

Sunday Reading.

"Heavenward goes our pathway on."

FROM THE GERMAN OF BENJ. SCHMOLKE.

Heavenward goes our pathway on!
Here on earth we must be strangers,
Canaan's fields until we've won,
Through the desert's toils and dangers,
Pilgrims here, no stay, no stand!
There, above, our Fatherland.

Heavenward mount, then, O my soul!
Upward, since thou hast direction,
Earth no longer should control
Thee to thwart of thy selection;
He from God whose source has been,
Sure should mount to God again.

"Heavenward!" speaks He to my breast,
When His holy Word I'm reading;
I have found on earth no rest
Such as my poor heart is needing;
Still, my path it makes more clear
That I have some Heaven, even here.

Heavenward! Faith to me displays
City fair above far shining;
Where my soul ascends the ways
Up through fading worlds inclining,
Ah! how dim their rays divine,
As I pass, sweet Heaven, to thine!

Heavenward, death itself shall be!
Straight to home my soul conveying;
Where I triumph, Lord, in thee,
Sin and death behind surveying;
Thou hast gone the way before,
And hast left an open door!

Heavenward! Heavenward! Heavenward
on!

This my watchword still abiding,
Till the goal at last is won,
Earthly things on earth dividing,
Heavenward still my motto be,
Till I wake, sweet Heaven, in thee!

J. E. RANKIN.

April, 1883.

Without Heart, Sight, or Hearing.

BY C. H. SPURGEON.

Yet the Lord hath not given you an
ear to perceive, and eyes to see, and
ears to hear, unto this day.—Deut.
xix. 4.

The reasons for their incapacity to
see and perceive lay, first, in the fact
that these people never believed in
their own blindness. They had no
heart to perceive, and they did not
perceive their absence of perception:
they had no eyes wherewith to detect
their own dimness of vision. They
were such fools as to dote on their own
wisdom, so poor as to think themselves
rich, so hypocritical as to profess to be
sincere. They thought they knew
better than their God, and so they sat
in judgement upon his providence, and
styled the provisions of his wisdom
"light bread."

More than this, these men never asked
for a heart to perceive, and eyes to see,
and ears to hear. No man hath ever
asked for these things and been refused;
no soul has cried in its blindness and
darkness, "Open thou mine eyes," but
a gracious answer has always come.
It is the prerogative of the Lord Jesus
to open the blind eyes; but this he is
ever ready to do whenever men call
upon his name. Let but the poor man
cry, and the Lord Jesus must and will
hear him, and pour the daylight into
his soul. In Israel's case, there was a
distinct refusal to be blessed: "But my
people would not hearken to my voice;
and Israel would none of me." There
was no prayer for the heavenly bless-
ing, but an aversion to it. "Ye have
not because ye ask not." "They know
not, neither will they understand; they
walk on in the darkness." Rightly
are those left in darkness who will not
ask God to give them light, or to open
their eyes.

Then, moreover, what little light
they did have they resisted. When they
were forced to see, it was only for a
moment that they would be instructed
and then they shut their eyes again.
When he sent fiery serpents among
them or, otherwise smote them, then
they perceived his presence for a while
but anon they turned back and dealt
deceitfully. They loved darkness rather
than light, because their deeds were evil.
They did not actually cry like Pharaoh:
"Who is Jehovah that I should obey
his voice?" but in their hearts they
meant it. O sinners that love not God
if not because you love that which is
evil? O you that never see him or
seek after him, is not the cause of your
blindness to be found in your love of
sin?

The mournful results of these people
being so highly favored and privileged,
and yet not seeing nor discerning their
God was, first, that they missed a happy
portion. I can hardly imagine how
happy the children of Israel might have
been. They left Egypt with a high
hand and an outstretched arm, their
ears were hung with jewels, and their
purses were filled with riches, while
around them manna dropped from
heaven, and cool streams flowed at their
side. They might have made a quick
march to the promised land, and at once
entered their rest, for their God who
had sent the hornet before them would
soon have driven out their adversaries.
In the land of promise they would have
dwelt securely, and God would have
given them rest. They would have
known no invading enemy, and felt
neither blast, nor blight, nor mildew;
in fact, they would have been the hap-
piest nation under heaven. They flung
all this on one side; they would not
have God, and so they could not have
prosperity. They walked contrary to
him, and he walked contrary to them;
they would not obey him, and therefore
his anger smoted against them.

