

who thought he had learnt enough to cure a very little child?" ii, 291.

SPECULATIONS.—"Certainly one may reckon among the obstacles to the attainment of truth, presumptuous speculations on what is beyond our reach. Instead of ploughing a fertile soil, a man breaks his tools in attempting to dig in a granite rock. One may read much of such speculations in the schoolmen and some who came after them, about the celestial hierarchy and such matters, when there was an utter want of practical elucidations of New Testament history." ii, 314.

PARTISANSHIP.—"Nothing tends more to deprave and corrupt the moral sense than partisanship. It turns all the virtues into its own channel. It represents as truth, and as the only truth, the Shibboleth of the party. Under its influence public spirit becomes party spirit. Candour is made to consist in putting down the best possible construction on whatever is said or done by one of the party, and the worst on all that comes from the opposite or from (what is still more hated) a neutral. Charity, and mercy, and justice are confined to those of the party, and become sins if shown towards those opposed to it. Everything wrong is either denied, or excused, or applauded if it comes from one side, and exaggerated if from the other." ii, 336.

THE IRISH REVIVAL.—"I send you the best pamphlets that have appeared. They are by judicious and impartial men. Most of the other publications take a part. They either condemn the whole as an outbreak of frenzy, or proclaim hysterical shrieks as an outpouring of the Holy Spirit.

"Now it appears to me that true Christianity is a very quiet and deliberate religion. It keeps the steam acting on the wheels, instead of noisily whizzing out at the safety valve." ii, 379.

The following passages are taken from the record of the Archbishop's last days. The Rev. H. Dickenson, one of his chaplains, says;—"One day, early in August, when I went out to see him, on my entering his study he looked up and said, with tears in his eyes, 'Have you ever preached a sermon on the text, 'Thy will be done?' How did you explain it?' When I replied—'Just so,' he said; 'that is the meaning;' and added, in a voice choked with tears, 'But it is hard—very hard sometimes to say it.'"

Again Mr. D. writes; "Sept. 12. It has become extremely difficult to move him from the sofa to the bed; and it is touching to see how he tries to control the outward expression of suffering lest he should cause distress to those about him. While the perspiration streams down his face from agony, (he was suffering from neuralgic gout) he restrains murmurs of impatience, and says to us repeatedly, 'Yes, yes, I know you do all you can. The pain cannot be helped.' During the night I heard him often murmur, 'Lord have mercy on me! Oh my God grant me patience!'"

Sept. 13. "In the afternoon he was rather better. Archdeacon West, his domestic chaplain, came out and read prayers with him. He said, 'Read me the eighth chapter of Romans.' When Dr. West had finished the chapter, he said, 'Shall I read any more?' 'No; that is enough at a time. There is a great deal for the mind to dwell on in that.' He dwelt especially on the thirty-second verse; 'He that spared not his own Son,' &c. In the very last sermon that he preached he had enlarged on this as the conclusive and satisfactory proof that afflictions were not sent in anger but in love; and he now recalled for his own comfort the train of thought by which he had hitherto so lately tried to comfort others. He has had this chapter read frequently to him during his illness."

"On the 14th of September he received the Lord's Supper with the Bishop of Killaloe Archdeacon West, and several other friends. At his desire all the servants who wished were admitted to join, and all the members of his family united with him in the solemn service. It was a scene never to be forgotten by any who had witnessed it. A calm earnest attention and solemn peace rested on his face: he spoke little, but evidently the soul was communing with God. A little before this, one of the friends remarked that his great mind alone supported him; his answer most emphatically and earnestly given, was, 'No; it is not that which supports me. It is faith in Christ. The life I live is by Christ alone.'"

"Sept. 16. After breakfast I read to him Hebrews ii. He was much moved, and, when I ended, said with emphasis, 'Every chapter in the Bible you read seems to have been written on purpose for me.'"

"Sept. 27. In the evening, at eleven o'clock, there was an hæmorrhage from the leg. A messenger was immediately despatched into town for the physician. He lay quite calm and still; asking, after ten minutes, 'Is the bleeding still going on? I hope so.' He evidently felt thankful, as believing that his release was near. The bleeding had greatly abated before the doctor

arrived. When he came in he said, 'I believe we can stop it, my lord! The Archbishop answered, in his old, natural manner, 'I am afraid so.' When the doctor left, having succeeded in stopping the hæmorrhage, the Archbishop said to me, 'Is not this a very unusual hour for the doctor to come?' I answered, 'Yes; but we sent for him expressly when the bleeding began.' He replied, 'Oh! you had not told me of that. Did you suppose I was afraid to die?'"

Oct. 5. One of his chaplains "was watching beside him, and in making some remark expressive of sympathy for his distressing suffering and helplessness, quoted the words from Phil. iii. 21., 'Who shall change our vile body.' The Archbishop interrupted him with the request, 'Read the words.' His attendant read from the English Bible; but he reiterated, 'Read *his own words.*' The chaplain, not being able to find the Greek Testament at the moment, repeated from memory the literal translation, 'This body of our humiliation.' 'That's right,' interrupted the Archbishop, 'not *vile*—nothing that he made is *vile*.'"

