

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
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Poetry.

YOUR HOUSE.

Be true to yourself at the start, young man,
Be true to yourself and God;
Ere you blind your house mark well the spot,
Test all the ground, and build you not,
On the sand or the shaking sod.

Dig, dig the foundation deep, young man,
Plant firmly the outer wall;
Let the props be strong, and the roof be high,
Like an open turret toward the sky,
Through which heaven's dews may fall.

Let this be the room of the soul, young man—
When the shadows shall herald care,
A chamber with never a roof or thatch
To hinder the light—or door or latch
To shut in the spirit's prayer!

Build slow and sure: 'tis for life, young man—
A life that outlives the breath;
For who shall gain the Holy Word?
"Their works do follow them," said the Lord,
"Therein there is no death."

Build deep, and high, and broad, young man,
As the needful case demands;
Let your title-deeds be clear and bright,
Till you entice your claim to the Lord of Light,
For the "House not made with hands."
—Packard's Monthly.

Religious.

For the Christian Messenger.

THE LATE STORM. FAITH AND UNBELIEF.

No. 2.

Nearly a year before its occurrence an unusually high tide accompanied with wind and storm, to be felt in all parts of the world, was foretold, and the facts upon which the prediction was based, were given, in a journal and by a person that should have gained for the prediction universal credence. Again a few weeks before its occurrence the warning was repeated and an opportunity was afforded for bringing it to the notice of all concerned. After all, many people never heard of the warning, and of those who did hear of it, very few applied it to any practical purpose.

The calamity could not be prevented. The tide would rise higher than usual, and the storm would accompany it. Dykes must be broken, houses, cellars, fish-houses and wharves would be invaded, and injured. But since the fearful calamity has become history and, not prophecy, it is easy to see how easily much property might have been saved, and in how many ways the calamity might have been avoided or greatly lessened. Cattle and hay could have been removed from the dykes and marshes. Fish and salt could have been removed from the fish-houses. Lumber &c., could have been removed out of the reach of wind and tide. Cellars and basement stories of stores, warehouses and other buildings, could have been protected or emptied of their contents, and in many other ways one hundredth part of what was lost had it been expended in protection, would have saved all. But this knowledge has to many come too late. The tidal wave rolled over the earth, and the storm raged on, heedless of man's ignorance or unbelief. That the Almighty Ruler of the Universe should work a miracle in order to counteract the effects of man's ignorance or unbelief, is not to be expected. His laws will take their course, and neglect and disobedience, whether they arise from ignorance or unbelief, will surely be punished. Suffering must follow sin.

One of the Halifax papers published Lieut. Saxby's letter. Perhaps others did so. I only saw it in one, and the editor of that wrote as if he feared being laughed at for his pains. I heard it denounced as a political dodge. It could easily be construed as a dab at Confederation—Sun, moon, stars, winds and tides, all confederating together to ruin the 'Dominion.' Evidently very few soberly believed the storm and extraordinary high tides to be certain. Had this been the case generally it would have been sounded through the length and

breadth of the land. It would have been in the Christian Messenger and all the religious papers. Ministers would have mentioned it in their pulpits, and many willing hands would have been at work preparing for the event. But no. It was not generally known, and it was not believed, except by a few, and the loss of thousands of dollars worth of property and scores of lives has been the result. Knowledge and faith would have wrought wonders!—would have wrought in a very important sense, SALVATION.

Here is another evidence of the soundness of gospel doctrines. A far greater calamity than the late storm, has been predicted, and the prediction is based on INFALLIBLE CERTAINTY. "The day of the Lord WILL COME." "We must all appear before the judgment seat of Christ." "There will be a resurrection of the dead, both of the just and of the unjust."—the latter "will go away into everlasting punishment, but the righteous into life eternal." "He that believeth and is baptised shall be saved. He that believeth not shall be damned." "He that testifieth these things saith, Surely I come quickly. Amen, Even so, come, Lord Jesus."

