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"Not slothful in business: fervent in spirit."

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Poetry.

The Poor Man's Grave.

No sable pall, no waving plume,
No thousand torchlights to illumine;
No parting glance, no heavy tear
Is seen to fall upon the bier.
There is not one of kindred clay
To watch the coffin on its way;
No mortal form, no human breast
Cares where the pauper's bones may rest.

But one deep mourner follows there,
Whose grief outlives the funeral prayer;
He does not sigh, he does not weep,
But will not leave the sodless heap.
'Tis he who was the poor man's mate,
And made him more content with fate;
The mongrel dog that shared his crust
Is all that stands beside his dust.

He bends his listening head as though
He thought to hear a voice below;
He pines to miss that voice so kind,
And wonders why he's left behind.
The sun goes down, the night is come,
He needs no food—he seeks no home;
But, stretched upon the dreamless bed,
With doleful howls calls back the dead.

The passing gaze may coldly dwell
On all that polished marbles tell;
For temples built on churchyard earth
Are claimed by riches more than worth.
But who would mark with undimmed eyes
The mourning dog that starves and dies?
Who would not ask, who would not crave,
Such love and faith to guard his grave?
Owen Sound Times.

Miscellaneous.

The Perils of the Time.

It becomes us, at this time, to consider carefully what are the perils with which the hour is fraught, to the followers of Christ. There are at all times, temptations and dangers in the way of the christian disciple; now it is Apollyon who withstands him, and would overwhelm him with fierce assaults; then the Flatterer, who would beguile him by his fair speeches; now the giant Despair seizes him in his clutches, and anon he finds himself ready to fall asleep on the Enchanted Ground.

But in a time of war and civil commotion, there are especial perils which beset the path of the Zionward traveler.

1. He is tempted to forget God. The display of human power, the vast preparations which the nation is making for conflict, dazzle his eyes, and lead him to forget Him, who, while he rules over the armies of heaven and does his will among the inhabitants of the earth, has yet an ear to hear the prayer of the contrite, and the supplications of the lowly.

2. He is tempted to be borne away by excitement. The din and turmoil around him, the exciting topics of the day, the movement of armies, and the expected shock of contending hosts, all tend to distract his mind, and draw him away from the closet and communion with God.

3. He is liable to entertain harsh and bitter feelings of hatred toward those who are the enemies of his country. That he should be displeased and angry with treason and wrong, is right and proper, but while hating the sin he should love and pity the sinner.

4. There is danger of cherishing a hasty and impatient spirit, and being in haste to shed blood. While we may desire to have our country's laws and authority maintained at all cost and hazards, we should remember that it is a terrible thing to take away the life even of an enemy—a life we cannot restore; and one which may be that of one who is now an enemy of God. If the sinner can be saved and repent, it is better than that he should be slain. There are, indeed, those whose lives are justly forfeited by treason, and if taken, they must pay the penalty; but it is not of them we now speak, but of those who would be slain in a battle.

6. There is danger, too, of the growth and predominance of the war spirit in the heart. War is essentially a barbarism, and though when a great people rises up to maintain its national existence, as ours has done, there is something grand and ennobling in it, yet in the details even of a patriotic war, there is

much to demoralize and degrade. And if we cherish in our hearts the vindictive spirit which is one of the elements of war, we shall find that it will drive out the heavenly dove of the Divine presence.

Let us then, brethren, ever seek to keep our hearts in such a frame, as that we may call on God for his blessings, and may rejoice when peace, a peace founded on right and justice, shall again return.—*Examiner.*

Quietness in the Storm.

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." The forty-sixth Psalm is evidently from the first to the last a military or war song. It assumes tribulation, warfare, in the midst of the world; and it points the christian to his refuge, his safe and blessed retreat, amidst war storms gathering from the distant horizon. God is not only our refuge, but he is also with us. "He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear asunder; he burneth the chariot in the fire." If God is thus the source of victory, if the battle is not to the strong or the race to the swift, then "be still;" do not be alarmed, agitated or vexed; but be satisfied of this; that God will be exalted in the earth. Fear not for his kingdom, be not alarmed for his cause; not a hair of the head of his saints shall perish. Be still, and know that he is not a man to repent, not a creature to fail; but the mighty God, the same yesterday, today and forever.

