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A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

A Tribute.

TO THE MEMORY OF MISS AMELIA BLAIR.

"Where is the victory of the grave?
What dust upon the spirit lies?
God keeps the sacred life he gave;
The ransomed never dies."

Sister dear, the family chaplet will no more be graced
By thee!
And the mourners tears are falling o'er the heart-
full vacancy.
For the friends thy heart held dearest, all thy deeds
Of love are o'er;
And the music of thy footsteps they will hear on
earth no more.

Strong the hallowed links which bound thee to the
friends thou loved'st so well;
Deep is now the tide of sorrow that within their
bosoms swell.
Tender hearts are sorely wounded, and our sym-
pathies must go,
Where such ties, by years cemented, perish by a
single blow.

We who knew and loved thee, sorrow that thou art
no longer here;
That no more thy words of greeting sweetly fall
upon our ear;
That thy presence does not cheer us as we journey
on our way;
That another bright oasis from life's plain has passed
away.

We will miss thee when we gather for that fellowship
most sweet,
When to one another freely of the life divine we
speak.
There thy voice, which oft so sweetly told of peace
and joy divine,
Shall no more our list'ning spirits thrill; but we will
not repine.

For thy sighs are changed to singing; all thy griefs
and fears are slain;
Nature's weariness and weakness thou wilt never
know again.
Now before God's throne thou bowest: every tear is
wiped away;
And to ever-flowing streams, the Lamb of Calvary
guides the way.

Thou hast crossed the sacred threshold of that better
home above;
There to spend with all the ransomed an eternity of
of love.
Air thou breath'st by sin untainted, in that blest and
holy clime,
And thou dost all purely, brightly, in thy Saviour's
likeness shine.

Now thy hallow'd presence 'mid the cloud of wit-
nesses is found;
With the myriad spirit watchers that encompass us
around.
We will seek to follow Jesus, while our Father bids
us stay;
Cheered by feeling that beloved ones smile from
heaven upon our way.

Can we mourn that one more jewel decks the Savi-
our's diadem?
That though earth has lost a treasure heaven has
gained so fair a gem?
That our Father, has transplanted one of our most
lovely flowers;
Through eternity to blossom, in a fairer world than
ours?

Loved ones hear her gently whispering, "why for
me in sadness weep?
Tears of love cannot awake me from my deep, my
dreamless sleep;
But a sleepless eye is watching over my unconscious
dust;
Till his blessed voice shall call me; then awake and
rise I must."

"Weary pilgrims, while you linger on the stormy
shoals of time;
While your heaven-born souls are struggling with
an enemy divine;
In the port of love eternal, hope's sure anchor firmly
cast;
Keep the faith which well sustained me when my
feet through Jordan passed."
Onslow, Jan. 24. I.

Religious.

For the Christian Messenger.

Moral Beauty.

There is beauty in every thing we see
around us. We may discover beauty in the
ground upon which we walk. In the high
and ugly rocks, in the verdant garment of
summer which enshrines hills, vallies and
forests, there is beauty. In every flower
which kisses heaven's gentle rays of light,
small and insignificant though they may ap-
pear, in every rippling stream or mountain-
wave of the ocean, every breeze chants
songs more beautiful and sweet than those
produced by mortal touch. Every star in the
heavens glows with such beauty as mortals can
scarcely appreciate. There is beauty all
around.

There is also the exquisite and delicate
texture of beauty which art has thrown as a
magic spell upon the greater part of the
world. We cannot but admire the charm of
our cities raising their palace domes, and
their church spires and their other beautiful
edifices. Beauty is also seen in the
swift iron steed as it rushes too and fro,
bearing its thousands: in the steamship,
as she ploughs the deep in defiance of wind
and tide: in the ship which spreads her
sails and walks upon the sea, as if wind and
water were at her command. And there is
beauty in every picture of nature, by which
art would mimic her Creator.

With physical beauty many have been in-
toxicated, and have worshipped most devotedly
at the feet of its Goddess. It should have
a charm for man else why did it drop like a
jewel from the hand of the Creator. It tends
to refine the feelings and taste of man—talents
which should be cultivated.

But there is a charm which should find a
more prominent place in every heart. *Moral
beauty* as far exceeds physical loveliness as
the light of the sun exceeds that of the morn-
ing star. It is this beauty which shall be
seen when the "wilderness shall blossom as
the rose, and the solitary places be glad." In
its perfection it consists of the complete res-
toration of man to the image of his Creator.
To this perfect state none arrive while in this
life, but since it consists of intelligence, ami-
ability of disposition, and holiness of heart,
man may have these principles so thoroughly
imbibed, that God and heaven shall beam
through every faculty of the soul. This is
the greater beauty, in itself, and we can par-
take of its happy effects more abundantly
than of any other. Its streams flow into
the soul by the channel of the senses. It
awakens music in the soul too fine for mortal
ears, and introduces such properties of the
heart and soul as nothing else can excite. It
changes the homeliest into the handsomest, the
solitary wilderness into a pleasant Eden, and
the dungeon into a royal palace.

