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WHOLE SERIES.
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Poetry.

True Beauty.

Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the whole day
through.

Beautiful feet are those that go
On kindest ministries to and fro,
Down lowliest way, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may
guess.

Tears.

It is rainy, little flower?
Be glad of rain.
Too much sun would wither thee:
'Twill shine again.
The clouds are very black, 'tis true,
But just behind them shines the blue.

Art thou weary, tender heart?
Be glad of pain.
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

Religious.

The New Version on the Devil.

The Rev. J. A. Gordon D. D. in an article on "The New Version and old Perversions" says: We can but notice how the doctrine of a personal devil is re-emphasized in this translation. In the latitude from which we write this is a very much ridiculed idea. He, whose highest art it is to conceal his own personality, was never more successful than among us, and in our days. A vague impersonal principle of evil is about all that many will admit. We cannot regret that such polite and religious deniers of the existence of a personal Satan must discard the New Version, or say when they repeat the Lord's Prayer, "Bring us not into temptation, but deliver us from the evil one." The wish is father of the thought, when it thinks there is no "father of lies." But when God says one thing and our heart says another, we must give our heart the lie and let God be true. An eminent college president recently told a young student who had laid before him his anxieties in regard to the duty of studying for the ministry, "Do not be troubled: I believe the progress of science and culture is fast bringing the world to a point where we shall not need any more preaching." It may be that even to the ears of such a deluded optimist the solemn words of the New Version may sometimes be brought which are written in 1 John 4: 19, "we know that we are of God, and the whole world lieth in the evil one." Alas, with an awful deepening of the shadow of human apostasy from what we have in the old version, "lieth in wickedness. But so God has written by his Spirit, and so we ought to read.

REINFORCING SOUND DOCTRINE.

These are but illustrations, it seems to me, which might be greatly multiplied, of the strengthening and reinforcement of orthodox doctrines which will come from the Revised New Testament. No new doctrines do we find, but old doctrines strengthened, and old perversions of truth exposed and corrected. Of course every student of the Bible has wishes and expectations which he will not find quite met in the Revised New Testament. Points that effect great controversies would not be likely, perhaps, to receive full justice. Lord Bacon says that "as these wines which flow from the first treading of the grape are sweeter and better than those forced out by the press which gives them the roughness of the husk and the stone, so those doctrines are best and sweetest which flow from

a gentle crush of the Scripture, and are not wrung into controversies and commonplaces." The first crush of this new translation yields rich returns. Traces of old controversies are found like bits of sediment floating here and there on the margin.

The Baptists will wish that the plain honest reading "I indeed baptize you in water" had been allowed, instead of giving us "with water" in the text, and hanging the "in water" in pillory between the columns, as though to advertise it as an old disturber of the peace, which must not quite yet be admitted into fellowship with the Church Catholic. But it is gratifying to know that the voice of the American revisers was for inserting the "in."

Is Life worth giving?

This question has been recently asked by some of the philosophers of the present day. Living amidst peace and plenty, surrounded by comfort and luxuries, with all the advantages of education and refinement, and the appliances of wealth; they yet give utterance to a doubt whether God's great gift of life, and all its possibilities, has any value at all.

The true answer to this is that the value of life depends on the way it is lived. Many are so utterly mistaken in regard to their earthly existence that at the last it will be found to have been a curse rather than a blessing. Jesus Christ came into this world to show men how to make life worth having, and if men allow their sinful repugnance to Him to make them careless of His instruction, no matter what their culture and wisdom in other ways may be, they are sure to fail.

One great reason of the perpetual failure is that men look in the wrong direction to make their lives good and happy. Is it a banquet worth having? Not if its meats are corrupt and fruits poisoned, even if most tempting the appearance and served on dishes of gold. The banquet of this world is poisonous, and its joys bring no satisfaction.

After the death of Alderman, Caliph of Cordova, the following paper was found in his own handwriting:

"Fifty years have elapsed since I became caliph; I have possessed riches, honours, pleasures, friends; in short, everything that a man can desire in this world. I have reckoned up the days which I could say were really happy, and they amount to fourteen." When against these is set off the number of days in which he must have suffered sorrow the result is poor indeed.

Human beings were made for higher joys than those of sense. They need a new life to perceive the spiritual realities around, in which alone they can find satisfaction. They are like deaf men in the presence of a splendid concert, or blind men before magnificent scenery. Jesus Christ alone can give the perception of those things which make life good and happy.

