

The Christian Messenger.

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WHOLE SERIES.
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Poetry.

I LOVE TO TELL THE STORY.

Few of our readers but must be familiar with "The Old, Old Story," the simple strains of which have touched and gladdened many a heart. We need not quote any verses of a poem which has been circulated by hundreds of thousands. The author has sent the following lines, which she says may be regarded as a "postscript to 'The Old Story,'" but it is complete in itself:

I love to tell the story
Of unseen things above;
Of Jesus and His glory,
Of Jesus and His love.

I love to tell the story,
Because I know it's true;
It satisfies my longings,
As nothing else will do.

I love to tell the story;
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.

I love to tell the story;
It did so much for me;
And that is just the reason
I tell it now to thee.

I love to tell the story;
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet.

I love to tell the story;
For some have never heard
The message of salvation
From God's own holy Word.

I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.

And when, in scenes of glory,
I sing the new, new song,
'Twill be—the Old, Old Story,
That I have loved so long!

—[Sunday at Home.]

*Rev. 5: 9-10.

Religious.

SPURGEON AND HIS WORK.

It has been said by some, that Mr. Spurgeon's constitution is giving way under the heavy pressure of responsibility and labor he has endured now for several years. We do not perceive anything of this, from his utterances that we have seen. On a recent occasion at a Public Meeting on behalf of the College under his church, he spoke of the number of students and of the conversions under the labors of those who had been trained there. "During the past six years" he said "we have had a record of the churches in which students of the college have become pastors, and in those six years there has been an increase of 16,450 members to the different churches. Deducting those removed by death and other causes, the actual increase amounted to 11,177; and that this number is correct is shown by the baptism, which amount to 11,261, and all these have been baptized by brethren educated in the college." "I have constant applications from different places in the United States, Germany, and France, from persons who wish to come to the college, and whom I always discourage, because I think they ought to be educated at home to save expense, and because they ought to be used to the ways and manners of their own people. After giving an account of the mission work carried on by students still belonging to the college, Mr. Spurgeon continued:—I think with regard to the new men—for a fresh batch has just come in—that when they begin to get settled they will do as others have done before them—look for some spot in London or elsewhere—a little distance from other churches, and set to work and form still more. I woke this morning very early and found I had been counting the number of churches on this side of the river which had sprung from the college, and I found that in the South of London there were just twenty churches, all of which owed their existence to the college—no little work to have done. I cannot say how

many there are on the other side of the water, but the work done by our brethren there is in no way diminishing. It is always an expensive work to form a new church; but though it be expensive it is the right work to do. I dare say many friends have come here this evening expecting to hear a sermon. In this I shall not disappoint them; but I mean to give them only a short one, but with a long text to make up for it. Mr. Spurgeon then selected his text from Numbers x., verses 1 to 10, which contained the description of the silver trumpets of the Israelites, and the use which God commanded to be made of them and proceeded to point out the analogy between the trumpets and the Christian ministry. The trumpets were symbols of the ministry of Christ, and except God blew through them no certain and stimulating sound could be produced. The trumpet, too, was the most fitting instrument to be used. It was not, like the dulcimer, for men to dance to and make merry, but it sent forth a heart stirring sound, which could be heard afar off. Referring to a clear and bold utterance on the part of the preacher, Mr. Spurgeon said:—I cannot bear to see a great big fellow, six feet high and stout in proportion, mumble out his words as if they were for the special benefit of a few flies buzzing round his nose, and consequently utterly regardless of the people in the far end of the gallery. Speak out boldly in a trumpet tone, compelling attention, and constraining men to listen. I have heard it said that drapers do not want young men to sell to people what they come in to buy, but they want those that can make them have things that they had no intention of purchasing when they entered. In the same way anybody can make people hear who come with the intention of listening, but it wants the trumpet to sound shrilly, and loud enough to make the dead hear, to induce people to listen when they did not intend to do so. It must have a martial sound, and have something exciting about it—a sound not to lull men to slumber, but to startle them, to make the pulse beat fast, and the blood boil in their veins. Mr. Spurgeon then went on to point out that as the trumpets were of silver, a precious metal, so should the ministry of Christ be pure and without alloy—a silver that had been purified seven times in the furnace of life. The true minister must be always of the same voice, never unsaying one day what he had said on another; and as the trumpet was used to call the people together, so it was the duty of the preacher not only to call the people to the house of God, but to the altar itself. We must get the people somehow to hear, said Mr. Spurgeon, and if they will not come to us we must go out to them. There ought to be no difficulty in getting a congregation in London, when we see the number of people in the streets, especially on the Sabbath day. I wish all those vacant plots of ground to be let for building could be procured from the owners at a small rent, or better still, no rent at all, and used every Sabbath-day for preaching. Our evangelists would find plenty of work, and there is so much to do that one might almost desire to see a street burned down to get a space to preach in. In London there are people always willing to hear the gospel, but they must go to church to hear it, and the thing is to get them there. It would be a great mercy for London if the places of worship were burned down, so that the ministers would be compelled to go into the streets and preach to the multitudes, as Christ did, and God would bless them. Speaking of the untiring energy required by ministers, Mr. Spurgeon said:—We are beginning to take the advice of Earl Russell, and to rest and be thankful. The time for resting has not come, and we shall best show our thankfulness by pressing on the further conquests, and by achieving greater victories for the honour of our Lord and Master. Mr. Spurgeon, in announcing that several of the students would address the meeting, said that they were like him, rather timid. (Laughter.)

