

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

{ NEW SERIES. }
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{ WHOLE SERIES. }
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Poetry.

WHAT WILL THE NEW YEAR BRING!

What will the new year bring?
Is questioned by many a heart,
As silently into the past
We see the old year depart.
'Tis gone with its joys and griefs,
Gone with its hopes and fears,
Quickly its hours have fled,
And now its successor appears.

What will the new year bring?
Mercies from God to all.
Mercies, each day we live,
Loudly for praises call.
And oh, may the year to us
Bring blessings of nobler sort:
Of life, salvation, and peace,
From heaven's most holy court.

What will the new year bring?
Changes and trials, no doubt,
For many a shadow falls
On the path for man marked out.
Grant, Lord, that if sorrows come,
They all may be sanctified,
And in the distressing hour,
Teach us in Thee to hide.

What will the new year bring?
Death, we are sure, to some;
And oh, how solemn the thought,
The summons to us may come.
Lord, by Thy grace, we pray,
Prepare us to live or die;
Fit us to serve Thee here,
Or dwell in Thy home on high.

What will the new year bring?
'Tis well that we cannot see
What lies in the future for us,
How gloomy or bright 'twill be.
Lord, help us in Thee to trust,
We pray Thee to be our Friend,
And guide us through all the year,
Yea, even till life shall end.

Religious.

SKETCH OF A SERMON.

FROM A ONE-WORD TEXT.

"New."—Luke 13. 52.

Solomon's declaration that there was no new thing under the sun, must be considered as an eastern hyperbole. Since his day there have been thousands of new things of which, in all his wisdom, he never dreamed. At the commencement of a new year we may profitably take note of some of the things that are "New."

And first,

I. WE HAVE A NEW YEAR. A new period of measured time. The past 1870 is gone, and now our dates will have inscribed on them 1871 for twelve months to come. With these changings and measurements of time arise various reflections. In the space of a year, a thirty-third portion of all the millions of people on the face of the earth will die, and be succeeded by as many, or more, of new-born children of our race. So that like the flowing and ebbing waters of the ocean, immortal beings will begin and end their probation. With the new year we shall

II. HAVE NEW MERCIES. For God crowneth the year with His goodness, He encircles the whole. Indeed every day and hour and moment He is doing good to His dependent creatures, and supplying their ever returning need. Who can tell the blessings He bestows in a day? How much more difficult to number those of a year! Blessings of every kind and adapted to all the necessities of His vast family. How rich His resources, how constant His care, how incessant His bounty! We may also expect

III. TO HAVE NEW TRIALS. How few go through a year without troubles, affliction or sorrows. Therefore it is not best to calculate that we shall be entirely exempted. How many, of

what kind, or to what extent we are happily ignorant; but, knowing that "man is born to trouble," that in his best estate he is exposed to change, and afflictions, and griefs, it is wisest to be prepared for them, so that they may not come to us unawares and unexpected. But we may all anticipate

IV. NEW PRIVILEGES. The year will, as all former ones, present to us seasons of enjoyment and profit. Closet family, and Church privileges will come to us as in the past, but each one will in itself be new, just as God sends fresh showers, and dews, and sunshine to cheer and bless the labourer, and he will give us "showers of blessing," in the means of grace, and cause His spiritual dews to rest upon us, and send the morning beams of the sun of righteousness to cheer and make us happy and fruitful. But we shall also have

V. NEW DUTIES TO DISCHARGE. The efforts and works of the past will not suffice. Every day will have its fresh task, and the whole its continuous responsibilities. Till the day of life ends we must work in the vineyard of the Church. No sloth or retirement from labour till we lie down in the silent house appointed for all living. For all these ends to be accomplished, we must

VI. SEEK NEW STRENGTH. Dying daily, casting off the worn-out material of our existence, we must seek to be renewed day by day. To the Divine throne of grace we must constantly repair, both to obtain mercy and grace to help in times of need. Our rejoicing is, God giveth more grace, fresh power, and precious ability to do all His will.

APPLICATION. How many new things there are to cheer us;—the new covenant—The ever new priesthood of Jesus, for it never waxes old; new tokens for good; new spheres of usefulness, &c.

1. Then let us sing more joyously the new song. It is new still, and will be ever new. Its theme is one that should move every string of our heart's holiest affections with fresh rapture; it should be sung by all God's people in the ways of Zion.

2. To many we trust it will be a year of a new moral creation in which old things will all pass away, and all things become new.

