#### MESSENGER. CHRISTIAN

#### Sunday Reading.

## Missionary Music.

Have you ever brought a penny to th missionary box .--

A penny which you might have spent like other little folks? And when it falls among the rest, have you

ever heard a ring Like a pleasant sound of welcome which the other pennies sing?

This is missionary music, and it has pleasant sound. For pennies make a shilling, and shillings

make a pound; And many pounds together the gospel news will send.

Which tell the distant heathen that the Saviour is their friend.

And, oh ! what joyous music is the missionary song, When it seems to come from every heart, and sounds from every tongue; When happy Christian little ones all sing

with one accord, Of the time when realms of darkness shall be kingdoms of the Lord!

But sweeter far than all which Jesus loves to hear Are children's voices, when they breathe a missionary prayer; When they bring the heart petition to th great Redeemer's throne.

That he will choose the heathen out and take them for his own.

This is the music Jesus taught when he was here below.

This is the music Jesus loves to hear in glory now, And many a one from distant lands will

people as upon those whose aim shall Bible Illustrations from the Interbe the satisfaction of their highest needs, and the preservation of public worship. For, if the spiritual be sacrificed for the intellectual, by inevitable sequence will men forsake God's House, and find in the quietude of private study fountains of knowledge more rich and attractive than any single minister can

supply. The constitution of man requires of public worship, 2, That it be æsthetic. By this I mean that it should meet that element in man's nature which is moved by a contemplation of beauty. conceptions, but the grandest concepbeen conceived by men whose souls have dominion over the fish of the sea.' have risen to loftier thoughts by a disbeauty.

connected by many and intimate ties. of his soul-life.

