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WHOLE SERIES.
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POETRY.

What time I am afraid, I will trust in Thee.

Oh trust thyself to Jesus
When conscious of thy sin,
Of its heavy weight upon thee,
Or its mighty power within;
Then is the hour of pleading
His finished work for thee,
Then is the time for singing
"His blood was shed for me."

Oh trust thyself to Jesus
When tempted to transgress
By hasty word or angry look
Or thought of bitterness;
Then is the hour for claiming
His power to dwell in thee,
Then is the time for singing
"He doth deliver me."

Oh trust thyself to Jesus
When anxious cares perplex,
When trifles seem to have a power
Thine inner soul to vex;
Then is the hour for clinging
To His arm who walked the sea,
Then is the time for singing
"He makes it calm for me."

Oh trust thyself to Jesus
When thou art wearied sore,
When head and hand refuse thee
To think or labour more;
Then is the hour for leaning
Upon the Master's breast,
Then is the time for singing
"My Saviour gives me rest."

Oh trust thyself to Jesus
When thou art tried with pain,
No power for prayer, the only thought
How to endure the strain;
Then is the hour for resting
In His perfect love to thee,
Then is the time for singing
"He thinks, He pleads for me."

Oh trust thyself to Jesus
In days of feebleness,
When thou art dumbly feeling
Thy utter helplessness;
Then is the hour for proving
His perfect strength in thee,
Then is the time for singing
"His grace sufficeth me."

Oh trust thyself to Jesus
When loved ones pass away,
When long and dreary is thy life,
And very dark the way;
Then is the hour for yielding
Entirely to His will,
Then is the time for singing
"I have my Saviour still."

Oh trust thyself to Jesus
When flesh and spirit fail,
And thy weary feet are pressing
Thro' death's overshadowed vale;
Then is the hour for saying,
"No evil need I fear,"
Then is the time for singing
"My Lord is with me here."

Oh trust thyself to Jesus
When called to take thy flight,
From earthly clouds and shadows
To a land with perfect light;
Then is the hour for feeling
Christ all in all to thee,
Then is the time for singing
"He gives me victory."

RELIGIOUS.

Ability not the limit of Responsibility.

A contrary opinion often prevails. Surely God does not require of us more than we are able to perform. It is unjust to exact from a man that which he does not possess to give. All this is plausible enough. But human beings are partial judges in such cases. They are not likely to decide suits to their own condemnation. They do not pause to ask if there be any blame-worthiness in that inability pleaded in extenuation. If the accused were always their own judges, there would be few occupants in prison cells.

Let us test the principle. A master entrusts to a servant a hundred dollars. The servant squanders ninety-nine and has but one left. The master comes to demand his own with usury. The servant tenders the remaining dollar, and demands a receipt in full. "What do you mean?" says the master. "I pay you all I am able to do, and it is not right for you to ask of me more than that. My ability to pay determines the amount of my indebtedness. For you to ask anything beyond that is

injustice and extortion." Would such reasoning be tolerated for a moment? The man who would talk in that way would be declared a swindler, and would be cast into prison until he should pay the uttermost farthing. Shall men think to palm off upon God a fraud that would not deceive a mortal?

Reflection upon the revealed view of God's character will show us that this lowering of a moral standard on his part is impossible. Every attribute of his character is impeached by this euposition. The only question that remains is, Which of these attributes suffers the most? The moral law given to man is an expression of God's holiness. Its excellence consists in its being true to the truth. Alter the standard, and it ceases to be truthful—is false. If a lower standard is set up in consequence of defective condition in the creature, then the creature becomes lawgiver, and the Creator is deposed. There ceases to be any determinate standard of right and wrong—these terms no longer have a fixed value. A shifting significance of meaning subverts the distinctive idea which it concerns. If the standard be lowered the least iota, then it must be lowered inevitably; for one iota involves a second, and a second involves a third, and so continuously down to the lowest depth of depravity. The moral incapacity of the most debauched will finally become the standard by which God must gauge the justice of his demands. Nay, more; the doctrine would reach into perdition, and exonerate the devils from accountability. Their own original holiness is lost irretrievably. It is no longer in their power to do those things which spring from a holy nature. If ability is the measure of accountability, then their responsibility is at an end. Such a doctrine is dreadful in its consequences, and would make the anarchy of hell dominate over the order and holiness of heaven.

These are times of drifting faith. But it is a hopeful feature that so many Christians are giving themselves more vigorously to the study of the Bible. Let them dig down to the primitive rocks and sure first principles, and their superstructure of doctrine will not topple at every shift of wind. Let those that are spiritual examine the Word of God, and see if what is now enunciated is not one among such first principles. The standard of moral requirement has its origin in the perfection of the Creator, and not in the imperfection of the creature—consequently it cannot be lowered to suit the changed capacity of any creature in heaven above or earth beneath, but in every case and to all eternity continues to demand every jot and tittle which was demanded at the outset.—*Ex. & Chron.*

"Whatever things are lovely."

