

# The Christian Messenger.

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## POETRY.

### Hymns Responsorial.

MR. GLADSTONE AS A LATIN VERSIFIER.

The *Contemporary Review* for December publishes a rhymed Latin version, by the Right Hon. W. E. Gladstone, of this hymn. The translation is made from the hymn by Dr. John Mason Neale (No. 254, Hymns Ancient and Modern, Revised and Enlarged), taken from the Greek of St. Stephen the Sabaites.

I.  
Art thou weary, art thou languid,  
Art thou sore distressed?  
"Come to Me," saith One, "and coming,  
Be at rest!"

II.  
Hath He marks to lead me to Him,  
If He be my guide?  
"In His Feet and Hands are wound-  
prints,  
And His Side."

III.  
Hath He diadem as Monarch  
That His brow adorns?  
"Yea, a crown, in very surety,  
But of thorns."

IV.  
If I find Him, if I follow,  
What His guerdon here?  
"Many a sorrow, many a labour,  
Many a tear."

V.  
If I still hold closely to Him,  
What hath He at last?  
"Sorrow vanquished, labour ended,  
Jordan past."

VI.  
If I ask Him to receive me,  
Will He say me nay?  
"Not till Earth, and not till Heaven  
Pass away."

VII.  
Finding, knowing, keeping, struggling,  
Is He sure to bless?  
"Angels, Martyrs, Prophets, Virgins  
Answer, Yes!"

I.  
"Scis te lassum? scis languentem  
Luctu contristaris?  
Audi! Veni, veniensque  
Pace perfruaris."

II.  
Notas Habet, quas agnorum  
Istum consecutus?  
R. "Manus, Plantae, cruentatae,  
Cruentatum Latus."

III.  
Equid portat, pro corona  
Que Monarchas ornat?  
R. "Diadema sed spinarum,  
Frontem Hanc adornat."

IV.  
Sin obnitar, sin attingam,  
Qui remunerari?  
R. "Luctus, fletus, ac laborum  
Largitatem dabit."

V.  
Sin obstrictus adhaerebo,  
Quis in fine status?  
R. "Via meta, luctus fuga,  
Labor exantiat."

VI.  
Si receptum supplicissim,  
Votum exaudiret?  
R. "Quoniam Terra, quoniam Cosmos,  
In ruinam iret."

VII.  
Persistentum, perluctantem  
Certus esse beate?  
R. "Vates quisque, Martyr, Virgo,  
Angelus, testare!"

### Losses.

Upon the white sea sand  
There sat a pilgrim band,  
Telling the losses that their lives had  
known,  
While evening waned away  
From breezy cliff and bay,  
And the strong tides went out with a  
weary moan.

One spake with quivering lip,  
Of a fair freighted ship,  
With all his household to the deep gone  
down:  
But one had wider woe,  
For a fair face, long ago  
Lost in the darker depths of a great town.

There were some who mourned their  
youth  
With a most loving truth,  
For its brave hopes and memories ever  
green;  
And one upon the West  
Turned an eye that would not rest,  
For far-off hills whereon its joy had been.

Some talked of vanished gold,  
Some of proud honors told,  
Some spake of friends that were their  
trust no more;  
And one of a green grave  
Beside a foreign wave,  
That made him sit so lonely on the shore.

But when their tales were done,  
There spake among them one,  
A stranger, seeming from all sorrow free:  
"Sad losses have ye met,  
But mine is heavier yet,  
For a believing heart hath gone from me."

"Alas!" these pilgrims said,  
"For the living and the dead,  
For fortune's cruelty, for love's sure  
cross,  
For the wrecks of land and sea—  
But however it came to thee,  
Thine, stranger, is life's last and heaviest  
loss."

—London Athenaeum.

