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Poetry.

DE MARTYRIBUS.—THE MARTYRS.

BY AMBROSIVS.

The Translation by E. C. BENEDICT, we place after each Stanza so that our younger readers who are Scholars may compare them more fully, and enjoy them more fully:—

Aeterna Christi munera,
Et martyrum victorias,
Laudes ferentes debitas,
Læcis canamus mentibus.

In praise of all the martyr throng,
Now let us sing with joyful hearts,
The triumphs that to them belong—
Rewards that Christ the Lord imparts.

Eclesiarum principes,
Belli triumphales duces,
Coelsti aula milites,
Et vera mundi lumina;

These princes of the churches here,
Victorious leaders of the war,
Are soldiers of the heavenly sphere—
The world's true light forever more.

Terræ victæ sæculi,
Spretisque penis corporis,
Mortis sævæ compendio
Vitæ beatam possident.

Their earthly fears they triumph o'er,
Their pains of body they despise,
And from their sacred death they soar,
To heavenly life above the skies.

Traduntur igni martyres
Et testiarum dentibus,
Armata sævit unguis
Tortoris insani manus.

They give their bodies to the fire,
Wild beasts devour them as their prey,
And torturing men, with malice dire,
With pincers tear their flesh away.

Nudata pendent viscera,
Sanguis sacrosus funditur,
Sed permanent immobiles
Vitæ perennis gratia.

Embowelled, naked, hung in pain,
Their wounds with bleeding currents flow,
But firmly they in faith remain,
That they eternal life may know.

Devota sanctorum fides,
Invicta spes credentium,
Perfecta Christi caritas,
Mundi triumphat principem.

The faith the dying martyr feels,
The hope unconquered, ever new,
The perfect love that Christ reveals,
The prince of this world must subdue.

In his paterna gloria,
In his voluntas Fili,
Exultat in his spiritibus,
Coelum repletur gaudiis.

In them the Father's glories shine,
In them the Son His will displays,
And with the Spirit's joy divine,
They fill the heavens with joy and praise.

Te nunc, Redemptor, quosumus
Ut ipsorum consortio
Jungas precantes serualos
In sempiterna sæcula.

Join us, Redeemer, now we pray,
With them, in true and steadfast mind,
To spend an everlasting day,
In their companionship combined.

—Christian Intelligencer.

Religious.

THE IRON CROSS.

The story of the origin of the Order of the Iron Cross, by Frederick William III., the father of the present king, and son of the Great Frederick of Prussia, is a simple and sublime testimonial of the pure patriotism of his subjects, and their readiness to come up nobly to the help of their country in the time of its greatest distress. At the call of their king to pour their gold and silver ornaments into the public treasury, and to receive in their stead iron ornaments of the same form, the people cheerfully and nobly came forward, stripping themselves of their bracelets, necklaces, rings, brooches, crosses, earrings, of gold, and jewels, casting them into the treasury, and receiving only in exchange similar articles, beautifully worked in bronze, and bearing the inscription "I gave gold for iron, 1813." Hence arose the "Order of the Iron Cross."

What an interesting instance of the confidence of subjects in the wisdom and valor of their king! And how impressively does it demonstrate their patriotism and willingness to make any sacrifice for the liberation and glory of their country. They were ready to surrender all their luxuries for the relief of their oppressed nation. Hence, as long as the war lasted, gold ornaments were never worn, and the beautiful Berlin bronze ornaments became more admired and more highly prized throughout Europe than were the most costly jewels before the war.

I have referred to this interesting historic fact, that it may have its influence upon the Christian hearts of the subject of the Blessed King Immanuel, and stimulate them to greater willingness to sacrifice their wealth for the relief of his kingdom. Shall the subjects of an earthly prince cast off their golden ornaments, giving them to the public treasury, when the public interests are in peril; and shall the people of God—subjects of a greater kingdom—refuse, in this the Church's time of need, to give of their abundance the pecuniary relief its treasury requires, in order successfully to carry on her war against the power of darkness? The Church has not yet issued her proclamation inviting all her members to pour into her treasury their gold and silver ornaments, though her necessities are great, and the war of liberation in which she is engaged is the greatest and most terrible ever waged in the history of the world. She only asks each one to give his proportion, that her arm of power may be strengthened—that her waste place may be occupied and cultivated—that her agencies for the world's evangelization may be multiplied, and that her glorious King may have this testimony of the patriotism, the consecration, and the zeal of his subjects.

If we had in the Church a tithe of the self-consecration and devotedness that animated the Prussian subjects in 1813, her treasury would be constantly filled, the suffering and neglected missionary would have all his wants supplied, his heart would be encouraged, and his hands would no longer hang nerveless by his side.

