

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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WHOLE SERIES,
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Poetry.

The Law of Love.

2 KINGS 4: 3.

Pour forth the oil—pour boldly forth;
It will not fail, until
Thou fallest vessels to provide
Which it may largely fill.

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams,
To fill them every one.

But if at any time we cease
Such channels to provide,
The very fountains of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have;
Such is the law of love.

R. C. TRENCH.

Religions.

Missionary Intelligence.

BURMAH.

Mr. Douglass, of the Bassein mission, writes, Nov. 8:

The village of Thamagoon is in the Bassein district, from seventy-five to one hundred miles southeast of the city. There are but few Burmans in this part of the district, but a large number of Pwo Karens. Thah Bwa, a Pwo Karen, has been laboring as a missionary for two years past in this part of the district, and has been aided by Me Koe, who is pastor of a Pwo church six or eight miles from this place. Thah Bwa labored last year in heathen villages, spending from one to four weeks in a place.

They have built a comfortable chapel, and in it they spend a large part of each Sabbath, singing, praying, and studying the Bible. Thah Bwa came to the city two or three times during the rains, and expressed the wish that I should visit them, as a number wished to be baptized, and as a Jesuit priest, who has located himself in the jungle about three miles from them, was trying to draw them away. I came here last week, in company with two of our Burman assistants. I preached to them on Saturday from the words, "Our Father which art in heaven," after which twenty-six presented themselves as candidates for baptism. The afternoon and evening was spent in the examination of these candidates, nineteen of whom were received—eleven males and eight females. Nine of the males and seven of the females are parents, from twenty-five to sixty years of age. The seven who were not received were principally young persons, just learning to read. It was thought best to defer their baptism until they understood better, and could give clearly a reason of the hope within them.

Mr. Douglass, under the same date, gives the following cheering information:

Yesterday morning we met at sunrise for prayer and conference. At 10 o'clock I preached to them from the words, "I determined not to know anything among you, save Jesus Christ and Him crucified;" after which I baptized the nineteen candidates.

At one o'clock Thah No, one of the Burman preachers with me, preached from the words, "Go ye therefore and teach all nations, baptizing them." After this we organized a church of thirty-five members—the nineteen just baptized and sixteen who have come to live in this village, from the church mentioned above, of which Me Koe is pastor. Two deacons were appointed, and we united in observing the instructive ordinance, given by the Saviour to his church, by which they show forth his death.

CHINA.

CHURCH ORGANIZED AT CHUSAN.—Mr. Knowlton, under date of Ningpo, Oct. 12, sends favorable intelligence from the island of Chusan.

On the 19th of September, a church was organized there consisting of four members, (two converts there had died,) who were dismissed from the Ningpo church for the purpose; and on the 26th of September, three persons were added by baptism, making the present number seven. Several are inquiring. All who have as yet been baptized there were males; there are now, however, two or three interesting female inquirers, whom I hope to have the happiness of baptizing soon.

GERMANY.

Mr. Lehmann gives in a late number of the paper at Hamburg, an interesting account of a missionary journey into Silesia in August last, which he concludes as follows:

The events of the journey in a lively manner brought to my remembrance how in the year 1849 I had the joy of baptizing the first six disciples in Leignitz, whose prosperity lay so near my heart that I persuaded bro. Klinker, whose services we could ill dispense with at Berlin, to take up his dwelling among them that he might carry forward the work.

Years had now passed. Again I stood on this field, consecrated by my sorrow. Every thing revived the memory of the time, the circumstances, the feelings of that day. But what a change! My specific hopes, indeed, had proved delusive; but those tears and prayers were not in vain. I travelled around for four or five weeks, visiting only the most important places, and a new one almost every day. Nearly every day I preached the word of life, often before large assemblies. Everywhere in that region dwell brethren and sisters in Christ; everywhere echo anthems of praise for the great salvation. O what tears of joy flowed, what gratitude filled my heart, and what a glorious future seems opening for the cause of our Immanuel. "Bless the Lord, O my soul, and all that is within me, bless His holy name."

