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"Get plentiful in business: fervent in spirit."

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WHOLE SERIES.
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Poetry.

WORK FOR THEE.

By Mrs. MARY G. J. MATHESON, LATE
MISSIONARY ON TANNA.

WRITTEN AT SEA, FEB. 24, 1858.

When the pale moon with silvery light
Dispels the darkening shades of night,
When the crested foam is on the tide,
And the heaving billows swiftly glide—

When the twinkling stars with joyous glees
Reflect their beams on the deep blue sea,
Tis then this heart, by sorrow given,
Steals away from earth and scars to heaven.

Ob, ye departed spirits blest,
Say, is your heaven a heaven of rest?
I have often heard that sorrow or care
Sickness or sighing ne'er enter there.

This air-wrap soul would fain be free,
Though earth has charms, they are not for me,
I long to soar to the mansions above,
And bask in the rays of an dying love.

Methought as I gazed on the azure sky,
An angel came from the realms on high;
With silvery wing and noiseless tread,
Down to this lower world it sped.

It spoke with a sweet melodious voice,
Whose tones had this saddened heart rejoice—
"Wouldst thou from this sinful world be free?
Know, thou, thy Saviour hath work for thee."

I thought, as I gazed on the seraph face,
Beaming with love and kindly grace,
It arose with pinions of beauty bright,
And soared away to the world of light.

The vision has fled, but the impress remains;
And often when fettered by dark sorrow's chains,
It troubles roll o'er me like waves of the sea,
It whispers, "Thy Saviour hath work for thee."

—Memoirs, Vol. p. 809.

Religious.

Out thanks are due to the Rev. Dr. Cramp
for the following

REVIEW.

Memoirs of the Rev. S. F. Johnston, the Rev. J. W. Matheson, and Mrs. Mary Johnston Matheson, Missionaries on Tanna. By the Rev. Gen. J. Patterson, Pastor of the Presbyterian Church, Green Hill, Pictou, N. S. 12 mo pp. 504.

Missionary literature is on the increase. It already forms a noticeable department in public libraries, and meets with due attention in Reviews and other periodicals. Such an eulogium as Sydney Smith was wont to utter are now but seldom heard. The missionary cause is respected where it is not yet patronized. Carey, Marshman and Ward, Morrison, Martyn, Moffatt, Duff, and Livingston are the names of men of whom the world may well be proud, and whom the universal church delights to honour. They are the heroes of our common Christianity.

The Presbyterians of Nova Scotia have been highly favoured in this respect. Mr. Geddie will be regarded by posterity as the apostle of Anicoum. The Gordons hold a distinguished place in the list of missionary martyrs. The volume before us contains the biographies of three young labourers in the field, whom the Lord summoned to their everlasting home after a brief connection with the enterprise. Others have entered into their labours, and the work is going on, with cheering manifestations of the divine blessing.

These Memoirs will be welcomed by the Christian public of Nova Scotia, of all denominations. They are entirely devoid of sectarianism. The excellent persons whose lives and actions are here detailed are represented as Christians rather than as Presbyterians. They were oblations of a right noble type.

Mr. Johnston was born in Middle Stewart, June 15 1830. After strenuous efforts to obtain such an education as would qualify him for the Presbyterian Seminary at West River, he was admitted to that Institution in March, 1852, and to the Theological class in September, 1854. In October, 1855, he went to Princeton, New Jersey, and spent

one term in the Theological Seminary there. Thence he proceeded to Kansas, and served several months as a Colporteur, to the serious injury of his health, although he gained much knowledge of human nature, and learned to "endure hardness." Returning to Nova Scotia, he resumed his studies, which were brought to a close in September, 1857. The following winter was spent at Philadelphia, in the acquisition of medical knowledge. Having received the usual licence to preach, he commenced his ministerial life in September, 1858, and was employed for several months in home missionary work, in various parts of Nova Scotia and Cape Breton. He was ordained Aug. 17, 1859. On the first of December following he and Mrs. Johnston sailed from Boston for Australia. They reached Melbourne March 9, 1860, and landed on Anicoum June 25. They remained there nearly three months, diligently preparing for missionary employment. They settled at Tanna, to which Island they were appointed, in September. Mr. Johnston died there, Jan. 21, 1861. He had just begun to learn the Tannese language when he was dismissed from the field. But he "did well that it was in his heart."

