

# The Christian Messenger.

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WHOLE SERIES.  
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## Poetry.

### Reaping.

Everyone is sowing, both by word and deed;  
All mankind are growing either wheat or weed;  
Thoughtless ones are throwing any sort of seed.  
Serious ones are seeking seed already sown;  
Many eyes are weeping, now the crop is grown;  
Think upon the reaping—each one reaps his own.  
Surely as the sowing shall the harvest be—  
See what you are throwing over hill or lea,  
Words and deeds are growing for eternity.  
There is One all knowing, looking on always,  
Fruit to Him is flowing, feeling for the day—  
Will your heart be glowing, in the grand array?  
Ye that would be bringing sheaves of golden grain,  
Mind what you are flinging, both from hand and brain;  
Then, mid glad songs singing, you shall glean great gain.

### Yet there is Room.

Yet there is room! the Lamb's bright hall of song  
With its fair glory, beckons thee along;  
Room, room, still room! oh, enter, enter, now!  
The bridal hall is filling for the feast;  
Pass in, pass in, and be the Bridegroom's guest;  
Room, room, still room! oh, enter, enter, now!  
It fills, it fills, that hall of jubilee!  
Make haste, make haste; tis not too full for thee;  
Room, room, still room! oh, enter, enter, now!  
Pass in, pass in! That banquet is for thee;  
That cup of everlasting love is free;  
Room, room, still room! oh, enter, enter, now!  
All heaven is there, all joy! Go in, go in,  
The Angels beckon thee the prize to win;  
Room, room, still room! oh, enter, enter, now!  
Ere night that gate may close, and seal thy doom;  
Then the last, low, long cry: "No room, no room!"  
No room, no room; oh, woful cry "No room!"

## Religious.

### Our Prayer-Meeting.

1. I propose to be there regularly and punctually. "Not forsaking the assembling of yourselves together."
2. I will endeavor to draw others to the meeting. "Come thou with us, and we will do thee good."
3. Before entering the place of prayer, I will ask the Saviour's presence. "We would see Jesus."
4. I will not, unless it is necessary, occupy a back seat. "How pleasant it is for brethren to dwell together in unity."
5. I will not so seat myself as to hinder others from occupying the same seat with me. "Be courteous."
6. I will refrain from fault-finding, and will not indulge a criticising spirit. "Be ye kindly affectioned one to another."
7. I will not expressly dissent from one who has spoken, and will avoid giving the impression of variance of feeling. "That they may be made perfect in one."
8. So far as is consistent, I will assist actively in the exercises, by testifying to the love of Christ, by exhortation, by a passage of scripture, a hymn, a stanza, or otherwise. "Let the

word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs."

9. I will not decline to lead in prayer, and in offering prayer will begin with the subject in hand, and in aid of what has just been said. "Ye also helping together by prayer for us."

10. My prayers or remarks shall not be long. "For God is in heaven, and thou upon earth; therefore, let thy words be few."

11. I will not seem to harangue nor teach in prayer, as though I were thinking of man more than God. "We speak before God in Christ."

12. I will not needlessly expose any want of faith, or other discouragements. "Who is fearful and faint-hearted, let him return."

13. I will cultivate enlargement of faith and desires. "Let us therefore come boldly unto the throne of Grace."

14. On leaving the place, I will endeavor to maintain a devout frame of mind. "Continue in prayer."

15. I shall also endeavor to use all means suited to secure the blessing for which I have prayed. "Faith, without works is dead also."

### Why I Give.

I give because it does me good to do so. I am conscious of the worldliness of my nature; but giving helps to soften and break down that worldliness, and quickens somewhat the latent sympathies and emotions of my being.

I give because giving is the very genius and spirit of the world. The sun gives, the cloud gives, the air gives, the flower gives, the day gives, the night gives—all nature, indeed, is a ministry, ever serving, ever giving—and shall I withhold?

I give because I am always receiving. God is giving to me every hour of every day, in a thousand different ways and forms, and surely it is a small matter, indeed, that I should give back a little again to him.

I give because in so doing I set a useful example to others. I feel that every Christian is bound to be a pattern to others around him. Liberality for Christ is a grace sadly lacking in the religious community. If by my example I can help to enlarge it, I am bound to do so; therefore I give.

I give because giving brings a blessing. Even in this life it does so. The liberal soul shall be made fat. And in the life to come, who can tell the splendor of its reward!

I give because it is the injunction of the Bible. God enjoins it; Christ taught it; the apostles commended it. Let two sentences suffice: "It is more blessed to give than to receive;" "The Lord loveth a cheerful giver."

