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## Poetry.

For the Christian Messenger.

### "Requiescat in pace."

Sleep, dear one, sleep,  
In thy cold and silent grave,  
For there no troubling wave  
Can ever roll.  
Far, far away,  
Beyond the glowing skies,  
Velled from our mortal eyes,  
Still lives thy soul.

Sleep, dear one, sleep,  
Cold is the earthy bed  
Where rests thy sleeping head,  
So loved, so dear.  
Love, bleeding kneels,  
Vainly it mourns for thee,  
Sighs pass by heedlessly,  
Thou canst not hear.

Sleep, dear one, sleep,  
In peace we laid thee here,  
Though every bitter tear  
Still mourns for thee.  
Calm was the hour  
When thou with quivering breath  
Passed through the gates of death  
Into Eternity.

Sleep, dear one, sleep,  
Until the last great day,  
When Earth shall pass away,  
And thou shalt rise  
To immortality,  
Rise from the bursting ground  
Heaven's glories spread around  
Before thine eyes.

Sleep, dear one, sleep,  
Death's reign will soon be past,  
And his dark shadow cast  
It's gloom no more,  
Earth's faded flowers shall bloom  
Beyond the darkening tomb  
For evermore.

ALICE SHARLAND EMMS.  
Sussex.

## Religious.

### The Fall of Man not a Fall from Civilization.

It is one thing to answer an opponent fully and fairly, and another to hover around him and seize upon some single point of his use against him. The latter course may be taken if we understand clearly what we are doing, and do not try to pass it off for the former. But the best justification of it is found, not in polemic service, but in using the incidental positions of one system to support the essential positions of another.

The biblical idea of the fall of man is rejected by modern anti-theological philosophers with an earnestness that is softened only by contempt. And yet Mr. Spencer, with his face towards science, uses the following language: "How is civilization to be justified," most readers will say, "if, as is thus implied, some of the highest attributes are exhibited in greater degrees by wild people who lived scattered in pairs in the woods than by the members of a vast, well organized nation, having marvelously elaborated arts, etc.?" (Prop. Sci. Monthly, Nov. '80, p. 8) This very significant question is put after he has given examples of several virtues found in barbarous tribes. No one will deny the facts referred to. Such facts have long been known and often commented on, and are, in principle, illustrated in every community, and, more or less, in every family. Childish ignorance is favorable to certain child-virtues, and some child-virtues are high attributes of man. The childhood of a nation is much like the childhood of a man. We may go further, the childhood of the world is like the childhood of a man. Having come to this point, let us open the Bible at its beginning, and see what it says of the childhood of the world. If we do not find "wild people who lived scattered in pairs in the woods, we do find one pair who lived in a park. It was this pair that fell. Fell from what? From civilization into barbarism? Is there one word in Genesis that implies such a fall? We might ask if there is a word in the Westminster Catechism that implies it, but we will confine ourselves to the book which is better than all catechisms. The account in Genesis, so far from saying or suggesting that Adam and Eve fell from civilization into barbarism, contains one prominent statement that makes such a notion absurd. "They

were both naked, the man and his wife, and were not ashamed." Primitive man, then, was unclothed. That settles the question of civilization, as plainly as it does the question of primeval innocence. That statement would be enough, but it is not all. The account of "the tree of the knowledge of good and evil" looks in the same direction. After the transgression, our first parents' knowledge was increased, but their innocence was lost. The same is taught by the account of man's life immediately after the fall. The "aprons," the "coats of skins," the sweat of the brow in thorny fields, these were the beginnings of civilization, to be followed in due time by works in "brass and iron," and by the "harp and the organ."

Our argument is this: If uncivilized man in our day can have high virtues, the Adam, uncivilized but not unintelligent or unhuman, could have the high virtues belonging to perfect innocence and unswerving obedience to God. We must not identify civilization with goodness or holiness. A decline in goodness may go on step by step with advance in mental and social culture. The ancient classic poets felt this, and, from Hesiod to Juvenal, celebrated the golden age as one of great virtue and little civilization. The fall of man, as portrayed in the Bible, is compatible with the most gradual development of science and the arts. It is also perfectly harmonious with the idea of progress in morality and religion. Only give that progress the right starting point and goal.

One word more. We are not over-anxious about harmonizing the Bible and evolution. There will be plenty of time when evolution is more evolved. But when the evolutionists explain how some of the highest attributes of man can be exhibited by wild people who live scattered in pairs in the woods, we will engage to explain how all the attributes of a sinless character could be possessed for a time by a pair that lived in the garden of Eden.

### Disagreeable Duties

If life could always keep an even tenor, and duty always wear a smiling face, how pleasantly our days would glide away. But no life is set to sweet music all along its paths. We must have our painful experiences as well as our joyful ones, our days of shadow as well as sunshine. There are times of special and irritating friction from which none of us can expect to escape. We must expect our share of things which we do not enjoy, and which at the best we can but endure with patience and fortitude. What is the reasonable course to take concerning disagreeable duties, from going to the dentist's to writing the letter from which we shrink, fearing lest it shall displease or annoy its recipient; from saying no, firmly though gently, to spending a precious hour with a tiresome trifler; and so on, through the whole varying number of illustrations which might be multiplied indefinitely?

