

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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Poetry.

The Christian's path.

I walk as one who knows that he is treading
A stranger soil;
As one round whom the world is spreading
Its subtle coil.

I walk as one but yesterday delivered
From a sharp chain;
Who trembles lest the bonds so newly severed
Be bound again.

I walk as one who feels that he is breathing
Ungential air;
For whom as wiles the tempter still is wreathing
The bright and fair.

My steps, I know, are on the plains of danger,
For sin is near;
But looking up, I pass along, a stranger,
In haste and fear.

This earth has lost its power to drag me downward;
Its spell is gone;
My source is now right upward and right onward,
To yonder throne.

Hour after hour of time's dark night is stealing
In gloom away;
Speed thy fair dawn of light, and joy, and healing,
Thou Star of Day!

For Thee, its God, its King, the long-rejected,
Earth groans and cries;
For thee, the long-beloved, the long-expected,
Thy bride still sighs! H. DOWAN.

Religious.

Summer-work.

A SKETCH BY MARIANNE FARRINGHAM.

"And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."—Deut. xxxiii. 12.

It was on a slip of paper—this beautiful promise-text—and had lain unnoticed in the desk for many a day. It was copied in a fair handwriting, but the ink was faded and paper had turned yellow. The young man who was assorting the accumulated letters of months seemed to find it by accident, and as he untold the slip of paper and read the words a strange look of surprise and joy flashed over his face. The sight of that relic took him back to brighter years, when the world was all fair to him. Too well he knew the writing—dear to him had been the hand which had guided the pen—a hand long since stilled by death. And this text in its wondrous beauty was as a message from the other world to cheer the spirit which had grown weary below.

He read it lingering on every word with tears of joy in his eyes and deep thanksgiving at his heart. For not unneeded was the promise which had been sent so opportunely. He was yet a young man, and life is ever sweet to us. Moreover, God had prospered him so that his business and efforts of usefulness had alike been successful. But his medical adviser was faithful, and from his lips he had heard that at most a few months were all he might look forward to on earth. There was a morbid fear of the article of death in his heart, a sorrow at leaving the world which was so fair; he clung to life, notwithstanding the many ills it had brought. And this text, these blessed words of assurance, comforted him as nothing else could. How long it had lain in his desk he knew not, but now, when he needed it most, God had sent it to him.

"The beloved of the Lord shall dwell in safety by him." His load of despair rolled off as he read those words. He felt that he who loved him would not—could not allow him to be injured. Living or dying he was safe in the "Everlasting Arms."

A few days after he was at the seaside inhaling the breezes which the doctor had said might prolong his life. His spirit was calmer than it had ever been before. The Father's hand had quieted the storm, and all was peace. He wished he could tell others of his great tranquillity—the heaviest part of his trouble now was that he could not actively serve his Master as before. He asked himself, "Was there nothing he could do?" and at length his busy mind suggested a plan.

He had a large number of copies of that text printed, and resolved to distribute them among the visitors. There were many who like himself had the seal of death upon them; and he felt confident that the words which had been so blessed to him must also comfort them.

Every day, therefore, as he slowly walked along the beach, the little slips of paper were prayerfully scattered. Whenever a person

marked with sickness passed him—crippled children, old men, ladies with the hectic flush of consumption upon them, he politely handed them a paper.

His gentlemanly manner, together with the pallor of his face and palpable weakness of his frame, disarmed suspicion; the papers were taken as courteously as offered, and a silent prayer accompanied each.

This was Alfred Allen's last summer work. He knew it would be. His life was ebbing away as surely as the tide he loved to watch. Whether God would bless this his last effort, he never expected to know in this world. But it comforted him greatly to be able to do it. Freely he had received, freely he gave of what God had made to be his soul's very life and peace. And the Master did bless it most abundantly.

There came a day when he was too ill to go out, and had to lie and listen to the sighing waves which he no more might see. And another when his friends saw that he was dying. He had lain some hours without speaking, or seeming to take notice; when a letter was brought into the room. It was for him, but they feared to disturb him with its contents. One friend, however, who knew him well, ventured to read it aloud. "Friendless and forsaken I came here to die. But God sought me even here. The text you gave me caused my heart to yearn after him, and he did not hide his face. I too am now 'the beloved of the Lord.' We are strangers here, but we shall meet in heaven."

Nothing else could have kindled such rapture in the face of the dying man. No other news could have affected him who was so near eternity. But the hands which had been powerless before were clasped now, and the silent lips moved once more to utter an earnest "Father, I thank thee!"

Dear Friends, if we could have witnessed that death scene, we should be very earnest to find and to do some summer-work. Perchance, this may be our last summer. How shall we spend it? It may be pleasant enough to be careful only for our own comfort, to indulge ourselves, and spend the hot days resting in shady places. But if we would die happily let us do some good first. Let us comfort some sad spirit, warn some careless heart, point some seeker to Jesus.

