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{ WHOLE SERIES. }
{ Vol. XL., No. 4. }

POETRY.

"God Knows."

O, when the mind goes wrong,
Nor mind nor body strong,
And wearily the feet
Move on, the thought how sweet,
Like blossom, pure and bright,
That opens in the night,
God knows.

Why the sad lips were stirred
To utter hasty word;
Why the impatient sigh,
The clouded tearful eye,
The spirit's drooping wing,
No life to soar, or sing,
God knows.

Why idle hands were fold
When there is work untold,
Why, by the past untaught,
We spend our strength for nought;
Why we make melody,
Or hang our harps on high,
God knows.

He knoweth heart and frame,
And not as man doth blame,
Remembereth we are dust:
Is merciful as just:
And oh what joy to say
My hidden life each day,
God knows.

RELIGIOUS.

Mr. Spurgeon on Obedience.

In his sermon at the Baptist Union at Plymouth, G. B., in October, speaking from Gen. xix. 15, "And the angels hastened Lot," he said, among other things:—"First—We have to speak of the pressure to be put upon ourselves.

Are we slow, then? Lot is so slow that the angels have to hasten him, to press him, to constrain him. Are we slow, then? Redeemed with the blood of Jesus, and called into Christ's work by His Spirit, with a blessed inheritance reserved for us, are we slow, then? Are we slow? It is to be feared that we are. Wherein are we slow, then? I think slow in the same things in which Lot was slow—slow to obey commands; slow to complete a separation; slow to save others. Slow, I said, first, in keeping the commands of Christ. I want to speak it very solemnly and very sorrowfully, referring as much to myself as to others. To our shame we are often slow in keeping the commandments of Christ. Some brethren do not even know these commands yet. They have never given an intelligent reading to the Scriptures. There are some—I am half afraid it is so—that do not want to know all of Christ's commands—who are a little afraid of knowing too much.

I have known some that did not like to read certain portions of Scripture. They might have had to feel something to be a duty that they were prejudiced against. They might have had to believe something to be true that from their childhood they were taught was not truth. Dear friend, if ever a text of Scripture quarrels with you, you had better make it up. You had better make it up by giving way, for that text will not. Is it not written, "Verily, verily, I say unto you, heaven and earth shall pass away, but not one jot or one tittle of the law shall fail?" And if you have been afraid to look in the face of one solitary text of God's word, is it not due to your Master, due to your Redeemer's wounds, that you should go at once and sit at His feet and say, "Lord, what is Thy will? Do teach me, for I desire in everything to do Thy will." I know some of our friends who say, if you point to a duty which they know to be one which they have neglected, that they want to have it 'laid home' to them. I am constantly meeting with that sort of excuse—that it is not impressed upon them. It is the very essence of disobedience to talk thus. Do you that are good parents allow your children to talk so? For instance, when you tell your little girl, "Go, my child, into such a room," do you allow her to stand and tell you that she will not go till she feels it laid home to

her? I think it probable that you might 'lay it home' to her in a sense that might not be altogether pleasant.

And I do believe that some of God's children have provoked chastisement from God by the use of such expressions. Do you think that a soldier in the hour of battle might reply to his chief, when ordered to march in a particular direction, "It has never been impressed upon me?" Why, sirs, he is not fit to be in the army at all. He would be taken by drumhead martial and shot. It is the very essence of malignity of disobedience that leads me to say, "That is my Lord's will, but I am not going to do it till my Lord does something more than let me know His will. He shall go out of His way, and do my will first, before I will do His will." Why, even when at last you come to the doing of His will, you have robbed the action of all its sweetness and all its charms. Look to that, brethren and sisters! Do look to it, We need that the angels should come again, or some force such as angels use, that we may be hastened to perform the service of the Lord."

Eulogium of Lord Garvagh in London.

Most of your readers being Baptist will no doubt rejoice to hear of the progress our principles are making all over the country, as well as in this great city of ours. One of the most impressive baptismal services I ever had the pleasure to witness, as just taken place in East London, in Mr. Charrington's chapel, known as the Conference Hall, Carlton-square, Globe-road, Mile End.

About four and a half years ago Lord Garvagh and Mr. Charrington were companions, and both about twenty-one years of age. At that time the young nobleman was brought to know and love the Saviour, and as soon as he found peace in his own soul he was laudably desirous to lead others to lay hold of Jesus. One day he met his young friend Mr. Charrington, and said to him, "Do you know if you are saved? that is, have you undergone a change of heart—have you been born again?" He could not say yes, for he had thought little on the subject; but the words were spoken with so much earnestness and love, and with such an evident degree of sincerity and disinterestedness, that they were riveted on Mr. Charrington's mind, and he went home, took up his Bible to search for himself, and after coming into contact with more advanced Christians of long standing and ripe Christian experience, he very soon became a confessed follower of the Lord. His subsequent career and present abundant labours it is not necessary to describe.

