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"NOT SLOTHFUL IN BUSINESS : FERVENT IN SPIRIT."

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Poetry.

For the Christian Messenger.

Lines on the death of an Infant.

Death with his cold and icy hand,
Hath been amongst your little band,
And stole your favourite flower.
Affliction reared your darling Son
And tore him from his happy home
By its resistless power.

You hailed his birth with proud delight,
And when he bless'd your eager sight
You thought your joy complete :
You fondly clasped him to your breast,
With tender love your babe caress'd,
Nor envied rich or great.

You watched his growing strength with joy,
And proudly gazed upon your boy,
You dreamt of joys to come ;
But God, who only lent the child,
Saw that the loan your heart beguiled,
So kindly took him home.

Children who die in early years
Are saved from many pangs and cares,
Which others have to bear ;
Secured from Satan's subtle arts—
Reserved from all his fiery darts,
How bless'd such infants are.

And is a mother's love so rash,
Or doth it with her judgment clash,
You wish him back from bliss,
Forgive great God the ungen'rous thought,
And let the child, which Christ hath bought,
Be with him where he is.

Prepare his parents, by thy grace,
To meet this infant face to face,
In yonder world of joy,
To join the universal strain,
And praise the Lamb that once was slain,
Who has saved their darling boy.

Religions.

Future Recognition.

This is a subject of deep interest to Christians generally. We may reason from analogy upon the great probability of being able in a future state to recognize one another, yet, like the Sadducees of old, we find certain difficulties which we cannot get rid of, till we come to the Scriptures. There, if we find the sentiment taught, we have solid ground to rest upon, and are confirmed in the truth of what is held by most believers, but, too vaguely, and without affording full satisfaction.

The following article on this interesting subject, we presume is from the pen of Dr. Fyfe, of Toronto. We take it from the *Canada Christian Messenger* :

We turn to the Sacred writings, to show that this subject is stamped with the seal of their authority.

The first passage to which we refer, is Gen. xxxvii. 35.—"I shall go down into the grave, unto my son, mourning." In the Hebrew, the word *sheol* is used, which signifies the invisible world in opposition to the word *kaver*, (the grave) and is translated *hell* in many places of our Scriptures. But even if the word *sheol* were employed in some cases to designate the grave, it is not at all likely that it is so employed in this passage. Jacob had not the most remote idea of resting in the grave with his son ; for he expressed his conviction than an evil beast had devoured him. There could then, on such a supposition, be no sleeping together of their dust, and their meeting must be in the invisible world. The expression also "I shall go down to my son mourning" implies something yet further. A determination to meet a specified individual implies knowledge and acquaintance, and going to him mourning, and then ceasing his grief supposes the healing of the breach, which separation had made, by his restoration to the son he had lost.

The next passage from which the doctrine may with certainty be inferred, is 2. Sam. xii. 23.—"I shall go to him, but he shall not return to me." The expression "go to him," admits of the same explanation as in the former case. It is here also further to be observed that this language is expressive of

resignation and hope. But the mere fact of slumbering in the same tomb, could be no consolation to a thinking man. Nor was it the thought of soon ending his trouble in death, that gave support to his mind. Does a good man pant for the oblivion of the grave to banish natural grief? The life of David was not so intolerable in the moment of his keenest anguish as to make him covet death. As then, this resignation and hope could not spring from the prospect of companionship in the grave, nor yet from the thought that he should not long survive to mourn his bereavement, they must be based on something different ; and nothing appears so likely to administer the comfort he sought, as the hope of re-union hereafter.

We next notice a class of passages from which the sanction of Christ himself to this doctrine may with certainty be inferred.

