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WHOLE SERIES.
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Poetry.

From my Arm Chair.

BY HENRY W. LONGFELLOW.

To the Children of Cambridge who presented to me, on my Seventy-Second Birthday, February 27, 1879, this Chair, made from the Wood of the Village Blacksmith's Chestnut-Tree.

Am I a king, that I should call my own
This splendid ebon throne?
Or by what reason, or what right divine,
Can I proclaim it mine?

Only, perhaps, by right divine of song
It may to me belong;
Only because the spreading chestnut-tree
Of old was sung by me.

Well I remember it in all its prime,
When in the summer-time
The affluent foliage of its branches made
A cavern of cool shade.

There by the blacksmith's forge, beside the
street,
Its blossoms white and sweet
Enticed the bees, until it seemed alive,
And murmured like a hive,

And when the winds of autumn, with a
shout,
Tossed its great arms about,
The shining chestnuts, bursting from the
sheath,
Dropped to the ground beneath.

And now some fragments of its branches
bare,
Shaped as a stately chair,
Have by my hearthstone found a home at
last,
And whisper of the Past.

The Danish king could not in all his pride
Repel the ocean tide,
But seated in this chair, I can in rhyme
Roll back the tide of Time.

I see again, as one in vision sees,
The blossoms and the bees,
And hear the children's voices shout and
call,
And the brown chestnut's an.

I see the smithy with its fires aglow,
I hear the bellows blow,
And the shrill hammers on the anvil beat
The iron white with heat!

And thus, dear children, have ye made for
me
This day a jubilee,
And to my more than threescore years and
ten
Brought back my youth again.

The heart hath its own memory, like the
mind,
And in it are enshrined
The precious keepsakes, into which are
wrought
The giver's loving thought.

Only your love and your remembrance could
Give life to this dead wood,
And make these branches, leafless now so
long,
Blossom again in song.

Cambridge Tribune.
February 27, 1879.

Religious.

Contentment.

"For I have learned, in whatsoever state I am, therewith to be content."—Phil. iv. 11.

Paul is often called "the learned apostle," and very justly so, as will appear to those who are conversant with his writings, the style of which, though peculiar and sometimes abrupt, evinces a power of reasoning at once both acute and profound. The circumstances of his early life were indeed eminently calculated to promote the growth and perfection of the comprehensive mind of him, "who," as said by Chrysostom, "still lives in the mouths of men throughout the whole world by his letters." The "son of a Pharisee," his native dialect was undoubtedly "Aramaic" Hebrew. The Hellenistic associations of his youth made him master of the Greek language, as his quotations from the Septuagint abundantly testify. Reared at "Tarsus of Cilicia," a city which, though its language and philosophy were in the main Grecian, was under the Roman power, and the center of Roman as well as "foreign" commerce, he was not a stranger to the Latin tongue. Hence, so far as facility of expression is concerned, Paul was equally at home, whether before the Sanhedrim at Jerusalem, the Areopagus at Athens, or the Imperial court in the "palace" at Rome. Living at

an age and in a country where the characteristic elements of the "three great nationalities," were generally and perhaps equally distributed, he is brought into contact with the intellectual civilization of the Greeks, the physical civilization of the Romans, and the moral civilization of the Jews, and has no mean acquaintance, we may safely say, with the various systems of Oriental philosophy, or the more practical philosophy of his contemporary Seneca; and as to his attainments in the philosophy of Judaism, he himself has told us that he was "proficient in the Jews' religion, above many of his contemporaries in his own nation." (Gal. i. 14.)

But though the "learned apostle" had reason to be proud of his attainments which, so varied and comprehensive, would seem to qualify him specially to be an ambassador to the Gentiles, he never alludes to them in a boasting spirit, nor do we find him putting these forward as a ground of his pre-eminence. He rather intimates the comparative insignificance of these, and seeks to hide his own personal merit in the shadow of the great thought, that "the wisdom of this world is foolishness with God." There was one thing, however, which he had learned, one mystery into which he had been "initiated," and he who "counted himself not to have apprehended," boasted of his attainments in this respect. He had learned to be content. "I know both how to be abased, and I know how to abound. Everywhere and in all things, I am instructed, (initiated) both how to be full and to be hungry, both to abound and to suffer need." Precious lesson! The perfection of Christian philosophy, the sublimity of the Christian's faith, the culmination of the Christian's graces. To know "how to be abased," and "how to abound;" to refer with childlike simplicity our honors and enjoyments to a Father's love; to receive the trials and disappointments of this life, not as the decrees of fate, but as his appointed means of grace. A peaceful resignation and humble submission to the will of God, not the tranquil satisfaction of Epicurus nor the stolid indifference of Zeno. Something received, not from the schools of philosophy, ancient or modern, nor yet "at the feet of Gamaliel," but at the feet of Christ the Great teacher himself. A lesson most clearly taught in his divine precepts and beautifully exemplified in his earthly experience. Something to be acquired only by keeping these before us as *motto* and *model*, and by that "trial of faith" which "worketh patience." May we not truly say that he who has learned this lesson, has well nigh graduated in the masters' school below, and is ready to be called up *higher*, to receive the prize? Let it be remembered that when Paul penned these words, his earthly mission was almost ended; he had but little more to do, to learn, to suffer. He had been "weighed in the balance;" he had been tried in the furnace of affliction, and this perfection of the Christian graces seems to have been given him as an earnest and seal of future happiness.

