

Christian Messenger.

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"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

"Go ye into all the world."

Go forth my friends, the Saviour said,
To every creature preach the word.
And joyfully his followers spread
The truths which they had seen and heard.

These words the Saviour speaks to us,
And shall our callous hearts refuse
To tell the riches of his Cross,
And bear afar the joyful news?

The chosen few alone succeed
In kindling wide a heavenward flame;
Yet every saint by word or deed,
May spread abroad the Saviour's name.

The liberal hand afar can reach,
And prayer can span the ocean tide;
The widow's mite may help to preach
The sinner's Saviour crucified.

Proclaim ye saints, the wondrous deed,
And when the harvest time is come,
The Bearers of the precious seed
With joy their sheaves shall carry home.
S. S.
Kentville

Religious.

Rev. W. Brock on the Brotherhood of Believers.

At the annual meeting of the London Young Men's Christian Association, held on the 18th ult. in Exeter Hall, Lord Shaftesbury in the chair, the Rev. W. Brock addressed the meeting and was greeted with loud applause. He said he had been asked to speak, not exactly about the dangers of the present times, but about what was necessary, and what would be advantageous for the young men who were now coming up in life to possess, intimating that the present times were really surcharged with jeopardy of various kinds. He had no doubt that they were, but he also believed that all other times had been characterized by very much the same peculiarity, and that for some time to come such would be the case.—No doubt, however, there were evils enough even now, and what they all needed to form their characters and give a direction to their thoughts, was that they should be men of an understanding mind to know what the times really required. It had been suggested to him that he should speak upon the necessity there was for a very distinct recognition of the brotherhood of all believers, and that there should be on their part a very profound conviction of this fact, so that, wherever they found a man who gave credible evidence of his being a servant of Jesus Christ, whatever might be his peculiarities, he should be reckoned by them to be a brother in Christ.—Christ had once said what, to his mind, had been very instructive in this respect. When His disciples came and told Him that they had seen one casting out devils in His name, and that they had forbidden him because he followed not them, the significant and expressive answer they received from Christ was "Forbid him not." The spirit of that reply would help them to cultivate what some of them believed to be a matter of great importance in the present times. There were men who venerated the person of Christ, trusted His work, acknowledged His supremacy, obeyed His laws, and anticipated His return, to be found everywhere, and, thank God! they were increasing in numbers every day.—Wherever they met such men they should always recognise them as members of the same body with themselves—namely, of the body of Christ. They would be sure to find differences among them, ecclesiastical, theological, ceremonial, sacramental, general and economical, and this could not be helped. If any young man present were showing his particular juvenility by deploring the existence of such difference, he would assure him that he believed, in the very nature of things, they must always be prepared for them. He (the speaker) could not help, as in the sight of God, being what he was, and if he were to be anything else he should be a traitor to his conscience, and recreant to his allegiance and loyalty to God. Every other Christian man said the same, and all of them, making allowances for all that was peculiar to their infirmities, were what they were from their conscientious convictions that they were what

