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"Not slothful in business : fervent in spirit."

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Poetry.

For the Christian Messenger.

DEAD.

"Neither shall there be any more pain for the former things are passed away."

F. McK.

1864.

The quiet of the dreamless sleep
Hath stilled for aye the voice of pain,
Lulling in slumber long and deep
The agony of heart and brain.

The dawning day shall call no more
To cares, the evening may not close;
No sound shall reach the silent shore
To break the sabbath of repose.

Mourn not for him who seemed to fall
Before the battle had been won,
When following his leaders call
The armor had been girded on.

Mourn not for him whose earthly day
So early darkened into night
Whose manly vigor passed away
So soon and with so fell a blight.

The last stern foe man hath been foiled,
He bears the palm of victory now,
And he who once the spoiler spoiled
Hath placed the crown upon his brow.

Turn not where lonely sleeps in night
That silent form beneath the soil,
His spirit dwells where all is bright
With radiance from the throne of God.

The eye that closed on all earth gives
To cheat the heart and charm the sight,
Hath opened where Beauty ever lives
In regions of celestial light.

The voice, that voice which spoke so long
The language and the tones of pain,
Now mingles with the seraph's song
In louder notes and sweeter strains.

Why on our life so oft descend
Those clouds our faith may not dispel,
And why to him so dark the end
He knoweth now and all is well.

Weep for the world for dark and dim
As are life's hopes they are its all,
Weep for the living, but for him
Let not the tear of sorrow fall.

Hantsport.

ERRATUM.—In the C. M. of the 20th Jan., page 17, the poetic article, "Nova Scotia and Prince Edwards Island," the following lines—

Thy gentle rivers sweep on to the main,
Bearing rich treasures for the fisher train.
Exhaustless minerals from the unboomed earth,
Awaken enterprise of untold worth;

Should have been,

But noble rivers sweeping to the main,
Bearing rich treasures for the fisher train;
Exhaustless minerals from the unboomed earth,
Awakening enterprise of untold worth;

Religious.

GOD'S CLAIM.

There is a common opinion existing in the minds of Christians, says an observing writer, that though the expenditure for the support of their families should be suitably proportioned to their income, that which is devoted to the Lord's service may well be left to accident, or the convenience or impulse of the moment, when a call for benevolence is made.

Although it is true that in the New Testament we have no definite amount for God's treasury demanded, yet we are enjoined to give in proportion to our income. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Here the duty of a definite appropriation is demanded. It does not, it is true, state whether a tenth, or fifth, or hundredth is required. But let us look a moment at a few records of those early days, and see if any light may be gathered from them. Zaccheus gave "one half his goods to the poor." The good widow whom Christ commended gave "in all her living" to the treasury of the temple. We find the poor and afflicted church of Macedonia "abounding in

riches of liberality" to those still poorer; giving even "beyond their power," and entreating that the gift might be accepted. A whole church sold their houses and lands, and gave away the proceeds.

Although we are not commanded to perform the same acts, yet the whole spirit of the Gospel teaches us to make self-denials for the advancement of Christ's cause, and points toward a much larger liberality than was required in the old Jewish Church. And what was the proportion required them for the Lord's service? From the highest to the humblest, every one was required by God to give one-tenth of his increase to the tribe of Levi. Another tenth was required for the support of the regular feasts; still another every three years for the poor, besides journeys to the temple, trespass offerings, and numerous other requirements, making in all not less than a fifth of the income.

How can any Christian, with the light of God's words illuminating the path of duty, be willing, or even dare, to give less than one-tenth of all he receives to the Lord? "Shall a man rob God?" Yet how many are daily robbing Him by withholding the tithes, the mere interest money of the sum He has loaned them! And how often does a breath of His power scatter the ill-gotten possessions which are secured by such robbery. "The blessing of the Lord, it maketh rich. He who fails to honor God with the first fruit of his increase, will find his gold corrupted, and 'its rust shall eat his flesh as it where fire.'" The resolution of Jacob should be written on the door-posts of every Christian heart: "Of all that thou shalt give me, I shall surely give the tenth to Thee!" Many have adopted and strictly followed this resolution; and one who has had a large acquaintance with the business, as well as the religious world, said he never knew an instance of one who did so failing in business, however great the commercial pressure. "There is that scattereth, and yet increaseth." God never fails to give back, "good measure, pressed down, and shaken together," for all that is given to His cause. Dr. Harris, the author of one of the most stirring books ever written on this subject, has truly said that "the most marked interpositions and signal blessings of every earthly prosperity have attended the practice of Christian liberality in all ages." Said Baxter, who was noted for his charities, "The little I now possess was nearly all acquired at the time when I gave away most."