He remembered, before coming to London that he thought he did not know what he should do when he preached to London people; but he did not think as much of them now as he did then. He valued them more, though he was not a bit afraid of them; but his friends were perhaps not grown out of the latter feeling, and they would on that account receive them with kindness.

The completion of the Mount Cenis tunnel through the Alps, and its formal inauguration by the French and Italian authorities, September 17th, adds another to the great engineering achievements of the present day. The apprehended obstacles, from want of needful ventilation, high temperature, and threatened suffocation, seem to have been obviated, as a train of cars passed through the eight miles in twenty minutes, greatly to the satisfaction and delight of all the passengers. This great work, which insures direct and rapid railroad communication between France and Italy, was commenced in 1857, and has been constructed by about two thousand workmen, at a cost of thirteen million dollars. The tunnelling was commenced at both ends, and was so accurately planned that the workmen met face to face, at the heart of the mountain, the day before last Christmas. The boring machines worked by compressed air, (which, when released, furnished the workmen with the needed supplies for breathing,) and excavated, at the rate of almost ten feet of the solid rock a day, a space over twenty-six feet wide and twenty feet high, admitting four lines of rails. All these great enterprises, that bind the nations together, and facilitate travel and trade, are in the interest of civilization and common humanity.—Ch. Weekly.

"Is the 'Book of Jasher,' mentioned in Joshua 10: 13, and in 2 Samuel 1: 18, truly in existence? A Mormon family near me professes to have a copy which was sent them by mail from your city which they represent as having been recently found in Spain, and which tells many things unknown to readers of the Bible concerning Abraham and the way of life of the inhabitants of Sodom. c. c. j."

No! There are two or three forgeries which purport to be the book of Jasher, of which the most famous are, a Jewish book, never we believe translated, a production of the thirteenth century, and an English book which first appeared in 1751. The book referred to by our correspondent is probably the latter, which has been very correctly designated a "clumsy forgery." What the book of Jasher really was is uncertain; it is generally regarded as a book of poetry, but no trace of it survives at the present day, though some attempts have been made to identify it with extant books of Scripture. The word Jasher signifies "upright," and it is by no means certain that it is a proper name.—Ib.

LIEUT. GOVERNOR WILMOT AND SABBATH-SCHOOLS.

His Excellency Lieut. Governor Wilmot, of New Brunswick, a short time since, gave an address to the scholars of St. James' Street Wesleyan Methodist Sabbath-school and some of the St. Lawrence Wesleyan Methodist Sabbath scholars in Montreal. It was full of interest and power. Many incidents that had fallen under his own observation, and happy lives and deaths of Sabbath scholars, &c., were given. His Excellency intimated that as a Judge for 17 years, and Legislator for similar time, he had found the religion of Christ of inestimable value to himself personally; and as Governor his experience was only more confirmed in this respect.

He stated that he was for twenty five years a Sabbath school Superintendent, and if it had come to him to have chosen to abandon his connection with the Sabbath-school or not he made a Governor, he would unhesitat-

ingly have declined the appointment at present held. Though it was Sunday the scholars could not repress their commendation of this sentiment by very decided manifestation of applause. His Excellency also said that he believed in good singing, and had been leader of a choir for twenty-five years. He, in his address, placed the scholars first in importance, and it is cause of regret that all the Sabbath scholars in the city could not have heard the address. His affectionate and earnest counsel to young men to beware of evil habits and associations were specially noteworthy. To avoid the beginning of evil, and this he illustrated by the case of a boy led to take a five cent piece, and then on to robbing his employer largely to find means to visit saloons and treat his companions. The boy was dismissed his employment, and coming to see his former master, when his Excellency was there as a visitor, the case was told him, and he saw the boy alone. "Joseph," he said "what did your mother say when you told her of your dismissal?" "She fainted dead on the floor," was the reply. To young men he gave some specially excellent advice to beware of the sophistries of so-called science, such as Darwinism, wise above God's word, and to beware of drinking, smoking, swearing, &c. To teachers and parents his remarks were very pointed, and on the whole the occasion was one that likely will have a deep and lasting impression. It was hoped that His Excellency could have named a Sabbath before his returning home to New Brunswick to give an address to a large gathering of Sabbath Scholars, but it was not then found possible to decide.—Montreal Witness.

