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Poetry.

For the Christian Messenger.
Rev. Wm. Brock, D. D.

[Written after perusing "Life of William Brock, D. D., by Rev. C. M. Birrell.]

BY REV. S. MARCH, CANNING, N. S.

Thy work is done! Thou noble man of God,
Thy day of toil is o'er. Now calmly rest,
And let the verdant sod conceal thy form
From curious eyes. Let sweetest flowers bloom
And breathe their fragrance o'er thy quiet tomb.

Thou canst not be forgotten. Memory oft
Recalls the outlines of thy manly frame;
Thy pleasant genial face;—thy rotund voice;
Thy bold and fervid utterance, inly moved
By strong conviction, logic, reverence, love;
Thy warm and honest greetings;—words of cheer;

And kind farewells. These lovingly survive
And long will cast their influence on life's path,
The pledge of friendship, lasting, pure, and true.
The truths thou didst proclaim can never die.

In thousands who received them from thy lips
They found a ready echo and response,
And never more shall lose their magic power.
But by them promulgated shall be to ages
And generations hitherto unborn.

The young men of the land rejoiced in thee,
Thy words of wisdom lured them into paths
Of peace and holiness. The strong and brave
Look'd up to thee, and heard with docile minds
Thy forceful messages of light and love.

Thou canst not die. A nation gives thee thanks,
For Havelock's name thou hast immortalized,
His Christian valor and heroic faith.
Thy name is blazon'd on the roll of fame,
The champion of the oppress'd, the foe of wrong,
The friend of liberty, and stern ally
Of justice, knowledge, mercy, truth and peace.

Thine was a broad and generous sympathy,
And good men smiled, and there was lifting up
In all the ranks of Zion, when thou didst
Set forth the great things of Jehovah's law.
Thou wast a lover of all those who love
Our Lord in truth and sweet sincerity.
When one, greeting, said "The Lord be with thee,"

"And with thy Spirit," was thy quick response;
Then onward pass'd each to his Godlike work.

Long shalt thou live in hearts of thousands who
In Norwich, and in Bloomsbury, sat and feasted
On the glad tidings of eternal joy
Thou didst to them proclaim,—and found thro' thee,
The fountains of celestial bliss. Nay, more;
Thy words have sounded thro' the lands,
And cross'd the swelling deep, and men have leap'd for joy.

When, on the wings of faith most eloquent
And mighty, thou didst point the Lord's great host
To signs of coming triumph, the downfall
And destruction of those gigantic forms
Of superstition and idolatry,
Now hoary grown, and tottering into nought,
But now thy voice is hush'd! We drop a tear,
For we shall see thy face on earth no more.

Dear man of God farewell! Rest! sweetly rest!
For God shall certainly thy work reward,
And crown thy head with never fading wreaths.
Oh! with what joy and exultation high
Shalt thou appear in yonder blissful sphere,
And gaze around on those whom thou hast led
To seek for heavenly jewels,—priceless, rare,
As monarch's costliest gems;—and meekly say
"Lord, here am I, and those Thou gavest me."

Oh may we greet thee there, and share thy joy,
When from the throne, the Judge in solemn pomp,
The plaudit shall pronounce, "Servant of God!
Well done! Henceforth possess thy crown and reign."
February 18, 1879.

Chemists tell us that a single grain
Of the substance called iodine will impart
A color to seven thousand times its weight
In water. It is so in higher things—
One companion, one book, one habit
May affect the whole life and character.

Religious.

For the Christian Messenger.
Use of a Concordance.

BY REV. DR. TUPPER.

A thorough acquaintance with the Holy Scriptures is obviously of great importance. They teach us many valuable lessons with reference to temporal matters; as they inculcate industry, economy, temperance, prudence, caution, contentment, peace, and measures generally adapted to promote the welfare of mankind in the present life. But what renders them of infinite value, is the fact, that they, and they only, teach us how to obtain reconciliation to God, Divine consolation here, and endless bliss in the future state.

Ignorance of their true import is a fruitful source of error both in doctrine and practice; and consequently is exceedingly injurious. Our Lord said to the Sadducees, "Ye do err, not knowing the Scriptures;" and He enjoined upon the Jews generally, to search the Scriptures, as they testified of Him. (Matt. xxii. 29; John v. 39.) So Paul says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (1 Tim. iii. 15-17; Acts. xvii. 11, 12.)

In connection with the constant, attentive, and prayerful perusal of the Sacred Volume, the use of a Concordance is evidently beneficial. Those who can read the languages in which the Scriptures were originally written, namely, Hebrew and Greek, are aware that a comparison of the use of words by means of a Concordance is highly serviceable. My Hebrew Concordance is that of Rircher, which is ancient, 1607. It shews how the words were rendered in the Septuagint; and also, at the close it cites the passages in which the Greek words used in that version occur, and those likewise found in the Apocraphy. My Greek Concordance is Green field's edition of Smith's. My sight is now so much impaired that I can derive very little benefit from these books; but they have been very serviceable to me. My English are Cruden's unabridged, which is remarkably full, and Bagster's abridgement of it citing all the texts, but not giving the words, which is very convenient for one travelling; and Brown's, which, though it will not in all cases enable the reader to find the text sought, may yet be quite useful to such as have not a fuller one; and it costs but a trifle.

