

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.
Vol. XI. No. 8.

HALIFAX, N. S., WEDNESDAY, FEBRUARY 21, 1866.

WHOLE SERIES.
Vol. XXX. No. 8.

Poetry.

For the Christian Messenger.

The Christian's Hope.

When pulse beats low, and cheeks grow pale,
And storms of life are fiercely driven,
When fairest prospects quickly fail,
How sweet to have a hope in Heaven!

When friends that seemed most near and dear
Are from our bosoms swiftly riven,
And life's bright joys in gloom appear,
How sweet to have a hope in Heaven!

When lone and wandering far from home
No kind relief to us was given,
O what would then of us become
If we had not a hope in Heaven?

When all our comforts here are fled
And earthly hopes are from us taken,
And we a long and vale are led
How sweet to have a hope in Heaven!

And when the end is drawing nigh
Of life, through which we long have striven,
And we at last must droop and die
How sweet to have a hope in Heaven.

Religious.

A few words for Students.

Webster's useful Dictionary gives eight meanings to the word *for*, which is the fourth word of our title. We shall use it in two meanings, which will be the number of the divisions of our "present discourse."

First, let us say a few words, *for*, that is, *on behalf* of students. "It's only a student," is an exclamation quite as foolish, if not quite so profane, as that other execrable utterance, "It's only a Prayer-meeting."

The apostolic command to Timothy, "Let no man despise thy youth," is not more applicable to the conduct of the young preacher than it is to the conduct of the people toward him. We remember, in our college days, going to preach for the late, excellent Dr. Fletcher, of Stepney. Having taken our seat in the vestry—not without considerable trepidation at the thought of preaching in the pulpit of so gifted a man—one of the two deacons present asked us to put on the doctor's gown. Before we had time to frame a declinal, the other deacon uttered, "No!" with an amount of gravity which seemed to say, "We must not deprecate the doctor's gown by placing it up in the shoulders of a student." A few years later, we went to preach for the equally Dr. Collyer; then we were entreated to wear "the robes," which we did, but unfortunately tore a portion of them as we ascended the pulpit stairs. "Ah! but you were a student in the one case, and an ordained minister in the other." Brother, sister, "clear your mind of cans," or popery. It so happens that we were not then ordained, and never have been; but if we had been ordained by all the members of the episcopal bench, would their emotion and manipulations really add validity to a mission derived from the authority of the Most High God? We will mention only three reasons why we should feel towards students as Dr. Rippon did, who used to say to his deacons concerning a youthful supply, "Encourage him." (a) "We should encourage him, because he is youthful." It's no light thing for a mere lad to stand up to lead the devotions not only of young men and maidens, but of "staunch disciples," and to give spiritual advice to those who had begun to grow grey in the divine path before he had left his cradle. Was it wise to despise "the Lord's anointed," who had come to smite down the giant of Gath, because the champion was a mere youth "of a ruddy countenance"? Should he not have been received with open arms by the host of Israel, and encouraged by their sympathy and their prayers in the performance of his heaven-appointed duty? Then encourage the youthful preacher in the solemn and sublime work to which he is devoted. The veteran may bear the rebuffs and hardships of the camp with an indifference which cannot be looked for from the new recruit. The tall, green tree only bends beneath the winds which may uproot the sapling; yet the metaphor is scarcely applicable to the case, for it is told of John Angell James, that even when fifty years of age, the responsibilities of the pulpit made his Saturday nights sleepless, and sometimes filled his heart with agony. Then "encourage" the student, while called to bear "the burden of the Lord" in the days of his youth, and to feel those solemn responsibilities which have well nigh weighed down many a prince in Israel. (b) We should treat students kindly, because of the comparative *solitariness* of their college life. It is quite true that they do not dwell apart, studying like St. Jerome or St. Anthony in a hermit's cell; it is true that they see each other's faces and hear each other's voices, and join in each other's sports; and not less true, we are happy to know, that their tutors try to be toward them "in loco parentis;" but all these social enjoyments cannot fully compensate for their absence from "home, sweet home." What student can forget the kind friends who welcomed him within the happy family circle, and gladdened his heart amidst the smiling faces which made that circle so bright? It "a cup of cold water given to a disciple, in the name of a disciple, shall not lose its reward," surely domestic kindness done for the benefit of Christ's ministers shall not remain unnoticed and unrequited by Him who said to the first preachers of the cross, "He that receiveth you, receiveth Me." Amongst the many valuable services rendered to the cause of the Redeemer by the late estimable Treasurer of the Baptist Missionary Society, must be reckoned his kind annual invitation to the students of that college, over which his gifted son-in-law, Dr. Angus, now so honorably and so successfully presides. We shall never forget the time when as students—Angus being among us—we dined at his hospitable table, on Denmark Hill; listened to the good advice of our kind host and his pastor, Dr. Steane; strolled amidst the trees, flowers, and fruits of his beautiful garden; discussed at tea time the duties and responsibilities, the dangers and honours, of our future ministerial life; joined in the evening hymn, led by the notes of the beautiful organ—not the less beautiful because played by one of his pious daughters—and joined in that fervent prayer which commenced us all to "the Shepherd and Bishop of souls." (c) Students should be treated with kindness and respect, because of the ministerial *honour and success* which in many cases await them. A dear friend of ours has often told us of her father, who, good man as he was, felt his diacnal dignity hurt by the appearance in the vestry of a mere stripling, who had been sent from college to fill the pulpit of his venerable pastor. It was with an ill grace that he pointed the lad to the pulpit stairs. But the prayer of the youth more than half conquered him, the sermon completed the triumph, for he had listened to young Spencer, whose untimely death at Liverpool filled nearly the whole land with mourning. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares. That was a good thing which our brother Manning reminded us of the other night at Regent's Park, in telling us of some mediæval tutor, by name Trebonius. This worthy teacher, we are told, lectured to his pupils standing, cap in hand. For, said he, "I see in my youthful scholars before me much more than mere students; I behold in them the future presidents of senates, the future consuls of provinces, the generals who are to lead great armies to great victories, the poets who are to enchant us with their song, the philosophers who by their vast learning and scientific discoveries are to fill the wide world with wonder." Truly, Trebonius had a wise head as well as a kind heart. Let us try to be a little like him. The learned tutors of our colleges, and the gifted pastors of our churches were once youthful students, and so the youthful students of to-day will in time to come occupy their honourable places. Then let us, like the ancient Persians (without their idolatry), hail the rising sun; for if the magi are to be praised who honoured Christ in his cradle, surely he cannot be wrong to treat with honour "the sons of the prophets," who are hereafter to be the priests of the people, and the "standard bearers" of the church.