they ought to be. Whenever such men as these were met with, they must take care not to forbid them as the apostles did—never disparage their worship, never discountenance their ministry, never disesteem their administration of Christian ordinances, never refuse them sympathy in the time of their trial, and never ignore their evangelical standing. They might have their preferences by all means; they must give and take, and live and let live; but, acting upon their preferences, as honest men, they must take care to recognise the worship, the ministry, and the sacraments, and the general behaviour of men who, like themselves, belonged to Christ, because they, too, belonged to Him. There stood the exhortations to love and charity, often repeated without any present or fresh sense of their great power; but there they stood, that they were to love one another with pure hearts fervently, not because they belonged to the same section of Christ's Church, but because they belonged to Christ's Church itself, and were, therefore, to bear one another's burdens to share one another's joy, to weep with one another when weeping was the lot and to rejoice with one another when things were going well. If the Christian young men who were now growing up into life would grow up cherishing this habit, this peculiarity, this characteristic, they would show a front to a wicked and defiant world, such as they needed to show that world, sewing what that world in its present and its prospective action was, and which being shown and maintained consistently and honourably as in the sight of God, would be a mighty help in the aggression against evil, to which they were now summoned with trumpet voice more than ever they had been. If they were united like this—intelligently and not sentimentally—not after the Exeter Hall fashion, as they were sometimes told, but after a good work-a-day fashion, working side by side and working shoulder to shoulder not on state occasions, but as the habit of their daily Christian life, then would the old remark be made, "See how these Christians love one another;" and in this way a great deal might be done towards the accomplishment of their common object—namely, the glory of the Saviour and the recovery of those souls who now were dead in trespasses and sin. Whoever might be a bigot, he advised each young man present to refuse to be one, and, on the other hand, whoever might be a latitudinarian, he would have each one refuse. The mischief laid in either one or the other of these extremes. A man could not be tolerant without being expected to be latitudinarian; and a man could not be firm and faithful without being expected to become a bigot.—He would have them choose a middle course, and would especially advise to have a creed, to get that creed out of the Bible, and then to hold it well and wisely. Their creed should be the word of Christ dwelling in them richly, in all wisdom, and all spiritual understanding; and having that creed, they should honour it and defend it, so that those who said that it did not matter what they believed so long as they were in earnest, might understand that they had not so learned Christ.—To be without a creed would be to be without an anchorage, without a vessel, and indeed, without anything at all. They must take care to have a creed, to hold it with intelligence, and to defend it after the manner of Christian men. They must recollect, too, that every other Christian man of whom he had been speaking would have a creed too, which would be substantially the same creed as their own, and so the Lord's prayer would be answered, "That they may all be one, as thou, Father, art in me and I in thee, that the world may believe that thou hast sent me.—(Applause.)"

A Hint for Speakers.

In "Eckerman's Conversations with Goethe," the former tells us of an interview which he had with Zelter, the composer of music. "Zelter talked much of [musical] composition and related many of Goethe's songs." "If I am to compose for a poem," said he, "I try to get a clear understanding of all the words and try to bring the situation before me in the colors of life. I then read it aloud till I know it by heart and afterwards while I am reciting it, the melody comes of its own accord."

To a great extent this is doubtless true of all composers of real music. Musical genius differs greatly in its manifestations, yet it commonly puts forth its notes spontaneously, making melody and harmony which may by subsequent study be improved, but which remains essentially the voluntary outpouring of the musical soul when under the inspiration of a great theme.

The hint suggested to the writer and speaker is that if he has a gift for his vocation he must intimately know the truth to be expressed; he must muse till the fire burns and then his thought and feelings will flow forth as they will never flow from giving the attention chiefly to style and elocution. One who deeply feels his theme may be a poor writer or speaker, but one who lacks this feeling will surely be.

For the most part, questions of style are questions of thought. A mind that thinks heavily and slowly can hardly express thought in a lively style. A man of cold feeling can hardly have a glowing style—there must be at least superficial warmth. So of all varieties of rhetoric—they naturally come where they belong.

We remember hearing a student of rather a narrow range of thought and reading complain that with all his painstaking he "could not write in the style of Burke." For the same reason a raven cannot soar in the style of an eagle, nor a spaniel roar like a lion. First the truth; then the utterance.

A Baptist Bible.

The Louisiana Baptist relates the following. The Baptist boys referred to, seem to get along very well without a new version:

"It has been related of a certain school that the parents of the little boys had presented them nice Bibles. Some of these boys were the children of Methodist and some of Baptist parents. It so happened that they got to debating the baptismal question, as, probably, they had heard their parents. One evening a bright little boy, on retuning home from school, in the most artless manner went to his father with his Bible in his hand, and said:

'Child.—Pa, I don't like this Bible. I want you to take it back and give me a Methodist Bible. Won't you, pa?'

'Father.—Why, my son, this is a good Bible. There is no other kind.'

'C.—No, pa, this is a Baptist Bible, and I don't want it. 'Cause I can't argue with the Baptist boys out of it—it's all on their side!'

'F.—Why, how, Willie, what makes you think so?'

'C.—'Cause it tells how Christ was baptized in a river, and John baptized folks in a river, and in another place it tells about two men riding along in a carriage, and they got out, and both of 'em went down into the water, and one baptized the other. I know it's a Baptist Bible.'

'F.—But, my son, you don't understand it yet.'

