

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

NEW SERIES.  
VOL. IV. No. 50.

HALIFAX, NOVA SCOTIA, WEDNESDAY, DECEMBER 14, 1859.

WHOLE SERIES.  
VOL. XXIII. No. 50.

## Poetry.

### REST.

By Mrs. Harriet B. Stowe.

WHEN winds are raging o'er the upper ocean,  
And billows wild contend with angry roar;  
'Tis said far down beneath the wild commotion,  
That peaceful stillness reigneth evermore.

Far, far beneath, the voice of tempests dieth,  
And silver waves chime ever peacefully:  
And no rude storm, how fierce soe'er it flieeth,  
Disturbs the Sabbath of that deeper sea.

So to the heart that knows thy love, O Purest!  
There is a temple, sacred evermore;  
And all the babble of life's angry voices  
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,  
And loving thoughts rise calm and peacefully,  
And no rude storm, how fierce soe'er it flieeth,  
Disturbs the soul that dwells, O Lord, in Thee.

O Rest of rests! O Peace serene, eternal!  
Thou ever liveth, and thou changest never;  
And in the secret of thy presence dwelleth  
Fulness of joy forever and forever.

## Religious.

### The Great Revival in Ireland.

EXTRAORDINARY MANIFESTATIONS LESS FREQUENT. PRAYER MEETINGS IN FACTORIES. PREACHING IN A BARN. DEMAND FOR BIBLES. THE BAPTISMAL QUESTION.

The Rev. Dr. Evans, writes on the 12th, inst. to the Editors of the *Freeman*:-

DEAR SIRS.—Perhaps you will permit me to occupy a small space in your columns, to record my own impressions of the state of things in Ireland. During a recent visit to that interesting land, I was at Belfast, Banbridge, Ballymena, Coleraine. I saw much and heard much from ministers, converts, policemen, porters, &c., of the awakening. Of the greatness and genuineness of the work I have no doubt. In many respects it surpasses anything of the kind in modern times. Over the part of the country through which I travelled, the evidences which everywhere met me of the power of the truth were abundant. Men felt that God had visited them, and had displayed his wondrous power.

At present many of those extraordinary manifestations which marked the early stages of the awakening are very few and far between. I only heard of one during my stay in Belfast, and I only saw a partial one in the whole of my visit. The *furor* and excitement are subsiding. The state of the weather precludes all open-air services. Gradually, I think there is a reaction in the public mind. The physical prostrations, which were so numerous at one time, are diminishing. People were affected, though not converted. The wicked were restrained, and iniquity was checked. Drunkenness, immorality, and vice of all kinds were diminished, and the services of God's house were thronged. During my stay I did not see a single drunken man. But this is gradually weakening. The power that produced it is retiring, and the effect will cease. Men will, and indeed are, returning again to their course of sin, "like the sow that was washed to her wallowing in the mire." At the same time there is intense interest in all this locality. Prayer-meetings are held, probably in every place of worship, frequently in some, every night. In the town and in the country the peasantry gather in each other's huts for the same ends. In Belfast, and other large towns, united prayer-meetings are still held; and in the former place the girls from one or two mills, and the men from other factories, hold daily prayer-meetings for half-an-hour during the time allowed for dinner. Some of these I attended; at Belfast several, and at Coleraine the morning prayer-meeting, from half-past nine till ten, in the Town Hall, with considerable interest. In some respects the mode of conducting them is different to our own, and I think by no means an improvement. So strong is the interest, that

you have no difficulty in gaining audiences. In town and in country districts the people will assemble to hear the word of God, or for a social meeting for prayer. Many of the ministers are holding meetings, frequently in an inn, for the ingathering of the converts. At Ranbridge I attended some. At one of the country stations, in connection with Mr. Eccles, I hold a service. The place of meeting was an old barn. Half of the rafters had fallen, and the other half were hanging over us. It was crammed as I have never seen a place before. It was difficult to get away from the people. From the district around they had come, and till midnight they would have stayed. Again and again they were dismissed, and again and again there was singing and prayer. Now this is only a sample. The work here is very interesting, and our Brother Eccles very much needs pecuniary aid for his new gallery, and ministerial help also to be equal to the pressing claim on his attention from the people.