Let us now say a few words *for* students, in the sense of giving them a little

good advice. (a) We would say to you, *yet all the learning you possibly can*. Twenty-five years ago some students left college with not so much learning as some of you possess at the entrance of your college life. Times are altered now. "The schoolmaster is abroad," the press is the rival of the pulpit, and we have heard the boys at the Borough Road answer questions, proposed by Earl Russell, which probably he could not have answered at their age. The nature of your office requires all the knowledge which you can possibly acquire. You are to be preacher and pastor, perhaps lawyer and physician, as well as "guide, philosopher and friend" to the people of your charge. Beware then how you misinterpret those words of St. Paul, "The foolishness of preaching." Your Greek Testament will teach you that they should be rendered, "the preaching of foolishness," as the doctrines of the cross were deemed by the bigoted Jew and the sophistical Greek. It is related of the first Sir Fowell Buxton, that during the whole of one session at Dublin University, he never once read a newspaper, and we will not blame you if you give the like undivided attention to those important studies which will enable you, by the Divine blessing, to "make full proof of your ministry" in the edification of those who believe, and in contending "earnestly for the faith once delivered to the saints." (b) We want you to be gentlemen as well as scholars. It was with great pain that we once heard a "lay student" say, concerning the inmates of a certain college, "some of them were not men of gentlemanly conduct." Take the hint conveyed in that censure. However threadbare your black is, try to be neat and clean. Follow the advice which Eustace Carey once gave to us:—"Dear Brother, shave every morning, and before breakfast; don't be 'horsy' as if you were studying at Tattersall's; be very sparing of *slang*; unless your medical man order to the contrary, don't touch a pipe or a cigar till you are fifty-five, and feel an asthma coming on. The Papists it is true, have canonized dirt, but we Protestants do not associate lack of soap with superior sanctity. Porson's Greek was none the better for his slovenly personal habits, and Dr. Whately was not made Archbishop of Dublin because of his frequent breaches of etiquette, nor because he once pared his nails in church, while some dull brother was in the pulpit, 'aiming at nothing and hitting it.' Rough, boorish manners may be pardoned in great geniuses like Dr. Johnson, but they were spots on his great disc which required much brightness to render bearable; and, therefore, beware of his faults in etiquette, at least until you have composed your 'Rambler' and 'Dictionary,' until you have obtained a pension from the Government as the best writer in England, and are tolerably certain of a tomb in Westminster Abbey. We heard a very good sermon spoiled the other evening for want of a little 'good breeding.' The minister could not overlook a little noise as the people entered, but must scowl at it; he could not help cursing three or four rather noisy children in the gallery, just because a very popular minister sometimes does it when his liver is a little out of order. Try to be gentlemen in the parlour and in the pulpit. We have known some of the greatest preachers of the age sadly mar their usefulness by forgetting what Mr. Jay, of Bath, used to say; that 'the Apostle Paul was not only an eminent Christian but a perfect gentleman.' Last, but not least, look well to your *piety*. Nothing can compensate for the loss or diminution of that. You may do good to the Church without learning and without gentlemanly conduct, but without piety you will accomplish very little good, and the duties of your office will be so irksome that you will sometimes envy a costermonger, and often wish that you had been destined to drive a brewer's dray. Of course we know well that a portion of some good men's piety is a natural gift, and that they deserve no more commendation for their amiable disposition and attractive manners than Keats, the poet, deserved applause for his beautiful eyes and angelic face. Melancthon was naturally much more amiable than Calvin, and Robert Hall had far more temptation to gossip with than the scrupulous men; but those who think, must think their piety. A *Bar's* Christian minister must be a pious man if he is to do any good, and the thinking.

