

Rev. D. Cramp

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS : FERVENT IN SPIRIT."

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## Poetry.

A suspension foot bridge, of 140 feet span, has just been completed at William Fraser's farm, Middle Settlement, West River, Pictou.

**MUSICAL ENTERTAINMENT.**—At the close of a course of music lessons, given in Bridgewater by Mr. Charles E. Gatez, a highly interesting Concert was given on Thursday evening, 26th ult. The large School-house was not only filled with eager listeners, but surrounded by a large number of people, who availed themselves of the open windows to catch the melodious strains.

The first part of the evening was occupied by the whole class in the performance of sacred music, closing with the soul-stirring anthem, "How beautiful upon the mountains." After short recess, a number of sentimental pieces, consisting of quartets, duets, trios, and solos, were performed by a select choir, and listened to with almost breathless attention—illustrating in a striking manner the power of music to charm and captivate.

The meeting was then organized, by the appointment of the Rev. W. W. Bowers to the chair when the following resolutions were unanimously passed:—

Moved by Rev. I. J. Skinner, and seconded by Henry Mosely, Esq.,

Resolved, That we feel great satisfaction at the progress made by the class under the tuition of Mr. Gatez, and feel assured that his intelligent instructions have laid the foundation on which, by assiduity and care on their part, may be reared the superstructure of a sound musical education.

Moved by Mr. Hinkle Condon, and seconded by J. Harley, Esq.,

Whereas, The cause of Sacred Music is in a languishing condition in this place,

Resolved, That our esteemed teacher be earnestly solicited to form a Choral Society, which shall have for its special and immediate object the elevation of "Sacred Song" to its high and legitimate position in the public exercises of Divine worship.

Moved by W. A. C. Randall, M. D., Esq., and seconded by J. E. Whidden, Esq.,

Resolved, That the sincere thanks of this class be tendered to Mr. Gatez for the urbanity and courteousness which he has manifested as a teacher, and that we desire to assure him of our ardent wishes for success in the profession to which he has devoted himself.

After a few very appropriate remarks by Mr. Gatez, the exercises were closed with a beautiful piece entitled "Good Night." All appeared much pleased.

## Religious.

### The State of the Impenitent Dead.\*

[Concluded.]

#### RATIONAL OBJECTIONS ANSWERED.

Once more: The sinner's condition while on trial is very unfavorable; he is predisposed to evil from the first; he does wrong as surely as he has an opportunity to do wrong. It cannot, then we are told, be right to inflict so dreadful a penalty for transgression upon one whose condition is so unfavorable to virtue.

A great difficulty, we are free to confess, is brought forward in this objection; but, however great it may be, there is no more reason why it should be urged against the doctrine of this essay than against any doctrine which makes man responsible for his moral conduct. If we admit that men, rather than God, must be held responsible for their unrighteousness, the objection under notice loses all its weight. There may be still in the case a great difficulty to finite reason—a mystery altogether above our comprehension—but human responsibility for sin, and, indeed, for all the sin in man, is nevertheless, a fact attested by conscience, and affirmed by the word of God—a fact not to be evaded nor set aside without, at the same time, undermining the foundations of all religion and morality. While, then, conscience, revelation, and the common sense of mankind hold the wrong-doer to be guilty for his deed notwithstanding a native bias to evil, neither this sinful proclivity, nor any other feature of his condition in the present life, can be urged against the justice of punishing him for unrighteousness, and according to the intrinsic ill-desert of the latter.

Finally, the doctrine of eternal misery as the punishment of sin is irreconcilable with the doctrine of God's benevolence; for infinite benevolence, we are assured, would have made the probation of man longer, his knowledge greater, and his moral nature better, if the period of trial

\* Abridged from Dr. Hovey's recent work having this title.

was to be followed in so many instances by so awful a doom.

As to the length of man's probation, we reply, it is not too short for the exercise of repentance and faith; nor is there any probability that greater numbers would be led to repentance were the probation of man a thousand years instead of threescore and ten. Indeed, there is ample ground for believing that the brevity of his trial is a merciful arrangement. Before the lives of men were shortened, their wickedness became intolerable in the earth; and such, we believe, is human nature, that men would be less likely than they now are to turn from sin, were the period of hope and grace indefinitely or even greatly extended.

