

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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WHOLE SERIES.  
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## POETRY.

### Deeds, not Words.

Not forever on thy knees  
Would Jehovah have thee found;  
There are burdens thou canst ease,  
There are greifs Jehovah sees,  
Look around.

Work is prayer, if done for God—  
Prayer which God, delighted, hears;  
See beside you upturned sod—  
One bowed 'neath afflictions rod—  
Dry her tears.

Not long prayers, but earnest zeal;  
This is what is wanted more:  
Put thy shoulder to the wheel,  
Bread unto the famished deal  
From thy store.

Not high-sounding words of praise,  
Does God want 'neath some high dome,  
But that thou the fallen raise;  
Bring the poor from life's highways  
To thy home.

Worship God by doing good,  
Help the suffering in their needs;  
He who loves God as he should,  
Makes his heart's love understood.  
By kind deeds.

Deeds are powerful, words are weak;  
Battering at high Heaven's doors;  
Let thy love by actions speak,  
Wipe the tear from sorrows' cheek,  
Clothe the poor.

Be it thine life's cares to smother,  
And so brighten eyes now dim;  
Kind deeds done to one another,  
God accepts as done, my brother,  
Unto Him.

## RELIGIOUS.

For the Christian Messenger.

### Letter from London.

Dear Editor,—

#### THE CHRISTMAS SEASON

has this year been unusually mild and pleasant. For two or three weeks no fires have been required, and the warm weather bids fair to continue. Hence the English have been able to enjoy to the full their great fete-day; and foreigners must visit London to learn how peculiarly Christmas is an English holiday. All business was suspended on the 25th and also on the 27th, which they call "boxing-day." The Established Churches had their regular morning services, and then all classes gave themselves up to social festivity. Dean Stanley, in his sermon at the Abbey, very properly explained that the day is no more likely than any other to be our Saviour's birth-day, but being about the time of the Solstice, it was deemed appropriate, both in the East and West, to celebrate the rising of that Sun, whose ascent has been marked by healing rays of light shed abroad among the nations. The mode of celebration, however, is exceedingly inappropriate. If the sanctity of the first day of the week commemorates the resurrection of the triumphant Saviour, should not the assumed natal day of Bethlehem's babe be marked, at least, by some outward decorum? But such is not the case. The lower classes spend their day about the taverns, and any time on Saturday, Sunday or Monday, might droves of them be seen staying about the streets. On account of this customary wide-spread drunkenness, many of the manufactories will remain closed till the middle of the week, when the working men and women, will have sated themselves with this bestializing and accursed drink. The higher classes—the merchant, princes and nobles—return from church to give the remainder of the day to their families and their friends. Though religion may be put aside with their cloaks, yet their good-breeding restrains their indulging in open vice, so that, while much worse may also be done, by the majority, to distribute presents, to romp with the little ones, to eat good good beef and pudding, or to empty large mugs of ale, constitute the chief employment. Though one cannot sanction all their practices, he may well

envy their comforts; and, if he has in vain searched for an open cafe or dining-room, as the writer did on Christmas Day, perhaps cheery faces behind rich luxurious curtains, may be only an aggravation to an appetite unappetized. Nor are the poor forgotten at this season of general hilarity. Free dinners are provided by many of the churches, as well as by other benevolent Societies, and thus may the numerous children of poverty join heartily in the Merry Christmas songs. To my own knowledge, not less than 700 such starvings, sated themselves on Christmas Eve with the bounties of the Regent's Park Baptist Church.

While such universal gladness prevails at home, we have only to look upon the Continent for a counterpart in wretchedness.

#### THE INFERNAL PLOT

of Thomason has thrown a temporary gloom over many a German family. This man has exercised his hellish ingenuity for many years in the contriving a machine for purposes too fiendish to have been suspected, and but for the terrible disaster, too nefarious to be accredited. American by birth, he landed some years ago in Germany, where he has toiled assiduously in the construction of a clock, by which, through the medium of dynamite, which he is believed to have smuggled from the United States, he was to blow up a ship in mid-ocean, and usher hundreds unprepared into the presence of their judge—with the sole motive of recovering from the Insurance Companies, exorbitant damages for goods shipped. Last week he had his contrivance, after a careful testing, placed on board a ship at Bremerhaven; but, through some slight oversight, the catastrophe anticipated was averted, and ere the ship had left the quay, her ruins commingled with the ghastly mutilated members of 60 human beings, strewn about the docks. It was a sickening spectacle. Hands, legs, heads and other torn relics were thrown around; while in adjacent yards, hens were found fighting over fingers. The incarnate fiend who, for the execution of his purpose, had intended to sacrifice five times this number in the middle of the ocean, where none could see the crime, or seeing, remain to disclose it, finding all his untiring efforts abortive and himself exposed to the terrible rigours of the law, committed suicide. Prince Bismarck inquired of an assembly of German lawyers what punishment their laws would have inflicted had he not forestalled it, and was told that he could not have been capitally punished, inasmuch as he had not intended to take away the life of the killed—his intention being to destroy the ship when others were on board. The London Times justly recriminates upon those German jurists who have been criticising the definition of "murder" given in the English law as taking away life with *malice aforethought*, &c., and remarks that with us a man is guilty of murder, even though he shoots at the lord and kills the servant.