The æsthetic, then, demands its place of the present day is that now opened in public worship, and it does so along at Kensington, in whose long and flict and daily toil. And surely we the line of the two principles, viz.,- richly-furnished galleries you can witmust feel that without all this the the soul-life as influenced by its envir- ness the marvellous ingenuity and world would have been poorer, unonment; and the harmony which exists industry and skill which are all com- speakably poorer, to-day. These galbetween the soul-life and its expression. bined in securing the harvest of the sea. leries, filled with the trophies of the 'the truth each in their own way, but of itself. Lower away, mates,' that is Under the former of these principles This vast and bewildering collection fisherman's craft, the boats so trim and comes up the whole matter of church objects belonging to the fisherman's strong, the nets so airy and graceful, architecture, church music, church cerecraft may fltly be classed under the festooning the canopy over the head of mony, all of which have their relative names of his toils; his tools, and his royalty, the hooks the sluices, and importance in public worship. ponds, and mimic waterfalls, have all treasures. With the Bible in our Under the latter comes attitude in hand as we pass down the galleries we been evoked and nourished by the ceaseworship, -a matter most trival to some, shall find again and again illustrations less industry of men, under the original -but in fact, not so trivial when looked from these of that wonderful Book covenant of God, 'Let them have doat from a psychological point of view. which has been given to us by the God minion over the fish of the sea.' But For if it can be shown that certain atti- of all the ages for all men to the end of there is another and a sadder side to tudes universally express certain ex- time. 'They that go down to the sea the thought we are here expounding. periences of the soul,-a fact patent to in ships, that do business in the great What stories cannot the sea tell us of the most casual observer of every-day waters. These see the works of the disaster in the conflict ! life,-it can be maintained that any at- Lord and His wonders in the deep. "Dark flow thy tides o'er manhood's noble tempt to hinder these natural outward | They mount up to the heaven, they go O'er youth's bright locks and beauty's expressions will react upon the life down again to the depths.' We can flowery crown.' within. Forms we must have; forms understand it as we see the small Watch the fleet of boats striking out we do have. For to sit is as much a though stoutly built boats in which the from one of our fishing villages or towns form as to stand or kneel, only less hardy fisherman ventures out to brave as the sun goes down, and think of the troublesome. And if we must and do the storms of the North sea. Here is dark and dreary hours of the night have forms, let them be those which a little vessel of rude and primitive through which the fisherman shoots his construction, light as a feather, a few spring from the sincere and natural acnets and lies to, waiting for the dawn; tion of the soul. slender ribs covered with skins and we the days and nights which must elapse As a further essential of public worat once remember the Prophet's cry, before he sees his home and loved ones ship the constitution of man requires, 'Ho, to the land which sendeth ambasagain; the rising storm, the broken or 3, That it be social. It should meet sadors in vessels of bulrushes upon the abandoned nets, the hasty run for that instinct in our nature which compel waters.' In yon small craft, without some friendly shelter; the weary, man to fellowship with others. Under deck or awning, I can see almost the wistful waiting on shore, the wonderthe working of this instinct comes the place in its stern where the Son of Man ment where the brothers or sons or lovers influence of soul on soul which cannot lay fast asleep after the toils of the day, have put in, when will they come back ; be lost sight of in public worship. All and the storm was beating over the the dark and terrible sorrow when there that tends to unite the hearts of the worfragile bulwarks; or, again, the boat is no return. They have gone down shippers and make them flow in one smaller still, 'the little boat' into which | far, far at sea, the waves have clasped common channel of devotion must be Peter went to drag the net to land. them in their cold embrace. That highly beneficent to the services of God's It was from this hazardous occupation, hardy lad, with his hand upon the tiller, House. developing courage and watchfulness that bronzed father, his face dashed by It is just here that our need is greatand faith, that Christ drew at least a the blinding spray, have looked their est. Even in the sanctuary we remain third of His disciples whom He sent last upon the homely light in the cottoo independent of one another in the forth with all their hardy qualities tage window, and the snug little harbour acting and reacting of soul on soul. transfigured and inspired to become behind the headland, which they will One member of the congregation is un-' fishers of men.' The very names of never make for again, and there will be moved by the deep devotional feeling places with which the sacred story a sail less on the horizon when the fleet which fills the heart of his neighbor, makes us familiar-Bethsaida on the comes back. Oh, when the fish are on instead of being uplifted and inspired lake and Sidon on the sea-are derived our tables, and smiling faces look into by it. from the trades which these fishermen ours as the dainty morsels are handed If what we need is more unity of decarried on. And if you turn from the round, methinks we might hear the cry toils to the tools of the fisherman, you coming, as if borne from the sea :---Let me suggest two ways,will find ample illustrations of Bible "You may call them vulgar fairing, 2. By the concentration of mind and Wives and mothers most despairing, truths. In these slight and fragile Call them lives of men.' hooks we can understand the touch of But there is another lesson to be scorn in that question, old as Job, drawn from our subject, and it is this ' Canst thou draw out leviathan with a -the unity of different peoples in the hook?' or yet again, that judgement so pursuit of a common object. Within personal and searching uttered by Amos, the various galleries of the exhibition 'God will take you away with hooks are gathered the fishing implements of effect this result. and your posterity with fish-hooks. 1. By allotting to the congregation all the leading nations of the world-The danger of worshipping ourselves The fjords of Norway, the lochs of more prominent part in the general acts on account of our successes is as much of Scotland, the estuaries of England of worship. Expression intensifies feeling. The present with us to-day, as patent even and Ireland, the lagoons of southern people in general take too little active in these very exhibitions of our enterseas, are all pictured here. From part in our religious services. The singing which might surely be allowed Greenland's icy mountains to India's prise and genius and skill, as to the the congregation is given to a choir, fisherman of old who, after his night of coral strand, this one pursuit of men is and so a common interest is created, I watching and toil, as he looked at the focussed here-the Chinaman sitting admit, but is it an interest in devotion gleaming treasures of the sea, was amidst his fish-catching birds, or the or in artistic music? By a more manitempted to sacrifice to his own net and Indian in his canoe skimming the fest expression of religious feeling on burn incense to his own drag. the part of the people, in praise or in waters of the great rivers towards the responsive Scripture reading, the real But passing from these and number- setting sun. One touch of nature deficiency may be met. less other references in the Word of makes the whole world kin. Beneath These, then, are the three essentials God to the manifold examples of huthe differences of dress and language which need to be emphasized in our man industry with which the exhibition and colour, one common object makes public worship. It should be Godward, and so have life. It should be is filled, let us look at some of the all harmonious. They may catch their That worship may have its rightful soul-ward, and so have beauty. It broader and more general lessons which fish in different seas and by varied they are fitted to suggest. And, first means, but in the peaceful industries of mimicry of it; He has laid its foundof all, we find here, in this exhibition, their life they are brothers after all. Life, beauty, union, a three-fold cord

