

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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Poetry.

Honor.

'Tis not the house that honor makes—
True honor is a thing divine:
It is the mind precedence takes—
It is the spirit makes the shrine.

So keep then yet a generous heart,
A steadfast and contented mind;
And not till death consent to part
With that which friend to friend doth bind.

What's uttered from the life within
Is heard not by the life without;
There's always something to begin
Twixt life in faith and life in doubt.

But grasp thou Truth, though bleak appears
The rugged path her steps have trod;
She'll be thy friend in other spheres—
Companion in the world of God.

Thus dwelling with the wise and good—
The rich in thought, the great in soul—
Man's mission may be understood,
And part prove equal to the whole.

Religious.

Why the christian needs to be a church member.

1. He needs the influence of gospel ordinances.

The sacraments of the church, like the ministry, were instituted for "the perfecting of the saints." They were designed to promote their growth in grace. Their adaptation to this end must be obvious to every reflecting mind. There is a tendency in human nature to conform itself to the influences by which it is surrounded. Under the operation of this law, the affections of the believer are refined and elevated by his communion with Christ in the ordinances of the Lord's Supper. He sits down with the Saviour at his table, and through this communion he is drawn into closer sympathy with him. Through the influence of this ordinance his character becomes more closely assimilated to that of Christ. He also here obtains a view of Christ as an atoning sacrifice. Through the sensible memorial of his passion, he gets a new and impressive sense of his suffering for the sins of the world. This view of what Christ has suffered for his sins, and this communion with him as a sympathizing Saviour, as his elder brother, deeply affects his heart. It draws his affections away from earth, and unites him more closely to Christ. Through this communion he grows in grace.

2. He needs the communion of the saints.

This communion is a want of our spiritual nature. We are social beings. We have social capacities and social wants. These wants are enlarged by a change of heart. We have social wants as unregenerate men; but the "new man" has new social wants. He has a new social capacity and he needs the communion of kindred spirits as a believer. There is a demand of his regenerate nature which nothing else can satisfy. Nothing else can develop his new character in this direction. If he would cultivate his talent, he must associate with the Church. He must share with them the privileges of God's children. He must join with them as a brother in their social converse and worship. He must be in sympathy with the Church. He must have communion with the saints as well as with Christ.

There can be no proper sympathy between the Church and those who refuse to connect themselves with it. It is impossible in the nature of things. Brotherly love is necessarily mutual. We may cherish the love of benevolence even toward an enemy; but Christian sympathy must be reciprocal. It is especially true of this affection that "love, and love only, is a loan for love;" that he who would have friends must show himself friendly. The man who refuses to enter the Church when cordially invited, by its refusal says to its members, "I have no sympathy with you." Thus, by his own act, he deprives himself of the sympathy of his brethren. He voluntarily excludes himself from communion of the saints; and, in so doing, he deprives himself of an important means of grace.

3. He needs the restraints of the Church.

Every believer needs to be subject to certain restraints. In this regard, at least, it is true that men are only "children of a larger growth." Mature minds need different restraints from those which were demanded in childhood. But there are very few who would become eminent for godliness without the restraining influences of the Church.

This is a humiliating view of human nature, but it is a true one. It is a view to which the intelligent Christian who has enjoyed the privileges of the Church, and subsequently been deprived of them, will readily subscribe. The Christian may be unconscious of the restraints of the Church; but when they are removed, he discovers that he needs the "watch and care" of his brethren not less than their sympathy.

There is a sense in which every Christian is his "brother's keeper." And every Christian has need of this guardianship. He needs to submit to the same care which he exercises over his brethren. "Obey them that have the rule over you, and submit yourselves." (Heb. xiii. 17.) This injunction was based upon an understanding of the weakness of human nature and of our wants as pupils in the school of Christ. The man who disregards this injunction—who refuses to submit himself to the restraints of the Church—will learn in the end that, in disobeying God, he has brought leanness upon his soul.—*Rev. C. F. Beach.*

The pulpit-hunter.