When God created man he made him in
his own image, but alas! how changed! how
fallen! Changed, fallen, as to what? as to
moral beauty. Once he was intelligent and
amiable, like his Creator; no evil passion in-
flamed his heart, no bad desire burned in his
bosom. In innocence he was a copy of his
God. Now those beautiful features of char-
acter are marred and ruined. Like some
ruined city which was once great, where once
arts and sciences flourished, as in its ruins we
find the shattered remains of once noble col-
umns and edifices, so in fallen man we find as
it were the ruins of moral beauty.

But since the precious boon is not entirely
lost to man he should endeavour to obtain it
fully. Grace can rebuild the fabric, and
adorn it with such glory as it never before
possessed,—that of a more perfect knowledge
of God.

To restore us is the design of religion, to
extricate us from that which we have received
in the fall, which is contrary to God and
heaven, and to create and perfect in us that
wisdom which is "pure and peaceable easy to
be entreated and full of good works" and
thereby to make us holy, amiable and heavenly
and in the end like our Saviour himself.

Man should strive for moral beauty. He may
be intoxicated with worldly pleasure or phys-
ical beauty, but his soul is still dissatisfied
while the evil propensities reign in the sinner's
soul and cause an aversion to holiness. There
as an appetite which disturbs his hours of sin-
ful pleasure and can never be satisfied until
the heart is changed and moral excellency is
the object of his love.

In moral excellency man is happy. His
soul will be rejoiced when earth teems with
moral beauty; and when intelligence and true
godliness fill his soul and shine forth in every
action and word; and when he can see the same
precious rays streaming from the hearts of his
fellows.

Moral beauty never fades. The beauty of
man must shortly consume in the grave.
Worms shall feed upon him and his bones
shall crumble to dust. The flowers of the
field how soon they fade, and the sea itself
shall be no more, though long its proud waves
have rolled. The aged mountains shall sink
to plains, the heavens will fade away, for all
nature's pleasant scenery must fall in one
common ruin and all its loveliness wane; but

moral beauty is unfading. Time cannot in-
jure it and eternity cannot cause its de-
cay. It will bloom here, and transplanted to
heaven, it will bloom through all eternity.

T. H. L.

Hantsport, Dec. 31st 1860.

True Christian Charity.

PROMOTED BY
INTELLIGENT FAITH AND CHRISTIAN
OBEDIENCE.

BY REV. E. C. MITCHELL,
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ford, Illinois.)

"Let every man be fully persuaded in his own
mind."—Rom. xiv. 5.

This direction of the apostle was given in
reference to the *minor* matters of faith and
practice. Disputes had arisen respecting
ceremonial observances and Paul settled them,
not by deciding for either party, but by re-
quiring both parties to decide for themselves,
and leave each other free.

"Who art thou that judgest another man's
servant? to his own master he standeth or
falleth. * * * One man esteemeth one day
above another: another esteemeth every day
alike. Let every man be fully persuaded in
his own mind. He that regardeth the day,
regardeth it to the Lord; and he that regard-
eth not the day, to the Lord he doth not re-
gard it."—Rom. 14: 4-6.

In these observations he clearly establishes
the principle that there are some things in re-
ligion on which perfect agreement is not es-
sential to a hearty union and co-operation.
The precise things he here referred to were,
the sacred observance of certain days in re-
ference to Jewish custom, and the abstaining
from certain meats for fear of giving counte-
nance to idolatry, but the principle will clearly
apply to things in our day,—to the defini-
tions of the doctrine of the Trinity, and to
the views of the freedom of the will, and of
fore-ordination; to questions of the proper
religion and administration of the ordinances
—Baptism and the Lord's Supper, and to
methods of Church government and disci-
pline.

These differences of judgment, which divide
the Christian Church into separate bodies,
under the names of Calvinists and Arminians
Baptists, and Pedo-Baptists Episcopalians,
Presbyterians and Congregationalists, clearly
come under the rule here commended to the
Romans,—a rule which forbids us to inter-
fere with each other in these matters or to be
separated in heart on account of them, and
yet, *commands* us each to satisfy ourselves
clearly and conscientiously upon every point
and to act according to our convictions.