Hence they frequently suffered. A
plague broke out at one time, and a
burning at another; at one time they
were visited with fever, and anon the
earth opened beneath them; one day the
Amalekites smote them, another day
fiery serpents leaped up from the sand,
and they died by thousands, being
poisoned by their bites. They suffered
much and often, and in all their trials
they did but reap what they had sown.
A man does not know what he is doing
when he sins. We tell our naughty
children that we have rods in pickle
for them; and this is assuredly the case
with the great Father, who hath chastise-
ment laid up for the people who
wilfully revolt from him.

At last this evil ended terribly. The
Lord lifted his hand to heaven, and
swore that the rebellious generation
should not enter into his rest, and they
began to die by wholesale. Not one of
the men that came out of Egypt, save
only Joshua and Caleb, reached the
promised land. The tribes marched on,
and on their march they stumbled into
their graves, till the whole of that
peninsula in which they had to wander
up and down for forty years became
one vast cemetery wherein the thousands
of Israel were all buried. The land
that flowed with milk and honey lay
smiling in the calm sunlight, on the
other side of Jordan, but they could
not enter in because they had no heart
to perceive, nor eyes to see, nor ears to
hear the Lord and his word. And this
is the main misery of your condition, O
ye careless ones, that you will not be
able to enter into God's rest either here
or hereafter.

Alas, your eyes will be opened one
day, in another sense. "The rich man
seeth Abraham afar off, and Lazarus in
his bosom." Who was that? That was
a Jew of the kind I have described,
who had everything in this life, being
clothed in purple, and faring sumptu-
ously every day, but he had no heart to
perceive nor eyes to see. "In hell he
lifted up his eyes, being in torments."
Oh, will you wait till then? O ye un-
godly ones, you will think then. I pray
God you may have sense enough to
think now, while thinking will be of
use to you. If there be a heaven, seek
it; if there be a hell, escape it; if
there be a God, love him; if there be
a Christ, trust him; if there be
a sin, seek to be washed from it; if
there be pardon, rest not till you have
it. Do not mock your Saviour! Do
not make game of eternal realities!
Be in earnest about this, and in earnest
at once. If you must play the fool,
trifle with something less precious
than your souls, purchase toys less
expensive than your own immortal
destinies.

Intense Convictions.

BY JAMES WILLIAM KIMBALL.

All possible knowledge can be made
tributary to the promulgation of the
gospel, provided, always, that the
preacher has intense convictions of
Christ and of His gospel; provided
also that the preacher has equally in-
tense affections; for faith is the product
of these two; and without faith there
is no salvation, either for the preacher
or for those who hear him. Beware of

spurious imitations! there are many
such; there are men whose admirers
believe gifted with the tongues of men
and angels, who are but sounding brass
and tinkling cymbals. Such may have
the semblance of prophecy, may under-
stand all mysteries and all knowledge,
may have all faith, so that they can
remove mountains, and deceive the very
elect; who in the sight of God are
nothing because they have not received
the Holy Ghost, have no intimate
knowledge of the Son of God, no in-
tense appreciation of His attributes,
and no corresponding love for Him who
is the brightness of the Father's glory,
and the express image of His person.
They may have strong intellectual pre-
ferences for one "ism" rather than
another, and great readiness and ability
in maintaining their preferences; but
one radical and insuperable disability
remains, they do not know Christ nor
His cross; they do not and they cannot
glory in it, nor in Him. The man who
cannot compass this may be fitted for
many uses, but he is not fit to preach
the glorious gospel of the blessed God.
That gospel and its giver will inevita-
bly suffer detriment in his hands; he
may know many things about the one
and the other, but, alas! he does not
know it, nor Him. In his honest mo-
ments—if he has such—he knows, or
at all events, suspects, this fact. It has
been truly said by a recent writer, that
"not numbers but quality is wanted
for the pulpit;" and this is the precise
quality wanted, namely, intense con-
victions, inspiring intense and boundless
love for the Son of God, and commen-
surate love for those for whom He
died.