First, let the disagreeable duty, if duty it be, be fulfilled promptly. A world of trouble will be saved if kind-hearted and sanguine people knew how to deny as well as to consent, and if, when the only wise word in their vocabulary must be no, they could pronounce it clearly. Ministers, editors, and charitably disposed people in general, are confronted every week by those whose pitiful cases excite their sympathy, and whom they long to aid, and yet to whom they are cruel if they raise hopes which they cannot make certain. Hard as it is to say that the article is not available for the paper, the editor has no choice if it really is not what he needs, and what will displease or profit his readers. He must dash the budding expectations of his contributor, and no sensible contributor will be offended thereby. The minister cannot open his purse to every applicant, nor take every offered publication, nor assist every new aspirant in the field of song or oratory. There is a limit to the wealth of the richest, and

few are able to help every worthy object, though the heart may prompt them to do what they can. Let it be a rule if "no" must be said, to say it as gently as may be, but with decision.

In the second place, nothing is gained by deferring a disagreeable interview or procrastinating a dreaded piece of work. If it be a carpet that must be taken up and turned, the best parts brought to the middle, and the worst adroitly managed so that they will be under the bed and out of sight, it might just as well be begun to-day as next week. Begin it to-day and by next week it will be finished. If you owe a call to a fretful, unhappy woman, who will jar upon your nerves and disturb your composure, do not be cowardly and shirk the matter, but make your call. You may find the lady in a rare mood of sunshine. If you are appointed as collector for a missionary society, and you prefer any other way of working for the cause to soliciting money for it, nevertheless, if to do that be your duty, and you acknowledge it as such, please undertake it at once. You will find Alps melting before you into molehills. You will receive courtesy where you dreaded rebuff. It will not seem very hard after all, if you do it for Christ's sake.

Thirdly, do every disagreeable thing as agreeably as you can. To be sweet when you are surrounded by bitterness, to be gentle and calm when people are curt and unmannerly, to preserve composure when you are treated with rudeness, in a word to be self-controlled because Christ controls you, this is to live above the petty trials of a transient existence, and to have heaven begun below.—*Christian Intelligence.*

### "I want to sleep in Jesus."

BY REV. A. J. GORDON, D. D.

A young man came before examination upon his faith in Christ. Relating very minutely the circumstances of his conversion, he said that being convicted of his sins by the Spirit of God, he was for many days in deep distress of mind. So great was his burden that he could neither eat nor sleep, but walked about dejected and wretched, longing for rest, but unable to find it. To such an extent had his spiritual anxiety gone that nature had become quite exhausted, and he feared his mind would give away under the strain. "How can I find peace?" "How can I be delivered from this burden?" "What more can I do than I have done?" Such were some of the anxious questions he was turning over in his mind. It so happened at this time that he was present at a funeral, where he heard the familiar hymn sung, "Asleep in Jesus, blessed sleep." With little apprehension of the meaning of the words, they came to him like a precious gospel. "Yes," he said, "that is just what I would like. I am so tired of trying to get converted! I am so worn out in my effort to make my peace with God! Oh, that I could only go to sleep in Jesus!"

As the thought came to him, there came also the words of Christ, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Yes, that is my condition," he thought. "I have been laboring for salvation till I am tired out. Instead of being eased of my burden it has only grown heavier and heavier every day. Truly I am heavy laden." And now Christ invites me to come to him and find rest. Yes; that is what I'll do. I will leave all my sins, and all my anxieties, and all my questions at Jesus' feet.

"And so I went home and cast myself down before the Lord, and left everything with Him; and then I lay down on my bed, and 'I want to sleep in Jesus.' That is the story of my conversion."

That the young man found rest is certain. He lost his anxieties and was delivered from his sins. They who saw his calm demeanor as the troubled look gave way to the calm peace of God, might have said as the disciples said of Lazarus, "Lord, if he sleep he

shall do well." Yes, the words are not inappropriate. "The rest of faith" is the right phrase to apply to the soul's surrender to Christ. No toil or striving or agonizing are required. No "going about to establish one's righteousness." To submit to the righteousness of Christ, to lie down in Jesus Christ in utter surrender as the weary body yields itself to slumber—this is the secret of faith. But after the rest of faith comes the waking to righteousness. Sleep fits us for strong, earnest, tireless labor. The rest of faith for conversion; then the work of faith in obedience and self-denial and patient suffering for Christ. This is the order. When we come to Christ as sinners, to be saved and justified, no mention of our works must be made. "Not of works, lest any man should boast." When we turn from Christ as forgiven sinners, then there must be constant thought and endeavor after works. For every man shall be rewarded according as his work shall be.

### TOWARD CHRIST.

"Faith, Hope, and Love" (1 Cor. xiii. 13).

### TOWARD MEN.

"Work of Faith, and labor of love, and patience of hope" (1 Thess. i. 3).