He gently passed away, at noon, Oct. 8., 1863, in the seventy-second year of his age.

"Rest then, O martyr, pass'd through anguish mortal,
Rest then, O saint, sublimely free from doubt,
Rest then, O patient thinker, o'er the portal,
Where there is peace for brave hearts wearied out.

"O long unrecognized, thy love too loving,
Too wise thy wisdom, and thy truth too free!
As the teachers after truth are moving
They may look backward with deep thanks to thee."

O SI SIC OMNES!

J. M. C.

For the Christian Messenger.

A Minister's Musings. No. 3.

WHICH IS YOURS?

There is generally more of *true piety* exhibited in the faithful observance of the *minor duties* of religion, than in those that excite the notice and applause of man. Improper motives may prompt the public duties, while those duties which escape men's eyes, and are intended only for God's observation, are not likely to be practised by an unrenewed person. There was more piety in the devotion of Nathaniel when he bowed alone beneath the fig-tree, than in all the ostentatious prayers of the phylactery-adorned Pharisees at the corners of the streets. The poor widow who modestly cast into the treasury her hard-earned mites, gave greater evidence of piety than did the wealthy Jew, whose golden coin rattled his own praise as they fell into the chest. *Desire of applause, pride of consistency, dread of censure*, prompt to external devotedness, but only piety towards God can lead *perseveringly and joyfully* to the closet—to the chamber of affliction and poverty,—to the lanes and bye-ways,—in search of opportunity to do good. The child is dutiful who obeys his father's requirements, but the child is *more dutiful who obeys his father's requests in little matters*,—who seeks opportunities to please, and who watches for occasion to shew his love. So general obedience may warrant the belief that the man is a christian, but he furnishes greater evidences of love to God whose full heart overlooks no little thing that may please him or glorify his name. There was no piety in Peter's burst of zeal when he bowed off the ear of the high priest's servant; but there was in Mary's quiet approach, when her raining tears washed the Saviour's feet. The *unostentatious duties* of Christianity—those that never win public applause—those only find place in the pure tenor or ordinary life, are more satisfactory proofs of the power of godliness upon the heart than any ebullitions of piety or spasmodic starts of devotion. Dear Reader, have you this religion which manifests itself in little things at home and abroad? Remember, God knows.

A MINISTER.

For the Christian Messenger.

Professor Jones's Lecture.

According to announcement, Prof. Jones lectured before the Acadia Athenæum on the 15th inst., on "The Ancient Sage." All expected a rich treat, and their expectations were not disappointed. The high opinion entertained of Prof. Jones's abilities was evinced by the number and respectability of the audience. To none other could the appellation, "Sage," be so appropriately given as to PLATO, whose system of philosophy was the lecturer's theme. The political condition of Athens, when this most gifted of her many gifted sons began his career was first graphically described. The magnificent structure raised by Pericles with such skill

and care, was tottering to its fall. Corruption and bribery were doing their work of death. Yet Plato, feeling his domain to be the intellectual, abandoned politics, and set out on a career of mental glory, which has never been eclipsed. Investigating, with eagle-eye, the substantial verities which gave significance and power to life, he was satisfied with none of the systems which were propounded by the philosophers of his own and preceding ages. While deeply studying all their theories, he pinned his faith to none. The searching questions and deep earnestness of Socrates, begetting in him an unquenchable thirst for truth, he declared himself his disciple. This fixed his purpose and gave him an expanded consciousness of the great realities of life. In order the better to understand Plato's doctrine of Ideas, the lecturer gave a brief but lucid sketch of the systems of Xenophanes and Pythagoras. Using the crude materials furnished by these as a stepping-stone to more permanent results, Plato gave their theories consistency and freshness of conception. Then followed a comparison of the theory of mental development held by Plato, with the orthodox views that obtain in our own day. Upon this part of his theme the lecturer expanded with great force, clearness, and beauty, showing how deeply he had studied his subject, and how felicitously he had arranged his materials. Plato strove not so much to confound popular fallacies as to ennoble his fellow men, and to turn them from the foul streams of earth to the perennial fountains of eternal truth. Nor did he study so much for his own sake as for the sake of those who studied not for themselves. His whole soul glowed with sympathy; and his sincerest wish was that man might be captivated and ennobled by a divine philosophy, and might tread in the paths of truth and virtue. He was not so much a speculatist as an instructor. His sublime spirituality earned for him the title, Divine. That whoever studies Plato, stands on holy ground, even Christianity has confessed.

This communication does not pretend to give even an outline of Prof. Jones's elaborate paper. The subject being metaphysical it required mental effort to follow the speaker. The wrapt attention with which he was listened to, clearly indicated the lucid and interesting manner in which the lecture was composed. The elegance and chasteness of the language, the perspicuity of the style, the clearness and distinctness of the enunciation, were in themselves sufficient to lend a charm to the most abstruse subject.—*Com.*

Wolfville, Feb. 16, 1867.

Christian Messenger.

HALIFAX, FEBRUARY 20, 1867.

