

# The Christian Messenger.

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## POETRY.

**The Life of Eternal Light.**  
It is always morning somewhere in the world.  
He shall be as a morning without clouds.  
It's always morning on the Saviour's heart.  
Hence, when He comes in darkness, we must depart.  
This light He ever liveth to impart.  
It's always morning somewhere—some-where day.  
And sad hearts breaking, crushed by sin and care,  
But light is ever breaking here and there.  
It's always morning somewhere—some-where day.  
There is a sun which ever gives its light,  
All round the globe it alternates with night.  
And millions ever hail it with delight.  
It's always morning somewhere—some-where day.  
We see the morning break upon the hills,  
Gilding the river, sparkling on the rills,  
Scattering our darkness and ten thousand ill.  
It's always morning somewhere—some-where day.  
Round the wide world like dewdrops of the morn,  
God hands His jewels of His own light  
To earth of His bounty, never quite for-  
gotten.  
It's always morning somewhere—some-where day.  
This is a morning faith alone can see,  
Weaving a song to love eternally—  
It's always morning somewhere—some-where day.  
And when, through sorrow, ignorance,  
or fear,  
We cannot see the morning here or there,  
Let this belief our fainting spirits cheer:  
It's always morning somewhere—some-where day.  
And every morn which fills us with delight  
Is earnest of a day without a night,  
In heaven's unclouded sunshine pure  
and bright.  
It's always morning somewhere—some-where day.  
Be cheered, lone worker, hidden far away,  
Waiting life's daybreak where the sun-  
beams play,  
There is a sun which ever makes a day;  
It's always morning somewhere—some-where day.

## RELIGIOUS.

**For the Christian Messenger.**  
**Prevailing Prayer.**  
It has been well said that "praying breath is not spent in vain," but much breath spent by people in the attitude of prayer is utterly wasted.  
Have we all an intelligent idea of the qualifications necessary to make us successful supplicants at the mercy-seat? Whether we think we have or not, let us consult the Bible and from it learn the secret of prevailing prayer.  
David very wisely said, "If I regard iniquity in my heart the Lord will not hear me." Sins indulged, whether secretly or openly, will make our visits at the Divine Court fruitless. But however black with sin we may have been in the past, if we approach God penitently, no longer regarding the sin in our hearts, we may be hopeful. The penitent prodigal is greeted with open arms; but the ear of the Lord is deaf to the call of the Pharisee, who prays and sins, and sins and prays, ever comforting himself with the thought that after sinning he can easily pray.  
The motive must also be pure. Said James, "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts." Prayer to avail much at the throne of God, must seek the glory of God. It is easy to pray for grace that we may live blameless lives in this present time, having

upmost the thought that if we do so men will honor us for our consistency. It is not as easy to pray for that grace, wholly because such a life will honor God. Self is ever obtruding. We are tempted even while communing with God. The wiles of the devil are by name Legion, for they are many. Selfishness has prompted many cries to God: "Can we wonder that such prayers are not answered?"  
And then every prayer should be a prayer of extreme necessity. "Man's extremity is God's opportunity." It is worse than foolish to ask God to do for us what we can easily do for ourselves. Would I think of approaching God with such a prayer as this: "O Lord please raise my hand?" Of course not. It would be an audacious, and a marvelous exhibition of laziness. If I wish my hand raised I can do it myself, for God has given me the ability. And if He has given us the ability to do a great many things which we ask Him to do, is it a wonder that He refuses? Let men roll the stone from the mouth of the sepulchre, and Jesus will speak the life-giving words: "Lazarus, come forth." God delights to help His children when they manifest a willingness to help themselves. He loves to come to the rescue when they have gone to the extreme limit of their resources; to open a passage of escape through the waters, when they are hemmed in by barriers and pursued by foes; to hand them bread from heaven, when they are starving in the wilderness; and when dying of thirst, to cause water to gush from the rock.  
The prayer of extremity is likely to be the prayer of importunity. And this, too, is necessary. "The effectual fervent prayer of a righteous man availeth much." Jesus Christ taught that men ought always to pray, and not to faint. Jacob wrestled mightily with the angel crying, "I will not let thee go except thou bless me." And Jacob prevailed and secured the blessing. Such a spirit in us shows faith in God, and yields soul-satisfying fruits.  
Lastly, every petition should be presented in the name of Jesus Christ. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." That name, the sweetest ever whispered on earth, has wonderful power where the wealth of heaven is bestowed upon mortals in answer to prayer. Therefore, let the argument ever be the mighty words, "For Christ's sake."  
SYMBOLS.  
Nov. 23rd, 1876.

