

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.  
VOL. VII. . . . No. 47.

HALIFAX, NOVA SCOTIA, WEDNESDAY, NOVEMBER 19, 1862.

WHOLE SERIES.  
VOL. XXVI. . . . No. 47.

## Poetry.

### Appeal

FOR THE LANCASHIRE OPERATIVES,  
BY M. J. K.

Recited by F. W. Passow, Esq., at the late meeting held at Dartmouth, on behalf of the above Fund.

ACROSS the broad Atlantic,  
From Mother England's land,  
We hear a cry of anguish—  
We see an outstretched hand!  
The brave right hand of England  
Touching our own in dread,  
A voice that cleaves the distance,  
Calling aloud for BREAD!

There cotton-mills stand idle,  
And strong men famished lie,  
Where weak and helpless women  
Beside their children die!  
Starving in lanes and bye-ways—  
Fainting from day to day!  
Dying of ghastly hunger,  
And famine's slow decay—

Dying for others' trespass,  
A sacrifice for sin,  
Because Columbia's eagles  
Their prey have gathered in;  
Thus, by her blood-red hearth-stone,  
Where rests the brand of Cain,  
Great Britain's starving millions  
Are numbered with her slain.

They perish while war darkens  
The heavy ear with crime,  
Where Northern vultures circle  
The South's down-trodden clime—  
Across the ocean highway,  
One touch of nature stirs!  
The wrong beyond our borders  
Has wrought the woe in hers!

Shall we who hold as birthright  
The grand old Saxon name,  
And live within the glory  
Of rights that Britons claim,  
Safe—within sound of battle:  
Free—while oppression reigns,  
Peace smiling in our boarders,  
And Plenty on our plains—

Shall we not rise and answer  
The sad imploring wail,  
And with large-hearted bounty  
Forbid brave men to quail—  
Appease the Giant Hunger,  
Who stalks with ruthless tread—  
Cheer up the fainting women,  
And give the children bread?

"Can ye not help?" they ask us,  
Their pulses waxing chill!  
For Englishmen and brothers—  
Shout out the words "WE WILL!"  
Wait them across the ocean,  
On—to the dear old land,  
To cheer the sinking spirit,  
And nerve the pulseless hand.

On brothers, help your brothers!  
Oh sisters, lend your aid!  
Until this hideous famine  
Shall shrink away dismayed,  
His hand can bless the fragments  
That once five thousand fed!  
'Till England's fainting millions  
Again have daily bread!

### Dead men's souls.

Where are the dead men's souls? Their dust  
To dust returned, the earth received in trust  
Till Jesus comes.

Where are the dead men's souls? Asleep?  
Or do they vigils keep  
By their old homes?

Where are the dead men's souls? On high?  
Far distant glimmering upon the sky  
Like stars?  
Or does the ocean hold them in its grasp  
With bars?

Where are the dead men's souls? Does earth  
Retain them still, remembering that their birth  
Was here?

And as their ashes lie upon her breast  
In hope or fear,  
Say, does she keep them in her heart at rest  
Till Christ appear?

We know not where the dead men's souls may be,  
Nor at this moment, nor eternally;  
Know only this, [faith,  
That those who loved their Lord and walked by  
Sleep now in Jesus as the Scripture saith,  
In perfect bliss.

—From The Dove on the Cross.

## Miscellaneous.

### Dividing up a sermon.

It has always appeared to me extremely bad policy, in any preacher who desires to keep up, the interest of his congregation, to announce at the beginning of his sermon that in the first place he will do so; and in the second place, such another thing; and in the third place something else, and finally close with some practical works. I can say for myself, that whenever I hear any preacher say anything like that, an instant feeling of irksomeness and weariness possesses me. You cannot help thinking of the long, tiresome way that is to be got over before happily reaching the end. You check off each head of the sermon as it closes; but your relief at thinking it is done, is dashed by the thought of what a deal more is yet to come. No; the skilful preacher will not thus map out his subject, telling his hearers so exactly what a long way they have to go. He will while them long step by step. He will never let them have a long lookout. Let each head of the discourse be announced as it is arrived at. People can bear one at a time, who would break down in the simultaneous prospect of three, not to say of seven or eight. And then, when the sermon is nearly done, you may, in a sentence, give a connected view of all you have said, and your skill will be shown, if people think to themselves what a long way they have been brought, without the least sense of weariness. I lately heard a sermon which was divided into seven heads. If the preacher had named them all at the beginning, the congregation would have ceased to listen; or would have listened under the oppressive thought of what a vast deal awaited them before they would be free. But each head was announced just as it was arrived at; the congregation was whiled along insensibly; and the sermon was listened to with breathless attention, from the first sentence to the last.

