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WHOLE SERIES.
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Poetry.

Broidery Work.

Beneath the desert's rim went down the sun,
And from their tent-doors, all their service done,
Came forth the Hebrew women, one by one.

For Bezaleel, the master, who had rare
And curious skill, and gifts beyond compare,
Greater than old Mizraim's greatest ware,—

Had bidden that they approach at his
Command,
As on a goat-skin spread upon the sand
He sat, and saw them grouped on every
hand;

And soon, as came to pass, a silence fell,
He spake and said: "Daughters of Israel,"
I bring a word. I pray ye, hearken well.

"God's Tabernacle, by his pattern made,
Shall fall of finish, though in order laid,
Unless ye women lift your hands to aid."

A murmur ran the crouched assembly
through,
As each her veil about her closer drew:
"We are but women. What can women do?"

And Bezaleel made answer: "Not a man
Of all our tribes, from Judah unto Dan,
Can do the thing that just ye women can.

"The gold and broidered work about the hem
Of the priest's robes, pomegranate, knop,
and stem,
Man's clumsy fingers cannot compass them.

The sanctuary curtains that must wreathe
the
And bossed with cherubim,—the colors
three,
Blue, purple, scarlet,—who can twine but ye?

"Yours is the very skill for which I call.
So bring your cunning needlework, though
small
Your gifts may seem: the Lord hath need of
all."

O Christian women! for the temples set
Throughout earth's desert lands, do you
forget
The sanctuary curtains need your broidery yet?
—Margaret J. Preston.

Religious.

Does death change character?

As years multiply, and men become fixed and established, we have found ourselves ready to say that those who have become aged and established in their course cannot be converted, and on the other hand we little expect those who have gained experience and wisdom and habits of virtue to be turned aside from the path of obedience. And yet, so long as men live on the earth, we find that those moral changes are possible; but as we advance in life they become more difficult. We are tending towards a settled character, toward that period in our personal history when we will have gone beyond the line of probation and entered into that state which is unalterable, when it will be said of every one: "He that is unjust, let him be unjust still." "He that is righteous, let him be righteous still." So that we are authorized to assert that just as soon as we pass into the unseen state, without waiting for the judgment, we enter into a state of moral fixedness in which there is and can be no change. We have evidence of this in the Scriptures in a thousand forms. I need only turn your attention to one or two direct testimonies bearing upon this subject. I want to do that for the purpose of impressing the lesson upon our hearts. You remember that when Hezekiah was sick unto death and God in mercy heard his prayer and recovered him out of his sickness and gave him a sign that his life should be prolonged for a number of years, he made a prayer and uttered some predictions that God gave him to utter on that memorable occasion. It does seem to me that there is a direct recognition of the fact that in life only can men hope for God's truth, in life only can men prepare for the eternal state,—in life only can men repent of sin and be delivered from it. "The dead cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth."—Bishop Merrill.

"No Collections."

This announcement is very common in advertisements of religious services, and a very shabby announcement it is. Surely the voluntary system, which compels no man to give to a church or chapel collection, is enough; but some folks are so eager to fill their conventicles that they dare not trust even voluntarism, and go a step beyond—prohibiting all contributions. We should be sorry to think that the no-collection dodge is a success. A success with decently-minded people it cannot be; for such persons would a great deal rather make some acknowledgment of service rendered than receive it as thanklessly as a dog grabs a bone. But there are creatures in the world whose meanness it is simply impossible to describe or even to imagine, and they loaf about from church to chapel, and from chapel to church, paying not a fraction for the support of the worship which they attend. They are shown into cushioned and carpeted pews; gentlemen turn out and sit in the aisle that these occasional worshippers may be accommodated; ladies allow themselves to be uncomfortably crowded by these queer-looking customers. Bibles, Prayer-books are supplied to them; in the same places the same people, few of them poor, are to be seen again and again, even for years; and all the time they are writing to the papers complaining of incivility and inequality in the house of God, and sanctimoniously advocating free and unappropriated churches, which means, in plain English, insisting upon it, as their right, that other people should build churches, pay parsons, supply devotional books, sustain choirs, while they themselves don't contribute a cent. With these religious corner-men the "No Collection" device may be successful; but, in proportion as it succeeds, it encourages and justifies such pious sponging, and it casts a reflection upon those services the promoters of which, being honest men, expect people to acknowledge honestly all that is done on their behalf. The announcement "No Collection" may be understood to mean this—"Those hiring rascals over the way care more for your money than for your souls; with them it is always pay, pay, pay; here, dear fellow-sinners, we give you the gospel without money and without price, and you can, with us, save your souls on the cheap, and go to heaven for less than the place opposite would charge you per quarter for a back seat in the gallery." The editor of Plain Talk is the minister of a chapel in which he thinks there is not an unreasonable number of collections; but he would be very much ashamed if no collections were made there; he could not expect much of God's blessing on such an abominable rejection of the principle of liberality. Though right glad to welcome the poorest of the poor, the people who have little or nothing to give, he wants none of these mean and expecting-no-collection fellows to come to his place, for he thinks that there is more justice, as well as more generosity, in the straight-forward invitation given by the Psalmist, who, despising all mawkish and squeamish notions of the "No Collection" order, says to the people, "Give unto the Lord the glory due unto His name, bring an offering, and come into His courts."—Plain Talk.