Mr. Johnston was a man of moderate talents. He was ardently desirous of doing good. His personal piety was fervent and deep-seated. His spiritual-mindedness was habitual. The following account of his first experience of the power of the gospel will be read with interest:—

"One day, as I was in the field mowing, and much perplexed with this subject, my thoughts on what I had been reading" (he had been reading the Memoir of the Rev. James Henvey, in which the doctrine of justification by faith is largely discussed), "I stepped to whet my scythe. While I was thus employed, all on a sudden light flashed into my mind—the whole subject appeared clear and simple. My own righteousness appeared to my mind as filthy rags—legal salvation an impossibility—Christ's righteousness the only hope of a sinner's justification with God. I saw and felt this righteousness to be suitable to my soul's wants. I gladly seized upon it as my only hope of safety. The Saviour then appeared lovely and precious. Then peace and joy filled my bosom such as I never before experienced."

"This was accomplished suddenly, as if light had been flashed into my mind. I can only compare it to the experience of an individual in a dark room, famishing from hunger and thirst, when all on a sudden light flashed into the room, and reveals to him that he is surrounded with every thing needful to meet all wants. What joy and astonishment would fill that bosom! So it is with the sinner. I was astonished at my former blindness and folly, and wondered why I could not heretofore see the Saviour as thus lovely and precious."

"Then it was, I believe, that the angels in heaven rejoiced over a sinner turning to God and being forgiven. I then saw and felt that salvation was of free and sovereign grace—not the result of good works—that good works only flowed from being justified. Then the sinner is saved; then, as a faithful servant, he labours for his Saviour, not from selfish love of reward, but in obedience and from love."

"I feel persuaded that from this period my whole soul and motives were changed; and though frequently in darkness, sin, and folly, yet I could ever after say (that my Redeemer liveth), and that there is none on the earth I desire besides him!" (Page 80).

His remarks on the state of religion in this country deserve the serious consideration of all parties. "It seems to me as if the world and the church had come to some understanding between each other—that they have made a treaty, by which they have agreed to live in mutual and friendly intercourse. Hence, at the present day, it appears to me that we cannot say with strict propriety that the world hates the church. In fact, it is difficult to draw the line of demarcation between the church and the world. To my mind this is the most gloomy picture of the present age. I believe we have all departed far very far from the standard of Christian duty. So far have we departed from just views of duty and the faithful discharge of it, that I believe if the zealous non-conform-

ing Paul was to appear in our day, he would be called an insane fanatic." (Page 128).

Copious extracts are given from Mr. Johnston's diary and letters. We have read them with much pleasure. If we sometimes wished that they had been abridged, we were satisfied, on the whole, with their publication. It is matter of gratitude and rejoicing that such godliness grew in Nova Scotia.

Mr. Matheson was born at Roger's Hill, County of Pictou, April 14, 1832. Converted to God in his youth, he gave himself immediately to the service of the church, with a decided predilection for the missionary field. After the usual course of study at the West River Seminary and the Theological Hall, he was licensed to preach, Dec. 18, 1855, and laboured nearly a year as a home missionary. His ordination took place Nov. 12, 1856.

The next winter was spent at Philadelphia, pursuing medical studies. He was married in October, 1858. On the 22nd of November he and Mrs. M. left Halifax by the Steamship Niagara. After a short stay in England they sailed for Sydney, Australia, which port they reached March 3, 1858. There they took passage in the missionary vessel the John Williams. They landed at Anicoum on the 8th of July.

Mr. Matheson was first stationed on the Island of Tanna. The state of his health compelled him to return to Anicoum after a residence of a few months, where he engaged in missionary work in one of Mr. Geddie's out-stations. He then spent four months with the Gordons on the Island of Erromanga. In April, 1860, he resumed his labours on Tanna. There he struggled on, with marvellous determination, oppressed by difficulties and discouragements of all kinds, with constantly failing health, till February, 1862, when the hostile manifestations of the natives compelled a temporary relinquishment of the work. Mr. and Mrs. Matheson returned to Anicoum. Mrs. M. died there on the 11th of March.

"No member of the mission stood so high in the estimation of the natives; and her knowledge of the language, kind disposition, and efforts for their good, gave her much influence among them. Few men would be disposed to risk their lives among the natives, where she resided, and yet she never had occasion to complain of rudeness from them. She was not spared to see the fruits of her labours, but we may hope that they were not altogether in vain. May God raise up other instruments for his work, equally devoted to the best of causes!"