JOYFUL NEWS FROM POLAND.

Mr. Weist writes from Eastern Prussia and Poland under date of Nov. 7, 1858, as follows:

The work is now so pressing that we can no more enjoy necessary rest. Yesterday was a precious Sabbath; our joy abounded, and the prospect of the future is of the most promising character. Seven whom I baptized the preceding evening sat down with us for the first time at the Lord's table. Others are received, who, with still more, wait for the moving of the water.

Br. G., who has been to Russian Poland, brings the information that I have long been anxiously expected there; at least fifty Poles are waiting to be baptized. It seems as if all Poland would be given to the Lord. We have there a member who goes thirty or forty miles to preach. I expect to visit the place and form a church.—Macedonian.

Young Converts.

Is there sufficient effort made by ministers, and by fathers in the churches, to teach young converts just what to do, and just how to live?

Do these converts have sufficient clear, simple, straight-forward instruction?

It does not seem so.

In my wanderings, last summer, I visited many churches, and saw great numbers of the fruits of the "Great Revival" gathered in, but everywhere I was struck with the lamentable want of effective teaching, and by the unprofitable and most unsatisfactory mode of questioning the applicant for church-membership.

These "babes in Christ" know not how to walk or talk aright, and unless they are diligently taught, they will be almost sure, at the very outset of their new life, to fall into wrong and hindering habits, which will, in all probability, cling to them, and injure their influence on others, (if not their own spiritual improvement,) as long as they live.

They need to be taught everything.

Young converts often use peculiar phrases in speaking of their religious feelings, because they hear older Christians use them. Now, to the old Christians, expressions of this sort may be full of life and meaning, but, in most cases, we doubt whether the young convert could, to save his life, tell what he means by what he says.

He should be instructed to avoid ruts, and to state in truthful and simple language the genuine feelings of his soul; no more, no less. He should be distinctly told that it is not at all necessary for him to rise and declare that he "never was so happy" in his life as he is now, unless he really feels the throb and thrill of happiness in his heart. At the same time the young convert should never, from fear of man, restrain the simple expression of his feeling of love, to Christ, and his desire to give Him service.

Again, the questions that are asked the newly converted should not be altogether respecting their feelings. Feeling is an unstable and soon wearied thing; and if the only evidence that one has of being in a state of salvation is to be drawn from so uncertain a source, few, indeed, and not of the best or noblest sort, are they who will not walk in darkness for the greater part of their way to heaven.

Instead of being too much intent on knowing how the candidate "enjoys his mind," &c., the questions asked him should be of such a nature as the following:

You say you love Christ. What is his religion? How is it to be used? Is it as much for the regulation of your week-day and common conduct,—as much to influence you in your small and common matters, in your business and your politics, and even in your pleasure and your mirth, as it is for the regulation of your devotional days and hours?

Questions of this nature we have heard asked; and with visible good results. Feeling does not make up the whole of Christian life, by any means. Acting has quite as important a part in that life as feeling—and good conduct is one method of producing right emotions.

I do not believe that one-quarter of the converts perfectly understand that their own feelings (except such feeling as leads them to trust all to Christ,) and their own good conduct have not one thing to do with their salvation. They do not clearly see (though if they are Christ's they certainly will be always trying to live so as to please him) that He neither saves them for their righteousness—nor condemns them for their sins, over which they have mourned and repented.

Now whose fault is this? Partly their own, to be sure; but they are not well or clearly instructed. They really are not.

And, then, who teaches them to pray? Who tells them that now, as much as when our Saviour lived, simplicity, earnestness, and sincerity, are needed in all prayers? The long and world-sweeping public prayers, that may be altogether sincere in a minister, a deacon, or any advanced Christian, are, we are afraid, affectation and labor in a young convert; and if that is the case, cannot be pleasing to God.

