

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

HALIFAX, N. S., WEDNESDAY, AUGUST 15, 1866.

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## Poetry.

For the Christian Messenger.

### The Summer is passing.

It seems but a day, since Winter's icy hand,  
In white and glittering robes, spread o'er the land,  
'Twas but a moment since, at Spring's first breath,  
The Mayflower bloomed in joy at Winter's death,  
Since gentle May, her bright green mantle cast,  
O'er nature's sombre livery as she passed.  
Fleety have the sunny moments flown,  
Since Summer's breath, o'er Scotia's fields was blown,  
Even now the scythes, in ringing accents sing,  
The dirge of moments ever on the wing,  
The swallows too prepare to leave our clime;  
A sure, sad token of the passing time.

Even now the earth presents a gloomier air,  
Than when young Summer first appeared so fair;  
All things seem in deep tones to say,  
"The Summer bright, is passing swift away,"  
And Autumn o'er it soon will throw his pall,  
When Summer's raiment gay must fade and fall.

To the young, life's Summer is passing by,  
They too, should learn that they may also die,  
Youth with all its pleasures soon must fade,  
And in earth's bosom all may soon be laid,  
May they with faith to Heaven early look,  
And have their names inscribed in life's fair book,  
Then Winter cannot blight, though storm may lower,  
No blast can wither, death shall have no power,  
But in eternal Summer, those shall dwell,  
Who by faith and love escape from Hell,  
Though time is swiftly passing, staying never,  
Yet Heaven's bright Summer joys, are lasting ever.  
Tremont, July 27th 1866. B. B.

## Correspondence.

For the Christian Messenger.

### Preaching Christ.

This is one of the phrases current among God's people. The older saints are always exhorting the young ministers to "preach Christ;" his practical works affectionately urge the same thing; the blessed spirit reiterates it. He never feels so near heaven, so thankful to the Lord for "putting him into the ministry," as when he has succeeded in presenting the dear Master to the people. On such occasions, how vehemently he breathes out the lines:

Jesus, I love thy charming name,  
Thy music to my ear, thy love to my soul,  
Fain would I sound it out so loud  
That earth and heaven might hear.

To tell the trembling captive that Christ has proclaimed liberty,—to assure the old reprobate that Jesus can save to the uttermost,—to say to the soul wrestling with the question, "How can man be just with God?" "He is the end of the law for righteousness to every one that believeth"—to cry to the immoral, the profane, the vicious, that they are on the brink of hell, but that "this man receiveth sinners,"—to whisper Saviour in the ear of the dying transgressor,—is the life of the true servant of the Lord. If he miss to set forth these or kindred topics, he reckons the sermon a dead one; and in proportion as they are presented, that is, as Christ is preached, is his own soul blessed, and the cravings of his flock satisfied.

Of course, the phrase is of wider significance, for in order to preach Him fully, He must be set forth, as the God of the universe, the conqueror of death, the destroyer of the devil, the mediator between God and man, the judge before whose tribunal all nations are to be arraigned. We must endeavour to dwell on the essential dignity of His person, and the glorious fact of His incarnation; on the nature and result of His mission; and on the soul-refreshing truth that He has passed through the heavens, forever to intercede for His people, constantly we may expatiate on the beauty of His character.—His humility, His long-suffering, His unspeakable love, and with what rapture we can speak of His saving and transforming power. Is it any wonder that the preacher often times exhibits to a selfish world, the best type of manhood? Doing such heavenly work, his character is developed in a heavenly direction. Gazing on this image, he is in a measure the likeness of the Great Pastor though falling

infinitely short of the prototype, the likeness may be discerned—and the virtue, meekness and fortitude manifested in the ministerial life, are the effect of the constant contemplation of the character of the Lord. This is one out of many reasons for the passionate attachment of Christ's servants to their work. The cool, calculating man cannot understand the utterances of such men as Henry Martyn, aglow with the heavenly flame of the love of Christ. "Blessed be God, I feel myself to be His minister." Thomas Haliburton could be reckoned as exceedingly enthusiastic in saying, "I love to live preaching Christ, and I love to die preaching Christ." Payson's dying words would be accounted the rhapsody of a weakened intellect. "If ministers only saw, especially in their public exercises, the preciousness of Christ, they would not be able to refrain from clapping their hands with joy, and exclaiming, 'I'm a minister of Christ! I'm a minister of Christ!'" The faithful servant is vastly overpaid, "in this present time." As he places his head on his pillow, after an exhaustive day's labour, his bliss unknown to the mere orator. Long since he has adopted that sentiment, "we preach not ourselves, but Christ Jesus the Lord," and every emotion of his soul conspires to cause the exclamation: "I'll speak the honour of Thy name, With my last labouring breath; And speechless clasp Thee in my arms, The conqueror of death."

