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"Not slothful in business: fervent in spirit."

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Poetry.

The Service of the Lord.

"If any man serve Me, let him follow Me; and where I am, there shall also My servant be. John xii. 26.

How blessed, from the bonds of sin
And earthly fetters free,
In singleness of heart and aim,
Thy servant, Lord to be!
The hardest toil to undertake
With joy at Thy command,
The meaneast office to receive
With meekness at Thy hand!

With willing heart and longing eyes,
To watch before Thy gate,
Ready to run the weary race,
To bear the heavy weight;
No voice of thunder to expect,
But follow calm and still,
For love can easily divine
The One Beloved's will.

Thus may I serve Thee, gracious Lord!
Thus ever thine alone,
My soul and body given to Thee,
The purchase thou hast won.
Through evil or through good report
Still keeping by Thy side,
By life or death, in this poor flesh
Let Christ be magnified!

How happily the working days
In this dear service fly,
How rapidly the closing hour,
The time of rest draws nigh!
When all the faithful gather home,
A joyful company,
And ever where the Master is,
Shall His blest servants be.

SPITTA.

—From "Hymns from the Land of Luther."

Selections.

Much in Little:

OR FOUR DOCTRINES IN FIVE WORDS.

BY REV. JOHN GRAY.

"I shall go to him."—2 SAM. xii. 23.

Who can condense as does the Holy Spirit?
In these five little words of the inspired prophet,
four scriptural and heart-cheering doctrines are
contained and taught.

I. *Infant salvation* stands forth in bold relief.
"I shall go to him." Whoever might doubt or
call in question *infant salvation*, David, the pro-
phet of God believed it. "I shall go to him."
Whither? To the grave to him? No, no!
What communion is there there? Whither,
then? To purgatory, as some teach? David,
prophet of God, knew nothing of such a place.

Whither, then, was he to go to him, but where
he was in *heaven*? How strange that any, with
the Bible in their hands, should be found calling
in question that which the Holy Ghost so plain-
ly teaches in the above Scripture! David, the
inspired prophet of God, says, "I shall go to
him." Besides, special promises are made by
God to children. No threatenings of eternal
misery are to be found in the Word of God
against them. Nineveh, that great and wicked
city, was spared for their sake. They are not
subjects of a judgment to come. They have
done no "deeds in the body." It is only they
who have, who "shall appear before the judg-
ment seat of Christ to give account," &c. And
the Apostle speaks of "a generation (infants)
who have not sinned after the similitude of Adam's
first transgression. And Christ's (and will not
that satisfy every one?) "Of such is the
kingdom of heaven." He does not say that in-
fants shall make a part of it, but that they mainly
constitute it. "Of such is the kingdom of
heaven." The following epitaph, copied from
the tombstone of four infants, does much, also,
to set the subject at rest:

Blind infidelity, turn pale and die,
Beneath this stone four infant children lie,
Say, are they lost or saved?
If death's by sin, they sinned, for they are here,
If heaven's by works, in heaven they can't appear.
O reason! how depraved!
Revere the sacred page, the knot's untied:
They died 'cause Adam sinned,
They live 'cause Jesus died.

That is, the imputation of Adam's guilt slew
them, and the imputation of the righteousness
of Christ saved them.

Infant salvation is the doctrine of all the Re-
formed churches, and ever has been taught, and
sung in holy song, by all their sainted fathers.
For how long, and at the funerals of how many
infants, in every Christian country, have these
verses been sung:

From adverse blasts and lowering storms
Her favored soul he bore,
And with yon bright angelic forms
She lives, to die no more.
Why should I vex my heart or fast?
No more she'll visit me,
My soul will mount to her at last,
And there my child I'll see.

Cheer up! cheer up! bereaved heart-stricken
Christian parents, weeping your infants dead;
the separation is not forever. Soon you shall
go to them, there to adore Him who, "by his
blood," made them and you "kings and priests
unto God and his Father." Amen!

II. Not only is *infant salvation* taught in
these words, but also *personal recognition* in the
future state.

"I shall go to him."

But if *personal recognition* were not a fact, what
better off had David been in heaven than on
earth? But David believed in it, and comforted
his stricken and bereaved heart by it. "I
shall go to him." And does not Christ teach the
doctrine in his parable of the rich man and Laza-
rus? Did not the disciples know Moses and Elias
on the Mount? And the wicked, we are taught,
shall look into the kingdom, and see their friends
and parents there. Shall we know less in hea-
ven than we do on earth? Or as the Welsh
minister said to his wife, who, when he was deep
in study, was teasing him with the question,
"John, my dear, think ye we shall know each
other in heaven?" "Jane," said he, impatient-
ly, "shall we be greater fools in heaven than
we are on earth?" Jane was satisfied and com-
forted. And surely we should be greater fools
there than we are here, if *personal recognition*
is denied.