BY A. D. WALKER.

How many really know that this is in the Bible? or, in other words, how many feel the importance of cultivating loveliness of character? We forget that we should "show forth the beauty of holiness." We see the value of being honest, just, pure, truthful, &c., but are slow to see the importance of being lovely. When we hear people ask God to free them from a man-pleasing spirit, we question the propriety of the petition; for in our opinion we generally have too little of this spirit, we question the propriety of the petition; for in our opinion we generally have too little of this spirit, not too much. We, of course, should carefully avoid pleasing man when in doing so God is displeased; but wherever and whenever we can, consistent with duty, we should show forth the graces that attract our fellow-beings. But, alas, how often does our unloveliness repel those whom we would fain see come to Christ! Some of the characters of the Bible are such lovely characters that we are forced to admire them: Abraham, his unflinching faith, his courtesy, and dignity of bearing; Joseph, his purity and forgiving spirit, also his tender care for his aged

father; Moses, his meekness and patience; Ruth, her beauty, her gentleness, and, above all, her filial love; David, attractive, in many ways, but especially when his father heart cries out, "Oh, my son, Absalom, would God I had died for thee! Oh, Absalom, my son, my son!" (2 Sam. xviii. 33.) Are not all these lovely characters? Then we may ask, What constitutes loveliness?

We are sure that beauty of face and form are gifts for which we should thank the great Giver of all good gifts, but all do not possess these; it seemingly is not consistent with God's will that such should be the case; but cannot we all be lovely? One dear young friend told us in confidence that she daily asked God to make her such as her friends would love and admire, and sometimes when in her society we have thought truly God has answered prayer, and granted unto his servant the grace of loveliness. Now to be lovely we must first be full of love, both towards God and man; next, methinks we should be clothed with humility; these will be, sure to beget meekness and gentleness, then we cannot fail to be courteous, for true courtesy springs from love. Add to all these graces purity, and we cannot but obey the injunction to be lovely. Our Saviour is declared to be altogether lovely, and the nearer we draw to him, the more will our character reflect his own.

A little girl, who died at the age of eleven, was wont each day to pray that she might be lovely to all. Friends, do not be afraid of making this petition your own, for, as we have said before, the nearer we live to Christ the more will we grow in the beauty of holiness, and at last our whole being will be robed in his loveliness.—*N. T. Methodist.*

A Flower Sermon.

The old practice of a harvest thanksgiving service is now beginning to find a parallel in the spring thanksgiving, when flowers take the place of the sheaves of wheat formerly brought into the sanctuary. In reply to a notice that "a flower sermon will be preached by the Rev. J. Hunt Cooke, especially for young people on the first Lord's day afternoon in May, and a collection of flowers for the Richmond Infirmary will be made at the close," numerous elegant bouquets and some potted plants were brought by the congregation and others connected with Parkshot Baptist Church, Richmond. These were laid upon tables on either side of the platform. The pastor, Mr. Cooke, preached from Hosea iv. 5, "I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots like Lebanon," and proceeded to teach that the growth of the lily was a fit emblem of the growth and development of the inner Christian life. After the service the flowers were collected and numbers taken, together with a poem written by the pastor, entitled, "What the lily said to the sick man," to the infirmary. Others were taken to the almshouses and to the homes of sick people. Several friends took some baskets of flowers to the union, which were received very joyfully. One old woman said, "Ah! it is many years since I had such flowers in my room." Those that were too ill to receive them in their hands, had them placed upon their pillows, and the glad smile showed how much the sweet flowers brightened the suffering. About 200 people were visited and comforted as the result of this service. The following is the poem referred to:—

WHAT THE LILY SAID TO THE SICK MAN,
You ask me whence has come the power
To blossom with such cheerful flower;
This grace my Maker gave to me—
A precious dowry;
Now listen to my history.
I once a shapeless bulb have been,
No blossom fair, no leaflet green;
But God, with loving heart and mind,
My state had seen,
And nobler life for me designed.

Down in the dark, for many a day,
With breaking heart I silent lay,
Till a new life began to move,
Drawing away,
Gently attracting me above.

I sought the blessed light of God
Past rugged stone and earthly clod,
I upwards climbed, burst thro' the
ground,
Above the sod—
And there the breeze and sunshine
found.

With hold unseen by mortal eyes
I daily gained the strength to rise;
And ever as I upward grew
Towards the skies.
I downward struck my roots anew.

I drank the light; I sipped the dew;
I put forth leaves—all I could do;
And patient waited to fulfil,
With purpose true,
Whate'er should be my Maker's will.

At length the longed-for moment came,
In God's own time I felt the flame,
And blazed with colour at His word.
Such is my fame—
Behold my flower and bless the Lord.

Ye dark and sorrowing souls be still,
Calmly await your Father's will.
Watch for the light, trust for the power.
Your time fulfil—
And then with glory you shall flower.

Like the Beasts that Perish.