The comparison of the use a word, or phrase, in the different places in which occurs in the common English translation, does by no means afford the same assistance as in the Hebrew or Greek. It may however, be of considerable service by enabling one to ascertain the import of some passages of Scripture that appear obscure. For instance, the injunction, "Take no thought for your life—for the morrow, &c." (Matt. vi. 25, 34), seems to forbid all forethought or care about temporal things; but the use of this phrase elsewhere shews, that when our version, or revision, was made—1611—it denoted anxiety. We are informed that "Saul said to his servants . . . Come, let us return; lest my father leave caring for the asses, and take thought—*be anxious*—for us." (1 Samuel ix. 5; x. 2.) The term gods is sometimes used to denote angels, or rulers, (Ps. xcvi. 7; Heb. i. 6; Ps. lxxxii. 1, 2, 6, 7; Jno. x. 35.) The word conversation is now usually restricted to discourse but it was formerly taken in a wider sense, including also one's general conduct. So we read in James iii. 13, "Who is a wise man, and endowed with knowledge among you? let him shew out of a good conversation, his works with meekness of wisdom. Prevent, with us, signifies to hinder, but it formerly denoted to precede, or go before. (See Psa. xix. 147, 148; 1 Thes. iv. 15.) But those who would rightly understand the Scriptures, should, not only ex-

amine and compare texts in which any one particular word, or phrase, occurs, but they should also attentively compare those portions which relate to any subject that may be under consideration.

In conclusion it may be remarked, that in order to find any required text speedily, it is advisable to select some principal word in it that occurs least frequently in the Bible.

Every family should have a Concordance, as well as a Bible with full references.

It is highly desirable that the commendable and beneficial course pursued by the noble Jews in Berea should be generally adopted. Acts xvii. 11, 12.

Aylesford, March 10th, 1879.

"Sermonic Fancy Work."

A book has lately been published in London under the above title. The Freeman gives the following notice:

"There are sermons in stones—the only difficulty is to get them out." So the author of this book writes in his preface, and adds, "The interpretations put upon the familiar text on which these sermons are based may seem to be far-fetched, but that is of no moment if they are found to be well worth the carriage. The meaning of a text embraces all that may be seen through it—all that it may help you to discern."

The "familiar texts" are old nursery rhymes, treated homiletically. In the styles adopted we fancy we can trace resemblances to those of some of the popular preachers of our day. The wit is not without wisdom. The satire is not destitute of sense. It is the sort of book that a reader with any humor in him will find it difficult to lay down before he has read it right through. To describe these discourses aright we want a word we have not got, somewhere between imitation and burlesque; to call them imitation of sermons would not indicate the humor which they have; to call them burlesque would imply ridicule, which they have not.

The first is entitled "Little Jack Horner. The Spirit of Self-satisfaction." The text is:—

Little Jack Horner
Sat in a corner
Eating his Christmas pie,
He put in his thumb
And pulled out a plum,
And said "What a good boy am I!"

The following is the "sketch":

We shall notice in this rhyme:—
I. The person mentioned.
II. His position.
III. His occupation.
IV. His good opinion of himself.

The conclusion of this sermon may give an idea of the writer's style:—

"Alas! What a host of little Jack Horners there are in the world, people who think themselves so good that they do not realize the possibility of becoming any better! They feed their vanity upon their piety. The way of Jack Horner's goodness was in himself.

He felt very pious after he had stuffed himself with pie! And how many people imagine that they have more goodness than others because they have more goods! They estimate their moral worth by their money worth; they are "good" for so much. But happily the Recording Angel does not estimate our piety by the superficial measurement of our pie crust. Ah, friends, it is very easy to feel pious on an empty stomach. How many little hands would be kept from picking and stealing if they could readily come at pie in an honest way! The duties of policemen would be less arduous if there were no barriers in the way of attainment of pie! When we feel the Horner spirit rising within us, prompting us to think ourselves righteous and to despise others, let us reflect how largely our piety may be depending upon pie; and how much of the impiety prevalent in society around may be attributable to want of pie. Let us ever remember that the sins which we condemn in others might have been our sins if we had experienced the temptations to which others have succumbed. Let us pray that we may not be led into temptation, but never boast of our

virtue in the spirit of Jack Horner, who said, "What a good boy am I." The piety that is so conscious of itself knows nothing of the charity which "suffereth long and is kind, vaunteth not itself, is not puffed up." The self-righteous have to keep themselves in the conceit of their superior merit by passing harsh and uncharitable judgments upon others. When the Hornblower is not sounding his trumpet before him, you may be certain he is using it as an ear trumpet wherewith to take ill reports against his neighbors. The way of wisdom is a way of peace, undisturbed by the blowing of horns.

