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Poetry.

For the Christian Messenger.

"What is thy beloved more than another beloved."
"My beloved is white and ruddy, the chiefest among ten thousand."—Lam. v. 9, 10.
Eager, and blind, the world would know,
What charms in our "Beloved" we find;
What beauties in his features glow;
What matchless grace of form or mind;
What music in his voice we hear,
That *He, than others*, is more dear.
We've seen the landscapes bloom afresh,
Leaping from death's relaxing hand;
We've seen them clad in varied dress,
From vernal bud, to wintry band;
The fields smiling with flowers bright,
The meadows decked in living green;
The stars dance through the azure night,
The Moon float through the lifts of sheen;
The morning scatter pearls of light,
And tinge with gold the Eastern sky;
The heavens entrance the raptured sight,
And earth charm the admiring eye:
But not the fairest flowers that grow,
Nor charms of earth, or sea or sky;
Nor evening tints, nor morning's glow,
With "Sharon's lovely rose," can vie.
The bow may span the clouded arch,
Pencilled with bright enamelled hues;
The Sun mid fields of ether march,
Sparkle earth's myriad diamond dews;
These may inspire the raptured ken,
These may arouse the soul in part;
But O for burning words to pen
His beauties, who has thrilled the heart.
Nature's are tame, including though,
All charms, to ear, touch, taste, and eye,
To "my beloved," "whom to know,
Is life," love, bliss, that never die.
The flowers we've nourished bloom and fade,
And friends we've loved, with ashes blend,
Fadefless, "the lily of the glade,"
Deathless, our everliving "friend."
Ye mountains stoop, nor stay his speed,
Who cometh leaping o'er your height,
Swifter than winged bird, or steed,
Or viewless air, or arrow light.
His breath the hoary flocks of snow,
Dissolves to myriad murmuring rills;
His steps like dancing sunbeams glow,
As "he comes skipping o'er the hills."
The fairest blossom has some spark,
Nor faultless leaf on faultless tree,
The sun itself reveals a flick,
And shadows flit o'er sunniest seas;
But white and ruddy, "spotlessly,
And "altogether lovely" be.
The starry worlds at gloaming press,
And round their dazzling centres run;
Are but the outer, meaner dress,
Of him whose glance lights up the sun.
He speaks,—the words from chaos dance,
And beauty trails the glittering sky;
Lightnings are shadows of his glance,
And suns the curtains of his eye.
The sweetest strains the ear can greet,
Are like hoarse waves up, on the shore;
Compared with him whose "lips are sweet,"
Wake the soul's music evermore.

W. H. PORTER.

VESPERS.

I saw sweet Evening kneel
Beneath the glowing amber of the skies,
A tender trouble on her lovely face,
Great pity in her eyes.
For O the flowers! the flowers
Lay languishing, and like to die too soon,
Smitten with burning kisses from the lips
Of Summer's passionate noon.
But now had Evening come
Among the flowers, and lowly kneel she there,
And from the fulness of her pitying heart
Went up a silent prayer.
Tears came instead of words,—
Tears of most tender pleading,—and they fell
So softly down upon the fainting flowers
With some reviving spell.
Then did Heaven make the prayer
Its own response, for every balmy tear
Cooled the sweet lips of some poor, drooping flower,
And to its heart brought cheer.
So the flowers sang a low, soft hymn,
And swung their fragrant censers gratefully,
Till all the air grew sweet as angels' breath,
And rich with harmony.
And Evening rose up glad,
And from my vision vanished in the skies,
Bidding the stars look down upon the flowers
With watchful, loving eyes.

Miss M. McGinn.

The Tyro.

Religious.

THE DOCTRINES TAUGHT BY BAPTISM.

Rev. Philip Berry writes in the *National Baptist*: I have been asked to draw out in tabular form some of the doctrines taught by baptism, with proof texts annexed. The ordinance is, indeed, like a vine laden with richest clusters.

1. The Trinity; the formula teaches it. (See Matt. iii. 16, 17: xxviii. 19.)
 2. Contrition. (See Acts xvi. 30, 33.)
 3. Confession. (See Acts viii. 37: Matt. iii. 6.)
 4. Repentance. (See Acts ii. 38.)
 5. Faith in doctrines and persons. (See Acts ii. 38: xix. 4.)
 6. Regeneration. (See Titus iii. 5: Col. ii. 12.)
 7. Death of Christ, and righteousness through that death. (See Matt. iii. 15: xx. 22, 23. Luke xii. 50.)
 8. Justification, including peace and pardon. (See Acts xxii. 16: 1 Peter iii. 21.)
 9. Christian life. (a) "Burial with Christ," i. e., dying unto sin. (See Col. ii. 12: Rom. vi. 4.) (b) "Resurrection with Christ," i. e., living unto God. (Col. ii. 12: Rom. vi. 4.) (c) "Clothed with Christ"—Christian spirit and temper. (See Gal. iii. 27.) (d) Sanctification. (See Matt. iii. 11: John i. 33: Acts xix. 6: Eph. v. 26.)
 10. Church fellowship. (Acts ii. 41, 42. 1 Cor. xii. 13.)
 11. Resurrection of Christ. (See Rom. vi. 4.)
 12. Our own resurrection. See 1 Cor. xv. 29.
- Let any candid mind tell if aught less than immersion will meet the demands of the case?

