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IV. Though that were a theme that might require a full discourse, we leave it at once to turn to another. In the fourth place, the manifold wisdom of God is made known to principalities and powers IN THE CONVERSION OF EVERY CHILD OF GOD.

There are some very singular implements in this present Great Exhibition; marvellous feats of human skill; but there is one thing they have not there that is to be found in the Church of the living God, and that is a heart-melter, an instrument for turning stone to flesh. There are inventions for melting granite, and for liquifying flints, but I know of no invention but one, and that is not to be found in any earthly show, for melting the adamant of the human heart.— Now when the Lord takes the profane man, or the infidel, or the proud self-righteous Pharisee, or some tall, hectoring, careless sinner, and casts his heart into a fountain filled with Jesus' blood, and it begins to melt with penitence, the angels see the matchless wisdom of God. But I am sure, also, that there is not in the Exhibition another instrument, called a heart-healer; an invention for binding up broken hearts and making them one again, and healing all their wounds; but the Lord is pleased by the same instrument by which he breaks hearts to heal them. That blood which melts the flint restores the heart of flesh. Having first melted the heart, he next shows his matchless skill by taking away despair, despondency, and terror, and giving to the poor conscience perfect peace and rest, nay, exulting joy and boundless liberty.— As the angels see the proud man bow his knee,

as they hear him in his silent chamber pour out his heart in sighs and groans, they say, "It is well, great God; it is well;" and as they see him come down from that chamber light of foot and joyous of heart because his sin is all forgiven, with his groans all turned into songs, the angels say, "It is well, great God; it is well; thou woundest, but thou dost heal; thou killest, and thou makest alive." Conversion is the greatest prodigy that we know of. If there be no such things as miracles to-day, believe me I have neither eyes nor ears.— But you say, "What miracles?" I answer, not miracles in smitten rocks that yield rivers of water or seas that are divided by prophetic rod, but miracles in hearts and consciences, obedient to holy, heavenly power.— I have seen in my short life more miracles and stranger than Moses ever wrought, and wonders greater than Christ Jesus himself ever performed on flesh and blood; for they are his miracles to-day that are wrought through the gospel. If it were well just now, I might point to some in these galleries and on this ground-floor, and ask them to tell what miracles God did for them, and how they here are in one happy circle to-day met for the praise of God; men who once were everything that was vile; but they are washed, but they are sanctified. The tear starts in their eye now when they think of the drunkard's cup and of the swearer's oath with which they were once so well acquainted; ah! too, and of the dens and dens of filth and of lasciviousness which they once knew; and they are here, loving and praising their Lord. Oh! there are some in this house to-day who, if they could speak, would say they are the greatest sinners out of hell, and the mightiest wonders out of heaven. If our gospel be hid, it is only hid to those who wilfully shut their eyes to it. When one sees harlots reclaimed, thieves, drunkards, swearers made to be saints of the living God, do not tell us that the gospel has lost its power. O Sirs! do not dream that we shall believe you while we can see this power, while we can feel it in our own souls, while every day we hear of conversions, while scarce a week rolls on without some score of brands being plucked from the eternal burning. And, I say, if the Church of God on earth admires these conversions, what must angels do who are more acquainted with the guilt of sin, and know more of the loveliness of holiness, and understand better the secret heart of man than we do? How must they gladly and exultingly admire in each distinct conversion as it presents phases different from any other, the "manifold wisdom of God!"

V. But time has failed me, and therefore I must leave points upon which I wanted to dwell. The principalities and powers to this day find great opportunities for studying the wisdom of God in the TRIALS AND EXPERIENCE OF BELIEVERS, in the wisdom which subjects them to trial, in the grace which sustains them in it, in the power which brings them out of it, in the wisdom which overrules the trial for their good, in the grace which makes the trial fit the back or strengthens the back for the burden. They see wisdom in the prosperity of Christians when their feet stand like hinds' feet upon their high places; they see the same in the despondencies of believers when even in the lowest depths they still say "Though he slay me, yet will I trust in him." As every day brings to us our daily bread, so every day brings to heaven its daily theme of wonder, and the angels receive fresh stores of knowledge from the ever-new experience of the people of God. They lean from the battlements of heaven to-day to gaze on you, ye tried believers; they look into your furnace as did the King of Babylon, and they see the fourth man with you like unto the Son of God. They track you, O ye children of Israel in the wilderness; they see the places of your encampment and the land to which you are hastening; and as they mark the fiery cloudy pillar that conducts you and the angel of God's house that leads the van and brings up the rear, they discover in every step of the way the wonderful wisdom of God.