Recently Lord Garvagh called on Mr. Charrington to say that he had been led to consider the subject of believers' baptism, and after a most careful study of God's Word he saw it was his duty to comply with the command of the Saviour, whose example he wished to follow by being publicly immersed. It was at once arranged that the baptism should take place on Wednesday night, December 15, when a large number came to witness the ceremony.

Mr. Charrington gave a short but impressive address, in the course of which he referred to the meeting with his friend already alluded to, whose faithful appeal and warning had led to his own conversion, and that friend he would now have the greatest joy in leading into the waters of baptism. He concluded the address with a word of warning to those present who had not yet decided for Christ.

His lordship then stood in front of the baptistery, and said: My dear Christian friends, I now see it to be my duty to comply with the command of my blessed Saviour, who, with almost his dying breath, said to his disciples, "Go ye into all the world, and preach the Gospel to every creature: he that believeth and he is baptised, shall be saved." He then went on to remark that he was not ashamed thus to follow his Saviour; he felt it not to be a sac-

crifice, but an honour, to take up his cross, and at all times, and under all circumstances, to follow where his Master should lead, and he hoped from this night forward his whole future life would be a life of full and complete consecration to his God and Saviour, and trusted to be made instrumental in leading others to a saving knowledge of the truth. Mr. Alexander Sharp then gave out, at the special desire of the candidate:

I am coming to the Cross,
I am poor, and weak, and blind,
I am counting all but dross:
I shall full salvation find.
I am trusting, Lord, in the dear Lamb of Calvary;
Humbly at Thy cross I bow;
Jesus, save, save me now—

EDUCATIONAL RECORD.

OXFORD.

The great University is very dear to the English heart, though the English head cannot be said to approve its methods unconditionally. Professor Bonamy Price criticises its professional system on the grounds that the undergraduates and professors do not belong to each other, and that the students are not compelled to attend the lectures of the professors. He suggests that tuition be taken out of the hands of the separate colleges and that the professors be made responsible for the quality of education. The general ability of the tutors is not questioned. The income and perquisites of a Fellowship are no longer sufficient to retain as many as formerly within college walls, and Professor Price holds that the quality of the younger university teachers, that is of those who hold the practical education of the University in their hands is deteriorating.

Private tuition, it is said, is not so largely sought by students trying for special honours as of old, the elaboration of professional teaching rendering it less necessary. But it is popular with students whose preliminary training has been defective. For an hour's lecture six days in the week, for eight weeks, a private tutor receives about \$100. Those who take their pupils in small classes, receive from each member an average fee of \$25. It has been estimated that a student who takes residence within College or Hall, if he manage economically, can attain his degree of B. A., for a total of about \$1500, including expense of tuition, board and lodging, for twelve terms or three years; but not including charges for clothes or books.

For advancement of its members, the University depends largely upon its examinations. "Responsions" are examinations obligatory on all trying for degrees. There are twelve examinations in Arts, but in ordinary cases four are enough to obtain a degree. The University discipline is not very rigid. Beyond a few rules as to wearing caps and gowns, attending certain lectures, not engaging in horse races, and staying within college limits at night, there is little demanded of the undergraduates. The ways of the University have changed since the days when the Dean of Corpus Christi College whipped, in the College Hall, a scholar who had made verses against the Mas.

Balliol College has a reputation of sending out the best student. Cardinal Manning was of this college, as well as Southey, Adam Smith, Dean Stanley and Professor Jewett. Christ Church College, founded by Wolsey, is one of the most extensive and one of the richest Colleges. It was in this College that the Prince of Wales studied. Its great hall, with its high carved roof of oak and its lie of portraits, looks at the dining hall like a bit out of an historical novel. On a platform under the portraits of Henry VIII and of Wolsey, the heads of the College have their table, the other members sitting at tables on the floor of the hall. The napery and china are of the daintiest sort. Nothing so modern as a range disfigures the kitchen of the College, which remains just as it was built by Wolsey centuries ago. There is a high but shallow fire fenced by a grating, before which slowly

turns several spits loaded with chickens, game, legs of mutton and mighty pieces of beef, all giving out a smell to make an anchorite break his vows. A lordly head-cook markets for the college and sends to the rooms of the undergraduates the delicate little dinners and lunches and breakfasts that they are fond of ordering.

The riches of Oxford in the way of libraries and of art and historical collections may well be the despair of lesser universities. They offer so great opportunities for cultivation and research that, large as is her list of famous men, one must wonder that it is not larger still.—Condensed from N. Y. Tribune.

The second annual report of the President of Boston University gives a favorable exhibit of the condition of that young institution. It has seven separate colleges and schools—viz. of the liberal arts, of music, theology, law, medicine, oratory, and all sciences, with 478 students, 102 of whom are young women. The authorities have made arrangements with the National University at Athens, Greece, and with the Loyal University at Rome, Italy, by which students in the department of all sciences of Boston University can receive instruction at those institutions. This arrangement is especially intended to benefit those who desire to prepare themselves for professorships. The financial resources of the University show a handsome aggregate, but the President expresses the belief that during the next ten years at least \$1,000,000 will be necessary in addition to all prospective revenues.

