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"Not slothful in business: fervent in spirit."

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Poetry.

The Germs of the Beautiful.

SCATTER the germs of the beautiful!
By the wayside let them fall,
That the rose may spring at the cottage gate,
And the vine on the garden wall;
Cover the rough and the rude of earth
With a veil of leaves and flowers,
And mark with the opening bud and cup
The march of summer hours.

Scatter the germs of the beautiful
In the holy shrine of home;
Let the pure, and the fair, and the peaceful
there,
In the loveliest lustre come;
Leave not a trace of deformity
In the temples of the heart,
But gather about its hearth the gems
Of nature and of art.

Scatter the germs of the beautiful
In the temple of our God—
The God who starred the uplifted sky,
And flowered the trampled sod;
When He built a temple for Himself,
And a home for His priestly race,
He reared each arch in symmetry,
And covered each line in grace.

Scatter the germs of the beautiful
In the depths of the human soul;
They shall bud, and blossom, and bear the fruit,
While the endless ages roll;
Plant with the flowers of charity
The portals of the tomb,
And the fair and the pure about thy path
In Paradise shall bloom.

Temperance.

Baptist Ministers of Great Britain on Temperance.

The following is an address of Baptist Ministers of Britain to their brethren in the ministry. It had, some time since, received the signatures of 212 ministers.

It is a sensible straight-forward view of the subject, as it appears to Englishmen. Our readers will be gratified to learn that the cause is making progress:

"Dear and Honoured Brethren.—Within the last thirty years the Temperance movement has assumed a high position among the social reforms of the age. It originated, as you may know, with Christian men; and thousands of Christian ministers throughout the world have allied themselves with it. A great majority of the members and ministers of our own denomination in the United States and British provinces of North America have espoused it; and as we rejoice to rank ourselves with its adherents, we now fraternally invite your impartial consideration of its principles and claims. This we do as pledged or practical abstainers, and without feeling committed to an unqualified approval of the means employed for its advancement.

Should you inquire what, in your judgement, ought to determine our line of conduct as Christians and Christian ministers, in reference to the Temperance cause, we unhesitatingly point to the spirit and motives of the Christian religion. Scriptural examples of abstinence (divinely approved), and Scriptural delineations of the deceitfulness of intoxicating liquors, might be cited; but to do this is not here required. If we have learnt 'the truth as it is in Jesus,' we shall not be slow to adopt the means shown to be most practicable and efficient for the suppression of great evils. And such is intemperance, our greatest national opprobrium and curse. Intemperance is the master obstacle amongst us to the education and evangelization of the masses—the chief nurse and prolific parent of our national vice, destitution, and crime. Because of intemperance 'the land mourneth, through all its cities, towns, and rural places; and over the ravages of this destroyer our churches Sunday-schools, and other religious institutions have cause for constant and bitter lamentation.

"Brethren, ought these things to be? Ought we to concur in their continuance? Is it for us to countenance the outward source or conditions of such a concourse of appalling evils? Some evils cannot be cured by abstinence from things that are seen and handled

but it is no less certain that, by abstinence from alcoholic liquors, intemperance, as an individual and national curse, can be entirely abolished. Intemperance exists and flourishes, though its countless victims prematurely perish, because intoxicating articles are used as beverages; and neither science or experience extends a hope that while so used they will become less dangerous and destructive. The alcoholic stimulus acts prejudicially on the nervous system; a desire for the customary exhilaration is excited; if this desire is indulged, as it so often is, we know the sure result; and, even where it does not grow into a drunken craving, injury both to body and mind is frequently induced. Here, brethren, we are persuaded that the adoption and advocacy of the Total Abstinence principle is an eminently reasonable means, and one in perfect harmony with our holy religion, for the accomplishment of its benevolent object—the extirpation of all intemperance.

"As additional reasons for this abstinence we would remind you that the manufacture of intoxicating liquors in this country annually consumes fifty million bushels of corn; that the drink-traffic in all its branches, and whether licensed or unlicensed, is a national calamity; that drinking customs and usages are ruinous to myriads, and attended with some danger to all; and that the purchase of these liquors costs the British nation every year upwards of sixty millions, sterling—a sum equal to the annual income of the State, and sixty times greater than the aggregate receipts of all our religious and charitable institutions.

