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"Not slothful in business: fervent in spirit."

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Poetry.

Patience.

A gentle angel wendeth
Throughout this world of woe,
Whom God in mercy sendeth
To comfort us below.
Her looks a peace abiding
And holy love proclaim:
O, follow then her guiding—
Sweet Patience is her name.

She leads us through this tearful
And sorrow stricken land,
And speaks, resigned and cheerful,
Of better days at hand.
And when thou art despairing
She bids thee clear thy brow,
Herself thy burden sharing,
More hopeful far than thou.

She sobers into sadness
Thy grief's excessive smart,
And steps in peace the madness
And tumult of the heart.
The darkest hour she maketh
As bright as sun at noon,
And heals each wound that acheth,
Full surely, if not soon.

Thy falling tears she chides not,
But pours in healing balm;
Thy longings she derides not,
But makes devout and calm.
And when, in stormy seasons,
Thou askest, murmuring, "Why?"
She giveth thee no reasons,
But smiling, points on high.

To every doubt and question
She cares not to reply;
"Bear on," is her suggestion,
"Thy resting place is nigh."
Thus by the side she walketh,
A true and constant friend;
Not overmuch she talketh,
But thinks, "O happy end!"
Lyra Domestica.

Religious.

NOVA SCOTIANS at home are pleased to hear of the Sons of Nova Scotia abroad. They like also to see their productions, when they are such as reflect credit on themselves and their native land. At the late Anniversary of the Baptist Theological Seminary at Kalamazoo, Michigan, the Rev. Edward Anderson A. M. a graduate of Acadia College, N. S., now one of the Professors in that institution, gave the address to the graduating class.

We have been favoured, by a friend, with a copy of this address, as published in *The Michigan Christian Herald* of June 27th, and doubt not our readers will be as much pleased as ourselves with a perusal. It is a fine illustration of the ability of Nova Scotians to secure distinguished honors abroad as well as at home.

PROF. ANDERSON'S ADDRESS.

"Beloved Pupils;—The hardest of all words to utter is farewell, especially where this signalizes the separation of cherished connexions and ties of close friendship. Such connexions and ties I feel we are called upon this day to sever.

I had hoped that these farewell words might be spoken by him whose frequent experience in such partings would have enabled him to do it with more deliberate composure, and whose ripper practical wisdom might make it a more fitting close to a long course of instruction—words worthy of being the last from their superior weight and worth.

But this duty has unexpectedly been assigned to me. I assure you, beloved pupils and brethren, that the sundering of these endearing relations which you sustain to us, which increasing years have but drawn closer and made purer, awakens feelings too deep and tender to hide in a formal speech, or to breathe in studied sentences. They must be expressed if at all, in the brief, straightforward, simple language of the heart.

You contemplate taking upon you duties and responsibilities which would exalt the very angels to engage in, and for which all their ardor and energy would not be found

superfluous. If, therefore, in any sphere of human activity, full rounded completeness of all your powers is required, surely it must be in this, beneath the pressure of whose responsibilities even an Apostle cried out, "Who is sufficient for these things?"

(1) Permit me, therefore, to remind you, in the first place, that a good physical development—a body trained to manly vigor and stern endurance—is an essential requisite to the highest efficiency in this work.

The idea that the body is to be despised, scourged, starved and weakened into cavernous imbecility, to secure the highest piety, is alien to Christianity, and a base importation from heathenism, via Rome. The Scriptures inculcate no subjection of the body that would mar its most perfect symmetry, impair its vigorous strength, or disrobe it of its manly dignity.

As Job's war horse, when bitted and obedient to his gallant rider, laid aside none of the thunder from his neck, nor the glory from his nostrils, as he scents the battle from afar, so the body, when most fully obedient to the dictates of the guiding conscience, has no need to divest itself of one attribute of its bounding activity and stalwart energy. Nay, we dare to go farther, and say that the highest style of man and of Christian is never attained without this high order of physical training.

It is next to impossible for the dyspeptic to embody in his conduct the graces of charity and patience, or for the victim of hypochondria to illustrate the charms of faith and hope. For an audience to look at religious truth as it is seen through the preaching of one thus diseased, has the same effect as to look at creation through smoked glass.