### Saving for Old Age.

It may be said that a minister should "trust in the Lord" for his future. This is true, perfectly true! But what shape shall that trust take? The farmer ploughs and sows, trusting that the Lord will make the grain to sprout and flourish. So the minister may lay aside ten or twenty dollars every now and then, trusting that the Lord will keep the bank solvent, and will keep the law of compound interest working right along, so that when in old age he can preach no longer, he can still "live of the gospel"—live of a portion of what the gospel brought him in ten, twenty, forty years ago. Another form of trust in God is for a man to trust that God will make other men energetic and industrious, will make them self-denying and saving, so that when they will have money, and when he, from lack of prudence and self-denial, is left destitute, the Lord will make them have compassion on him and relieve him from that suffering. The minister who spends all his salary right along may, perhaps safely trust that his brother minister who has been more prudent and economical will be moved of the Lord to aid him; but the first mentioned style of trust in God is much more

becoming a Christian man and a preacher of the Word. If a minister should live on faith alone—should be so unworldly as to never lay up a dollar—then should every other man do the same. Then should the laborer, the mechanic, and the merchant, on the 31st of December, give away every remaining dollar, and start the new year with a clean set of books. But if an ordinary Christian should lay aside from his income something against the day when his income shall cease, so should the minister, also. The rule applies to the preacher as well as to any other man, that he should regularly lay aside something from his income, no matter how small that income may be!—*Cor. of Watchman.*

### The Lord Reigneth.

BY REV. THEODORE L. CUTLER, D. D.

My eloquent and rather eccentric friend, Dr. Cox, once commenced a prayer with these characteristic words: "Oh! Infinite God, we are republicans toward each other; but we are all monarchists toward thine everlasting throne." The doctor was too thorough an American not to believe in our democratic polity. He was too devout a Christian to doubt the absolute sovereignty of God. Before the law of the land we are all equals. Before Jehovah's glorious throne we are all alike inferiors—the dependent subjects of his empire.

What a magnificent outburst of loyalty opens the ninety-third psalm! "The Lord reigneth!" He is clothed with majesty. The Lord is clothed with strength, wherewith he hath girded himself. Thy throne is established of old. Thou art from everlasting. Here we have the empire of love, the royal robe, the girdle of omnipotence, and the immovable throne. The psalmist would seem to have been thinking of the problems of life, its dark things, and its mysteries. So many things seemed irreconcilable with the divine goodness that he admits that "clouds and darkness are round about him!" But this truth flashes out through the clouds, the Lord reigns. That is enough. He does not try to pry into the council-chamber. He cannot get behind the cloud. But love reigns there, and justice and righteousness are the foundations of that throne.

Not one of us has any trouble in accepting this doctrine of God's sovereignty as long as things go to our liking. We are perfectly satisfied to let God have his way as long as he does not cross us. We all believe in his administration, and are ready (as Dr. Finney used to say) to "vote God in as our governor" as long as business thrives, and crops are plentiful, and every one around our own table is hearty and happy. As long as his mercies are poured out in wine, we drink of them gladly; but as soon as the same cup begins to taste of wormwood, we push it away in disgust, or cry out, piteously, "Let this cup pass from me." Any other way we could have swallowed, but not this one. If God had only tried us with the loss of our property and spared us our health, we could have borne it; or, if he had sent the sickness at some other time, we would not murmur so; or, if his blow had struck us somewhere else but in our very tenderest spot, we would not cry out so bitterly. In short, if God had only consulted us as to the medicine we should take, and as to the branch his pruning knife should lop off, we would have been perfectly submissive. Every pastor encounters this kind of faith in God's sovereignty wherever he goes. If the Lord governed so as to please every body, there would not be a rebel in all his universe.

As some of our readers may just now be smarting under God's strokes of discipline, or letting their hearts fester into rebellion, let us whisper a few truths into their ears. The first is that our heavenly Father never afflicts one of his children but for a wise purpose. He never strikes at random or deals a blow in cruelty. Sometimes his chastisements are *punitive*. Christians deserve punishment as truly as ungodly blas-

phemers do when they violate God's laws. A lazy Christian will come to want as soon as a lazy profligate. If as holy a man as Doctor Payson breaks some of God's sanitary regulations, by overworking his nervous system and allowing himself no recreation, he must expect shattered nerves and early paralysis. One of the excellencies of God's government is that he never alters his laws to suit special cases. They are unchangeable. And I have heard of a great many "mysterious providences" that had in them no mystery at all. They were simply righteous retributions. There is no mystery when a bad manager, even though he be a Christian fails in business; or when a Christian merchant, that has robbed himself of indispensable rest, is stricken with softening of the brain. A thousand so-called "providences" might have been prevented by the exercise of a little common sense and conscience. If we break God's commandments, we must pay the penalty.

Sometimes our Sovereign sends afflictions that are *preventive*. They save us from something worse. As the headache and the self-loathing that follow a first bottle are intended to warn us against touching another, so God often puts a chastisement at the entrance to a path of danger. There is even a conserving influence in some severe trials, just as the early snows that fall on the northern hills will conserve the winter wheat. I can recall more than one chilling providence which came in time to keep me from losing what I could not afford to spare.