There is a grim story narrated in the history of France of the sixteenth century. It is recorded that when King Francis I. died, after he had expired, the body was dressed in a gold embroidered suit, and was seated before a table on which a luxuriant banquet was spread. Grandees and Cardinals gathered round and drank wine to the dead king, the president of the feast. But the king took no notice, in vain the tempting food, in vain the invitation, in vain the proffered love. The man was dead, he understood not, and all was passed unnoticed.

The word of God speaks of the condition of men who are living without Jesus Christ as being "dead in trespasses and sin." And the Saviour thus addressed those who were around Him, "Ye will not come unto me, that ye might have life." He said of Himself, "I am come that they might have life; and that they might have it more abundantly." If a man has not come to Jesus Christ he does not know what life really is. He who has not found the Saviour has not found that which truly makes life worth living.

We must ever bear in mind that

salvation is a life. It is not a cold profession, it is not a sentiment, it is not a certain correctness of conduct. Many so-called Christians never rise up to the life of faith. They have never thoroughly laid hold of what they profess to believe. Nothing that is half-hearted is worth much. This is true in religion. But where there is reality, where the faith is genuine, the love is true, and the consecration thorough, then there is "joy unspeakable and full of glory." Life is found with all its vexations and trials, to be blessed. Life with a real believer is worth living.

But to ascertain the true value of life it is necessary to consider its relation to eternity. On the way we live here is depending the way we shall live for ever and ever in the life after death. Looked at in this light, what a solemn thing it is to live! There is a life where the happiness is perfect, where youth and strength continue for ever, where no sickness ever comes. A life of ecstatic bliss without a thought of woe. Where the rose is thornless, the sunshine is cloudless, the flowers are un fading, and the day knows no evening shadows. There is friendship with all the good and lovely, who have ever existed, without interruption. There the mind will be satisfied with the grandest revelations of truth, and the heart dwell joyously in an atmosphere of unchanging love. More than all, there will be rest and glorious delight in the vision of the perfection of God in Christ Jesus the Lord. As the steps to such an existence, even were in apparently all vanity here, life is indeed worth living.

J. HUNT COOKE.

The Decalogue of Charity.

- I. Thou shalt suffer long, and be kind.
- II. Thou shalt not envy.
- III. Thou shalt not vaunt thyself, nor be puffed up.
- IV. Thou shalt not behave thyself unseemly.
- V. Thou shalt not seek thine own.
- VI. Thou shalt not be easily provoked.
- VII. Thou shalt think no evil.
- VIII. Thou shalt not rejoice in iniquity; but thou shalt rejoice in the truth.
- IX. Thou shalt bear all things, and endure all things.
- X. Thou shalt believe all things, and hope all things.

What a Minister Can't Do.

He can't always preach eloquent sermons. There are few eloquent writers, and still fewer eloquent speakers. It is, on the whole, a great blessing to the Church that it is so; for divine truth appears best in simple garb, and the most useful pastors have been those, generally, whose names have never attained to anything like notoriety. But with the power to be eloquent, or using the term in the proper acceptation, his sense of duty will oblige him to sacrifice popularity to usefulness. Comparing himself with himself—that is intellectually—the minister is not able to be alike interesting in his sermons. Some sermons must be doctrinal, and by a certain class of hearers they will be called dry; others must be expository, and by another class—those who go to church more for amusement than for instruction—these will be considered tedious.

Again, he cannot always feel equally interested in the delivery of his sermon. There are subtle causes at work to deaden feeling, and what he has prepared with great study may be delivered in a heartless manner. Is this under his own control? Every minister will say nay. Hence sermons that cost but little study, delivered under a state of excitement, will often be more admired and talked of than those which cost vastly more effort but which unhappily, were pronounced with less feeling. Then his congregation is thin when he expected to see it full, or

those are absent for whose edification especially the discourse was prepared; and are not these circumstances calculated to depress the mind? How, then, can it be expected that ministers should always preach interesting and eloquent sermons?

Another thing that a minister can't do is to visit as much as the people expect. This will always be a standing charge against them. Until they can get a power of ubiquity I see not how this expectation can be met. If six months, or even three, sometimes elapse they are saluted with the exclamation, "Why what a stranger you are; we thought you had forgotten us." Now, I maintain, that if a minister, especially in a large city congregation attends to all the sick, the bereaved and the serious-inquirers with great punctuality and faithfulness, the rest of the congregation should accept a visit when it can be conveniently made.—*Puritan Reporter.*

Individual Service.

There is a wonderful power in organization. The army is always more than a match for the mob. A church of a hundred members has more power in the community than merely a hundred individual Christians. A Young Men's Christian Association can accomplish more than the aggregate results of the labors of its members working separately and alone. Hence we should seek to promote organized labor in the service of Christ. Hence we should foster those organizations that are seeking the good of men and the glory of God.

