

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.
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HALIFAX, N. S., WEDNESDAY, APRIL 18, 1866.

WHOLE SERIES.
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Poetry.

"Rest remaineth."

Rest remaineth—oh, how sweet!
Flowery fields for wandering feet,
Peaceful calm for sleepless eyes,
Life for death, and songs for sighs.

Rest remaineth—hush that sigh;
Mourning pilgrim, rest is nigh;
Yet a season, bright and blest,
Thou shalt enter on thy rest.

Rest remaineth—rest from sin,
Guilt can never enter in;
Every warring thought shall cease,
Rest in purity and peace.

Rest remaineth—rest from tears,
Rest from parting, rest from fears;
Every trembling thought shall be
Lost, my Saviour, lost in thee.

Rest remaineth—oh, how blest!
We believe, and we have rest;
Faith, reposing faith, hath been
'Mongst the things that are not seen,

Thus, my Saviour, let me be
Even here at rest in thee,
And, at last, by thee possessed,
On thy bosom sink to rest.

—From "Dark Sayings on a Harp."

Religious.

A Risen Saviour.

To the Editor of the Christian Messenger.

SIR,—A remark made by one of your correspondents that Christians should be one in a RISEN Saviour contains a truth so glorious and important, and at the same time, I fear, so feebly apprehended by the great mass of christians, that I trust you will allow me to make a few observations on the subject for the consideration of your readers. No one who knows any thing of communion with God but must be painfully conscious that the great majority of christians seem to have no real enjoyment in their religion, no heart-acquaintance with Christ, and no true delight in Him; but to be satisfied with knowing that their sins have been put away on the Cross, and they thereby delivered from eternal woe. We cannot hide from ourselves the fact that when we compare the Christianity even of real Christians with that which is presented to us in the Scriptures as existing in Apostolic days, we have at best but a most feeble and diluted exhibition of the religion of Christ.

Where is the nobleness of the Bereans, Acts xvii. 11—the boldness of the Romans, Phil. i. 14—the generous love of the Philippians, Phil. iv. 14—18—the many graces of the Corinthians, 2 Cor. viii. 7—the waiting attitude of the Thessalonians, 1 Thess. i. 10. So low has the standard of Christianity fallen, that a man has only to be received as a Church-member, and thenceforward to lead a moral and amiable life, to be regarded as a good christian who lives at his ease, wants no earthly comforts, and has the promise of the life to come. And years may pass away, and when next we see this follower of a world-rejected Saviour, we look in vain for any progress, any increase in life, or light, or love. Just where we left him ten years ago, there is he now, and so far as he is concerned, 2 Peter iii. 18—need never have been written, for he heeds it not. He has been satisfied if he can just manage to escape hell and creep into heaven; but has such a life satisfied the love and longing of Him who died that we might live, and will the welcome accorded to such a one be at all comparable to that smile of full approval and ineffable love which will greet one who was converted long after him, but who would have nothing less on earth than unclouded communion with his Lord, and who counted all earthly honours, riches, luxuries, and comforts as worthless indeed compared with the full unhindered enjoyment of the love of Christ? Greatly is it to be feared that with the majority, the aim is simply to escape Hell and that but a few have as their object the glory of God and the full enjoyment of His love.

Is it strange under such circumstances, that those who have indeed found Christ to be "the altogether lovely" should yet have so little real communion with their brethren: and here let me guard against a possible misconception, by adding, that communion with our brethren does not depend on the measure of our attainments, but on the energy with which we are seeking to attain. We can have the closest and happiest communion as well with those immeasurably above as with those below us in spiritual intelligence, if only we are all pressing on with equal ardour in the desire to know and love the Lord.

Now one reason, I believe, why there is this great difference in christians, is owing to the fact that the few are looking to the cross from the heavenward, and the many from the earthward side of it. The many regard it as both the beginning and end of blessing while the few look at it as the beginning but not the end, because they find from the Scriptures of truth that their union with Christ with all blessings resulting therefrom is—not in incarnation—but in resurrection, Romans vii. 4. The Apostle teaches us (Ephes. ii. 5, 6,) that we are quickened, raised and seated with Christ as well as crucified with Him, (Gal. ii. 20.) All true christians gladly and thankfully own that Christ was crucified for them, but I fear, not all apprehend the truth that they are looked at by God as completely identified with Christ in all things, and so are told that they are (or rather "have been" see Greek) crucified with Him: and but a yet smaller number have apprehended the further truth that they have also been quickened, raised and seated in heavenly places together with Christ. That this quickening is no moral change simply is evident from the fact that they are quickened together with Christ: in whatever sense therefore He is understood to be quickened so are we, and thus spiritually we are already in the resurrection state, and have as our present possession that life which Christ has in Resurrection; not, of course, that it is for one moment to be supposed that His life now is different from what it was when on earth. See John x. 17.

