

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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Poetry.

WORK.

Lord, thou hast bid us labor,
Bid us toil,
And take up with our might and bear away
The load that thou dost give from day to day.
The slothful idler is to thee
Hateful to see
Doth himself spoil
And loads his neighbor.

With a true heart upheaving
My small load,
As Thou appointest, Lord, so let me bear,
The duty-burden trusted to my care.
And though my face should be all wet
With toilsome sweat,
Show Thou the road!
Enough! no grieving!

But now, my heart, be careful
Lest thou care!
The Lord doth give me daily bread, for nought,
And for the morrow doth himself take thought.
Then let me serve Him, on my part,
With all my heart,
And wait my share
With spirit prayerful.

Ah, Lord! now add thy blessing
To all I do!
And let thy grace and help my work attend,
From the beginning even to the end.
Let each day's burden teach my eyes,
My heart, to rise—
Thy rest pursue—
Thy peace possessing!

Religious.

The Religious Revival in Scotland.

Professor Martin, the Principal of Marischal College, Aberdeen, addressed a numerous meeting on the 17th ult. in the Brunswick Chapel, Leeds, on the above interesting subject.

The proceedings having been opened with the usual devotional services,

The Professor said he had come before the meeting that evening to give them some account of the great work of God in the north of Scotland. It had pleased God to shower down his Holy Spirit in Aberdeen and in some other parts of Scotland; and he should on that occasion endeavour to put before them such facts connected with this great work as were calculated, with God's blessing, to stir up their minds to a similar work. Aberdeen was a town of less than half the size of Leeds, containing a population of about 80,000, and it had not been a place distinguished above others by the amount of living religion in it. Although God had not left himself without witness, still the place contained a great amount of spiritual death. He would now show them under what circumstances it was that the late great revival had taken place. In the first place, laymen had been stirred up to extraordinary effort, and God had given them the word for both perishing sinners and slumbering saints. One of these instruments was an Englishman, a man of good position and attainments, who had resided in Scotland for many years, but who had hitherto been distinguished by the absence of spiritual life; of that proper apprehension of divine things that should characterise all men. This man's eyes, however, were opened under some deep affliction; the Holy Spirit revealed the way of salvation to him, and enabled him to lay hold of Christ, and to open his lips in his praise. This man was permitted to enter the pulpits of various churches, and the people listened to him gladly. He went to Aberdeen, and God honoured his words everywhere, and sinners were awakened and God's living people revived and cheered. Another honoured instrument was also a layman, who had long been sleeping, but who was at length awakened, and whose efforts it then pleased God materially to bless. These dear friends and other distinguished and honoured servants of God went to Aberdeen, and God was pleased to accompany their words with his blessing, and then the faith of God's living ones was increased, and they were encouraged to go for mightier blessings still. This was the