A correspondent of one of our exchanges having failed to get a call, and having written a piece on his trouble, another preacher comes in another piece to his rescue, thus wise:

Let me ask a few plain questions:

1. Have you yet learned to talk? Do you pronounce the consonants so distinctly, and the vowels so purely, that you can be readily understood, without a painful effort, in your ordinary conversation?

2. Have you learned to read? Can you so render a hymn of Cowper's or Kirk White's as to get the attention of an audience and hush them into stillness, or so reproduce the words of Christ as to verify the declaration, "The words that I speak unto you, they are spirit and they are life?"

3. Have you learned to speak? Have you ever given any careful, student-like attention to the art of elocution? Are you sure, even, that you are heard? Do you not so drop your voice at the close of your sentences that several words are lost? Can moderately deaf people hear you when sitting near the pulpit? If they cannot, then you may be sure that people who are not deaf cannot hear you at a distance from the pulpit. I have lately been obliged to decline exchanging with some of the ablest preachers in my vicinity, strong broad-shouldered men, simply "with leathern lungs and throat of brass supplied," because they will not speak so that they can be heard. I have remonstrated with them, but they will not be convinced. Are you one of that class of skeptics? If so, you need no longer wonder that men "who have ears to hear," do not hear you. The trouble is, they cannot! Paul himself tells us that unless the preacher "give a distinction in the sounds," he "speaks into the air." You cannot expect \$12 a Sabbath if people cannot tell what is "piped or harped." At the late meeting of the General Association of Connecticut, a note-taking observer estimated that only one-fourth of the ministers present habitually spoke so as to be easily heard by the assembly.

4. Have you ever studied gesture? Do you know the difference between an oratorical and a conversational gesture? Are you sure that the boys, when they get home, are not in the habit of amusing themselves by mimicking some awkward, ridiculous contortion, which is so hateful with you as to become characteristic?

Now, these are only hints. They certainly apply to many who esteem themselves and are esteemed 'good preachers.' They may not apply to you. If they do not, may others will, which you or your friends can supply. Your ill success has its cause. Your manner or your matter, or both, is radically

in fault. All that has been said of the meanness of the churches in their treatment of ministers is true, and can be corroborated by volumes of testimony. But if a man is to get his living by public speaking, he must be a public speaker, and if he is a public speaker he can get his living in the ministry, though he were as old as Methuselah."

Call to the ministry.

The following incident occurred in the early history of Rev. Elisha Hutchinson. Soon after he left the Congregational denomination, in which he received his education and commenced his ministry, he left New England, and went into what was then the almost unbroken wilderness of Western New York. He gathered a little society of Baptists, among whom was my own father (from whom I obtained this incident), and commenced preaching in log school houses, barns, and under the forest trees. A Council was called to ordain him. When asked to relate his call to the ministry, he simply said, "I wanted to preach, and went at it." The members of the Council asked, if he had no trials? He replied, "No, I was happy in the privilege." After the candidate had retired, and the question of ordination came up, Elder David Irish, whose name is embalmed among the churches in that part of this State, objected to the call. How could a man be called to preach without severe trials? But the venerable Elder Warren replied, addressing himself to the objector, "The difference between the call of the candidate and yours and mine is this. He heard the call and like an obedient son, immediately obeyed. We heard, but were disobedient. Like Jonah, we fled; but we were followed and chastised, and whipped into the traces with much difficulty. Now shall we object because the candidate was not as stubborn as we were?" The objections were waived and the candidate ordained.

Whatever duties God requires of us, we should willingly perform. It is wrong to contend against God until we are actually compelled to submit.

What a sermon is worth in money.

A CASE DECIDED BY THE COURT.

The *National Preacher* for August contains two lucid and forcible Calvinistic, and therefore comforting sermons from the pen of the Rev. Joseph R. Page, of Perry, New York, now on a voyage to Europe for his health.

