

AND NOVA SCOTIA.

[Editor and Proprietor]

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sion of purpose, what purity of motive, what divine strength of character, belongs to those who, feeling in their own strength to be but weakness, are strong in the Lord and in the power of His might. Therefore I say, young men, be strong. Cultivate your intellectual faculties; aim at all manner of physical and mental improvement; be sober, be temperate, be self-denying; become acquainted with your own hearts, and with the purifying, quickening Word of God, that ye may be endowed with a strength of character and an indwelling spiritual power worthy of your Christian profession, and reflecting honor on your Christian name.

Some years since, we passed through a neighborhood where every house bore marks of squalor and poverty. Seven years afterward, we journeyed that way, and were greatly surprised at the change. The buildings, the fences and fields, gave evidence of tokens of industry and enterprise. Our curiosity was so excited, that we called upon the nearest clergyman to enquire the cause. He told us that "he saw their ruin, and established a weekly lecture among them, and God wrought the pleasing change."

From the labors of a good minister, issues the power that reforms, strengthens and exalts a community. But the chief aim of the evangelistic preacher is the salvation of his hearers. By the spirit's aid, he reclaims the wanderer, convicts the hypocrite, strengthens the weak, comforts the afflicted, encourages the timid, and saves the perishing. Kings have trembled before the simple exhorting of divine truth. The word preached through God, mighty in pulling down the strong hold of Satan, is triumphant in the *Messiah's work*. Who can calculate the result of the labors of a Whitefield, a Hudson, or even the labors of a man, who is commissioned of God to preach Jesus and him crucified? The influence of the philosopher, or statesman, sinks to a point when compared with it. The true Herald of the Cross, is no less than an ambassador from the true God to guilty man. Never was mortal entrusted to an embassy of such deep and everlasting moment. It involves the eternal happiness or misery of countless souls. Every message uttered by the servant of God, will either be a word of heaven or warning of hell. His words are truly the words of life and death, to them that perish, and a savor of life unto them who are saved.

Dr. Newton, in his Jewish Tabernacle, published by the Carters, has some very impressive passages, showing how the Jews in the Tabernacle worship had their fulfillment in the Christian economy. He interprets the unleavened bread in the Holy Place to be typical of Christ, and says the spiritual bread on whom his people feed, and draw life from, is Christ.

Jesus whom that bread represented, has continued unchanged from the beginning. The testimony of the Scripture concerning him is, that he is "the same yesterday, to-day, and forever." "In him is no darkness at all." He is truth, without any admixture of error. He is purity without the slightest taint of corruption.

But though without *leaven in himself*, he may be received and held in a way that will make him, *to us*, as though he were bread that is leavened. This will always be the case when he is not received and held in the simplicity and completeness of his covenant relation to his people. "Christ is the substance of all true doctrine. All doctrine in which anything else is mixed up as the ground of dependence is false doctrine." The gospel which makes Christ and his natural goodness—Christ and his good works—Christ and the sacraments—Christ and his inward experience—Christ and anything else the ground of a sinner's acceptance with God is a false gospel. This is attempting to *leaven the bread* of the sanctuary. Christ must be everything to his people, or he will be nothing to them.

Seek then, young men, to be strong in the Lord, to be strong in faith, that ye may fight and win the battle of this life, that ye may be fortified against temptation and the sinful pleasures of the world, and may be ready to brave hatred, contempt, loss of employment, ridicule, and

The world's dread laugh,
Which scarce the firm philosopher can scorn,
as ye pursue with single-minded steadfastness the path of duty, and hold fast by your honest convictions and Christian principles. Cultivate that kind of courage which will enable you to serve God and help your fellow creatures, though many should make you the subjects of their laughter, or craftily try to shake your resolution. It generally requires more true courage to reprove a haughty offender, to rebuke wickedness in the face of day, or to stand by principle when every one else is bent upon evil, than to mount a deadly breach, or to face the foe in the day of battle. Many a man who has braved death on the field or on the flood, has wanted the courage to refuse a challenge, and actually, through a species of moral cowardice, has incurred the awful risk of flinging away his own life or taking the life of another. Believe me, there is no courage comparable to the courage of the steadfast Christian. This courage is not the result of temperament, or the creature of impulse—something, merely animal or physical; but it flows from the spring of principle, and is the special gift of God Himself. The noblest deeds ever done in this world have been done in the length of Christian faith. The noblest of all sufferers for the sake of truth and a good conscience have been just those Christian martyrs whose lives and death are so precious and of immortal necessity. The men who at this moment, in a spirit of self-sacrifice, are toiling for the real benefit of their fellow creatures, often risking life, or in danger of shortening their days by excessive labor, are men whose faith and zeal and courage are derived from that religion which is the source of all that is pure in morality or lofty in human character.