Its scenes of joyous and cheerful beauty, and its marks of paternal beneficence, are all spread over with the pall of lurid and vindictive repulsion. Remember, therefore, that it is a solemn duty to take care of your body—that it is a sin to neglect your health, to impair your strength, or to envelope yourself with the cold, cheerless fogs of nervous depression.

Now the means of grace in this regard are the daily use of the axe, the spade, the plow or the pickaxe. And while either of these weapons will raise a blister on your hands, do not regard yourselves out of danger of being possessed by a legion of blue demons. The reputation you will forfeit by having sunburnt hands or horny palms is better lost than won.

The late gallant Winthrop, who recently fell in battle, sets down good feet as the fundamental qualification for the soldier. If these blister and give out with every short march, all the precision of drill and efficiency of arms even of the far-famed New York Seventh, will be of no avail.

What good feet are to the other qualifications of the soldier, a good body is to the well-trained minister. When this gives out, all your drilling in theological tactics, all your intellectual armor furnished by nature and burnished in the schools, must rust in inaction. The time has gone by when the slenderest boy of the household, who can engage in no vigorous employment, should be deemed predestinated to the ministry. These may captivate silly and sentimental women in the attenuated gossamer of oratorical webs, but they will not arrest nor detain the weightier and more common sense men. While those winged with intellectual strength and superiority will no more be found gathered by such a man than eagles in spiders' webs. As well attempt to set in operation a 400 horse power engine in a boat of pasteboard, as to carry on the vigorous processes of a master and manly mind in a fragile frame work that scarce can float on the waves of existence. It can't be done.

But we do not mean to undervalue the mental engine in all the might and massiveness it can attain. And (2) hence, in the next place, let me charge you to take care of your minds. And in order to do this aright you must keep up your habits of study. Without this you will soon become like an old almanac. The age in which you live is rapidly progressive. The minds of the rising generation have new and accurate knowledge flashed upon them from the schools and from the press. If it comes mistily and unreliably from the pulpit, they will not be slow to detect it. And if its occupant makes mistakes

in grammar, in geography, in history, he will lack power to convince them of his ability to guide them in higher truths. If he tells them of earthly things and they cannot trust him, how shall they believe if he tells them of heavenly things?

Some imagine that it requires less careful study and accurate thought to preach in the West than in the East;—in a small and newly begun congregation than in old and established society. But never was there a more mistaken impression. Believe me that your freshest thoughts and best things are none too fresh nor too good for the newest settlement and the humblest log schoolhouse that forms the advance guard of the civilization of the Pilgrim.

(3) But bodily organization and mental machinery do not constitute the whole man. The higher endowment of heart and soul will especially demand your care.

In order to do this aright, daily secret prayer must never be neglected. This habitual communion with God will elevate and ennoble your whole moral being, and will cause even your intellect, like the face of Moses on the mount, to shine with a radiance that is never seen reflected from those that never rise to these high commotions. Preserve your conscience pure and your character stainless. For, as in looking through a telescope, a hair or a speck upon the lens becomes more prominent than the most glorious orb of light, so even slight inconsistencies in ministerial character will so fill men's field of vision as to prevent them from apprehending the eternal realities which he should magnify and impress upon their minds.

(4) Let me once more charge you to take care of your doctrine.

I do not mean that you should be careful that it accord with the views of great men, or that it square with celebrated systems or widely received creeds. Let your main care be that your doctrine be Biblical. And here let me urge upon you the importance of keeping up and advancing the knowledge you have acquired of reading the Bible in the languages in which inspired men wrote it.

Be not content with receiving the water of life through long coils of leaden commentaries. You are never sure that they have not imparted to it some unwholesome admixture, or rust of error and prejudice. Go at once to the source where these living waters flow forth clear as crystal from the throne of God and of the Lamb.

(5) Permit me, likewise, briefly to impress the necessity of being careful of the style of your social intercourse among men. Mind not high things, is the language of the apostle, but condescend to men of low estate. Not that you should avoid the society of the higher strata of the social world—not that you should be content with a style of manners or converse that would not adorn the most refined and exalted circles—but that you should ever manifest a ready and living sympathy with the great class who live by their labor.