Here is an endowment of character, to be shared and enjoyed by all alike. A rich legacy, left us as the bequest of our departing Lord, the "Prince of Peace," who said "My peace I give unto you." Sweet "peace of God in our minds and hearts that passeth all understanding." In all our aspirations and efforts toward a higher life, let us "covet earnestly" this as one of "the best gifts." Let us appropriate the lessons of experience in that manner, that ere the race is run, we may have advanced so far beyond self-excellence, and self-sufficiency, as to "cast our care on Him who careth for us," assured that

His is the strongest arm, who knows our weakness best,
And ours the surest help, when on His care we rest.

J. A. HOLTON.
Rankin, Ill. Jan. 24th, 1879.
Christian Standard.

Teach thy tongue to say, "I do not know."

The First Teacher of the Doctrine of Universal Salvation.

The *New York Observer* gives the following on this subject:

In opening up the story of the Fall, the Bible says, "The serpent was more subtle than any beast of the field that the Lord God had made," and the way in which he addressed our mother is to me one of the most striking proofs of his devilish subtlety. Many of her daughters fall through vanity, the love of dress, the pride of beauty, the pleasures of flattery. The devil knew better. Had he approached our mother in any such way she would have bid him give back these pearls to the sea, bid him give back that gold to the earth. It was not thus he was to despoil the bird of Paradise of her plumage, and bind one with an ethereal mind like hers. Had Satan come to Eve with a common bribe, she would have put her scornful foot upon it, and with her own heel have done what it is reserved for her Son to do—she would have crushed her serpent's head. He knew better than that. He set before her one object. He dazzled her eye with an everlasting prize. He tempted her with a subtlety that was all his own.

What was the sin our first mother committed? It was the sin of unbelief. It was seeking to persuade herself that God would not do as he had said. She fell in doing that which some men now believe, that "God is indeed a man that he should lie, and a son of man that he should repent." Satan led her up to the tree, and as they stood together on the very verge of the precipice, and she drew back and hesitated to take the fatal step, saying, "We may not die of the fruit of the tree which is in the midst of the garden. God hath said, 'Ye shall not eat of it, neither shall you touch it.'" She hesitated, you observe. Then said the devil, "Ye shall not surely die; God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods."

When does Sin commence?

To drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink is its proper and natural state; drunkenness the state farthest removed from it. The state of drunkenness is a state of sin. At what stage does it become sin? We suppose a man perfectly sober who has not tasted anything that can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passion; a fourth increases all this, a fifth makes him a savage; a seventh or eighth makes him stupid,—a senseless, degraded mass; his reason is quenched, and his faculties are for a time destroyed. Every noble and generous principle within withers and the image of God is polluted and defiled. This is sin, awful sin; for drunkards shall not inherit the kingdom of God. But where does the sin begin? At the first glass, at the first step towards complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system toward that of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul?—*John Bright.*

Points Well Put.

At the Ministerial Conference, Philadelphia, Bro. T. G. Wright said; Denominational differences exist, and God will no doubt overrule them for good. Some of the minor differences are laid aside in united Christian effort for the good of man.

In regard to ultimate moral logical conclusions, we cannot be indifferent. These logical conclusions are the test of orthodoxy and the means of over-

throwing error. Among these logical conclusions are these:

1. Those who reject the doctrine of baptismal Regeneration, should never baptize infants, for on that error the practice was based.

2. All infants entitled to Baptism, are by the fact of their Baptism, alike entitled to the Lord's Supper.

3. Close communion should never be charged on Baptists by those who deny the Sapper to the baptized "lamb" of their own flock.

4. Those who accept immersion as valid Baptism, should never practise any other, for as there is but "one Lord," so there is but "one Baptism."

5. Union without the least sacrifice of principle, might be instantly established, touching Church ordinances, by the adoption of the "one baptism," universally allowed as genuine.

