

The Provincial Wesleyan.

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HALIFAX, N. S., WEDNESDAY, MAY 24, 1865.

Whole No. 826

Religious Miscellany.

"Et Tenet Et Tenor."

"I hold an apple." "I hold an apple."

great and valuable that orchard must be so

great a variety in so small a space! Again my

fruiting and ripening. The crowd had

come to look at it, and as before, they were all

finding fault. One wanted all apples, and sweet

ones at that; another wanted all red ones—he

could not see any waste in an apple being green

when it was ripe; another liked no fruit but

peaches, and they must be "clings" no other

kind; and they went away as much out of

humor with the orchard as they had been with

the forest. And I thought, if any one of them

could have his own way, what a curious world

it would make for us!—a world with only one kind

of forest-trees, or with only one kind of fruit-

tree! And who would not prefer such a world

as God has made, with an almost endless variety

growing in beauty and fertility together? The

great charm of nature is in this mingling and

blending of various forms and colors; and he

who is regarded as little better than an idiot

should object to it, as the crowd did in my

dream, and want to have, in place of it, sameness

and monotony.

But people forget that God has made man

just as he has made the forests of the earth;

that we are to be different, even in the same

village, the same family, and the same Church,

just as there are all sorts of trees in the same

forest, and all sorts of flowers in the same

meadow. And in the richest character of

that which is the result of the ingathering of the

Spirit, and of growth in grace—there is, and is

to be the same variety.

Two men, studying the same Bible—bearing

the same sermons—blending their songs and

supplications in the same weekly prayer-meet-

ings—reading the same Scriptures—yet they

are as unlike in their Christian character as the

pear-tree and a peach-tree; and will bring

forth fruit unto holiness as different as an apple

is from a plum. This is a great and beautiful

arrangement of the Heavenly Husbandman. The

Church needs this variety; it needs every

kind of character, in its proper place and pro-

portion. Even the thorn-tree and the crab-

apple have their uses in the garden of God.

My dream teaches us to exercise charity one

toward another. Our brethren may be just as

good Christians as we are, although they think

and act so differently. To complain of, and

quarrel with them, is as if an oak should re-
proach a maple-tree for not bearing acorns. There are

a great many men, now-a-days, who seem to be

very good and unhappy because every body won't

think just as they do. They call themselves

Christians, but have names for no other reason than

that they have their own views of doctrine and

duty, and prefer serving God in their own way.

Some of the leading clamors for freedom of

opinion, and all that, write and speak as if they

meant by it the freedom for themselves of

cramping their own opinions down other peo-

ple's throats! This is the worst kind of tyranny!

Again, there are ministers looking around for

model Churches—Churches, all whose members

are run into one groove, and there are Churches

that want a minister who has a sharp angle cor-

responding to every "limb" which they cherish.

Let both learn a lesson from the forest and the

orchard. Let them hear the voice of God

speaking through the branches, and be rebuked!

Variety is the great law of nature, of providence,

and of grace! My sleep was so long that

that he old which meets the heart's eternal

hopes and hungers?

"Must Jesus bear the cross alone,
And all the world go free?
No, no, there's a cross for every one,
And there's a cross for me."

And the rest, we sang it through with half

of each stanza. There, as never before, the cross

seemed glorious in all beauty; a golden ray

hung around the neck of a weary soul, wherewith

to unlock the gates of immortal freedom.

We left the shutters yet closed until God's angel

should fly down and open them and let in the

light of the upper day.

Dwarfed Christian Character.

Many Christians separate their religious life

wholly from their worldly life. They are regu-

larly in habits of secret devotion, great lovers

of a prayer-meeting, and undeviating in halloing

the Sabbath and the sanctuary. But they are

not lovable in their families, nor generous in

charity, nor sympathetic in trouble. Their

idea of piety do not extend to the common

duties of life, in which Jesus makes it consist.

The British Messenger says:—

"This man talks, prays and lives, in some res-

pects, much like a Christian, and we think he is

one. Yet we are perplexed to see how grace

can dwell with a man who makes those who

live with him so uncomfortable. How coldly and

sternly he speaks to his wife, whom he ought to love

even as Christ loved the church and died for it!

What a cross and repulsive way he has toward

his children! In his family everything must

be done to his iron will and crooked notions. As

a neighbor, he makes you very uncomfortable.

No plan can be so good as his, no conscience as

clear as his, no vision, when you look at him, as

he would have you see. He is evidently want-

ing to do good and to heaven, but so evidently

has a very crooked way of working and going

upward. Selfishness, sternness, pugnacity, self-

will are close dwellers to the graces that the

Spirit has introduced into the heart. The bran-

ches, laves, and wheat are all growing together.

It is righteous to live in holiness. The man

does not realize that holiness in his neighbor

means wholeness of character.

Few things injure the cause of Christ more

than these inconsistencies, incongruities and

contradictions in good men. Their religion is

confined to, and expended itself in certain habits,

ways of working, seasons and periods of Chris-

tian labor. The whole tree has not been grafted,

apparently. So from the same stock you get

both kind of Jeremiah's figs. "Our basket was

very good figs, like the fig that are first ripe;

and the other basket had very naughty figs,

which could not be eaten, they were so bad."

