

The Christian Messenger.

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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

Contrition.

My sins are so many, my virtues so few,
That oft in deep sorrow, as up to my view,
By hands all unseen is held my past life,
I bow 'neath a burden: my bosom is rife
With grief for transgressions, with earnest
regret
That God and His love my heart should
forget.
While base things and foolish so soon
find a place,
Although I've experienced the impulse of
grace,
And turned toward the land where purity
reigns;
Where unfelt and unknown are dark sin
and its pains.
O strange! That since God in compassion
has come
To my soul with His mercy, calling me
Son,
Revealing His love by forgiving my sin,
Restoring His spirit to witness within
That I am a child by adoption and grace,
And in heavenly mansions will soon see
His face,
I should carelessly stray from His precepts
and laws,
Forgetting His mercy, reproaching His
cause.
O Father, look down on Thy penitent
child;
O pity, though sin hath my bosom defiled:
Thou knowest my frame—'tis feeble and
frail;
Though anxiously trying I constantly fail
To fix my affection on glories above,
And turn toward the earthly, forgetting
Thy love.
Repentant, O Father, I now seek Thy face:
O hear me and pardon, great Author of
grace.

SPENCER.

Spencer, Aug. 13, 1878.

Gems of Thought.

The wealth of a man is the number of
things which he loves and blesses, which
he is loved and blessed by.—*Carlyle.*

If a woman's influence over a man is
not strong enough to reform him before
marriage, it will not be strong enough
after marriage.

Eternal punishment is not simply a
voluntary infliction; it is the consolida-
tion and perpetuation of evil character
projecting itself into the eternal world,
and reaping its own self-prepared results
and consequences.—*Adams.*

A true Christian living in the world
is like a ship sailing on the ocean. It
is not the ship being in the water which
will sink it, but the water getting
into the ship. So the world, with its
love of pleasure getting into the hearts
of Christians has ruined its millions.

You need not be afraid of giving too
much. The old darkey said, "If any
of you know of any church w'at died
of liberality, jes tell me whar it is, an'
I will take a pilgrimage to it, and by
de soft light of de pale moon I will
crawl upon its moss-covered roof an'
write on de topmost shingle, 'Blessed
am de dead who die in de Lord.'"

Long labor in the temperance reform
has convinced me that the most effectual
place to promote it is at home. There
is the spot where the mischief is too
often done. There is the spot to enact a
"prohibitory law." Let it be written
upon the walls of every house—*Wherever
there is a boy, there should never be a
bottle.*—*Rev. Theodore L. Cuyler.*

True faithful workers are always in
demand. Labor may be humble; the
field may be small; no matter, do your
best. He who is unfaithful in little
things, is not to be trusted in great
affairs.

Singing is said to be a preventive of
sea-sickness. So, when you get sick
you must sing. It may be hard work,
but you must remember that your
hearers will suffer more than you do.

The highest obedience in the spiri-
tual life, is to be able always, and in all
things, to say:—"Thy will be done."

Religious.

For the Christian Messenger.

"Looking unto Jesus."

This New Testament phrase suggests
the duty of looking unto the "author
and finisher of our faith." Why should
we look unto Him? 1st. We should
look unto Him because He is the giver of
our lives. "In Him we live and move,
and have our being." Surely He has
pre-eminently claims upon us. He who
creates a thing, from material belong-
ing to him, is entitled to control it, and
use it as it may please him. And how
emphatically true is this, in reference to
God's ownership of us! He bids us
look unto Him; and we are under the
highest obligation to do it. Sinner, do
you intend to obey and live? If you
do, there is no safer time than now.
God has given us our natural lives—to
everybody this—and to those who have
obeyed Him by believing His Word, He
has given eternal life. And this enables
the Christian to look unto the Author
of his truest life, in a manner he never
could, without that life. And the more
he looks, the stronger his vision be-
comes, and the wider his range of vi-
sion. More beauties in Christ he sees,
more of power and more of glory. 2nd.
We should look unto Him, because He
is our Leader. All organizations have
their leaders. Leading spirits control
every branch of industry and portion
of society. Jesus is our Leader, by
divine right. None so able to lead as
He, because no one is so wise, strong
and patient. He leads in the best way
we can go. This may not always seem
so. Indeed, it may seem far different.
Various providences may bring us into
distressful circumstances. Deep afflic-
tion may roll over us. We may be
defamed and persecuted; suffer want
and peril, and be apparently deserted
by God; yet, we are assured that He
never leaves, or forsakes us. His hand,
though invisible, still clasps us; it never
gets weary. And though he leads in
ways rough and stormy, it is that we
may be disciplined. No development of
the best elements of our character is
effected, without pungent trials and
singular experiences. If our trials
seem peculiar, let us remember that it
is because there are peculiar traits of
character needing development. Let
us, therefore, confide always in his lead-
ership.