I trust we shall all be permitted to enjoy the intense loveliness of the summer-time—that the beauty of green leaves and flowers, the music of whispering tree-tops and singing birds may pervade our weary spirits. But let us not forget our Saviour wherever we go. Cannot we in some way speak to the stranger about him? Cannot we circulate some text that shall spread the knowledge of him?

O! let us serve the Saviour
Amid the fragrant hours;
For o'er our way he singeth
His love's unfading flowers.

Yes, let us serve the Saviour,
Who gave his life that we
May live in blissful mansions,
The holy and the free.

Then, when the shadow falleth
Upon the things of time,
His voice will speak our welcome
To the ever-sunny clime.

Misrepresentations of Calvinism corrected.

Misrepresentation 1.—"Calvinists hold that all beings and events are bound fast, in fate, so that everything is, or takes place, by an eternal necessity, which grasps the inevitable end, irrespective of means, or voluntary agency."

Correction.—Calvinists, in accordance with Scripture, believe and maintain, that God, not fatally, but freely, created all things by the word of his power, upholds them, governs them, and works all things according to the counsel of his own will.

Misrepresentation 2.—"Calvinists hold that God is the author of sin."

Correction.—Calvinists reject the opinion as blasphemous, and maintain that God is "holy in all his works," and that he neither "can be tempted with evil, nor tempteth any man."

Misrepresentation 3.—"Calvinists hold that man is not a free agent."

Correction.—On the contrary, Calvinists maintain that "no violence is offered to the creature; nor has God taken away, but has established the liberty, or contingency of second causes." Without liberty, there could be no responsibility.

Misrepresentation 4.—"Calvinists hold that God from eternity, without respect to moral character doomed the greater portion of the human race to inevitable and eternal misery."

Correction.—Calvinists believe and maintain, that not a single human being is foredoomed to misery, except for his sins; for which he is justly under condemnation, and will be punished, if he die in unbelief, according to his deserts.

Misrepresentation 5.—"Calvinists hold that if a man be not one of the elect—let him do what he will—let him repent, believe, pray, or be as

good as he will—he will nevertheless perish."

Correction.—On the contrary, Calvinists believe and maintain that there is no sin so great as to bring final condemnation on him who truly repents—that all who truly believe in the Lord Jesus Christ, shall be saved—and that "Whosoever confesseth and forsaketh his sins, shall find mercy."

Misrepresentation 6.—"Calvinists hold that if a man be one of the elect, let him do what he pleases, live as loosely, and be as worldly and wicked as he may, he cannot fall short of salvation."

Correction.—It is sufficient to say in opposition to this, that Calvinists sincerely believe and maintain, that "without holiness, no man shall see the Lord."

Misrepresentation 7.—"Calvinists hold that there are infants in hell now a span long."

Correction.—Calvinists would not think this vulgar and gross imputation worthy of notice, were it not so perpetually repeated, that simple people give the slander credit. It may be sufficient to say that Calvinists believe they have scriptural grounds for maintaining, that although implicated in the fall of the first Adam, yet not having transgressed after his similitude, infants dying in infancy, are redeemed and saved through the atonement and merits of the second Adam, the Lord Jesus Christ.

Misrepresentation 8.—"Calvinism represents God in the light of a tyrant, rulling his universe with a stern and arbitrary sceptre, an object of terror, not of love."

Correction.—Calvinism, while it adores God as just and sovereign in all his dispensations, represents him as most wise and gracious, diffusing happiness among all his holy creatures, visiting with the richest grace and most unmerited mercy the sinful race of man, saving many, and bearing with the guilty remainder as long as he deems it consistent with his glory, his holy purposes, and the general well-being of his universal empire.

Misrepresentation 9.—"Calvinism represents God as partial, and therefore unjust."

Correction.—If Calvinism represented God as favoring the undeserving and neglecting the meritorious; or as condemning the righteous, and acquitting the guilty; then, truly, it would represent him as partial and unjust. But, on the contrary, Calvinism recognizes the scriptural and self-evident doctrine, that grace is in its own nature free. It teaches that God has a perfect right to bestow, or to withhold, that to which no creature, much less a sinful creature, has a title; that, therefore, in bestowing or withholding grace, justice or injustice is out of the question, and partiality without a meaning; that God is merciful to pardon, accept, and save all who sincerely, and in the true and scriptural sense of the words, "believe in the Lord Jesus Christ;" and that he is just to punish all, who neglecting the light of nature, or of revelation, persist through life in sin, and die impenitent.

Misrepresentation 10.—"Calvinism exhibits God as mocking the greater part of those to whom the Gospel is sent, by offering salvation to multitudes, for whom no provision is made, even should they be willing to accept the offer."

