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WHOLE SERIES.
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Poetry.

The Sunday Book.

Read to him, Connie, read as you sit,
Cosy and warm in the great arm-chair;
Let your hand press lovingly, lightly there,
Let the gentle touch of your sunny hair
Over his cheek like a soft breeze flit.

Read to him, Connie! The house is still,
The week-day lessons, the week-day play,
And the week-day worries are hushed away
In the golden calm of the Holy Day;
He will listen now if ever he will.

Read to him, Connie, read while you may;
For the years will pass and he must go
Out in the cold world's treacherous flow,
Danger and trial and evil to know,
He may drift in the dark, far, far away;

Now he is happy and safe in the nest,
Teach him to warble the songs of home,
Teach him to soar but never to roam,
Only to soar to a starry dome,
Linking with heaven the hearts he loves
best.

Read to him, Connie! Read what you
love,
Holy and sweet be your Sabbath's choice;
And the music that dwells in a sister's voice
Shall lure him to listen while angels rejoice,
As the soft notes blend with the harp above.

Read to him, Connie! Read of the ONE
Who loves him most, yes, more than you!
Read of that love, so great, so true,
Love everlasting, yet ever new;
For who can tell but his heart may be won!

Read to him, Connie! For it may be
That your Sunday book like a silver bar
Of steady light from a guiding star,
May gleam in memory, clear and far,
Across the waves of a wintry sea.

F. R. HAVERGALL.

John Wesley, the great founder of Methodism, having to travel some distance by stage coach, fell in with a pleasant-tempered, well-informed officer. His conversation was sprightly and entertaining, but frequently mingled with oaths. When they were about to take the last stage, Mr. Wesley took the officer apart, and after expressing the pleasure he had enjoyed in his company, told him he was thereby encouraged to ask of him a great favor. "I would take pleasure in obliging you," said the officer, "and I am sure you will not make an unreasonable request." "Then," said Mr. Wesley, "as we have to travel together some time, I beg that if I should so far forget myself as to swear, you will kindly reprove me!" The officer saw the motive, felt the force of the request, and with a smile thanked Mr. Wesley.

Pere Hyacinthe has written a new letter defending his conduct in having married while a priest of the Roman Catholic Church. He affirms that he believes, with the holy minded Roman bishop who advised him to marry, that, "marriage is the first sacrament established by God among men, and upon which the priesthood itself was founded, and that any hindrance placed thereon is of Satan." In regard to his marriage being an impediment to his work in France, he says the idea is a mistake, for "without the least doubt, the great majority of Catholics not only approve of a married clergy, but, as in my case, take it as the only real guarantee of a thorough reform." He is convinced that the majority of priests are with him, "some openly, but the greater number, alas, think only in private what they dare not put yet into language." Aside from all personal consideration, Pere Hyacinthe is satisfied that the assertion of Divine right in priests to marry is "the direst and severest blow struck at Papal oppression—alike of the individual conscience and of the collective body."

The Scripture gives four names to Christians, from the four cardinal graces: *saints*, for their holiness; *believers*, for their faith; *brethren*, for their love; *disciples* for their knowledge.—*Andrew Fuller.*

Better go supperless to bed than run in debt.

A promise should be made with the heart and remembered with the head.

Religious.

The Lord's Portion.

A PAPER READ AT THE QUARTERLY MEETING IN GUYSBORO, JANUARY 17TH, 1880, BY REV. A. W. BARSS, AND PUBLISHED BY SPECIAL REQUEST OF THE CONFERENCE.

Is it obligatory, or optional, whether we give to the Lord, or not? Does God require anything of us? If he does, does he require it of all men? or only of a few? If there is no obligation resting on us to sustain the cause of God, let us all abandon it and live to ourselves. But if we are under obligation to give to the Lord, we should know it, and systematically act in regard to it. If we owe the Lord anything, nothing can be of more importance to us, than to know how much it is; and to see that the account is kept balanced; otherwise it is constantly accumulating, and if a final settlement must come, what is to be the consequence if we have spent all for selfish purposes? These questions are vastly momentous to us just now, and ought to be settled, without further delay.

Let us first enquire, whether the Lord requires anything of us, or not? If not, why did the first Brothers bring him an offering? and if anything or nothing would do, why was Abel's accepted, and Cain's rejected? The Apostle in Hebrews xi. 4, says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."

