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WHOLE SERIES.
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Poetry.

Discouragements.

Discouraged, little maiden,
Because your sum is hard?
A merry heart makes figures smile;
They mock your sadness all this while;
With sunny face and purpose strong,
The answer'll come ere long.

Discouraged, anxious mother?
The child must be a child
Serious thoughts will come with years;
With hopeful heart instead of tears
Sow goodly seed e'er youth be gone;
The reaping comes anon.

Discouraged, weary teacher?
Call you your labor vain?
The little hands that restles play,
And rise before you day by day,
In life's stern school may bear brave
part;
O weary one, take heart!

Discouraged, faithful pastor?
Hast toiled and waited long?
Thou may'st not know the flame divine
Kindled in hearts by words of thine;
Waiting is weary, but—the crown!
Brave soul, be not cast down!

Discouraged, Christian soldier,
Because the fight goes hard?
The more the need of your strong arm,
Up! bravely sound the loud alarm!
The watchword is, "eternal;"
On, to the mortal strife!

Zion's Herald.

Religious.

Christ and the Working-man.

It is a cruel falsehood which bids the working-man seek relief in the rejection of Christianity. The best friend of the working-man is Jesus of Nazareth. He was not a capitalist; a member of a privileged class; the scion of an aristocratic house. He was from the people and of the people. He was a working-man. "Is not this the carpenter?" it was asked. His hands were hardened with toil; his feet were worn and wearied with travelling over the hills of Palestine. His sympathies were with the working-men. His speech was level to their thoughts. "The common people heard Him gladly." Overlooking the man-made distinctions of rank and caste, he knew only the tie of man-hood and brotherhood. "All ye are brethren," was his utterance to His disciples.

None ever spoke so plainly, so boldly, so uncompromisingly, of the vanity of riches; "How hardly shall they that have riches enter into the kingdom of God; it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "The cares of this world and the deceitfulness of riches choke the Word." "Thou fool. . . so is he that layeth up treasures for himself and is not rich toward God." "Lay not up for yourselves treasures on earth." He has laid down the true principles of the relation of labor to capital, in the words, "The laborer is worthy of his hire." His hire; it is his due; it is not charity; He stands on an equality with him who hires him. He is worthy of it. There is nothing undignified in the relation. Dignity means worthiness. And even worship is but worth-ship. He who earns his daily wages by faithful toil, is as worthy, is as honorable as the king; more honorable than many kings. But it is the laborer, that is worthy. It is not the tramp. It is not the windy demagogue. It is not the speculator, who adds nothing to the values of the world. It is the laborer. In these few pregnant and significant words lie the sum of the whole matter.

And in the teachings of Jesus is the remedy for the ills, for the conflicts, that afflict society. "Take heed and beware of covetousness," he said. And again "As ye would that men should do to you, do ye even so to them." If this disposition prevailed; if covetousness and selfishness were absent; if each man sought to do to the other as

it would be right that the other should do to him, were the positions reversed, there could be no conflict between employer and employed. Each would recognise the one common interest and the one common duty. The employer would not ask "How can I get the most work for the least wages?" but, "What are they fairly entitled to, taking into account the relative amount of investment, the risk, the skill the experience?" And the employed would say "Let me honestly give a day's work for a day's wages." With intemperance banished, and sensuality, and passion, what a change would come over the home of the working-man. In the long run the wages which a man commands will depend on himself; and Christ raises his wages by raising him. He regenerates society by regenerating each member of society. Christ's gospel is the working-man's right, and the source of his hopes.—N. Baptist.

Baptism of Christ.

In due time the promised Messiah appears at the Jordan. Quite a number of reasons have been advanced to indicate the significance of his baptism. These reasons are, doubtless, more or less familiar, and need not here be quoted. Perhaps the more simple way to reach the truth on this subject, will be through the language of Christ himself. In reply to John's refusal to baptize him, Christ said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Here submission to baptism is called an act of righteousness. We might see how this could be true of any one who had been regenerated, but in what respect true of him who was "without spot or blemish?" There seems to be but one way to unravel the mystery—Jesus took not on him the nature of angels, but the seed of Abraham, that like form in which sin was brought into the world, and taking the place of the guilty, assumed their responsibilities; and thus he who knew no sin, was made sin for those in whose interests he came, and under the broken law was treated as if he had been guilty. In submitting to the baptism of John, he expressed a willingness not only to be accounted to be impure like the people under the Levitical law, but by his own personal act would indicate the way of escaping from that impurity. Viewed in this light, the baptism of Christ was in the highest sense an act of deepest humiliation. How infinite his condescension! The Son of God, who was without sin, submits to an ordinance intended to express in symbol the redemption of a condemned criminal. But have we not in this act of humiliation an intimation of what was to be a characteristic feature of His kingdom, how significant the fact that he was the first to enter in, and how eminently fitting that it should be the first practical step of the believer.—Rev. R. Dunlap.