### Reasons why.

The following somewhat caustic article from the N. Y. Examiner, may suit other latitudes as well as that of New York, and may perhaps afford suggestions to some for enquiring into their own "motives" for this, one of their best actions,—going to church.

"Brethren:"—said the pastor of a church in Townville, at a church meeting, when the business of the meeting had been transacted—"A number of you have been pleased to speak favorably of last Sunday's sermon on 'motives.' And it has occurred to me that the remainder of the time which is before us this evening could not be more profitably spent, than in an examination of the reasons, or motives, which prompt us to go to church. If you have no objections, I should like to have you give, in order, beginning with brother A, the chief, the principal motives for your going to church. Are no objections made?"

Several of those present expressing their approval of the pastor's suggestion, he said: "Well, then, let us be perfectly frank with one another. Let each one look into his own heart, and give what he thinks is his principal motive for attending church. Brother A, shall we begin with you?"

Brother A. "To speak frankly, I find that my principal motive for coming is because—well, because it is a pleasant way to spend part of the day. I stay at home sometimes, but I always find Sunday tedious unless I go to church at least part of the day."

Brother B. "I think I go chiefly from habit. I was always brought up to go."

The Pastor. "You go from habit, rather than because you take any special interest in the service?"

Brother B. "I think so."

Brother C. "I go, that I may set a good example to others."

"But," said the pastor, "if those who watch your example knew that that was your principal motive, would not the effect of your example be lost?"

Brother C. "I suppose it would."

Pastor. "Yes, justly lost. I hope we shall hear a better motive from the next brother."

Brother D. "I think the church is an instrument of great good—a very useful public institution—one that I ought to sustain by my money, and give countenance to by my presence."

Pastor. "Then you go to—the house of the Lord for the same reason that you would patronize a benevolent institution." The pastor's tone and color were a little heightened. He was becoming riled.

Brother E. "My chief object in going is to encourage the pastor. I know it must dishearten him to see empty pews."

Pastor. "You are too kind, brother E. I assure you I should rather see half the pews empty, than to see the church crowded with people who, I knew, came for no better reason than the one you have mentioned."

Brother F. "I have rented a seat in the church, and kind of feel that I ought to see that it is filled."

Brother G. (A member of Congress.) "I am aware that I am a man of some external importance in the community, and that the absence of such men from church is especially noticed. I therefore endeavor to go, faithfully."

Brother H. (A lawyer.) "To tell the truth, I think it increases my practice among the brethren, and among outsiders, if it is known that I am a regular attendant on divine service."

Brother I. (A doctor.) "I admit that I go, in order that I may be called away from the service by a patient. It is an advertising dodge."

Brother J. "It is the fashion with the people around me to go to church, and I don't like to be out of the fashion. When they ask me at a dinner where I have been to church, I don't like to say I haven't been."

Brother K. "I go to church in the hope of hearing something entertaining—something spicy—from the pulpit."

Brother L. "I like the singing at our church very much, and I think that I go to hear that, rather than for any other reason."

Brother M. "It gives me a comfortable feeling to go to church—a feeling of having done my duty."

Brother N. "I find that I go, chiefly because I want to see some of my friends. I can have a talk with them after the service. It is as good as making a call on them."

Brother O. (A smartly dressed young fellow.) "I frankly confess that I go to look at the young ladies."

Brother P. (Another ingenuous youth.) "My principal reason for going, of late, is because the pastor asked me to."

