensitive to all that concerns their safety, their supplies, their progress towards their glorious destination.

### More Discoveries at Ancient Troy.

That indefatigable archaeological explorer, D. Schilemana, resumed work among the ruins of Troy about the middle of October, and has communicated the results of his diggings up to November 11 to the *London Times*. He has full permission from the Turkish Government to carry on his operations, and is supplied with a guard. He has to pay the latter, however, and all other expenses, and to give the Government two thirds of what he finds. The north winds blow so much dust into the eyes of the workmen as greatly to inflame them, and fever is raging in the vicinity. Still he is getting on famously. He is now confident that the massive stone structures he has unearthed are generally not over six feet high, and formed foundations for wooden superstructures, destroyed at the capture of the city. He found on the floors what he believed to be glass, and so at first concluded that the Trojans used it. He is now satisfied, however, that it was made from the clay floors and other substances by the heat of the great fire. He has already dug up many more of the gold ornaments, ivory needles, and various kinds of pottery which were among the prominent results of his former labours, but the most remarkable discovery is a double-edged and arrow-shaped steel dagger, one and two-thirds of an inch long. It is in a state of perfect preservation, owing to the antiseptic properties of the wood ashes in which it is embedded. He says:

"This is the first object of iron found by me here; nay, until now I had found no trace of iron in any one of the four prehistoric cities, the ruins and debris of which succeed each other here; neither had I found a trace of that metal at Mycenæ. Homer freely mentions iron, to which he applies three times (Il. vi., 48; x., 379; xi. 133) the epithet *polukmetos*; that is to say, a metal obtained with much labour. But if iron was so rare and precious at the time of Homer, how much rarer and more precious must it not then have been at the time of Ilium's catastrophe, which appears, by the object of human industry I find here, to have preceded the poet by a long number of centuries? The Greek word for iron, *sideros* can leave no doubt that the first iron which was used was meteoric iron, and, as Mr. Birch, of the British Museum, assures me this is confirmed by the ancient Egyptian porcelain, and a distaff of wood eleven inches long with fragments of charred wood attached to it. This last was found twenty-eight feet beneath the surface of the ground.

The discovery of steel, above mentioned, is important from its adverse bearing on theories of those who have

Passengers for  
Freight, Ticket, and  
and Saturday.  
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