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## Poetry.

### The Teacher's Reward.

"I have laboured in vain," a teacher said,  
And her brow was marked by care;  
"I have laboured in vain." She bowed her head,  
And bitter and sad were the tears she shed  
In that moment of dark despair.

"I am weary and worn, and my hands are weak,  
And my courage is well-nigh gone;  
For none give heed to the words I speak,  
And in vain for a promise of fruit I seek,  
Where the seed of the Word is sown."

"And again with a sorrowful heart she wept,  
For her spirit with grief was stirred;  
Till the night grew dark, and at last she slept,  
And a silent calm o'er her spirit crept,  
And a whisper of 'peace' was heard.

"And she thought in her dream that the soul took  
flight  
To a blessed and bright abode;  
She saw a throne of dazzling light,  
And harps were ringing, and robes were white,  
Made white in a Saviour's blood.

"And she saw such a countless throng around  
As she never had seen before;  
Their brows and jewels of light were crowned,  
'And sorrow and sighing no place had found,  
For the troubles of time were o'er.

"Then a white-robed maiden came forth and said,  
'Joy! joy! for thy trials are past!  
I am one that thy gentle words have led  
In the pathway of life to tread,  
I welcome thee home at last!"

"And the teacher gazed on the maiden's face;  
She had seen that face on earth,  
When, with anxious heart, in her wonted place,  
She had told her charge of a Saviour's grace,  
And their need of a second birth.

"Then the teacher smiled, and an angel said,  
'Go forth to thy work again;  
It is not in vain that the seed is sown;  
If only one soul to the cross is led,  
Thy labour is not in vain."

"And at last she woke, and her knee she bent  
In grateful, childlike prayer;  
And she prayed till an answer of peace was sent,  
And faith and hope as a rainbow bent  
O'er the clouds of her earthly care.

"And she rose in joy, and her eye was bright,  
Her sorrow and grief had fled;  
And her soul was calm and her heart was light,  
For her hands were strong in her Saviour's might,  
As forth to her work she sped.

"Then rise, fellow-teacher, to labour go!  
Wide scatter the precious grain;  
Though the fruit may never be seen below,  
Be sure that the seed of the Word shall grow,  
Till on in faith, and thou soon shalt know  
'Thy labour is not in vain!'"

Sunday School World.

## Religious.

### Need of Spiritual Life.

By Rev. J. CLIFFORD.

Christ is our life, and the world's only hope  
of complete regeneration. No need of the  
sons of men at this moment is so pressing as  
that of spiritual life, and no want of the  
church so deplorable as that of more of the  
fulness of him that filleth all in all. Revered  
fathers and brethren, must we not confess  
this? Sin abounds. Our Christian lives  
are poor and low and selfish, and in every  
way too much unlike our Lord's. Death is  
holding high carnival in the world, and se-  
cretly plucking some of the loveliest flowers  
of the church. Foiling in the towns and vil-  
lages of our land, or groping in the dense  
darkness of heathenism abroad, are millions  
who are perishing for lack of the knowledge  
of Christ, and yet, you believe, I believe  
there is an overflowing abundance of life for  
them in Him, and only in Him! Material  
progress attains its climax without raising in  
the smallest degree the moral nature of man.  
Money rolls in upon us with unprecedented  
fulness, but does not drive out sin. Ritualism  
battens upon the evils of a sensuous age, and  
yet men do not live. Theories of brother-  
hood, their utter offspring of Christianity,  
prove their utter powerlessness in heartrend-