THE COST OF CONVERTING A HEATHEN.

Some ingenious disbelievers in Christian missions have estimated that the cost of converting a heathen is much beyond his value. Judged by their arithmetic, missionary labor fails to pay, and the scheme of converting the whole world is a piece of romance. Mr. Bayard Taylor, when he came from India, pronounced this opinion upon missions there; and the same way of speaking of them in general is common among *Saturday Reviewers*, and other sceptical critics, great and small.

When it is considered that the sceptics are themselves descendants of heathen, and that they owe to the conversion of their ancestors the place they hold in the midst of Christian civilization, the objection is decidedly cool. The Germanic races were brought over to Christianity at the cost of heroic toils, but the work has paid well ever since. Our immediate ancestors of the more northern part of Europe were taken in hand by Charlemagne, who converted with fire and sword, doubtless to the damage of the exchequer. The Danes, Jutlanders, and Northmen were the toughest subjects that missionaries ever tried—in fact, carried havoc all over Southern Europe, but in time yielded to Christian civilization, and have carried it forward to what we see it to be now. Missions to them have been decidedly profitable, of which fact we are ourselves living witnesses.

Modern Christian missions are conducted under advantages not known to the early propagators of the faith in Central and Northern Europe. They are about eight years old, and yet we have seen one entire people—the inhabitants of Madagascar—Christianized and disciples won, and Christian institutions established all over heathendom. Lord Lawrence, the late Governor-General of India, bears this testimony to the value of Christian labors among the people over whom he was ruler:—

"Bearing in mind that general missionary effort in India dates from 1813, and that even now missionaries are sent forth in such inadequate numbers that, with few exceptions, only the large towns and centres have been occupied (some of them with a single missionary), it was scarcely to be expected that in the course of sixty years the idols of India would be utterly abolished; the wonder rather is that already there are so many unmistakable indications that Hindooism is fast losing its hold upon the affections of the people. It is very difficult to estimate the effects of moral, and still less of spiritual work. Those of material operations are palpable to even superficial observation. Not so in the other case. One must look deeply, one must understand the people subject to such influence before it is possible to estimate the effects which have been produced on their minds and characters. The number of actual converts to Christianity in India, including Burmah and Ceylon, is not insignificant. By the latest returns, which are trustworthy, their numbers do not fall much short of 300,000. But these numbers do not by any means give an adequate estimate of the results of missionary labor. There are thousands of persons scattered over India who, from the knowledge which they have acquired, either directly or indirectly, from the dissemination of Christian truth, of Christian principles, have lost all belief in Hindooism and Mohammedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the change in them, lest they should be looked on as outcasts and lepers by their own people. Such social circumstances must go on influencing converts until the time comes when their numbers are sufficiently large to enable them to stand forth and show their faith without ruin to their position in life."

When the source of this testimony is considered, it ought to be deemed sufficient to silence every cavil. The results of modern Christian missions appear to us to be stupendous. Suppose this work prolonged for a century more, with ever-increasing resources, what may we not expect?

PRACTICAL USES OF SCIENCE.

"Practical men" frequently ask the question, "What is the use of scientific study?" They have accustomed themselves to regard those far reaching investigations among the heavenly bodies, which astronomers are every year making more extensive and minute, those exacting analytical processes of the chemists, those delvings among the igneous and the aqueous rocks, and the fossils which the geologists are carrying on, as having no real bearing upon material interests. The *Scientific American* collates a few facts showing what has actually been realized from some of the apparently most recondite researches, which will go far to cause these "practical men" to reconsider their judgment:

"Newton's analysis of light by passing a beam through a prism was a discovery of no apparent value at the time it was made. The spectrum was very beautiful to look upon, but few persons could understand or appreciate it. No one could have anticipated that this was the germ of a method which would gradually lead to the discovery of new metals on our earth; to a study of the atmosphere of the sun and planets; that minute quantities of substances would be detected by it in mineral waters and rocks; that steel would be manufactured by watching the light produced by burning gases; that an instrument called the spectroscope would become one of our most important adjuncts in the study of astronomy, in technical researches, in the detection of new bodies. And thus the ray of light passed through a hole in a shutter becomes, in the contemplation of future men of science, the starting point in a great array of discoveries."

Another discovery, of apparently not

the slightest practical importance, was that of polarized light. This has been developed, till now "the value of glass for optical instruments, the extent to which glass has been annealed, the testing of stone jewels, and the detection of paste diamonds, are accomplished by the use of a polarizing apparatus. But the most important application of the power of rotation possessed by different substances is seen in the apparatus employed to determine the quantity of sugar contained in any solution. The crude sugar of commerce is bought and sold on a polarized test."