### Additional Notes.

For the Christian Messenger.

DEAR BROTHER, There are still a few items in my notes that may possibly be perused with pleasure by your readers.

I was much affected by the appearance of the Baptist congregation at Montreal. The faces were almost all new. Old friends with whom I had been accustomed to worship had passed away, and another generation had taken their places. We, too, must soon pass away, and others occupy our seats. "Whosoever thine hand findeth to do, do it with thy might."

For at my back I always hear  
Time's winged chariot hurrying near;  
And onwards, all before, I see  
Deserts of vast eternity.

Montreal continues to extend itself, some of the merchants' warehouses, recently erected, look more like palatial residences than places of business. The merchants themselves have removed to the West end of the city, where "Avenues," "Places," "Terraces," and new streets are spreading in every direction. The population has more than doubled within the last twenty years.

There is a very complete system of fire-alarm. The city is divided into sixty districts, and an alarm-apparatus, worked by electricity is affixed in a house in each. When a fire breaks out in any district, the person in charge unlocks the apparatus, and by a few turns of the handle sets all the bells of the city ringing. Not only so—each bell strikes so as to indicate the district in which the fire has taken place. A similar system, I am informed, is in operation in New York and Boston.

Another convenience may be noticed. Boxes for the receipt of letters are attached to the walls of houses in the suburbs, at suitable distances, so that persons living in those neighbourhoods may drop their letters into the boxes with the assurance that they will be safely transmitted. The boxes are opened three times a day by proper officers, and the letters conveyed to the Post Office.

Our Baptist brethren at Montreal have a very good arrangement for the administration of baptism. The platform on which the minister stands to preach is over the baptistery. On baptismal occasions every thing appears as usual till after the sermon. When the minister has retired to prepare for the baptism, the platform with the minister's desk upon it, is moved slowly back by invisible machinery, and the baptistery is exposed to view; the deacons at the same time lowering the railing in front.

I spent the Lord's day. I worshipped with the Episcopal Methodists. Their minister, a promising young man, read two respectable essays on texts of scripture. I think that he will ultimately become a preacher. He discussed in the afternoon on the efficacy of prayer, which he illustrated by some historical references. I mention one of them, for the sake of pointing out the importance of correctness in those matters. The preacher adverted to Mary Queen of Scots, and to the saying reported of her, that she feared the prayers of John Knox more than an army of ten thousand men; he stated also that Mary had imprisoned the Reformer, and that while he was praying she ascended the scaffold. I am writing away from my books, but I do not recollect having read of any imprisonment of Knox by Mary; and it is certain that when she was beheaded he had been fifteen years in his grave. Illustrations from history are useful; the essential thing is, that they shall bear examination.

I reached St. John on Tuesday evening the 17th ult., and attended the prayer meeting at Leinster Street. The New Brunswick brethren, I learned, had recently adopted a new regulation, whereby the funds of their Ministerial Education Society are to be exclusively appropriated to the assistance of young men who are taking a full College course at Acadia, or are studying at Fredericton. Many candidates for the ministry in the New Brunswick churches wish to obtain theological instruction at Acadia College, without going through the College course; they cannot be aided by the Ministerial Education Society of that Province. Whether this is a kind arrangement, may be doubted. And whether it is a judicious thing to establish two Theological Institutes for so small a part of the Baptist Body as is comprised in these Provinces, may also be doubted. We want combination—not separation.

The Rev. Mr. Chiniquy was on board the Windsor Steamer when I crossed the Bay of Fundy. Times have changed since I heard him address five thousand Canadians in the Bonsecours Market Hall, Montreal, on the subject of Temperance. Some of us stood on the same platform with the Roman Catholic bishop and other dignitaries of that church, who attended the meeting at Mr. Chiniquy's request, that by their presence they might appear to sanction and patronize the Temperance movement. At that time Father Chiniquy, as he was called, was a zealous Roman Catholic. Who could have ventured to prophesy that in a few years he would appear in public as a Presbyterian minister, accompanied by his wife? God, as is expressed in one of our collects in the Prayer Book, "worketh great marvels." Restoration may sometimes be as great a wonder as the first formation of a thing. In apostolic times Peter was a married man, and many a christian itinerant fled about a sister's wife in his evangelical journey. Then came a long period of darkness, during which the so-called church forbade her ministers to marry. It was a singular revolution in public feeling when men learned to look favourably on priests' marriages, and the divine constitution was restored, in harmony with the declaration that "marriage is honourable in ALL."