TO PREACH, OR DIE.—Among the
hills of Northern Connecticut are many
quaint characters, solemn in mien, sturdy
and honest in their dealings, but with a
vein of underlying humor that crops
out daily in their conversation. Among
them was one J—S—, or Uncle
Jesse, as he was familiarly called.
Early in life he studied hard to fit him-
self for the ministry, and when he
thought himself perfected he called on
old Father P—, a noted Baptist
minister of that day in S—, and told
him he must either preach the Gospel
or die, and stated his wish to be exam-
ined. After a rigid examination Father
P—leaned his head upon his hands
and remained silent for a few minutes;
then suddenly looking up, he said, "Mr.
S—, I'm really afraid you'll have to
die."—EDITOR'S DRAWER, in Harper's
Magazine for March.

THE FOUNDATION.—Dr. Guthrie,
preaching on Christ as the foundation,
said: "He is the tried foundation. He
has been tried by God and by devils;
by many who are now in glory, and by
others who are on the way there, and
He has never failed. All the stones
founded on Him become living stones,
and they are all cemented together by
the blood of Jesus."

DAISY'S VERSE.—Two weeks ago
Daisy asked the children to guess what
verse in the Bible her auntie makes.
They say when she and her little sister
get "out of tune." Harry, from New-
ton, thinks it is this: "A soft answer
turneth away wrath, but grievous words
stir up anger." Charlie and Percy both
think it is the 14th verse of the 2nd
chapter of Philippians. Get your
Bibles and see what it is.

Percy is six years old, and has a
Bible all his own. He has read as far
as the 89th chapter of Job. He has a
question for the little folks to guess:
In what book of the Bible is the word
God not found.—Congregationalist.

THE STRONGER POWER.—In spite
of all man's sin, the world does prosper
marvellously, miraculously; in spite of
all, God is stronger than the devil, life
stronger than death, wisdom stronger
than folly, order stronger than disor-
der, fruitfulness stronger than destruc-
tion; and they will be so more and
more, till the last great day, when
Christ shall have put all enemies under
his feet and death is swallowed up in
victory.—Kingsley.

Prayer is not conquering God's re-
luctance, but taking hold of God's
willfulness.—Phillips Brooks.

Correspondence.

For the Christian Messenger.

Our Associations.

No. 2.

Mr. Editor,—

In my last letter on this subject I
quoted from the Constitution of one of
our Associations as follows:—"The
object of this Association being the cul-
tivation of Christian union, the promo-
tion of individual godliness, and by
mutual consultation to seek, in the use
of Scriptural measures, the extension
of the Redeemer's kingdom." The
question for present consideration is
"How may our Associational gather-
ings be made, under their Constitutions,
a means of greater good." It will be
conceded, I think, that the subject is an
important one.

If the Associations occupy their time
in the discussion of subjects not within
their province, if they almost totally
neglect the grand design of their con-
stitution, then it were better they had
not met at all. If they waste time in
useless discussions, and neglect valua-
ble opportunities of doing good, then
they impose upon the church with ef-
fect which they are met. They have ef-
fected no service for the Master.

The following thoughts and sugges-
tions are submitted by the writer for the
consideration of brethren of wider ex-
perience and greater wisdom than he
can claim, with the prayer that they
may result in such action as shall the
better answer the question proposed.

Our Associational meetings are relig-
ious gatherings, designed to afford a
healthy stimulus to the representative
men of the churches so associated. These
brethren come from every section
of the district, all wishing to learn how
they may the more successfully labor for
Christ, some have passed through seasons
of gracious outpourings and glo-
rious triumphs, these have ventured to
go forward and the power of God has
been with them. Much of the time,
therefore, should be given to free inter-
change of thought and experience, with
oral reports from the churches. We
have some brethren in our denomina-
tion whose evangelistic efforts have been
wonderfully blessed. One or more of
these good brethren should be present,
and assist or lead in direct effort for
a gracious outpouring of divine influ-
ences upon the church with which they
are met. But at present no such results
ever follow from these meetings, and
why? Because there is almost a total
absence of effort or expectation. On
the other hand, how wonderfully God
has blessed the Young Men's Christian
Associations at their annual meetings,
and why? In that organization brethren
are urged to come up praying for,
and prepared to receive, a great bless-
ing; everything done or said at the
meetings has the one grand object in
view. The delegates labor personally
in the homes to which they are intro-
duced. On the Sabbath every availa-
ble point is occupied, and the truths of
the gospel brought forward and pre-
sented, perhaps, as never before. God
smiles upon the efforts of his people,
the blessing comes, precious souls are
brought in, the delegates are themselves
revived, the bonds of Christian union
made stronger, and personal godliness
promoted. The brethren return to their
homes carrying with them such a fervor
of zeal, and such renewed consecration,
that every section of the district is made
to feel the results in greater quickening.