"Her mother died before the intelligence of her death reached Nova Scotia; and it is a curious circumstance that on her death-bed she repeatedly and emphatically expressed strong confidence that Mary had already gone to heaven. She refrained from leaving any dying counsels for her, because Mary had gone before and she would meet her in heaven." (Page 499).

Mr. Matheson lived till the following September (so we calculate, for the exact date is not given), when he, too, finished his pilgrimage, after about four years of missionary service. He was a devoted man—a man of strong will—of undaunted energy—of indomitable perseverance.

Mrs. Matheson was a woman of angelic temperament. The Spirit of the Lord had moulded her to the heavenly will. Her diary and letters evince the fervency of Christian feeling, tempered by calm judgment. No common measure of toil and suffering fell to her lot. But in her patience she possessed her soul; and when she was tried she "came forth as gold." She was in her twenty-fifth year when she died.

The embellishments of this volume are very respectably executed. Mrs. Matheson's portrait is a gem. The engraving is admirable. There are also lithographs of Messrs. Johnston and Matheson, and of Lathella, an Anicoumese chief, and several woodcuts, illustrative of native scenery, dress, &c.

Mr. Patterson has performed his work well. It is a worthy companion volume to the Memoir of Dr. Macgregor. All the Christian youth of Nova Scotia should read it.

A good word is as soon said as a bad one. No one is a fool always; every one sometimes. Peace with heaven is the best friendship.

MARRIAGE LAW IN INDIA.

A bill has just been introduced into the Legislative Council of India to legalize the marriage of native converts, when their heathen wives refuse to join them. It is a pleasing index of the growing importance attached to the question of evangelization, which was formerly considered beneath the notice of Government. It is interesting, moreover, to remark that this difficult question was one of those which came before the Serampore missionaries sixty years ago, and that the principle and the course of action which they adopted have been unconsciously imitated on this occasion to a very great extent. They drew up a declaration, which was signed by the converted Brahmin, whose wife had refused to live with him, and registered it in the Serampore Court. It purported that although he was willing and ready to discharge all the duties of an affectionate husband, he should consider the connection dissolved if she persisted in refusing to live with him. With this document he proceeded to his own village, and sought an interview with his wife, but she resisted any personal communication on which he read it aloud in the presence of witnesses, and then transmitted it to her. She immediately tore it to pieces, declaring that from the day of his baptism she had assumed "the position and the dress of a widow." Dr. Carey and his colleagues were convinced that this procedure satisfied every reasonable scruple, and in accordance with the precept of St. Paul—"but if the unbelieving depart, let him depart: a brother or a sister is not under bondage in that case"—consented to his being re-married, a practice which has since been followed by all the missionaries, and is now to receive the sanction of law.—*Baptist Magazine.*

PERSECUTION OF BAPTISTS IN RUSSIA.—We have just received intelligence from Southern Russia that two young men have ventured to leave the Greek Church and be "baptized into the death of Christ." Both of them were converted through intercourse with our brethren and reading the New Testament. One of them is a Wallachian and the other a Russian; the former was a servant in the family of one of our brethren—the latter was apprentice with another as a shoemaker. Persecution followed immediately on their conversion of Christ; the master and servant were both arrested, but were afterwards released on bail, but the shoemaker and his apprentice fared worse; the former was only released on bail after three months' imprisonment, and the latter is still incarcerated. Three others were also put under arrest, though not imprisoned, for being present at the baptism. The administrator of the ordinance left directly, and the police could not find him, as he was not a resident in the place. Later intelligence states that one of the three spectators has been imprisoned, and the others expect it daily. May the Lord be with them as He was of old in the fiery furnace!—*German Baptist Reporter.*

A DISORDERLY CLERGYMAN.—The Rev. John Gurney, a clergyman of the Church of England, was brought up at the Lambeth Police court recently, charged with creating a disturbance in Mr. Spurgeon's Tabernacle, and assaulting several persons. On the previous evening the defendant was drunk, and entering the chapel interrupted the service. He was requested to be silent, but refused, and was turned out. In the course of this operation, he assaulted those who were dealing with him. Outside he still refused to go away, and was therefore taken to the station-house, where he behaved more like a madman than anything else. He had no defence to make, and Mr. Yardley sent him for seven days to prison.

SENSIBLE MAXIMS.—Never taste an atom when you are not hungry; it is suicidal. Never hire servants who go in pairs, sisters, cousins, or anything else. Never speak of your father as "the old man." Never speak contemptuously of womankind. Never abuse one who was once your bosom friend, however bitter now. Never smile at the expense of your religion or your Bible.