All the difference in the offerings, is attributed to Abel's faith; his were the firstlings of his flock and the fat thereof, that is the first and the fattest, his faith saw in the flowing of that life-blood, a substitute for his life, as being forfeited by sin. Thus God accepted it, and thus though dead, he speaks to us of the Redeemer's blood by which we are purchased, and are not our own, but are to glorify him, in our body and spirit, which are his. If I present my body to Jesus, as my reasonable service, as exhorted to do in Rom. xii. 1, as a living sacrifice; how can it be done, without recognizing the obligation to give him the first and best of the fruits of my labour? Thus we have Solomon's injunction, Prov. iii. 9, "Honor the Lord with thy substance, and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses burst out with new wine." The ceremonial law imposed upon the Jews a most astonishing system of sacrifices, and offerings; the regular stated sacrifices took 114 bullocks, 40 rams, 1,103 lambs, and 32 goats yearly; besides these there were prescribed meat offerings, and drink offerings, freewill offerings, independent meat offerings. The first fruits of all increase; first born tithes; and tenth of all the produce of every farm, and also row gifts. We see by this, that it was no small portion of their worldly substance, which the Jews were required to give for religious purposes. When Jacob started out to seek his fortune, and God met him the first night, he bargained with the Lord, that if he would keep him safely; give him food to eat, and clothes to wear, that he would give him the tenth. When David had a chance of offering sacrifice at Araunah's expense, he determinedly refused, saying "Nay, but I will surely buy the things offered, at a price, neither will I offer burnt offerings unto the Lord my God, of that which doth cost me nothing." Solomon said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself. Prov. xi. 24, 25. God by Malachi in the 3rd chapter charged the Jews, with "going away from his ordinances from the days of their Fathers, and had not kept them. The question is asked, "Will a man

rob God?" "Yet ye have robbed me; in tithes and offerings, ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your grounds, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. The wise men who came from the East to seek the infant Redeemer, brought with them their gifts, which with their worship of him they presented, in gold, and frankincense and myrrh. Jesus when on earth sharply watched those who cast money into the Temple Treasury. One day he saw the rich casting in of their abundance, but he noticed a poor widow put in two mites, (a farthing) which was her all. This he valued more than all the rest, because it was all her living. The Disciples had a fund for necessary purposes, and Judas was treasurer. After the ascension of Christ, there was a daily administration to poor widows. In those days the multitude of them that believed, were of one heart and of one soul, neither said any of them, that ought of the things which he possessed, was his own, but they had all things common, neither was there any among them that lacked, for as many as were possessed of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them at the Apostles' feet; and distribution was made unto every man according as he had need. While this was going on, Ananias and Sapphira, lost their lives, for giving less than they professed to do. Paul praised the Macedonians, because, "that in a great trial of affliction, the abundance of their joy and their deep poverty, abounded, unto the riches of their liberality." "For to their power, I bear record, yea, and beyond their power they were willing of themselves, to contribute to the necessity of the poor Saints at Jerusalem." 2 Cor. viii. 2, 3, Paul also reminded the Corinthians in the matter of their giving, that he that soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver, 2 Cor. ix. 6, 7. God has ordained by the foolishness of preaching to save them that believe, and he has ordained that they that preach the gospel shall live by the Gospel. If you muzzle the mouth of the ox that treadeth out the corn, you will soon have no ox; and if you refuse to support the Gospel you will soon have no Gospel preached to you. Many who now call themselves the people of God, would think it altogether unreasonable, if they were called upon to contribute such an amount of their property to religious purposes, as the Jews were, they had a law given by God, sharply defined. We are left to voluntary offerings. The Gospel urges the general duty, but leaves every one to determine for himself his own particular measure; telling us that with what measure we meet, it shall be measured to us again. It seeks a spiritual service, such as is prompted by a willing heart, and not rendered by reluctance, or by constraint: while it sets before us a dark, lost, and dying world, which our efforts may help, and then with weeping look and hand directed toward Calvary, exclaims, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor that ye through his poverty might become rich," 2 Cor. viii. 9. Paul in taking his last leave of his Ephesian Brethren, exhorted them, to remember how he had showed them all things, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." The Lord's requirement for us to give for the support of the Gospel being thus clearly

defined, let us notice some obstacles in the way of giving:

1st. Hard times is pleaded as an excuse for not giving. It may be with us as in Malachi's day, that the hard times are on us, because we have robbed God of his rightful due. If it be an experiment I think it worth trying, but to my mind it looks like a fact that if we were to prove God by bringing all the tithes into his storehouse, the windows of Heaven would be opened and a blessing of abundance given.

2nd. Heavy taxes are an excuse, the taxes are imposed by assessments made by men of our own appointment. If they are too heavy, we may rebel, or seek redress.

3rd. Poverty is pleaded by many. If we believe Solomon, poverty comes by not giving to the Lord, and if we observe who the poor are, we find them to be those who never give anything to the Lord, and on the other hand, those who always give, always have something to give. A man often pleads poverty and gives nothing to the Lord, while at the same time he spends \$10.00 or \$12.00 a year in useless or injurious articles as tobacco, &c.

Let us notice how the Lord's portion should be given. The practice of signing a certain amount, and not paying until the end of the year, or not paying at all; should be dropped forever in Christian churches. Every member should give something weekly, or monthly, according as they may purpose in their heart. I believe God would be better pleased, if all who go to worship on the Sabbath, carried with them all they owe him, everytime they go, and cast it into his treasury. The Apostle's systematic plan would meet all demands and secure the blessing of God: "Let everyone of you lay by him in store on the first day of the week, as the Lord has prospered him," 1 Cor. xvi. 2. All the trouble comes from want of system.