# national Fisheries Exhibition at Kensington.

Substance of a sermon preached a Stockwell London, Sunday evening May 20, by Rev. E. MACLEAN. And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea."-Gen. i. 26.

There are three occupations, three of their daily bread, from which the Bible the husbandman, and the fisherman. its calms were alike dangerous and

And as the soul of man is developed tained within its aw/ul breast some through the harmonious action of his dread secret. Yet from the sea men whole nature, the neglect of the æsthetic drew, as they still draw, a large portion element will impare the completeness of their daily food, and one of the most interesting and instructive exhibitions

His blessings, so to speak, in the rough. The stone in the quarry or the mine,

the substance which no human ingenuity could create, is there for human hands to polish and fashion into 'a thing of beauty and a joy for ever.' The seed

which no chemistry could elaborate is the varied means by which men win given to be sown and watched and tended until it bursts forth in the draws many of its richest and most efflorescence of the garden, or the abunsuggestive, illustrations -the shepherd, dance of the harvest. There are forces

in the air around us, or in the sunbeams Nature and art have drawn out grand The fisherman holds his place by a that shine across our floor; but they kind of Divine right; his work is but are there for man to draw them out tions of the race in poetry or in prose, the carrying out of that lordship so that he may harness them to his car in sculpture or in architecture, have long ago given to the men: " Let them | or bid them carry his messages, and do his work over all the world. We To the Jews of Bible times, as indeed get neither the harvest of land nor sea covery of their right relations with God. to so many ancient peoples, the sea was without diligence and patience and skill. The soul that finds God finds the truest a terror and a mystery; its storms and There are treasures innumerable in the sea, but the waves will not toss them The spiritual and the æsthetic are deceiving, it swallowed up the sunlight unsought for at our feet. The providand moaned and murmured as if it con- ence which has anticipated the everreturning wants of men, and which we may sometimes fancy might have sat-

isfied these wants without trouble or pain, has with a Divine wisdom linked the granting of our desires, and the replenishing of our stores with daily con-

bestowed was intended to develop the Men are jostling each other on the and motions lest it should settle and skill and energy of men. God grants busy highways of our towns and cities, stagnate, and makes it a fit and healthy carrying burdens, swinging hammers, home for the uncounted tribes whose wielding the pen, buying and selling, eyes look up from shining depths to driving horses, engines, steamers, flitting | Him who gives them their meat in due from town to country, and from country season.' If I wished a further illusto town, crossing the sea; and the tration of this rich and consoling conreason lying at the root of all the clusion, I find it in the gallery full of ferment and the agitation, beneath the the means of saving life at sea. Lifedin of politics, the wrongs of labour, or boats and belts and buoys and rafts. the lust of gold, is this, that men may It is the living who seek to save the gain their daily bread.