Be men of the people. And to this end acquaint yourselves with all the various branches and processes of their honest toil. And in presenting truth from the pulpit, let them see that you can use an illustration not only borrowed from classic poetry, but also from the loom, the lathe, the anvil or the locomotive. Who does not see that this accounts largely for the success of the celebrated preacher of Brooklyn in holding such masses of men from year to year, with ever growing interest and eagerness to hear his words? Nor let the wider and vaster processes of Nature ever lose their charms for you. Break away at times from dust and din, to muse in the lone woods, to walk solitary upon the beach, to hearken to the thunder of the cataract. "Consider the lilies of the field how they grow," "behold the birds of the air," said our Savior, as he would illustrate and impress the most important truths.

In this way your preaching will especially be fitted for the young—that class which is the largest and most hopeful in every congregation.—Never grow so old as not to interest the young. If the snows of age crystalize upon the outward man, let the dew of youth never cease to glisten upon every feeling of the heart and every branch of thought. Nor let the children seem too small for your notice or your love. Let the kindness of your nature, the geniality of your

disposition, the benignity of your expression, and the tenderness of your tones constantly say, as you pass amid these youthful heirs of immortality, "Suffer the little children to come unto me, and forbid them not."

Finally, my brethren, "whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue or if there be any praise, think on these things."

"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness and to godliness brotherly kindness; and to brotherly kindness charity.—For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Let me close by assuring you that we shall follow you by our prayers and sympathies—that if trials and sorrows darken your way and depress your heart—that if those you trust prove false, you shall still have your old teachers to turn to for solace while life lasts.

And if prosperity and success are in store for you, we shall rejoice with you, and your familiar faces, we hope, shall continue to reappear in our annual gatherings as the family circle of your Alma Mater grows larger and brighter. Kalamazoo Theological Seminary and College expects to be sustained and honored by her sons. We hope to hear of your works of faith and labors of love;—that you will go about doing good;—and that, having turned many to righteousness, you will shine as the brightness of the firmament and as the stars forever and ever. Farewell."

On the whole, this anniversary week has been one of great interest. Clouds and darkness may hang about the Institution but there are also dawns of light and "glimmerings of day."—The professors are reduced to the lowest number possible, consistent with strict fidelity to the Collegiate and Theological course. They are to do the agency work for the Institution through the vacation. No institution in the land is more deserving of aid and endowment. In laboring and praying for the attainment of this object, we are enlisted for the war, be it long or short.

Spurgeon on Regeneration.

Some tell you that the child is regenerated when the drops fall from priestly fingers. My brethren, a more fond and foul delusion was never perpetrated upon earth. Rome itself did never discourse upon a wilder error than this. Dream not of it. O think not that it is so. "Except a man be born again he cannot see the kingdom of God." The Lord himself addresses this sentence not to an infant but to a fullgrown man. Nicodemus—one who was circumcised according to the Jewish law, but who yet, though he had received the seal of that covenant, needed as a man to be born again. We all without exception must know this change. Your life may have been moral, but it will not suffice. The most moralised human nature can never attain to the divine nature. You may cleanse and purge the fruit of the first birth, but still the inevitable decree demands the second birth for all. If from your youth up you have been so trained that you have scarcely known the vices of the people; so tended, hedged in, and kept from contamination with sin, that you have not known temptation, yet you must be born again; and this birth, I repeat it, must be as much a fact, as true, as real, and as sure as was that first birth in which you were ushered into this world. What do you know of this my hearer? What do you know of this? It is a thing you cannot perform for yourself. You cannot regenerate yourself any more than you could cause yourself to be born. It is a matter out of the range of human power. It is supernatural, it is divine. Have you partaken of it? Do not merely look back to some hour in which you felt mysterious feelings. No, but judge by the fruits. Have your fears and hopes changed places? Do you love the things you once hated, and hate the things you once loved? Are old things passed away? Have all things become new? Christian brethren, I put the query to you as well as to the rest. It is so easy to be deceived here. We shall find it no