It would fill too large a space to refer to the bodily prostrations. I heard of many, and saw many, who had been stricken down. Some of them surpass anything I have seen in print. They embrace minors and children—abandoned men and women—strong men and maidens. With some of each class I have conversed. Females of the lowest order I have seen who have renounced the ways of iniquity, and are now toiling about fifteen or sixteen hours a-day for about 3d. or 4d. Simple, ingenuous, and scriptural, their statements were about God's work in the soul; and most of them, as far as I could gather from ministers and intelligent brethren, were unfolding the evidence of true conversion. At present, I think, no accurate estimate can be given of the extent of the work. Large numbers are being ingathered into the church, and every week presents fresh inquiries about the salvation of Jesus. Everywhere the Bible is found. Scarcely an individual in a congregation will be seen without one. In the cottages of the people it is not hidden, whilst many of the converts carry it about with them, and employ every spare moment in its perusal. One of the largest booksellers in Belfast told me that the sale was now diminishing; at one time the shop was crowded daily, that they knew not how to meet the demand. It was so in most of the towns. The reports of the sessions, which were holding during my visit, manifested, beyond all doubt, the influence of the Revival on the social and moral condition of the country.

To another marked feature in the present religious state of Ulster I refer with some reluctance. I simply mention it as a fact, and about it I offer no opinion. Everywhere the Baptismal question is rising. Hundreds, if not thousands, throughout this province are inquiring about it. Many converts, dissatisfied with their early baptism, have been immersed. At Ballymena, Antrim, and other places, this exists to a considerable extent. Some of the earliest and most active and prominent converts have done so. The consequence is, that the pulpit and the press, not of our brethren, but of others, are ringing with it; and statements are given in tracts, by Presbyterians, of influence of the most dishonourable kind. I use this as a very mild expression. Controversies, maybe, do good, if the spirit is right. As yet, not a single reply has been issued by Baptists. Justice compels me also to say, that, in Coleraine, I conversed with at least two individuals who had been expelled from churches there, not for leaving the ministry and ordinances of the body, but simply from having been immersed. In Tabernmore, and Belfast, the same spirit in many cases reigns. The situation of our brethren is one of great delicacy and trial, and calls loudly for our sympathies and prayers.

### Religious Depression.

It is a strange truth that some of the highest of God's servants are tried with darkness on the dying bed. Theory would say, when a religious man is laid up for his last struggle, now he is alone for deep com-

munion with God. Fact very of tensays—"No; now he is alone as his Master was before him, in the wilderness, to be tempted of the devil." Look at John in imagination, and you would say, "Now his rough pilgrimage is done. He is quiet, he is out of the world, with the rapt foretaste of heaven in his soul." Look at John in fact. He is agitated, sending to Christ, not able to rest, grim doubt wrestling with his soul, misgiving for one last black hour whether all his hope has not been delusion. There is one thing we remark here by the way. *Doubt often comes from inactivity.* We cannot give the philosophy of it, but this is the fact.—Christians who have nothing to do but to sit thinking of themselves, meditating, sentimentalizing (or mysticizing), are almost sure to become the prey of dark, black misgivings. John struggling in the desert needs no proof that Jesus is the Christ. John shut up, became morbid and doubtful immediately. Brethren, all this is very marvellous. The history of a human soul is marvellous. We are mysteries; but here is the history of it all: *for sadness, for suffering, for misgiving, there is no remedy but stirring and doing.*—Robertson.

### Right Hearing.

Rowland Hill, a few years before his death, made a visit to an old friend, who said to him, "Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text and a part of the sermon. You told us that many people were very squeamish about hearing ministers who preached the same gospel. You said, 'Suppose you were hearing a will read where you expected a legacy to be left you, would you employ the time of its reading in criticizing the manner in which the lawyer read it?' No, you would not; you would be giving all ear to hear whether anything was left you, and how much. That is the way I would advise you to hear the gospel." This was advice worth remembering threescore and five years. Because they have not learned the lesson thus taught by Rowland Hill, there are multitudes who hear the gospel very much in vain.

Another anecdote, illustrating the practical hearing of the gospel, although often repeated, is yet worth repeating a thousand times more. An old lady who kept a little store, went to hear a sermon, in which the use of dishonest weights and measures was fully set forth. She was deeply impressed. The next day the minister called on her, and took occasion to ask her what she remembered of the sermon. She complained of her bad memory, but ended by saying, "I remembered—I remembered to burn my bushel." A doer of the word will not be a forgetful hearer of it.