In the sermon on

Little Miss Muffit

Sat on a tuffit

Eating of curds and whey,

There came a great spider

And sat down beside her,

And frightened Miss Muffit away,

we find an amusing satire on a not uncommon practice of displaying learning by a critical introduction to a discourse. It commences, "There has been considerable diversity of opinion among commentators in regard to the meaning of the word 'tuffit' in this rhyme." Having settled, that point, he proceeds, "But a question of more serious difficulty now presents itself—viz., 'Of what species was the spider that frightened Miss Muffit away?' and discusses whether it was the Mygale Avicularia or the Eperia Diadema. It would be well if this fashion, adopted by a certain class of preachers, of giving a criticism of a meaning of the original Hebrew or Greek had some check. It is a practice rarely found with those who could do it well, and generally adopted by those least able, for it requires both learning and discrimination to popularize criticism. Few things are more offensive than to hear a preacher who can hardly read his Greek Testament without a Lexicon quoting the original. Thirsting for the water of life, hearers do not care when their lips are parted for a draught to have a handful of sand forced into their parched mouths.

We make room for one more sketch. It is of the sixth discourse, entitled, "Jack and Jill: The Climbing Spirit and its Carriages." The text is:—

Jack and Jill went up the hill
To fetch a pail of water;
Jack fell down and cracked his crown,
And Jill came tumbling after.

The introduction is a grandiloquent passage in imitation of the imitators of Ruskin. The gushing paragraph concluded, the discourse proceeds, "The ascent of Jack and Jill to fetch the water from its fountain head leads us to consider:—

I. The attractions of the heights.
II. The upward impulse of the sense of want.
III. The profit of pursuit.
IV. Misdirected effort.

Lastly, By this memorable catastrophe we are led to consider—the penalties of overloading.

In conclusion, this authentic history indicates that no man rises or falls in the world by himself. When Jack fell down Jill came tumbling after. Momentous issues hang over every step we take in life. The false step by which we fall is certain to involve some one else in our disaster. Therefore ought we to be ever mindful of our goings that our footsteps may not slip, like those of Jack and Jill (p. 94).

The Baptist Standard of Chicago has a very sensible article on pulpit prayers, from which we take the following: "We are constrained to refer again and again to the manner and material also of pulpit prayers, inasmuch as there is, confessedly, a great weakness in this arm of the service of the sanctuary. It is not going too far, perhaps, to insist that the public prayer is the right arm of the service, and should be made and maintained as efficient as possible. That this is not done in a multitude—may we not say a majority—of our pulpits, is a lamentable fact. The prevalence of irreverent habits in addressing the Throne of Grace must be ac-

knowledged. Of those irreverent habits we mention especially the introduction into the prayer service of all forms of expression designed to convey information to the audience. The preacher is the mouth piece of his people, and speaks for them to God, and not to them even of God. This is the work of his sermon and his addresses. In prayer he is to employ only the expressions he would acknowledge to be fit for himself and his people to use in the Divine presence. Hence all descriptions of beautiful scenery, lovely weather, interesting human events, are utterly foreign to the prayer service, except only as events are impressive enough to be made subjects of special thanksgiving."

On a recent occasion at the Marcy Avenue Baptist Church, Brooklyn, the hand of fellowship has been given to thirty-five new members who had been received during the month, mostly young men. Among them, however, one was an aged Scotchman, eighty-five years old, who has been fifty-seven years a Baptist, and who fought in the battle of Waterloo, under Wellington. Now for the strange coincidence. Three or four years ago the same pastor baptized a Frenchman, then nearly eighty years old, who in the same battle had served under Napoleon. And so these veterans, who had last met as enemies, battling under the opposing flags of England and France, now, after the lapse of more than sixty-three years, came together as members of the same church, and clasped hands under the standard of the cross, to walk together in fellowship till their declining steps shall bring them to the presence of the great Captain of their salvation in the land of everlasting peace.

Good News from Siam.

A Royal Proclamation issued by authority of the King of Siam, secures full liberty of conscience to the Missionaries and their converts. It is commanded "that religious and civil duties do not conflict, and that any religion that is seen to be true by any person, may be embraced without any restraint; that the responsibility of a correct or wrong choice rests on the individual making it; that there is nothing in the Foreign Treaty nor in the laws and customs of Siam to throw any restriction on the religious worship of any. To be more specific, if any person or persons wish to embrace the Christian religion, they are freely allowed to follow their own choice, and this Proclamation is designed from this time forth to remove any fear that may have existed on the contrary. It is moreover strictly enjoined on the princes and rulers and relatives and friends of those who may wish to embrace Christianity that they throw no obstacle in the way, and that no creed be enforced on the Christians, nor work demanded of them which their religion forbids them to hold or to do: as the worship and feasting of demons or departed spirits, and working on the Sabbath day. Except in case of war or other unavoidable or important work (and not feigned to be such), they are to have the free observance of the Sabbath.

American Missionaries have accomplished this good. It is marvellous to see the rapid progress made in Siam within so short a time.

The number of female candidates who came up to the recent matriculation examination of the London University was eleven. Of these, nine passed, the general average of passes being rather less than half. Of the nine, six were in honours division, four were marked as deserving prizes, and one was second in the whole number of candidates.

Advertisement in a Chicago paper; Wanted—To exchange music lessons for washing.

There is a lady in the Virginia State Legislature.