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"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

Hope.

Oh Hope! sweet charm of every feeling breast,
Thy potent power can render mortals blest!
Can soothe the spirit's bitter pang of grief
For all life's cares, find still some sweet relief.

How cold, how dark, how sad this world would be,
Without the rapture, won, bright gift, from thee,
'Tis thine to kindle love's delicious flame,
And thrill the heart with dreams of wealth and fame.

The conqueror's brow with laurel wreaths to twine,
And lure the labourer in the glittering mine;
'Tis thine to point the stricken soul to heaven!
When all the ties that bind to earth are riven.

Oh sweet enchantment! when thy magic throws
Oblivion's veil o'er keen remembered woes;
And whispers, there are days of bliss in store,
When care and sorrow can intrude no more.

But who can paint the soul entrancing lay,
Thy spirit breathes in youth's exulting day?
Thy syren song of every theme forms part,
That finds an echo in the inmost heart.

What though the dreams all vanish one by one,
Hope still enjoyment yields till life is done;
We cherish still some thought of coming bliss,
Some happier clime, some fairer world than this.

And there the soul in realms of joy will roam,
Content at last in that fair heavenly home!
And bless the power that lured the spirit on,
'Till the immortal crown at last was won.

Tremont, 20th April, 1866.

Religious.

Pastor Harms.

This great and good man, who was recently died in Germany, has shown to the world what great things can be accomplished for Christ by faith and prayer and untiring labor. He lived and died in Hermannsburg, a village on the great Luneberger heath inhabited by a simple-hearted peasantry, becoming the pastor of the parish after the death of his father, in 1848. The care of this parish, which is about ten miles square, and contains seven villages, would seem to be sufficient to engross a pastor's thoughts and energies. A dead orthodoxy prevailed; but under his earnest and faithful labors, a new Christian life soon began to pervade the people, which, under his direction for over sixteen years, has made the parish of Hermannsburg the most remarkable missionary community in the world.

Though his people knew nothing of foreign missions, he soon formed the plan of establishing a missionary institute for training candidates for the work by a course of four years; where, besides studying to be ministers, they could learn some trade, and thus be able to introduce the arts of Christian life as well as Christian ordinances into heathen countries. He however had no funds to start the enterprise, and his people were poor. He then cast himself upon God, and like Muller of Bristol, found that He whose is the silver and the gold could supply all his wants. Funds flowed in upon him from all parts of the world, enabling him to build a large building, and afterwards another, capable of accommodating forty-eight students. Over a hundred candidates now desire admission to the institute.

In 1853, when eight students had finished their course of study and were desirous of establishing a mission on the east coast of Africa, the question arose how were they to be sent. Pastor Harms decided that they must build a ship; and though most of his people had never seen a ship or the ocean, and lived at a distance from any port of the German sea, he prayed to God for this. The ship called the *Candace* was built, and sailed from Hamburg October 18, 1853, and has been sailing on missionary voyages ever since, having transported more than fifty missionaries and more than a hundred colonists. They have nine mission stations in Africa, over 40,000 acres of land appropriated to the missionary service, and more than a hundred converts. Preachers have also gone from his in-

stitute to Australia, the East Indies, and to the Germans in our western states. In 1854 he started a monthly paper to diffuse missionary news among his people, which has now a circulation of 14,000, the largest of any religious periodical in Germany.

With all the immense additional toil which the oversight of these great enterprises required, his custom being to spend twelve hours a day over his books or correspondence, while he seldom retired to rest before two or three o'clock at night, Pastor Harms did not neglect his parochial duties. He preached three times on the Sabbath, often for two hours at a time, and held a daily evening exercise of prayer for an hour at the parsonage. His people were trained to systematic giving, every member of the church bringing to him each week, for mission, as God had prospered him. There are no beggars, no drunkards, no ragged straggling children, and no paupers, in his parish. In every house there is family prayer morning and evening; no one is absent from church services on the Sabbath or in the week, except from sickness. The people are very industrious, and live in great harmony.

And all this, humanly speaking, is the work of one man, afflicted with a painful disease, but animated by an all-conquering faith, trusting not in man, but in the promises of an almighty and prayer-hearing God. Professor Park of Andover, who visited him in 1863, says of him, "I never saw a man so wonderful—so much like a being of another world and a superior race."—*Am. Messenger.*

"False Charity."