beginning of the answer of prayer, and new instruments were speedily raised up for the great work. Twelve months ago, there came to our land the tidings of a wonderful revival which had just taken place in the United States. This intelligence stirred up God's living ones in Aberdeen. He remembered being present at a prayer meeting in the month of March, 1858, called specially under the encouragement afforded them by the news from America, and at that meeting earnest prayers were put up for a revival of religion among them. The result of these prayers was soon seen, for even the ordinary preaching of the word was blessed beyond the previous knowledge of the ministers of the respective churches. Two laymen in simple faith next began a daily united prayer meeting in Aberdeen; they hired the public hall for the purpose, and although they were told that the difficulties in the way would be insurmountable, they persevered in their work, and to the honour of faith be it said, this building never either failed of support or persons to attend it; and God made that united prayer meeting a source of life and blessing to the city. This united prayer meeting commenced about the month of August last, and it was especially beneficial in respect of the spiritual interests of the young. Many young men dated their conversion from the first meetings of that prayer meeting. This meeting gave an additional impetus to prayer. It brought together the praying ones, and they all determined to plead with God more than ever. He would now speak of the way in which the Aberdeen revival first manifested itself. The public symptoms were not seen until the beginning of December, and they were then seen in this way:—A very noble servant of Christ, an Englishman, whom God had blessed very largely, who was a layman and a lawyer, and who had dedicated his life and substance to the diffusion of the Gospel, went on a visit to Aberdeen about that time. As he was a stranger, he thought the pulpits of the various churches might be refused him if he asked to be allowed to address the adult population; and so he asked instead that he might have an opportunity of saying a few words to the children and young people of the city. He was admitted into the various churches; and one night, after speaking to the children in one establishment, he invited all those who would like to speak with him to come into the vestry. In response to this appeal, he found such a number of young people that the vestry would not contain them, and these young people were all weeping and sobbing in the conviction of their sinfulness. The Holy Spirit had come down with mighty power; and these poor little ones wished to know what they must do to be saved. About thirty young persons that very night were enabled to lay hold of Christ, and go home rejoicing in Christ. The meetings then became also meetings for adults, and the ministers of the various churches cheerfully gave up their pulpits to this man whose words God had blessed so wonderfully. At first, this Christian layman invited inquirers to come to a private house to meet him, but they at length came in such numbers that the house was too small to hold them, and he was compelled at last to invite them into the church itself. These meetings continued for about two and a half months, being held on four and five evenings in each week, and sometimes in the mornings as well as the evenings, and still there were numerous inquirers after salvation. At every meeting, 20, 30, 40, 50, sometimes 100, and, on one occasion, 150 persons, were under deep conviction, and anxiously and prayerfully seeking the way to heaven. These figures would give his hearers some idea of the extent of the awakening, and he might just describe how it was done. There were no regular sermons preached—they had got beyond that—but there were simple addresses from various parts or texts of Scripture, explaining the way of salvation. When one address, which perhaps occupied twenty minutes, had been given, then a Psalm would be sung, and a second address would follow. This would be succeeded by other singing, a third address, another

interval of praising God, and a fourth and fifth address would sometimes be delivered before the meeting terminated. At the end of the meeting the inquirers after Christ remained. It was a very striking thing to see that there was a power at work quite extraordinary. It was impossible to explain the effects produced by any ordinary explanation. Indeed, had he (the Professor) demanded a demonstration of the existence of the Holy Spirit, he could not have had a more complete demonstration than was afforded by these meetings. The addresses had no eloquence about them; they only told what all previously knew, but they were blessed with a very great and decided effect. But, in an instant, throughout the whole assembly, you would see here and there persons suddenly arrested, and, overcome by the sense of their great sins, resting their heads on the fronts of the pews, and mourning and sobbing in bitterness of spirit. God's Spirit was just at that instant operating. These converts were most of them members of their churches, but men who had never previously been brought to God. Such was the great difference between head knowledge and heart knowledge. Every night during these three months there were new inquirers after salvation. But they must not suppose that the awakenings terminated even then. The meetings terminated because the gentlemen who had originated them were called to other spheres of usefulness, but the work was still going on as efficiently and quietly as it had done during that period. The quietness of the movement was also so extraordinary that he must remark upon it for a moment. Those in the churches did not hear a noise, a sound, or a whisper—the poor sinner was dumb under his deep conviction of sin. At the end of the meeting these inquirers came up and asked the way to salvation. There were no physical convulsions, unless you would describe tears by that term; sinners were suddenly stricken dumb, were obliged to shed tears, and that was all. And the promoters of these meetings had every reason to believe that the good effects produced were not confined to them. The ordinary preaching of the gospel was blessed to an unusual extent, for many persons, touched by the words of the strangers, went to their own ministers for spiritual consolation. The work also broke out in its effects in many of their schools. In one ragged school, the higher class of boys—the most abandoned boys in the district—were found one evening by their superintendent dissolved in tears, crying for their sins, and anxious to know how to be saved. Prayer meetings, originated and conducted by boys and young men, were extensively held throughout the city, at one time in a garret, at another in a school-room, and in other cases, when they were unable to procure any covered building, in the public streets. The fishermen, also, who resided in the very worst part of the city, were touched by the great work, which made itself apparent when the town missionary made his usual weekly visits. Aberdeen was a city where you would previously hear what would shock the ear as you paced the streets at night on your way home; but last winter the case was materially different, the word caught by the passing stranger here and there was frequently the glorious word "Salvation." Throughout the whole city, amongst persons who never knew of or attended these revival meetings at all, divine things were making a deep impression to an extent that had never before been seen. The theatre was closed a month earlier than usual, the manager, in his parting address, stating as the reason that in consequence of the excitement on religious subjects which prevailed, he could not keep the place open any longer. He might now state what were the fruits of this great work. They were very wonderful. Whole families, father, mother, children, and servants had been brought to Christ. Young men engaged in commercial and educational pursuits, young females, from the middle and upper classes, down to the factory hands, and old people of both sexes, had all had occasion to bless the great work of God in Aberdeen, in the winter of last year. Professor Martin fur-