Followers of Jesus, God is overturning the nations; that over crumbling thrones the King of Peace may come and reorganize the scattered millions under his peaceful sceptre. To accomplish the work, and to win the victories which are required of the Church, her members, like the patriotic Prussians, must be willing to give their golden ornaments into her treasury, and their sons—yea even themselves—to swell the army of liberation, that the kingdom of Christ may be established on the earth. Shall the children of this world continue to be wiser in their generation than the children of light? Shall it be recorded of them, that for the glory of the crown of an earthly prince they will sacrifice all their wealth if necessary, and even life itself; while the redeemed people of the Living God, honored by the indwelling of the Holy Spirit, are unwilling to relieve the wants of the Church they profess to love? Who will come with his golden ornaments, or the price of his luxuries, and cast into the treasury of the Lord? Who will thus prove himself to be a member of the Order of the Cross of the Blessed Jesus?—*Evangelist.*

EARLY HISTORY OF METHODISM IN NOVA SCOTIA.

We find in one of our exchanges, the *New York Methodist*, under the caption "Curious Methodist Facts," the following reference to the introduction of Methodism into this province:

GARRETTSON IN NOVA SCOTIA

In 1785, Freeborn Garrettson was sent by Asbury to the British provinces, and was the first regular American Methodist preacher who visited them. He went among them an utter stranger; his labors and travels were more extensive, if possible, than those of Lee in New England. He said, in his semi-

centennial sermon before the New-York-Conference: "I traversed the mountains and valleys frequently on foot, with my knapsack on my back, guided by Indian paths in the wilderness when it was not expedient to take a horse; and I had often to wade through morasses half leg deep in mud and water; frequently satisfying my hunger with a piece of bread and pork from my knapsack, quenching my thirst from a brook, and resting my weary limbs on the leaves of the trees. Thanks be to God, he compensated me for all my toil; for many precious souls were awakened and converted to God."

In these hard struggles he was refreshed to find the people often prepared to receive him by some such previous means as we have described. Singularly enough, Black, who had preceded Lee in Connecticut, had also been in the provinces, and had scattered the good seed in his course. At the town of Liverpool, Nova Scotia, Garrettson found already a small band of twenty Methodists, who received him with a grateful welcome, and were doubled in number during the first month he spent among them. He gives an account of the origin of this infant church: "Captain D., since gone to heaven, some time before any of us came to this place, met with Mr. Wesley's tract called *The Character of a Methodist*." This excited in him a desire to see and hear one of the new sect. He sent to Shelburne for "Brother John Man," who visited him, and thus laid the foundations of Methodism in Liverpool. Garrettson in this manner found the "way of the Lord prepared before him." He entered cheerfully and zealously the open door, and in a short time wrote to Wesley: "Some weeks ago I left Halifax and went to Liverpool, where the Lord is carrying on a blessed work; many precious souls of late have been set at liberty to praise a sin-pardoning God. There is a lively society. The greater part of the town attend our ministry, and the first people have joined our society."

CONGREGATIONAL SINGING.

Mr. Tourjee has been lecturing in Boston on this subject; one of our exchanges gives the following summary of his lecture:—

The early Christians sang everywhere; at church, at home, in the field and in the workshop. During the first three centuries congregational singing prevailed, after which choirs were introduced, and at length the clergy appropriated all the singing to themselves. At the Reformation congregational singing recovered its place and psalm-singing became universal. It was a saying of Luther that next to theology he depended on music. It was similar at the earlier partial reformation under Wickliffe, whose followers were called Lollards, that is psalm-singers. In Germany, at the present day, the choir and the people unite in the public praise; in America the singing is left mainly to the choir; sometimes to a quartette, which is utterly out of place and is wholly unknown abroad, except when supported by a chorus. Indeed, the sole aim of a quartette is musical display, and the Sabbath performers often give the rest of the week to the opera or the theatre.

Choirs are not to be condemned; some of the most powerful of the old pieces can be rendered only by trained voices, and these are not by any means to be banished from the sanctuary. There is no objection to the highest artistic excellence. The choir, however, should lead and assist the congregation and be subservient to it. The most effective singing comes from the union of the two.

Congregational singing is no new theory; it has been tested for centuries. It has the approval of the best masters. Our American congregations seem to the Germans like "the valley of dry bones."

Almost every one can sing. We must make it a religious duty to cultivate our musical powers. The children

must be encouraged and aided. Our public schools are advancing in this matter and we must see to it that this power is brought within the church, within every one of which there should be a children's choir. The clergy should be trained to, and should train the church to right ideas and practice; indeed, it depends on the clergy whether congregational singing shall be successfully introduced.

LET THE PEOPLE PRAISE THEE, O GOD, LET ALL THE PEOPLE PRAISE THEE!"

CONDITIONS OF A SUCCESSFUL PRAYER-MEETING.

What is a successful prayer-meeting? A prayer-meeting in which every Christian present realizes the presence and love of Christ. A prayer-meeting in which the conscience of every unconverted sinner present is pricked, and the desire to come to Christ is awakened. A prayer-meeting, the prayers offered in which are answered.

What are the conditions essential to a successful prayer-meeting?

