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A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE.

"Not slothful in business, fervent in spirit."

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Poetry.

For the Christian Messenger.

To a bereaved Mother.

Mother! why weepest thou
For those thy loved ones gone?
Thy sighs, and tears, can't bring them back,
Oh why then thus forlorn?

Although their bodies now
Lie mouldering in the clay,
They shall awake and soar on high
At the great rising day.

Oh look by faith beyond
The dark and silent tomb,
Think of the bliss they now enjoy,
Let this disperse thy gloom.

Think, what the Saviour said,
While in this vale of tears,
That such as they were Heaven's gift,
Then why those doubts and fears?

Let love inspire thy soul,
And thank thy tongue employ,
That God has taken them to be
Partakers of his joy.

With Holy Job of old, say
Oh may thy lips proclaim,
The Lord doth give, and take away,
And blessed be his name.

Then trust in Jacob's God,
His word doth there reveal,
That there's no sorrow here below,
That Heaven cannot heal.

Should the arch fiend of hell
Still tempt thee to complain,
Flee to the cross of Christ, and there,
By faith, invoke his name.

If through the waters deep
Thou art compelled to go,
He says, "I will be with thee still,
The waves shall not overflow."

Be patient then and wait
Till God's own time shall come,
When angels shall by his command
Convey thy spirit home.

There with thy loved ones join,
In noble strains above,
A higher note than angels sing,
Redeeming, dying love.

MARY E. WILSON.

Religious.

Trust in God.

The following is given in the *New York Observer* as a fact. If it be well authenticated, and we have no reason to suppose it is not, it is certainly no less remarkable than the instances related by Muller and other Christians. Who will say after reading it that the age of miracles has passed away?

The leader of the Pelton Street Prayer-Meeting announced, one day, that he should read the 91st Psalm. But, before he read it, he wanted to make an announcement of an occurrence in the army. Just before one of the severest battles of the war, and when the men of a certain regiment had been told that they would be required to make a desperate charge upon the enemy, some of the pious men of the regiment—fifty-seven in all—requested that they might have a few minutes to run away by themselves to have prayer together. The colonel cheerfully gave them leave. The leader of that meeting read to the men the 91st Psalm, and exhorted them to believe, with all their hearts that they should take the promises to themselves, and believe that God would keep every one safe who put his trust in Him. The destruction might waste at noonday, and ten thousand might fall at their right hand, but it should not come nigh them. Then the fifty-seven knelt down together, and told the Lord that they would take Him at his word, and would trust themselves to His care, and they begged that He would vouch to them that day the promises which they had read in His holy word.

Not an hour had passed after their prayer-meeting was over before they were ordered, as a regiment, into line, and the charge upon the

enemy's works was sounded. It was a terrific struggle. The regiment went into the fight over eight hundred strong. They came out with less than two hundred. But of the whole fifty-seven not one was hurt, and all returned to give praise to God for their preservation. "Now," said one of the fifty-seven, relating the facts, "you must not say that this was accidental. We believe it was providential. Nothing will make us believe that the hand of God was not in it."

Trouble from within.

The passionate, ill-natured man lives always in stormy weather, even though it be the quiet of dew-fall round him—always wronged, always hurt, always complaining of some enemy. He has no conception that this enemy is in his own bosom—in the sourness, the ungoverned irritability, the habitual ill-nature of his own bad spirit and character. I speak not here of some single burst of passion, into which a man of amiable temper may, for once, be betrayed; but I speak more especially of the angry characters—always brewing in some tempest of violated feeling. They have a great many enemies, they are unaccountably ill-treated, and cannot understand why it is. They have no suspicion that they see and suffer bad things because they are bad; that being ill-natured is about the same thing as receiving ill-treatment; and that all the enemies they suffer from are snugly closeted in their own devilish temper.