These predictions with the facts upon which they based, and the warnings and inferences and doctrines inseparable from them, are not very extensively made known. Many of our newspapers scarcely ever allude to them. Multitudes of people in the world have never heard of them. Multitudes who have heard of them, evidently do not believe them, and do not hesitate to say so. Multitudes who profess to believe them show by their conduct that they after all attach but little importance to them. One would suppose they would be the theme of universal attention, conversation and preparation. But no one needs to be told that this is not the case. The eyes of world will soon be opened, but as in the late storm and flood it will then be too late.

And why, we are sometimes confidently asked, should so much importance be attached in the gospel to FAITH? It is possible that a God of infinite goodness, mercy and justice, can make such a marked difference in his treatment of those who believe his word and those who disbelieve it? Look at the late storm for an answer. Did it make any difference whether the facts foretold were believed or not? Was nothing gained by faith? nothing lost by unbelief? Were believers in the prediction whose faith led to works of caution and preparation, dealt with exactly like the others? The former removed their property to a place of safety, and saved it. The others left it exposed to danger and lost it. This was the simple difference. And those who believe in the Lord Jesus Christ and fly to him for refuge from the coming storm that is soon to burst over the world are safe—and will escape. Those who do not believe, and, as a consequence, leave themselves exposed to the storm, will be swept away by it! As in the case of the flood, and of Sodom and Gomorrah, and of Jerusalem, and of unbelievers in all ages, it will be found that God's moral laws, like his natural laws, will take their course un-influenced by any results which man's unbelief may cause. "If ye will not believe surely ye shall not be established."

But "will not ignorance help the neglectors of the Great Salvation?" If they knew nothing before hand of the coming storm can they possibly be swept away by it? "Will not ignorance prove an Ark of Safety?—for the question amounts to this. A solemn answer to these idle questions comes to us on the wings of the late storm. Ignorance of the warning which was sounded over the world by Lieut. Saxby in the London Times, did not hinder the hay, cattle, and sheep left on the Grand Pre, and on Sackville marsh and on other places, and the sailors and others who were exposed to it, from being swept away, or destroyed, or drowned. The destructive wave rolled on, heedless of that ignorance and neglect. So in the Parable, the ignorance of the 'good man of the house' respecting the hour "when the thief would come," did not prevent "his house from

being broken through." And so in reference to the 'coming wrath.'—ignorance of God's great method of Salvation, will not, assuredly, be equivalent, to knowledge and faith. Peter says that the 'scorners of these last days' are 'willingly ignorant.' Willing ignorance cannot alleviate, but must greatly aggravate the ruin that will come.

Ignorance that could not have been prevented will certainly be some alleviation. Those who knew not and had no means of knowing of the certainty of the high tides and storm—I have conversed with one such—cannot feel so miserable over their losses as those must feel who did know of the warning but neglected it. But their losses are real and heavy nevertheless. So will it be "more tolerable in the day of judgment for Sodom and Gomorrah, for Tyre and Sidon, than for the cities that saw the Saviour's mighty works and yet believed not, but rejected him." It does not follow that the doom of those guilty cities is after all fearful in the extreme. He who knew not his Lord's will and did things worthy of stripes would be beaten though with fewer stripes than the other, who "knew and did not." Because "every man will be judged according to his works." Let my application of the subject be in the words of inspiration, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Pet. iii: 11, 12.

S. T. RAND.

Hantsport Oct. 13.

PERSEVERANCE AND FAITH.

There is a court in London called Chequer alley, where, twenty-five years ago, not a solitary moral flower grew. It was thoroughly corrupt. God had not a worshiper among all its wretched inhabitants. Now there is a crowded preaching room, a Sunday School with over two hundred scholars, several classes of church members and hundreds who worship the Lord. A wonderful change, truly. How was it brought about?