Let it be your purpose, then, to possess and exhibit the strength of the Lord, which will enable you to perform a manly, vigorous, and consistent part in the world ; which will give due force and dignity to your character ; which will raise you above low and grovelling pursuits, and arm you for the trials and conflicts that are sure to attend your path through life. " Watch ye, stand fast in the faith, quit you like men, be strong," as the Apostle saith to the Corinthians. I for one admire strength, manliness, and decision of character. I care for nothing effeminate or feeble in man. Worldly men have sometimes said that Christianity enervates the character, and enfeebles some of the energies of our nature. What an ignominious calumny on our holy religion ! The Apostol John, with all his love and spirituality, had a manly mind, and ever acted a decided part ; his indeed was a truly heroic and martyr spirit, as his labors and sufferings for Christ's sake abundantly proved. Then what healthy vigour, and moral intrepidity, and lofty disinterestedness, glow in the words and breathings from the lives of the zealous Peter and world-travelling, indefatigable Paul ! Christians weak ! They are of all men most strong ; meek and gentle when such graces are required, but bold and courageous as lions when great duties have to be done, or great sufferings endured. Look at the labors of a Howard, a Clarkson, a Wilberforce, a Foxwell Duxton, a Shatesbury, and of many other men and women of past or present times, animated by a spirit and engaged in a work like theirs, and you will see what the

"Of a truth I say unto you, That this poor widow hath cast in more than they all." *Luke 21:3*

As this circumstance did not escape the notice of Jesus, let it not, my soul, escape thine. Learn hence that the poor may be generous. That which is so given as to bring God's blessing along with it, is the largest sum, however small it may be. Christian reader! thou canst give thy prayers, thy influence, thy nite, to God's cause: do so, and the Lord will bless thee in thy deed. Jesus is a close observer of our acts of professed charity. He sees *what* we give, *how* we give, and *from what notice* we give. He knows whether our charities are proportionate to our income. He curses the covetous niggard, and spurns his offering: He blesses the liberal soul, and accepts the work of his hand. He loves the generous heart, because it is like His own. He has given us a motive for giving, by considering it as done to Himself. 'Inasmuch as ye have done it unto the least of these, ye have done it unto Me.' Oh, how this should stimulate us in our charities! Though we cannot minister to Christ personally, as the first disciples could, yet we can do what He considers the same, by relieving the distressed. The Lord loveth a *cheerful* giver. Let us cultivate this grace, that we may be the better pleased *unto Him*: and let all that we do be done *unto Him*. O Lord, what is all that I can give, or all that saints and angels can bring, but two millions, when compared with Thy rich gift of Thyself. As I gaze upon Thy glorious Person, infinite perfections, precious blood, rich grace, and unending fellowship, may Thy Spirit constrain myself to Thee, with all I can, and all I have.

ENEMIES.—Go straight on, and do not mind them.

they get it in your back, and do not mind them when they get it in yours. A man who has no enemies is seldom good for anything; he is made of that kind of material which is so easily used, and that every one has a hand in it. A sterling character is one who thinks for himself, and speaks what he thinks; he is always sure to have enemies. They are as necessary to him as fresh air. They keep him alive and active. A celebrated character once said, "I was surrounded by enemies, used to remark, 'They are sparks, which if you do not blow will go out by themselves.' 'Live down prejudice,' was the Iron Duke's motto. Let this be your faith; while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellow talk. There will be a reaction if you perform but your duty, and hundreds who were once alienated from you will flock to you and acknowledge their error."

MEN OF THE SEA.—A few weeks since, eight
 seamen came into my study, in a group, and
 men all strangers to me, and as they presented in
 their appearance such a variety of countenances, I
 said, "Well, men, you seem to be from wide and
 different parts of this world, judging from your
 looks." They smiled and said, as they looked at
 each other: "Yes, sir, I suppose we are." "Now,"
 I said, "I wish you, for curiosity's sake, how many
 languages you speak?" "I speak," they all
 found, in answer to my inquiry, that they were
 distributed, as to their nationalities, as follows:
 namely: One was a Norwegian, two were
 three Italians, one Englishman, and one Portu-
 guese. I found that the Norwegian spoke three
 languages, Norwegian, Dutch, and English; the
 Englishman spoke English and Bengalee, the
 Portuguese spoke Portuguese, English, and
 French. Of the two Frenchmen, one spoke
 French and English, the other French, English,
 and Dutch. Of the three Italians, one spoke six
 languages: French, Italian, Spanish, German,
 English, and Turkish. The second spoke French,
 Italian, and Arabic; the third, Italian, Spanish,
 French, and English. To the six in all, among
 eight men, promiscuously gathered together, I
 Yet, with all these men I communicated the glorious
 Gospel of Christ intelligibly, and after a few
 they were, bowed in prayer with them.

