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WHO ARE THESE IN BRIGHT ARRAY?

Who are these in robes of lightness
Roaming through immortal bowers,
With the pure and sparkling brightness
Of the sunshine over flowers.
See the fragrant snow-white roses,
On their pearly brows entwined,
While each joy a glance discloses
Richer than on earth we find!

These were once with us dejected,
Wandering far from God and love;
Foes to truth, they truth rejected,
Cateless of the light above!

See how joyously adoring,
Now they sound their harps of song!
Bow in matchless grace before him,
Lowliest of the admiring throng.
'Neath the throne's intensest splendor
Why no fault do they disclose?
Warm in love, serene and tender,
Pure in truth as falling snows.

Once they sighed in deepest sorrow,
Burdened by the weight of sin;
Not a comfort could they borrow
From the midnight gloom within.
Thus the secret of their favor;
When amid their powerless woe,
Whispers of a pitying Saviour
Bade their tear-drops cease to flow;
Instant with a child's confiding
In His hand their own they laid,
Trusting to his faithful guiding,
Through the sunlight or the shade,
Whom He leads, He leads to glory!
Whom He calls with joy reply,
Mourner, look! the way's before thee,
Fix on Him thy earnest eye!

[FOR THE CHRISTIAN VISITOR.]

MEMOIR
OF THE LATE
REV. SAMUEL ELDER,
OF FREDERICTON, N. B.
(Continued.)

Having arrived at the settlement of Brother Elder with the Church at Fredericton, where he continued his pastoral labours, until the close of his earthly career, it may not be inappropriate to give a sketch of him as a Preacher and Pastor. His pulpit talents were of such an order as to render him acceptable to all classes of hearers; the most fastidious could find nothing to carp at; the most unlettered could understand the sermon as a whole; the most intellectual were furnished with materials for meditation; the most pious received edification. The question is worthy of consideration,—what were the elements which rendered his discourses interesting to the generality of hearers? It may be replied,—1. Clearness and fulness of thought: 2. Copiousness of illustration: 3. Ease and variety of expression. To these may be added, grandeur of conception, brilliancy of fancy, and elegance as well as choiceness of diction.

There was transparent clearness in all he said, so that no one could mistake his meaning, or charge upon the Preacher the mistiness of his own apprehensions. Combined with this perspicuity, was fulness of thought. His conceptions flowed forth in abundant variety, and natural order, like a perennial stream, without the slightest apparent effort or embarrassment. This contributed much

to the pleasure of hearing his discourses. In his most extemporaneous addresses he never inflicted on his audience the pain of apprehending a sudden stoppage through failure of memory, sterility of invention, or loss of ideas. His illustrations were so woven into the subject that they formed an integral part of it, and never appeared like patches stuck on for effect. The language in which he clothed his thoughts was in the highest degree appropriate, felicitous and unrestrained; it was the natural yet elegant garb which exhibited his conceptions in all their just proportions. The most constant hearer would never detect the monotonous repetition of set phrases; nor be wearied by forms of speech ready cut and dried, occurring endlessly until they palled upon the ear. All was fresh and varied, yet was this variety accompanied with ease and gracefulness. The thought and diction were exactly suited to each other; the fulness of the one, involved a corresponding copiousness of the other. Nor must it be omitted, that the nicest accuracy prevailed throughout; any of his sermons might have been taken down verbatim from his lips, and pointed without the need of a single correction.

His written compositions however, when read in the closet, are not equal in the impression they produce, to the addresses which he delivered from the pulpit or the platform, because his forte lay in amplification, not in condensation; and the former is not only allowable in speaking, but absolutely required, if a powerful effect is to be produced on the mind of the hearer; whereas compression, in a written treatise, both pleases and strikes the attentive reader; and it is almost superfluous to say, that an inattentive reader is equivalent to none at all, and is alike incapable either of receiving any impression from a book, or forming any judgment of its merits.

Another quality in his preaching, where the subject admitted of it, was a certain elevation of thought, and grandeur of conception, which realized the idea of true eloquence, when his spirit was warmed within him, at the contemplation of some lofty theme, such as the glory of Christ, his lips appeared touched as with a live coal from the altar of God, and he would pour forth a flood of the grandest conceptions, yet with the most perfect self command. This was not attempted for effect, he rose naturally with his subject, and did not vainly seek to hide the poverty of mean thoughts by the ridiculous covering of pompous expressions; nor to raise low thoughts upon the stilts of high sounding phrases; nor trick out trivial thoughts in the tawdry finery of flaunting words.

His true poetic genius also not unfrequently cast its own peculiar hue over his pulpit exercises; the fervour of poetry imparted a glow of brilliant fancy to thoughts, which had not else appeared uncommon in their nature; yet so unstrained was this, that it seemed to be done, not only without effort, but almost unconsciously, as though his ideas flowed forth spontaneously in this channel.

No mention has yet been made of the topics which his peculiar turn of mind led him to select out of the endless variety of subjects contained in the Bible. Didactic, practical, and consolatory subjects were frequently chosen, so that his sermons were eminently fitted for instruction in righteousness, for correction and reproof. His preaching was not what is usually called doctrinal, but whenever he did handle a topic of that kind, he excelled in the clear, forcible, and convincing exhibition of the truth. In illustration, I might mention a sermon preached the winter before last, upon the moral impotence of the carnal mind. Another sermon upon the peculiar privilege of Christians, from the language of John, "Ye

need not that any teach you, ye have an unction from the Holy One, and know all things." may be remembered by many who heard it, as justifying in itself many of the above remarks. But it would be impossible to give even a classification of his discourses; they presented a rich variety of subjects, doctrinal, practical, experimental and consolatory.