Let any one try the experiment, and watch the providence of God, and we doubt not that he will find his promises of prosperity, to those who honor Him with their substance, fulfilled far beyond his largest expectations.—*Bible Advocate.*

• BY HIS STRIPES HEALED.

We have been told of a distinguished gentleman in England, who, cherished toward the youth around him the benevolent spirit that glowed in the heart of Robert Raikes, gave much time and money to the support of several Sunday schools in his native county and his immediate neighborhood. In these schools many neglected children and vagrant boys, accustomed to desecrate the Sabbath, had been gathered. Good superintendents had been appointed over them, and they were generally in a thriving condition.

One of these schools, however, had a more than ordinary share of large and fractious boys; and among these was one ringleader who was particularly unmanageable. Again and again he had broken the rules of the school; the influence of his example was poisoning the minds of the rest, and the superintendent came to the conclusion that the expulsion of this boy from the school was an unavoidable necessity.

Just at the moment when he was about to act upon that decision, this gentleman, the founder of the school, a kind-hearted and noble-looking man, entered unexpectedly.

The superintendent told him at once of the sad duty he was about to perform, and of the mortifying failure of every method employed to reclaim the lad. Forbearance had reached its utmost limit, and the transgressor must, at last, be expelled.

The founder was grieved. His countenance showed the workings of pity. He was

sure that if the boy were turned away from the school he would become worse and worse, and that his course would end, probably, in prison or on the gallows.

After a few minutes' conversation he said to the superintendent, "I know that your sentence is just; you cannot allow the law to be broken down, and the order of the school to be destroyed by indulging the wilful disobedience of any one. I dare not ask you to withhold any longer deserved punishment from the incorrigible transgressor. But one favor, sir, I will ask; let me receive punishment as the boy's substitute. Change the form of the penalty, and let me bear what he deserves. I will take off my coat and will submit myself to you to receive 'forty stripes save one,' and then will plead for him that he be permitted to remain in the school and have time and space for reflection. Perhaps he will try again, and may God help him to do better."

At this saying the superintendent was astonished; so were all the scholars. The scene was wonderful. There was perfect stillness. Every eye was fixed on the strange spectacle. The objections of the superintendent were overruled by the kind persistency of the man who presented himself to the smelter for another's sake.

The refractory boy, also, like the rest, was greatly surprised. He forgot himself. He seemed to notice no one in the room except the man who was about to suffer for his sake. He remained in his seat motionless, almost breathless, until the lash descended upon the good man's back, then bounding from his place, as by a mighty impulse, he arrested the hand of the superintendent saying,

"It is enough! I promise to do better. Spare him and just try me once more!"

He was not ashamed to weep. For the first time manly tears flowed from the deepest springs of feeling in his nature, and they were tears of repentance. The boy was gained over to the right side, and kept his word faithfully.

Who does not see that this noble act of self sacrifice on the part of this benefactor was truly Christlike? It was an appeal of love that rent the rocky heart like a lightning stroke. Such is the appeal that comes to the awakened soul from the cross of Jesus. When the eyes of the mind are opened to discern the sufferer there, when His voice is heard, "it is enough." Then we know the meaning of the response of Paul, "We joy in God though our Lord Jesus Christ, by whom we have now received the atonement." "By his stripes we are healed."—*W. & R.*

CAPTAIN SPEKE ON THE FUTURE OF AFRICA.

