

# Christian Messenger.

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"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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## Poetry.

### Young Theologians.

[From Mr. Wilder's Rochester Poem.]

Young Theologians, wisely set apart  
To learn the rules of theologic art,  
A few brief words let me address to you,  
I have the pulpit now, and you the pew;  
And all can see at but a single glance,  
How seldom laymen get so good a chance:  
And Doctor WATLAND, with his views of teaching,  
Would have some laymen take a hand at preaching.  
Avoid, I pray you, all approach to rant,  
Or to that meanest of all voices, cant.  
Thought, and not noise, the understanding fills,  
It is the lightning, not the thunder, kills.  
And simple truth, in simple words expressed,  
Has been, is now, and ever will be, best.  
Sermons, like wells, should small circumference sweep,  
Be short in their diameter, but—deep.  
And public prayer, as in the Scriptures taught,  
Beyond a cavil, always should be short.  
Had good Saint Peter, in his hour of need,  
Stopped to recite the Calvinistic creed  
As he was sinking through the yielding wave,  
The Galilean sea had been his grave.  
The royal pronoun, we, but seldom touch,  
Quote the original not over much;  
For, with due deference and submission meek,  
We all prefer good English to poor Greek.  
Wade not too long through shallows, to begin;  
But over head and ears jump bravely in.  
Have but one "lastly"—let that come about  
As soon as thought and feeling have run out.  
But "finalities" and "in conclusions" send,  
As was suggested, to one common end,  
With your attainments, ever keep in view  
That "common people" know a thing or two;  
And can discern between those shops which group  
All of their wares upon the outside stoop,  
And less pretentious ones, whose alcoves deep,  
Their valued fabrics in good order keep.  
Be chaste in manner; throw aside the vile  
Florida, high sounding, and "spread eagle" style.  
And would you get an enviable boost,  
Never fly higher than you well can roost.  
Get wisdom, learning;—all without pretense,  
And with your gettings, get good common sense.  
The broad-brimmed beaver and the white cravat,  
Gold-headed cane, and all such things as that,  
Have had their day; the people now will search  
For the true man, in Physic, Law and Church.  
But one word more, and then my sermon's done:  
Before you preach, get married, every one.

## Religious Miscellany.

### The Missionary spirit in the Old Testament, as compared with the New.

It is a common, but erroneous impression, that the missionary spirit is almost entirely the product of the New Dispensation, and that not much of it is to be found in the Old. If such were really the case, the cause of missions would lose the aid of one of the most powerful principles that now lie at its foundation. The obligation to spread saving truth would then appear to be an obligation depending upon times and places, instead of being, as we hold, an obligation arising from the very nature of the truth itself,—indefeasible, unchangeable, eternal. The real difference between the Old Testament and the New, as to Christian missions, lies, we apprehend, in this;—organization for the work of missions is the special requirement of the latter, but the cultivation of the spirit of missions is required by both. The sending forth of men on this express errand (whence our words *mission* and *missionary* are derived) is a New Testament duty; but the calling of all men, within reach of one's personal influence, to come to salvation, was not less a duty of the Old. Believers, in Old Testament times, had to perform the duty through the more natural and casual means of influencing their heathen neighbours that lay in their way; believers, in New Testament times, in addition to this, are called to organize machinery expressly for the purpose. The missionary spirit of the Old Testament was exemplified by Moses, when, in affectionate conference with his father-in-law, he said,—"*Come thou with us, and we will do thee good;*" that of the New Testament, in the great precept of Christ, "*Go ye into all the world, and preach the gospel unto every creature.*" The Old Testament said "*Come,*" the New Testament says "*Go;*" but both *go* and *come* are in the latter: for the organization of missions in no degree lessens the obligation of Christians to use all ordinary and natural means of influencing sinners in favour of the truth. The Spirit and the Bride still say, *Come;* and he that heareth is bound to say, *Come.*  
In the days of King David, the mission-

ary element suddenly acquired a position of remarkable prominence. The greatest of Hebrew kings appears to have grasped the truth, with wonderful clearness and power, that the grand design of the remarkable enlargement of the kingdom that had taken place under him, was to subserve the spread of the truth, and the salvation of the nations. The temple designed by David, and built by Solomon, was the great embodiment of the missionary spirit of the age. Its court of the Gentiles, while it proclaimed it to be the house of prayer for all nations, proclaimed, at the same time, that independent centres of religious worship and religious activity, were as yet neither appointed nor allowed.