The question may be asked, what means did our beloved brother adopt to render himself an able Minister of the New Testament? Did his ability of speaking come to him by magic? Was it the result of a mere extemporaneous effort of Genius? Are we to ascribe it to the influence of the Holy Spirit of God, apart from his own individual exertion? Far be it from us to say that the power of the Spirit was not often experienced and manifested in his addresses; he himself deeply felt, and repeatedly expressed his need of such Divine illumination and assistance. But he also knew that he had himself a duty to fulfil in relation to the work of the ministry, and that he must not leave it undone if he would escape the charge of presumption, in relying upon aid from above. He therefore assiduously used the means best suited to secure the object. Having diligently cultivated every mental faculty by the study of languages and sciences; having further laid a foundation of useful knowledge; he continued incessantly, as far as other duties would permit, to give himself to reading, study, and writing. The entries in his Journal bear evident token of his conscientious fulfilment of this duty, as in the sight of God, that he might be a workman who need not be ashamed. The oft recurring notice, "wrote, studied, and read as usual," shows how customary the practice was, when health and other engagements permitted. For he did not allow his love of study to interfere with the faithful discharge of pastoral duties, as will be seen presently; and whatever his practice might have been for the conservation of his own health in the midst of intense study, his theory on the subject was excellent, as the following extract will prove.

"July 10th, 1851.—Exquisite weather—vegetation advancing marvellously.—My health grows constantly, and my spirits rise with it. I find that the free air and the light with exercise are necessary to my existence—to an existence, at least, of any usefulness or happiness. Whenever I shut myself up for any time, and sit steadily at my books, I lose strength, spirits, vitality; and become weary of life. Like vegetation deprived of the light, I become etiolated. Let me remember this and sternly deny my old habits of sedentary indulgence. If I yield to them it will be against the conviction that by doing so, I shall hinder my own usefulness, and shorten my days. As a requirement of plain duty to God, I should offer up in his service a healthy and vigorous body, if possible; and if through neglect of the laws of health, I present a feeble and wasted body, will not my sin be like that of the Jewish priests who offered the lame and the blind in sacrifice?"

The mass of writing he has left behind would fill several volumes, indeed it might be apprehend be safely affirmed, that when in his study his pen was seldom long out of his hand. His reading too was varied and extensive, and yet it was by no means cursory, as the following criticisms, which are but a sample, abundantly testify. "July 5th, 1851, Cornwallis, N. S. I have been taking some exercise to-day with the hoe, and find it very pleasant, though fatiguing. At intervals I rested and read to Thomas, while at his wheel, an interesting work of Dr. J. Harris, entitled the Preadamite Earth. This book exhibits a high degree of reasoning power in the author, and large grasp of thought. Whatever truth be-

longs to his leading theory of the manifestation of God solely by a medial system, it is certainly defended with uncommon ability. It cannot fail, however, to strike the reader that Dr. H. is greatly indebted to the Bible for those views of the Deity, which appear at first sight to be evolved by independent and abstract reasoning. His doctrines of the creation and general government of the universe by the Logos—the one and universal Mediator,—are but the extension of the leading doctrines of the Gospel concerning Christ—the one atoning Mediator. It is from the Cross that emanated those rays of light which shine far back into the years before man was made, and shed no dubious illumination upon the past eternity of the Divine existence.—There is a splendid passage in this work, which illustrates the progressive character of creation by means of geological discoveries. I have gained from it a better general idea of the grand series of formations from the earth's surface downwards, than I had before."

Feb'y 7th, 1850, Fredericton.—I have finished the second volume of 'Dr. Chalmers' Life.'—As a literary performance it is a work of first-rate excellence, every way worthy the reputation of its distinguished Editor. For although the share which his own pen has had in producing these volumes is comparatively small, yet what he has written is of so high a quality as to make one wish he had written more, and it suffers no loss from a comparison with the composition of the great man whose memoirs he is giving to the world. But it is the smallest part, by far, of the labor which enters into such a work, and the least decisive of the author's ability. The grand effort was to select and arrange the voluminous and varied materials, so as to produce harmony and accordance, to present a full and complete view of the life intended to be exhibited, without burthening the page with needless details—to develop that life in its different stages not only as to its facts, but also as to the principles which produced them—to bring out into prominent relief the striking features of character, and the philosophy of their formation and growth. To achieve these results required a mind both comprehensive in its grasp and acute in its power to analyze; and Dr. Hanna has proved himself to be gifted with these qualifications in no ordinary degree. There is no part of the life of Dr. Chalmers that is not deeply interesting, but the point around which the most intense interest gathers is that which marks his conversion from formalism to evangelical piety, which exhibits him as an humble penitent, renouncing his own righteousness and trusting only in Christ for justification and salvation. The transforming power of the new elements at work in his character is strikingly and beautifully manifest in the change which they wrought. It is wonderful to see the proud, self-sufficient, ambitious and worldly man changed into meekness and dependence. If one did not know the blindness and hardness of unconverted minds, and how affectually they resist all evidence, he would feel confident that the simple narrative of Dr. Chalmers' conversion would win from all readers an acknowledgment of the absolute necessity of such a conversion to the formation of a true piety, and convince them of the utter inadequacy of such a religion as he professed before his conversion. In reading the Journal, &c. of Dr. C. it is impossible not to be impressed with the extraordinary amount of labor done by him, and the extraordinary energy with which he did it. Naturally possessed of a healthy, vigorous, and fervent constitution, which nobly seconded the efforts of a lofty and enterprising mind, he was furnished to a much more ample extent than ordinarily happens,