A banquet was lately given at Taunton, in England, in honour of Captain Speke. In responding to the toast of his health, Captain Speke, after alluding to the explorations of the missionary, Rebmann and Edhart, which had led to his successful expedition, said:—"Your worthy chairman has hinted at my future prospects in Africa, but it could not be expected that he should know what I have in view. My object is nothing less than the regeneration of Africa. ('Hear, and applause.') I believe—and I say I believe because I have only been across the tract once—that I have discovered a zone of wonderful fertility in Africa. It stretches in a line with the equator from east to west, and its fertility perfectly astonished me. I have shown that the altitude of the country is between 3,000 and 4,000 feet, that in the very heart of the country is a great mountain group, which are the rain-bearers for fertilising the country, and the consequence is that throughout the whole duration of the twelve months there is a fall of rain on an average of two to three inches each day. There is a temperature as mild as that of this country in summer, and with the moisture, heat, and a rich soil combined, you can imagine what the result must be. And although the climate is so temperate it is the most healthy of all the regions in which I have travelled. It may be said that I am to some extent acclimatised, but I don't judge from the effect of the others who say that there is no place so healthy as the equatorial regions. ('Hear, hear,') Now, gentlemen, as this country is so prolific,

as its climate is so genial, as all facts tend to show that, properly developed, it is fertile as any country in the world, I think, instead of devoting our attention to places more distant from the equator, where there are great droughts, and fearful famines, we should look to it. If means were taken to colonise it, there would, I am sure, be ample repayment. And if missionaries should again enter into Africa, I would say that this region is especially the spot to which they should direct their attention—('Hear,') and if ever they should do so they will meet there a people who are not purely heathen, but who, having emanated from the Abyssinian stock, have the germ of Christianity within them. ('Hear, hear,') I wish particularly to draw the attention of clergymen to these people. I am certain that if the kings who rule the country could be visited by our missionaries they would heartily receive them, for they told me so. ('Hear, hear, and applause.') When I spoke to them of the power of knowledge they wished that I should educate their children; but I was fearful that if those children were brought to this country they would not desire to return to their homes. I therefore told them that I would send missionaries to them, and, as they all accepted the view which I then expressed, I feel certain that they are now expecting their arrival. ('Applause.') You have read, doubtless, of the number of lives which are sacrificed in the kingdom of Uganda alone each year. It is really very fearful; but it is not only of those who are executed, but of those also who are carried off by slavery, that causes the country to be in so turbulent and so excited a state. Really something ought to be done to put a stop to this. ('Hear, hear,') I would willingly go myself and lead the way. ('Applause.') But I would prefer that to these regions there should go certain missionaries under such an able guide as Dr. Livingstone. ('Hear, hear,') There should also be employed in the work negro clergymen, of whom many are to be found on the western coast. Of course, there could be as many young bloods as would like to go, being careful to ascertain that they are constituted for it, bearing in mind that in Africa the climate is during the whole year of an equal temperature. In England we enjoyed better health, because we were accustomed to the change, and we can never thrive so well elsewhere until we have been there a certain time, and have got acclimatised. But, gentlemen, in addition to the clergy there ought to be ambassadors to Africa—men with authority emanating from our Government, and who, trading with the kings, would be able to put a stop to the diabolical system of the slave-trade—('Hear, hear, and applause,') which is ruining the country, and more especially these semi-Christians inhabiting the district through which I have gone. ('Applause.') It is true that these people forget their Christianity, but it is still latent in them. At the same time those vile traders who, instead of purchasing the ivory with beads take many more bullets than anything else, and shoot down the natives or steal them away, and rob them of their cattle, have rendered the country so insecure that no one can travel through it unless he has a force superior to that of the native races. I maintain that we are paying thousands upon thousands of pounds in a fruitless manner in our efforts to stop the slave-trade there. Hitherto, we have directed our efforts principally to running down slaves, instead of, as I think we ought to do, teaching the negroes to stand up for themselves. ('Hear, hear,') The African is a very intelligent creature. I have travelled with many of them, who, although formerly, when in slavery, considered themselves the property of their masters, because they had been purchased, and would neither kill nor desert them, now declare that the degradation of their country-men who are transported into slavery has so excited them that if a good spirit were infused into them they would rise to a man, and help one another to keep down the traffic. ('Hear, hear,') The more direct plan of doing this would be by organising an expedition in the following way. In the first place let there be negro depôts along the east and the west coasts of Africa assisting emancipated slaves; let these be trained as sailors and taught the English language, so that they may assist our own navigators; let the natives after being drilled be taken across the