

## Pastor and People.

### THE MOHAMMEDAN MOHURRUM. ITS RESULTS IN TRINIDAD.

A remarkable illustration of the way in which the East is linked with the West in these days when "many run to and fro," is afforded by a recent letter from Mrs. Morton in Trinidad, describing a riot of the Coolies unhappily not quelled without bloodshed arising out of the great Mohammedan festival of *Mohurram*, or *Moharrem*, as it is variously spelled. This festival is so to speak the "Passion Week" of the Mohammedan religion and its history is interwoven with that of the great schism which divides Mohammedans into two bands, the Sunnis, or orthodox, and the Shiaks, or heretics.

Before giving Mrs. Morton's account of the unfortunate disturbance in Trinidad, it will give more interest to her narrative to precede it with a sketch of the history and nature of this peculiar celebration, which takes its origin from the seventh century, and the tragic deaths of Ali, the fourth successor of Mohammed, and his sons Hassan and Hussein. Ali, "the Lion of God," Mohammed's best and bravest captain, his cousin, and the husband of his daughter Fatima, was a sort of Eastern *suu* Caliph, and it was expected that the Prophet in his will would name him his successor. But no successor being named, he was passed by, and Abu Bekr appointed Commander of the Faithful. At the death of Abu Bekr, he was again passed over in favour of Omar, and Omar in turn was succeeded by Othman. But when Othman was assassinated, Ali accepted the Caliphate, in order to prevent the evils of anarchy and bloodshed. But rebellion had already begun, and the Governor of Syria, Moawiyeh, had set himself up as an independent caliph, with the help of the Governor of Egypt. Three fanatics met in the Temple of Mecca, determined to kill both Ali and his two opponents. The two others accidentally escaped the plotted assassination, but the good and peaceful Ali, the lawful Caliph, fell, stabbed to the heart in the Mosque of Keefa—some asserting that this was brought about by the contrivance of Moawiyeh. The sons of Ali, Hassan and Hussein, were, even more than their father, religious recluses of gentle and loving natures. Hassan, in order to avoid the prolongation of civil wars, voluntarily abdicated, but was, notwithstanding, treacherously poisoned by Yezid, the son and successor of Moawiyeh. On the death of this usurper, the people of Kufa (a city on the lower Euphrates), sent offers to support Hussein as Caliph, if he would come to them. Hussein seems to have thought it his duty to go on this appeal, and with his family and a retinue of relatives, about eighty in number, he crossed the desert of Arabia, till he reached the plain of Kerbela, where 5,000 of Yezid's troops encountered and destroyed the whole of the little band, the women and children being taken in chains to the Caliph Yezid, at Damascus.

This event is commemorated by the public mourning called *Mohurram*, or *Moharrem*, from the name of the Arab month, Mohurram or Moharrem, which nearly coincides with our October. The events just related are among the most important of Mohammedan history, for the great division of the Mohammedan world into two sects, the Shiaks and the Sunnis, hinges on the career of Ali. The Shiaks reject the first three Caliphs as usurpers, recognizing Ali as the first lawful successor of Mohammed, and are regarded as heretics by the Sunnis, who recognize Abu Bekr, Omar, and Othman as well as Ali. The Persians are Shiaks and the Arabs and Turks are Sunnis. The great mourning of *Mohurram* belongs mainly to the Shiaks, though the Sunnis join in it to a certain extent, with less of extravagance than the Shiaks, for though the more gentle and impressionable Persians cling more intensely to the saintly and tender character of Ali and his sons, which seems to fill a void in the severe religion of Mohammed, yet throughout all the Mohammedan world these martyrs, as they are regarded, excite enthusiasm and affection, and the annual celebration of their martyrdom is kept by good Mohammedans in something of the same spirit in which Passion week is celebrated in some Roman Catholic countries. "Passion plays" are celebrated in theatres called *Tekyas* prepared for them. Every one is clothed in mourning; the *Seyids*, a sort of race of friars, claiming descent from Ali, keep up and intensify the enthusiasm by sermons and hymns; the worshippers strike themselves with mournful cries to Hassan and Hussein, and fanatics beat themselves with chains and prick themselves with needles, in token of their lamentation. Little shrines called *tarizas* bamboo frames, variously decorated and containing two miniature coffins are also carried in procession to the nearest rivers, and there thrown into the water. These, however, are peculiar to India, and many of the Shiaks regard them with strong disapprobation, possibly because they may consider it a kind of image worship.