The convert ought to be taught that when he is obliged to repeat, "O! Lord, our God; O, our Heavenly Father; O, great and holy Lord God," &c., at almost every sentence, in order to help him out with a long prayer—a prayer "about right," as near as he can judge—he is doing what is, to say the least, not far from mocking God.

Six simple words, if sent up from a humble, feeling heart, looking to God as childhood looks to father and mother, are better than thousands of well "made" prayers. And if the heart of him who prays is not feeling, don't let him attempt to cheat God or his brethren, into a belief that it is so, but just let him ask to be made warm-hearted, or full of faith and love, and then let him stop, if his heart is done praying.

To me few things seem more unnatural, from one who has just learned to speak to God, than words put together in a long, set, regular, deacon-like prayer.

Better that he should stammer and sob—better that he should say, "Lord, I love

thee; I wish to serve thee; but I cannot pray," and then sit down weeping, than to show himself so early a victim to formality. If the world is ever going to see a better stamp of Christians than has yet been, converts have got to be taken betimes and taught by definite instructions how to walk in the new and living way upon which they have entered.—W. & R.

A Joyful and Rare Experience.

We find in the Vermont Chronicle the following expressions of grace experienced by a young lawyer of Portland, converted in the revival of 1858, and since deceased. They were, apparently, brought to light in a funeral discourse by Dr. Chickering:

I took up a book called Christian Progress, and was reading it, and referring to the passages of Scripture cited. Among others there referred to on the Atonement, was the 3rd chapter of Romans 22, 26. I read the verses, and was somewhat struck with them. * * * I read them again and again, each time the subject grew brighter and clearer to me. * * * It continued to grow brighter and brighter, clearer and clearer to me—my heart throbbled and glowed with love to Jesus—I saw clearly his love and mercy in laying down his life for me—that through the sacrifice I could obtain pardon and peace. The obstacle as to the atonement vanished, melted in the pure, fervent love of Jesus, and O, the comfort, joy, ecstasy of that night no tongue can express! I was happy, joyous—the name of Jesus filled me with delight. I felt that I could do anything for that dear Saviour, who had done so much for me—that willingly, yea joyously, would I depart, and fly to the arms of Jesus. Do you ask me if I "feel sure of my acceptance," my glowing heart shouts that "I know my Redeemer liveth, and because he lives, I shall live also." I feared to retire or move, for fear that the blessed joy might depart. I felt that it could not return.

But now, this morning, I find my dear Redeemer again with open arms to receive me—now my heart glows and burns with love to him; he is dear and precious to me; my tears will not stay back at my bidding.

Never! never! could I have believed this of myself. I did not in the least expect it. I had been told that all did not have these remarkable passages, and I had entirely given up any thought of it, and least of all was I thinking of it last night. Now, what is this but a new birth? "The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it comes or whither it goeth, so is every one who is born of the Spirit!" * * * It is real, it is genuine—there is no mistake about it; it is the love, the grace of Jesus, dear Jesus, in the soul. It is a foretaste of the joys of eternity—and O, how blessed!

The Danger of Halting.

What is it you are wavering between? Dust and ashes and "a crown of glory that fadeth not away." On your right hand is Christ, heaven and an immortality of blessedness; on your left hand is disobedience, rebellion, discontent, remorse, despair, and an immortality of misery. Between these you are halting! While you halt, the "gulf" is forming that will soon be "fixed;" the character is deepening that will soon be stereotyped forever. Indecision becomes decision; you decide for hell while you waver about heaven.

And how imminent the peril of those that are wavering! It is now, or it is never; it is here, or it is nowhere. The door will soon be shut that can never be opened. O! that I could bring home to every halting man the position that as a sinner, without Christ, he occupies. He stands on the narrow ledge of life! above him is the terrific mountain of his guilt that he has no power in himself to scale; below him is the fearful abyss of death, with the death that never dies. There is but the breath in his nostrils between him and the bottomless pit.

O, awake, fellow-sinner; awake to thy