III. *Personal assurance* is like *rise* taught in
these words, "I shall go to him." Not a single
doubt does he entertain of it. "I shall go to
go to him." And is not this *personal assurance*
the privilege, bought by the blood of Christ, for
every Christian believer? Adam in innocency
enjoyed it; and do the blood-bought sons of God
enjoy less blessing? Nay; says Christ, "I am
come that ye might have life more abundantly."
And says the Apostle, "We have not received
the spirit of bondage again to fear, but we have
received the spirit of adoption, whereby we cry,
Abba, Father." And "The Spirit beareth witness
with our spirits that we are the sons of God." Besides,
their faith, their repentance, their love of
God, say it; and the Holy Ghost, both in
Scripture and in their hearts, says it. "I shall
go to him."

IV. A part from all these, the doctrine of the
final perseverance of the saints is also taught in
in these words, "I shall go to him." Some call
this in question, but David, prophet of the Most
High God, did not. "I shall go to him." Were
our salvation of ourselves, we might call in
question the doctrine, but as it is WHOLLY of
God, he will perfect his own work. Moreover,
Christ taught it. Where would he the lost
sheep? When found, where did he place it,
and where did he lay it down? On the shoul-
der of Omnipotence did he lay it, and on it did
he carry it till he brought it to the ninety and
nine who had not left the fold. Hear Him "who
cannot lie": "I give unto my sheep eternal life."
"They shall never perish."

Besides, how can God condemn those he has
pardoned and justified, or how cast off those
whom he has adopted as his own, when he as-
sures us that his "gifts and calling are without
repentance?" Hence says the Apostle, "Who
shall separate us from the love of Christ?"
"There is therefore, now no condemnation to
them that are in Christ Jesus." Well, then,
might David say, and every Christian parent
mourning their infant dead, "I shall go to
him."

What a book is the Bible! How green its
pastures! How refreshing and life-giving its
waters! It has a balm for every wound, and a
cordial for every fear.

The world's Opinion.

We all know that there are great and impor-
tant things in which the world thinks wrongly;
take issue *there* with the world if you like; but
it is not worth while to do so in small matters of
dress and behaviour. It is not worth while to
take a beard into the pulpit where it will inter-
fere with the congregation's attention to the
sermon; nor to appear in the same place in lavender
gloves, in such a locality, if they are un-
known. It is wis to give into the little re-
quirements on which the world's opinion has
been plainly expressed. If you are resolved to
take a part of opposition to all the world, do
so in the behalf of things which are worth the
trouble of the strife. Let it not be engraved on
your tombstone, Here lies the man who confront-
ed the human race on the question of the wide-
awake hat. Stand up for truth and right; if
you are fond of fighting, you will have many
opportunities in this life. Smite the flunkey,
pierce the humbug, violently kick the aristocra-
tic liar and seducer, and probably you will find
abundant occupation. But though you know it
is a pleasant and enjoyable thing for yourself

and your children to sit on the steps of your
country-house in the sunshine after breakfast,
you will not gain the approval of wise men by
doing the like on the steps of your town house
in a much frequented street in Edinburgh. And
though you often roll on the grass with your
little boy in the country, do not attempt the like
on the pavement of such a public way. For in
that case it is conceivable that you may be jeer-
ed at by the passers by and apprehended by the
police. And while you are being conveyed to
the station-house, instead of being esteemed as
a philosopher, and revered as a martyr, it is not
impossible that you may be laughed at as a fool.
"We sat on the bridge and swung our legs
over the water;" with these words an elegant
writer lately began an essay. Of course, the
bridge was quite a rural spot. If the writer
and his friend had done the like on London
bridge, the small boys would have hollered at
them, and the constable would have moved them
on. Yet the merits of the deed are the same in
either case. Only in the one case the world
says, You may; in the other case it says,
You must not. And the human being who re-
sists the world's judgment in these little matters
shows, not strength but weakness. Where prin-
ciple is involved it is noble to swing your legs,
but not otherwise. But doubtless you have re-
marked that it is a common thing to find great
obstinacy in petty concerns in a man who has
no real firmness. You will find people who are
squeezeable and facile in the great affairs of life,
and in their larger opinions have not a mind of
their own, but adopt the opinion of the last per-
son they heard express one; yet who persistently
stick to some little absurd or bad habit which
they have often been entreated to leave off,
which annoys their friends and makes them
ridiculous. You will find a man whom you
might turn round with a straw in his belief on
any question political, moral, or literary, but who
having taken up the ground that once one is
three, would go to the stake rather than give into
the world's way of thinking on that point.

How to reduce a Congregation.

It is uncomfortable being in a church that is
so densely crowded that all the standing room is
occupied. If any of our brethren in the minis-
try are troubled by such congregations, and can-
not do dull preaching enough themselves to
reduce them to a comfortable size, that kind of
proselytizing which leaves vacant seats may
be procured without great expense or
trouble and with no doubt as to the results, for
the same old manuscripts have been repeatedly
tried without a failure. Even convicts in a State-
Prison cannot endure this sort of preaching for
a great length of time, without getting uneasy
and discontented.