We can but advert, in passing, to the further development of the missionary element in the writings of Isaiah and the later prophets. Even in them, however, the duty of sending out missionary agents is hardly to be found. Jerusalem is a great blazing light, bright enough to be seen over the world, and to that light all the nations are invited to come. The great duty of her people is to heap fuel upon that fire, that it may burn bright enough to be everywhere seen. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The whole of the missionary imagery of Isaiah is constructed on the principle of attraction—the great missionary principle of the Old Testament. Jonah was the only man who was actually sent abroad, in Old Testament times, expressly on missionary service. The shrinking terror with which he regarded his mission must have been caused in part by its unexampled character. It seems to us, that from not keeping in view the additional mode of missionary operations introduced in the New Testament, some have unduly magnified the power of the attractive principle yet to be exemplified in the literal Jerusalem, in the conversion of the heathen world.

In the New Testament, the attractive principle is not superseded, but the aggressive is superadded. The sending forth by our Lord of the seventy disciples, was the inauguration of a new era in the work of missions. In due time it was followed up by the memorable command, "*Go ye into all the world, and preach the gospel unto every creature.*" The disciples would have been utterly paralyzed by that order had not the mission of the seventy in some degree prepared their minds for it. It is in perfect accordance, therefore, both with the letter and the spirit of the New Testament, that we have now our great and growing organizations for foreign missions. We are still as much bound as ever to use all natural and incidental methods for bringing those about us under the influence of saving truth; still as much bound as ever to throw fuel on the home-fires of Christianity, that its radiance, seen from afar, may attract the wondering nations; but, in addition, we are specially and emphatically bound to send men forth for the express purpose of making known the truth, and urging the world to receive it. This is the great work of the New Testament—the great work of the present day; and in proportion as the Church throws her soul into this work, God will bless her, and make her a blessing.

It hardly needs to be pointed out how much cause there is, in this view, to rejoice in the vast and extending missionary organizations, whose doings are noticed in our columns. If only they continue to advance as they have advanced, one's heart thrills in looking forward to the future.—*News of the Churches.*

EFFECT OF MISSIONARY ACTIVITY.—Andrew Fuller tells us that before the rise of the great missionary movements among the English Baptists, he heard nothing among Christians but complaints of spiritual darkness and doubt. But when all God's people became fairly enlisted in that good work, all was cheerfulness and spiritual enjoyment.

### Beginning Family Prayer.

The commencement of this sacred and delightful duty must often be attended by difficulties, where the head of the family has for years neglected it. "I have never done anything since I became a Christian," writes one, "which was so truly a bearing of the cross, as beginning family worship. I felt that it was duty from the time I devoted myself to the service of Christ, but I shrunk from its performance so painfully, that day after day, and week after week, passed away without my attempting it. At length, conscience remonstrated so loudly, and my conviction that it was a sin to neglect it was so strong, I determined to make the effort to perform it the next morning, cost what it would. It occasioned me a wakeful night; again and again I implored strength from on high. I was constitutionally timid, and when the morning came, was much agitated.

"Before breakfast, I said to my wife, 'I feel, C—, as if we ought to have prayer in the family. We have all souls to be saved, and need God's blessing. I am sure you will not object to it.' 'No,' she replied, but the tone in which she said it was not encouraging. When we arose from the breakfast table, it seemed as if the children had never been so noisy before, and it required an effort to request them to keep silence, and be seated. They did so, but I felt that their eyes were fixed wonderingly upon me. I took the large Bible from the shelf, and sat down. I wished to preface the service with some remarks, but I could not trust my voice, and I opened the book and read the first chapter that presented itself. I then knelt, and with faltering voice, began to address the Creator. But my hesitation soon passed off. I know not why it was, but, during the performance of this service, my soul was so filled with the thoughts of God's great goodness in permitting me to approach him, and place myself, and those dear to me under the shelter of his protecting love, that I forgot the presence of others, and poured my heart in supplication for blessing with as much fervor and freedom as I had ever done in secret. When I arose, I perceived my wife's eyes were moistened with tears.