And yet this life is not everything- though it be, must have living men to . Man does not live by bread alone, but man her, or yon shivering, sinking by every word that proceeds out of the crew in the offing must go down. All mouth of God.' When this comes to honour to those who, forgetful of thembe fully realized, there will be unitya brotherhood of faith as real as any death if perchance they may save brotherhood in work inspired by higher some. Our sympathies and prayers motives finding a worthier end. Within these few acres of ground, gathered in small but most suggestive compass, the representation of one single industry pursued the wide world over, I see some faint forecast of the time when the life-boat can be speedily lowered the labour so strenuously spent on the from the vessel under head of sail or meat which perisheth shall be litted on to a higher level, and find its boundless longings and possibilities met in that a child's hand can set the life-boat free which endureth unto everlasting life. for the rescuing of the perishing. But The European will be there and the the touch must be there. 'There is Hindoo, the men of China and Japan, nothing really automatic,' I heard the natives of the prairies, the islanders one of the exhibitors say, and I came of the far-away South, ' distinct as the | away thinking of his boat, and more of billows, but one as the sea'; reaching his words. There is nothing moving reaching Him who is the Way and the cry. Yes, but ere she takes the the Truth and the Life, and finding water like a thing of life, and speeds that a common hunger has made them upon her mission ot mercy, some hand wonderfully alike, and that a common object has drawn them wonderfully near each other. Their prayers will be couched in different forms of speech, and their worship may be toned and helm, affected by the conditions from which they have been brought, but their feet shall stand on common ground within that fair and glorious city, whose gates front every quarter of the world, and hold out a loving welcome to east and west, to north and south, to a peace which passeth all understanding, and a fellowship whose interests and industries shall be Divine and everlasting-

# AUGUST 15, 1883.

to be understood. The gift originally going on around us on every hand. it up with storms, gives it currents living. The life-boat, strong and fit

selves, love not their lives unto the go with them on their way so full of danger, yet having in it something almost Divine. Amongst the varied exhibits here none are more interesting than the ingenious methods by which steam at sea. These blocks and tacklings look perplexing, but the touch of

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reach his heavenly home, In answer to the children's prayer, "O Lord, thy kingdom come."

Then, missionary children, let this music never cease Work on, work on in earnest for the Lord. the Prince of Peace. There is praying work and paying work for every heart and hand, Till the missionary chorus shall go forth through all the land. -The Christian.

### Three Essentials of Public Worship.

BY RALPH M. HUNT, LATE OF NEWTON THEOLOGICAL INSTITUTION.

The soul of man longs for communion with God. The social instinct impels to public worship.

A restless spirit in many of our churches indicates discontent with the prevailing methods of worship. It leads a few whom we can ill spare to liturgical churches, and inspires others to modify the simple forms of worship handed down from the past. But the innovations often aim at æsthetic results at the expense of spiritual nurture, and so fail to satisfy.

It becomes, then, a living question, How are we to meet the difficulty? The Bible is our spiritual guide, but it is no manual of worship. Nor is it safe to imitate the post-apostolic churches. They furnish no law for our times. A wiser plan remains, viz.,-to study human nature and its needs, and in harmony with the spirit of the Bible, to shape the forms of worship to the needs of man and his largest spiritual development

From such a study of the constitution of man, and from the postulate that the emotional element in his nature is to be largely cared for in worship, we find three essentials of public worship,-

votion, how can we meet this need? heart upon some object of common interest. By making this sufficiently strong, it will neutralize the feeling of individualism, and create a feeling which will pervade the entire assembly. To emphasize the idea of worship may

So is it with true Christian hearts, Their mutual share in Jesus' blood An everlasting bond imparts Of holiest brotherhood."

There is yet another lesson which this exhibition teaches in the beautiful aquarium where are found so many living specimens of the tenants of the sea, which the brave and hardy fishermen are so eager, and dare so much, to catch. The difficulties in the way of constructing a successful aquarium would not readily strike a stranger, but they are there we are informed, and must be overcome, or the fish will sicken and die. 'The quantity, the quality, and direction of the supply of light, if not of the most perfect and direct kind,' will doom the work to failure. The foundation and drainage, the temperature and quality of the water, have all to be watched with unfaltering care to make this little ocean home. All this is done for the handful of fish that are floating there. And when we go down and stand beside the shore, and watch the waves come laughing in to kiss our feet, we naturally ask, Has there been no thinker behind and out of sight constructing Baptist friend of mine-a visitor-a this vast and glorious aquarium, where

must touch the cord that sets her free. And so we are content and grateful to see it everywhere. There is a hand upon the cord and a hand upon the

"Else earth is darkness at the core. And dust and ashes all that is."