nished a few striking instances of the power and extent of the revival, and concluded by earnestly urging upon his hearers the necessity of constant prayer.

Brother Timorous.

Brother Timorous is one of the kindest souls imaginable. With what sleepless solicitude he watches over the parish—how promptly he hears when Mr. A— or the widow B— has a new twinge of the rheumatism—how speedily he notifies the pastor when any young stranger shows his face in the congregation—how perfectly ubiquitous he is among the poor—is written in the book of the chronicles of his neighbors' grateful memories. You would think brother Timorous to be a perfect godsend to his pastor—Aaron and Hur fused into one.

But, alas for him, every rose must have its thorn; and brother Timorous is all thorn to his goaded and jaded minister. He flutters at every whiff of excitement among "the people," like an ancient feathered dame of the poultry yard, as she discovers a hawk sailing over her brood. He is a barometer of the most mercurial sort, amid the changes of the parochial weather, and his spirit sinks before the cloud gets bigger than half of a man's hand.

There will be occasionally, of course, in every parish, little flurries here and there. Squire C— don't like it that the pastor has dared to vote—especially since he has, in the Squire's judgment, voted the wrong ticket. Deacon D— thinks the choir is all going back to musical chaos, because his Susan has not been promoted to the first seat in the alto. Dr. E— will hear no longer a preacher who conveys at homeopathic (or allopathic) quackery, (as the case may be.) Brother Timorous is appalled at the gathering elements of wrath. His heart begins to quiver like an electrometer at the rise of a thunder-storm.

He runs to the parsonage with his doleful story. He is "very sorry" (brother Timorous is *always* sorry) to trouble his pastor with parish difficulties; but this, (like scores of others which he has reported before,) is so *particularly* serious, that he could not, in conscience, withhold it. Having thus built up his mole-hill into a mountain, he plants his battery of terror on it, and proceeds to bombard the pastor's head till it aches as with a fit of neuralgia.

"The heaviest payers are getting disaffected"—that is the first broadside. Then follow others in quick succession, and with stunning report. The congregation are thinning out. The young people are uninterested. The ladies are growing cool toward the pastor's wife. The church debt is increasing. The house needs repairs, and no one will contribute. The salary comes harder and harder. Every thing, in short, is resolving itself into its original elements.

Brother Timorous means well enough, on the whole. He has no notion of the mischief he does. But really he is—a sort of incarnate nightmare, haunting the parish.

What is to be done? We answer, Do not make too serious a matter of it. Every physician knows that some ailments are best cured by laughing at the patient. Brother Timorous's mania is of just that sort.—*Congregationalist.*

Remedies for every-day Maladies.

For a Fit of Passion. Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself a simpleton.

For a Fit of Idleness. Count the ticking of a clock; do this for one hour, and you will be glad to nullify your coat the next and work like a negro.

For a Fit of Extravagance and Folly. Go to the workhouse and speak with the inmates of a gaol, and you will be convinced—

Who makes his bed of brier and thorn,
Must be content to lie forlorn.

For a Fit of Ambition. Go into the churchyard, and read the gravestones; they will tell you the end of ambition. The grave will soon be your bed-chamber, the