**Help him to Succeed.**  
The following from the *Christian Advocate* may be read with profit by the members of churches in many places, and of different denominations, and by others who desire to see the work of Christ prospering around them:  
No one can be more deeply interested in the success of the pastor than the church-members. As an army cannot afford to have the Commander blunder or fail, so the church cannot afford to have the pastor fail. The members should, therefore, do all in their power to help him. Taking heed to the following suggestions will help them to help him:  
**Hear him.** This is not a fair-weather duty. Has not the business of eternity as urgent claims as the business of time? Then it is not too high to let one rule govern decisions in both cases. The preacher is sent to be heard. He comes to tell the good news. He will be pretty certain to tell the best news he has. Joy bubbles up in the heart and ripples out over the lips, while sorrow settles, like life's sediment, in the bottom of the heart, to clog its throbbings. His best may not suit you. Remember that there are only a few model preachers. We have read of only one perfect Model, and he was crucified many centuries ago.  
You are to hear as those who must give an account to God. Roaming

about for the Gospel is as pernicious to character as roaming about in business life would be to a man's fortune. Fortunes are built up by pushing a business along given lines through all seasons. Religious character follow the same law. Who are the pillars of the church? Not those who run around after men, but those who stand by the church. Men can better afford to live from hand to mouth financially than religiously. A small regular salary in the long run of life sums up better than large and uncertain gains. The savings banks in this country contain nearly enough to pay the war debt. Do not you, then, be a *Buddhist*. Be at your post. Battles are won, not by the men on the water-rolls, but by the men in the engagement. As a rule, sermons are more too warm. An empty pew throws buckets of cold water over the pulpit. We have seen very good preachers, like very good gophers, drowned out. Beware of the preacher-meeting occupied. When you are not in your seat there, some evil spirit occupies it, trying to represent you. Is it not too much to ask your pastor to pray in panic-stricken haste? You either go or send a standee to the door, unless of this world for perishable concerns and help. A man never stands in of a good deal. The mother, and the knowledge of the things which she has done, has been recommended by the *Methodists*. The *Methodists* blessing has many a time made a very little bread and a great hungry multitude. Your pastor will assure that blessing. The great revival that launched the infant church originated in a ten-days' prayer-meeting. The Reformation sprouted in the cell where the great German prayed. *Methodism* grew out of the prayer-meeting of a few Oxford students. The great Irish revival that astonished the world the other decade was spoken into power by the prayer of two poor women. Simeon and Anna, in extreme age, dwelt in the temple and abode before the altar, and they found in the helpless babe of a peasant of Nazareth the Son of God.  
**Pay him.** Even a camel must be fed. That steward who charged the preacher with a pair of socks which his mother gave the preacher the year before, footed his Gospel bill with a yarn that will not bear repeating among the angels. He differed from the preacher in being scantily supplied with soul; and from his mother, in that while she warmed the preacher's soles he prepared his own soul for warming hereafter. Your pastor differs from your stable boy in this—he must have not only bread but also books. This means money to pay for them, and time to study them. When the hopper is empty, the bread tray cannot long be full.  
**Use him.** He is neither a sickle nor a wine-press; nevertheless, if you would gather the harvest and the vintage he must be used. Weak men object to being used. But that is what we are in the world for. Great parties, great organizations, great movements use men for the advancement of vital interests. God's administration in this world consists in using men; and the perfection of human greatness consists in being put to the greatest uses. Your pastor comes with certain ability for the advancement of the cause in your community. Now, utilize this ability. Use him on business principles. Seek that handling of his gifts and graces that will secure the largest harvest. Use him along the lines of his strength. Revolve him about his shortest axis. All this means that by a skill that denotes ability you are to put within his reach the reinforcement of your knowledge, and experience, and judgment. If you lack these, or the skill to lend them, the pastor may be less responsible for not profiting by them.  
**Gopher.** A small burrowing animal of the genus *Pseudostoma*. The name is also given in the Western States to the Prairie Squirrel.