The history of these discourses is so remarkable and unusual, involving a principle of property right and a rule of civil law, that the following explanatory note is appended:—

"These discourses were lost by the writer, in June, 1859, on his way to Presbytery. His efforts to recover them were unavailing, until a year thereafter he learned they were in the possession of 'Rev. J. B. Wentworth, then of Perry. On his refusal to deliver them to Mr. Page's agent, who made a demand for them in his name, he commenced a suit for their recovery in the Supreme Court, which was referred to E. G. Lapham, Esq., of Canandaigua by whom the case was tried. He decided against the defendant, and, to determine the question of costs, that, from personal examination, the sermons were worth to the writer 'at least' fifty dollars. An appeal was taken from this decision to the General Term, held in Buffalo, the referee's decision was sustained.

We see from this case, as the preachers say, "by way of inference."

1. That sermons are worth much more than many people esteem them to be.

2. If a minister preaches two such sermons to his congregation fifty Sabbaths of the year, he gives them the avails of what the Supreme Court of the State of New-York declare to be worth "at least" \$2500; which is five times the average salary of our preachers. We hope congregations will take notice.

3. Ministers can recover of "common carriers," for the loss of sermons as of other property.

A clergyman on his way to his present field of labor as a candidate, had his trunk,

containing some twenty of his best sermons, burnt, while in charge of the Railroad Company. He recovered for the trunk and a small amount of clothing it contained, but sermons then had no value in law, and for them he could recover nothing. Hereafter the case will be different.

4. Many thanks to the Supreme Court of New York!

5. Blessings on the man who invented Printing! for by his art, Mr. Bidwell, the enterprising Publisher of the *National Preacher* at No. 5 Beekman street, can furnish these two sermons to any who may desire them, for one five-hundredth part of their real value as established by the courts.—*N. Y. Evangelist.*

Dignity of obedience.

There are some who associate servility with obedience. Servility is not necessarily connected with obedience. There can be no servility in true obedience to a perfect law-giver or governor. Servility can belong to that obedience only which is willingly rendered to a despotic or otherwise wicked ruler.

Men count it an honor to serve under distinguished military chiefs. They recognize the dignity of obedience. The man who exercised a prompt and unquestioning obedience to the orders of Napoleon or Wellington, had no thought that there was any servility connected with obedience. They gloried in their obedience to such chiefs.

There are men who are ashamed to acknowledge the authority of the King of kings—who think it a mark of weakness to render obedience to his commands.

"I wanted to be prayed for," said a young lawyer, "but something kept me from rising with those who were requested to make known their wishes. There had been so much said in my office about the want of spirit on the part of christians, that it was hard for me to make known my desire to be one of them. I had been praying and reading the Bible for a week or two, and if I had had the courage to have risen for prayers, I think I should have been converted then."

"You don't suppose that there would have been any merit in rising up in the meeting for prayers?" said the minister with whom he was conversing.

"By no means; but rising up would have broken the power that a false shame held over me. I should have saved a year of my life, if I had come out boldly on the Lord's side then."

He did not come out till deep affliction humbled his pride. Then he saw the dignity of obedience—the honor attached to the service of God.

He counted the portion of his life spent in impenitency as lost. How large a portion of the reader's life has thus been lost? A lost life will be followed by an undone eternity!—*S. S. Times.*

Truth at home.

Of all happy households, that is the happiest where falsehood is never thought of. All peace is broken up when once it appears that there is a liar in a house. All comfort has gone when suspicion has once entered—when there must be reserve in talk and reservation in belief. Anxious parents, who are aware of the pains of suspicion, will place general confidence in their children, and receive what they say freely, unless there is reason to distrust the truth of any one. If such an occasion should unhappily arise, they must keep the suspicion from spreading as long as possible, and avoid disgracing their poor child while there is a chance of its care by their confidential assistance. He should have their pity and assiduous help, as if he were suffering under some disgusting bodily disorder. If he can be cured, he will become duly grateful for the treatment. If the endeavor fails, means must of course be taken to prevent his example from doing harm; and then, as I said, the family peace is broken up, because the family confidence is gone. I fear that, from some cause or another, there are but few large families where every member is altogether truthful. But where all are so organized and so trained as to be wholly reliable in act and word, they are a light to