Matt. xxii. 23-33. It relates to the interview of the Sadducees with our Lord. The arguments which they brought against the resurrection were evidently founded upon that of recognition. They reasoned upon the discord and confusion which would ensue in the cases they mentioned, from the body being raised. Difficulties which would not have existed in their minds apart from a settled conviction, that recognition was a consequence of that event. All classes of the people had a similar impression of this truth. They acknowledged the answer that embraced and removed the difficulty to be a triumph of wisdom and truth rarely achieved, and allowed it to silence the numberless quibbles they before invented to confound and convict our Lord. Whence then was this difficulty? Had the Jews, as a body, rejected the doctrine,—the most illiterate among them, might have have exposed the ignorance of the Sadducees, and demonstrated their conclusion absurd, by simply denying that earthly association would be remembered in heaven. In this manner might Christ Himself have refuted His opponents, but He resorts to no such expedient, and the greatness of His wisdom in the estimation of the Jews, consisted in this, that whilst He put the Sadducees to silence, He maintained unshaken the belief of friendship to be renewed hereafter. Here then our Lord plainly admits the truth for which we contend. That those who attain to the resurrection of the Just, shall be admitted, not to an unknown throng of spirits, but to the knowledge and fellowship of the illustrious dead.

We now come to passages which yet more decidedly favour the doctrine in question, Matt. viii. 11.—"And I say unto you that many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." The phrase "kingdom of heaven" in the verse cannot mean as it sometimes does—the gospel dispensation. To this dispensation, Abraham, Isaac, and Jacob did not belong. Heavenly associations are evidently intended, for in such only can we be described as sitting down with these renowned Patriarchs. To affirm then that men from the East and West shall sit down with these, is equivalent to a declaration that heaven itself will be one grand comprehensive social assembly, where the various parts will know and be known. To sit down as *strangers* is foreign to the spirit of the passages, and inconsistent with the figure of a feast employed. As there Abraham, Isaac, and Jacob will be known hereafter, we may fairly conclude that others will also. The constitution adapted to such knowledge cannot be supposed to be peculiar to a few, nor is it possible to conceive that the Saviour, when He mentioned these alone, supposed the name and history of every other to perish forever. To the same purpose is Matt. xxv. 40.—"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." This address of the Judge proceeds on the assumption that those whom He addressed remembered the acts of charity they performed to certain persons when on earth. It also represents those recipients of bounty as present and manifest to their former benefactors. But to see and not to know them, to be rewarded for serving them, and yet debarred their friendship

would make vague and vexatious that definite and grateful address "ye did it unto these my brethren."

Matt. xxvi. 29.—"I will not drink henceforth of the fruit of the vine, until the day when I drink it new with you in my Father's kingdom." The happiness of the future state is here beautifully set forth by the ordinance of the supper. The allusion would naturally picture to the minds of the disciples, a scene in heaven like that they then beheld, and thinking of the long separation soon to take place, they would anticipate with delight a more happy meeting, and sweeter communion with their fellow-apostles and Christ their Saviour. Reject recognition, and the imagery, is destroyed. The beauty of the allusion becomes its essential defect.

The Religious Newspaper.

The press is a mighty agency for good or evil. The same fountain sends forth sweet water and bitter ; out of the same mouth proceed blessing and cursing. Both the enemies and friends of our holy religion have endeavored to avail themselves of its instrumentality for promoting their respective objects. Its enemies make use of the press for the purpose of circulating publications in so cheap, and in such a fascinating form, as to secure a wide perusal. Some of these attack religion in a more open, others in a more covert form. Some boldly assail the Christian faith, others endeavor insidiously to sap its foundations. These last are even more dangerous than the others, as a concealed foe is more to be dreaded than an open enemy. Like Judas, who betrayed the Son of Man with a kiss, they endeavor, under the semblance of friendship, stealthily to undermine our religion.

Scarcely any thing can be more pernicious in its influence upon the morals of a community than a newspaper which circulates a corrupt literature. It comes periodically into the family,—it is eagerly read,—its statements are continually coming in contact with the mind ; and a continual dropping will wear away the stones, so that literature which is habitually perused, cannot fail to leave its impress. Still, however, there are parents who profess Christianity, who take newspapers which, although they may not openly avow it, evidently aim to hold up true religion to ridicule, and present its professors as fanatics. How can parents, consistently with their duty to their children, act such a part? How can they put into their hands weekly what is calculated to sap the foundation of their religion? Those who act in this manner may live to see the bitter fruits of their unhallowed conduct, in the open apostasy and ruin of their children.