"Hans Christian Oersted observed the deflection of the needle produced by an electro-magnet, and the needle telegraph was the natural growth of the observation; and afterward, by further research, we arrive at the telegraph in its present form. A little deposit of copper on one of the poles of a battery, when seen by De la Rive and Jacobin, soon develops into electroplating and galvanoplastic operations. Gold, silver, copper, nickel, and other metals, thrown down from solutions by battery currents, offer an occupation to a large number of persons, and enable publishers of illustrated papers to furnish their readers with prints for electrotype plates in a manner far superior to what was formerly accomplished in this line."

"Professor Tyndall's observations on haze and dust have for their practical result improvements in ventilation, and the discovery of the precautions to be observed to ensure good health."

"Pasteur's researches on the germs of fermentation have revolutionized our former notions on this subject. The same theory carried further in its consequences points out the probable origin of epidemic diseases, and thus indicates the best remedies to be applied."

Faraday discovered a substance called benzole, which was seemingly worthless, except as a curiosity. But out of this substance has sprung a long line of important industries. From it we have the most magnificent colors; we prepare sweet perfumes; we concentrate the light of illuminating gas; we dissolve resins, and make varnish."

When glycerine was first discovered, no use was found for it—Now it is in demand in immense quantities, for the most diversified uses—for making soap, in medicine, in perfumery and confectionary, and as an essential ingredient in the most powerful explosive compounds."

So gutta-serena was first brought to the United States as a curiosity. Without it, we could not have ocean telegraphy. The list of practical adaptations of "useless" discoveries might be indefinitely extended."

PREPARATIONS FOR THE PEW.

We hear a great deal about preparation for the pulpit—a most important theme, as all must admit; we propose to say a few words on a subject equally important, but strangely neglected—that is, preparation for the pew.

Much fault is sometimes found with the pulpit because it does not more deeply interest the occupants of the pews. While we do not regard the pulpit as beyond criticism, and are ready to admit its points of weakness, we must also keep before our readers the fact that the hearers have some responsibility to share with the speaker. It is not right to throw the whole burden of the church service on the preacher. Many go to church as they would go to a lecture or a concert. The man in the pulpit is a performer; the men in the pews are spectators or auditors. There is no sympathy between them. Let the preacher so conduct the service as to keep them awake and attentive. If he succeeds in this, he is considered popular and attractive; if he fails, he must take the consequences of his failure: sleepy hearers and slender congregations."

While a few men of unusually strong natures can compel the attention of their audience, there are many men of genuine talent and piety who

must have the sympathy and the interest of their hearers in order to succeed. If the religious portion of the congregation are interested, as they ought to be, from the commencement of the service, the preacher will feel the power of this fact, and it will not be long before even the careless in the congregation will give heed to the sermon.

One of the best means of preparation for the pew is to be found in meditation and praying before going to chapel. We all of us carry too much of the world with us to God's house. How can any ordinary preacher succeed when the majority of his congregation come to church burdened in this manner, and look to him to cast the burden off, as though he were a Titan who could go among the pews and lift the mountain load from every heart? Previous thought and prayer on the part of God's people would remove this burden, and leave the heart to enjoy the privileges of the Sabbath unmolested.

Another preparation for the pew is in the worship at church. Having begun at home, pious hearts are ready to resume when the introductory hymn of praise is sung. This and all other hymns should be sung, not by the choir only, but by the whole congregation; not in a faint whisper, as though somebody might be hurt, but right lustily let the praises of God be sounded forth. In the prayer, the heart is to follow him who leads in devotion; and if that heart be full and should wish to give utterance in audible responses, who shall refuse the privilege? It may be different from the ordinary worship of earth, but it is very much like the worship of heaven.

We say to the occupants of the pew: If you want good preaching, do not leave all the preparation to be done by the preacher. If it be his duty to prepare to preach, it is equally your duty to prepare to hear. How much better a man can preach when he feels that he has the full sympathy of his audience; when prayer ascends from every heart, and praise sounds forth from every voice! Then the stripling can do the work of a giant, and God's Word has its desired effect.—*Canadian Baptist*.

For the Christian Messenger.

THE SPIRIT'S CRY.

That is a very beautiful and precious portion of gospel revelation, which we have, in these words: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Although this has been quite familiar to me for many years, both from personal reading, and also oft-repeated quotation by others; yet, till recently, I never saw the beauty and force of the divine argument, which is so richly and deately wrapped up in this clause: "crying, Abba, Father." The casual reader, is apt to get the idea, that the adopted sons referred to, in the context, cry "Father."

But, though from the "hearts" of such sons, the filial cry is given; yet, their spirit is not the author of it. It is the spirit of God's eldest son, who actually utters the welcome cry to that Father who is parent of their newborn souls, through the suffering and death of his Christ and ours. It is the life-giving Spirit of Jesus, sent into the believing heart of the sinner, saved by grace, that enables it to lift its crying voice to the Divine Parent. Without such an heaven-born influence no one, however orthodox his faith and feeling, could rightly call God, *Father*. To reverently pronounce such a name, is one thing; but to use the endearing appellation, because conscious of a divine and vital relationship, is quite another thing. We hear a great many put up a certain claim, to this privilege. They complacently dote upon the comprehensive and charitable breadth of God's fatherhood. Yet, we are forcibly reminded, by this authoritative, scriptural dogma, that none but those who are constituted sons of God,