The conflict was over—the duty was entered on—and the peace which follows the consciousness of having done right came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege; and ere long, I had the satisfaction of knowing that the heart of my companion ascended in full union with my own to the throne of grace. I can now speak freely in my family of the value and sweetness of this service, and to many of them I believe the hour of prayer has become one of the most highly prized of all the day brings us."

### The Wealthy Draper and the Bankrupt Sabbath-Breaker.

Some few months ago, in company with a friend, I visited a large and flourishing market-town in the North of England.

As we walked along one of the principal streets, we approached an old building near the Bank, in the pulling down of which a number of workmen were busily engaged.

"Stop," said my friend, pointing to the building. "Twenty years ago, I was engaged in that house as a draper's assistant. It was one of the largest, if not the largest, concern in the county. My master was Mayor of the place had his country-house, ran his carriage, had his livery-servants, lived in great style, and was looked up to as one of the wealthiest men in the place. He died very suddenly. His affairs were found to be in a bankrupt state; and within a few weeks of his death, the establishment was closed and large posting-bills announced the sale by auction of all the effects. The creditors lost many thousands of pounds, and his family were thrown on the world in a penniless condition."

"Tell me," I inquired, "how it was that his affairs got into such a state?"

"There were, I think," replied my

friend, "several causes which assisted in bringing about the downfall of this once stylish family; but the chief cause, I believe, was this: the man was a Sabbath-breaker. He usually spent the day with his accounts and ledgers, and in drinking and card-playing. I have marked the history of not a few Sabbath-breaker masters, and have generally found that, sooner or later, they have had the Almighty's blight falling upon either themselves, their circumstances, or their families."

"Do you know what became of your old master's family?" I asked.

"I do not know what became of the daughters," was the reply; "but the last that I heard of the son—he who had been nursed in the lap of luxury—was that, after leading a career of iniquity, he was working in a gang of convicts, with a log chained to his leg!"

Reader, the above is far from a solitary case; and, if you will carefully note the career of Sabbath-keeping and Sabbath-breaking men, you will find that there rests a curse on the one, and a blessing on the other; for deeth not the Scriptures say, "Blessed is the man that walketh in all the ways of my commandments, to do them?" and "My Sabbaths they greatly polluted; then I said I would pour out My fury upon them?"—*British Workman.*

### A Story of the Battle-field.

A soldier was wounded in one of the battles of the Crimea, and was carried out of the field; he felt that his wound was mortal—that life was quickly ebbing away—and he said to his comrades who were carrying him,

"Put me down; do not trouble to carry me any further; I am dying."

They put him down and returned to the field. A few minutes after, an officer saw the man weltering in his blood, and asked him if he could do anything for him.

"Nothing, thank you."

"Shall I get you a little water?" asked the kind-hearted officer.

"No, thank you; I am dying."

"Is there nothing I can do for you? shall I write to your friends?"

"I have no friends you can write to. But there is one thing for which I would be much obliged; in my knapsack you will find a Testament—will you open it at the 14th of John, and near the end of that chapter, you will find a verse that begins with 'Peace,' will you read it?"

The officer did so, and read the words, "Peace I leave with you, 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."

"Thank you, sir," said the dying man; "I have that peace; I am going to that Saviour; God is with me; I want no more," and instantly expired.

### Christ in us.

Have you ever heard that pretty fable told by the Persian Saadi moralist? He took up in his hand a piece of scented clay, and said to it,—"*O, clay, whence hast thou thy perfume?*" And the clay said, "*I was once a piece of common clay, but they laid me for a time in company with a rose, and I drank in its fragrance, and have now become scented clay.*" Believer, thou too art nothing but a piece of common clay, but if thou liest with the Rose of Sharon—if thou hast Jesus in thy company, thou wilt be a piece of scented clay, and where'er thou goest, thou wilt smell of him. I will know the company thou keepst by the fragrance thou hast. If thou hast lain in beds of spices, thou wilt smell of the myrrh, and the aloes. I will not believe thee a child of God, unless thou hast the lineaments of thy Father, nor will I think that thou hast been with Jesus, unless I can perceive that thou hast learned of him. O! if you would reform yourselves, and amend your lives; if you would curb sin, and restrain the hot-mouthed steeds of your lust—if you would overcome your iniquities, and persevere in holiness, here are the means: "Behold the man;" look you there at Christ Jesus.—*Spurgeon.*