

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
Vol. XXVI., No. 15.

Halifax, Nova Scotia, Wednesday, April 13, 1881.

WHOLE SERIES.  
Vol. XLV., No. 15.

## Poetry.

### Everybody's Business.

It's everybody's business,  
In this old world of ours,  
To root up all the weeds he finds,  
And make room for the flowers;  
So that every little garden,  
No matter where it lies,  
May look like that which God once made,  
And called it Paradise.

It's everybody's business,  
Be he rich or be he poor,  
To drive away the foes that come  
Around his neighbour's door;  
And if one stronger than the rest  
Should happen to get in,  
To follow close, and fight away  
Until his neighbour win.

It's everybody's business,  
To be full of hope and joy,  
And be as merry as he can,  
Though worries should annoy;  
For he who goes about the streets  
With long and gloomy face,  
Doth cast his cross on other's backs,  
And troubles all the place.

It's everybody's business,  
When a man has fallen down,  
To put him on his feet again,  
And help him through the town,  
Though weak and strong, and perfect folk  
May laugh and proudly say,  
"You'd better let him take his course;  
'Tis kindness thrown away."

It's everybody's business,  
To be upright, straight, and fair,  
And scout away the lying rogues  
Who won't act on the square;  
For this I hold to be the work  
(Deny it ye who can)  
Of him who wishes to be called  
A Christian gentleman.

It's everybody's business,  
To search for heaven's gate,  
And do it with an earnest mind,  
Least he should be too late;  
And if he would a welcome gain  
From angels round the throne,  
He'd better take his neighbour's soul  
To stand beside his own.

WALTER J. MATHAMS.

## Religious.

### The Visible and Invisible.

Visible things are those which are known by the action of the organs of sense. The invisible are those which the organs of sense have no power to recognize, either as to form, color or location. Water is visible; electricity is invisible; a mountain is visible; but the wind is invisible. The one is as real as the other. So it is in religious things.

The true worship of God has its visible and its invisible; its heard and its unheeded. Thus it is in true Christian experience; there are some things which can be philosophically explained and are traceable from cause to effect; while there are other things equally powerful, producing manifest results, which lie entirely beyond the ken of human perception, and come from a source unseen by mortal vision. The mighty forces of human eloquence can be accounted for upon natural principles, and the charms of artistic music are explainable by science; but there are mighty forces which act upon humanity, and produce great results, and those forces are known to human senses. There are forces that act upon men through the channels of our organs of sense, as the eye, the ear; and there are forces, or a power, that effects men radically, which is unseen and unheeded, for it comes neither through sight or sound, but from a region far beyond and above them;—a source as invisible as the power is intangible to our senses. This invisibility in true Christian experience and worship is the gospel unction, the Holy Spirit.

In all truly spiritual worship there are two distinct parts, which by their practical application to the believer, one of these parts may be called the visible, or external, the other part the invisible, or internal. Every item of

experience and every act of truly spiritual devotion, contains the two parts. The external is something seen, heard, or that is recognizable by our senses, and becomes the channel or medium through which the unseen is communicated to the heart.

The sinner may have heard many times certain things without feeling the hidden power of conviction for his sins which at another time seemed to open a valve, out of which came a mighty power, exceeding that which any earthly sight or sound could produce, a power unearthly and inhuman, emanating from the mighty God. When the power which moves and changes men religiously is only human, reaching no farther than the human organs, the change is only natural, and therefore entirely superficial, changing only the lower elements of man's nature, and leaving the higher and spiritual as corrupt and depraved as before. But when the human means is understood to be only the medium through which the heavenly and invisible agency in man's regeneration is conveyed, and that agency is sought and solely relied upon for the conviction and transforming work of conversion, the change is unto life. So it is in all the experiences and acts of worship of a Christian life.

The external of a gospel sermon consists in its language, gestures, tone of voice, and all that comes in contact with the eye and the ear. If this is all there is of the sermon, it has no divinity, no heavenly power, but it is earthly and human, and its results as far as the sermon is concerned will be human, and only serve to proselyte men, but will never convert them to Christ and the gospel. But when the words of the preacher and the seriousness of his countenance and voice are used by God as a channel through which to send the Spirit of power, spiritual darkness is driven away, and divine light flashes the truth before the people, as heavenly sunbeams, manifesting Deity in His infinity and Christ in His Godship.

All truly gospel singing has its two parts. The external has its words and artistic harmonies, which are able to stir the human passions, and these emotions are ignorantly taken by many for real devotion. But in all of this without the unheard melodies which sweep through the heart as a celestial wave of heavenly joy, springing from the shoreless fountain of love and adoration of the infinite, we get nothing but human and earthly music, which ends without saving results.

Spiritual prayer is a duality, having its visible and invisible, the heard and unheeded,—the production of the lips and of the heart. The prayer lacking the unheeded is powerless in drawing supplies from the heavenly Fountain, for it is only heartless ritualism, the prayer of a hypocrite. The effectual prayer of a righteous man consists in devout and earnest pleadings of the lips and heart, jointly, for the things which the Holy Spirit shall inspire the heart to desire from God, not to consume upon our fleshly lusts, but with which we may glorify Him. When the Holy Spirit draws the heart with a secret and unexplained power to earnestly desire some blessing from God,—some light, or wisdom, deliverance, or special help, and we, realizing our helplessness and the urgency of the case, come to God, leaning upon the merits of Christ, and in humility, not to be seen or heard of men, ask God for just these things, such a prayer possesses the invisible, holy element which makes it acceptable to God and effectual in obtaining the needed blessings.

