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Poetry.

For the Christian Messenger.

The End of the Way.

My life is a wearisome journey,
I'm sick with the dust and the heat;
The rays of the sun beat upon me,
The briars are wounding my feet.
But the City to which I am journeying,
Will more than my trials repay;
All the toils of the road will seem
nothing
When I get to the end of the way.

There are so many hills to climb upwards,
I often am longing for rest;
But He who appoints me my pathway,
Knows just what is needful and best.
I know in His Word He has promised
That His strength shall be as my day,
And the toils of the road will seem
nothing,
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All His people have been dearly pur-
chased,
And Satan can never claim such.
By and by I shall see Him and praise
Him,
In the City of unending day;
O the toils of the road will seem nothing,
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the City appear;
And the beautiful songs of the angels,
Float out on my listening ear;
Then all that now seems so mysterious,
Will be plain and clear as the day.
Yes, the toils of the road will seem
nothing,
When I get to the end of the way.

Though now I am weary and footsore,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Saviour Himself has said,
"Come."
So when I am weary in body,
And sinking in spirit, I say—
"All the toils of the road will seem
nothing,
When I get to the end of the way."

Cooling fountains are there for the
thirsty,
There are cordials for those who are
faint;
There are robes that are whiter and
purer
Than any that fancy can paint.
Then I'll try to press hopefully onward,
Thinking often through each weary day,
The toils of the road will seem nothing,
When I get to the end of the way.

Milton. HARRIET COLE.
(The author, still young, has been an
invalid 13 years.)

Religious.

For the Christian Messenger.

The Bible an Authority.

Dear Editor,—

"The Bible, the Bible only the religion of Protestants." It is a sad mistake to put other books on a par with it whether from traditional records or nature's resources. The fathers are by some held an equal authority, the diversity of their sayings notwithstanding. Even to-day there are multitudes that stand by the fathers while the Bible is, in part at least, ignored. Reason by many is exalted into a pre-eminence, and to it is ascribed the arbitrament of all questions. But reason is under the influence of circumstances, to a great extent controlled by them; as circumstances change, so reason finds different results from the same promises; and the absence of harmony shows how unfit is reason for an authority.

The Church is the infallible exponent of questions, say some. But what is the Church? Aside from Christ, its Head and Lawgiver, it is but a collection of people who either maintain the right inalienable to think for themselves, or submit to have their religious opinions meted and bounded by an usurper of the authority of Scripture. In either case they have no positive authority aside from the Word. Among the best leaders of the Church, or best types of the Christian, there always

has been, and in the nature of things must continue to be, until we all come "to the unity of the faith," diversity of opinion, and who, that knows anything of history, whether of commentators, popes, or councils, but must know that there has been, always, conflicts and dissensions among them.

Under the failure of other sources, Science is brought to the front. She bows with modest mein and accepts a side seat by the Bible, as God's other Revelation. Now far be it from the writer, and may it be far from any one, to withhold any just tribute to the development of scientific facts. That Science has not opened fields of thought, and mines of matter, none can truthfully deny. That many superstitions have been removed, that in some instances false theories of natural laws have been exploded, the unprejudiced will readily admit; that her discoveries have not put her students on the track of a FIRST CAUSE, all wise, good and powerful in its very nature, the devout alone will have the hardihood to declare; but this done, a first cause confessed, the work of science has reached the culmination of her mission. Pantheist, Polytheist or Naturalist may have found in her teachings a god to suit himself. The Bible, the Bible only, is an authority decisive, as to who, or what THE God is. We cannot, therefore, accept science or nature as "the only authorized comment on the Word of God."

Waiving all difficulties of a commentary from Nature on the works of God, in relation to creation and providence, what light are we to derive from science on the character and attributes of the Deity? Where is the comment in nature on the self-existence of the Divine Being? If nature leads us to a first cause, and that first cause, God, for the existence of all things, what explanation does nature offer on the origin of the first cause, or comment, on the words, "I AM THAT I AM." Take another passage, "Let us make man." From nature where do we get a comment on this passage? If nature expounds this, would not a part of the exposition be in favor of a plurality of gods? Take one more passage. "And if I be lifted-up will draw all men unto me." Let nature again be asked for a comment and it is silent. "Who by searching," then, "can find out the Almighty?" We come back then to the word of God, which reveals to man the "true God and Jesus Christ whom He has sent."

The problem of the world has been, and is, to have a religion without God, to eliminate God from the universe, by deifying his laws and enthroning reason as an infallible expounder of their nature and use.