ing facts when without Christ. Wise as the  
age is, and no age ever was wiser, it cannot  
dispense with Jesus. Strong as men are in  
their union—and when were they stronger?  
—they are but chaff before the wind without  
His arm for their defence. Self-reliant as  
they are—and could they be more so?—their  
valour and courage are a broken staff in the  
night of trial without the words and help of  
the Son of God. Brothers, with a faith that  
knows no fear, and a boldness that does not  
bate a jot of steadfastness to truth, and a  
tenderness born at the cross, that weeps o'er  
the self-wrought woes of men, let us go forth  
hazarding our lives to tell them of the love  
and sacrifice of the Redeemer of the world.  
What are we doing to convey this treasure to  
the hearts and homes of our needy brethren  
for whom Christ died? Permit me, for Jesus'  
sake, to urge this question! "Do we care for  
men as our Saviour did? Is our earnestness  
sincere, and our fervour born of God? Is  
there an enthusiasm of Christ burning within  
us with such intensity as to reduce to ashes  
our envy and selfishness, and lifting us above  
the ruse of mere routine make us stand forth  
as living witnesses for Him? Does the spell  
of His matchless love hold us to Himself and  
cause to ring in our ears amid the surging  
billows of life, in the church and in the home  
in the study and in the market, the memora-  
ble truth, "Ye are not your own, ye are  
bought with a price"? Can we say to this  
talking age as we look into our motives and  
examine the character of our acts, "We do  
not only speak great things, we live them,"  
and do men respond to our words with a  
force that shows their doubt is vanquished,  
"The Lord is risen indeed, see how these  
Christians live and love"? We have great  
interests committed to our charge; let us not  
be recreant to our trust. Powerful memories  
urge our activity, memories of fathers and  
mothers now before the throne. Let us not re-  
sist their influence. Bright visions allure us.  
Quickly let us march towards our goal. The  
Lord Jesus is still with us to assure us that  
all power is given unto Him both in heaven  
and in earth. Let us not fear, but preach  
the gospel of His love to every creature, and  
day by day that his kingdom may come  
and his will be done on earth as it is in hea-  
ven.

O Son of Man! we beholding thy glory  
and thy power, are ashamed and penitent  
for the weakness and folly of our  
lives, but looking up to thy perfections and  
pity, desire to cherish the hope that thou wilt  
make us more manly, truthful, strong, and  
good! Anointed Messiah, teach us that we  
may comprehend the significance of the past  
and help us that we may use it to the "finest  
issues" in the work of the present! "Son of  
God, we cling to thee as the dearest posses-  
sion of our hearts, and fervently trust that  
thou wilt raise us to be partakers of thy di-  
vine nature! Gracious and life-giving Lord,  
visit thy church in all thy fulness; fire her  
sons and daughters with thy sacred enthusias-  
m that they may more earnestly serve, and  
more worthily magnify thy holy name. "Come  
forth out of thy royal chambers, O prince of  
all the Kings of the earth; put on the visible  
robes of thy imperial majesty, take up that  
unlimited sceptre which thy Almighty Father  
hath bequeathed thee, for now the voice of  
thy bride calls thee, and all creatures sigh to  
be renewed."—*Jesus Christ: His Person and  
Pain.*

### The Church of England in Ireland.

At a recent meeting of the Church Lib-  
eration Society at Barnsley, a lecture was de-  
livered by the Rev. G. Williams, Southamp-  
ton, on "The Church of England in Ireland."  
The following is the concluding portion of this  
most interesting lecture:—"Are Roman  
Catholics prepared to accept as their bishops  
the nominees of the State, to be controlled by  
Acts of Parliament, to submit their ecclesi-  
astical disputes and theological controversies to  
the judgment of civil courts? The Irish  
prelates have returned to this question no  
doubtful answer. According to the Dublin  
correspondent of the *Times*, at the recent  
conference of Roman Catholic bishops, three  
propositions were submitted:—1st. Whether  
they should accept a share in the present re-  
venues of the Established Church. 2nd.