Suffer us then, earnestly to inquire, what benefit do intoxicating liquors impart that they should be retained as beverages at so frightful a sacrifice of human interests, material and moral, temporal and eternal? Their habitual use may render them agreeable to the taste, but are they necessary? and, if not necessary, how can they compensate for the miseries and losses they entail? Their utility, as ordinary drinks, we have, indeed, learned altogether to discredit. That they are not food, yield no strength for bodily or mental labour, and do not tend to prolong life or make it more rationally enjoyable, are conclusions to which we have arrived from scientific testimony and the records of experience—that experience being of the most varied and comprehensive description. 'We are of opinion,' say two thousand medical practitioners, some of whom are the most celebrated in their profession, 'that the most perfect health is compatible with total abstinence from all intoxicating beverages;' and many abstainers have testified, in explicit terms, to an improvement in health from the entire renunciation of alcoholic liquors.

"The moral results, however, of the Temperance movement, in proportion as it has been supported, commend it most powerfully to your favour. Sobriety, industry, thrift, forethought, personal respectability, domestic comfort, and social progress have been its common attendants. Multitudes of the once reckless and abandoned have been brought by its means to frequent the house of God, and to profess faith in the Redeemer. Its association with the extensive revivals of religion in Ireland, Scotland, Wales, and other parts, is matter of general and indisputable testimony; and this association, whether as cause or effect, has brought into striking relief the natural opposition existing between an earnest piety and all the sources of intemperance involved in the sale and use of intoxicating drinks. Who can now affirm that the promotion of the Temperance reform is a slight upon the preaching of the Gospel and the work of the Holy Spirit? On the contrary Total Abstinence has proved in every district an efficient pioneer of the Gospel message, as well as a course of life to which the intemperate have been disposed by the influence of the Spirit upon their hearts. We are so far from believing that the Temperance movement, can receive too much support from Christians, that we mourn over the limited measure of those moral and spiritual benefits which might have been realised in richer variety and affluence. If during the last twenty years all the ministers of religion in the United Kingdom (not to speak of our church officers and members)—nay, if only the whole body of our Baptist brethren in the ministry

had abstained from intoxicating drinks and advocated abstinence—can we doubt that innumerable blessings, not yet enjoyed by society and the church, would have been the assured result?

"We, therefore, beseech a prayerful review on your part, dear and honoured brethren, of this great social question; one of life or death to millions born or unborn. Our sacred calling renders our course of action, in regard to public movements, peculiarly influential for good or evil.—Our responsibility is vast and solemn. Let us in this matter be as vigilant watchmen giving the timely warning. Let us be free from the blood of all men. Let supineness vanish before the asseveration, 'To him that knoweth to do good, and doeth it not, to him it is sin; and let emulation be stirred up by the exhortation, 'To do good, and to communicate forget not, for with such sacrifices God is well-pleased.' Do not underestimate the influence, favourable or unfavourable, which you are constantly exerting on the Temperance movement; for its further progress depends much on the decisions which the Christian ministry may form and embody. If there be any virtue and any praise, may you think upon this thing, when alone with conscience and with God, in the light of work to be done and a future account to give The Holy Spirit helping us, let us be of one heart and one way, in obedience to the sacred oracle, 'Whether ye eat or drink, or whatsoever you do, do all to the glory of God.'

THE DECLARATION drawn up and signed by the Ministerial Conference in Halifax in October last, has since received a good number of signatures from ministers of various denominations.

We insert it with the above so that it may be seen how well the two agree:

"The undersigned, Ministers of the Gospel in the Province of Nova Scotia, hereby declare their firm conviction that the Traffic in Intoxicating Liquor, as a beverage, is highly injurious to society, and ought to be abolished; and they pledge themselves to exert all the influence they may possess in order to secure the effectual administration of a Law prohibiting the importation, manufacture, and sale of intoxicating drink, for beverages purposes whenever such Law shall be passed by the Legislature.

The three Palaces.

The writer was one day passing, with a friend, through the suburbs of one of our most attractive New England cities, when his attention was arrested by three residences of extraordinary richness and elegance. It was a bright and smiling June day, and the spacious grounds, tasteful walks and rich foliage and flowers, gave to the palace-like dwellings a gorgeous and lovely appearance, as if Eden itself had been reinstated upon earth. I said to my friend:—

"Those are truly enviable habitations, and happiness must dwell there, if anywhere in this world."