The following defects are pointed out by *The Providence Journal*: The teaching of English grammar in our public schools, so far as it relates to spoken language, is in a great measure rendered useless by the prevailing habits of speech in the community at large. The ungrammatical expressions from which it seems impossible to free the rising generation, because they are so universal, are enough to make it quite fair to ask whether, as to speech, we have any idea of elegance or of grammar. But even more than this is the faulty pronunciation indulged in by those who ought to know better. How far reading in concert is now practiced in schools we are not aware, but listening, not long since, to a school during this exercise, we thought we would work on the highway at a dollar a day to earn money to pay a private teacher for our grandson, rather than have him taught to read the Bible in the hit-tum-tum way in which the exercise was performed. In the pulpit, good readers are so scarce that we have known an utter disbeliever in the doctrine that there is no value in morality to go Sunday after Sunday to hear an orthodox preacher who would have satisfied Connecticut 40 years ago, just because he read clearly, distinctly, emphatically, with the spirit and the understanding."

A resolution has been introduced into the Legislature of California appointing a committee to investigate and report as to the expediency and practicability of the State printing all the text-books for the use of the public schools within that State.

The following is a condensed statement of the arguments for retaining the ancient classics in our schools for higher education. Four distinct reasons may be given, why the study of the classics should be prosecuted in our schools and colleges. These reasons may be supposed to define the ends for which they are taught; (1) This study imparts a knowledge of the grammar of two of the most refined and finished languages which have ever been used by man; (2) This study is the most efficient method of learning general or philosophical grammar; i. e., of mastering the nature, the laws, and the history of language (3) It brings the mind into familiar acquaintance with the liter-

ature, but an honour, to take up his cross, and at all times, and under all circumstances, to follow where his Master should lead, and he hoped from this night forward his whole future life would be a life of full and complete consecration to his God and Saviour, and trusted to be made instrumental in leading others to a saving knowledge of the truth. Mr. Alexander Sharp then gave out, at the special desire of the candidate:

I am coming to the Cross,
I am poor, and weak, and blind,
I am counting all but dross:
I shall full salvation find.
I am trusting, Lord, in the dear Lamb of Calvary;
Humbly at Thy cross I bow;
Jesus, save, save me now—

a hymn that was most heartily sung. It is now about forty-six years since I myself was baptized, and I have since been present at very many such services; but I do not know that I was ever more impressed with the expressive ordinance than on this evening. The whole audience seemed to be deeply moved. After the service Lord Garvagh said he should like all his friends to know of the step he had taken, as it might be the means of leading some to decision for Christ.

Your readers I have no doubt will also be pleased to know that within the last month or two about twenty have been baptized by Mr. Charrington, amongst others Captain Gordon, who gave a most interesting account of his conversion and a noble testimony before he descended into the water; as did also Dr. Morrison, a medical man, who has been recently brought to the Lord.—From a Correspondent of the London Baptist.

The Duty of being Lovable.

"A new commandment."

If my neighbor finds it as hard to love me as I do to love him, I am sorry for him. Christ's words mean something more positive than the quiescent goodwill which wishes no harm, and in an emergency would do a kindness. But if there is nothing lovable in a person, how can you love him, except in this negative, benevolent spirit? Christ loved us in our "low estate," and his children should thus love one another. So the loyal Christian enlarges his heart and broadens his sympathies to live out the spirit of his Master. Yet human nature asserts itself. Antagonistic temperaments recoil from each other. Good people are often very disagreeable. Coarse manners and coarse tastes are repulsive, though found in the church. Tiresome people are bores, even if Christians. Our nerves are tortured, our sensibilities shocked, and our temper exasperated by brothers and sisters in the church. There are some who act as if they did not want you to love them. To be let alone is all they want. How shall we have tenderness and sympathy and warm affection, when the heart does not find anything to fasten on?

Christ's "new commandment" must have a reflex meaning. If we are required to love, it is implied that we make ourselves lovable. Are we not to soften the asperities of our temper, "round the sharp knobs of character," change the repellant manners into a genial approachableness, and sweeten the severities of our virtues so that our condemnation of another's wrong shall be sorrowful rather than stern? Is it not a duty to avoid those habits which are uncomfortable to others; to check the indulgence of personal peculiarities which may be even more disagreeable than faults, and to cultivate those graces of heart and manner which make our presence a pleasure to others? Are we not to exercise ourselves continually in active, generous service, using all our faculties and opportunities in such a way that others can always believe in us, finding us an inspiration, strength and joy? Sir Philip Sydney speaks of

"A sweet, attractive kind of grace;
A full assurance given by looks,
Continual comfort in a face,
The lineaments of gospel books."

If we were all seeking to grow into th-