Whether in the event of the partition scheme  
being considered objectionable, a distinct and  
separate endowment would be accepted by the  
Catholic clergy. 3rd. Whether in case the  
clergy should repudiate personal stipends,  
they would receive an endowment for the  
purpose suggested by the Right Rev. Dr.  
Moriarty—the maintenance of churches and  
glebes. The three proposals were discussed  
and ultimately rejected, the assembly declin-  
ing to receive State support in any form. It is  
probable that a formal document will be issued  
embodying the resolution of the prelates. So  
that Roman Catholics cannot be brought  
over. A share in the booty will not silence  
them. They, with us, demand nothing short  
of the dis-establishment of the Church of  
England in Ireland. I do not wonder at this  
decision. Roman Catholics have tested the  
power of voluntarism, and with most satis-  
factory results. There is Cavan, where the  
State Church congregation consists of a few  
gentry, with a Sunday school numbering less  
than a score of scholars. The State pays its  
priest £435 per annum after all deductions  
are made. The Roman Catholic place of  
worship seats 5,000 persons, and every Sun-  
day morning mass is celebrated to three suc-  
cessive congregations. In 1800, when the  
State proscription of Roman Catholicism had  
utterly passed away, there was an unpretend-  
ing chapel, no convent, no seminary. Now  
there is a church which cost £7,000, a paro-  
chial residence for which £1,200 was paid,  
two convents which cost nearly £8,000, a  
diocesan seminary which cost £5,500, and a  
Young Men's Hall which involved an outlay  
of £700. During this century the Roman  
Catholics have contributed for building pur-  
poses in this one town £22,000 for Catholic  
churches and residences adjoining in the di-  
ocese. I could take diocese after diocese and  
prove to you that voluntarism even in the  
matter of money has proved itself far more  
efficient than State-Churchism. Taught by  
experience the Roman Catholic prelates have  
resolved to depend not on State grants, but  
on the free-will offerings of their co-religion-  
ists. Would that the (so-called) Protestant  
Bishops, who recently constituted themselves  
the Pan-Anglican Synod, had equal faith in  
the zeal and liberality of churchmen? We  
must not forget the Presbyterians. They  
have their *Regium Donum*. It is not a large  
grant, but it is State pay, and therefore  
must cease with the cessation of State patron-  
age to the Episcopalians of Ireland. But  
will this injure the Presbyterians? It was  
stated in the General Assembly of Irish  
Presbyterians in 1863 that the average amount  
paid to each minister is £70 per annum; but  
in more than three-fourths of the 530  
churches, the average is only £46. In  
Scotland where there is no *Regium Donum*,  
the United Presbyterians—back-bone volun-  
taries, ever faithful to the cause of religious  
liberty—pay their ministers an average of  
£180, and our Free Church brethren, not-  
withstanding their rejection of our abstract  
principles, raise without the help of the State an  
average income for their ministers of £190,  
our conviction is that the well-to-do Pres-  
byterians of the north of Ireland who with the  
*Regium Donum* give their ministers £70 a  
year, would without it soon give them £170.  
Reliance on the State acts prejudicially on  
churches, and in the interest of Presbyterians  
as well as for the sake of justice, we propose  
to take from them the *Regium Donum*. This  
is our principle that the State should leave  
churches to support and govern themselves,  
and thus our Irish ecclesiastical policy is to  
dis-establish the Church of England, and to  
abandon all State interference with religion in  
Ireland. To this two chief objections are  
urged. Archdeacon Wordsworth reminds us  
"the tithes and endowments of the Church of  
Ireland, do not belong to the State of  
England, nor do they belong to the Roman  
Catholics of Ireland, nor do they belong to  
the Protestants of Ireland, except as usufruc-  
tuary and trustee. But they belong to Al-  
mighty God." And on this ground it is de-  
clared to be wicked to secularize this property  
"Brethren," asks the archdeacon, "are we  
prepared to rob God? are we prepared to  
commit sacrilege?" Our Church friends  
coolly assume that whatever belongs to God  
is by indefeasible right theirs. I read "The  
earth is the Lord's and the fulness thereof."  
By and by we shall have the Church Institute