He smiled, then looked sad, and gave me the following account of the occupants of those "seats of bliss."

"In the first," he said, "lives a woman, whose husband resides mostly at the West, speculating in cattle, sheep and wool, and only comes home for a few weeks in the year. She has no children, and only a domestic or two in the house. She daily bemoans her desolate condition, and says she would joyfully exchange her elegant home for a hut or a shanty, if she could only keep her husband with her.

"In the next mansion"—for the three stood near together, two on the west side of the street, and one opposite—"lives a man, who," said my friend, "makes a hell of his house. He is miserly and cruel, and denies his amiable wife the common comforts of life. His two accomplished daughters support themselves by teaching, and would not go home at all, except to comfort and sustain their mother.

"That splendid dwelling on the east side," added my informant, "has been desolated by sickness and death. They were a lovely

household a year ago, and their happiness seemed complete, but fever and dysentery have carried the mother, two sons and a daughter to the grave, and the bereaved and disconsolate husband and father dwells alone, as in the sepulchre of his joys and hopes."

I had by this time learnt a most important lesson. "Appearances," I said, "are deceptive. Grandeur and elegance of situation do indeed but mock the sorrows that often reign within." I have repeated this to myself ten thousand times since, and have never, from that day, envied a rich and princely "establishment." I never pass such a residence without calling to mind those "three palaces," and breathing a thank offering to heaven for a humble home, blessed with ties and sympathies of loving hearts.—W. & R.

The Sinner's Warrant.

Men must despair of salvation but for the infinite merits of a crucified Saviour, and the blessed invitations of the Gospel to come to Him for pardon and eternal life. Resting on the Divine invitation and promise, no one need despond. Dr. Hoge, in his Blind Bartimeus, says some good things which remind one of Bunyan. We give an extract:

"What, wretch! art thou going to Christ?"

"Ay! that I am, with all my heart."

"But will He receive thee?"

"Ay! that He will, with all His heart."

"Truly, thou art a brave talker! Who taught thee this lofty speech?"

"Nay, my speech is lowly, and I learned it of my Lord."

"But where is thy warrant? None can go to Christ without a warrant."

"He calleth me—be that my warrant?"

"But where is thy fitness?" says Satan, shifting his ground.

"Be my warrant my fitness—He calleth me," answers the sinner, keeping his ground, his only ground.

"But listen, soul! Thou art going before a King. He cannot look upon iniquity" (for you see Satan can quote Scripture;) "and thou art but a mass of iniquity (here the devil affects a great horror of it, to fill the sinner with fear.) 'The heavens are not clean in his sight; how then shall thy filthiness appear before him? Look at thy rags, if thy blind eyes will let thee, and say, what a dress is this to take into His presence!'"

"It is all true," says the contrite sinner, still I will go, for He calleth me. I bind this call about me, and it shall be my dress till he give me another. I will hold up this call, written with His own hand, and signed with His own name, and sealed with His own blood, and it shall be my defence and plea. Miserable and unworthy as I am, and deserving, I know, to die, with this I have boldness and access with confidence, saying only, like little Samuel, here am I, for Thou didst call me!"

The Double Portion.

"And Elisha said, I pray thee, let a double portion of thy spirit be upon me."

Dr. Kitto's remarks upon this passage seem to be judicious: "But what was that double portion of Elijah's spirit, which his disciple desired?—One would think that it expressed the possession of such qualities as should make him twice as great a prophet as his master. But it was not so; for although Elisha became a great prophet, and wrought miracles as great as those of Elijah, and in great number, no one feels that he was greater as a prophet or as a man than his master, or so great. His meaning is explained by the fact that the heir was entitled to a double portion of his father's goods; hence, in asking for a double portion of his master's spirit, Elisha meant to claim the heirship or succession to Elijah in his place as a prophet in Israel. He had reason to believe it was meant for him; but he wished to be assured of this by some token which should be satisfactory to himself and others."

Christians often refer to these words in their prayers, asking for a double portion of God's Spirit. If, according to the above interpretation, they mean such a portion of the Holy Ghost as shall be to them a token of their heirship with Christ, an assurance of their