(To be continued.)

THE one secret of tranquility is first to trust in the Lord and then to do good.—Dr. E. Maclaren.

## A WONDERFUL HYMN AND ITS AUTHOR.

ALL HAIL THE POWER OF JESUS' NAME.

BY THE REV. D. MORRISON, M.A., OWEN SOUND.

Exactly one hundred years ago, this hymn first saw the light. It was published by Edward Perronet, along with some others, as expressions of his religious experience, and although they all bear the stamp of the master, this is the one that has found the highest place and secured for its author an undying name. It is considered by some to be the most inspiring hymn in the English language. The author was the son of the Rev. Vincent Perronet, Vicar of Shoreham (England) for fifty years. He left the Established Church early in life and became a Methodist. He was a bosom friend of the Rev. Charles Wesley, in whose diary mention is made of him, beginning about 1750. According to the *Presbyterian Banner*, he was one of the preachers appointed under the patronage of the Countess of Huntingdon, and adding an earnest zeal to a warm and sympathetic nature, his labours in the ministry were for a time greatly blessed. But Perronet was at heart opposed to a State Church, and, publishing an anonymous poem under the name *Mitri*, a satire on that Church, he brought down upon himself the frown of that noble lady. He severed his connection from the Church, and became the pastor of a small congregation of Dissenters, with whom he remained till the close of his life, 1792. His death was triumphant, and is an evidence of the sincerity of the conquering faith which inspired this noble hymn. His dying testimony was:

Glory to God in the height of His divinity!  
Glory to God in the depth of His humanity!  
Glory to God in His all-sufficiency!  
Into Thy hands I commend my spirit.

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
To crown Him Lord of all.

Let high-born seraphs tune the lyre,  
And, as they tune it, fall  
Before His face who tunes their choir,  
And crown Him Lord of all.

Crown Him, ye martyrs of your God,  
Who from His altar call;  
Extol the stem of Jesse's rod,  
And crown Him Lord of all.

Ye seed of Israel's chosen race,  
Ye ransomed of the Fall,  
Hail Him who saves you by His grace,  
And crown Him Lord of all.

Sinners! whose love can ne'er forget  
The wormwood and the gall,  
Go, spread your trophies at His feet,  
And crown Him Lord of all.

O that with yonder sacred throng  
We at His feet may fall,  
Join in the everlasting song,  
And crown Him Lord of all!

The following is a Latin Translation of the same, which will interest some of your classical readers. They will notice that it is of the same measure as the English, and composed after the model of the mediæval Latin hymns, such as St. Bernard's.

Jesus! O nomen prepotens!  
Procumbant seraphini,  
Efferte stephanum, Regem  
Cor'nate omnium.

Pulsate auream lyram  
Sereni cherubim  
Docenti choros, O Regem  
Cor'nate omnium.

Clamantes martyres sancti  
Imo altarium  
Laudentur Jesse stirps, Regem  
Cor'nate omnium.

O Israel, electa gens!  
Promote gloriam,  
Salutate eum, Regem  
Cor'nate omnium.

Redempti vos! possunt nunquam  
Fellem, absinthium  
Hinc oblivisci, O Regem  
Cor'nate omnium.

O utinam illic novum  
Carmen psallentium  
Jungamus se turba, Regem  
Cor'nate omnium.

## PROGRESS OF CHRISTIANITY.

A hundred Missionary Societies are now at work, side by side and hand in hand, for the enlightenment of unevangelized races. The cordon of their outposts belts the globe. Their stations are found on the coast of Greenland and Labrador, where the hardy Danish

and Moravian missionaries have long toiled for Christ. They have been planted at the chief stations of the Fur Companies through British America. Under the auspices of our Home Mission Board; they have reached Alaska. They are found among all Indian tribes of our own country. They have passed into Mexico, where blessed successes have been gained. All around the coast of the West India Islands are the stations of a dozen Missionary Societies. They are found in Honduras, at Belizes in Guatemala, in the United States of Colombia, in Peru, Chili, the Argentine Republic, Brazil, and British Guinea. Even among the Fuegians and on the Falkland Islands, the standard of the Cross has been raised.