VI. And lastly, beyond all controversy, WHEN THE LAST OF GOD'S PEOPLE SHALL BE BROUGHT IN, and the bright spirits shall begin to wander through the heavenly plains and con-

verse with all the redeemed Spirits, they will then see "the manifold wisdom of God." Let the angel speak awhile for himself. "Here," saith he, "I see men of all nations, and kindreds, and tongues, from Britain to Japan, from the frozen north to the burning zone beneath the equator; here I see souls of all ages, babes hither snatched from the womb and breast, and spirits that once knew palsied age to whom the grasshopper was a burden. Here I see men from all periods, from Adam and Abel down to the men who were alive and remain at the coming of the Son of God from heaven. Here I see them from the days of Abraham, and the times of David, and the periods of the Apostles, and the seasons of Luther and of Wickliffe, even to the last times of the Church. Here I see them of all classes. There is one who was a king, and at his side, as his fellow, is another that tugged the oar as a galley-slave. There I see a merchant prince who counted not his riches dear unto him, and by his side a poor man who was rich in faith and heir of the kingdom. There I see the poet who could sing on earth of Paradise Lost and Regained, and by his side one who could not put two words together, but who knew the Paradise Lost and the Paradise Regained within the Eden of his own nature, the garden of his own heart. Here I see Magdalene and Saul of Tarsus, repenting sinners of all shades and saints of all varieties, those who showed their patience on a lingering sick bed, those who triumphed with holy boldness amid the red flames, those who wandered about in sheepskins and goatskins, destitute, afflicted, tormented, of whom the world was not worthy; the monk who shook the world, and he who cast salt into the streams of doctrine and made it wholesome and pure; the man who preached to his millions, and brought tens of thousands of souls to Christ, and the humble cottager who knew but this Bible true, and herself the partaker of the life of Christ—here they all are, and as the spirits wander and look first at this and then at that—first at one trophy of grace, and then at another monument of mercy, they will all exclaim, "How manifold are thy works, O God! In wisdom hast thou made them all. Heaven is full of thy goodness which thou hast wrought for the sons of men."

And now, dear friends, the sermon is done, when I ask you just these questions; the first shall be a question for the children of God, and the other for those who know him not.

First, to the children of God. Do you think you and I have sufficiently considered that we are always looked upon by angels, and that they desire to learn by us the wisdom of God? The reason why our sisters appear in the House of God with their heads covered is "because of the angels." The apostle says that a woman is to have a covering upon her head, covered because of the angels, since the angels are present in the assembly and they mark every act of indecorum, and therefore everything is to be conducted with decency and order in the presence of the angelic spirits. Think of that, then, when this afternoon we shall be talking together. Let us not talk in such a way that a visitor from heaven might be grieved with us; and when we are in our general assemblies met together, let us not discuss ignoble themes, but let the matters which we discuss be truly edifying, seasoned with salt. Especially in our families, might we not say more about Christ than we do? Do we not often spend days, perhaps weeks, without making any mention of such things as we could wish angels to hear? Ye are watched, brethren, ye are watched by those that love you. The angels love us and bear us up in their hands lest we dash our feet against the stones. They encamp about our habitations; let us entertain these royal guests. Since they cannot eat our bread and sit at our table to partake of our good cheer, let us talk of subjects which will delight them in a manner with which they shall be gratified, and let their presence be to us a motive why we should so conduct ourselves that to angels and principalities may be made known by us the wisdom of God.