#### THE SUEZ CANAL PURCHASE.

the all engrossing political question of the day is the purchase of the Suez Canal shares. The honorable manipulation by which the English Government have obtained the command of this important place, the promptness and secrecy of the transaction, and withal that reverence for the laws of nations which has ever marked this great kingdom, has elicited the justest encomiums from the Continental press, even though some parties in France found it difficult to suppress their spleen at losing the golden opportunity, until M. Lesseps the famous engineer issued a pamphlet in which he declared that every Frenchman should be proud of the new-born interest in England for this canal, which at first she had regarded with indifference. Evidently, England with her great Indian dependencies, should have the commanding voice in the management of the Canal, for to no other nation is its security of such importance. The waning in-

fluence of the present ministry will, doubtless, be revived at the meeting of Parliament, when all the particulars of the purchase will be laid before the nations.

#### LITERARY GOSSIP

abounds in the literary centre, but I must not weary your readers. The Marquis of Lorne's new poem "Guido and Lita," in spite of a most unfavorable review in the *Athenaeum* has reached a second edition, but no doubt the rank of the author and the illustrations by the Princess Louise, have contributed not a little to its speedy sale. Mr. George McCrie, who shows himself profoundly acquainted with modern writing, has produced a work upon "The Religion of our Literature," in which he maintains that "infidelity is making rapid strides in our literature" and that the people who foster it are Carlyle, Tennyson, George Eliot and George MacDonald. It seems, however, that Mr. McCrie's sweeping charge is not substantiated by facts, and that a difference from his own remarkable theological views constitutes with him rank infidelity. Carlyle was lately presented with an address by the literati of Britain on his eightieth birth-day, and that Chelsea sage in a private letter to one of the subscribers acknowledges the honour, and, with his wonted earnestness, assures them that "the beautiful transaction, in result, management, and intention, was altogether gratifying, welcome, and honorable to him." Max Müller has resigned the chair of Philology at Oxford, with the purpose of devoting the remainder of his life to Sanskrit literature, and the offer from the Government of Italy to become a Professor there at the highest rate of salary ever known in that quarter of the world, is not likely to draw from him the distinguished German, who more than twenty-five years ago, came thither to consult the Bodleian library, whence he passed to a Sanskrit Lectureship and afterwards to a Philological Professorship—the most illustrious in the world. Lord Derby has just delivered his inaugural address as Lord Rector of the University of Edinburgh, but instead of the rhetorical effusions which generally make up such speeches, it was a solid and thoughtful sermon to young men on the gospel of "getting on."

#### RELIGIOUS MOVEMENTS.

There can be no more hopeful sign of the present age than the attention given to the subject of religion. Moody & Sankey have done and are doing a great work for Christ; but there is a large class which they can never reach. The thinking men—men to whom the problem of their destiny is a mystery unsolved, for whom evolution and kindred theories solve many difficulties, who are sincerely sceptical of the authority of the Scriptures, in a word, men who, eager for truth, must have reason satisfied before appeal avails—to all such as these who are not slow to express their doubts, the press is constantly supplying a series of proofs of the reasonableness of religion. Why, the literature of the present day is more theological than ever it was before, and if some sincere Christians tremble for our religion in this hotly waged conflict, for my own part, I feel certain that it must triumph not less on account of its solution of the intricate problem of human life, than from its reasonableness, and, as Lord Macaulay has said, "its divine adaptation to the wants of mankind." John Stuart Mill has left an influence over English thinkers, far more powerful than I ever suspected, till I mingled with English students. The doctrines of Tyndall and Spencer, have a weight in this country which we in Canada little imagine. Doubtless, their several theories explain some difficulties hitherto unsolved, but as Dr. Landels said in a late sermon, "let any reasonable man examine both sides of this discussion and we are persuaded the religion of our Lord and Saviour Jesus Christ will recommend itself to his reason and conscience." You will not be surprised at my mention of this subject, when it

is added that more than half the students (and these are the future leaders of thought) of my acquaintance, are materialists or rationalists, almost or entirely confirmed in their views.

#### LONDON PREACHER.

I can glance only, in conclusion, at a few of our own great preachers. Spurgeon, of course, must come first. His immense Grecian-like Tabernacle with its two circular galleries is not too large for his audience. When I went there for the first time and half an hour before the service began, was admitted by the side entrance allotted to pew holders, it is impossible to forget the emotions with which I awaited the appearance of the renowned preacher. A few minutes before the hour he took his seat on the platform, which ranges with the lowest gallery; and the heavy countenance suggested what some one whispered near me, "He is full of trouble." A leading member of his church had suddenly died. Soon Mr. S. came forward to the railing and said, "Let us worship God." Then, with a voice at which Orpheus might have blushed, he poured forth his heart in prayer to that God who is the stay when the changing waves of time wash away every other foundation. After singing by the entire congregation and other exercises, he announced the text, "Is there not an appointed time to man upon earth?" Job. vii. 1. He began by referring most touchingly to the death of his friend, and then proceeded to consider an appointed time in man's birth, service, and warfare. The sermon occupied 40 minutes, and after the entire service was completed I had the opportunity of presenting an introductory letter, and the pleasure of a conversation, in the course of which he made inquiries of some of his students in Canada, of whom I was able to report.