Your account of the Eastern Association renders any remarks of mine superfluous. It was a season of unmingled pleasure.

I left Sydney on Tuesday last and proceeded to Baddeck by Steamer. Yesterday I travelled to Whybemoor, by wagon, and to-day to Plaister Cove. There is much beautiful scenery on this route, but the roads are generally bad and the hotel accommodation very inferior—that is, in the interior of the country. The roads are commonly cut in the sides of the hills—they are not graded, but follow the inequalities of the surface—and they are often so narrow as to be positively dangerous. A deviation of a few inches from the track might involve a general smashing-up. I was pleased to see, however, that some new lines of road are in preparation, which when finished will materially contribute to the comfort and safety of travellers. These observations refer to the counties of Victoria and Inverness. In the county of Cape Breton, thanks to the zeal and industry of Mr. Bourinot, the roads and bridges are in excellent order.

Charlottetown, P. E. I., Aug. 4. Yesterday I got on board the Steamer *Oriental*, and after a very pleasant passage landed here early this morning. The *Oriental* is a fine vessel, well fitted for sea service. Her accommodations are superior, and the management is all that can be desired. Our voyage was rendered additionally pleasant by the presence of several gentlemen and ladies who were skilled in sacred song. One of them performed on a cabinet organ, which appeared to be part of the ship's furniture. His deep base voice was an excellent accompaniment. Several trebles and tenors joined him. A number of pieces were sung selected from Dr. Kirk's "Songs for Social and Public Worship," and thus the evening passed away very agreeably. I thought the plan might be adopted with great advantage in our evening parties at home.

I am engaged to preach in this city and at North River to-morrow, and expect then to proceed to Bedouque, whence it is my intention to cross over to Shediac, on my way to St. John, to attend the Convention.

I hope that the brethren will repair to the Convention with a fixed purpose to make a vigorous effort for the increase of the Endowment to twenty thousand pounds.

Yours truly,  
J. M. CRAMER.

For the Christian Messenger.

### What a Minister may do, and be a Minister.

Mr. Editor—In my previous communication under the above caption, evidence from the New Testament was presented showing that some of the holiest and most useful ministers of whom mention is there made, united at least during a part of their ministry, secular labours in some form with the self-denying, holy and Heaven-appointed work of preaching the Gospel of Christ. Enough has been adduced to show that, when circumstances require it, such a course may consist, not only with christian and ministerial character and position, but with the highest form of Christian life and consecration, ministerial authority, and usefulness. When love to Christ and the souls of men, and not covetousness prompts a minister to pursue the course of which we are speaking, one of the finest examples is afforded of the power of the Gospel, in expelling selfishness from the soul; in expanding the heart with the purest benevolence, and consecrating life and every labour to the greatest, holiest, and most exalted purposes—the glory of God and the salvation of men.

Turning now for a moment from inspired, and therefore authoritative example, let us look at some of the worthy and honoured men who have laboured in word and doctrine to save sinners, and build up the kingdom of Christ, and you will find not a few instances in which other work was carried on at the same time and consecrated to the higher and all-absorbing work of the gospel ministry. I will mention only a few. Dr. Carson of Ireland, one of the worthiest and mightiest ministers of his day, cultivated a farm, and thus in part at least, supported himself and family.

Wm. Carey, the prince of modern missionaries, made and repaired shoes while working his way slowly and painfully amid the darkness and dangers of Heathenism. And when this humble servant of God was elevated into Dr. Carey, still no less humble, laborious and faithful, he accepted the Professorship of Sanscrit in the college at Fort William, Calcutta, and performed its duties concurrently with his important and imperishable missionary work.

Look to Rome, and you still find instances of the temporary union of other employments with ministerial work in men whose example is highly commended, and whose memory is cherished and revered among us. The venerable Fathers of our denomination in these provinces, the Hardings, the Mannings, the Dimocks, the Chipmans, together with the earnest Munro, and the serene Anstie, gave a portion of their time to tilling the ground, &c., or to teaching school.