For the Christian Messenger.

MENTAL CULTURE.

One "Modern Culture" has become imbued with the liberal sentiments and progressive spirit of his age, has freed himself from the bondage of dogmatism, prejudice and dead forms, has commenced to exercise independent thought and pursue living realities, and is making great havoc among old beliefs, and dogmas. He is not a mere iconoclast. He feels that there is a great need of general enlightenment, and seeks to impart stirring lessons and to communicate facts and principles of living interest and vital importance; having overthrown the antiquated useless structures and removed the insecure old foundation, he therefore re-lays the corner stone and rears thereon an imposing modern pile. But though his displays of zeal and power awaken admiration, that admiration is not unmixed with sadness and awe as we hear the terrible words "mene, mene, tekel upharsin" pronounced upon the beliefs we have cherished, the men in whose wisdom we have trusted, and the institutions in the efficiency of which we have believed. His late articles on "Mental Culture" are especially calculated to arouse and confound those leading educators who have hitherto from thoughtlessness or inexperience, given Classics and Mathematics the chief place in the Curricula of existing Colleges and Universities, nor will their effect on those who have spent their time and their money at those institutions, and have foolishly imagined that they have received equivalents therefor, be less confusing and distressing—rudely awakened from their dream they will find that they have spent their strength for nought, and that this peculiar culture which they have obtained is a valueless possession. Nay the influence of those articles may extend still further and the young men who now attend those institutions having heard the voice of wisdom and of warning will cease to squander their time in vain attempts after Mental Culture, and our Academic halls will soon re-echo only to the measured, melancholy tread of the solitary professor, as he moodily meditates on the disastrous consequences of human stupidity and folly. But it is the intense devotion of "Modern

Culture" to the cause of High Education in general, and the interests of Acadia College in particular, that nerves him to make these disagreeable but necessary disclosures, and, having faithfully shown the disease, he therefore compassionately though somewhat obscurely hints at a cure. Eagerly, thankfully, thoughtfully, we therefore commence to ponder his sage utterances. So, as we read, fear gradually ceases; trembling hope arises, and finally comes the joyous conviction that the cause of Classical and Mathematical education and existing order of things at "Acadia" will survive this onslaught, and our confidence in the firmness of the old foundations, the wisdom of our educationists and the efficiency of "Acadia" is restored. For we at once find that our reformer is assured that the advocate of the old system must give way,—and is, confident that the day of Classical and Mathematical Education is closing, because those studies are ill-adapted to the wants of rising young men; and we begin to doubt him, for strong assurance and confidence are sometimes the offspring of ignorance. We proceed and discover that he does not clearly apprehend the question at issue, and falls into the common error of confounding the functions of a College and a Technical School. He admits that the object of Colleges should be to make men; he measures manhood by professional success and asserts that when Colleges make Mental Culture their object they fail to produce men as measured by this standard. Now as the whole scope of his remarks tends to establish the indisputable fact that professional success depends upon mental power and technical knowledge, his condemnation of "Acadia" and like institutions must rest upon the ground that she does not give that knowledge with culture, that is, that she does not combine the functions of a College and those of a school of Medicine, Law or Theology. True, he does not state this objection so boldly, but nevertheless, it appears with more or less distinctness throughout his communications. When we go further and find him denying that the "Culture" given by Colleges, which, like "Acadia," give Classics and Mathematics the chief place in their Curricula renders success more certain, we begin to question the soundness of his views, for we are well assured that no one can exercise his mental power, in earnest manly endeavor to master the difficulties of Classics and Mathematics without gaining mental strength, and such strength, however, acquired we believe gives additional assurance of success in life. But our faith in the clearness of his conceptions and his discriminating power is finally destroyed when he follows this by the assertion destructive of his preceding remarks, that a good education—an education that enables one to take a broad, expanded, liberal and elevated view of every subject that comes up for his consideration is an advantage. We conceive that strength of mental grasp and clearness of mental sight are the prime requisites to a correct view of any subject, we further conceive that true mental culture develops and increases this strength and clearness, and more, that as from the necessity of the case a College cannot conduct the student through every field of human knowledge and clear away its difficulties and gather its fruits for him, it best accomplishes its end when it gives him the power of overcoming those difficulties and gathering those fruits for himself. Had not "Modern Culture" become befogged in the mists of his own definition he would doubtless have reached a like conclusion and this would likewise have kept him from making the blunder which he has, in his illustration from the study of history. Enlarged views and expanded powers are undoubtedly the results of the mental effort put forth in the study of history, not of the passive reception of new facts, new principles and new theories. Increased knowledge and increased mental power are the rewards of the exertion of mental strength. If then such are the benefits which such labor confers, chief