The same is true of fretful persons—men and women that wear away fast and die, because they have worried life completely out. Nothing goes right; husband, or wife, or child, or customer, or servant. They are pricked and stung at every motion they make, and wonder why it is that others are permitted to float along so peacefully, and they never suffered to have a moment of peace in their lives! And the very simple reason is that life is a field of nettles to them, because their fretful, worrying tempers are always pricking out through the tender skin of their uneasiness. Why, if they were set down in Paradise, carrying their bad minds with them, they would fret at the good angels, and the climate, and the colors of the roses.—Dr. Bushnell.

Correspondence.

For the Christian Messenger.

Piety, a solvent Principle.

Every enquiring mind has difficulties which it is desirous of having removed. Anxiously does the thinker, as cloud after cloud of doubt and mystery rolls over his soul, ask "Where shall I obtain the solvent principle—a principle, that like a key shall unlock that door which now shuts me up in the gloom of mystery, and lets in a stream of light that shall make all things clear?" There are two classes of difficulties which press heavily on the minds of men, those connected with the material realm of being and those connected with the religious. The former class are ever pressing upon scientific men. The deeper they penetrate into the wonders of nature, the more their difficulties multiply. Now facts are constantly presenting themselves which they seek in vain to reconcile and their cry is for some solvent principle. Difficulties of the latter class are felt more or less by all who think on religious subjects. The introduction of sin, the suffering of innocence, the triumph of wickedness, the depression of virtue, the wide spread reign of error, the sovereignty of God and man's accountability are some of the difficulties which are felt in the religious department. Piety is the only principle that can remove these difficulties. "He that doeth the will of God, shall know of the doctrine."

Piety sustains in the mind an unshaken trust in God. Confidence in the wisdom and love of a being will prevent us from being greatly distressed at the part of his conduct towards us which at the moment we cannot understand. A loving soul can afford to wait patiently for explanation. The plan of God extends from the beginning of days to the end of years. One day with him, is as a

thousand years, and a thousand years are as one day. "He measures time, not by figures on a dial; nor by the revolvings of planets but by the evolutions of principles, and the growth of souls. How long it seems to us since man began his career on this earth. Six thousand years are a period too great for our little minds fully to appreciate. But what is this period to the cycles which humanity has yet to live on this earth? Less perhaps than a moment to a day and 'less than nothing' to those future ages which are at the command of Christ." We have a striking illustration of unshaken confidence in God in the old Jewish prophets and kings waiting to see their Messiah's day yet dying in faith without the sight. There are also two pictures given to us in the life of Moses which show the strength of his faith, one where he stood on the top of Sinai amid thunders and lightnings and clouds and darkness, waiting for God to speak at the commencement of his mission, the other when at the close of life's trials he went to the top of another mountain—to survey the Canaan he could not enter, and then walked firmly down, without murmuring to die. We also may have our hearts so in union with

"The will Supreme,
For time and for eternity; by Faith,
Faith absolute in God, including Hope,"
and the refuge that lies in supreme love of his perfections, that the frustration of cherished purposes, the blighting of precious hopes, hypocrisies, envies, jealousies, dishonesties and oppressions of social life, and the suffering and death of those who are dear to our hearts, shall not greatly agitate us, or at least

"With only such degree of sadness left,
As may support longings of pure desire;
And strengthen love, rejoicing secretly
In the sublime attractions of the grave."

Piety assures us that what we understand not now we shall know hereafter. The eye of piety looks upon this life in connection with the life above and views that as the state of perfection. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known. Yes! there is a future and it belongs to the Christian and in that future we shall have every difficulty explained every painful problem solved, and every trial, endured for the sake of Jesus, infinitely rewarded.

Piety removes the darkness from the mind which prevents it from understanding spiritual things. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." And until enlightened by the Holy Spirit "clouds and ever enduring darkness surround him" and he casts on every side

"Eyes that roll in vain
To find the piercing ray, and find no dawn."
A Christian Frenchman, of great attainments and high position, owes his conversion instrumentally, to the skill of a village shoemaker in explaining the difficult doctrinal writings of Paul. The philosopher had, by other means, been led to make enquiry for himself on religious subjects. He began to search the Scriptures, as he had previously been in the habit of searching nature, with a simple desire to discover truth. Advancing step by step in his investigations, like a traveller attempting to cross a stream, he came at last to a place beyond his depth, in the 3rd chapter of the Epistle to the Romans. Conscious of a certain pure rationality in the tone of the whole, but unable intellectually to comprehend the parts and their relations, he halted and remained for some time in suspense. Having mentioned his effort, and indicated his position to a lady in the neighbouring village who could solve his difficulties; curious, but incredulous, he suffered himself to be led to the cottage of the untaught theologian. There from a humble artisan, he learned what he had not been able by his own researches to discover. He found the key, and opened the mystery. He saw the light and felt its power; he became a true disciple of Jesus.