He of whom we have written gave up his works, and rested in Christ for justification, and had peace. Being justified he gave up his rest, and went to work with all his might for Christ, who had saved him. He has now been many years a devoted missionary among the heathen. There he intends to toil, and pray, and preach the gospel until the Lord comes, or he shall fall asleep in Jesus. Reader, have you rested in Christ?—*The Watchword.*

### A beautiful Incident.

A man blind from his birth, a man of much intellectual vigor and with many engaging social qualities, found a woman who, appreciating his worth, was willing to cast in her lot with him and become his wife. Several bright beautiful children became theirs, who tenderly and equally loved both their parents.

An eminent French surgeon, while in this country, called upon them, and examining the blind man with much interest and care, said to him:

"Your blindness is wholly artificial; your eyes are naturally good, and, could I have operated upon them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause you much pain."

"I can bear that," was the reply; "so you but enable me to see."

The surgeon operated upon him, and was gradually successful; first there were faint glimmerings of light, then more distinct vision. The blind father was handed a rose; he had smelt one before, but had never seen one; then he looked upon the face of his wife, who had been so true and faithful to him; and then his children were brought, whom he had so often fondled, and whose charming prattle had so frequently fallen upon his ears.

He then exclaimed: "Oh, why have I seen all of these before inquiring for the man by whose skill I have been enabled to behold them! Show me the doctor." And when he was pointed out to him, he embraced him, with tears of gratitude and joy.

So, when we reach heaven, and with unclouded eyes look upon its glories, we shall not be content with a view of these. No, we shall say, "Where is Christ? He to whom I am indebted for what heaven is; show me him, that with all my soul I may adore and praise him through endless ages."

LOVE ESSENTIAL. Ministers preach the Word of God from the pulpit without love, and they might as well blow a tin-horn. It is only sounding brass and a tinkling cymbal. If we are full of love we mustn't talk about it; we've got to act. We must have love in our hands and feet as well as in our hearts.—*Moody.*

### The Science of Biblical Criticism.

The latest and most impressive proof of the progress of the scientific spirit is seen in the recent treatment of the Christian Scriptures. Biblical criticism has long been affected by the scientific method, and is now to be controlled by it. How far the critical spirit is already advanced and diffused, so that the Bible is regarded as a book with a human and an imperfect side, and containing errors that can be removed with better knowledge, is shown by the fact that the English translation of two hundred and fifty years' standing has been lately attacked by a body of able and learned revisers, who, after eleven years of labor, have just given us a corrected edition of the New Testament. This is a great step in the direction of rationalism. It concedes that the Scriptures must be subjected to the tests of reason, and this concession is due entirely to the modern scientific movement, which demands higher standards of proof, and more inexorable questioning as to what is true.

The revisers of the New Testament have fairly and formally entered the critical wedge, but the driving it home is to be no holiday affair. Professor Robertson Smith, one of the most learned, able, and candid of Biblical critics, having undertaken to treat the history of some parts of the Old Testament in a great encyclopaedia, was met by his church and silenced in his professorship in the Aberdeen University. But the world gains by this act of intolerance. Professor Smith left the college halls and went out to give a course of popular lectures upon the critical history of the Bible, which were attended by crowds of eager listeners. The lectures are collected in a volume that at once becomes a text-book of modern Biblical criticism. The true scientific ground is here openly and broadly taken, and it is generally admitted that Professor Robertson Smith's book represents authoritatively the scope and objects and method of the critical school which has been growing during the last half-century. It has thus at length become the benign office of Science to bring its methods to the responsible task of throwing a better light on the origin, history, and true character of the Christian oracles than has been derived from uncritical tradition. Nor does the critical attitude taken by Professor Smith at all compromise his Christian position. He is no skeptic, trying to undermine the Scriptures. He holds to their essential truth, but recognizes that on earth and in time, and among ignorant, selfish, and prejudiced men truth is liable to be obscured.—*Prof. E. L. YOUMANS, in Popular Science Monthly for July.*

### The Church Thermometer.

Well, what is that? Ask any veteran pastor, who has weathered the storms and rejoiced in the sunshines of a long ministerial life, and he will tell you it is the social prayer-meeting. The true thermometer of a church, to indicate its spiritual temperature, is the weekly gathering around the mercy-seat. A cold prayer-meeting marks a cold church. It is at once the cause and the effect of spiritual declension. If the place of prayer is well-nigh deserted; if the few who are present bodily seem absent in spirit; if the prayers offered are languid, formal, meaningless, without point and without unction, then the pastor has abundant cause for heaviness and tears. Sermons preached to such a people are like discourses delivered in one of the ruined temples of Luxor, with the shrivelled dead embalmed around him, and grim heads of stone looking down from every capital. His hands hang down and his spirit faints. And as a church has no surer symptoms of decay than a decaying prayer-meeting, so nothing feels the approach of a revival so palpably as the place of prayer. A revival commonly begins there. The deserted seat are filled. Those who "could not leave their business" now find but little difficulty in closing the doors of their shops and