And, lastly, what think some of you, would angels say of your walk and conversation?— Well, I suppose you don't care much about them, and yet you should. For who but angels will be the reapers at the last, and who but they shall be the convoy to our spirits across the last dark stream? Who but they shall carry our spirit like that of Lazarus into the Father's bosom? Surely we should not despise them.— What has your conduct been? Ah, sirs, it need not that the preacher speak. Let Conscience have her perfect work. There are some here over whom angels, could their eyes have known a tear, would have wept day and night. Ye have been almost persuaded to be Christians.— Ye have known the struggles of conscience, and ye have said, "I would to God I were altogether such as the saints are!" but ye are unconverted still. Stay, Spirit, guardian Spirit, thou who hast watched over this son of a sainted mother, wing not back thy disappointed flight to heaven! He relents, he relents. Now the Spirit of God is moving in him. "It shall be," saith he, "it shall be." "I repent and believe in Jesus," but oh, Spirit, thou wilt be disappointed yet, for he is about to say, "In a little time, go thy way for a little season, when I have a more convenient season I will send for thee." Spirit, thou wilt be disappointed yet, but if the soul shall say, "Now, even now, in this house of prayer, I cast myself upon the finished atonement of Christ; I trust in him to save me;" wing thy flight aloft, thou glorious Spirit, tell the cherubs around the throne that the prodigal has returned, and an heir of heaven has been born; let heaven keep holiday, and let us go into our homes rejoicing, for he that was dead is alive again, and he that was lost is found.

May the Spirit of God do this, for Jesus' sake! Amen.

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XXXV. EXPERIMENTAL PREACHING.

My Dear Brother,—

Experience is the life of religion. Without it the strictest morality, the most correct doctrinal views, and the most exact observance of external rites, are utterly unavailing as respects the salvation of the soul. Paul speaks of a "hope that maketh not ashamed" as the result of "experience." Peter says that "God . . . according to His abundant mercy hath begotten us again unto a lively hope." In like manner James affirms, "Of His own will begat He us with the word of truth." So our Lord solemnly declares, "Verily, verily, I say unto thee, Except a man be born again"—experience that divine change by which he becomes a new creature—"he can not see the kingdom of God." (Rom. v. 4, 5.—1 Pet. i. 3.—James i. 18. John iii. 5—8.)

Religious experience, however, is by no means limited to the primary work of regeneration, in which persons are first brought to have some experimental knowledge of Christ. It includes all those exercises by which believers, under the enlightening influence of the Holy Spirit, are "taught of God," and so made acquainted with the plague of their own hearts, the emptiness of the world, the evil of sin, the beauty of holiness, and the excellency of the Divine character.—The subject is, therefore, one of great extent, and of vast moment.

A ministry wherein the necessity of experimental godliness is not urged, can not be reasonably expected to profit the hearers. It tends to lull them into a state of carnal security, under the impression that they need not concern themselves about having any knowledge of a divine change; but that all pretences to any thing of that kind are imaginary and delusive. Hence, of course, they rest content without any scriptural evidence of regeneration and acceptance with God. It is not probable that a revival of true religion ever occurred, under such a ministry.

It may be suggested, that experimental preaching can not be understood by the unregenerate, and consequently can not be profitable to them. That they do not really understand it is certain: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) It may, however, be of infinite service to one to be made sensible, that he is ignorant of what he must know, or perish for ever. When Nicodemus, who was unquestionably a stranger to the new birth, applied to Christ for instruction, his attention was immediately called by the Saviour to the absolute necessity of being "born again," in order to admission "into the kingdom of God." (John iii. 1—12.) It is evident that, profiting by the instructions given him on this subject, he subsequently experienced the change which then appeared marvelous to him. (John vii. 50.—xix. 39, 40.)

To the frequent preaching of experience it may be objected, that this word occurs but rarely in the Scriptures. Neither does the word *providence* occur any more than once, and in that instance it denotes the care exercised by a Roman Governor. (Acts xxiv. 2.) And yet the doctrine of God's Providence pervades the sacred Volume. So likewise religious experience, comprehending the work of renovation through which God's children pass, with their devotional exercises, and their spiritual sensations, both painful and joyous, runs through the holy Bible. The Psalms, for instance, are in a great measure a record of the experiences of a number of the Lord's ancient servants. Here their fears and hopes, their trials and deliverances, their griefs and joys, with their desires and aspirations, are familiarly set forth. The preaching of experience is, then, evidently an appropriate and important part of ministerial duty.