We copy the following from the Peoria Transcript:—

The funeral of the late Benjamin W. Parker was attended from his late residence on Moss street, at 2 P. M., Wednesday. The body was encased in a splendid metallic casket, upon which were many beautiful floral pieces, the last tender mementoes of loving friends. There was a large attendance of friends from near Groveland, as well as many from the city.

Colonel Ingersoll made the following remarks

AT THE HOUSE.

"Friends and Neighbors:

"To fulfil a promise made years ago, it is necessary for me to say a word.

"He whom we are about to lay in the earth, was gentle, kind and loving in his life. He was ambitious only to live with those he loved. He was hospitable, generous and sincere. He loved his friends, and the friends of his friends. He returned good for good. He lived the life of a child, and died without leaving in the memory of his family the record of an unkind act.

"Without assurance, and without fear we give him back, as it were to Nature, the source and mother of us all. Friend, husband, father, fare thee well!"

At the conclusion of the remarks, when the friends had been given the last opportunity to look upon the face of the departed beloved, the casket was closed and the funeral procession, in charge of Mr. Vance, was formed. A long line of carriages followed the hearse to the final resting place of the dead, in Springdale cemetery.

Colonel Ingersoll, in a most earnest and affecting manner, made the following remarks

AT THE GRAVE.

"With morn, with noon, with night, with changing clouds and changeless stars—with grass, with trees, and birds, with leaf and bud, with flower and blossoming vine; with all the sweet influences of Nature, we leave our dead.

"Again, farewell."
After this the coffin was lowered, the grave received the lamented dead, and the burial, simple but impressive, was completed.

We know nothing of Mr. Parker, and speak only of Col. Ingersoll's performance. His remarks at the house, with the single exception of the word "husband," might have been appropriately made as descriptive of the character and virtues of any respectable, well trained dog.

"He loved his friends." "He returned good for good." This is the lofty morality of infidelity—merely a somewhat decent selfishness. How different the teaching of Jesus! "If ye love them that love you, what reward have ye? do not even the publicans the same? But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye

may be the children of your Father in heaven—for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father in heaven is perfect."

The splash of sentiment at the grave would have been just as fitting over the grave of a cat or a mouse. And this is where infidel philosophy leaves us! "Man that is in honor, and understandeth not, is like the beasts that perish."—*Christian Standard.*

CORRESPONDENCE.

For the Christian Messenger.

Concerning the University of Halifax.

Mr. Editor,—

I said in my last letter that Kings and Mount Allison and Dalhousie had admitted the propriety of an Examining Board separate from the teaching faculty. I might have added also that the desire for such an Examining Board has manifested itself among the authorities of Acadia. In the Annual Report of the Board of Governors of Acadia College to be found in the Convention Minutes of 1862, p. 9, appears the following:

"At a meeting of your Board in August last the following brethren were appointed an Examining Committee,—Rev. G. Armstrong, A. M., (now Editor of the *Christian Visitor*, as your readers know) Rev. S. W. DeBlois, A. M., Rev. D. Freeman, A. M., Rev. A. S. Hunt, A. M., Rev. C. Tupper, D. D., and Rev. D. M. Welton, A. M.

In accordance with the above appointment, the Committee presented the following report:

Your Committee regret that the pressure of other duties prevented them from giving that attention to the work which it required. The quarterly Examinations were attended, however, by one or more of your Committee and it gives them pleasure to bear their united testimony to the impartiality and thoroughness with which the recitations were conducted. The result of the Examinations indicate on the part of the Professors a conscientious discharge of their duties combined with an earnest purpose to awaken literary enthusiasm and on the part of the students generally an intelligent appreciation of their efforts, &c."

How many years this Examination was kept up does not appear by the Convention Minutes, but I observe by the Minutes of 1871, page 28, a report of the Examining Committee to the Governors, signed by the Rev. (now Dr.) W. S. McKenzie and Rev. D. M. Welton, as follows:

"The undersigned Examining Committee beg to report that they have, to the best of their ability, performed the work entrusted to them. They devoted an entire day to the Examination papers handed in by the students at the close of the last term. These papers, while varying somewhat in their merit, showed on the whole, a thorough and discriminative scholarship. The questions to which they were a reply were pertinent and exhaustive and admirably suited both to interest and advance the young men in the branches studied. Your Committee are gratified to learn that the Associated Alumni have appointed two other Examiners to act with them and would suggest that the work be divided among the whole each having his own department so that he may especially qualify himself for it."

It will be evident from these extracts from our collegiate history that long since the Governors of the College (representing the denomination) felt the necessity of having an Examining Committee independent of the Professors in order to satisfy themselves of the character of the teaching given by the Professors, and afford a guarantee to the denomination that the young men who were from year to year receiving degrees from the College were entitled to them. It is not unlikely that the Professors themselves may have taken part in bringing such Committee into existence, for certainly it would be a great source of satisfaction to themselves to know that their work approved itself to the whole denomination represented by such Committee. These examinations have not, I be-