better he is the more useful he will be. We have known many ministers in our time; we have known a few whose transcendent abilities, their piety being lost, could not save them from pastoral ignominy and social ruin; but we never knew a minister eminently useful who was not also eminently pious. Take the case of Mr. James, of Birmingham; he was one scholar in the collegiate sense of the word. His Greek criticism, at the beginning of his "earnest ministry," is what the late Lord Chancellor was accustomed to call "Nidus equinus," a "regular mare's nest," but see what Mr. James accomplished. He could no more construe Pindar than he could construe Sanskrit; he could not probably explain why Paul wrote good Greek when he termed Phœbe *diakonos* instead of *diakone*; but he could do something nevertheless. He went to a pastorate before he was twenty years of age, never had but one, and remained there more than fifty years, far more popular at the end of those fifty years than he was at the end of the first five. He founded a church of 40 members, and left one with twelve hundred; he began with a congregation of 200, and left one with two thousand; he became a great power in the midland districts and throughout the land; he was the foremost Nonconformist of the age; he wrote a book which has been translated into almost "every language under heaven;" and received a funeral such as a king might envy. Students, try to be like him; get and keep all the learning you can; but try to love and preach Christ as he did. That the Great Head of the Church may abundantly "bless you and make you a blessing" is the earnest prayer of one who signs himself with defective Latin, perhaps, but not with defective love, most fraternally yours,

PHILO-ACADEMUS

—London Baptist Magazine.

Celebrated men who died in 1865.

Feb. 15.	Cardinal Wiseman, theology and belles lettres.	62
March 24.	August Kiss, German sculptor.	64
April 2.	Richard Cobden, political economist.	60
10.	W. E. Witherington, landscape painter.	79
11.	Henry John Williams, (Bodington), landscape painter.	53
14.	President Lincoln.	56
16.	Samuel Lucas, journalist.	54
30.	Vice Adm. R. Fitzroy, meteorologist.	60
May 26.	Charles Waterton, naturalist.	68
June 8.	Sir Joseph Paxton, landscape gardener, &c.	61
11.	Mrs. Lydia Sigourney, American poetess, &c.	73
19.	Wingrove Cooke, biography and history.	52
20.	Sir John Wm. Lubbock, mathematician.	63
23.	Isaac Taylor, education, theology, &c.	77
Aug. 5.	Prof. Wm. G. Ayton, poetry and general literature.	52
27.	T. C. Haliburton, ("Sam Slick")	63
Sept. 2.	Sir W. R. Hamilton, astronomer.	60
	Johann Franz Enck, German astronomer.	74
9.	Adm. W. H. Smyth, astronomer and hydrographer.	77
22.	John Frederick Herring, animal painter.	71
30.	Dudley Costello, novelist and essayist.	62
Oct. 6.	Dr. Charles Richardson lexicographer.	92
8.	Rev. Hugh Stowell, theologian.	65
17.	W. C. Border, meteorologist.	43
18.	Lord Palmerston.	81
Nov. 1.	John Lindley, botanist.	66
Dec. 10.	King Leopold.	28
24.	Sir Charles Eastlake, President of the Royal Academy.	69

Men who have no brains are always gone, but those who think, must think their piety. A *Bar's* Christian minister must be a pious man if he is to do any good, and the thinking.