Some good men would be improved if they

should become less religious if need be, that

they might become more moral. They ought to

be better in secular and worldly things, even

though at the expense of some of their religious

things. Their family, social, business, public

and Christian life, needs tempering together

into good proportion. Less in parts and more

in the whole would improve them. If the

bridges are unsafe, the splendid line between

will not commend a railway or raise its divid-

ends. A pillar and joy in the family, a good

neighbor, a perfectly reliable business man, an

active co-operator in the parish, in the church,

in the Sabbath-school and prayer-meeting, a

hopeful working-man when there is no revival,

such a Christian has a wonderful, a well-pro-

portioned development of his piety. The

man who is in this condition, and his children

gather about him. To me it was doubly beau-

tiful, because of the words that I heard him

say before we left New York. His wife was a

Georgian woman. Every relative that she has

in the world is in accession. If they should die,

and neither of them is strong in health—their

children would go back to the guardianship of

South Carolina. And he has a large family,

and all his children are good. If they see their

father's way, they will be good. If they see

their mother's way, they will be good. If they

see their father's way, they will be good. If

they see their mother's way, they will be good.

But, whatever were these scenes and thoughts

and feelings, they had no language and no

color. I can only say that they were in-
terrupted in a moment by the roar of artillery.

It seemed to fill the whole heaven; for every

battery that, in the original assault, had hurled

its missiles on it. From the fort, from the ships,

from the shore batteries, went up peal upon

peal upon peal. There never was in

the history of the world such a scene of such

triumph and of such a nature.

The ceremonies were speedily closed with

solemn and affecting service of prayer by Dr.

Storrs; and then, with a benediction, the au-

dience were dismissed.

I had it not in my heart to read on that oc-

casional, but I will read now, some words pro-
nounced by Rev. F. Storrs, when Fort

Sumpter was captured by the rebels. Put them

now together, if you please.

"I hope to-morrow, Sabbath though it be, that

under the protection of Providence, and under

the orders of Gen. Beauregard, you shall have

the grand ground of our present contest, the

flag raised upon that fortress, and the Confede-

rate flag of the free and independent States

bring side with it; and there they shall float

in triumph. We have humbled the flag of the

United States, and as long as I have the

power to do so, I will do so. I will do so, I

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Christ the Sun of Righteousness

the strength of them. And in this the superiority of his character became evident. He was not one of those who faint in the day of adversity. The strength and vigour of his soul sustained the outward pressure, and he was able to bear part of the burden of those who were weaker than he.

Her death was instrumental in the awakening of three of her brothers to a sense of their dangerous state, and in the class meeting held in her father's house, three weeks afterwards, two of them were made happy in Christ. It was a time of refreshing from the presence of the Lord, and we little thought that one of those who that morning had received the evidence of his adoption into the family of God on earth, would, only another week passed away be admitted into the great family of heaven.

It would require many pages to relate his experience of divine things. Often the river of life, which seemed always to bathe him with a pure and tranquil joy, would overflow its banks, and pour a torrent of bliss over his soul. "Many a night," said his widow lately to me, "he has awakened me with praying God, and, too happy to sleep, has lain for hours wrapped in holy contemplations."

But he has gone to possess greater joys than those, removed from his cottage by the hill-side to "The house of our Father above, The palace of angels and God."

For years he had been growing feeble, and a cold, taken while performing an important duty, was more than his shattered constitution could shake off. Fever set in, and soon it was known that he must die. He was still happy in Christ, and enjoyed the same confidence and comfort which he possessed in the vigour of life. His eyes were closed, and he seemed to be at rest, when they would open. Some one began to wash them. "Never mind," said he, "they will soon be open," alluding to his approaching change, and then, as if a circumstance had led his thoughts upon an spiritual subject, he added, after a short pause, "When these eyes are singly whole body also is full of light." Thus did he talk on the eve of his dissolution.

He had trusted in Christ, thought of him, talked of him, given him the chief place in his heart, and his Saviour was with him to the end. He died in great peace, on Saturday the 27th of February, after a life of seventy-seven years, sixty of which were spent in the service of God, and was followed to the grave on Tuesday, by a large number of sorrowing friends.

of our hymns to the evangelical topics discussed in the pulpit. On all the essential truths of the Gospel, we have a beautiful variety. And here I must dissent from an opinion expressed by "Our Stars" in his article No. 5, on a hymn meeting, "in which without any qualification repeats the statement, that we have 'too many hymns.'" Our Fathers and Brethren in England did not think so, 35 years ago, when they added 200, to the 600 in the old Book. I should regret the abstraction of one from this unique volume.

If all are not sung in every place, all may be sung. General Hunter attempted military emancipation, I again forbade it, because I did not yet think the indispensable necessity had been made. In March, and May, and July, 1862, I made earnest and successive appeals to the border States to favor emancipated military emancipation and arming the blacks.