I would have the business of the
Association directed principally by the
Committee of Arrangements, such
committee to hold office for the year;
that they be expected, in addition to
their ordinary work at the session to
make arrangements for the session in
securing the reading of papers by com-
petent brethren on such subjects for in-
stance as Sabbath Schools, how to con-
duct them; Revivals, how to promote
them; on Prayer Meetings; on the
relation of Church and Pastor; on
Individual Godliness, how promoted;
and kindred subjects. The reading of
papers to be followed by short discus-
sions on the subjects introduced. I
would omit the publication of the Min-
utes except as to those portions which
were of sufficient interest to claim a
place in the denominational papers.

I throw out these hints with the hope
that the Associations will take some

action in the premises at their first sit-
tings. And it does appear to me that
the carrying out of the modifications
suggested, accompanied with the divine
blessing, we will thereafter hear very
little on the question, "Should our As-
sociations be abolished?"

Yours, &c.,

T. M. K.

April 20th, 1883.

For the Christian Messenger.

Ministers' Salaries.

In one of the Eastern Counties of
Nova Scotia there is a Baptist church
which might profitably be taken as a
model by many of the churches of the
Province. While the membership of
the church is small, and the congrega-
tion numbers less than a hundred, this
church pays its pastor \$700 a year,—
not in beans and bacon and barley, or
wheat and cheese and codfish, but in
money. Nor do the people feel that
their duty is done when they have pro-
vided for the preaching of the gospel
in their own community. Among the
contributors to the *Convention Scheme*
fund this church stands with the few
that are worthy of high praise.

These liberal things are not done
because there are two or three rich men
in the congregation who give largely,
but because a proper sentiment prevails
among the members generally. Some
give of their abundance, and others of
their penury. A principle of duty is
recognized in regard to giving to the
Lord. Thus the minister's salary is
raised without effort; and lamentations,
because of heavy deficits at the end of
the year, are not heard.

In another respect this church de-
serves praise. The weekly prayer-
meeting is attended not only by devout
women and a few men who are also
devout, or who have nothing else to do,
but by a large proportion of the mem-
bership of the church. Business men
and busy women leave their secular
cares, and esteem it a privilege and
blessing to spend an hour in prayer and
praise. A prayer-meeting conducted
by such people, who are there because
of such a frame of mind, is stimulating
and refreshing.

The distinguishing and noticeable
feature of this church is this: *Princi-
ple sways the members.* At least, those
who give character to the church, whose
minds and hearts are read in the history
which it is forming, are persons who
know what it is to have convictions of
duty in regard to giving and acting for
Christ's sake.

Can any of the churches which are
now pursuing a course the very opposite
of that described above, be persuaded
to consider their ways? Will any of
them ask whether they are doing their
duty by their pastor and by their Lord?
Doubtless there are churches, the mem-
bers of which are poor and scattered.
In some cases, possibly in most cases,
these are doing nearly all they can.
But of many churches this cannot truth-
fully be said. There are churches in
this Province having treble the mem-
bership of the one alluded to above,
and double the means, that pay their
pastors less than \$600, while requiring
them to perform labors in which a
team is necessary, as well as other extra
expenses, to which the pastor of the
church described above is not subject.
Are these churches treating their pas-
tors fairly?