## RELIGIOUS.

### Mr. Spurgeon and Open-Air Preachers.

It has long been Mr. Spurgeon's habit, at the usual Monday evening prayer-meeting at the Metropolitan Tabernacle, to give a short and stirring address to the congregation. Some of these addresses have found their way into print, and many more have been worthy of further publicity. Last Monday evening the address was specially directed to open-air preachers, of whom a considerable number connected with the Open-Air Mission were present by special invitation. After prayer, Mr. Macgregor ("Rob Roy"), the honorary secretary of the mission, stated that the society had been in existence more than seventy years, and that it did not confine itself to streets, but extended its operations to the country. Last year it distributed 600,000 tracts and papers.—Mr. Spurgeon, alluding to a remark made Mr. Macgregor, said that he gave that gentleman timely notice that if ever he wrote to him as "reverend," he would write to Mr. Macgregor as the "Rev. John Macgregor." He (Mr. Spurgeon) was one of the Lord's clergy, and so were the open-air preachers; he did not believe they were laymen—that was, stone-headed or thick-headed—because they did not happen to have been "ordained." He received his ordination straight from the Lord Himself. He called them all "reverend," as well as every teacher in the Sunday-school, and he would not be distinguished by any title not applied to them. Open-air preachers had a long pedigree. He had sometimes been amused by the Freemasons assuming that every man was a Freemason from the time of Adam. He thought the confraternity of open-air preachers was about the oldest in the world. He supposed Abel preached to Cain in the open air, and they knew what happened to Abel. Enoch, the seventh from Adam, had not a tabernacle or cathedral, and yet he preached righteousness. He felt convinced that Noah preached in the open air, and what a glorious open-air sermon that was of Elijah's on the top of Carmel! After all, the noblest thing that could be said for the open-air preacher was that he had the literal example of Jesus Christ. Instead of being an innovator, it was a return to the old-fashioned plan of the Apostles, the first Fathers, and the Reformers. What grand gatherings there were under the gospel oaks. He had himself preached beneath an oak under which Wickliffe proclaimed the gospel to assembled thousands. Open-air preaching was sure to take place wherever there was a revival of religion. It was when Wesley stood on his father's grave, and George Whitefield took to the field, that the shaking of dry bones took place in the last century. The Holy Spirit did not now give people the gift of language; but whatever we had lost by the withdrawal of miracles had been gained by the invention of printing and by innumerable other advantages. The Holy Spirit would not teach them to speak the English language; they had better buy

a grammar and stick to that. There were some open-air preachers who would be all the better if they read the grammar as often as they did their Bibles. Every open-air preacher ought to be an indoor student. Taking another small matter, he advised them when they stood up to preach to pay a little attention to their manner. He had known preachers whose manner was simply execrable. Some men closed their fists, and from their action it would appear as if they were going to give some one a black eye. Some men could not preach unless they chopped and sawed the air; and he had seen men preach with their hands behind them lifting up their coat tails. Some preachers imitated others, so that some who heard them would say, "That's like Spurgeon," and of others they would say, "That's like Moody." He recommended them by no means to imitate anybody, but to be themselves. Preaching-monkeys would not do, they must be preaching-men. He would not have any minister of Christ be so grotesque that he took away the attention of his hearers from his subject and drew it upon himself. Then, they should regulate their voice. It was a grand thing to have a sonorous voice, but they should not bawl them-selves to death. He had known open-air preachers who seemed to think that the power of the everlasting gospel had something to do with the power of their lungs, and they bawled so loudly that they had to stop every now and then to pump air into their lungs. Another fault to be guarded against was a monotonous tone (of which he gave an illustration, to the great amusement of the audience). There was music in it as to make music of it. They must attend to their manner and to their mode of utterance. They must give good meat certainly, but they must cook it well, and not even let there be anything about the dish which would keep a hungry soul from coming to partake. The next thing was the matter; what should they preach about? Well, he did not think there was anything to preach about in the streets except Jesus Christ. He did not think they ought to shut out their brethren from preaching doctrine, but it should all tend to Christ. It was a common saying, "Cobbler, stick to your last," and he said, "Open-air preacher, stick to your text, and let your text be Jesus Christ." Then they must adapt their language to the people they were addressing. If he were preaching at the West-end, he might, if he could, use fine words such as were to be found in *Rasselas*; but if he were at Billingsgate he would come out with a little slang for it was not slang to them—it was their common language, and the way was to talk to people in the language they understood. He had always found when he was preaching out of doors the most use short, sharp sentences. He did not say give plenty of illustration, because just now illustrations were a little overdone. Some of the tales they heard must be good ones, they had been told so many times. Then they must go into the alleys and the courts where the people were. He once saw a man preaching in the street—he was preaching with all his might. A little dog was sitting down, and there was not a soul about. Some of them, he dared say, would prefer going to the parks or the streets, but lamps were most needed in the darkest places, and the gospel was most needed where there was most wickedness. They might meet with opposition sometimes, but he advised them not to say that they had come to answer every question that might be put to them, but to say that he had come to tell the people about Jesus Christ; and he advised them to use their mother wit, and to remember that very often the questioner knew more than, and perhaps not so much as, themselves. In conclusion, he said he was glad that so many home missionaries had come to that meeting; and he was sure they would join him in the prayer that this would be a year of grace and of great

success to their mission.—A number of persons were baptized at the close of the service.—*London Freeman, Feb. 4.*

### Educated Church-Members.

That we should have an educated ministry has been often and justly urged. That we should also have an educated laity should be ever kept in mind.

The Baptist denomination, above all others, should be interested in the education of the church-members. We have no Pope—no prelates—no ecclesiastical legislature; the people themselves are expected to do the work of government. Therefore we must have an educated people, or have church anarchy. In giving all the people a voice in church affairs, we have put ourselves under the heaviest bonds to see that they have an education also.

The intellectual elevation of the laity is favorable to church purity. Mental cultivation is not sanctification, but it is a condition favorable to it. The lad who loves his book will not be so anxious for the society of boys on the street. The laboring man who has become interested in reading and thinking will not need to seek entertainment at the corner grocery. So when the young people of a church have become interested in literary affairs, there will be less attraction for the young men in sporting-clubs and billiard-rooms, and for the young women in balls and fashionable parties.