There are of common metre hymns 142, of long metre, 157; six lines eight, 117. It will be plainly seen by these numbers that there are more lines in the book of 6-8 metre than any other, and yet in some small congregations, more soldiers working down to the Holy Spirit. To the genuine Christian every stone lifts its voice, every rustling leaf and trickling rill tell of some work of grace upon the heart, or some influence of the world of spirit upon the world of man.

As regards the peculiar metres, one tune for each would be sufficient for years, which one for each of the grand and most expressive of all illustrations of the character and work of our blessed Lord. When rising in its morning splendor it dispels the mist and blackness of chaotic night, we see the Sun of Righteousness arising upon the intellectual and spiritual darkness of the world—displaying the errors of darkness, and revealing the future and its hopes.

Mr. Editor, I beg to forward to you herewith a letter from the late President of the United States, for insertion in the columns of the Provincial Wesleyan. I have clipped it from the Boston Herald, dated May 1, 1864. An explanatory of his course on the Slavery question, please permit me to reply through your paper to the question in reference thereto which your United States correspondent refers and briefly replies.

Yours very respectfully, Wm. McL. Hart. 'Cours, N. S., May 16th, 1865. EXECUTIVE MANSION, Washington, April 4. A. G. Hodges, Esq., Franklin, Ky. My Dear Sir,—You ask me to put in writing the substance of what I verbally said the other day, in your presence, on the subject of Slavery. I am naturally anti-slavery. If slavery is not wrong, nothing is wrong. I cannot remember when I did not so think and feel. And yet I have never understood that the Presidency conferred upon me an unrestricted right to act officially upon this judgment and feeling. It is the oath I took, that I would, to the best of my ability, preserve, protect, and defend the Constitution of the United States. I could not take the office without taking the oath. Nor was it my view that I might take an oath to get power, and break the oath in using the power, and then, in order to keep the oath, to administer the oath even forbade me to practically indulge my primary, abstract judgment on the moral question of slavery. I had publicly declared this many times and in many ways. And I aver that, to this day, I have done no official act in more defiance of my abstract judgment and feeling on slavery.

I did understand, however, that my oath to preserve the Constitution to the best of my ability imposed upon me the duty of preserving it, without any indispensable means, that government, that nation, of which that Constitution was the organic law. Was it possible to lose the nation, and yet preserve the Constitution? By general law, life and limb must be protected; yet no man would be able to govern a free people by a law which required him to save a limb, if it cost the preservation of the nation. Right or wrong, I assumed this ground, and now avow it. I could not feel that to the best of my ability I had ever tried to preserve the Constitution, if I had slavery or any measure of slavery, yet I did not feel that it was my duty to attempt military emancipation. I forbade it, because I did not then think it an indispensable necessity. When, a little later, Gen. Cameron, then Secretary of War, suggested the arming

of the blacks, I objected, because I did not yet think it an indispensable necessity. I forbade it, because I did not yet think the indispensable necessity had been made. In March, and May, and July, 1862, I made earnest and successive appeals to the border States to favor emancipated military emancipation and arming the blacks.

There is a marked change in the presentation of the doctrines of the gospel. We have outlived the controversies of the past and we would not bring them with their bitterness to their consoling. Truth became precious, and men estimated aright the advantage of sound opinion.

We are to be saved through the truth, and there is power in the old massive truth, the Gospel. In the culture of this day, the cool brain of the people demands thought and God's Word is in the Gospel.

We concede there was often a sternness and even a harshness in the old divines and a particularity in painting their work; but we would not say that this was a fact in the history of the Christian Church. We may not suppress the utterance, though it be made with tears, that "God is angry with the wicked every day," and that it is a "fearful thing to fall into the hands of the living God."

There is in the human soul an appetite for justice, and even a sickening man prefers, in his best days, teaching which assures them of a coming reckoning; it answers to the voice within, and when they hear it not, they feel that each preaching may safely be neglected.

III. Is not the presentation of privilege less distinct now than formerly? Are we in error, or is there a less emphatic and consistent assertion of the Holy Ghost, of the evidence of pardon? The soul loves demonstration and abhors doubt. It has been one ground of the glory of Christianity that its supreme evidence is personal. "If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak thereof." "He that believeth hath the gift of God." "The highly educated and gifted Paul was to speak for his faith in the presence of royalty, and men of culture gathered within the kindly presence, he narrated his personal experience! It came out in his sermons and illustrated his epistles. Whether, or is there not, a change in this personal declaration of gospel privilege?

IV. Have we not, unconsciously, abandoned the hortatory style of preaching? Not that it should stand alone, but be wisely blended with exposition and reasoning. Every man will be warned "as well as taught in all wisdom." We are to "persuade men" as well as convince them. Honestly we believe there is often a higher test of intellectual capacity in an appeal than in an argument. It requires a finer perception, a keener intuition, a loftier emotion. To be truly successful it must rest on some fundamental truth, or axiom, or doctrine, which it requires the true orator to carry forward in the realties of appeal.

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