Let us
3. Seek a more consecrated newness of life. Not satisfied with past experiences of coldness, indifference, and negligence, but labour to be wholly devoted to the Saviour's service and glory. And all may most appropriately often

4. Meditate on the glories of the New JERUSALEM. This earthly state is evanescent, it will pass away with all its sublunary glories; but the New Jerusalem, with its associations and joy, will abide for ever. The day of Divine light and glory will never end.

O, let the mercies past and gone
Bring me in praise before Thy throne;
Dismissing every doubt and fear
In welcoming the new-born year.
And may the blessings still in store,
Command my songs of praises more;
Until with perfect joy I stand,
To praise Thee in the better land.
In one eternal song of love,
With all the ransomed hosts above.

—Baptist Messenger.

HUXLEY AND ARGYLL.

These are the names of the two most prominent individuals among scientific men of the present day. Our pages have already had some discussion of the views of Professor Huxley. The Duke of Argyll's name has become one of additional interest since his son—the Marquis of Lorne—has become the accepted suitor of the Princess Louise. The following comparison of them is from the *N. York Examiner and Chronicle*:

These two men and their works present marked points of resemblance and contrast. Both are richly endowed

with a singular variety of intellectual gifts. Both are eminent for their devotion to science, and for their scientific attainments. It is not claimed that the noble lord, with his wider range of duty and study as statesman, is quite the peer of the professor in his special department of knowledge. Still Argyll is highly respectable for his investigations in the broad fields of nature. He is as thoroughly independent and fearless as Huxley, claiming that science should be left absolutely free in her inquiries from all theological or ecclesiastical trammels. But here the resemblance ceases, and the contrast begins.

Huxley is proud and arrogant to a degree. He is a complete stranger to that modesty of true science so beautifully illustrated in the character of Newton. He is a fierce iconoclast—a scientific man-of-war, who smites right and left with a sort of wild delight in the work of destruction. He is a bigot of science, quite as intolerant in his way, as any of those "orthodox" weaklings at whom he constantly sneers. He owns that sometimes, in his lectures, "the indicative and imperative moods take the place of the more becoming subjunctive and conditional." If he has any religious convictions, and any regard for religious sensibilities, he is careful to suppress their exhibition. He makes no effort to conceal his contempt for the Bible. "In this nineteenth century," he says, "as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew is the incubus of the philosopher and the opprobrium of the orthodox." If he hints at worship, it is the worship of the "Unknown and the Unknowable." He resents the imputation of Materialism, and yet declares, "I hold with the Materialist, that the human body, like all living bodies, is a machine, all the operations of which will, sooner or later, be explained on physical principles." The tendency of Huxley's "Lay Sermons" is to banish God from the human mind, and identify matter and spirit.

Free and bold in his scientific inquiries, Argyll everywhere displays a modest and reverential spirit, and a profound faith in the Bible. A single brief quotation will exhibit his calm religious confidence and his tone of devout wisdom, as contrasted with Huxley's solid skepticism. "There is at least one conclusion which is certain, namely, this—that no theory in respect to the means and method employed in the work of creation—provided such theory takes in all the facts—can have the slightest effect in removing that work from the relation in which it stands to the attributes of will. Creation by Law—Evolution by Law—Development by Law, or, as including all those kindred ideas, the Reign of Law, is nothing but the reign of Creative Force directed by Creative Knowledge, worked under the control of Creative Power, and in fulfillment of Creative Purpose."

FORM AND SPIRIT.

The heart effects the actions, and actions react upon and affect the heart. The spiritual finds expression in the formal, and the formal nurtures the spiritual. A Presbyterian D. D. remarked to us, that "Baptists take a more spiritual view of baptism than my people do, and get more good out of it." However that may be, the proper use of that rite, and all forms of religion, is to express and nourish the spiritual. Baptism is vain unless it is the answer, i. e., the response of a good conscience to God. The same is true of prayer. If prayer is a mere form it is useless; but when it expresses the soul's desires, it at the same time increases those desires, and elevates the spiritual life. So men should not only pray because they feel like it, but also to make them feel like it.

If we would profit by worship, we must put our reverence, praise, prayers into form; while the minister prays the whole congregation should pray; then they will enjoy and profit by it. It does

them good to bow the head, and move the lips in prayer. So in singing, it is useful to actually sing. Even if no noise is made, it is enlivening to follow the tune, and speak the words in a whisper. But it is still better to join in the song, and send up the voice in notes of melody. Then if we think of the sentiments of the hymn, and endeavour to enter into the spirit of it, we shall be refreshed.