Dr. Landels, who is about 10 years older than Mr. Spurgeon, is the Pastor of Regent's Park Church. He was formerly a Pedobaptist, but having some uneasiness on the subject of baptism, (as he related in a recent sermon) he resolved to sprinkle no more children until he had investigated the subject, and the result was his conviction of the agreement of Baptist with New Testament principles. That spirit of impartial enquiry and sober judgment, joined to a remarkable energy and depth of thought is impressed on his powerful sermons, which, for constant spiritual food, I prefer to Spurgeon's. Your Missionary to the Telegoos—Rev. G. F. Currie, A. B.,—whom I had the privilege of entertaining a short time in London, told me that he had read in a sermon of Dr. L.'s some years ago that a "minister can be successful only by the sweat of brain and heart," and the remark seemed so just that he had never forgotten it. I venture to say Dr. L. acts out his precept.

Mr. Chown is our third celebrity. He has spent the greater part of his life in Bradford, and having gained some reputation, when the aged Dr. Brock had resigned the pastorate of the Bloomsbury Church, was called to succeed him. He has grown in public estimation and attracts large audiences. His speaking is rapid, his imagination lively, his fervour intense, and such qualities in an orator, are likely to sway the masses of the people of this fast-living century.

Dr. Angus, our greatest thinker, with whom (through the kindness of Dr. Cramp) I spent a very pleasant hour, is doing a good work in his Theological College. About 35 students, he informed me, were in attendance.

While Mr. Spurgeon has been in France, both Alex. McLaren, of Manchester, and Hugh Stowell Brown, of Liverpool, have preached in the Tabernacle. The sermon of the former called forth the lavish encomiums of the press.

But time presses, and I must close. Any profit your readers may receive from these rambling jottings will be, Mr. Editor, a sufficient source of pleasure to theirs and yours, sincerely,

S.

London, Dec. 27th, 1875.

For the Christian Messenger.

### United States Correspondence.

NEW YORK CITY.

Mr. Editor,—

Having from personal observation and other sources collected a few statistics relative to New York City, these, with some reflections by the way, I have thought might not be without interest to the readers of the *Messenger*. This, then, is the first city of the Western Hemisphere in population, wealth and commerce. It is a great centre of business, social rank, wealth, education; and also of poverty, vice and crime. In this city one meets human nature in many forms, from the lowest to the highest. The beauties and deformities of humanity are strangely congregated. What an endless din and rattle are kept up in the paved and echoing streets by the cars and cabs and moving multitudes! How is the individual lost in the rush of the great city!

Manhattan Island on which New York is built is about fifteen miles long and from two to three broad. At the southern extremity of the city is the Bay of New York, one of the finest harbours in the world. Its waters are ploughed by the ships of every clime. From an elevated position near the Old Battery, the view is one of exceeding beauty and sublimity as well as of unsurpassed business activity. Before us about a mile from the city is Governor's Island, of circular form, sloping on all sides towards the water and crowned by Fort Columbus. This Fort mounts one hundred and twenty heavy cannon. Casting our eyes to the west and north we behold the Jersey shore and Jersey City. To the east is the City of Brooklyn, sitting proudly on its far famed heights.

New York is noted for the solidity and grandeur of its Public Buildings. Its Hotels equal those of any city in the world in number, size and expenditures. The well known Astor Library is an object of much interest to visitors to New York. It has the largest number of volumes of any in the city. It was founded by John Jacob Astor, father of the late Wm. B. Astor who died on the 24th of November last, worth one hundred millions of dollars. This son also contributed somewhat to the Library. It is free to all and was first opened to the public in 1853. It may here be remarked, however, that Wm. B. Astor was not a second Peabody in benevolence. His whole energies were devoted to money making. His life was not as useful as he might have made it. None of his immense fortune could he take with him to that other country. How often is man everywhere blind to his highest and best interests!

There are between three and four hundred churches in the city and a great number of different denominations. Among the Public Works of New York, the Croton Aqueduct may be regarded as ranking highest. It is excelled by no modern structures of the kind, and only surpassed by the aqueducts of Ancient Rome. The water is conducted from Croton River, through brick and stone canals, for a distance of more than forty miles. The great Receiving Reservoir holds one billion of gallons. The High Bridge connected with this Aqueduct is a stupendous structure of solid granite.

The great street Broadway is another object of interest. It is many miles in length, extending nearly the whole length of the Island. It has well been compared to a mighty river, whose tributaries supply a constantly increasing throng of people and of vehicles.

Despite all its evils and wrongs, this city abounds in Charitable and Reformatory Institutions for relieving misfortunes of every kind. These Institutions, wherever found, are among the noblest and best witnesses to the genius and power of the Christian Religion in our world. Before its advent, the true and broad spirit of philanthropy was almost unknown. Through all the earlier history of our race, it existed