3rd. Look to him because he is our
sympathiser. No one can possibly,
sympathise with us as Jesus does. His
wisdom fits him for it; his love enables
him to do it; and his power is suffi-
cient to accomplish all that his wisdom
and love prompt him to do for us. No
one sympathises for another, like him
who has kindred experience. Like
experience begets like sympathy.
Jesus, by experience, is grandly fitted
to sympathise with us, in all of our af-
flictions. He was tempted in all points
like as we are. Therefore, be not dis-
couraged; look unto Him, with eyes of
faith, with eyes of love, with eyes of
obedience; and the more you thus look
the more you will realize the power of
his delivering grace, and the sweetness
of his never-failing mercy. "They
looked unto him and were lightened."

C. H. WETHERBE.

For the Christian Messenger.

The Bible.

The Bible is ever old, and ever new.
It is old as the centuries that roll their
years around the world: It is new as
the sunlight that returns each day and
floods the earth anew with warmth,
brightness, vigor and life-giving power.
It is new to every soul that is redeemed
from the darkness and ignorance of sin,
and let in the light of the kingdom of
God and His Son. The more we read
and learn of the Bible, the fresher and
stronger it seems to me and the more
we want to read of it, and and if
we read it studiously each day, each day
will show us some truths, some pearl of
price, some word of comfort, hope, or

cheer that had not been revealed to us be-
fore. There is no work known to the
world the love of which, through close
and continued reading, so draws, holds,
and grows upon us as the Christian's
Bible!

When we look at some grand truth,
or blessed promise set forth in the
Bible, we should strive to do so by a
light that shines, not alone on a particu-
lar side, or given point, but falls equally
clear on all sides, bringing out the rare
beauty of each. To get this sight we
must go directly to Him who is the
true light which lighteth every man
who cometh into the world; and He
will give us just as much light as we
can bear to have. There is much of
the Bible that is and will remain,
while humanity has being, a grand
awe-inspiring mystery! How can it
be otherwise, and God be God?

How can it be possible for the mind
finite to sound the depths, to touch the
heights, to send swift messengers of
thought through the length and breadth
of the Mind Infinite?

But there are myriads of beautiful
passages containing rich promises of
blessings God means for us to have,
if we will; knowledge, He wishes us to
gain; comfort and hope and peace, He
has stored in His written Word for our
soul-needs and heart-needs. These
precious truths, promises, blessings so
abundant; so inter-lace, and over-clasp,
and under-lie each other, it is impossi-
ble to bring to light one beautiful truth
without opening up numbers of others
of equal beauty; but many times half
of the helpful power of these beautiful
truths is lost to us, because our near-
sighted, earth-blinded eyes only take in
one side of the sacred crystal, and never
catch a gleam of the radiant glory
flashing from the other sides! Some-
times I think the narrow one-sided
view suits us best; we do want to look
at the other side; the whole grand
reading, the truth might seem too
broad for the measure of what we are
pleased to call "our creeds!"

"For the love of God is broader than the
measure of man's mind,
And the heart of the Eternal is more
wonderfully kind."

We cut and carve the gospel up into
so many different divisions and try to
run it in a mold of our own casting, but
it over-flows, it bursts out and streams
over the world, a broad, deep, mighty
river! It cannot shrink to our human
measurement! It will not narrow to
the "false limits" we often set. Only
when God has deeply troubled the
waters, when He has moved upon the
face of that inner sea of life and said,
"Let there be light," only then can we
get anything near like a true idea of
the height and depth; the length and
breadth of His love and mercy toward
the children of men.