"See to it," it seems as if he would say to
us, "that you be what you are, *intelligently,
conscientiously*. If you choose your position
in the Church of Bishops and Deacons, see
that you do so from a deliberate conviction
that this is the true order of Christ's appoint-
ment. Or, if you submit to the Presbytery,
or adopt independency, let it be from no care-
less preference, but because honestly you have
decided that Scripture and duty direct you
thither. If you receive as an ordinance of
divine authority the dedication of your off-
spring to him in baptism, do so because you
honestly find a "thus saith the Lord" for its
performance. On the other hand if you ac-
knowledge believer's Baptism only as the di-
vine appointed door of entrance to Christ's
Church, be sure that you are governed by no
human opinion, but by a personal examina-
tion of the Law and the testimony.

Choose your place in the Church and your
work in the vineyard for yourself under the
light of conscience and duty, and, *having
chosen it, be sure that you accord to others
the same privilege of individual independent
choice!* Take care that you do not attempt
to control others in their decisions, nor de-
spise or revile them because they do not reach
your conclusions. Accord to them, not mere-
ly the same freedom to choose which you
claim for yourself, but the same respect and
confidence as having acted conscientiously
and honestly." This, in substance, is the ad-
vice of the apostle, and its wisdom is obvious.
There is perhaps no charity more difficult for
poor human nature than that which meekly
refrains from even secretly judging the mo-
tives of those who differ from us, as there is

no bigotry more common or unchristian than
that which is ever charging bigotry and pre-
judice upon the adherents of another faith;
and the secret of promoting such charity and
dispelling such bigotry lies in the encourage-
ment of independent investigation. Intelli-
gence begets humility, and clear decision
creates a self-reliance which fearlessly per-
mits and approves a similar independence of
thought in others.

While, therefore, the main purposes of the
apostle is to promote Christian freedom, he
seeks to secure it by requiring from each:

I. INTELLIGENT, INDEPENDENT DECISION.

1. *Every Christian owes it to Christ to
have clear and independent views of truth
and duty.* "For none of us liveth to him-
self," saith the apostle, "and no man dieth to
himself. For whether we live we live unto
the Lord, and whether we die we die unto
the Lord." As a first principle of respect
and a first step towards obedience it is essen-
tial that we should know and understand
what Christ has taught and commanded. The
natural laziness of the human mind is now-
where more manifest than in the readiness
with which men are disposed to adopt without
examination the decisions of others in matters
of faith. The majority of persons the world
over, believe what their fathers believe, be
it Paganism, Mohammedanism, Popery, or
Protestant Christianity. And in Christendom
most persons accept that form of belief in
which they have been nurtured, or adopt the
views of the persons they most esteem and
admire.

Considering the power of education this is
not strange in those who have no interest in
a Saviour's blood. Not being a matter of par-
amount concern it is naturally left to be gov-
erned by circumstances and made subject to
convenience and accidental preference.

But it is both strange and inconsistent that
they who have professed to make the will of
Christ the chief end of their lives, should
leave undecided, or decide unexamined any
point of Christian faith or duty. And yet
there is reason to believe that there are num-
bers in every Church who have never exam-
ined the distinctive principles which they pro-
fess to believe and on which they are accus-
tomed to act. Not only do many acquiesce with-
out inquiry in the views of their parents and
teachers, but even those who are called in ma-
ture years to choose their denomination, do so
upon the most trivial grounds. Many pro-
fessed Baptists are so, because they liked the
meeting-house or the minister, or because
their early religious impressions were received
among Baptists, or because they found pleas-
anter acquaintances, or better social advan-
tages in some Baptist Church. And we have
no reason to doubt that the same is true of
other denominations. If the Church were
designed for a mere nest in which to sit down
and enjoy ones self through a few earthly-
days this would be very well; but for those
who have solemnly banded together to work
for Christ and strive for heaven this
is an unworthy and dishonorable position.

The effect of such blind adherence to ones
own denominational views is liable to be an
equally ignorant prejudice against the views
of others, and a consequent alienation of
heart; a destruction of that mutual love and
confidence which is essential to efficient co-
operation. Christ's cause is thus wounded in
the persons of its friends both individually
and collectively.

2. *Every Christian owes this duty to him-
self also.* He is not only bound to prove
himself "whether he be in the faith," i. e.
whether he has correctly received the great
doctrines of eternal life, but he is bound
also to satisfy himself that he is correct
in theory and practice in the minor matters of
Christian duty. That is a wretched ambition
which rests satisfied with what is almost sar-
castically called "a comfortable hope." To
be willing supinely to run the risk of being
"scarcely saved," is not only ungrateful and
dishonorable, but extremely perilous. I envy
not the man who can be indifferent to any
possible claim of Christ on him. It argues
a destitution within which is fearfully akin
to the lack of the "Spirit of Christ" and
may in the last fatal moment prove him to be
"none of His."

There can be no vigorous, thriving piety
without conscious rectitude in the minute