

# THE GUARDIAN.

"HOLD FAST THAT WHICH IS GOOD."

NUMBER 6.

VOLUME II.

HALIFAX, N. S. WEDNESDAY, AUGUST 7, 1880.

## POETRY.

### ISRAEL.

BY SIR WALTER SCOTT.

When Israel of the Lord beloved  
 Out from the land of bondage came,  
 Her father's God before her moved,  
 An awful guide, in smoke and flame.  
 By day along the astonish'd lands  
 The cloudy pillar glided slow;  
 By night Arabia's crimson'd sands  
 Return'd the fiery column's glow.

There rose the choral hymn of praise,  
 And trump and timbrel answer'd keen;  
 And Zion's daughters pour'd their lays,  
 With priests' and warriors' voice between.  
 No portents now our foes amaze,  
 Forsaken Israel wanders lone;  
 Our fathers would not know thy ways,  
 And thou hast left them to their own.

But present still, though now unseen,  
 When brightly shines the prosperous day,  
 Be thoughts of thee a cloudy screen,  
 To temper the deceitful ray.  
 And O! when stoops on Judah's path,  
 In shade and storm the frequent night;  
 Be thou long-suff'ring, slow to wrath,  
 A burning and a shining light!

Our harps we left by Babel's streams,  
 The tyrant's jest, the Gentile's scorn;  
 No censor round our altar beams,  
 And mute are timbrel, trump, and horn.  
 But thou hast said the blood of goat,  
 The flesh of rams, I will not prize:  
 A contrite heart, a humble thought,  
 Are more accepted sacrifice.

## Missionary Intelligence.

### DR. DUFF'S SPEECH, IN THE GENERAL ASSEMBLY, ON THURSDAY, MAY 24.

The Rev. Dr. Duff rose and said—In all human probability this may be the last occasion I will ever be allowed to address this House, and I cannot do so without a certain painful emotion; but still I feel the influence given by that beautiful phrase, "Trust in the Lord, for ever trust, and place your strength in the Lord Jehovah." And my confidence is awakened by the full assurance that Jehovah is present with this House. There was a time, indeed, when even in this House it was necessary for one to betake himself to the Bible to prove that it was the duty of a Christian Church to engage in missions.—We have, I dare say, all heard the story of the venerable Erskine having once said, "Rax me the Bible," when he was to prove that this House should engage in missions. Blessed be God that day has gone by, and if there was any prayer that had more than another, it would be that it should be buried so deep in oblivion, that there should be no room on the tablet of history for its epitaph. This House, fifteen years ago, resolved in its corporate capacity to come forward and acknowledge, by its testimony, the obligation to engage in the mighty cause of missions. It was the first National Church which in its national capacity did so; and since that time, notwithstanding all the blessings that our Saviour has conferred on our labours, the Church ought to remember that she was still but to begin. Many have endeavoured to lull us into sleep by their syren songs of success; but in the midst of this fatal slumber, the truth is that we have scarcely begun. What is the state of the world at this moment? From a calculation made by an intelligent old missionary, it has been ascertained, that if the Gospel was to progress at the rate of the last thirty years, it would take 20,000 years before the world could be nominally Christianised. That is enough to humble us all. Now, it is marvellous that we should be living in that state of things in the nineteenth century, since the Lord issued the great command appointing his apostles to go forth to all nations. It does seem strange, that at this particular year, day, and hour of the nineteenth century, the cry should ascend, that the world is still under the dominion of apostasy—it is enough to rouse us to exertion. It becomes this House and this Christian assembly to consider what may yet be done in order that the Gospel may be more widely extended.

The Rev. Doctor here mentioned an instance of a young Hindoo, who was pronounced a phenomenon of intellectualism, having been admitted by baptism into the Church, calmly braving the derision and ill-treatment of his friends. Now, let one and another sigh be added to the number, and who can charge us any longer with sowing plentifully and reaping sparingly? Let them be added until by separating themselves from the surrounding mass, the same gradually begins to crumble away; the collective mind would no longer exist after it was fairly set loose; and as easy might they attempt to recall one of those icy fragments which crown the Alpine range, after its adhesion gives way before the genial heat of summer, and dashes and thunders with resistless force down to the level plain; as attempt to recall those who fall off from the mass of superstition before the pure light of Christianity. The Rev. Doctor then alluded to the native superstition taking refuge as if in a stronghold in the great antiquity of their chronicles—that they have remained for 3000 years unchanged, while all other sects have been changing and springing up. They beheld the Brahmins rising up with those fantastic regions of the past, which exclude all things present. But the Bible had declared that all kindreds and families of the earth should yet come and bow down before the Word. This ought to inspire the Church with confidence to go forward among the mighty fabrics of superstition in the East, and sound simultaneously the trumpet of true religion. With regard to the Hindu cults of the House, he might talk with a fearlessness and freedom he would not otherwise presume to do. He thought that there was one grand delusion at work, and it was in reference to what was called the effect of public meetings. They would easily get a thousand men to congregate together if they got an object to attract a multitude by the exhibition of a bear; a few men who can enrage the walls of a building to ring with their eloquence, must call forth the sympathies of those they address. Now, the delusion was that the people went away in raptures, in the idea that those feelings are actually transferred through the country, whereas it was very likely that in Edinburgh, for instance, and other large towns, there were many thousands who knew nothing of the exciting cause. He really thought that all this was a delusion, and that they must go deeper than this or any other scheme of the Church to prosper. He confessed that he never had been present at such meetings without being painfully impressed with the truth of what he described; and indeed the feeling called forth at these meetings, in its actual effect, reminded him of the description in a Latin poet in regard to a rocky mountain casting forth glowing embers, which fell on ice and snow, and were speedily extinguished—so the enthusiasm of those meetings is dissolved, and extends not to the mass; and it was at the mass they ought to reach, both as regarded the Missionary and the Church Extension Scheme.