This prescription is suitable to the age in which we live, in the scenes that are opening on a world that appears to be about to go through its last baptism. What are some of the grounds of disquiet in the minds of true christians? Why is it we need the prescription, "Be still?" We answer, first; from the imperfection of our knowledge. We see but a fragment of God's procedure; we cannot see that out of evil he still brings good. When we behold overshadowing error, we think it will deepen and darken till the whole sky is overcast; whereas, by and by it is dissolved, and truth shines forth with all the splendor of the sun, the momentary cloud seems to have only increased the intensity of the glory that succeeds and follows it. We hear of divisions and disputes among christians; we think the church is going to pieces; but it is because we see but a part, we do not see the whole. If we saw the whole, we should discover that the momentary discord is only preparatory to lasting harmony; that the dispute of a day precedes the peace that will prevail throughout ages to come. We see through a glass darkly; we do not always recollect this, and because we forget it, and fancy that we can see more clearly than is the case, we are troubled and disquieted. Because we are blind we think the world is going to pieces, and that God has left it to itself.—*Cu xing.*

Life's Compensations.

The happiness of this world is not so unequally distributed as many imagine; the rich have not all the privileges, nor the poor all the privations. Thank God, the purest pleasures of life are those which gold cannot buy. The artisan, going from his wearisome labor to his humble home, as he meets the love-lit smile of his wife, and takes his fair and healthy child upon his knee, knows a thrill of sweeter joy than the most lavish expenditure of gold upon costly stimulants, can bring the jaded mind of the epicurean in pleasure. The wildwood flowers and the dew-drops are not bought; the glory of sunset and the magnificence of the full moon are free to all. The blushing cheek and beaming eyes of affection cannot be purchased; virtue and riches receive not their glorious beauty from the hand of Mammon; the intellectually wealthy may well hold in contempt the baser coin of the world.

It is true that the bridegroom working-man, as he bears his bride to their lowly home, longs, with the impulse of affection, to attire her graceful form in the same adornments which her prouder sisters used to heighten their charms; but it is a foolish

though generous impulse. If he loves his bride, and she him, they need not covet the situation of those, whose love of rivalry, display, and "pride of place" have most likely driven out simple, heart-felt happiness. The radiant smile of affection, and the clear grace of unsullied virtue, are ornaments above price, and will make the face of a woman beautiful even in its old age.

So the working man father, looking around upon his blooming children, is conscious that their intellect is as keen, their perception as ready, as those of the nabob's upon the next street; and he determines they shall have similar advantages. This is a noble ambition. But, in these days, it is not reason why a man should spend his years in grumbling discontent, because he is not rich. Our system of common schools places education within reach of the humblest.—With mind and ambition, every son and daughter has a fair chance to achieve respectability in this country, and it is a false ambition which would seek the power and honor conferred only by money. Yet that son or daughter may have yearnings after the development of peculiar talents or genius; the son may thirst to drink deep of the Pierean spring of classical learning, may have a gift for a profession, without which especial calling he has no business to attempt competition in the overburdened ranks of the professions; and the daughter may have visions of beauty, or have dreams of melody, which call for her fingers to accomplish themselves in painting or music.

With health, a moderate industry will bring about all this, and still the soul not fall a victim to the prevailing fever—the terrible gold fever which scorches the sensibilities, and dries up the springs of humanity in so many hearts.

Church Stinginess.

It is beyond question that the crying sin of Israel to-day is covetousness; stinginess in the church is a prevailing epidemic. We can hardly think of another evil so huge and monstrous as this, which exists in well nigh every congregation. It paralyzes faith, impairs charity and nullifies hope. It is the real, hard, obstinate heresy with which God's ministry is obliged to contend. It hinders all evangelical efforts at home and abroad. It cripples the exertions of pastors in every attempt to do good. It renders the growth of personal piety impossible in its victim. A stingy church member will let his heart go after its covetousness, while listening to the most animating discourse, and his tight fist will choke his conscience, even while it is gasping for a breath of vital air. He may admire his minister, and feel an attachment for the church in which he is wont to worship; and yet, the moment he is required to show his love for Christ by proper works of benevolence or charity, he straightway takes counsel of his stinginess, and is seized with a spasm of economy, which shuts up his heart as closely as a vault, from which the light of day is excluded.