### Preaching from the Apocrypha.

The Perth *Courier* states that on Sabbath evening, the Rev. Mr. Fleming, the minister of St. Paul's Established Church in Perth, read a chapter to his congregation, and delivered an expository address, from the Second Book of Maccabees, instead of from the Sacred Scriptures, and wonders whether his brethren will take any action in the matter. The Perthshire *Courier* states that it was on Sabbath afternoon this singular affair took place, and remarks:—"This departure from Presbyterian order was the subject of numerous remarks after the conclusion of the service, as the congregation were going to their respective homes, and an old woman was addressed by a neighbor thus:—'Margaret, what think ye o' the minister reading a chapter o' the Apocrypha?' 'I think,' replied Margaret, 'that it smells o' the Beast; an he might hae gotten a better chapter and text between the twa brods o' the Bible, to tell the duties of parants to their bairns.'"

### A gainful surrender.

When you give yourself to Christ, you make the best bargain you ever made. You will receive yourself back, enobled, exalted, purified, made free. You will be more

your own than ever. That which ought to rule will rule within you. That which ought to obey will obey. The true balance of power will be restored within you, and God will be, as he ought to be, supreme. When you labor to subdue yourself to Christ, you are laboring to drive out the tyrants and robbers who have usurped possession of you; and when heart and will are recovered to Christ, they are restored to you, and you shall rule over that mysterious citadel of the will and vast domain of the affections and faculties, lord of yourself, and loyal servant to Him.

### N. Y. Daily Prayer-meetings.

A SHIP'S OFFICER IN THE MEETING.

He said he commanded a vessel out of the port of New-York. He had been on a seven months' voyage, and he had just returned, and he had just come in here to tell what he had seen of this meeting, far, far at sea. When he had traversed over a distance of 14,000 miles, he called at an island, which he had known years ago in his voyages, and which he considered unsafe to stop at. When he hove to, near the island, he did not know whether to land or not. Finally, after two or three days, he ventured to land. "And what do you think I found?" said the Captain. "I found a prayer-meeting. I found a company of sixty young people, met together for prayer. They sung the same tunes which we sing here; though I could not understand a word of their language. But I doubt not they sung the same hymns as we sing, only they had been translated into their language. I found an English missionary, or American missionary, and missionaries from some of the islands of the Pacific, and these young people were all the children of heathen parents. They were now many of them truly converted—born of God and brought into his kingdom. They had heard of the 'great revival' in America. They had heard of the Fulton street prayer-meeting, and they were holding their prayer-meeting, and God, who hears and answers your prayers, was hearing and answering theirs. To me, you may well suppose, this was a strange sight. I have great doubts whether there is as much earnestness here as there was there."—Ex.

### Come to Church.

The Rector of St. Paul's Church, Chatham, (England) had printed the following card for distribution:

"To any man or woman who thinks his dress or her dress not good enough to come to church:

"DEAR FRIEND:—Your soul is more precious than your body. Do not let your dress keep you from the house of God.

"Come there, as you must come to Christ, just as you are.

"Do not deny yourself the pleasure of going to church, because you think your clothes are not good enough.

"God looks at a man's heart, not his clothes.

"Jesus Christ spake just as kindly to the poor beggar as he did to the rich Zaccheus, (see Luke xviii. and xiv.)

"Come then in your working-dress, if you have none other.

"Come in the morning and afternoon, as well as at night. All three services are different. Let your children sit with you. Your forefathers used to walk many miles to church. The Bible tells us 'not to forsake the assembling of ourselves together;' and Jesus invites us, saying, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

REV. ROBERT HALL.—It is said that Rev. Robert Hall, in the earlier part of his ministry, was easily irritated; but if he lost his temper, he was deeply humbled, and would often acknowledge himself to blame. On one of these occasions, when a discussion had become warm, he suddenly closed the debate, quitted his seat, and retiring to a remote part of the room, was overheard, by a lady who was just entering, to ejaculate, with deep feeling, "Lamb of God, Lamb of God, calm my perturbed spirit?"