"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
That is more than liberty."

If our love were but more simple
We should take Him at His Word,
And our lives would be all sunshine
In the sweetness of our Lord.

The Bible is, or should be all things
to all men. It holds something for
every soul born into the world; be it
Jew or Gentile, male or female, bond
or free, each have a blood-bought claim
to its blessed promise.

Look at it apart from its divinity; and
still you find something to please, in-
struct and widen every mind; history,
biography, poetry, narrative, the finest
imagery, the deepest pathos, the grand-
est sublimity, the broadest charity, the
highest standard of moral living, God's
ideal of Christian manhood and woman-
hood, but these last are some of the
things that belong to salvation.
I believe, when men, while denying
the divinity of the Bible, are yet drawn
to admire it as a fine piece of writing.
That admiration is but the "divinity
within." The "likeness God within the
soul," rising in opposition to the hu-
manity that attempts to deny its exis-
tence, and answering to the divinity of
God recognized in His hand. Give to
the Bible its divinity, and it contains
the grandest, sweetest song ever sung

to weary human ears, the song of re-
demption through the blood of Christ.
The choral of peace and rest to the sin-
sick soul, set to music by the great lov-
ing Master of all harmonies, to be sung
by the franchised human heart and the
soul redeemed, and echoed by an invis-
ible chorus of Angels around the
throne of our Father in Heaven. To
become perfectly acquainted with the
music of this wonderful song—to be-
come closely attuned to the life of Christ
whose suffering heart-beats pulse and
and throbs through its every note, should
be the strongest desire of every human
creature dwelling on the earth that God
has made and adorned with beauty
such as He alone has to bestow.

Do we wish to learn this rare sweet
song of songs? In the volume of the
Book it is written, "this new song,
"Even praise unto our God."

Are we weary? The Bible tells us
where to find rest and refreshment.
Are we weak? It shows us the true
source of strength. Are we pining
with heart-hunger and soul starvation?
It points us to the satisfying bread of
Life. Are we thirsty? It leads us to
the fountain of living water.

Are we weary with the days march
toiling wearily through heat and dust
heavy laden? He tells us of "a
Great Rock," in the shadow whereof
we can lay down our burden. Do
black clouds of sorrow and misfortune
obscure our pathway and wrap us in
their gloom shutting out the light of
day? The Bible says to us, "At even-
tide there shall be light."

The Bible teaches the Christian to
turn life's shadows into beauty; its
darkness into light, its failures into gain;
its fierce unrest into peaceful hope and
holds out to him the blessed assurance
of a perfect home beyond the lights and
shades, the losses and gains, of this
present life: a home where the soul,
unfolding, wide-grasping will blossom
out in all the glories of a perfect being,
encircled by the completeness of the
everlasting soul. Nor is this all; it
holds out to him the title-deeds to this
Home, this "Mansion" among "The
Many." It records the last will and
testament of our Elder Brother, be-
queathing "an inheritance incorrupt-
able and undefiled;" in surety whereof
He gives in this life, what earth-crowned
kings cannot bestow, namely, Peace!
"My peace I give unto you: not as
the world giveth, give I unto you: Let
not your heart be troubled. Neither
let it be afraid." More than all, the
Bible unfolds to the mass of humanity
the wonderful plan for the final
salvation of a race of beings sunk in
misery and ignorance and sin; and this
plan is no incomplete, unfinished thing,
"no dead fact stranded on the shore of
the oblivious years," but a strong living
unchangeable plan. Conceived by the
mind of God. Entered upon by Christ
in Bethlehem's manger, carried out
through thirty years of homeless wan-
derings on earth; completed on Mount
Calvary when he bowed his sacred
Head and cried "It is finished."

O if men and women, the world over,
but once get their soul-gaze fixed upon
the bright cape light that streams up-
on the world from the open pages of
the Christians Bible, they need fear
no evil from the blasting winds with
which the age is rife, and which seek to
warp us from the loving truth of God.
Riversbank, Hantsport, July, 19th.