A remarkable scene occurred in the Second Presbyterian Church, in Chicago, Rev. Dr. Paterson's, on Thursday. It was at the close of morning prayer-meeting held in the lecture room in connection with the very successful Children's Union Meetings, which are conducted in that church this week, by the Rev. E. P. Hammond Evangelist. After the prayer meeting had ended, the Rev. Dr. Paterson, who sat on the sidewalk near the church, who seemed to be disengaged, and the meeting was closed, and expressed an anxiety to see Rev. Mr. H., who, he had seen by the morning papers, was to be there. He was taken in and introduced to that gentleman.

His story was soon told. He was a Jew, and received a liberal education in England, but had been for ten years a theatrical performer, and was a very wicked man. On Sabbath he had been performing at the West side of a church he was passing by on West side of the city, and had stopped a few minutes, when he heard words that robbed him of his peace. The preacher told his auditors that they must soon die, and then must render a balance sheet of their accounts to God. This he knew to be true, but felt that his accounts would be sadly unbalanced; and the truth pierced his heart, and made him so unhappy that he had not slept since. His first question was "Is Jesus of Nazareth?" Rev. Mr. H. talked and prayed with him, and then bowed him to the ground, and placed him in charge of an efficient Christian brother, who with three others, including a stranger clergyman, remained.

He soon said, "Mr. Hammond told me I must have a change of heart—and I do not know what that means, will you please tell me?" and he bowed his head while Mr. M. opened the Bible, and read from the third chapter of John, repeating the fourteenth and fifteenth verses five or six times. The little circle then knelt, and when the others had prayed, Mr. M. asked the heart-burdened Jew, who was prostrate on the floor, to pray. "I will," he said, "and I will goot a sinner." "You would not ask me if I am a sinner?" "I am too vile to pray!" He was told of the life on the cross, and of a dying soldier in the army, who had found help in Jesus, but he kept saying, "I am too vile a sinner!" The clergyman then said, "Can you believe the fact that Jesus is the Messiah, of whom Moses and the prophets wrote?" He replied, "that is the trouble!" The minister continued to say, "The Holy Ghost can make you see it. But you can pray—God be merciful to me a sinner, can you not?" He answered "Yes."

And repeated, "God be merciful to me, a sinner!" Mr. M. who felt the presence and power of the Holy Spirit, had commenced praying for him in agony, when he suddenly stood up, clapping his hands, and exclaimed aloud, "I see it! I see it!" The others immediately arose, when he said hurriedly, "Open to that place and read that again—that fourteenth verse!" And when that and the fifteenth verse had been solemnly read, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life," he exclaimed again, "I see it! The brazen serpent is the type of virtue in itself, but it was because it was a type of Christ, that those were healed who looked and believed. He is the true Saviour! 'Let me go,' and tell my people that Jesus is the Messiah!" And taking his hat, he said, "Where is there, New Testament?" They gave him one, and he went on with his rejoicing, while they fell on their knees, and sang, "Jesus Christ, the Son of God," prayer-tunes this morning, and the result was, that Mr. Hammond, he repeated his account of his former manner of life and of his conviction of sin and said—"When I asked Mr. H. whether Jesus was divine, while he was talking, I lifted up my heart to the God of Abraham, and besought him to show me whether Jesus was indeed the Messiah. When Mr. M. opened the new Testament, the fourth chapter had been sealed a book to me, and read the fourth chapter of the Gospel of John. I knew that my ancient fathers had been saved from death by looking at a brazen serpent on a pole, and as I knew that the brazen serpent had no power in itself to heal, I felt that the healing must have been through the believing. And when Mr. M. was praying, I said in the agony of my soul, 'O Lord God of Abraham, Isaac and Jacob, show me the connection between the serpent on the pole and the Messiah, Thy Son!' At that moment I was prepared to my mind, as clearly as if my bodily eyes had been opened, to witness up on that cross; I felt that he was the Messiah, my Saviour, and I was filled with ecstasy."

"My brethren, it is of God; it can be nothing else, for it is so opposite to anything I ever thought or felt before. I hate the things that I always loved, and I have been very wicked; and I love that which I hated. I love now to think with admiration of the coming of Christ, and to be with thousands in mourning for the fallen angels, and to tell how I love everybody, and I could go out into the streets, and tell everybody that Jesus is the Saviour. I went yesterday to Mr. —, one of my people, to tell him that Jesus is the Messiah, and he called me, 'Apostate,' and struck me. Before, I was a hypocrite, and I knocked him down quickly. Now, I remember the words of Jesus, 'Love your enemies, and spit upon him, and that he opened not his mouth; and so I said nothing to him only 'God bless you, Mr. —,' and I came away.