But there is still a place left for individual service. There are some things that organizations cannot accomplish; there are many things which they do not undertake. The individual, as an individual, must do this work or it goes undone. There are modes of operation that come under the individual eye and appeal to the individual heart, that are productive of good. There are for example, cases of need that will only reveal themselves to individual scrutiny; organized charity can never reach them. Sometimes these are the most really pitiful and deserving cases too. There are calls for spiritual help that will be addressed only to the individual ear.

Let no individual, therefore, think that his individual effort is of but little worth. There is of course individual effort at the bottom of all organized effort. But that is not here referred to. What you can do as an individual is of great value. What one consecrated person can do—who can estimate it? There are multitudinous lines of activity opening out before the willing heart. Nor does this preclude service in organized effort. It is in all probability your duty to render some service in connection with the systematized labors of your fellows. But see to it also that individual service, so far as you have opportunity, is rendered by you were organized effort cannot or does not go.

Reverence in Church.

The *Congregationalist* says this:

At the recent New York Methodist Conference Bishop Bowman reprimanded the flippant manner so often seen in churches in the closing exercises. Coats, hats and canes are arranged while the doxology is being sung, as though the people were preparing for a rush, like some ill-bred persons at the close of a concert. When the minister thinks that his people are bowing and kneeling in their pews they are often simply fumbling for dropped gloves or eye-glasses. The bishop related an instance of a minister himself putting on his overcoat while he sang the doxology. The house of God seems to have little more of sacredness to some people than an ordinary concert-hall or store. We wish the custom were general in this country which prevails in England, of pausing for a few seconds after the benediction is pronounced before beginning to pass out.

Some people, it seems to us, take special pride in showing how irreverent they can be in church. They appear

to fear that somebody present will fall to worshipping the bricks and mortar of which the walls are constructed, unless they advertise by their levity or their rudeness their knowledge that the bricks and mortar are only common clay and lime. We have actually heard some persons take time to show that there is no holiness in the building itself, as if any lunatic since time began ever maintained the opposite. We never heard of any man so foolish to suppose that holiness can inhere in anything but the character of an intelligent moral being. We are glad to say, however, that there are a great many persons who believe the thing set apart for sacred uses in some sense sacred by reason of its associations. We would be glad to relieve the minds of those who have the conviction that it is necessary to protest against the sanctity of a house of worship by desecrating it. If there are any of our brethren who feel that the only sanctuary of God is the soul of the worshipper, we think their view ought to teach them the danger and the criminality of irreverence in the building set apart for worship. The irreverence to the building begets irreverence of character, a carelessness or a contempt of the presence of God in the heart, a readiness to account the most holy things common if not unclean. The sanctuary of the soul is polluted when the sanctuary of stone or wood is treated lightly and carelessly.

We say amen to the suggestion of our neighbor about tarrying a moment after the benediction. And we have a few suggestions to add. Be in church in time, so as not to disturb the worship of others. Walk to your seat quietly, specially if late, for the same reason. Break up the knot of men, often deacons and other leaders, who get together in the front of the room and chat till the organ has done playing the voluntary. Let the ushers be taught to tread slowly and softly when showing strangers into seats.—*Watchman.*

A Modern Parable.

And it came to pass as a certain man journeyed from the cradle to the grave he fell among saloon-keepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead.

A moderate drinker came that way, and when he saw him he said: "He is but a dog; they served him right; let him die; he is a curse to his family."

And also a license voter came that way, and when he saw him he said: "The brute! put a ball and chain on his leg, and work him on the street."

And a frantic teetotaler came that way, and when he saw him he had compassion on him and raised him up, assisted him to his home and ministered to his wants, and to the wants of his family; got him to sign the pledge, and started him on his journey in comfort and happiness.

Who, think you, was the greater friend of humanity, the saloon-keeper, the moderate drinker, the license voter or the frantic teetotaler?

A few musical Items

Dr. Dexter of Boston, the editor of the *Congregationalist*, recently on a visit to England, wrote home of the "amazing difference" between the clever singing of American Churches and the congregational singing in England. He has come to the conclusion that the money spent on "quartettes" is "perniciously thrown away." It is certainly a matter of surprise that our American brethren do not see, that, for the purpose of worship, the poorest congregational singing is more in accordance with the object of our assembling than the most gifted of paid choirs.

PHILADELPHIA.—The *National Baptist* says:—"The subject of church music, which has been the theme of much discussion, has been dealt with