These principles and rules are universal in the economy of God, and are essential in every act of obedience to the divine government. Christ said, Without me ye can do nothing; no act or emotion of man is acceptable to God where Christ, through the Spirit is not present, ruling and transforming all into the divine image and character of the Author of infinite perfection. This is the invisible divinity of the sacred religion of the gospel, and is the golden link which connects man with

God, and constitutes the perfect and eternal harmony between the creature and the Creator. Without it we are rebels; with it we are divinely loyal. It is the eternal enemy of sin and the faultless representative of holiness and Deity.

Dear brethren and sisters in Christ, this subject presents to view the great battle field of the present period. The great body of the church have been divorced from this life-giving principle and vainly hope to reach the blissful goal for which all are seeking, without it. Satan has succeeded in hiding this brightness of all the galaxy of divine graces from the understanding of nearly all in the pulpit and in the pew. Where this essential illuminator is absent, present and vitally important truth is never seen, and fatal snares are never shunned. So it has been through all the past ages, and so it will be at the approaching judgment. This mystical grace, the heavenly unction, conveys to man essential light, power, unity, and all the elements of divine nature which is requisite to elevate and prepare for him the infinite beatitudes and blissful society of the kingdom of God. It is the grand pivot or point upon which the eternal destiny of all men turn. Brethren, this is the grand rallying cry of our period. The standard of Christian character is trailing in the dust, and those who trample upon it there, cry unto us—There is no test of Christian fellowship but Christian character. Our response to the sentiment is—Only try Christian character by God's standard, and not by this one made by man and ratified by Satan.

The Spirit of God is the true Enlightener, leading into truth; it is the Sanctifier, prompting to obedience; the Unifier, producing real fellowship. It is so unlike any other controlling principle known to man that none need be in doubt as to being under its control. It is freely given of God to all who heartily and practically receive all the light given to them through divine revelation. It is potent to subdue all our evil passions and held in check all our carnal lusts. It is all-powerful to wean from the follies and carnal pleasures of sinful men. It inspires its possessors with quenchless love for holiness, heavenly loyalty, divine truth, obedience to Christ, and the fellowship for all the truly good. It secures the fulness of the gospel, is a divine magnet to attract the affections heavenward, and is an unending foundation of hope. It is Christ, in the believer, the power and essence of all that is heavenly and divine in humanity. O priceless boon and infinite treasure! the pledge and assurance of everlasting life and blessedness.—*World's Crisis.*

### Thanksgiving.

REV. F. TRESTRAIL, D. D.

"It is a good thing to give thanks unto the Lord, and to sing praise to Thy name, O Most High."—Psalm xcii. 1.

The cheerful tone of this Psalm, and the allusions it contains to the works of God, confirm the suggestion of its title that it was used on the Sabbath-day. It must have been written after the introduction of instrumental music in Divine worship, but by whom is not distinctly known.

1. *Thanksgiving to God is not more a duty than a privilege.*—Yet godly people need to be often reminded of it. The knowledge of duty, and the will to perform it, make up real blessedness. To present our thanksgivings to Him who gives us all we have, is a fitting exercise of our faculties, and most beneficial in its influence on our souls.

We are always strongly affected by what is vast and stupendous. A chain of lofty mountains—the boundless ocean—a violent tempest—any great work of art will move the dullest mind. But the Cause of all these must be greater than they. And it is natural to the mind to admire great qualities. The greatest of which we have any conception inhere in God. However profound our thought—however high thought may soar—it can never exceed

His excellence and glory. He is worthy, therefore, of our highest praise.

And our God is no ideal being. We see Him everywhere in the manifestation of His perfections—in the heavens above, the earth beneath, and the waters under the earth. He is the Creator and Governor of the whole realm of matter and spirit—the ever-wise and bountiful Jehovah. It is, therefore, a good thing to give thanks unto the Lord.

2. *Nor must we forget the influence it has on our own minds.*—It makes us thoughtful. We are so apt to be always speaking of our difficulties and trials. Some Christians seem to have nothing else to speak of. It would be well if they listened to the voice which says to them, "Forget not all His benefits." Let anyone try only one week by this declaration, and what a crowd of mercies would rise up at memory's call. Not merely special mercies, but those of ordinary life, to himself and the family, health, freedom from sorrow, the presence of peace; and for one day of pain how many of real enjoyment! Recollections like these will impart vigour and earnestness to our praise.

The stronger our effort to remember the unending goodness of God, and to praise Him for it, the more numerous and striking will the expressions of it appear, until we shall be able devoutly to praise Him for the chastisements which He sometimes inflicts. They even will be so changed in our apprehensions of them as to ask to be included in praise. We shall understand the reason which induced Paul to exclaim, "We joy in tribulations also." If we thus think of the reasons for praise, the exercise will become an antidote to unbelief, and a comfort and a solace in times of the deepest distress and sorrow.