claiming not one-tenth but the whole of prop-  
erty, because all things belong to Almighty  
God. The Church of England has received  
no revelation assigning its income to pre-  
lates and priests. But allowing that the  
tithe does belong to God, and that land set  
apart in olden times for sacred use should be  
regarded as His, is not this a fair settle-  
ment of the dispute?—seeing that the Church  
of England claims to be the true Church,  
which the Church of Rome denies, alleging  
that she is the one Catholic and Apostolic  
Church, while the General Assembly affirms  
that the Presbyterian is the Church of the  
New Testament. We turn from these doubt-  
ful claimants to God's chosen representatives.  
I do not read in the Bible "I command thee,  
saying, thou shalt endow bishoprics and pay  
tithes to the priests in the Church of Eng-  
land;" nor are we enjoined to make Parlia-  
mentary grants for the maintenance of the  
Roman Catholic religion. Neither have we  
laid upon us the duty of supplementing the  
salaries of Presbyterian ministers; but in our  
statute book, there do I find among other  
laws thus: "Thou shalt open thine hand  
wide unto thy brother, to thy poor, and to  
the needy in thy land;" and among other  
teachings I met with this: "He that hath pity  
on the poor lendeth to the Lord, and that which  
he hath given will he pay him again;" and  
Jesus tells us that if we feed the hungry and  
clothe the naked He will reward us, "foras-  
much as ye have done it to one of the least  
of these, ye have done it unto me." Now, if  
tithes and ecclesiastical endowments belong  
as such decision of Wordsworth's affirms, to  
the Lord, I read on thus: Should the State  
apply them to the maintenance of any pre-  
lates and priests it may be wrong, but should  
the State devote them to the relief of the  
poor it must be right. Therefore I plead  
that tithes and similar property be taken  
from those whose claim is doubtful and given  
to the poor, in which case God cannot but be  
well pleased. A bishop, Dr. Gregg, of Cork,  
claims a hearing, and informs us that "it  
would be perfectly impossible to maintain a  
tenth part of the churches and ministers in  
Ireland if the church property were taken  
away." On this I have to remark that the  
Church of England in Ireland is the Church  
of the rich. Out of 8,412 landed proprie-  
tors at least 7,000 are members of the Eng-  
lish Church. Does the Bishop of Cork mean  
that the Roman Catholic tenantry of Ireland  
would be taxed for the support of the  
Church of their Protestant landlords? Is  
it fair to insist that the peasants of any  
country should be compelled to provide  
public worship for the gentry and aristocracy?  
If the rich Protestants of Ireland will not  
pay for their religion they have no right  
to call upon the poor to supply their lack  
of service, besides maintaining their  
own churches and priests. And suppose  
the worst came to the worst, and nine-  
tenths of the ministers and churches re-  
mained unsustained, what then? I venture  
to say that a large proportion—perhaps the  
whole—of these nine-tenths of ministers and  
churches are not worth maintaining, in which  
case the loss of them would be no great  
calamity to Ireland, and a great blessing to  
the Church. The adoption of pure volun-  
tarism will prove to the English Church in  
Ireland what the lapping of the water did to  
Gideon's army. That army was greatly re-  
duced, but the 300 men accomplished more  
than would have been possible to the 32,000.  
The proclamation has gone forth, "Whoever  
is fearful and afraid, let him return," and I  
shall not be surprised to see thousands desert  
the Irish Church. Next, the choice will be  
between State Churchism and willingness,  
and comparatively few will stand the test.  
What of that? A little band of Christian  
missionaries is worth thousands of State paid  
priests and should there arise an Anglican  
Gideon to lead the remnant of the host, Pro-  
testantism may yet become a power in Ire-  
land. Successful as were the 300 against  
Midian in the warfare with sin and sorrow,  
right is never helped by wrong. Injustice  
hinders the progress of truth. Before the  
Church of England can do good work in  
Ireland, she must consent to be poor, then  
will she be truly rich; and weak, then will  
she be really strong. But if not, should the  
Church of England hold on to the wrongs  
and injustice which have hung about her