The Pastor's Salary.

If a man is fit to preach, he is worth wages. If he is worth wages, he should be paid with all the business regularity that is demanded and enforced in business life. There is no man in the community who works harder for what he receives than the faithful minister. There is no man—in whose work the community is interested—to whom regular wages, that shall not cost him a thought, are so important. Of what proportionate use can any man be in the pulpit, whose weeks are frittered away in mean cares and petty economies? Every month, or every

quarter-day, every pastor should be sure that there will be placed in his hands, as his just wages, money enough to pay all his expenses. Then, without a sense of special obligation, he can preach the truth with freedom, and prepare for his public ministrations without distraction.

Nothing more cruel to a pastor, or more disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. He is the creature of a popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Manliness cannot live in such a man, except it be a torture—a torture endured simply because there are others who depend upon the charities doled out to him. Good many pastors do not want gifts; they want wages. They need them, and the people owe them; but they take to themselves the credit of benefactors, and place their pastors in an awkward and false position. If Christians do not sufficiently recognize the legitimacy of the pastor's calling to render him fully his just wages and to assist him to maintain his manly independence before the world for looking upon him with a contempt that forbids approach and precludes influence, the world will be quite ready to take the pastor at the valuation of his friends, and the religion he teaches at the price its professors are willing to pay in a business way for its ministry.—Scribner.

Fair Trade or Free Trade.

The following article from the New York Examiner and Chronicle will be read with interest as embodying the facts of the case and as showing the views of a large number of the people of the United States on this popular question:

During the past two or three years there has been growing up in England an opposition to the policy of free trade which has prevailed since the repeal of the corn-laws in 1846. Absolute free trade, of course, has not been practised, but the customs revenue is derived from a small list of articles, and pains has been taken so to impose duties as not to afford "protection" to any home industry. Immediately after this policy was adopted England entered on an unexampled career of prosperity. Food was cheap, the laboring classes were contented and industrious, and manufactures took a great leap forward. This naturally tended to give the people confidence in free trade, and though other nations did not hasten to follow in England's wake, it was confidently predicted that they would do so in a few years at most. But during our civil war, the cotton famine which was caused by the struggle produced great distress in the English manufacturing districts, from which there has never been a complete recovery. The war also gave a great impetus to manufactures in the Northern States of the Union, to which was added the stimulus of a high tariff imposed partly for revenue and partly for "protection" of native industries. The result has been twofold. There has been a long depression in the English manufacturing business, accompanied by so rapid a development of America's resources and skill, that American products now compete with English wares not only in South America and Asia but in England itself.

Such a state of affairs, one must confess, is calculated to stagger one's belief in the British theory of commerce, especially when it is one's own pocket that is affected. Free trade, argues the British capitalist or the British workman, is perhaps a very fine theory, but it works badly for me. And as the care of Number One is the chief business of the average man, the British capitalist and the British workman are both fast becoming ardent advocates of a different commercial policy. This feeling not only exists, but is growing, and

bids fair soon to become a potent factor in English politics. For a generation or more free trade has been a sort of fetish in England, to which both parties have rendered abject and unquestioning homage—not so much because the leaders themselves believed thoroughly in it, as because it was thought that the people were thoroughly wedded to it. But this is evidently no longer the case. Popular opinion is ripe for a rediscussion of the whole case, as in the days of the Anti-Corn-Law-League. If the advocates of free-trade continue to ignore this fact, they will find one day that they have underrated the strength of the new movement. The old free-trade arguments have lost their hold, and new ones must be devised. If the new movement rests on a fallacious basis, as most political economists would hold, then this must be made clear to the people by such speeches as Cobden and Bright made forty years ago.

It is worthy of note, however, that it is not proposed in England to adopt a system of "protection" similar to that which prevails in the United States, France and Germany. Theoretical free-trade is still dear to the British heart; and what is now demanded is "fair-trade" where free-trade is refused. For example, the United States imposes a duty on British cotton and iron wares. Very good, let England impose a retaliatory duty on American cotton and iron wares, and the result will be a "fair-trade," though not free-trade. In this way, it is urged, England will be no longer placed at a disadvantage in the world's markets, and a return of prosperity may be hoped for. This policy is strongly urged in the August number of the *Nineteenth Century* by Sir Edward Sullivan, Bart., and the Duke of Manchester, who both protest most strongly against the continuance of a policy of "isolated free-trade" as against the interests of England, and inconsistent with the ultimate general adoption of genuine free-trade. The whole movement is a curious and significant one.