3. This habit of praise will also inspire our zeal and devotedness. When we remember the goodness of God in providence and grace, the feeling will break forth, "What shall I render to him for it?" Under the weight of that goodness it will be a positive relief to be active in His service. The sense of it would be perfectly overwhelming if we could do nothing to prove the sincerity of our gratitude. This habit of praise makes the performance of duty a spiritual luxury.

4. With what care we shall avoid everything that would interrupt or mar our praise. It will be silent when we willfully do what we know to be wrong. Indulgence in sin will shut our mouths. We shall hate it more and more because it robs us of one of our highest and holiest privileges. God be thanked that praise forms so distinguished a place in our worship. One cannot but be too thankful that of late so much attention is given to it, and while the strongest pleas are rightly urged for the cultivation and use of superior music, may the time never come when the old-fashioned heartiness that was so prominent a feature in former days shall be suppressed and banished.

5. To praise God now is to anticipate one of the chiefest employments of heaven. In the descriptions of it, in the Apocalypse especially, we hear the sound of "the harpers harping with their harps," we listen to "the song of Moses and of the Lamb," bursts of "loud Hallelujahs" fall on our ear as the exalted Redeemer appears to "the multitude whom no man can number," who will welcome His glorious manifestation by ascribing "glory and power, might, majesty, and dominion to Him that sitteth on the throne, and to the Lamb for ever and ever!"

Will every reader of these few lines be able to say, "In that song I hope to join?"

God save us from ourselves! We carry within us the elements of hell if we but choose to make them such. Ahaz, Judas, Nero, Borgia, Herod—all were once prattling infants in happy mothers' arms.—*Austin Phelps.*

Nothing is ever done beautifully which is done in rivalry, nor nobly, which is done in pride.—*Ruskin.*

### The late Lady Lush.

Our London Baptist papers express high appreciation of the character and worth of this recently departed lady, the wife of Lord Justice Lush, both of whom have long been useful and valued members of the Regents Park Baptist Church. At the time of the funeral in Kensal Green Cemetery, there were present several hundreds of weeping, poor women, who mourned her loss as that of a helpful friend. Sir Robert Lush had built for her a hall in the neighbourhood of Regent's-park, and there she held mothers' meetings, and became a fount of blessing. So, although the ceremony had not the pomp and pride of this world, it had a true grandeur. There were more than a thousand persons present, all come to show their sense of her loss. Dr. Landels gave a suitable address, and Rev. W. Brock prayed.

The coffin, in a rain of tears, was placed in the family vault, and left near to that of the Rev. C. Woollacott, her honoured father, and other members of the family. The poor women threw in little bunches of flowers. So, with a simplicity which was really sublime, she was left with God in sure and certain hope of a glorious resurrection.

The following interesting statement is from a relative:—Lady Lush was born at Modbury, Devon, December 5, 1817; she died March 16, 1881. The Rev. C. Woollacott, her father, frequently preached a Lords-day evening lecture at Jewin-street Chapel (now pulled down), and on one of these occasions she, when quite young, accompanied him; his text was "The harvest is passed, the summer is ended, and we are not saved." The service was a solemn one, and on his way homewards he remarked a soberness and seriousness in his daughter's manner and conversation which led him to hope that the Word might have been blessed to her. Some months after she communicated to him the joyful news that it was even so—and that she was trusting in Christ Jesus for life and salvation—and that love to her Saviour led her to desire to be baptized and join herself to the Lord's Church. At the early age of under sixteen her wishes in this respect were gratified.

Her father was then pastor of the church at Romney-street, Westminster. There she was baptized. On coming before the church as a candidate, among other things, her father asked her, "Now, my dear, if I or the deacons should at any time see aught in your conduct that we thought inconsistent, and we came and pointed it out to you, do you think you should take it kindly?" She replied (but her heart was full), "If the righteous smite me it shall be a kindness; an excellent oil that shall not break my head." Her full heart now found vent in a flood of tears, and not many left that meeting who did not weep with her who wept. The Lord has kept her so that on no occasion has the smiting indicated been administered. As a Sunday-school teacher she was indefatigable, loving, and devoted to her work. In January, 1834, the Rev. C. Woollacott left Westminster to settle at Little Wild-street. Not long after Mr. Lush attended his ministry at Wild-street; and eventually he was baptized by her father, and joined the church. Attachment on his part to Miss Woollacott soon displayed itself. In their married life they were constant attendants at the services, seeking in an endless variety of ways to do good unto Zion, until after fifty years of pastoral work, Mr. Woollacott resigned the pastorate of the church Jan. 1, 1864, and our friends Mr. and Mrs. Lush, then living in the Regent's-park, obtained their dismission to the church under the pastoral care of Dr. Landels. Her loving, unostentatious working for Jesus Christ will be greatly missed. In a large circle of Christian effort her loss will be felt. Special mention may be made of the Orphan School at Haverstock-hill, and the Zenana Mission of the Baptist Mission Society.

On Sunday morning, the 20th of