1. The presence of the Holy Ghost.
2. Previous preparation—on the part of those who intend to speak, by the study of God's Word; on the part of all who attend, by prayer in secret, before coming to the meeting.
3. Announce the theme of meditation and prayer a week beforehand.
4. Let all the members of the church attend.
5. Bring the impenitent.
6. Have the exercises voluntary.
7. Let all take part.
8. Offer special requests for prayer.
9. Mingle the sexes.
10. Thorough ventilation.
11. Stop five minutes, after the close, to shake hands with each other.

"A BAPTIST BIBLE."

The pastor of the Baptist church at St. Johns, Mich., was asked by a stranger on the street, one day, if his little boy might come to their Sunday-school. "But," said the man, "I want to know what kind of bible you use there."

"The same that everybody in this country uses,—the common bible."

"Well," said the stranger, "that is what I want. At the school he has been attending, they used a 'Baptist bible.'"

"I guess not," replied the preacher, "there is no such bible."

"Oh, yes," said the other, "for I have read it, and read it, and everything is just as the baptists preach, write, and talk. I know it is a 'Baptist Bible. I have it now.'"

When the boy brought it to the school to show to the pastor, sure enough it was, as the father had affirmed, a Baptist bible,—that is, the common English version.

This reminds me of the boy in New York into whose hands a missionary placed a tract. When his father found him reading it with much interest, he took it from him, saying, "This is a Baptist book, and I don't want you to read it." The little fellow gave vent to his grief in a flood of tears at the loss of his book; whereupon the father told him not to cry, that he would give him another, handing him a New Testament. At this the lad was much delighted, and commenced to read it through. But before he closed the third chapter of Matthew, he shut it up, and brought it to his father, saying, "Here father, you must take this too, it is another Baptist book."

THE DEATH OF BISHOP COTTON.

It was in the early October of 1866 that the tidings reached home of the Bishop of Calcutta's death. Nothing could have been more sudden. He was returning from an expedition to the tea-district of Assam. His yacht had anchored off Koooshta on the Ganges, and he had gone on shore to consecrate a com-

etary. He had reminded his hearers "that departed souls suffered no injury if their bodies were left in a desert place or in a field of battle, or in any other way were unable to receive the rites of burial." He was to re-embark, when it was found that a flat was anchored between the shore and the yacht. To reach the flat there was a narrow bridge of planks, without hand-rail or protection. It was dark, and the Bishop, at all times short-sighted, was now also enfeebled by a recent fever. He missed his footing and fell, and without a sound disappeared in the quick current of the river below. His body was never found, but in his own pathetic words, the "departed soul suffered no injury," though the Ganges keeps all that was mortal of him till Time itself shall end. —*Athenæum.*

DISTRIBUTE THE GOSPEL.

BY REV. C. B. CRANE.

When toward evening the vast multitude were hanging on the lips of Jesus in the solitary place not far from the Sea of Galilee, the disciples exhorted him to send them away, that in near Bethsaida, or more distant Capernaum, or in some other village, they might get bread. There were places where bread was; let the people go to them and procure it. The answer of Jesus was: "Give them bread." In point of fact, he sent the disciples among the people, and had them put bread in every man's hand. It was not his plan that bread should be centralized in designated localities and be made accessible to the people, but that it should be distributed to the people.

His plan is the same with respect to the gospel. The gospel is not to be centralized and made accessible and advertised; it is to be distributed, carried to individual men.

The early church adopted the plan. The apostles and other preachers and lay Christians went from house to house with the gospel: they went to river sides, to synagogues, to market-places; they ran after the men who ran away from them. This fact, more than any other, explains the marvelous advance which Christianity made in that early period.

It should be understood that men will not come to the gospel, and that the gospel must go to men. Not men first, but the gospel first, must do the seeking. For this is the condemnation; light is come into the world's darkness, and men flee from the light and plunge into deeper darkness; the carnal mind is enmity against God's law, as most fully revealed in the gospel, and refuses to be subject to it. Men will not flock to the thing which they hate; therefore the hated thing must pursue the fugitives.

But the church has been wiser than its Master; it has instituted a better plan than his, even that plan of the disciples which he rejected on the shores of Galilee. It has builded its meeting-houses, and set its preachers in its pulpits, thus centralized the gospel; and then it has hidden the people come and receive it. And the bald fact is that the people do not come. Some come; but the majority remain away. For who does not know that the serious question which the church is to-day asking itself is—how shall the masses be reached?

It has attempted to answer this question after the old and bad way. It has stuck to its policy of centralization. Now it clamors for a smarter and more popular preacher. Then it provides attractive music. Again it transforms its Sunday-school into scenic and theatrical entertainments. No matter how, by some means, the masses must be attracted to the place where the gospel is dispensed.

Sometimes the church seems almost to have apprehended Christ's plan of distribution, as when it establishes mission Sunday-schools in neglected communities. But it turns out soon that the old policy is in reality administered. A new gospel depot is established, and the people are exhorted to resort to it—that is all.