Luthardt's Apologetical Discourses on the Fundamental Truths of Christianity.

(Translated from the German by Prof. D. M. Welton.)

SEVENTH DISCOURSE.

Revelation.

As to the power of God—this is a fact which the world around us proclaims. But his mercy is the sovereign purpose of his heart. We know this not of ourselves, we venture not to think of it as of ourselves. And yet the certainty of this is very necessary to us. For without this what help can come to us from the certainty of God's power and majesty?

The grace of God, however, is a necessity of our moral condition. And thus revelation is demanded by our moral state; it is rendered necessary not only by the condition of our reason, but much more by the perverseness and corruption of our will.

It is a universally accepted truth that the best and highest we possess is a gift. Schiller repeatedly quotes the saying: "Everything good descends to us freely from God." And the most gifted spirits, which are the pride of mankind, have confessed the same. The truth is valid with the simply natural mind, but especially so with the religious mind, which concerns itself with our relation to God. Communion with God must be an act and gift of God himself. We cannot possess God, we cannot desire him, if he does not give himself to us, if he does not open our heart and will, so that we may inwardly receive him. This appears, indeed, as considered in the abstract, but becomes doubly obvious by the actual condition of our moral nature. The deepest ground of the necessity of revelation, and indeed of a revelation of salvation, lies in sin.

2. Permit me in this connection to speak of sin. It is not simply a state-

ment of Scripture that all men are sinners. Our conscience confirms it, the daily experience of life proves it, all the voices of the people bewail it. Everywhere we meet with lamentation over the unhappy discord in man, between his better moral convictions and his opposing will. We are familiar with the saying of a Roman poet: video meliora proboque, deteriora sequor. "I see indeed the better and approve it, but I follow the worse." Or this again: nimirum in vetitum semper cupimus negata. "We strive continually after the forbidden and desire what is denied us." There is a might of passion in man, which renders his better conscience powerless, and must be subdued by the commandment of the law. Plutarch says: "the passions are innate to man, they do not come to him only from without; and if the sternest discipline did not come to his help, he would probably be no tamer than the wildest animal."

A great number of such witnesses could be produced. Kant, who appeals to the moral principle in man and considers the consciousness of duty strong enough to subdue and control all opposing impulses—he also speaks of a radical evil in man, which roots itself at the bottom of our being and lies beneath all our daily determinations of will. It might be said: the more punctiliously one walks and the more moral he is, the more sensible is he of this opposing power within him, and the more earnestly he strives against it, the more must he sigh over it. But the Christian only has the full knowledge of sin. For only from the pardon of guilt do we learn the greatness of guilt; and only from struggle against sin do we experience the full power and dominion of sin. But an approximate feeling at least of this heavy suffering and guilt is present also outside of Christianity. Poets and thoughtful persons among the nations are unceasing in their lamentation over the miseries of life. Indeed it is not the harmfulness of sin alone, its guilt and its power, what they deplore; it is the sorrow of life generally and the entire misery of the earth, which finds so effective an expression in the voices of the people of all lands and times. Still it is the sorrow of sin and the smarting feeling of our moral guilt and weakness that are meant. True, an air of serenity is diffused over the entire life and being of the Greeks. This has often been extolled as an enviable superiority of the old world. Goethe in his memoir of Winkelman has praised the indestructible soundness of the antique life. And our modern preachers of a non-Christian humanitarianism, as David Strauss, extol the healthy sensuous perception of the Greek world and place it before the Christian world as its unattainable ideal. But one can see the deep melancholy, which pervades the whole Greek life, traces of which are impressed on their highest works of art, and whose tones sound so touchingly in their poetry. This tone of lamentation sounds as the prophecy of a time which the true propitiation must usher in. This directly constitutes the deep, the true and great of the old world, and herein lies its essential charm. Just because it does not yet know the propitiation, therefore it diffuses an air of cheerfulness over the pain of life and veils from its own eyes the whole depth of human misery—as Lenau has so touchingly represented it in his *Savonarola*:

Die Künste der Hellenen kannten
Nicht den Erb-er und sein Licht;
Drum scherzten sie so gern und nannten
Des Schmerzes tiefen Abgrund nicht.

Dass sie am Schmerz, den sie zu trösten
Nicht weis, und sanft vorüber flüht,
Das halt' ich für der Zauber grössten,
Durch den uns die Antike rührt.

(The rhyme and metre of these stanzas cannot be easily preserved in a translation; the following correctly expresses the sense):

The arts of the Greeks know not
The Redeemer and his light;
Therefore they gave themselves up to
merriment,
And mentioned not the deep abyss of
pain.