It is necessary for the instruction, edification, and comfort of believers. Young converts are especially liable to be cast down and discouraged when their exercises are not of a joyful nature. In such case they are tempted, in many instances, to "cast away their confidence," and to conclude that they are not Christians; and consequently have no right to associate with the people of God. This may prove a pernicious snare, adapted to draw them back into the vain and ruinous pursuit of worldly pleasures. If so, they sustain great spiritual harm, the cause of Christ suffers much injury, believers generally are afflicted, and the unconverted are hardened in sin and

impentence. A skilful exhibition of the nature of Christian experience, both in its delightful and its trying phases, may, by the Divine blessing, be the means of preventing these evils, and encouraging the dejected and tempted believers to persevere in the ways of piety.

Not unfrequently timid Christians feel depressed from the apprehension, that their exercises are different from those of true believers. But when they hear those of a similar kind presented from the pulpit, and corroborated by the expressions of saints recorded in Scripture, their hopes revive, and their hearts are cheered.

In order to the successful performance of this part of ministerial labor, it is requisite that the preacher should, not only have himself experienced the new birth, but also walk with God, and daily experience the quickening and renovating operations of the Holy Spirit.

May you, my dear young Brother, ever be such a preacher!

Yours in gospel bonds,

CHARLES TUPPER.

Temont, Aylesford, May 30th, 1862.

For the Christian Messenger.

Obituary Notice.

Lines on the death of JOHN WESLEY KILCUP, who died April 19th, 1862, aged 16 years.

The moon is shining on thy quiet grave, Wesley,
The stars keep watch above thy lowly bed
And soft spring winds are gently sighing round thee,
A fitting requiem for the early dead,
Thou wert called away e'er life's bright morning sun
Had chased the dew drops from the budding flowers,
His rosy light yet ling'ring on cheek and brow,
Thou hast found we trust a brighter home than ours.

Friends gathered round thee in thine hour of danger,
And strove to snatch thee from the spoiler's grasp,
But care and love could not avail to save thee,
Thy bounds were set, beyond thou couldst not pass.
Thou art gone we trust to that atoning Saviour
Who freely died that all might look and live,
Oh! didst thou not while treading the dark valley
Seek strength from Him who only strength could give.

'Twas sad to see thee die in youth's bright spring;
The fair green fields just bursting on thy view,
With all thy dreams of coming years unknown,
'Twas hard to die and bid them all adieu!
But better thus than linger here mid tears,
And see the brightness from the earth depart,
Till care and grief had furrowed thy fair brow
And sin had marred the freshness of thy heart.

We know that all our Father's ways are wisdom
Though often shrouded by the pall of night,
And that this Providence, so mysterious,
Will be made clear, in heaven's own blessed light.
Thy parents' hearts are filled with bitter sorrow,
'Tis hard to meekly bow beneath the rod,
But may a voice to them, in their deep anguish,
Whisper "Be still and know that I am God."

Oft in future years thy little sister
Will think of thee as thou wert lying there,
And sigh to feel thine arm again around her,
Strong with a brother's fond protecting care.
And Oh! we sadly miss thy bounding step,
And the bright glances of thy clear laughing eye.
How could we think of death while gazing on thee,
That one so full of strength and hope would die.

Yet when we stood around to see thee die
And watched thy sinking pulse and failing breath,
We felt how vain a thing was youth or strength
To struggle with man's mighty victor, Death,
Though dead yet from thy early grave thou'rt speaking,
Telling how swiftly human hopes decay,
That life to all is even as a vapour
Which just appears then vanisheth away.

E. R. C.

Bill Town, May 8th, 1862.

For the Christian Messenger.

Donation Visit.

TO REV. ABRAHAM STRONACH.

According to previous arrangement, notwithstanding the bad state of the roads, and the appearance of an approaching storm, a party of friends more than 40 in number met at the residence of our esteemed friend, Rev. Abraham Stronach, on the 22nd of April, to make him a social visit. Not merely to give expression of that regard in which he is held as a Christian minister, but also to sympathize with him in the affliction of his beloved companion, who for more than a year has been afflicted with a kind of paralysis, rendering her comparatively helpless; nevertheless she manifests much christian patience and resignation.

After an excellent tea, and good things accompanying it, Brother Leason Baker made an appropriate address, and Brother Stronach a very suitable and pathetic reply. Other appropriate remarks were made by Brethren Rev. Obed Parker and Samuel Marshall.

There was left, in cash and other useful articles, the sum of \$42.50.

The company separated with mutual good feeling, believing that it is "More blessed to give than to receive."

BY ONE PRESENT.