Greyson says: "It is melancholy to think of the
havoc which a dull speaker will soon make in a
crowded audience. The preaching of some
good persons is like reading the riot act, or re-
minds one of that ingenious method by which it
is said the magistrates of St. Petersburg some-
times cool the zeal of the mob in that genial cli-
mate—that is, by playing on them with a fire-
engine.—I cannot see of what use this poor
clergyman can be, unless our churches and chap-
els were crowded to suffocation; then one or
two like him might be employed to itinerate
about the country, and bring down crowded con-
gregations to par. A very few, however, would
be sufficient; the effect of the sermon, and con-
sequently its length might be regulated by a ther-
mometer. But great care would be necessary
in the application; for a little excess in the du-
ration of the humdrum might end in the extinc-
tion of the audience altogether. In any case, I
think, it should be provided by law that no such
enthusiasm extinguisher should be permitted to
play more than an hour, lest the congregation
should be annihilated. One might then read
such announcements as these:—'The church of
that lively preacher, Rev. —, was on Sun-
day sennight so excessively crowded, even to
the aisles and pulpit stairs, that it was neces-
sary to send for the most distinguished of the
extinguishing preachers to counteract the effects
of his oratory last Sunday night. So effectual
was the eloquence of this gentleman, that in
twenty minutes the thermometer fell ten degrees
in the gallery, and the air of the church before
the benediction became delightfully cool and
salubrious.'"

A French prisoner, an hour before execu-
tion, was urged by the priests to make con-
fession of his crimes. This he refused, saying
that if he had anything to confess he should
not have waited for this "echeance,"—a French
term signifying the last moment at which a
note is due. Alas! how many immortals wait
as it were for the last moment, before they
prepare to meet their God! Remember what
the Eastern sage says—"A man should re-
pent the day before his death; but, as he knows
not when that to-morrow will be, he must re-
pent to-day."

Correspondence.

For the Christian Messenger.

A Nova Scotian in Bermuda.

It was with joy, I hailed the vacation at old
Acadia, after the long process of study, through
which we had passed; being quite worn down,
with pursuing my studies, and labouring at the
same time on the Sabbath days, it was thought
advisable by my friends that I should take a
short sea voyage. Therefore on the twenty-
eighth of May, I took leave of my friends, to go
by coach to Halifax, and thence to Bridgewater,
where the ship in which I was to sail for Ber-
muda was loading. I remained in Halifax
several days, waiting an opportunity to cross to
Lunenburg. On Saturday evening about eight
o'clock, we set sail; and after a pleasant night
on the water, we were surprised by the cry;
"gold fields a head." After landing a few en-
terprising gold diggers, we sailed for the town,
which we reached about eleven o'clock. The
little town was silent with the sacred stillness of
the holy Sabbath. I made my way to Bridge-
water; where I found my friends anxiously
waiting my arrival. There I spent several days
with the brethren endeavoring to preach the
gospel to them, as they had no stated preaching
at that time.

After the expiration of a few pleasant days
with my friends at Bridgewater, we set sail for
Bermuda. The voyage was an agreeable one.—
Our Captain being a devoted christian, made it
much more pleasant than it otherwise could
have been. Every evening there were a group
of hardy whole hearted tars listening with all
attention to the reading of God's word and
prayer; no vulgar or profane language was to be
heard. All were cheerful and happy. After
eight days pleasant sailing, we made the group
of the Bermuda Islands, which are so void of
mountains or even hills, that they are scarcely to
be seen at the short distance of twelve miles,
even at the mast head.

The swarthy faces of the pilots were hailed
with joy by us all, and we were safely piloted
through the many windings and the rocky part
of the coast, to Ireland Island, where we dis-
charged our cargo of deals and lumber for the
Government Dock-yard.

Sabbath morning came; I had not begun to
miss my sweet home in Nova Scotia until then.
Being a stranger, and quite unacquainted with
the inhabitants, I could not hear of any meetings
except the Episcopalian. I went to Church,
but it was unlike what I had been accustomed
to enjoy in our Baptist meetings. In the after-
noon, however, I was quite unexpectedly invited
to attend a prayer meeting in the evening at
the market house. After making enquiry I was
informed that they were Wesleyans—a little
band of christians quite alone. They could not
build a chapel on the Island, as they were not
able to obtain a grant of land from the Govern-
ment. Nevertheless God deigned to come and
visit his people, I endeavoured to preach the
Gospel in the little dilapidated room to an atten-
tive audience—Bermudians—who seemed very
anxious to hear the story about Jesus Christ the
Saviour of poor sinners. We also had prayer
meetings and the blessed uniting Spirit. Jesus
was there to warm and cheer the heart.

After spending a week with the kind friends
and brethren, I left the Island for the city—
Hamilton—on another Island whither the vessel
had gone to take in freight for Halifax.

On Sabbath morning after breakfast, a man
having the appearance of a clergyman entered
our cabin, and enquired if there was a preacher
on board. Having received an answer in the
affirmative, he invited me to officiate for him
that day, as he was quite unwell. After making
the necessary preparations I went to the preach-
er's house. After spending a few minutes in
social conversation with the family the time for
meeting came. The preacher announced our
going, when I was immediately ushered into the
presence of a large and intelligent looking
audience. There were also Wesleyans pre-
sent, and after trying to speak as well as I
knew to an attentive people, we were pro-