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"Not slothful in business: fervent in spirit."

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Poetry.

The Little Grave.

"It's only a little grave," they said,
"Only just a child that's dead;"
And so they carelessly turned away
From the mound the spade had made that day.
Ah, they did not know how deep a shade
That little grave in our home had made!

I know that the coffin was narrow and small,
One yard would have served for an ample pall;
One man in his arms could have borne away
The casket frail and its freight of clay.
But I knew that darling hopes were hid
Beneath that tiny coffin-lid.

I knew that a mother had stood that day
With folded arms by that form of clay;
I knew that burning tears were hid,
"Neath the drooping lash and aching lid;"
And I knew her lip, and cheek, and brow,
Were almost as white as her baby's, now.

I knew that some things were hid away,
The crimson frock, and wrappings gay;
The little sock and the half-worn shoe,
The cap with its plumes and tassels blue;
And an empty crib with its covers spread,
As white as the face of the precious dead.

'Tis a little grave, but oh! beware!
For world-wide hopes are buried there,
And ye, perhaps, in coming years,
May see like her, through blinding tears,
How much of light, how much of joy,
Is buried up with an only boy.

Selections.

"Ye shall not surely die."

A SHORT SERMON, BY REV. LEMUEL HAYNES.

THE holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man; of his fall, or apostasy from God. It appears that he was placed in the garden of Eden with full liberty to regale himself with all the delicious fruits that were to be found except what grew on one tree: if he ate of that he should surely die, was the declaration of the Almighty.

Happy were the human pair amid this delightful paradise, until a certain Preacher, in his journey, came that way, and disturbed their peace and tranquillity by endeavoring to reverse the prohibition of the Almighty, as in our text:—"Ye shall not surely die."

"She plucked, she ate: Earth felt the wound; and nature, from her seat, Sighing through all her works, gave signs of woe That all was lost." MILTON.

We may attend to the character of the preacher—to the doctrine inculcated—to the hearer addressed—to the medium or instrument of the preaching.

I. AS to the PREACHER, I would observe, he has many names given him in the sacred writings: the most common is the Devil. That it was he that disturbed the happiness of our first parents is evident from 2 Cor. 11: 3, and many other passages of Scripture. He was once an angel of light, and knew better than to preach such doctrine; he did violence to his own reason.

But, to be a little more particular, let it be observed,

1. He is an *old* preacher. He lived about one thousand seven hundred years before Abraham—above two thousand four hundred and thirty years before Moses—four thousand and four years before Christ. It is now five thousand eight hundred and nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very *cunning*, artful preacher. When Elymas the sorcerer came to turn away people from the faith, he is said to be full of all subtlety, and a child of the devil—not only because he was an enemy of all righteousness, but on account of his carnal cunning and craftiness.

3. He is a very *laborious*, unwearied preacher. He has been in the ministry almost six thousand years, and yet his zeal is not, in the least abated. The apostle Peter compares him to a roaring lion, walking about seeking whom he may devour. When God inquired of this persevering preacher, Job 2: 2, "From whence comest thou?" he answered the Lord, and said, From going to and

fro in the earth, and from walking up and down in it." He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel are very large and extensive.

4. He is a *heterogeneous* preacher, if I may so express myself. He makes use of a Bible when he holds forth as in his sermon to our Saviour, Matt. 4: 6. He mixes truth with error, in order to make it go well, or to carry his point.

5. He is a very *presumptuous* preacher. Notwithstanding God had declared in the most plain and positive terms, "Thou shalt surely die"—or, "In dying thou shalt die"—yet this audacious wretch had the impudence to confront Omnipotence, and say, "Ye shall not surely die!"

6. He is a very *successful* preacher. He draws a great number after him. No preacher can command hearers like him. He was successful with our first parents—with the old world. Noah once preached to those spirits that are now in the prison of hell, and told them from God that they should surely die; but this preacher came along and declared the contrary—"Ye shall not surely die." The greater part, it seems, believed him, and went to destruction. So it was with Sodom and Gomorrah. Lot preached to them; and the substance of which was, "Up, get ye out of this place; for the Lord will destroy this city." Gen. 19: 14. But this old declaimer told them, No danger, no danger; "Ye shall not surely die." To which they generally gave heed; and Lot seemed to them as one who *mocked*: they believed the Universal preacher and were consumed—agreeably to the declaration of the apostle Jude, "Sodom and Gomorrah, and the cities about them, suffering the vengeance of eternal fire."

II. Let us attend to the DOCTRINE inculcated by this preacher. "Ye shall not surely die." Bold assertion, without a single argument to support it. The death contained in the threatening was doubtless *eternal* death; as nothing but this would express God's feelings towards sin, or render an infinite atonement necessary. If it were temporal death, and this was the curse of the law, then believers are not delivered from it, as Paul asserts that they are. Galatians 3: 13. What Satan meant to preach was, that there is no hell; and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the hearer addressed by this preacher. This we have in the context; "And the serpent said unto the woman, Ye shall not surely die." That Eve had not so much experience as Adam is evident; and so she was not equally able to withstand temptation. This doubtless was a reason why the tempter chose her, with whom he might hope to be successful. Probably he took a time when she was separated from her husband.

That this preacher has had the greatest success in the dark and ignorant parts of the earth, is evident; his kingdom is a kingdom of darkness. He is a great enemy to light. St. Paul gave us some account of him in his day; "For of this sort are they which creep into houses, and lead captive *silly* women laden with sins, led away with divers lusts." 2 Tim. 3: 6. The same apostle observes, "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the *simple*." Rom. 16: 17, 18.