6. The design of the Lord's Supper being purely commemorative, it tends to a perversion of the ordinance to be constantly alluding to it as if it were only the grand rallying point of the fellowship.

7. Church fellowship should be distinguished from Christian fellowship, the former including more than the latter by virtue of a special covenant obligation.

8. Christians who refuse to unite with the church in due form and to uphold its laws, have no right to complain if not permitted to enjoy full Church privileges.

9. Baptism being the birth ordinance, and so submitted to but once, and the Lord's Supper being the nourishing ordinance to which we are to come more or less often, the relation of the symbols to each other, together with as the corresponding law or principle of being.

Hints about Pastoral Visiting.

If I were an old man, I should suggest such rules as the following:—

1. Never visit just at meal-times, except by prior arrangement; and do not arrange to have your "legs under the mahogany" very often at dinner-time. On no account accept all the invitations of that character you get. A pastor should not be a sponge.

2. Do not "pile up" your visits on one family. It will be likely to breed mischief in many ways.

3. Carefully avoid staying late at night. Your hosts will press you to stay. Do not believe them. Remember that even Christian society is not wholly free from hollowness and pretense, and that sincerity itself sometimes says some foolish things.

4. Never diminish by the smallest fraction, the profits of your men of business. Keep out of their way when they are at work, or you will be voted "unwelcome." They had better long for visits, than complain of their frequency and interference.

5. Do not regulate your visits by your pleasure in paying them, but rather by the need of the person visited, and by the good you can do. Some pastoral work is far from pleasant; but it should be done, notwithstanding. The poor, the weary, the troubled, the defeated, the struggling should never be forgotten, nor should they be left to the last. The minister who visits only, or in excess, the well-to-do, the well-cultured, the most kindly, should not be surprised if he is regarded as selfish.

6. Never condescend to the disreputable work of distributing scandal. Better keep altogether out of the way of those who persistently distribute harmful gossip, than share in such inglorious labor. The minister should always turn the best side of the vase to the front, and hide the cracks. I have been in the ministry a long time, and seen not a little mischief done by pastoral visitation. Tact, wisdom and self-restraint are as necessary as earnestness and sympathy, if this part of the preacher's work is to be well done.—*London Baptist.*

Deal with those who are fortunate.

It is often unavoidable that in the prosecution of a case at law, civil or criminal evidence of a very disgusting character should be given on the stand. But does justice require that it should be printed in all our daily journals and carried into our homes, and spread before our families? There is much that is published as "testimony" before the courts, that would be prohibited from passing through the mails, if it were called by any other name.—*Exchange.*

A little girl was on the train, recently, when a fearful collision took place demolishing both engines and ruining several cars. Wonderful to relate no lives were lost and no person seriously injured. People were expressing their wonder that not even a bone was broken when this child said, "Mamma you prayed this morning, before we started, that God would take care of us, and I knew He would. He has, hasn't He mamma?" Tears came to the eyes of several who listened, and one said "Give me the faith of a child, for of such is the kingdom of Heaven."

Spurgeon makes a very practical turn well worth considering, to the query sometimes made, "Will the heathen be saved if we do not send the missionaries?" by asking, "Will you be saved if you do not send out any missionaries? because I have very dreadful doubts about whether you will. The man that does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ?"

bidden to give thanks in everything. If things are in a bad way, let us be thankful that they are no worse. If they are as bad as they possibly can be, let us be thankful that they cannot be any worse and that if there is a change it must be for the better. . . .

If we are in debt, let us be thankful that we have had credit enough to be trusted; if we cannot get trusted, let us be thankful that we are the less likely to get into debt.

Ten counties of Illinois have women for school superintendents. They have displayed a remarkable fitness for work, and an unexpected talent for business. In many cases they have brought order out of chaos, and economy has taken the place of waste. Even those male educators who opposed the law making women eligible to this office now pronounce their work a success, after the five years' experience.

Make no man your idol, for the best man must have faults; and his faults will insensibly become yours, in addition to your own. This is as true in art as in morals.—*W. Allston.*

Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end. She looks back to the Cross and is at peace; and forward to the crown, and pants for its possession.—*Bishop Hall.*

The four 100-ton guns purchased from Sir William Armstrong and Co., are, it seems, to be used in defence of Malta and Gibraltar, two to each. The price paid for each gun is said to be £16,200.

There is this difference between happiness and wisdom: he that thinks himself the happiest man really is so; but he that thinks himself the wisest, is generally the greatest fool.

The widow and family of a tailor named Davies, who was killed in the railway accident at Pontypridd, have just been awarded the sum of £1,600 as damages, £450 of which have been assigned to the widow, £300 to each of three sons, and £250 to a daughter.