When it is proved that some individual of our race has sought with an honest mind, but in vain, for the truth, or has had a disposition of heart which truth could mould into the likeness of Christ, then this objection may be pronounced valid, but not before.

To the third specification we reply, that the infinite benevolence of God does not prevent him from holding men responsible in spite of their depraved nature for sinful conduct, nor from punishing them for it in this life. Individuals and nations are not unfrequently destroyed for their crimes. But if punishment—if retribution, in the proper sense of these terms, is not in itself inconsistent with supreme benevolence, it is obviously impossible for us to say that retribution, up to the full demands of justice, is so. He only who knows all things can determine whether any relaxation of the penalty due to sin will promote the highest good of his rational subjects.

There are, however, it is well known, many persons to whom the benevolence of God seems to be inconsistent with penal retribution in his government, and who therefore look upon all suffering as either preventive, reformatory, or disciplinary, and boldly reject the doctrine of any limit to probation. But, in denying there is any limit to probation, they overlook, we are compelled to think, the analogy of God's government in the present life. For the laws of our bodily organization may be related to a certain extent, and for a limited period, to the government of God. So application, and single copies will be supplied with the current number of the paper.

**BOYS' AND GIRLS' NUMBER OF THE FAMILY HERALD.**—The Boys' Number containing 170 out-door games and pastimes for the year round; the Girls' Number containing 150 recreations and pastimes for winter evenings and summer days. To be had in Halifax at the News Agency of G. E. Morton & Co.

### P. P. P.

#### PARK'S PRICKLY PLASTERS.

They soothe pain; protect the chest; they extract the impurities and impart strength. They are divided into sections, and yield to the motion of the body. Being porous, they impure excretions pass off, and they cannot become offensive, hence can be worn four times longer than other plasters, and are cheaper at 25 cents than others at 10. Where these plasters are, pain cannot exist. Weak persons, public speakers, delicate females, or those affected with side, chest or back pains, should try them. You will then know what they are. They are a new feature in the science of medicine. All Druggists have them. Take no other. Each Plaster bears a Red Alliance Stamp and our Signature.

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### CHOLERA.

**PERRY DAVIS**—Sir:—The benefit I have received from the use of your invaluable remedy, the Pain Killer, induces me to pen a word of praise for its experience has convinced me that for Headache, Indigestion, Pain in the Stomach, or any other part of the system, Severe Chills, Weariness, Common Colds, Paroxysms, CHOLERA, CHOLERA MORBUS, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than your Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two tea-spoonfuls, taken at thirty minutes interval, in a wine-glass full of hot water. I am confident that, through the blessing of God, it saved me from the cholera of 43. Travelling amid heat, dust, toil, change of diet, and constant exposure to an infected atmosphere, my system was daily predisposed to dysentery attacks, accompanied with pain, for which the Pain Killer was my sovereign remedy, one tea-spoonful curing the worst case in an hour, or at the most, half a day! I have heard of many cases of Dysentery being cured by its use. Put in the teeth it would stop the toothache.—I have had this medicine tested in its favor. D. T. TAYLOR, Jr., Minister of the Gospel.  
Sold at Wholesale by GEORGE E. MORTON & Co., and by Druggists generally.

can God exhibit the strongest possible desire to persuade all men to forsake evil and become forever blessed? Not assuredly by giving to mankind a longer, but still limited probation; for, as we have before seen, this would diminish the likelihood of repentance and the number of the saved. Nor, indeed, by making probation endless; for in that case no appeal could be drawn from the prospect of evil. For the sinner would know that his present act of sin involves but the attendant suffering or loss, nothing in the future really depending upon it. And as he loves sin now, and chooses it, notwithstanding the attendant evil, so will he, moment by moment, forever. And this surely is to eliminate from the idea of punishment not merely the retributive, but also the preventive, element as well.

The objection now before us, it will be seen by all, rests upon the assumption that God is simply benevolent, and not distinctively righteous; that the only moral attribute which he has to express is goodness, and the sole object of his government to secure the happiness of his creatures. But this view appears to us irreconcilable with the phenomena of conscience, the workings of Providence, and the declarations of Scriptures. These all testify that righteousness is a fundamental attribute of the Godhead; that he loves rectitude for its own sake, its essential beauty and excellence, as well as happiness for its own sake; and hence, that it will not do for us to conclude, from the attribute of benevolence alone, what will be the process of God's moral administration hereafter. There is, we think, a great error at this point in the reasonings of those who deny the endless misery of the impenitent dead.

