

# Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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## Poetry.

For the Christian Messenger.

### Where is Heaven?

"Where is Heaven?" I reverently said to a sage,  
Whose brow bore the marks of reflection and age,  
Faintly he smiled as he made the reply,  
"Ask one better skilled in such knowledge than I."

"Where is Heaven?" I asked of a lover of toil,  
As he guided his plough through the deep mellow  
soil,  
Surprised at a question so simple, he said,  
"Heaven lies in yon region that smiles overhead."

I said to great Sol in his midday career,  
"Is Heaven, the hope of my heart, in thy sphere?"  
From his bright burning face not a whisper there  
came,  
But onward he rolled in his chariot of flame.

I looked upon Venus, glowing bright o'er the sea,  
And I said, "Lovely planet, is Heaven in thee?  
She silently shone, like a queen in her pride,  
And I heard not a sound save the deep rolling tide.

I turned to that volume whose lustre was shed,  
On the lives of our fathers, and earnestly said,  
"Thou guide of the pilgrim in every age,  
O where is that Heaven that glows in thy page?"

Coming forth from its pages a low voice I heard,  
As the murmur of leaves by the night breezes stirred,  
Yet its tones were distinct as the thunder's loud roll,  
And these were the words that spake to my soul:

"The present, O man, is the soul's early youth,  
With fulness of time comes the fulness of truth,  
The knowledge thou seekest I give thee in part,  
When thou dwellest in love Heaven dwells in thy  
heart."

S. S.

Kentville.

## Religious.

For the Christian Messenger.

### Pen Sketches.—No. 9.

#### IRRITABLE PERSONS.

They are generally of a very excitable nature, easily moved, and when touched like the porcupine, put up their quills, and you stand in danger of being pricked for meddling. You must never think of contradicting them, or interfering with their plans. But there is a class of irritable persons for whom I have great pity, I refer to those whose nerves are so sensitive, having been made so by long and severe affliction, or by some trying calamity. They feel the least jar, the organism of mind is so delicate that a thrill of pain is felt by them even when they are treated with tenderness. Such individuals deserve our sympathy and tender help. But those cross, irritable persons, who have such a large amount of self-conceit, that they can't bear to be contradicted without flying off into a terrible passion, and will storm fearfully in words and feel like destroying every obstacle in their way, for such we have strong contempt, and think it about as wise to talk to them as to the howling winds. Oh that they would learn to act like reasonable human beings, and accord to others what they ask for themselves.

JOHN.

For the Christian Messenger.

#### "More Needful."

The "far better," or the "more needful," which shall we choose? Paul said "I know that I shall abide and continue with you all, for your furtherance and joy of faith." He was content that his own "far better" portion should tarry unenjoyed, but the "more needful for you," must never call in vain.

Can any one tell how I shall be able always to stand here, forgetting self in other's necessities? Locking upon their wants rather than my own, and laboring for their supply without weariness. To live for others, as Christ did, having no wish to grasp anything for myself? He "pleased not himself." His great heart, full of pity, was too busy to think of the "far better." He had left behind the "far better" that lay beyond, heart and soul were taxed to their utmost to do the work the Father had given him to do.

Does he say "I have given you an example?" Have I copied it? Is my whole life and soul so engaged for others that I pause never selfishly to ponder, "but what will become of me?"

Aye there is a harder question than that which comes home to us sometimes. Not, "what will become of me?" but "what will come to those I love, if I risk all for Christ?"

"I can do all things, and can bear, All suffering if my Lord be there."

but can I give pain to those I love, that I may do some small thing for Christ.

I wonder if any one whose eye scans these lines, has stumbled at that stumbling stone? My brother or my sister, Jesus must stand between you and your friends. "Whoso loveth father or mother more than me, is not worthy of me." You must even pierce their souls, if need be, as the heart of the tender Mary was pierced by the sufferings of her son. Serve God first, though the pang that comes to you through the sorrowing hearts of your loved ones seems too keen and so sacred to offer even at such a shrine.

"Far, far, above thy thought,  
"His counsel will appear,  
"When fully He the work hath wrought,  
"That caused thy needless fear."