There is one link in the chain between the "crucified" and the "quickened" which I had well nigh omitted. It will be found in Romans vi. 4, "buried with Him." In the "crucified" and "buried with Him," we have the judgment, doom, and complete putting out of God's sight of the old man; and in the "quickened," "raised" and "seated with Him" we have the new creation—the new man in Christ Jesus, and this seen not now on earth but in "heavenly places."

I presume, Sir, it is the longing desire of every true hearted servant of God to see a revival in the churches; a more abundant life in those that have life, that they may be made instruments of blessing to others. But if we are to see such a revival in this our day—a revival not confined to any particular denomination but flooding the churches with a stream of living water, I believe it must be prefaced by a firmer grasp of the great and glorious truth of the resurrection, and a more simple and powerful presentation of it to the people—not merely the fact that Christ was raised but that His people were raised together with Him. Hundreds have life, but this is the truth which will give them liberty, the liberty of the children of God, and will fill their hearts with love and joy and prayer and praise. Then will our prayer-meetings be no more so thinly attended—then we shall no more have to mourn over christians often seen with a book in their hands, but never the Bible, and who can converse on all subjects but one; for if we mention Him we love, their voices change, their countenances fall, and we find, alas, no responsive echo to our words. Commending these few remarks to the prayerful consideration of your readers.

I am, Sir, yours faithfully,

PHILADELPHOS.

Nova Scotia M'cmac Missionary Society.

To the Editor of the Christian Messenger.

SIR,—At a Meeting of the Committee of the Nova Scotia M'cmac Missionary Society, held here this afternoon it was agreed that the follow-

ing interesting report from the missionary should be published in the denominational papers.

Donations for printing the new spelling book will be received by the Missionary or any member of committee. As the standing rule of the society is, "One no man any thing," the spelling book will not be published till a sum has been paid in sufficient to cover the whole expense of printing, (say eighty dollars.) Contributions sent by mail will be duly handed to the Treasurer.

Your insertion of the report will greatly oblige,

Sir, your obedient servant,

JAMES FARQUHAR,

Secretary of the M'cmac Missionary Society.

76 Barrington St., Halifax,
April, 10th, 1866.

FIRST QUARTERLY REPORT FOR 1866.

The principal event of the quarter is the compilation of a First Reading Book in M'cmac and English. A First Reading Book principally in M'cmac, was published some years ago, which has been very useful in teaching the Indians to read. It is now out of print, and the demand for another has become urgent. The one now prepared, in order to meet the wants of the Indians, has been constructed in both languages; as the Indians in all directions are desirous of learning to read and to speak English. Every word and sentence is therefore explained in English, except a lesson at the close, taken from the Bible, embracing the 34th Psalm and the Lord's Prayer. It will thus be of use in teaching white people to speak Indian as well as in teaching Indians English, and will be of great service especially to those who wish to teach the Indians. In order to make it more interesting and useful, lessons are constructed of the names of our principal animals, birds, fishes and plants. The common English Alphabet has been used, simply marking the vowel sounds by accents, and in some of the first lessons, spelling the English as well as the Indian words as they are pronounced. As large type and accented letters are necessary, the printing will probably have to be done on the other side of the Atlantic. Not less than two thousand copies should be published, and an appeal must now be made in our usual way for means to meet the expense before the work can be sent to the Press.

Several missionary excursions have been made during the quarter, although the winter has been unfavourable for travelling. Indian families have been visited at Dartmouth, Mount Uniacke, Horton, Cornwallis and Aylesford. So far as kindness to the Missionary and attention to the Word of God is concerned, I have seen nothing to dishearten, but much to encourage us in our work.