He had, however, found in his progress through Scotland that Christian ladies could do a great deal. One had accosted him full of love for the scheme, and said, "I know quarters in which I can secure you £500; and in the north, 'We will not allow England and said to him, 'We will not allow England to outdo Scotland; we shall endeavour to get the land to outdo Scotland; we shall accordingly set about an agency on the principle of centrifugal force until it spread over the kingdom, and the circle, after it had extended and widened from the agitated centre, at length began to contract, and £800 was tossed into our funds. There was nothing like active exertion—words were totally unavailing without it. When coming to this, his native land, he had been told at the Cape of Good Hope that a creature had carried off an infant. What did the mother do? Did she run distracted among her neighbours, asking them how they would advise her to attempt the recovery of her child, and thus lose the precious moments in vain words? No, she flew after the creature to the mountains, reached its den, and there she found her darling child unhurt and uninjured. The next day when she looked at the rocks, and chasms, and dangers she had passed, her soul was dismayed at the thought, she could not believe that she had surmounted such obstacles. But what would not a mother brave for her offspring? and in like manner should be the Christian love of this Church for the Brahmins—it should go fearlessly forward in devising

books for the children. Some one said, Give me the songs of a country, and I will let any one else make the laws," and another said, "Give me the school-books, and I will give you both the songs and the laws." But he said, give him the schoolmaster, and he had no objection to allow others to make the laws, the sciences, literature, songs, and all.

The Reverend Doctor again in the most impressive and eloquent manner enjoined on the Assembly the all-important and parting command of the Saviour—to go unto all nations, and preach the Gospel to every creature. We have heard it said this day that the knell of the Church has been rung. Is must be rung if we do not obey the command—if we do not obey the commission—which has been given by our Saviour. Am I at liberty to pick and choose which of his commandments I shall obey? Suppose I provided that I obeyed all the others, but violated this great command, I am guilty of the breach of them all. Apply this test, then, to the present case; and what have the church courts done, in obedience to this command, at home and abroad?

We are guilty as a Church of neglecting our commission. It is not enough to say that we shall rise and resolve to act otherwise. We must first express our deep contrition for our past neglect? Why not appoint a day of national humiliation and fasting and prayer; that in the presence of Jehovah we may pour out a broken and contrite heart, the confession that we, our kings, printers, and prelates, have done wickedness. I do feel that unless we thus resolve and humble ourselves, it is in vain that we profess our zeal for the cause. I do not proclaim to others what I would not press upon myself; and a minister may say how dare he ask his congregation to give what he does not give himself? His tongue is loosed—his heart is shut up—he cannot do it. And why should he have such scruples, knowing that many of his congregation are bestowing their fifty and hundreds of pounds on all manner of drugs that stupify the faculties? Does he not refrain because he does not wish to set an example—an example which would certainly be followed? Show me a minister that has set an example; have the people not followed that example? Yes, universally. I have known instances and could state them. We must begin at home. We dare not ask others to do what we are not doing ourselves. Let us but imitate the example of our fathers. We cannot hear too much of the deeds of our fathers, and think it good that God that we had such fathers, and think it good that as an element in the education of our land, we have such glorious names to animate our energies and to be among us as a watchword and a trumpet sound. Yes, when borne down by the anxieties of a missionary's life in another land, and ready to sink down into despondency, and realise the feelings of the exile of old, who by the rivers of Babylon sat and wept, yet returning home and finding the cloud of witnesses reading of their sufferings and trials, I have fallen down before God, and restrained disinclination to enter upon my duties, moved by the cry, feeling, and freshness, and fullness of what those men achieved. They set an example which we ought to imitate. The direction of Christ was "if a man would follow me let him deny himself." We are willing to follow, but not to deny ourselves. Give me that which costs you something—which requires the exercise of self-denial. Instead of £2000, we should have 600,000. Yes, this may be marked down as some Brahminical extravagance of the East. I envy, if we imitate our fathers, it will not be an extravagance, but a sober truth. Let others do what they please; let them talk loudly and boast of the deeds of their fathers. Oh, if we had the thousands which some men here possess, flowing into the Christian treasury!

(To be Concluded.)

PIETY OF THE QUEEN DOWAGER.—The Duchess Dowager of Beaufort has been the means of much spiritual good among the higher ranks of society. I happen to know that she carries on an extensive correspondence with persons in her own station of life, on the subject of evangelical and experimental religion. Among her Grace's correspondents on purely religious topics is the Queen Dowager, Adelaide. I can state with certainty, that since the Queen Dowager state with certainty, twelve months ago for Malta, for the benefit of her health, she has written her Grace a series of letters which indicate a remarkable spirituality of feeling, a most intimate acquaintance with the Scriptures, and the clearest views of evangelical truth.—Metropolitan Pulpit.