#### Jamaica.

But few events have of late called for notice in this island. The entire cessation of political strife through the abolition of the old constitution, however much regretted by the parties who so madly listened to Mr. Eyre's appeal to their patriotism, has diminished excitement, and beneficially confined the population to industrial pursuits. The change, followed as it was by increased taxation to remedy the extravagance of Mr. Eyre's administration, has not indeed been made without much distress. Many frauds were discovered in Government departments, and an almost entire collapse of credit followed among the general community. The revenue fell off, and not a few efforts were made, by men of disappointed ambition, to obstruct the new Government in its efforts to reform. Among the old ruling classes the Governor, Sir J. P. Grant, continues very unpopular, partly because he has closed against them the avenues to fraud and speculation, and partly that they are deprived of the privilege of advancing their own interests at the cost of those of all other classes. He is, however, popular among the people, who cheerfully pay the new taxes because they see that they are fairly levied on all.

In a recent tour the Governor has been most favourably received, numerous addresses have been presented to him, some complaining of the distress which is felt, and of the general decay of the commercial and agricultural interests of the island. But as this distress is not and cannot be made to appear the result of his administration, some of the memorialists look back with regret to the days of old, when free trade was unknown, and protection ensured remunerative prices at the cost of the English consumer. Nevertheless, the Governor speaks hopefully of the future. In his reply, for example, to the address of the principal inhabitants of St. James's, he regards the peculiar difficulties arising out of past bad government as "in the main surmounted." "There is," he says "every appearance that the tide has now turned. Population and the cultivation necessary to supply their wants are steadily increasing." But the credit which Jamaica has sacrificed is of slow growth, and time is required to develop resources which have long been neglected or despised.

The ministers of the island were not behind-hand in giving a loyal welcome and hearty reception to their ruler. In St. James's parish the ministers of all denominations, except the clergy of the Church of England, united to assure his Excellency of their confidence in his administration. Their address was presented by our venerable friend the Rev. Walter Dendy. The following is a portion of his reply:—"For the confidence you have expressed in my desire to promote the prosperity of the country, and the best interests of all classes of its inhabitants, I am very grateful. In your hopeful prayer that, by the blessing of God, the desired results may be attained, by such public measures as have

been and hereafter may be adopted, I can but join you in all humility and sincerity. It will always be to me a pleasure, as well as a duty to receive from you any representations you have to make on subjects affecting the religious, moral, and social welfare of the people at large. I know well the deep and intelligent interest you take in these great objects, and what a debt of gratitude is due to you on this account, by the people of this colony, and by all who have their interests at heart. There are none whose opinions or advice deserve, and shall receive, fuller consideration from me."

It is not often that of late years a Governor of Jamaica has responded in such terms to an address from Dissenting ministers. On his Excellency's homeward route, he was met at Rio Bueno by several ministers and delegates of the Trelawny Association of Baptist Ministers and Churches. The Baptist Chapel was crowded with a large concourse of people and Sunday-school children. Mr. Roberts, the Normal school teacher, and the Calabar students, were also present. On the entrance of his Excellency into the chapel, the whole congregation rose and gave expression to their joy at seeing his Excellency, in loud and repeated bursts of welcome. The National Anthem was sung. The Rev. D. J. East, President of the Calabar Institution, and pastor of the Church presented the address.

As all the memorialists on this occasion were Baptists, it will be the more interesting to our readers to see how the Governor responds to their greeting. Here are some of his expressions:—

The deep interest which your Association has ever taken in the class which forms the great mass of the population of this island, and your own intimate knowledge of the actual condition of that class, of their wants, of their feelings, and of the good and hopeful, as well as of the weaker, points of their character, must make your approval of the spirit and general action of the administration a subject of gratification to a Government having for its own object the equal good of all her Majesty's subjects in this colony. In these days such must be the avowed principle of every Government.

Speaking as you do on behalf of so large a body as those whose feelings you may be held to represent, your approval cannot be but a great encouragement.

Finding, upon my arrival to administer the public affairs of the colony, an alarming financial deficit, incurred whilst such primary objects of Government as internal tranquillity, the security of life and property, and the administration of practical justice in the mass of cases and to the mass of people, were still unprovided for, and whilst the great duty of promoting education was still very inadequately provided for, retrenchment distasteful to many, and taxation, distasteful to all, were forced upon me. Being resolved to make the new burthens fall in the main as fairly as possible upon all classes, according to their means, it was found indispensable to bring a very large part of the black population, for the first time under direct and involuntary taxation.