Across the Atlantic the missionary stations of American and European Societies very nearly encompass the Continent of Africa from Sierra Leone to Gaboon, Benguela, Cape Town, and thence to Natal, Zanzibar, Mombas, Abyssinia and Egypt. The videttes of this great united army have reached the African lake region, the banks of the Zambezi and the Niger, and the great basin of the Congo. They are at work in European and Asiatic Turkey, and in Syria, Palestine and Persia. India has long been a chief battleground, where their allied forces are combating all those great hoary systems which have gained the greatest power over the human race. They are found in Ceylon, Burmah, Siam, Laos, at Singapore, on the Straits of Malacca, and in Borneo, Celebes, and various islands of the Indian Archipelago. In Madagascar, Australia, Tasmania, New Zealand, the Hawaiian Islands, Fiji, and many groups of Polynesia, they have wrought a Christian civilization, and even in savage New Guinea, mission stations are now hailed as proofs of humanity and safety.

All along the coast of China and up its chief rivers, the beacons of the truth are shining. Japan has been born in a day, and the first tints of dawn are falling upon Corea. Nearly all the great languages of the world have been made the vehicles of eternal truth. Discovery, diplomacy and commerce have been subsidized by the Christian Faith. This great work, with its modern organizations and appliances, has moved forward for a century with no abatement, but always with deepening power and extending influence. Its history is at the same time its prophecy. It is but the harbinger, the dawn merely, which promises the full-orbed day.—*Foreign Missionary.*

## NEANDER'S DEATH.

After the appropriate conclusion of his literary activity, about half-past nine o'clock, he longed for rest, and in a sort of half-dream, as at the end of a toilsome journey, addressed his sister with the significant words: "I am weary, let us go home!" When the bed had been put in order for his last slumber, he threw the whole tenderness and affection of his heart once again into a scarcely audible "Good-night!" He slept for four hours, breathing always more softly and slowly; and with the morning of the Lord's Day, on what what is styled in the Lutheran Church year the Sunday of Refreshing, he awoke in the morning of eternity among the spirits of the just made perfect. There, in the company of the great and good men of past ages, with whom he was so familiar, he rests from his labours, in adoration of Him who was the beginning and end of all history.

His colleague, Dr. Strauss, chaplain of the King of Prussia, and Dr. Krummacher, the celebrated pulpit orator, delivered eloquent and touching addresses at his funeral. The latter chose for his discourse the words of John: "That disciple therefore whom Jesus loved saith unto Peter, It is the Lord." And truly, he was himself a genuine disciple of John, and a forerunner of the Johannine age of love and peace which sooner or later will solve the problem of Christianity.—*Dr. Philip Schaff.*

## PAUL AT CORINTH.

When Paul came to Corinth he had to encounter a philosophic scepticism as arrogant, a materialism as intense, and an æstheticism as exacting as any modern minister is tempted to accommodate or indulge. His cause was to take no notice of these things, and to attempt no adaptation to them. He resorted to no "excellency of speech or of wisdom"; that is, to no oratorical embellishments or philosophic subtleties—declaring to the Corinthians simply the testimony of God. I determined, said he, not to know anything among you save Jesus Christ and Him crucified; and I was with you in weakness and in fear and in much trembling; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Paul's description of what his preaching was not, would (from a favourable source) be accepted by many modern pulpits as a brilliant idea of what preaching should be in these remarkably similar days. And yet, the Lord stood by him one night, in the midst of his weakness and fear and much trembling, and said: Be not afraid but speak and hold not thy peace, for I am with thee. "For I am with thee." Is that the secret of pulpit power? Or is it getting posted and accomplished in the latest phases of philosophic discussion?—*W. C. Conant.*