The present condition of the churches
of Nova Scotia is peculiar. The pro-
gress of education throughout the
Provinces, the more general diffusion of
literature, together with the enlight-
ening influence of religious and other
periodicals, have so stimulated the in-
telligence of the people that they re-
quire sermons marked by some degree
of intellectual excellence. To meet
this demand a preacher must study. In
the first place, he requires training in
the higher institutions of learning.
Then he needs books from year to year,
that he may keep abreast of the times,
and that he may not find himself lag-
ging behind those whom it is his pro-
vince to instruct. In addition to all this
he needs time for study and reading.
So much is implied, then, in the demand
for a preacher.

In some things, however, the tradi-
tions of the past still lure, and the peo-
ple who remember the herculean labors
of the "Fathers" do not understand
why the ministers of to-day cannot

preach as many sermons in a week as
they preached, and make as many pas-
toral calls, and be content with the same
sort of remuneration. Ignoring the
changes which have occurred in society,
forgetting that civilization is advancing,
blind to the fact that new demands are
made upon the men of to-day, they
keep prating and babbling about the
past. Let us grant that the "Fathers"
were grand old men, that they nobly
served their generation, that they were
pious and unselfish and filled with
unction. And let us, in all honesty,
grant too that the men who are in the
pulpit to-day have some faith, some
piety, some love for the cause of Christ,
and if any headstrong youth is so bold
as to say that the Baptist ministers of
to-day are just as religious, earnest,
faithful and talented as the "Fathers,"
let us not rebuke him in too harsh terms.

Consider, then, the demands made
upon these men, and the remuneration
which is, in many cases, given. Is it
possible for a minister to meet these
demands with the means at his dispo-
sal? No other man could, and it may
be doubted, therefore, if he can.

What are the expenses of the average
Baptist minister? The following list
will include nearly everything:

Food for wife, self and family.
Clothing for wife, self and family.
Books for self and children.
Doctors' bills.
Expenses of horse, harness, carriage
and sleigh.

If the family be large, some of the
above items will be great, and in the
case of a family of average size the
expenses will count up rapidly. Will
some mathematician tell how any fam-
ily, circumstanced as a minister's family
of necessity is, can live comfortably, or
even decently, on \$500 a year?

But living is not all. Ministers grow
old, as well as other men. Some of
them, owing to the greatness of their
toils, break down in health while yet
comparatively young. And when this
evil day comes, what? What shall the
poor man do to keep the wolf from the
door? He has been able to save noth-
ing in the days of his strength, now in
the time of weakness and failing powers
he must endure bitter privation, depend-
ing upon the slow charity of others.

What wonder that a large number of
churches in Nova Scotia find it difficult
to secure pastors to their liking? What
wonder that the pulpit secures only a
few of the ablest men? What wonder
that some of our young men prefer to
work where the people have read in an
old book the maxim: "Thou shalt not
muzzle the ox that treadeth out the
corn?"

GRENE GREY.

For the Christian Messenger.

From France.

PARIS, March 23, 1883.

The Anarchial demonstrations of the
past few days are only part and parcel
of a new movement the Revolutionary
Party have decided on. Finding their
meetings in the club room of no avail,
and emboldened by the immunity al-
lowed them hitherto by the Government,
they have resolved to take to open-air
demonstration in all parts of the capital.
The difficulty of occupying, by the police
and military, several quarters at the
same time, render the manoeuvres easy,
and handfuls of revolutionists distrib-
uted over Paris can keep the town in
constant perturbation. Unless the Gov-
ernment arrests all the ringleaders and
shows no mercy, it is feared a period of
agitation and uneasiness will set in, and
cause immense harm to the Republic.
Both the Bonapartists and the Clerical
parties are doing their best to keep up
the anarchal movement.

The foreign policy of France is being
formed on bases of active aggression.
No doubt is entertained of the intention
to blockade the Madagascar ports, the
expedition in Senegal is being prosecut-
ed with the utmost activity, and De
Brazza has departed for the Congo with
an armament which leaves the character
of his enterprise no longer in doubt.
He has a considerable force with him,
and carries 20,000 rifles and an immense
quantity of ammunition and military
stores, with quantities of presents for
the native chiefs, and plenty of rum,—
the most cogent of weapons in Africa.

As though it were not enough that
Paris should be filled with so-called clubs,
where gambling is going on constantly
in the midst of all sorts of abuses, as
though this were not enough, scarcely a
week goes by without a raid being made
by the police upon some clandestine
hall. The passion for play is so general