Mr. Spurgeon says, The Gospel of Jesus Christ is a very fearless Gospel. It is the reverse of that pretty thing called "modern charity." The last created devil is "modern charity." "Modern charity" goes cap in hand round to us all, and it says, "You are all right, every one of you. Do not quarrel any longer; sectarianism is a horrid thing; down with it! down with it!" and so it tries to induce all sorts of persons to withhold a part of what they believe, to silence the testimony of all Christians upon points whereon they differ. I believe that that thing called sectarianism now-a-days is none other than true honesty. Be a sectarian, my brother, be profoundly a sectarian. I mean by that, hold everything which you see to be in God's Word with a tighter grasp, and do not give up even the little pieces of truth. At the same time, let that sectarianism which makes you hate another man because he does not see with you—let that be far from you! but never consent to that unholy league and covenant which seems to be rife throughout our country; which would put a padlock on the mouth of every man and send us all about as if we were dumb; which says to me, "You must not reply." We cannot but speak! If we did not, the stones in the street might cry out against us. That kind of charity is unknown to the gospel. Now hear the Word of God! "He that believeth and is baptized shall be saved; he that believeth not"—What? shall get to heaven some other way?"—"shall be damned;" that is the Gospel. You perceive how boldly it launches out its censure. It does not pretend, "You may reject me and go by another road, and at last get safely to your journey's end!" No, no, no! you "shall be damned," it says. Do you not perceive how Christ puts it?

For the Christian Messenger.

Letters on Revision.

LETTER IV.—IMPROVED RENDERINGS, IN LUKE 1: 1-55.

The following are some of the changes made in the Revised New Testament, from the readings which we find in the Common Version:

Luke 1: 3. For the rather self-laudatory declaration, "having had perfect understanding of all things, from the very first;" "having accurately traced all from," etc., the plain reading of the Greek.

Ver. 7. For the antiquated phrase, "well stricken in years;" "far advanced in years," the exact thought of the Greek. See also v. 18.

Ver. 13. Not "thy prayer is heard," as

though it had been struggling till now to gain an audience, and was just receiving attention; but "thy prayer was heard." As if the angel would say: "Years ago when you prayed for off-spring, God heard your prayer, though you were not aware of it; and now he is about to bestow the desired blessing." This should encourage faith in prayer.

Ver. 21. For "the people waited for Zacharias, and marvelled that he tarried so long in the temple;" the continuative past tense, "were waiting," "were wondering;" the Hebrew ending given to the Hebrew word "Zachariah," as in the Old Testament; and the substantive phrase, corresponding with the Greek, "at his long tarrying."

Ver. 28. Not the cumbersome "Hail, thou that art highly favored," with "thou that art" in italics; but the concise energetic form of the original, "Hail, highly favored!"

Ver. 35. Not "The Holy Ghost," the word "ghost" being now used to signify "the soul of a deceased person, the soul or spirit separate from the body, an apparition," (Webster); but "The Holy Spirit," in his living, creative, vitalizing power, "will come upon thee." And instead of the irreverent "that holy thing which shall be born of thee;" the dignified and truthful expression, "the Holy One that is born, shall be called the Son of God."

Ver. 54. Instead of the obsolete "He hath helped his servant Israel," in the perfect tense; we have the plain English, in the aorist tense, with "Israel" next, like the Greek, "He helped Israel, his servant."

Vs. 54 and 55. Instead of the loose translation and inaccurate pointing, "in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed forever;" we have the exact expression of the Greek reproduced in the English, "to remember mercy, as he spake to our fathers, for Abraham and for his seed forever."

I had noted several other valuable readings in this chapter, the fruit of the mature scholarship which has been bestowed on the Revised Testament. But as my space is now filled, I must defer them to another time.

AQUINAS.

"Spurgeonism."