Many professors are perhaps unconscious of their meanness in religious matters. If they were, no doubt they would repent, and do works meet for repentance. But until they can be shown, and made by the grace of the Holy Spirit to feel how great their sin in this regard truly is, there can be little hope of reformation. Let us, therefore, propose a few questions which professors may ponder, with a view of covetousness, and chargeable with inexcusable stinginess.

1. Do you believe that you and all you possess belong to Christ? Were you saved by the precious blood of redemption, only that you might the more indulge your own selfishness, or that you might no longer live for yourself, but for Him who died in your stead? A careful and honest answer to this inquiry will go far toward determining your duty with respect to religious efforts for the salvation of others.

2. Are your gifts for church purposes a single tithe of the amount of your expenditures for luxuries in your own home? If you have sufficient means to comply with the demands of fashion, or with the claims of an increasing business, can you give these as reasons for diminishing or withholding your contributions for religious purposes? It is an indisputable fact, that many professors ex-

pend so much upon dress, and furniture, and other luxuries, that they have little to bestow in charity. But are they blameless? Is this course consistent with the claims of an enlightened christian conscience?

3. Do you place yourself in debt in order to grow richer than you now are, and then plead that because you are in debt you have nothing to give? This is a subterfuge very commonly resorted to among farmers. They add farm to farm, and while the gains are all the while increasing, still they grow more and more reluctant to aid religious efforts. If there is a little debt on the church, they are unable to help in removing it; if the parsonage needs repairing, it must remain untouched until individual greed has done its perfect work; if missions want assistance, or charitable interests plead for aid, they must be sent empty away from him, who offers in excuse the existence of debt, which is, in fact, but a real advance toward increasing wealth. Every pastor knows very well how the subtle devil of covetousness entrenches himself in the human heart under the above named pretexts.

4. Have you made it a principle to live for others, as well as for yourself? If you have, then you will find little difficulty in so managing your affairs as to save a portion of your weekly gains for the service of God. If you have not, then beware lest you fall into the error and condemnation of Balaam, the son of Beor, who loved the wages of unrighteousness.—*Christian Intelligencer.*

Heavenly Treasures.

It is a standing law among the Japanese priesthood, that he who lends them cash in this world will secure in the next world the capital and ten per cent. at simple interest. Bills of exchange payable hereafter are duly given to the lender, who carefully preserves them, and it is not unusual for dying persons to leave especial directions as to these bills. They are generally buried with the corpse, in order that the principal and interest may be claimed in the other world, as well as to frighten off the evil one, who is reputed to have a very natural horror of such bills of exchange upon the other world.

Amusingly realistic as is this view of charity, there is a germ of truth in it. Although the Bible does not urge the necessity of good deeds that we may merit heaven, but rather that we may become meet for it, yet it does declare that "he that giveth to the poor lendeth to the Lord," and men are urged to "lay up treasure where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

The christian has a real investment in heaven. It is not a mere shadowy and unsubstantial thing. On the other hand it is as more safe and sure investment than any that this world can afford. Bonds and mortgages, stocks and railway shares are subject to a thousand contingencies. No one can tell how soon the firmest financial schemes may fall to the ground. But the "treasures" that we "lay up" in the next world are subject to no such uncertainties. Here there is nothing permanent, nothing sure; there everything is permanent, everything sure. Here we invest with toilsome care in enterprises that at best are beset with hazards. Labor and weariness of spirit, plans pursued vigilantly through long years and ending in failure, or reached only when life has lost its zest, wealth that brings only bitterness or a wasting leprosy of selfishness upon the soul that has worshipped and pursued it,—this is the sad consummation of many lives! How often does the man who has given his heart to the pleasures of this world exclaim with Solomon, even in the midst of his envied successes, as he "looked on all the works that his hands had wrought," and on the "labor that he had labored to do," "Behold all is vanity and vexation of spirit and no profit under the sun!" But our investments in the better land, our treasures, that are there "hid up"—rich, spiritual treasures, safely and surely hoarded against all possible decay and loss—sacred sorrows that we have entrusted to heavenly keeping—friends that have gone before and carried our hearts with them, angel faces that we strove in vain to follow through the tearful gateway of death—afflictions that have worked out for us a far more exceeding and