The redemptive character of God's government is lost sight of by both Atheist and Deist; man is placed in the condition of a probationer, under no disability but the darkness of his understanding, to meet which he has the light of nature for his instruction, supplemented by the Bible as explained by science, that he may not become a superstitions enthusiast. The light followed and the Bible thus received, and man may attain to all that is possible. But alas! for the man who, after forty years patient study, only finds his brain relieved of an exploded theory, or settled down in the belief that he is only the development of a monkey. The great want of his nature has found no relief by his efforts. Revelation alone can meet his necessities by lifting him godward. Science is yet too feeble in its grasp of the verities of nature, aside from revealed truth, to afford a safe reliance for eternity. Man's necessities demand an authority above and beyond all the accidents of the world, absolute and independent of all conditions of time and space, adapted to his moral and spiritual nature, as well as to his mental and physical. Science can only reach the two latter, while revelation meets the whole. In teaching men how to behave toward God, it teaches them how to deal with their fellow-men and themselves." The

grace of God that brings salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly." Here we have an authority that admits of no rival; an authority that meets all the necessities of man in his need, not only of a rule of life, but also of a redemptive work. This furnishes man with an authority for "doctrine, instruction and righteousness, that the man of God may be thoroughly furnished for every good word and work." This is surely "a more sure word of prophecy, whereunto ye do well to take heed as unto a light that shineth in a dark place." Man is not, under such instruction, the sport of every new theory, nor is he tossed to and fro, and "carried about with every wind of doctrine."

Let, then, the word of God be a decisive authority from which there is no appeal, and true science a hand-maid, if you please, to religion, but not its equal or expositor.

Inattention to the plain teachings of the Bible has led to supplementing its doctrines, changing its ordinances, reversing its order, admitting to the fellowship of the Church those whose fellowship with the unfruitful works of darkness has never been broken, thereby building a worldly sanctuary rather than a spiritual house. In proof of this, how many are to day doing and receiving what they have no scriptural authority for; "teaching for doctrines the commandments of men," they partake of privileges restricted to those who have passed from death unto life.

"What wilt thou have me to do?" should be the inquiry of every one, especially of those who are aiming to serve the Lord, and the inquiry should be answered by the word of God only; not by tradition, councils or teachers, lest it might be asked, "Who hath required this at your hand." The authority of God's word is not to be derived from any other source than the Word itself. Even the truth is not to be received on the authority of man, but on the authority of God alone. "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is the word of God." Thes. ii. 13. What harmony, what strength would the Church of God present to a gainsaying world, if all its members thus confined themselves to the word of God for their rule of faith and life.

Let any one enter into a thorough examination of his belief and practice, carefully avoiding everything not authorized by the word of God. "Prove all things, hold fast that which is good."

RE VERA.

Wolfville, Jan. 27, 1877.

Spurgeon on Ritualism.

Rev. C. H. Spurgeon in his sermon on Eph. iii. 8, entitled, "A Grateful Summary of Twenty Volumes," page 712, says: "Note well that the Apostle had a clear view of what he had to do, 'That I should preach,' says he, 'among the Gentiles.' Paul does not claim to be sent to regenerate the Gentiles by sprinkling them, to hear their confessions of secret sins, to pry into their private lives with filthy questions, and to absolve them on the fulfillment of certain penances; he has not a word to say about playing the priest; he does not glory in the grace which enabled him to display a comely ritual, or restore a pompous ceremonialism; he boasts not of carrying a crucifix or a banner in procession up and down the aisle to delight the Gentiles; nor in a word, does he set up himself as a sort of demi-god, able to kill and to make alive, to distribute pardons, and to regenerate babes. Paul was quite satisfied to preach the gospel; that was as far as his commission went, and whenever God the Holy Spirit sends forth a minister to bless the Church, that is the purport of his mission and nothing else. He is to preach among the Gentiles the unsearchable riches of Christ. Neither our Lord nor His apostles command us to set up altars, but the grand command is to

preach the gospel to every creature. O ye priests of the Church of England, take off your rag tags, and stand out like men and preach the gospel, if indeed ye be ministers of God, and not sappers and miners for the Pope of Rome. God sends men to preach the gospel, but he never sends them to intrude into the office of Christ, and set themselves up as priests offering sacrifice for the quick and dead, when in Him the priesthood is fulfilled. Paul knew what his vocation was, and he kept to it. Find me one instance of his acting the priest! Wherever he went he was preaching and teaching, preaching and teaching, preaching and teaching; that was the one object of his life; whether in Damascus or Corinth, Jerusalem or Rome, he must preach. When he was amid the Areopagites on Mar's Hill, why did he not shew them the beauty of divine service as performed in the most approved fashion? Why, at Lystra, did he not offer a sacrifice to God and wave a censor? All the materials were ready. No. But he preached everywhere. When detained at Rome he did not train a choir, or instruct a company in ecclesiastical calisthenics, or church millinery, but he taught Jesus to all around. We read nothing of his genuflections and intonations, but a great deal of his preaching the word in season and out of season. This, too, is our work. The Church must see to it that this ordinance be used above every other for the conversion of men. It pleases God by the foolishness of preaching to save them that believe. Stand to your guns, my brethren; preach the Word; make full proof of your ministry, and cease not to teach all men the truth concerning Jesus."