WITH all the efforts of the Church of England and Dissenters combined in Britain, a large proportion of the people do not attend regularly any place of public worship. A week or two since a meeting was held, of working men, ministers and others, at the London Coffee House, Ludgate Hill, for the purpose of discussing the reasons which keep so many of the mechanics from the House of God. A number of the representative workmen of London were present, by invitation, selected by the Working Men's Club. There were about 300 men present, amongst whom were ministers of different denominations and members of parliament. The utmost freedom was invited and evidently felt by the speakers. We should like to give in full the remarks elicited, but they would fill up too much of our space. The proceedings occupied above six hours.

In every city, we suppose, some similar feelings and views are entertained by those who absent themselves from public worship. The objections offered were, in some cases, political, in others social, and in others personal. The meeting was conducted well, and the men spoke out without reserve. After Mr. Mial, M. P., the chairman, had spoken, a cabinet-maker expressed his opinion that the union of Church and State, was the great barrier to many artisans, and thought that ministers of religion, both churchmen and dissenters, stood too much aloof from working men. An engineer then referred to the labor of the week as inducing a desire for rest on Sunday. He thought there was a want of confidence in the clergy, many believing that Christianity was not fully taught in any of the churches.

The Rev. Newman Hall then spoke of what he had learned from working-men themselves, that it was not Church and State, or the pew system, or poverty, or lack of confidence so much as self-indulgence, that kept men from the House of God. He believed intemperance had much to do with it. Men

would often spend ten times as much on drink as would supply them with all necessary accommodation in a place of worship.

An engineer then referred to the want of sympathy in ministers for workmen, and thought it unnecessary to attend churches or chapels at all, if they only worshipped God in spirit and in truth.

A tailor thought all christians, except the Quakers, failed to act up to their profession; and that prevented men from respecting religion.

A plasterer thought the differences between clergymen and scientific men, and the false teaching of the press were causes of much infidelity and scepticism.

An ex-coxstermonger spoke eloquently on the evils arising from employers requiring labor from their servants on the Sabbath, and thought that ministers did not visit the houses of the poor sufficiently.

Rev. Dr. Miller, Vicar of Greenwich, said he believed there were faults on both sides and many men looked for more in ministers than they should. They were none of them perfect. Many men did not reject the gospel but they neglected it.

A carpenter complained that the clergy thought themselves superior to the working-men and stood aloof from them.

Dr. Stanley Dean of Westminster, asked for information and would be glad to know what was required to make religious services more inviting and acceptable.

After an interval of half-an-hour for refreshment, a Mr. Dunning remarked that where there was a good preacher there was but little difficulty in his church being filled.

We must reserve the remainder, and the best part of this very interesting discussion, for our next.

An Enquiry.

DEAR EDITOR,—

Suppose a professing christian, who had for years been in the habit of improving his gifts to good acceptance among Baptists, should come forward and request admittance into the Baptist Church; and on examination is found to be holding the views that *Faith, Repentance, and Baptism* are God's conditions of pardon: Is such belief a sufficient reason why he should be debarred from the privileges of connecting himself with Baptists?

Will you or some of our ministering brethren answer the above question, and oblige one who wishes to be and do

RIGHT.

Feb. 4th, 1867.

If the above were the substance of the person's confession of faith, we should regard it as unsatisfactory, but, if his piety and christian character were unquestioned, and he were evidently resting on Christ alone for salvation, we should not reject him on account of the above statement.

We regard Baptism as the act of obedience which manifests our faith in Christ, and our submission to his will and authority. If this be admitted as the fundamental design, we doubt not the peculiar forms of expression adopted by different individuals respecting the ordinance, will be harmless, and will become modified by the further experience and reception of the truth.

THE JOURNAL OF EDUCATION for February commences with a good article on "Drawing in Schools," a subject of much importance, which has been hitherto greatly neglected. The article on "Characteristics of Lesson giving," from Currie's "Early and Infant Education," would be of much value to Sabbath School Teachers generally. Indeed, whatever is connected with the profession—of imparting knowledge to young minds—is of value to parents and Sabbath School Teachers. It is gratifying to learn from the reports of County Inspectors that a much greater amount of interest is now generally felt on the subject of education, throughout the province.

CARLYLE.—Whilst this name has been recently imposed on a large Halifax audience as that of a Reformer, it does not appear to be so regarded by men of mark in England. In our London contemporary by last mail, we find a notice of one of Goldwin Smith's Lectures recently delivered, and expected shortly to appear in print. It says:

"We notice with pleasure in his lecture on Cromwell this week, to whose high merits and true nobility he does ample justice without glorifying his faults, that he entirely rejects the hero-worship of Mr. Carlyle. 'This hero-worship,' he observed, 'becomes the worship of mere force, which is no more adorable than mere fraud—the force of those who are physically weak. To moral force we may bow down, but moral force resides, and can reside, in those only whose lives embody the moral law.' This is nobly said; but to our mind it is the condemnation of one of the chief teachings of Mr. Carlyle. We have often feared that in his zeal to infuse energy into what he considers a somewhat enfeebled generation, he has glorified energy or even mere force almost independently of the motives from which it