"I pray for me, that I may be kept from being overcome by the power of temptation. I was tempted last night, and I came away from Mr. —'s meeting, I met one of my way home from Mr. —'s meeting, who said, 'Where have you been?' I replied, 'To a prayer meeting.' He asked, 'What

On a stormy Saturday night, fifty years ago, a raw country boy came in and sought lodgings in an inn then standing on the corner of the place in Boston. The stout gray overcoat and black leather mittens characterized him as belonging to a class which we had in the "rural districts" knew all about in our early days. The next morning the rustic boy, sallies out to find his only Boston acquaintance, one Mr. Adams, and soon finds him with a pan of coals in his hand, which he got from the fireplace of the "Lamb Tavern" to kindle his own fire for his Sunday breakfast. Mr. A. takes the lad home—finds out that he had come all the way from Hamilton the day before "catching a sleigh" in a sleigh for much of the distance—invisiting him to his place in old Park street church, and on Monday morning he takes the sturdy young fellow into his blacksmith-shop and a "jolly partner." The boy puts in his whole fortune of *two hundred dollars*, takes off his homespun coat, and goes to work.

A few weeks after he learns that a poor and pious widow is living in an attic near by, fireless and fuelless. The blacksmith here buys a load of wood for her, hires a man to saw it, and carries it up himself and piles it snugly in the corner. This is the first act of beneficence in the career of a man who afterwards became the foremost Christian philanthropist of Massachusetts. One day the majestic figure of the giant of the Boston pulpit enters the low doorway of the blacksmith-shop, and the son-in-law, a "Young man, I have come to seek you out, for I have noticed your constant attendance on my preaching." The smooth-tongued courteous giant is Doctor Griffin, then at the zenith of his power; the shy mechanic who rests his sledge on the anvil to shake hands with him is Daniel Safford. From such lowly beginnings have the leading spirits of Boston and New York battled their way up to eminence and command.

BY REV. WILLIAM J. UNWIN, LL.D.

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The difficulty is, and the care should be, to get religiously and well into schools, not to keep it out. Teaching religion is easy enough, but how to bring in religion so that it may be taught itself to influence all other teaching. To leave permanent impressions on all scholars is the problem of problems."—*Algernon Wells*.

It is not now a matter of dispute whether a people should be educated, but on what principles their education should be conducted, and the question is ultimately related to the well-being of society and the extension of Christianity. Education is not simply an ability to read, write, and keep accounts; it is a development of all the faculties of a child—comprising such a training of the body as shall build it up with robustness and strength, and such a discipline of the intellect as shall enable it to understand the material and spiritual laws of the universe—but above all, the cultivation of the moral affections as shall form the character of usefulness here and happiness in the world to come. The faculties of a child, whether physical, intellectual, or moral, are developed by a fixed law. They grow by exercise, and lose tone and vigour

tion. The soldier marches strength into battle—the practical man thinks quickness a judgment into his mind—and the Christian lists his prayers of love and his thoughts of mercy until every man becomes his brother. Thus comes the true character: must under God be determined by the motives which bring the powers into exercise, and the education motives for everything. Whence then the teacher derive the motives by which to stimulate the child's charge to the performance of duty, and the assistance of evil? How shall conscience be awakened—wrong propensities be dulled—and right principles strengthened? How in a school, which is an epitome of the world shall a public opinion be formed in favor of what is truthful, honorable and virtuous? Shall recourse be had to the teachings of natural religion, or to the morality imparted by heathen writers—shall reliance be placed on æsthetic principles—and the attempt be made of inducing children to virtue by pictures of beauty? Shall the conventional morality of the social life be insisted on, and success be anticipated from the teachings of a utilitarian philosophy? Where there no "folly bound up in the philosophy of childhood," if the experience of childhood did not of itself lay down the doctrine of human unwieldiness, any or other of these courses might be adopted. But if a darkness rests on the spirit of a child which such teaching cannot pierce, it is tendencies to evil, such expedients cannot counteract, and passions not thus to be controlled to train up a child in the way he should go, would be the most hopeless of tasks, if other mea-

not within our reach. These are not warping. The Word of God is the instrument of grace. Education, and the agency of the Holy Spirit, are the guaranties of employment shall not be vain. Education is thus the preparation of the soul to be entrusted to persons of earnest piety. In school, character is forming at all times, and connection with all duties occasional occur for exercising the moral faculties by the stimulus of religious motives. Hence the secular and the religious elements, like the warp and the woof, must be woven together, and our youth learn the highest of all lessons, to live for a thing of times and places, but a life, a character, a manifestation of which will appear not only in the manifestations of the closet, but in the pursuits of every-day life, ever calling being hallowed by the motive which prompt to action, and by the end which is ever kept in view. The religious element in schools is not to be secured by arrangements depending on laws and regulations, however rigid and forceful, nor by catechisms or religious formularies, but by the heart, even of the teacher, by reading and exposition of the Bible, and must come from the mind and heart of the teacher in his instruction, his government, his example in prayer, his "watching for souls as one who

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