If the above is applicable to circumstances in England, the home of the great preacher, it is also applicable and becoming more and more applicable to circumstances in Nova Scotia.

For the Christian Messenger.

A Winter Scene.

Winter, keen and frosty winter, comes to brace up our languid nerves. It acts like a long night's sleep after a day full of exciting events. One must be content to enjoy a bright sky overhead, and a frosty walk under foot; one must find pleasure in the anatomy of trees, and in the grand outline of hills and mountains half-covered with snow. And then there are the evergreens. What a pleasant thing it is to see how bravely they stand their ground, and bid defiance even to zero; especially those two old veterans, the hemlock and white pine. It is not easy to make a winter landscape dull or gloomy where they stand ready as they are at all times with such a sturdy look of wholesome content in every bough.

Among the many winter scenes we witness there is such a diversity as to almost make this subject endless. Nothing can be more beautiful than to look out upon a moonlight winter night; the snow, pile upon pile, looks like miniature mountains, and the moon throwing her soft light over all seems to give a mellowness to the scene indescribable. Not less beautiful is the scene in daylight; the trees wave their branches in the air, not loaded with foliage, but masses of snow that crystallize them; away in the distance we see an old farm-house, and the smoke wreathing in columns from the chimney seems to speak of comfort within; on a hill near by we see children coasting, and every now and then we hear a merry ring of laughter as some poor unfortunate has a tumble in the snow; on a pond are skaters gliding over the smooth surface of the frozen water, and we hear the silver tinkle, tinkle of the sleigh-bells near and far.

From these pleasant scenes without we turn to the happy home of some family on a winter evening. The fire in the open grate burns brightly, and throws fantastic shadows on the walls; by the table sit the father and mother

of the household engaged in reading or some other employment, while scattered around in different portions of the room are merry children, and lying on the mat in front of the blazing fire are the old dog and cat which complete the picture. How much happiness may be in that home, while perhaps in some remote spot of the same town, in a hovel, sit shivering over the smouldering embers of a fire, a poor half-clad woman and ragged children who wonder why it is their lot to suffer so much, while many others no better than they have comfortable homes. How often should we think of these poor suffering ones, and not only think of them, but strive to do all in our power to make them more comfortable.

The winter, the long winter without verdure, without foliage, without flowers, all so bleak and barren; and yet that must be an insipid climate where it is "summer all the year round." For angels it must be quite perfect. Their sensations never wear out. But to us poor mortals so full of inconstancy, always demanding a change, always looking for variety, wearying as the angels do not of things which ought to satisfy any reasonable creature for ever, no, not even perpetual summer will do for us.

Dec. 31st, 1877.

The Gospel of "Don't."

"Don't do that!" is almost the only exclamation which you hear falling from the lips of parents in some homes. In apologizing for their children and themselves such parents will frequently say: "I can't see why my boys are so bad. I'm sure I constantly check them for their badness, but it does no good."

Certain teachers are very much like these parents, and ought to be called "Don't Teachers," because the sum and substance of their efforts is prohibitory and not productive. All such persons need to learn that "the gospel of don't," which is about all they teach, will not produce any of the good fruits which are so needful in every life. Destroy weeds ever so thoroughly, and, if you stop there and fail to plant good seed of some kind, they will soon spring up with renewed vigor. A boy or girl must do something. The restless activities of his or her nature will push in some direction. It is the part of the wise parent and teacher to guide this impulse in the right direction, rather than to leave it to push as it pleases, and then repress it.

There is a place and an important use for "don't" in training the young. We find it in the law of God, who says: "Thou shalt not" very often. This is the rod by which, until there are higher motives, the child must be restrained from wrong-doing. "Don't" is well enough as a present check to some evil-doing, but after such check from wrong there should be an immediate impulse to what is praise-worthy.

It is strange that so many professing Christians seem to have no higher Gospel than the "Gospel of Don't." Is it not strange that such persons invariably make an utter failure in securing anything good or noble by their efforts. Encouragement is no less important than restraint; and, if one or other of these is to be cast aside, we would rather risk the abandonment of the other.

There are but two ways, right-doing and wrong-doing. There is no third way of doing nothing. If such course could be taken, it would run alongside of wrong-doing. Satan soon picks up the idler, and leads him off in the road of the wrong doer. The life of God's law is summed up in positive precepts: "Thou shalt love the Lord thy God with all thy heart; and thy neighbor as thyself." All prohibitory enactments: "don't steal, don't kill, don't lie," etc., are but hedges to shut us up to the direct way of love. The life of religion is oftentimes well-nigh killed out in young hearts by the unwise and improper use of "Don't."

You would never put a high-strung and spirited young horse into the hands