Piety gives us spiritual sympathy with God. Men, generally, judge by comparison. They look at others through the medium of their own dispositions, and those dispositions are the standard by which they determine their conduct. It is impossible to understand

the history of one with whose governing motives we have nothing in common. This is the reason that neither our Saviour nor his disciples were understood by the men of their age. "The world," said they, "knoweth us not." Our want of sympathy with the Infinite is a chief cause of perplexity amidst his operations, this surrounds his throne with "clouds and darkness." The heart must be changed. "Except a man be born again he cannot see the kingdom of God." The heart, the source of conduct and the heart alone can read the heart. "God is love." And the heart that is inspired with supreme love to God can alone receive the revelations of love. Hence "the secret of the Lord is with them that fear him and he will show them his covenant." Love is the "unction from the Holy One" enabling us to understand "all things." It is the "Spirit that searcheth all things yea the deep things of God." "He that dwelleth in love dwelleth in God and God in him." Piety then is the solvent principle. It reveals the human and divine—sheds a clear light on our duty and destiny.

"As the great sun, when he his influence
Sheds on the frost-bound waters, the glad stream
Flows to the ray, and warbles as it flows."

R. R. P.

For the Christian Messenger.

Vandalism.

The public will learn with surprise and indignation that a deed worthy of the dark ages, and of the most barbarous and cruel people has been perpetrated within the limits of Annapolis County. Among the school sections that manifested commendable zeal in the cause of Education and made suitable provision to work under the new school law, Port George holds an honourable position. The Trustees employed an energetic and worthy teacher who laboured diligently to instruct the pupils committed to his care. The school was large and prosperous; and every thing seemed to promise success, except that indications of opposition cast a shadow over the scene. The opposition became organized, and tried to stop the school, but failed. Then the window sashes and 100 panes of glass were broken by some miscreant who deserves a place in the Penitentiary. The school had to be discontinued for a week, while the Trustees with commendable enterprise and zeal for the good of the Section, had the damage repaired. The school was resumed and continued about a fortnight, when it was suddenly brought to a close by unwholy hands urged to the Vandalic deed by a wicked and fiendish spirit. On the fifth of this month, ere the sun threw his light upon the North Mountain and the Bay of Fundy, the incendiary's torch cast its pale and lurid light on both, and reduced the school house to ashes. Is it possible, in the nineteenth century—and in Nova Scotia? Yes; this crime is said to have been committed by some one or more persons resident in the section. And, as if they wished to perpetrate not only a wrong on society, but to doubly defy God, they chose the Sabbath morning to execute a deed from which common wickedness would have shrunk with horror on any of the six days assigned for work. It is to be hoped that the parties implicated in this flagrant outrage may be discovered and punished in some measure as they deserve. If Law has any force, those guilty of such a crime ought to be made to feel it. They may possibly escape detection though much doubt it. Perhaps they are already known. However they cannot remain hid. A guilty conscience will ere long betray the criminal; or haunt him to the day of his death. He stands accused, and will be found guilty. Knowledge, insulted and banished from Port George as far as he could do it, accuses him; civilization, order, and christianity accuse him; a worthy teacher, driven by this ruthless deed from his chosen and useful employment accuses him; so do the seventy children and youth, the happy pupils of the Port George accuse him of a crime that inflicts on them a wrong worse than robbery, and which money cannot make up. No friend of his country but must deplore such an exhibition of depravity; or fail to be grieved and indignant at the incredible meanness of the man who could find it in his heart to burn down a school house; or who