I have had no reason to complain of the manner in which the majority of all classes accepted their share of an inevitable burthen; but, undoubtedly, it was accepted by no class with such remarkable readiness, and such unbroken good-humour, as by those to whom I have particularly alluded. This shows, undoubtedly, the good sense and good feeling of these people; but it shows also the good counsel they have received from those in whom they have confidence. Many good men throughout the island, of various religious denominations, and of different walks in life, have contributed to his happy result; but I should be ungrateful did I not thus publicly acknowledge the obligation which Government and the colony are under to you, gentlemen, and to the other members of your Association, for the large part you have taken in bringing it about.

The acknowledgements of the services to the Baptist missionaries, contained in the last few words, is as timely as it is well deserved, while the Governor's testimony to the conduct of the peasantry is a further proof of their title to be dealt with, not only as freemen, but as worthy of the freedom they enjoy.—  
*London Baptist Missionary Herald.*

#### The Steward.

In ancient times the steward was a most important personage. He was practically the owner and ruler in all great houses, and the governor of a province was but a steward on a greater scale. It was the genius of ancient civilization, and still is in the East, to intrust the management of all affairs, public and private, to stewards or overseers. Joseph in Egypt was steward over Pharaoh's house which was the whole land, just as Eliezer of Damascus was steward over Abraham's moving house, his flocks and herds. So Chuza was steward of Herod, and Erastus the chamberlain or steward over Corinth. But while the steward had every thing in his hand, and if so disposed could waste his lord's goods, and beat the men servants and maidens and be drunken, yet his office was most insecure, he depended upon the caprice of his master, and any day, if accused and found out, he might be put out of the stewardship. In such a case, the unjust steward had but three resources, *digging, begging, or the friendship* he had acquired while in power.

Our Lord founds upon these facts a lesson of worldly prudence and religious wisdom.—Prudence is a provident looking-out for our interests in this life; and religion for the life to come. The two are related to one another, one on the low plane of an earth-bound horizon; the other on the illimitable plane of Eternity. Let a man, says Christ, so use money as to make for himself friends, and secure to him a home for ever, when he dies, or when his money fails him.

Christ stigmatizes riches as "the mammon of unrighteousness." If the reason be asked it may be because wealth is so deceptive, so unjust to its possessor, and deceives expectations; being fitly described by our Lord as *false* rather than *true*, *another's* more than *one's own*. But with all this, so far are riches from being intrinsically evil, that they may be so used as to make for a Christian everlasting friends and everlasting habitations in heaven.

Let no one be afraid of accepting this lesson, taught by Christ, and accepting it in all its length and breadth, with every application it admits of to prudent and religious uses.—Short-lived as our property is, coming to a speedy termination as our stewardship does, there is an immortality attending upon all right uses of money. We may give our wealth in charge to souls who shall keep it, as they shall live, for ever, and we shall have it again in everlasting interest. It is the oft-repeated and everywhere consistent doctrine of Christ, that as there are riches *here*, so there are riches *there*, that there are *treasures* in heaven; and it is possible to transfer wealth from earth to heaven. There is a being rich towards God, as well as a selfish laying up of treasures for one's self.

Christ speaks of men put out of house and home on earth making to themselves everlasting habitations in heaven. He not only declares it possible, but a duty to make to one's self friends by means of this world's goods whereby the benefactor may be received to everlasting habitations. The unjust steward, unable to dig and ashamed to beg, had no resource but the friendship his injustice had secured him by a partial use of his lord's goods. And this friendship was so real and substantial a thing, that his lord, defrauded as he was, praised his servant's prudence. How much more certain it is that the *just* steward, using his Lord's means not unjustly, but according to express commandment, shall, by his justice and benevolence, make friends for himself among the immortals with whom he is to live, and habitations that shall last when those of earth fail.

The very design of God in giving to men more than they want for themselves is, to create friendships for them in the life to come. What the unjust steward could not do except *covertly*, at the expense of *injustice*, the faithful steward of God cannot fail to do without violating an express *commandment*; for God gives us the wherewithal to make friends and procure remembrance in heaven—to the poor a mite, or two mites, or a cup of water, and to the rich more; but to either enough to create friendships before the throne of God.

In this way things change their names.—Riches thus employed are no longer the "mammon of unrighteousness," although