Chiefly by the agency of a Christian woman—Miss Macarthy. She began the work when it was dangerous to venture within the filthy precincts of the alley, by going into it as a distributor of tracts. Some received her kindly, but many rebuffed or insulted her. She persevered without one sign of encouragement for months. At last she began a Sunday School. Preaching was begun in a hired room. Still no one yielded to the truth.

After two years of such uncheered labor, Miss Macarthy proposed, one evening after preaching, to tell her Christian experience to the women present, if they would remain after the men left.

"You won't, though," said two or three rough young fellows rather tartly. "If you turn us out we'll take care that nobody else shall hear, and we won't come to your meeting again."

"Very well," replied the great hearted woman. "You know what we propose; let as many of you remain as desire to do so."

The men sat down. Miss Macarthy and two of her associates told the simple story of their awakening and conversion, and exhorted their hearers to seek like precious blessings. They then joined in prayer. The place became unwontedly solemn. The divine power rested with fearful weight upon the people. Presently a convulsive breathing was heard; then a single sob burst forth; next came an interjectory prayer; cries of distress followed. Twenty debauched, intemperate, violent sinners were powerfully convicted, and uttering that old gospel cry of distress, "What must I do to be saved?" Christ was then lifted up to their gaze by the benevolent lady and her companions, and the glorious work of human regeneration by the Holy Ghost went on with power. Twenty

reprobates became living epistles known and read of all men. Pentecost had come to Chequer alley.

Thus by a remarkable display of his grace did God honor the toil of his servants, demonstrate the vitality of his truth, and encourage his disciples who labor in the dark corners of the earth to continue their labors of love. Nor did the signs of his workings cease with that wonderful night. From then till now new trophies have been won for Jesus from among the outcasts of Chequer alley.

O, for such persistent zeal as that which fired the heart of the heroic maiden of Chequer alley to fire the souls of all the followers of Jesus! Give us such zeal, and Chequer alley, and all other barren spots will soon be subdued and cultivated. This great round world will become the garden of God. Reader, may God baptize you with such zeal!—*Ch. Era.*

HOW TO BREAK DOWN A CHURCH.

To do this effectually you must,

- I. Discourage the pastor.
- II. Discourage your fellow members.
- III. Destroy the confidence of the community.

I. To discourage the pastor:

1. Absent yourself from one service every Sabbath, or miss at least one in three; if he is not very strong, one in four times may answer.

2. Neglect the prayer-meetings.
3. Criticise your minister freely—praise him sparingly—find fault plentifully—pray for him little or none.
4. If he proposes to hold extra meetings, withhold your co-operation.

5. Give yourself no concern whether his salary is paid or not.

6. Never call on him socially, or allow him to think that his comfort or that of his family is a matter of any importance in your eyes.

II. To discourage your fellow-members.

1. Observe the directions given above.
2. Complain about everything they do and don't do.

3. Contrive to make yourself the head of a clique, and by their assistance and your industry keep the church in hot water generally.

4. While doing this, lose no opportunity to complain of the bad treatment you are receiving.

5. Be as much like Diotrephes and as little like Paul as you can.

6. Discard charity and candor, take distrust to your bosom, and make scheming your speciality.

III. To destroy the confidence of the community:

1. Observe the foregoing directions.

2. Tell the people that you are in the Church by force of circumstances, but have no respect for the way in which the business is conducted.

3. Publish the faults of your brethren, taking care to magnify them.

4. Make no effort to induce people to attend the church.

5. Take no part in the labor of the Sunday-school.

6. Publish on all occasions that you have no confidence in the concern—predict that it must fall—go down—blow up, and can never succeed.

By observing these directions faithfully, you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfilment of your predictions.—*Exchange.*

THE LOST RACE.

One of the most remarkable races that ever inhabited the earth is now extinct. They were known as the Gaunches, and were the aborigines of the Canary Islands. In the sixteenth century, pestilence, slavery and the cruelty of the Spaniards succeeded in totally exterminating them. They are described as having been gigantic in stature but of a singularly mild and gentle nature. Their food consisted of barley, wheat and