The very attitudes of the body affect the mind. If we prostrate the body in an easy, lazy position, the mind will conform, and slumber will assume control. People in church court sleep by sleepy attitudes. They can court life and wakefulness by wakeful attitudes. Those who enter the house of God in a careless irreverent way, feel no reverence, and the place inspires none. It is terribly demoralizing to spend the moments before services commence, in talking, gazing, irregular thoughts and actions. It is equally so to thunder into church after they have commenced, during prayer, singing, or at any time, without restraint, with no attempt at a quiet, reverent, subdued manner, such as one would exhibit in entering the house of a very distinguished man. No gentleman or lady would rush into a friend's house, in that bold, bustling manner, that we often witness in coming into the house of God. It is scandalous that so little reverence is manifested among those who professedly go up to worship. There is such a neglect of the forms of respect, that the spirit is stifled, and the heart feels as little as the manner expresses.

Ostentatious devotion we can not endure. Public prostrations, kneeling in silent prayer in the public assembly, is too showy, pretentious, obtrusive, to be useful. There is so much of it, that it destroys reverence about as effectually as does the extreme of thoughtlessness. But the quiet dropping of the head, a moment's silent prayer, when we take our seat in the house of God, is healthful to the soul. In all things Christians should be modest, devout, quietly demonstrative and sincere. Then the form will assist the spirit.

ANECDOTES OF CARLYLE.

The curious and "troublesome" style of Carlyle is said to be quite in contrast with his simple, straightforward way of talking. Hatred of sham is one of his notable characteristics. One evening, at a small literary gathering, a lady, famous for her "muslin theology," was bewailing the wickedness of the Jews in not receiving our Saviour, and ended her diatribe by expressing regret that He had not appeared in our own time. "How delighted," said she, "we should all be to throw our doors open to Him, and listen to His Divine precepts! Don't you think so, Mr. Carlyle?"

The sturdy philosopher, thus appealed to, said, in his broad Scotch, "No, madam, I don't. I think that, had He come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'TO MEET OUR SAVIOUR;' but if He had come uttering His sublime precepts, and denouncing the Pharisees, and associating with the publicans and lower orders, as He did, you would have treated Him much as the Jews did, and have cried out, 'Take Him to Newgate and hang Him!'"

On another occasion, when Ernest Jones, a well-known Chartist leader, was haranguing, in his violent manner, against the established authorities, Carlyle shook his head, and told him that, "had the Chartist leaders been living in the days of Christ He would have sent the unclean spirits into them instead of into the swine of the Gergesenes, and so we should have happily got rid of them." This delicate allusion to the suicide of the pigs so astonished the respectable representative of the numerous family of the Joneses that he said nothing more about Chartism that night. —Harper's Magazine.

HINTS TO PREACHERS.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless; lightning kills.

If you have lightning, you can afford to thunder. Do not scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time.

Do not repeat sentences, saying, "As I said before," if you said it before, say something else after. Do not end sentences, passages of Scripture, or quotations with "and so forth," say what you mean, and stop. Stop preaching, and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child." Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt, is worth a bushel of mouldy ideas dug out of mouldier books. Change the subject, if it goes hard. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins, devotion ends. Look people in the face, and live so that you are not ashamed of them.

It is easier to run a saw-mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half way through, raise it more; when you are nearly done, put on the full head of water. Aim at the mark; hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes edgewise. Make your discourse proportionate. If it is deep and strong, the stream may run longer. Do not think every brook is deep because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud.

Ventilate your meeting-room. Sleeping in church is due to bad air often rather than bad manners.

If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not grumble about your pay. If you want more money, go to work and earn it.—Exchange.

"SERVETUS, WHAT WAS HE?"

An article recently appeared in the *Ch. Visitor* under the above caption; the writer of which closes by affirming that Servetus was "a Christian in his faith, a Baptist in his views, and a martyr in his death."

Rev. Dr. Cramp takes occasion in a subsequent issue to make the following statements:

Some of your readers may, perhaps, require to be informed respecting Servetus. He was a native of Spain, but settled early in life at Lyons, in France, where he practised successfully as a physician, and almost anticipated Harvey in the discovery of the circulation of the blood. He was of a literary turn, and edited or composed several