There are many positions in our church work which require men with the best education. We need able Sabbath school superintendents and Bible-class teachers. We need men to educate, and men who can carry on the entire work at mission stations. For deacons, we need men not only of the goody-goody sort, but men of talent similar to that which is required in the pastorate.

Knowledge is power. That saying is just as true as if it was still fresh. The educated Christian, other things being equal, will exert a stronger influence than the uneducated one. His neighbors, respecting him for his mental attainments, will be more ready to accept his opinions on religious matters. They will put him in public office, and as a magistrate or legislator he can see that unrighteous legislation is repealed, that there shall be passed laws which are favorable to the interests of religion and morality. His talents will give him a high position at the bar, or in the medical profession, and there he will exert an influence for religion and the church. He will be placed in the editorial chair; and the newspaper columns, instead of being filled with that which demoralizes society, will become a power for elevating popular views, and the press will become the ally of the pulpit. Educate a Christian, and you will increase his ability to do good.

Now we ought to have our religious men so much more highly educated than the irreligious, that when offices of honor and trust become vacant religious men will be chosen to fill them. We want our legislative halls, our editorial offices, our high places in the legal and the medical profession, to be occupied by Christian men. We want more Josephs and Daniels in the land. Then will the power of the church be increased.

And we want to see the Baptist denomination furnish its full share of such men—yes, more than its full share. A Scotchman was asked why so many Scotch lawyers, physicians and other scholars, came to London and other cities outside their own land. Said he, "Auld Scotland raises so much brain she can afford to export." So we should like to see our Baptist churches train up so many scholarly young men that not only could we fill all the professorships in our Baptist colleges and schools; but that whenever in a State university, or in a college not belonging to our own denomination, or in a law school or a medical school, or in a newspaper office or in any public posi-

tion, a first-class man was wanted, he might be looked for in our Baptist circles. Then would our denominational power be extended.

From an educated laity many will be called by God into the ministry. Continually have men like W. R. Williams, of New York, and J. L. M. Curry, of Richmond found their way from the legal profession and other secular pursuits into the work of the Gospel. Let such sources of supply be maintained.—*Examiner & Chronicle.*

## FOREIGN MISSIONS.

### A MEETING OF MISSIONARIES.

A very interesting meeting was held in the Baptist Mission House, London, on the 18th of January last. We find the following account of it in the *Christian World*:—

"On the invitation of Mr. and Mrs. Tritton and Dr. and Mrs. Underhill, a pleasant meeting was held on Tuesday evening at the Baptist Mission House to meet and welcome to this country the highly-esteemed missionary brethren who, with their wives, are now at home on account of health. Two of these brethren—Mr. Kingdon, of Jamaica, and Mr. J. Williams, of India—were unfortunately prevented being present by illness; and Mr. Trafford, M. A., of Serampore, was also hindered by domestic affliction. The missionaries present—all of whom delivered brief addresses—were the Revs. T. Morgan, one of the noble band who went out with Pearce to India; A. Williams of the Circular road Chapel, Calcutta; J. Allen, M. A., of India; H. R. Pigott, of Ceylon; Q. W. Thomson, of Africa;

inter alia. He has been twelve years in India, and he said he had now passed through the three stages which every thorough-going missionary must experience. First, that of ardent zeal and confident expectation of success following upon the work; secondly, that of despondency, caused by the feeling that you have made a grand mistake, and that India is not prepared to accept the Gospel; and thirdly, a hopeful revulsion, arising from a clearer perception of the difficulties of the case, and of the work that was really being done. Ten years had elapsed, said Mr. Allen, since he entered the third stage, and the revulsion has since deepened in his mind and heart year by year. "I can say now," continued Mr. Allen, "that I have more hope to-day of the speedy success of missions in India than I had when I entered upon the work; and this hope is founded not only upon my own experience, but upon the testimonies of the natives themselves." Among other illustrations of the native feeling he told of a meeting in Sewry of educated natives, none of whom were Christians, who for five Sundays in succession met to discuss the question, "Is it likely that Christianity will become the religion of India?" At the close a vote was taken, and it was unanimously in the affirmative. They seemed thunderstruck with the result of their own deliberations. One of the gentlemen, the head-master of a Government school, got up and said, "Then what are we here for?" This question was echoed by all present. The result was that they broke up and never met any more. The strong current of Western life and thought is silently at work under the surface of Indian society, every fibre of it replete with antagonism to Hinduism and Mahomedanism; and some day, perhaps not distant, the uprising will come with a rush. Then there will not be men enough to show inquirers the way. It will be far more difficult for the Christian Church to direct that movement than it is at present to direct the work in Madagascar. Mr. Allen closed his bright, hopeful, and most impressive testimony by saying he thought they had abundant cause to thank God and take courage.

### MISSIONS IN SIAM.

On the 5th of December last, the