The pastor had seemed for some time lost in a reverie, but hearing himself referred to, he looked up and said, "That will do, brethren, that will do. Sister Q," he said, glancing at an aged woman, in a rusty bombazine gown, who sat in the back part of the vestry, "Will you tell us why you go to church?"

Sister Q. "I think my principal motive for going is because I wish to worship God, and to hear the truth. And although I sometimes do not hear the truth as well explained as I should like to hear it, I feel that by waiting patiently and sincerely on the Lord, I shall receive a blessing."

Pastor. "Thank you, sister Q. I presume there are others here who could say the same. With regard to the brethren who have spoken, some of them have mentioned motives which, in their place, are perfectly right, but which should not have the first place. I trust that they will endeavor to put the best motives uppermost, so that when we come to church, we shall come, supremely anxious to worship and to learn."

### Masters of men.

An enthusiastic abolitionist once suggested that the slaveholders ought to move away from the South, and leave the soil to the slaves, who by tilling it had made good their title to it. Most of the emancipation theories which are afloat require the removal of the negroes from the Southern States. Perhaps some way may be found in which the Southerners and the negroes shall continue to dwell together, and justice at the same time to be satisfied.

An experiment lately made at New Orleans looks in that direction. It is reported that a delegation of slaves from the plantation of Mr. Maunsell White, an old and wealthy planter in a river county below New Orleans, have applied to Gen. Shepley, informing him that they came for freedom, and wished to better their condition, and requesting that they might have fair wages secured to them for their services. General Shepley conferred with General Butler, and permission was granted to the men to make terms with their master, who consented to have a partner in the transaction, and these men have gone to work, not as slaves, but as hired men.

Why should not Mr. White's example be followed by all slaveholders whose blacks are freed by the authority of the United States? We believe that the plan would work well, and that the negroes would not be behind-hand in fulfilling their part of the compact. The slaveholders, in order to get the wherewithal to pay their hired laborers, would have to economize, but they could not object to that, at a time when many men at the South are deprived of both their homes and their property. The ex-masters would be pleasantly relieved from many responsibilities. They would no longer feel called on to feed, clothe, and nurse the negroes. They would also be relieved from the weighty missionary anxiety with regard to the soul of their slaves, the principal result of which seems to have been the enactment of laws by which the slaves were systematically kept in ignorance and barbarism.—Examiner.

### The British Secretary for War on America.

At a public dinner in Herefordshire lately, the health of Sir George Cornwall Lewis, the Secretary for War, was received with great cheering.

SIR GEORGE C. LEWIS, after some introductory remarks said:—We have heard remarks upon the distress existing in Lancashire and the manufacturing districts, and its influence indirectly upon the value of agricultural produce, as well as the severe privations it has brought upon the operative population more directly concerned in that manufacture. We must all sincerely deplore that state of things, and if it be found hereafter that the local means are insufficient for the relief of that extraordinary distress—a distress which no foresight could have guarded against, which has fallen on a perfectly innocent people—I do not doubt that all interests and classes in this country, whether they be manufacturing, commercial, or agricultural, will be disposed to make a temporary sacrifice for its relief and assistance. (Hear.) But we may hope that as the cause which led to the distress is extraordinary, it may prove to be of short duration, and that the war which is now going on in the United States, and the blockade of the Southern ports of those States, which have produced the cotton famine, will before long come to an end. (Hear, hear.) This is a subject upon which many different opinions have been and are entertained. We have heard even very discordant opinions expressed at this table in the course of the present evening. The Government of this country have been placed in the position of choosing between two opposite courses—a recognition of the Southern States, and a sympathy or alliance with the States of the Federal section of the Union. Well, the Government have avoided both extremes. (Hear.) They have consistently and steadily pursued a middle course of strict neutrality, and have abstained from giving any direct or indirect countenance or assistance to either of the belligerent parties. But then it has been said, and great complaints have been made by the Government of Washington, that this Government has not maintained a strict neutrality, because it has recognised the South as a belligerent power. It is said that by recognising the South as a belligerent power, we have departed from a strict line of neutrality. Now, I cannot but think that if any impartial person reflects upon the course of this unhappy contest between the Northern and Southern States of America he will come to the conclusion that there is no word in the English language which applies with