And thus we come round at last to see amid the confusions and contradictions of our perplexing and toilsome life that God is making "all things work together for good to them that love Him.' The industry and skill and patience of men will acquire a brighter meaning if we can only remember that He has said, ' In the sweat of thy face shalt thou eat bread :' the common hunger which every soul still feels in the fer-off land will issue in the common yearning for our Father's home and welcome and forgiveness, and this world and that bounding sea shall at last be subdued through Him who made them for His glory, and has given them to His children beloved and trained and redeemed for their inheitance here, the fortaste of that other where there shall be no more sorrow and no more sin and no more sea

BAPTIST MINISTERS often shrink from using the language of the apostle Peter, because it implies, on the most natural and literal intrepretation, that paptism is a means towards the remission of sin; and Scripture, as a whole, represents the remission of sins as following on repentance and faith alone, apart from the outward sign. A similar danger leads not only Baptists, but Congregationalists, to disuse the language of Christ Himself in the celebration of the Holy Communion : " Take eat, this is my body," " Drink ye all of it, for this is my blood of the new covenant.' (Matt. xxvi. 26-28). I remember many years ago using this language in celebrating the Communion, when a Lancashire magistrate, and a man of exceeding worth, rose in the church, and solemnly protested that the cup he was about to take " did not contain the blood of Christ." I allowed him to testify in peace against transubstantiation at the time; but the next day I gave him notice that if I had occasion to send him a five pound note for any charitable purpose, I should remember that he required to be reminded that it was mere paper, and not money at allsince I could see that it was very likely he would mistake it for gold if I called the object in question "five pounds." Being a man of business he saw the force of my friendly argument, and I improved the occasion to impress on him that, so far from guarding against the danger of ritualist sacramentalism, by disusing New Testament phraseology, we give thereby the most effectual aid to that mischievous heresy by enabling its supporters to allege that our ideas were contrary to the very words of the institution which we are afraid to employ ..- Edward White.

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1, That it be spiritual. The spiritual is the highest element in man's nature, and its development is a matter of the chiefest importance.

To secure the spiritual profit of all, all must be worshippers. The relation of the congregation to the different portions of the service may be various, as singers, listeners, speakers, but all alike must feel that they have a personal share in the worship. Whatever weakens this idea robs the service of its intended benefit.

The tendency in Protestant churches is to exalt the sermon, and to give an exclusive value to religious instruction. Instruction is needful, no one can disparage it, but preaching is only a part of worship, and the whole is greater than the part. The sermon must have its place, but if it be regarded as an intellectual feast, it fails of its true end. and is no longer conducive to worship. place depends upon both pastor and should be man-ward, and so have people,-upon the pastor as the one whose own spiritual culture must take the place of the liturgy, and uplift the souls of the congregation,-upon the

not easily broken, binding the willing worshipper in devotion to God. Newton Centre, June 13, 1883.

an illustration of how the original pre- The object which they are each purrogative given to man, 'Let them have suing is the gaining of their daily bread. it with the white and gleaming sands,

finds room to play? It is the old argument from design you will say, but I cannot get away from it, struggle though I try. Wise men and very knowing men are telling us to-day they know nothing of God, they only know of forces and laws and developements; they have dredged the ocean and measured the stars, and when we ordinary mortals crowding up behind them are crying out, Oh, tell us what you see, their only reply is,

" I found Him not in world or sun, Or eagle's wing, or insect's eye.'

go the ships, and in which the leviathan

'We know nothing about God, and you must not ask why.' Surely we may reply, We dare not be silent. 'Behind the work there is a Worker behind the law a Lawgiver; behind matter there is spirit; above and around the world there is our God. He has formed His aquarium on an infinitely vaster scale than our little dations strong and deep, has girded it round with the unyielding rocks, fringed dominion over the fish of the sea," was What a struggle is this for daily bread, changes it with the daily tides, shakes bowels.

A REMARKABLE FACT .--- It is a remark. able fact W. A. Edgers, of Frankville who was so far gone with liver and kidney complaint that his life was despaired of, was cured with four bottles of Burdock Blood Bitters. At one time he lay a fortnight without an operation of the