**Give him air.** Break up the old-time league between Satan and the Sexton. Many a good sermon is neutralized by bad air. You could smother Paul or Barnabas in carbonic acid gas. It is easy enough to ventilate a church when it is empty; but it takes the best brain in the community to do it when filled. Door-keepers in the house of the Lord is a high office. Give him atmosphere—not literally at this time, but essentially. Make him feel that he is not alone. No man can do much alone. The sense of support is better than support without that sense. Preacher and people are the counterpoising halves of a stool. Separated, they cannot hold up themselves, united they can hold up the world.  
**Encourage him.** Some people think it is dangerous to commend a preacher. It may be, but it is more dangerous not to do so. True, you may inflate him; but if he explodes it is a slight loss. Not much material would be wasted in him. The thoughtful preacher finds enough to humble him in the failure of his best work. Bishop Simpson was so disheartened on his first circuit that for months he was fully resolved to retire from the work at the end of the year. Judicious encouragement would have saved him many weary hours. The lack of it nearly ruined the church and the work of a preacher and a prince without the power of a word.  
**Recommend him.** Many a moderate preacher is sustained by timely and persistent recommendation. Your approving sentence may turn the scale to a glorious success. Some men refuse to give an opinion until after the case is determined. It is more generous to give the struggling man the benefit of the doubt. It is time enough to bury him when he is dead. Ridicule at your table and prevent his helping your children. Sons go to ruin because fathers criticize the preacher. Criticism is easy. Nothing is perfect, and it requires no great ability to find fault. It rather indicates great perversity of heart. Bees, not blow-flies, find honey every-where.  
**Illustrate his Gospel.** When the lives of the believers pull the same way with the words of the preacher, nothing is impossible. The ancients said, "Whose life is lightning, whose words are thunder."  
**Cultivate the social agencies.** Orthodox churches see so nearly eye to eye, that Church relation is more a question of social surroundings than ever before. All this makes it necessary for you to make your Church a home where young men and strangers shall find a home. Let your children find every thing they want in the Church. Suppose they do find companions at the social gatherings. We had rather our daughters would find husbands in the Church than in the theatre. If a man seems timid or lofty, deal unselfishly with him. If he shies off, shy up to him, and you will nearly always find that it was imaginary or accidental. Cultivate the young people and strangers. The strangers of to-day are the stand-byes of to-morrow. The poor of one decade are the rich of the next.

**A Very complicated Case.**  
We have been glancing over the report of the late session of the Synod of Philadelphia, and are bound to declare that more amusing reading we have not met for many a day. Some time ago Rev. J. H. Clark, a Presbyterian minister, committed the heinous offence of baptizing a convert in the river. Usually he was content to sprinkle candidates, but this one had a tender conscience, and would be satisfied with nothing short of a baptism. Mr. Clark's brethren were scandalized by this flagrant violation of the usages of the denomination, and the Presbytery of Lackawanna censured him at its next meeting. Mr. Clark appealed to the Synod.  
The wide difference of opinion which was manifested among the brethren who compose that body is somewhat amazing to an outside spectator—especially if the spectator be a Baptist. One, whose logic was evidently in inverse ratio to his zeal, declared that immersion was contrary to the principles of the Presbyterian Church, and therefore contrary to the teachings of the Word of God. Another eminent logician said that baptism, according to the Confession of Faith, is by washing the person with water. Dipping is not necessary, and, therefore, not to be practiced to which it was very pertinently implied that if washing were the chief thing, that could be as well done by putting the person in the water as by putting the water on the person. One timorous minister thought the case "very complicated," and that "if immersion is approved in one case, it will be in all." It was retorted that the Fallings was an old offender in this respect, and that if he were violating Presbyterian principles in leaving a baptistry in his church, "the sooner he is told to take that baptistry out, or to take himself out, the better." In short, the discussion was exceedingly lively, if not exactly harmonious.  
The vote on Mr. Clark's complaint stood thus: Sustaining the complaint, 65; sustaining the Presbytery, 66; sustaining the complaint in part (whatever that may mean), 17. A committee was appointed to express the views of the Synod, and its report was unanimously adopted. The report says:  
In view of the teachings and principles entering into the doctrine of baptism, we judge that the administration of baptism by the Rev. J. H. Clark, in the case excepted to, came within the possible limits of a permissible administration of the rite, and although without any sanction of command or fact in Sacred Scriptures, yet did not involve a moral wrong. The mode of administration, however, not being according with the distinctive mode of baptism accepted and appointed by the Presbyterian Church, we do approve of the spirit of the exception of the Presbytery of Lackawanna, as betokening a just, watchful care in the exercise of its responsible duties, and adjudge that it should be so interpreted as giving fraternal counsel, and not as ecclesiastical censure.  
We cannot sufficiently express our gratitude to the Synod of Pennsylvania for these kind words. What a relief for a Baptist who has been teaching and practicing immersion for years, to be informed that he has been guilty of no moral wrong! How crushed we should have felt, had the Synod decided the other way!  
The worthy brother who declared the whole case to be "very complicated" was in the right, and the action of the Synod has complicated things still more. In fact, we would rather have undertaken the task of untying the Gordian Knot, than to unravel the logical tangle into which they have succeeded in getting. For years the *New York Observer*, and other journals, have been harping away on the one string of Baptist "close communion." Baptists have been stigmatized as bigoted and what-not, because they would not acknowledge the Presbyterians' "baptism" to be as good as their own. But now the tables are turned, and Presbyterians declare that the baptism of Baptists is irregular and without Scripture warrant. In logical consistency, Baptists must henceforth be regarded as unbaptized persons, and as such not proper subjects of an invitation to the Lord's Supper. Presbyterians must henceforth invite to the communion "all members of Christian churches except Baptists." Certainly, this may be called, with the strictest propriety, close communion. *Examiner & Chronicle*.  
The old city of Troy had but one gate. Go round and round and round the city, and you could find no other. If you wanted to get in, there was but one way, and no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the door."