For the Christian Messenger.

United States Correspondence.

WASHINGTON, D. C., Aug. 13, 1878.

The first free excursion for the poor
was given down the river last week and
the sight was one to refresh the heart.
Probably many of the participants were
never before out of Washington, and the
luxury of breathing the cool sweet
air, and of passing the most of the day
on the fresh green grass in the shade
of the wildwood, was one of untold
depth. Mothers took their little wan
and haggard babies, whose faces and
eyes brightened even with so short a
respite from the city's heated glare;
swarms of little children, their pinched

faces and meagre forms telling too
plainly of want and poverty, threw
aside every thought, save that of pre-
sent enjoyment, and betook themselves
to the bath, swings, trees, green banks
or whatever their inclinations prompt-
ed, with a zest and keenness of appre-
ciation such as plenty's children do not
know. But the climax of enjoyment
was reached when the throng was sum-
moned to the lunch table, prepared by
the ladies and gentlemen who had the
arrangement of the excursion in charge.
Every picnic delicacy was there, with
plenty of substantial food. No appetite
so delicate or so robust, but could be
tempted by something from that table.
The children fairly screamed with deli-
ght. The day will never be forgotten
by them, and it is to be hoped that
many like excursions will follow this
initiative one. I venture to assert that
Mrs. Hayes' two weeks at Cape May,
which she is now trying to enjoy, will
not begin to bring her the comfort and
pleasure that that one picnic day
brought to those tired, city-stifled ones.
Such days—coming but two or three
times in a summer—are more to such
participants than a whole Saratoga, or
Long Branch season is to those who
patronize those places.

Since Genl. Grant has been abroad
many have said that he travels rather to
be seen and fêted than to see and learn.
He has been lionized a deal, and being
human, no doubt, he enjoys that part of
his foreign experience; but in some
places at least, he has made no attempt
at show. In Berlin, for instance, he
avoided all publicity as much as possi-
ble, going about on foot, in horse-cars
or open cabs, unattended. And yet, very
marked attention was shown him there.
The Empress sent him an autograph
letter expressing the Emperor's regret
that he was unable to receive him; the
Crown Prince gave a dinner in his
honor at the new palace in Potsdam;
and Prince Bismarck gave him a din-
ner in the Chancellor's town palace,
officers were detailed to escort him
through the barrack, a review was giv-
en for his benefit and the Earl of Bea-
consfield's guard of honor extended its
courtesies to him. Genl. Grant is still
talked of in connection with the next
Presidency but with less vivacity than
was the case a month or two ago.

Explanatory.

The Editor of the Christian Messenger.

Sir,—A paragraph in your Paris
Letter of this week would be rendered
more intelligible to some of your read-
ers by an explanatory note. It would
even seem that your interesting corre-
spondent "Louis," had not met with the
explanation of the mystery or puzzle
involved. The paragraph referred to
is to this effect:—

"In the ancient church of St. Ursula,
in Cologne, are displayed the bones of
some eleven thousand virgins who, on
returning from a pilgrimage to Rome
were mercilessly slain by the hordes of
Attila."

The legend of "St. Ursula and the
eleven thousand virgins" originated
in an ignorant reading of the Latin
inscription "Ursula et XI. MM. VV,"
—in which the "M" was understood
to stand for Mille, i. e., a thousand,
and the second "M" as pluralizing
the first—the repetition of a letter
under such circumstances being some-
times used for that purpose; as it was,
indeed, in the very case before us.
The only error was in assuming that
the "M" designated a number, whereas
it was the initial letter of *Martyres*, the
Latin form of the Greek *martyres*.
The two "V's" were correctly ren-
dered virgines, i. e., virgins. The
inscription therefore simply meant,
Ursula and the eleven *Martyr* Virgins;
and from it, by the process indicated,
arose the marvellous legend of "Ursula
and the Eleven Thousand Virgins."

Many legends of "the Church"
sprung into their beautiful (?) propor-
tions from a foundation even less stable
and real than that which has thus
engaged our attentions. But while
"the Church" protests against being