Not long since, the Rev. M. C. Tyler addressed a letter to the *New York Independent*, in which he represents Rev. C. H. Spurgeon as aiming to establish in independent sect, bearing his own name. In the March issue of the *Sword and Trowel*, Mr. Spurgeon's own periodical, he refers to this allegation of Mr. Tyler, and says "the writer shows how little he knows of us, and how greatly many intelligent Baptist ministers detest us. There is no word in the world so hateful to our heart as that word Spurgeonism, and no thought further from our soul that of forming a new sect. Our course has been, and we hope ever will be, an independent one; but to charge us with separating from the general organization of the religious world, and even of the Baptist denomination, is to perpetrate an unfounded libel. We preach no new Gospel, we desire no new objects, and follow them in no novel spirit. We love Christ better than a sect, and truth better than a party, and so far are not denominational, but we are in open union with the Baptists for the very reason that we cannot endure insolation. He who searches all hearts knows that our aim and object is not to gather a band around self, but to unite a company around the Saviour. "Let my name perish, but let Christ's name last for ever," said George Whitfield, and so has Charles Spurgeon said a hundred times. We aid and assist the Baptist churches to the full extent of our power, although we do not restrict our energies to them alone, and in this those churches are far enough from blaming us. Our joy and rejoicing is great in the fellowship of all believers, and the forming of a fresh sect is work which we leave to the devil, whom it befits far more than ourselves. It is true that it has long been in our power to commence a new denomination, but it is not true that it has ever been contemplated by us or our friends. We desire as much as possible to work with the existing agencies, and when we commence new ones our friends must believe that it is with no idea of organizing a fresh community."

Various denominations have sought to claim Spurgeon; at one time they would represent him as having adopted their sentiments, and at another they have sought to detract from his character, to deny his ability and to doubt his usefulness. Some, after hearing him and becoming convinced of the erroneous opinions previously formed, are still unwilling to acknowledge their error, others however rise above such weakness and express with candor their convictions and impressions under his discourses. One of these, a writer in a late number of the *Christian Advocate*, a leading Methodist paper in the United States, says:—

I confess to a previous prejudice against him; but he disarmed me. I heard him twice; and though I dislike to admit any one into the circle where my three greatest preachers dwell—Orlin, Durbin and Beecher—yet I have to acknowledge he has a seat beside them if not above them. He has none of the purely rhetorical manner of Punshon, and yet he has its results. He is a very remarkable man; the greatest preacher, I think, that I ever heard. * * * He glories in the simplicity of his preaching, and seems to think that he is nothing remarkable, but only an earnest, straightforward evangelist, who stands before sinners,

"With cries, entreaties, tears, to save
And snatch them from a burning grave.

He differs from all great preachers that I have heard in this singleness of aim. His every sermon is a battle, begun with a charge of bayonets. His voice is strong and pleasant, except that it breaks on the high notes. He is the perfection of English preaching, embodying in their finest expression all the leading peculiarities of that school."

Installation of Mr. Thos. Carlyle, Rector of the Edinburgh University.

The recent installation ceremonial took place in the presence of upwards of two thousand spectators. Mr. Carlyle was warmly received. The degree of doctor of laws was conferred on Mr. Erskine, Professor Huxley, Dr. Rae, Professor Ramsey, and Professor Tyndall. Mr. Carlyle began his address by referring to his connection with the university now fifty-six years ago, and proceeded to counsel the students to learn, but not to cram; to find the work they were fitted for, and to regard honest work as the best cure for all the maladies and miseries of mankind. He then spoke of the study of history, remarking that the British nation had produced a finer set of men than could be got anywhere in the world. He did not know where in all history could be found so fine a man as Oliver Cromwell; and John Knox was the author of Cromwell. But for John Knox the Puritan revolution in England would never have been possible. He next referred to the great wealth of the country, when men counted their fortunes by millions, and gold nuggetting was going on everywhere. Never was money more abundant, nor did men ever know less what to do with it. Few men knew what benefit to get out of their money; it was more a curse than a blessing to them, and they would be better not to have it, though he did not expect that to be generally believed. He referred to the importance of endowments to the university, and said it would be a shame to Scotland, which was now wealthier than ever before, not to give them. But the best endowed universities had not always been the most productive of great men, and men were beginning to suspect that in the universities mere vocalism was the chief thing cultivated. Even maid servants were now instructed in the "ologies" to the neglect of brewing, boiling, and baking. It seemed to him the finest nations in world, England and America, were all going to wind and tongue. The result would be sufficiently tragical by-and-by—when he was gone. Silence, in short, was the eternal duty of man. He would have them be very chary of all eloquent speech that was not true, and was not to be followed up by doing. We were now living in an age of anarchy, plus the