1st. Make it a rule to give the Lord a certain portion of all income, and then strictly adhere to it; setting apart the Lord's portion first.

2nd. You may ask how you are to do it. Suppose you are a merchant, settle it in your mind what part of your profits you will give to the Lord; then you can give weekly a certain amount, less perhaps than you expect the final amount of the Lord's portion to be out of your yearly profit, so that you don't rob yourself. Keeping an account of what you thus give, till you make up the profits of your business at the end of the year; then balance accounts with the Lord, according as you purposed to give.

Suppose you are a mechanic, or a labourer, settle it in your mind what part of every dollar you receive, you will give the Lord, let it be 1 or 2 cents or more, then as you receive money, set apart the portion for the Lord, first the one cent system will give the Lord one dollar out of every hundred you receive. The two cent system, will give him two dollars. If your income is ever so small, you will hardly miss this small proportion, and yet you will be doing something and securing the blessing of God on your labour. If you are a farmer you can make up your mind, what portion of all your crop, you will give; or set apart a cow, or a sheep, and keep it for the Lord, and give him the butter, or the wool and the lambs. Any woman can keep a hen for the Lord, any ordinary hen will lay ten dozen eggs a year, these at ten cents per dozen, will be one dollar. If you are a fisherman, settle it in your mind, what portion of fish you will give to the Lord, and then as you sell them, give the Lord his portion, according as you purposed in your heart. If everyone would give systematically as thus indicated, the Lord's treasury would never be empty, there would be ample funds for all purposes; the blessing of God would come down on the givers, abundantly replenishing their basket and store; and His ministers would have no need and the work of benevolence be helped; and finally the Master's plaudit would be heard, "Come ye blessed of my Father,

inherit the kingdom prepared for you, from the foundation of the world; for I was an hungered, and ye gave me meat, I was athirst, and ye gave me drink; a stranger and ye took me in, sick and in prison, and ye visited me," you will be astonished, and ask when you did all this; and he will say, Inasmuch as ye did it unto the least of these my brethren, ye have done it unto me." While you were attending to your business, the money you gave to the Lord was sending the Gospel to the poor, and the angel of mercy to the sick and suffering who now meet you in Heaven, and you are rewarded according to the deeds done in the body. On the other hand if things continue so that the obligation to give to the Lord is not recognized, the curse of God, must rest upon such communities and churches, until like the seven churches of Asia: "The candlestick is removed." Sinners will fill up their cup of iniquity; to finally hear the awful curse; "Depart from me ye workers of iniquity, into everlasting fire, prepared for the Devil and his angels; for I was an hungered and ye gave me no meat, I was athirst and ye gave me no drink, I was a stranger and ye took me not in, I was sick, and in prison, and ye visited me not." Then you may begin to say, Lord When saw we thee in those circumstances, and did not minister unto thee? The Master will point to saved ones, whose company you would not keep on earth; whom you would not assist in distress, whom you would not assist in sustaining the cause of God here; and say, Inasmuch as ye did it not to the least of these my brethren ye did it not unto me.

Music the Ecstasy of Worship.

Music is the very heart, the very ecstasy of worship. It is the worship of angels. Earthly worship would soon grow dead and dull without it. Even a heathen could say that the first and noblest use of music is the offering of praise to the immortals, and the next, purifying, regulating, harmonizing of the soul. Does not Scripture bear him out? Does it not ring with music? Does it not tell us how at the creation "the morning stars sang together, and all the sons of God shouted for joy?" And as the Bible begins with the song of the morning stars over man created, and ends with the "sevenfold chorus of hallelujahs and harping symphonies" over man redeemed, so its central moment, uniting both, is the carol of angels at the Saviour's birth.

It is no small cause for dullness and deadness of the eighteenth century that this mighty influence for good was left at the service of the devil, while weary congregations were droning dull doggerel to coarse and tuneless tunes. Hymns began when Christian worship began, and they revived when Christian love revived. It was after having sung a hymn that our Lord crossed the brook Kedron to enter on His agony. It was with hymns at midnight that Paul and Silas, still bruised with Roman rods, turned the prison of Philippi into an Odeum. It was the voice of boy singers at Erfurd with their hymnal that woke Luther from his swoon; it was the hymn of a little girl on a doorstep at Weimar that soled the exiled Melancthon. They have nerved the martyr's patience; they have soothed the mourner's anguish. Thank God for their revival! The generations which have glowed to the fiery appeals of Whitfield and been lulled by the soothing calm of Keble, could be content no longer with the halting doggerel of Sternhold and Hopkins, or the drowsy commonplace of Tate and Brady. Thank God for every sweet and moving hymn of Wesley and Toplady of Ken and Doddridge; and thank God that we can have these in all tenderness, in all their devotion, at every village church.—*Cannon Farrar.*

An impatient youth at a wedding party after an awful silence, suddenly exclaimed, "Don't be so unspeakably happy."