Still other afflictions are sent to *purify* character. God sits as a refiner beside his furnace. He heats it until the metal melts and the dross runs away. He keepeth his silver in the furnace until he can see his own face reflected in the clear metal of the heart as in a mirror. Then the affliction has done its work. God has made the vessel "unto his own honor." "There is such a wretched amount of self-will, and pride, and covetousness, and unbelief, even in undoubted Christians, that they require the fling-pot very often. Many a man and woman has been the worse for want of this kind of discipline.

It is a wholesome process to be "taken down" occasionally. The grass in every lawn requires to be taken down by a mower. The oftener it is mowed the richer and the thicker is the growth. The lawn never looks so beautiful as after the keen-edged cutter has gone over it. I have observed that some Christians in my charge have never appeared so attractive in their humility and heavenly mindedness as when God's mowing machine has been passed over them. The great apostle's career, as I read it in the masterly consecutive narrative of Canon Farrar, showed in almost every page the effects of the scythe. There was prodigious growth from the roots. Yet no man exalted God's sovereignty more heartily than Paul. He gloried even in the tribulations which God permitted him to suffer, knowing that tribulation worketh patience, and patience experience, and experience hope. This, too, he knew, that in all this process the love of God was shed abroad in his heart by the Holy Ghost given unto him.

We have discussed in this short paper just one aspect of God's government—viz, his personal rule of our personal lives and lot. His sovereignty on the grander scale of the natural world and of his vast spiritual kingdom we leave out of sight. It is a blessed thought that the Lord reigneth over little short-lived me, as truly as over the whole church or the whole universe. He numbers the hairs of my head and ordereth my steps. Let it be my daily and devoutest aim to lay the plan of my life on God's plan. If his immovable laws push me back and hedge me in from sin, then all the better. If his sharp knife prunes me, then I am only the more sure that he loveth me. Afflictions are like the cactus plants of his making—very unsightly and full of thorns; but they bear marvelous flowers in their time. God's government is the

solidest ground of my confidence and joy. It underlies all my theology, and is the very rock-bed on which I rest my salvation. While Jehovah reigns let me rejoice to obey him. To oppose him is to invite his retributions, and that means—Hell! To submit to him is to win his favor and to secure his love, and that means—Heaven. The nearer we get to the throne the more loudly will we sing: "The Lord God omnipotent reigneth!"—*The Independent.*

### Out of Debt.

The man that can say that in truth is comparatively a happy man. The old adage in England used to be, "Pay as you go," and never go in debt; but I fear the hard times has compelled some to go in debt with you as well as with us. Our country is horribly in debt: millions are lost forever. Most men allow the English rule is a good one, but many violate it and make the excuse of *necessity*, and so break it. What is the necessity? They desire a finer house, a richer table, fine and more costly clothing, and everything in extravagance to gratify their pride; hence they beg for credit for such luxuries and must suffer on that account. If pride were not at the bottom, they could live comfortably without gratifying their false notions of respectability which create the debt. But this infirmity I regard as sinful. But it is so painful to live in a poor old house; is not debt more unpleasant? Remember that you must yield to circumstances, and not suppose that the gay clothing and luxurious food are absolutely requisite: destitution of them is not so tormenting to an honest man as debt. Let us avoid debt and live within our means and income.

Religion is frequently brought into disrepute by such conduct. But money was due me by Col. Rice, the wealthy capitalist, but he failed. There is your error, wrong and dishonesty; you ought not to run into debt on the strength of a rich man's promise: pay as you go, is the rule. But the tornado blew down my house, killed my stock, etc., etc., what could I do? You could have erected a cabin with the help of your kind neighbors in three days, or could have lived under a tent. This would have saved your reputation for honesty, and given the community a high sense of your uprightness and your willingness to suffer wrong rather than to do wrong. Their confidence in your integrity would have been established forever.

No Christian man will run in debt in these hard times, depending on payment by others who owe him. If any of your young readers who notice these remarks will live happily and free from many troubles that perplex and distress us; let them not forget the old English rule. Live only according to your income, and it will save you from anxiety and difficulties which tongue cannot describe.—*Religious Herald.*

### By the Wayside.

Two aged men entered a street car a few days ago, in a neighboring city. One of them, who was paralyzed, said in reply to a question of the other as to his welfare, "I have a very large interest in the next world." When asked, "How are you off for this world?" he answered pleasantly that he had enough to meet his wants while he lived, and then he added, "But I have a very large interest in the next world." The conversation attracted the attention of others passengers, and one of them who narrated it said that those words kept ringing in his ear all the rest of the day. He could not get rid of the deep impression made by the singular earnestness and happiness of the old disciple.

Surely this is the beauty of old age, its joy and blessedness, and calm assurance of a portion beyond this life in "the inheritance of the saints in light." Little, too, did the veteran think of the power of his reiterated sentence upon the hearts of fellow-travellers, who