The Ecclesiastical Grumbler.

Isn't there somebody in your church that is always talking about the coldness of the brethren, the divisions that abound, the low state of piety, the conformity to the world, etc.; in other words, who is continually confessing other people's sins instead of his own. My word for it, that man is the cause of much of the evil that he complains of, and magnifies by his complaining. (Those who choose can put she and her in this last sentence instead of "he" and "his.") Tell such grumblers the fable of the "Bell Clapper." The bell in which it was hung was cracked, and the clapper was always complaining of its sad fate in being hung in such a bell. A good many unsophisticated people pitied the clapper, and condescended with its sad lot. At length the spirit of Diogenes, the old cynic, who could not endure shams of any kind, came along. He heard of the clapper's complaint, and said: "Before you make any more fuss about the bell, remember two things: First you cracked it,

and, second, nobody would know that it was cracked if you did not tell them." The moral is obvious, but those who need to ponder it will be the last to see it.—Herald & Presbyterian.

Ignoring Christ.

In respect of their treatment of the Lord Jesus Christ, there are three classes of persons.

First, there are those who love Him and treat Him as a friend. They love no friend like Him—none so dear. He is to them the chiefest among ten thousand. They live for Him; and, if need be they would suffer and die for Him.

Second, there are those that hate Him. They despise and reject Him. Had they lived when He was on the earth, they had been of the number of those who cried "Crucify Him, crucify Him."

Third, there are those that seem to care nothing about Him. They treat Him with indifference. They hide their faces from Him. They ignore Him. Thus is He treated in these times by not a few men of rank and education, not joining in a tirade against Him; they are silent concerning Him. They may have their thoughts about Him and their opinions; but they never mention them, they keep them to themselves. In all their writings, in all their speeches and in all their conversation, there is nothing of Christ. He is to them as though He were not. They sit not at His feet for instruction. They counsel not with Him as a friend. They look not to Him for aid and comfort. They trust not in Him as a Saviour, Jesus Christ is nothing to them.

Well, if they can do without Christ, he can do without them. He is not at all dependent upon them. He needs not their friendship, nor their patronage, nor their aid. He can get along just as well without them, as with them. Whether men love Him, or hate Him, or ignore Him, makes no difference with Him. He is infinitely above them all; and He will build His church, and all see of the travail of His soul and be satisfied, whatever stand any may take in regard to Him.

But let it be said to all who ignore Christ, the time is coming when He will ignore them. In that great and final day, when, with assembled worlds, they would give millions would He but acknowledge them. But He will say unto them, "I know you not." And they shall have their place—their own place—with all his rejectors and enemies. These great and honorable men, in their pride and self-sufficiency, may ignore the blessed Saviour now. They may be ashamed of Him and of his words in this adulterous and sinful generation; but let them know and consider that he also will be ashamed of them when he shall come in the glory of his Father with the holy angels.—N. Y. Observer.

Preaching as a Luxury.

A little girl of our acquaintance will not eat bread unless it is of the whitest, softest, freshest kind, and sweet withal. She has been treated too well—which is too bad—so that one of the accounted necessities of life has been, for her, transformed into a luxury.

It was Jon Lathrop Motley who originated the mot "Give me the luxuries of life, and I will dispense with the necessities." He spoke for the many bread-eaters, clothes-wearers, sermon hearers. Though there be those to whom the preaching of the gospel is not a recognized necessity and those to whom it is a positive infliction, there are yet others to whom it is a luxury—a means of pleasure and nothing else. When the preacher has treated his people to so much spiced food, that to their pampered palate any of the plainer and more wholesome sort seems tasteless, he has made his ministry a luxury only. It follows thence that sound unadorned doctrine is heard with impatience. The demand is for the declamatory, the rhetorical, the sentimental. The pulpit is brought into competition with the platform and the stage, and the real ob-

ject for which preachers are sent is lost to view.

So much has been said, and well said as to the duty and the means of making sermons attractive, of gaining and holding the attention of the people, of investing Scripture themes with interest that many of our preachers, justly anxious to be pleasing and effective, have apparently forgotten their accountability to God in their anxiety to catch the ears of men. The result is a frequent concession to popular tastes which should be corrected rather than respected. Too fine preaching makes finical hearers.—Michigan Christian Herald.

The Massachusetts State Board of Health in 1871, addressed a circular letter to all the representatives of U. S. government in foreign countries, asking what amount of crime is produced by drink. Prussia answered 75 per cent.; Ireland nearly all the crime; England, two-thirds to three-fourths; Scotland, three-fourths; Holland, 75 to 80 per cent. Ontario, 98 per cent.

Dr. Vincent says:—"We propose at Chautauque, if we can find a day sufficiently shaded, to hold a peculiar Bible school on the Park of Palestine, locating the classes on the different mountains, in the different villages, &c., and assign to them appropriated studies. This is the suggestion of a young Chautauque. He adds that it would be a nice thing to build a school-room on the model of Palestine, and locate the various classes in the various towns." We cannot afford the 'schoolroom' but we may try the experiment for the sake of teaching geography on the land itself."