'C.—Yes, pa, I read it. And it don't say one word about sprinkling babies; so I want you to take it back, pa, and give me a Bible that tells all about how our Saviour was sprinkled, and how the 'postle sprinkled folks, and 'bout sprinkling babies. Then I'll beat them Baptist boys in our debates.'

Earl Shaftesbury and Ritualism.

The Earl of Shaftesbury has presided at one of the largest meetings ever held in the Shire Hall of Dorchester; its object was to protest against the doctrines and practices of Ritualism. The noble Earl was well supported by the leading men of the country, the High Sheriff and his elect successor being present, with Lord Sidney Godolphin Osborne (S. G. O.), another lord, and other gentlemen and clergymen. The vexatious fact was, that their Bishop is an avowed Ritualist, and they, the sheep, felt called upon to protest, as a flock against their chief shepherd and sundry of his under-shepherds. With Lord Shaftesbury's denunciations of Ritualism, as childish and irreverent if a practice, and heathenish and superstitious if symbolical, we, of course, heartily agree, but we could not find that he, or the other speakers, even attempted to deny

the charge that most Ritualistic practices might be extracted from the Rubric or the Prayer-book. None of these avowed Evangelicals had the manliness to demand that priestly authority and sacramentarianism should be expurgated from the Prayer-book. Their own sentiments were good, but they stood in a false position. The Ordination Service for priests and deacons, the Baptismal Service, the Communion service, the Absolutions, and the Rubric generally, are a stronghold from which priestcraft and Ritualism will long defy Evangelicals. A true Evangelical minister has no rest for the sole of his foot in the Church. But what Ritualist has ever done anything more anti-Evangelical than Lord Shaftesbury's leading the opposition to church-rate abolition in the House of Lords? Lord Shaftesbury is, indeed, as miserable and narrow-minded a divine as he is a noble and large-hearted philanthropist. He now calls on Dissenters to help; tomorrow, as a Dorsetshire magistrate, he will sign a distress warrant on their goods to get money to pay for the sacramental bread and wine of which he participated at the last communion. We sincerely esteem Lord Shaftesbury and other Evangelical Churchmen, but we are grieved to think their consciences can allow them to perpetrate a clear crime against their brethren, from which many Ritualists actually revolt, having faith in the liberality of their disciples.—Freeman.

Progress in England.

An article in the London Freeman of the 1st Inst., under the title of "A PLEA FOR OUR HOME MISSIONS," says that "Baptists flourish more than ever in our large towns. In the metropolis, under the leadership of the Revs. W. Brock, W. Laidels, and O. H. Spurgeon, they are extending on the right hand and on the left, the London Association earnestly setting about the much-needed work of building new chapels and collecting new congregations in districts hitherto destitute of Baptists. Bradford has set a noble example to the country. Trinity Chapel and the noble sanctuary in which Mr. Makpeace labours, are the fruits of self-sacrificing zeal, and testify to the large liberality of our Yorkshire brethren. Liverpool has not been unmindful of the claims upon it. Congregations at Bootle, Birkenhead, Soho-street, and Everton, have sprung up under the fostering care of the churches presided over by Messrs. Birrell and Brown. Nor has Birmingham failed to do its duty. In that busy hive the Baptists have swarmed—not split—again and again, and new churches have been formed, which promise to become strong centres of ever-extending operations. And so the large towns, where men grow wealthy and acquire the habit of giving, attend to their own needs. In them the Baptists multiply and take their place in the foremost rank of religionists. It is different in the country districts. Every year increases the difficulties with which village churches have to contend."

Who ought to be Punished.

The late Rev. John Thomas, one of the missionary brethren of Serampore, was one day, after addressing a crowd of natives on the banks of the Ganges, accosted by a Brahmin as follows:—"Sir, don't you say that the devil tempts man to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, and not man ought to suffer the punishment." While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas observing a boat with several men on board descending the river, with that felicity of instructive retort for which he was distinguished, replied,—"Brahmin, do you see yonder boat?" "Yes." "Suppose I was to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat, who ought to suffer punishment? I, for instructing them, or they, for this wicked act?" "Why," answered the Brahmin, with great emotion, "you ought all to be put to death together." "Ay Brahmin," replied Mr. T., "and if you and the devil sit together, the devil and you will be punished together."