IV. The instrument or medium made use of by the preacher will now be considered. This we have in the context: "And the SERPENT said unto the woman, Ye shall not surely die." But how came the devil to preach through the serpent?

1. To save his own character, and the better to carry his point. Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly impressed on the human mind, that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals

himself, that he may the better accomplish his designs and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the happiness of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching universal salvation, was a wise, beautiful, and happy creature; but now his glory is departed. "And the Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is therefore a kind of duplicate cunning in the matter—Satan gets the preacher and hearers also.

"And is not this triumphant treachery, And more than simple conquest in the foe!" YOUNG.

3. Another reason why Satan employs instruments in his service is, because his empire is large, and he cannot be everywhere himself.

4. He has a large number at his command that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

INFERENCES.

1. The devil is not dead, but still lives, and is able to preach as well as ever, "Ye shall not surely die."

2. Universal Salvation is no new-fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected, because it is an ancient devilish doctrine.

4. See one reason why it is that Satan is such a mortal enemy to the Bible, and to all who preach the gospel, because of that injunction, Mark 16: 15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be *damm'd*."

5. See whence it was that Satan exerted himself so much to convince our first parents that there was no hell, because the denunciation of the Almighty was true, and he was afraid that Adam and Eve would continue in the belief of it. Was there no proof of future punishment, or was it only a temporary evil, Satan would not be so busy in trying to convince men that there is none. It is his nature and element to lie. "When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it." John 8: 44.

6. We infer that ministers should not be proud of their preaching. If they preach the true gospel, they only in substance repeat Christ's sermons. If they preach, "Ye shall not surely die," they only make use of the devil's old notes, that he delivered almost six thousand years ago.

7. It is probable that the doctrine of Universal Salvation will still prevail, since this preacher is yet alive, and not in the least superannuated; and every effort against him only enrages him more and more, and excites him to new inventions and exertions to build up his cause.

To close the subject. As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon. But should any imbibe a degree of friendship for this aged deceiver, and think that I have not treated this Universal preacher with that respect and veneration that he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, "Render unto all their *dues*."

Died Poor.

"It was a sad funeral for me," said the speaker: "the saddest one I have attended for many years."

"That of Edmundson?"

"Yes."

"How did he die?"

"Poor—poor as poverty—his life was one long struggle with the world, and at a disadvantage. Fortune mocked him all the while with golden promises, none of which were realized."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a lamb—enduring as a martyr," was the reply. "Poor man! he was

worthy a better fate. He ought to have succeeded, for he deserved success."

"He did not succeed?" questioned the one who had spoken of his perseverance and endurance.

"No, sir, he died poor, as I have just said. Nothing that he ever put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and I thought he died rich."

"No, he left nothing behind," was the reply. "The heir will have no concern as to the administration of his estate."

"He left a good name," said one; "and that is something."

"And a legacy of noble deeds, done in the name of humanity," said another.

"And precious examples," said a third.

"Lessons of patience in suffering, of hope in adversity, of heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another.

"And high truths, manly courage, heroic fortitude."

"Then he died rich!" was the emphatic declaration. "Richer than the millionaire who went to his long home on the same day, a miserable pauper in all but gold."

"A sad funeral, did you say? No, my friend, it was rather a triumphal procession. Not a burial of a human clod, but the ceremonial attendant upon the translation of an angel. Did he not succeed? Why, his whole life was a series of successes. In every conflict he came out victor, and now the victor's crown is upon his brow."

"Any grasping, soulless man, with a share of brains, may gather in money and learn the art of keeping it; but not one in a hundred can bravely conquer in the battle of life as Edmundson has done, and step out from the ranks of men a moral hero."

Who Prays for the Editor?

The Reporter of the *Philadelphia Press*, at the Baltimore Convention, thus notices an omission which is altogether too common:

A lamentable omission occurred this morning, as on every other since the Convention opened in this city. We have had most eloquent, most touching, most patriotic prayers. Every branch of the public service—the delegates here, and their wives and children at home, as well as the prosperity of their various businesses during their absence—have drawn from the excellent preachers most excellent implorations for the guardianship of Providence,—but the press has never won the slightest recognition. No single clergyman said, "God bless it," or invoked heaven to vouchsafe a little wisdom to its conductors.

An exchange paper well says, "We do not remember ever hearing editors prayed for, on any public occasion. The reason for the seeming neglect is, we suppose, that they have never yet been introduced to that circle of objects for which it is customary to pray. No reflecting person can doubt that of all men in the world they certainly do not *least* need the petitions of those who approach the throne of Grace. Nor can we believe that editors are outcasts from the sympathies of praying people. Freely criticised, and often unjustly censured, as they undoubtedly are, we cannot consent to the notion that they are altogether undervalued. Few men work more for less pay, or wake and watch more on behalf of all varieties of important interest. They should at least have, in return, fair allowances made for their infirmities, and occasional remembrance in those requests which enter the ear of Him whose province it is to give wisdom and every other grace."

ASTRONOMERS have built telescopes which can show myriads of stars unseen before; but when a man looks through a tear in his own eye, that is a lens which opens reaches in the unknown, and reveals orbs which no telescope, however skillfully constructed, could do; nay, which brings to view even the throne of God, and pierces that nebulous distance where are those eternal verities in which true life consists.