A correspondent of the Times, in speaking of the prevalence of ophthalmia in Cyprus, says:—"I was for many years of my childhood at an orphan school where the walls of the rooms were whitewashed, and save a few maps in the school room, there was nothing to relieve the eye. Ophthalmia in its severe form was not uncommon with us, but most of us suffered more or less from a mucous discharge from the eye, which was noticeable on waking up in the morning. So usual was this disease among us that I disregarded it imagining it was common to mankind in general. Soon after leaving the school I lost it, and have never been troubled again till this spring, when I spent two months in Madeira, where the houses are mostly white both inside and out."

In the Italian section of the Paris Exhibition is to be seen a strange instrument, the invention of Signor Michela. It is not larger than a lady's work-box. There is a small key-board, like that of a diminutive piano, and a reel of paper. A girl, who is entirely ignorant of stenography, sits at the little machine, and "plays" a speech three hours long. She then reads it as quickly as one can speak. In fifteen days, without previous knowledge or practice proficiency may be acquired in the working of the apparatus.—Law Times.

Miss Culture, of Boston, was asked to be a bridesmaid at a wedding of a New York friend, and she declined by letter, saying—"My etiological class is in frequent session, and my Emersonian studies occupy so much of my time, that I shall be prevented, by reason of intellectual duties, from officiating in the manner suggested by your recent communication." And the New York girl said, "What nonsense!"

The American Minister for Agriculture has recently stated that in the extensive caverns of Texas enormous masses of guano are deposited. The quantity is estimated at 20,000 tons, and the quality is said to be superior to that of fish guano. Its origin must be looked for in the immense numbers of bats which inhabit these caverns. It is also reported that in the Indian Ocean several guano islands have been discovered, so that the threatened exhaustion of guano deposits need not be feared for some time to come.

There were only three native Christians in China twenty-seven years ago. To-day there is 12,000.

Sir Michel Hicks-Beach intends to send a commission to Malta to inquire into the state of education in the island. There is probably no population in the world in a grosser state of ignorance than the lower class of Maltese.

The Suez canal is 92 miles in length. It is not broad enough in some places to let two vessels pass, and many sidings have been made for this purpose. Vessels measuring 430 feet in length and drawing 25 feet 9 inches have passed through.

The Russian Government lately gave its sanction to the proposal for founding a new university in Siberia. Tomsk is the town chosen for this new seat of learning. At present the donations for this establishment amount to 430,000 roubles. The Russische Revue suggests that the year 1882, the third centenary of the Russian possession of Siberia, would be the right time for opening the new university.

Europe has about 14,000 newspapers and periodicals, of which only about one in fourteen are Roman Catholic in tendency. Great Britain and France have the same number of Romanist journals, forty-two, but in Britain it is forty-two out of 2,500 and in France forty-two out of 2,000. Of North America's 8,500 journals only 113 are Roman Catholic, while in South America only eleven out of the 1,000 newspapers represent the dominant religion.

A Roman Catholic friend of mine who keeps his son in the ascetic seclusion of a country-house (says a writer in one of the "Society Journals") were deeply gratified the other day by the youth expressing a strong desire to learn Italian. A love of learning was a new feature in his character, and the happy father beamed consent; whereupon the thoroughly bored boy of seventeen produced a tablet with the following advertisement:—"A young Roman lady is willing to give lessons in Italian in return for board and lodging in an English family in London."

It is not generally known that the Chinese make very fine razors, and that for a long period no European shaving knife could compare with theirs in keenness and durability. A fine edge is a necessity with them, since they regularly shave their heads—carefully omitting the pigtail—without using soap or any other emolient. They only moisten the scalp with a little warm water.

It was the quaint saying of a dying man, who exclaimed, "I have no fear of going home. God's finger is on the latch, and I am ready for him to open the door. It is but the entrance to my father's house." And said another, "Why should I shrink from dying? It is the funeral of all my sorrows, and evils, and sins, and the perfection of all my joys forever!"

When a preacher goes astray, men who have been all their years of manhood covered with the same slime of wickedness, will roll their hypocritical eyes and swear preachers are the worst men in the world.

The rage for exhibitions has now spread even to Central Asia. The latest news from Tashkend states that an agricultural and industrial exhibition is about to be made for it at Samarcand, and the government has promised gold and silver medals to the Exhibitors as well as honorary caftans!

As curious a liquidation of an old bill as any is that of a young man of Shellville, Ind., who has hauled wood to pay Dr. Robbins for attending his mother when he was born twenty years ago.

The following verdict was recently handed in by the foreman of a coroner's jury in England: "We are of A Pinion that the decest met her death from Violent infirmation in the Arm Produced from Unoan Caws."

The Turkish dollar has depreciated in value till it is now worth only 31 cents.