Here we pause. It has been shown by the certain testimony of God's word that the impenitent dead are to be forever conscious and miserable, and that the objections to this view, whether derived professedly from divine revelation or human reason, are unworthy of confidence. How momentous, then, are the interests which depend upon human conduct in the present life! Let not the reader forget that good and evil, life and death, are placed before him; that now is the accepted time; now is the day of salvation. And may God lead us all to repentance, for his Son's sake: AMEN.

### The Banker's Confession.

It is a singular fact, attested by experience and observation, that covetousness generally grows with an increase of wealth. Few men of large fortunes contribute to arable purposes in proportion to their means, and the number is scarcely larger, to give as liberally when they become millionaires as when they were worth a few thousands. Religious men who are accumulating fortunes, need to pray continually enlarged hearts to give as the Lord orders them. The following, from the English correspondence of the *Christian Advocate*, is very instructive: The "religious world" has been recently troubled by the death of one of the wealthiest members of the Methodist church in the east of England, and his having, when in a cold grasp of death, charged his eldest daughter to send on £1,000 to the Wesleyan Missionary Society, and £500 to the British Foreign Bible Society. He was a banker, a man of culture, and had long held, chiefly on account of his riches and intelligence, an influential position in the Methodist denomination. But he was a covetous man, and the entire impression made by his sordid life and agonizing death saddening and monitory.

At an early period of life he had taken him the Christian profession, and, from comparatively small beginnings, gradually accumulated an immense fortune. When young, he gave fair promise of turning to God account the talent with which Providence had blessed him; but, as pound for pound was added to his substance, as became more and more rich, and increased in goods, he began to deal with a covetous hand, and all who knew how rapidly he was acquiring money, saw that every day was making him a greater devotee at

the shrine of Mammon. Yet he gave, and gave a great deal; and if the sums he bestowed on various religious and benevolent institutions were regarded in themselves, they would indicate a liberality of no ordinary character. But if this liberality was tried by the Scripture test, of giving according as God has prospered, it would almost dwindle to nothing.

His name and position made it impossible to be otherwise than charitable to an extent which threw into the shade the contributions of Christians in general; but in cases where alms must be done in secret, where the left hand was not to know what the right hand did—in a word, where there was no public reputation at stake in the matter—few cared to apply to the wealthy man, for he was no cheerful giver. His assistance was once required on behalf of a neighboring village, whose inhabitants, by a sudden depression of trade, were mostly on the brink of starvation, and after hearing the details of their sad case, he, who could at once, without the slightest self-denial, have given them all fullness of bread—dealt out a sovereign.

It will be no matter of surprise that, as a religious character, our millionaire had no weight whatever. He was a Sabbath-day worshipper in the house of God, and there the duty ended. The week-night service, the private meetings for prayer and fellowship, knew little or nothing of him. But now the end of all things was at hand, and, as the shadows of death were gathering round him, he had to prepare for the dread realities of a world where he was to give an account of his stewardship. The wealth to which he had consecrated his time and energies was now weighed in the balance and found wanting. All his comforters forsook him; he was in gloom and darkness. Friends visited him, talked with him, prayed with him; and, just a day or two before he entered the world of spirits, he professed to have received some cheering intimations of the Divine favor. He confessed that he had completely overlooked the great end of his existence, and that, though in earlier days he had known the blessedness of giving in a Christian spirit, he had for the last thirty years allowed the spirit of money-getting to blind him to every object, and to rob him of all the enjoyments and consolations of religion.

### Dr. Franklin on Infidelity.

The following passages are from a letter which the great utilitarian wrote to Thomas Paine, in reference to an infidel manuscript which the latter had submitted to him:

"Dear Sir,—I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundation of all religion. For without the belief of a Providence that takes cognizance of, guards, and guides, and favors particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of our principles though you seem to desire it. \*\*\*\*\* You yourself may find it easy to live a virtuous life without the assistance afforded by religion; you have a clear perception of the advantages of virtue, and the disadvantages of vice, and possess a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes habitual, which is the great point for its security. And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his