Correction.—Calvinism, on the contrary, teaches that God makes no offer of salvation to those who abide in sin, whom he does not mock; but he truly warns them, that, if they continue in sin, they continue under condemnation. It teaches that there is in Christ a sufficiency of worth, suitableness and excellence to meet the wants of all to whom the Gospel message is sent, and that no sinner who comes to him will be cast out; for "he is able to save to the uttermost all that come to God by him," and who can doubt his willingness? or who can fear that his willingness may prove ineffectual?

It may be added that no system of faith, held by Christians, has less to fear from a thorough investigation, in the light of Scripture and sound reason; and none were likely to receive injustice from the influence of prejudice on the pious mind, or from the natural enmity of the carnal mind, where piety is absent, against all that humbles man, and exalts the only true God and Saviour.—*Watchman and Reflector.*

Opposites in Religion.

"Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching."—*Paul.*

"I believe I'll stay at home to-day, as it is rainy and I don't like to go and spend my time listening to Bro. W., for he can't preach much anyhow."—*Fair Weather Laziness.*

"Pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus, concerning you."—*Paul.*

"I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day that I am not prepared to pray."—*Worldly-mindedness.*

"See that none render evil for evil unto any

man, but ever follow that which is good, both among yourselves and to all men."—*Paul.*

"My neighbor has done me so much evil and has acted so badly that I will not stand it any longer; I'll make him know that I have rights as other men, and I'll make him respect them."—*Revenge.*

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit."—*Peter.*

"I do not see what good baptism will do; if the Spirit of God does its work upon the sinner's heart, outward forms and ceremonies are not of any use."—*Skepticism.*

"Strive to enter in at the straight gate."—*Christ.*

"All will be made holy and happy, and there is no use of striving, as there is no danger."—*Presumption.*

"Content earnestly for the faith once delivered to the saints."—*Jude.*

"Don't preach doctrinal sermons, or you will offend some people."—*Faint-heartedness.*

"Withdraw from every brother that walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather reprove them."—*Paul.*

"If we withdraw from Brother B. he will do us all the injury he can, and I think we had better let him alone."—*Trimmer.*

"Seek first the kingdom of God and his righteousness."—*Christ.*

"As soon as you get settled in life it will be easy for you to serve God, but you can not well do it before."—*Satan.*

"They that preach the gospel should live of the gospel."—*Paul.*

"I think that they should preach for nothing, or at least should follow some other business for their living."—*Covetousness.*

Drawing Inferences.

"I liked your sermon much to-day, with a single exception," said a worthy pastor to a minister who had occupied his pulpit a portion of the Sabbath?

"Well, what was the exception?"

"I think you used too many technical phrases."

"Did I?—I didn't think of it?"

"You repeatedly spoke of drawing inferences. Now that was Greek to many hearers."

"Oh no. Most every one, of course, knows what we mean by drawing an inference."

"You are mistaken, brother, as sure as you live; I do not believe one-half of my congregation would understand the phrase."

"You certainly cannot be right."

"I am; now there is Mr. Smith," pointing out a man just turning the corner from the meeting-house, "who is quite an intelligent farmer; we will overtake him; I will ask him if he can draw an inference, and I do not believe that he will unders and me."

Accordingly the two ministers quickened their pace, and as they came up to the said Mr. Smith, his pastor said to him:

"Brother Smith, can you draw an inference?"

Brother Smith, thus summarily interrogated, looked at his pastor for some fifteen seconds quite surprised, and then rather hesitatingly said:

"Well, I don't know; I s'pose I could. I've got a pair of steers that can draw anything to which they are hitched—but I should'n't like to on Sunday."—*Montreal Witness.*

A Golden Wedding.

We copy the following from the *Canadian Baptist*:

"It is only once in the history of a man's life, and that once only in the life of some men, that a golden wedding can be witnessed. Such was the privilege of a few friends in Montreal lately. On the evening of the 13th instant, the children and grandchildren, the former numbering with their partners 17, the latter 30, in all 47, assembled to celebrate the fiftieth anniversary of the marriage of Mr. and Mrs. Muir of that city. It was indeed a rare and beautiful sight, and one that left on the minds of all present a deeply solemn impression. A rich and handsome service of silver was presented by the children, accompanied by an appropriate address by the eldest son, W. Muir, Esq., of Montreal. Then followed the presentation of the grandchildren, the address of Mr. L. Muir of the Woodstock Institute, and other presentations and addresses from old friends of the family. Religious exercises were then engaged in. The Rev. Dr. Goadby read the 103rd Psalm; the Rev. John Alexander delivered an address, and led in prayer. After which all present joined in singing a hymn prepared for the occasion. The proceedings were brought to a close before midnight, by the relatives and friends sitting down