I am thankful to be able to report again favorably respecting the new plan for obtaining support. The receipts of the quarter, have amounted to three hundred and twenty three dollars, thirty nine cents, our usual annual meeting at Halifax was omitted this year, no missionary meetings in behalf of the object have been held any where during the quarter, nor do I remember to have made any particular allusion to it publicly, and but two collections have been taken up by me—amounting to two dollars forty three cents. I have received a number of deeply touching letters, often anonymous, from christian friends, encouraging me to be "steadfast, unmovable, always abounding in the work of the Lord," and enclosing donations to the mission, varying from fifty cents to twenty five dollars. A few extracts from these letters will interest our friends and show the writers that their donations have been received, and their expressions of christian sympathy appreciated. I give the initials of their names when they are known.

Jan. 2, from D. A. S. Enclosed find five dollars for your mission. May God bless you and render you very strong to labor. May the Holy Spirit convert the Indians! There are many reminding God of his promise on your behalf. I trust your own family may all be brought into the fold of the Redeemer. I read your articles in the Visitor

and other papers with profit. I preached with renewed fervor after reading the last Visitor."

G—s, Jan. 14, from H. B. C. enclosing four dollars. "I hope you feel encouraged to still trust in the Lord, and to pursue the path of duty. I pray that He may open the hearts of his people to assist you in your labors and that you may want for nothing."

Jan. 20. Halifax. "From a friend who sympathises with the Missionary to the M'cmacs. He sends the enclosed (five dollars) for his acceptance, regretting his inability to do more, and wishing him God speed."

P. E. Island, one dollar—"Dear Bro. accept the enclosed from a debtor to the God of Missions, accompanied with prayers that He would pour rich spiritual blessings on your soul and labors."

Feb. 17, four dollars. "Dear Sir, please accept the enclosed from one of whom may it be said at last 'She hath done what she could.'"

Feb. 4, two dollars fifty cents, signed "Nemo." This writer complains of spiritual bondage, despondency and gloom. He was sighing for deliverance and earnestly desired to be prayed for. Next to the "shout of religious joy," the "cry of spiritual distress," is most musical in the ear of Jehovah, and of angels in heaven, and of believers on earth.

I have been praying for this "prodigal." I trust the "latted calf has been killed" on his behalf before this. If not, let him arise and go to his Father. See Luke xv. See Psalm li. See Psalm cxxx. Let him look to the Cross of Calvary and to the Lamb of God. See also Isaiah lv. I know by bitter experience how he feels. "I have tasted of the wormwood and the gall. My soul hath them still in remembrance and is humbled in me." But trust not in the prayers either of yourself or others, but in the intercession alone of Him who pleads our cause at the right hand of God. I have no idea who the writer referred to is, or I would write him privately.

Without attributing any such mistaken motives to him, I take occasion to say that I do not wish any persons to undertake to hire me to pray for them. The gift of God cannot be purchased with money. See Acts viii. 20. I pray particularly for all who aid us, and for many who do not, by name, I wish to receive thankfully and as from the hand of the Lord, whatever any one may be prompted to give, whatever may be the motives of the giver. But let us look well to our motives, both in giving and receiving, otherwise we shall have "no reward of our Father who is in heaven," Mat. vi. 1. I desire to receive from the hand of my Heavenly Father what has been presented to Him as a "thank offering" from hearts deeply impressed with a sense of his goodness, and overflowing with gratitude for mercies received. Let us all strive for grace to act upon the principles laid down by the Holy Apostle in his instructions and prayers, 2 Cor. viii. ix. Thus does the Holy Spirit teach us to pray for our patrons. "Now He that ministereth seed to the sower, doth minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness, being enriched in every thing to all bountifulness which causeth through us, thanksgiving to God. For the administration of this service not only supplieth the wants of the saints, but is abundant also in many thanksgivings unto God. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ and for your liberal distribution unto them and to all men. And by their prayer for you, who long after you, for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift!" 2 Cor. ix. 10-15.

Here are the noble principles of the gospel respecting giving and receiving for charitable objects. Here are our example and warrant for praying and giving thanks on behalf of those who from gospel motives abound in the riches of liberality toward us and in behalf of the poor.

Thanks to the sender of five beautiful little pictures of our beloved queen, in scarlet, and to the other who sent twenty of the same, in blue. Postage stamps are always useful and are the same as cash. Small sums are as acceptable and as well pleasing, and sometimes more so, both to God and man, as large sums. "If there be first a willing mind, it