It is not enough that the newspaper press should be free from what is positively polluting. If it want the religious element, it has a defect which every friend of the Redeemer's kingdom must desire to see remedied. There was a time when secular matters were alone thought suitable to the pages of the newspaper. Agriculture, trade, politics, wars, the common occurrences of the day, and the like, were judged to be the only subjects appropriate to its columns. That time, however, has now happily gone by. The religious element has now been permitted to take its place in the newspaper. This useful vehicle of intelligence brings us the delightful accounts of the triumphs of the Cross, of the thrilling scenes of missionary life,—of the labors of the humble colporteur,—of the effects of Bible distribution, in the peace of many a troubled soul,—of the fruits of tract dissemination, in the arrest of many a wanderer from the path of life and his recovery to the Redeemer's fold. Surely, then, every friend of the Redeemer will heartily welcome the religious newspaper. Its periodical visits will afford him sincere pleasure. The useful intelligence,—the salutary counsels,—faithful admonitions,—the earnest exhortations, which it brings, he will find eminently serviceable in helping him onward in his heavenward path. He will, therefore, cheerfully give it his countenance and support. To refuse to do so, we cannot but

consider a very unfavorable trait in the character of the religious professor. Still, however, we are compelled to admit that there are professors of religion, and even heads of families, who refuse their countenance to the religious newspaper.

In our form of government much depends upon the people. Upon them it devolves to say who shall be our rulers. Our only remedy against bad government, therefore, is the correct intelligence and sound morals of the people. Every means in our power ought to be used to promote amongst them, not only secular learning, but the knowledge of bible truth. Without the last, experience has amply shown, that society cannot be in a healthy condition. Infatuated politicians have thought differently, and acted accordingly ; but their folly has become more and more manifest. Nothing but true religion can prove a genuine regenerating principle to society. What has mere secular learning ever been able to accomplish in this respect? What did it do for Greece and Rome? The religious newspaper, as it extensively circulates bible truth, deserves the encouragement of every true friend of society. Everyone who really desires the welfare of the community to which he belongs, will lend it a helping hand. He feels as if he were, through its instrumentality, assisting to send a missionary to plead the Redeemer's cause. The religious newspaper is, in our day, exerting a mighty influence in promoting the interests of truth and righteousness. It is carrying the news of those remarkable outpourings of the Spirit by which the present generation is, in many respects, blessed, to every land. The followers of the Redeemer are thus stirred up to earnest prayer for a similar blessing, which is even now being signally answered. We think we need not say more to recommend to the readers of this journal the religious newspaper.—P. E. I. Protestant.

Swords into Ploughshares.

Sometimes holy places are desecrated and degraded ; that which was beautiful, pure or sacred may be profaned, and become ghastly and corrupt. But sometimes the reverse is true, and that which was depraved and deadly is recovered, purified, and made a means of grace and good, "a dwelling-place of holiness." It is the glory and peculiarity of the Gospel to do this. All manner of sin tends to pull down, corrupt and destroy, whatever different seeming may appear. Religion tends to stay the destroying hand, to restore, and rebuild. So, that contest ever goes on in the world ; the powers of evil, whether they wear masks of fairness and seduction, or appear in native grimness and undenied malignity, continually destroying ; while the forces of God's truth, whose element and nature is life and advance, ceaselessly resist the aggression, and repair the ruin. We bless God—resting in the belief that these will prevail.

This thought is suggested by the sight of the hospital ship, New York city, at Quarantine, admirably adapted for its purpose, by arrangement and ventilation, and appropriately named after that angel of mercy, *Florence Nightingale*. It was the notorious slaver, *Falcon*. And so the bird of prey is changed into a dove, and over those "habitations of cruelty," the wing of human compassion hovers. Beautiful transformation ! Within the timbers of the redeemed ship, may the spirit of Christ's love go hand in hand with healing—may the "Great Physician" be there.—N. Y. Chronicle.

Filial Piety.

A pious young man, who was desirous of devoting himself to the work of the ministry among the heathen, and had been recommended with that view to the committee of the London Missionary Society, on undergoing the usual examination, stated that he had one difficulty ; he had an aged mother entirely dependent upon an elder brother and himself for maintenance ; and in case of that brother's death he should wish to be at liberty to return to his