

CONTRIBUTED.

ZEAL.

BY REV. G. O. HUERTIS.

The Apostle Paul, in his epistle to the Galatians, says, "But it is good to be zealously affected always in a good thing." This apostolic statement presents before us three logical points which we do well to consider. First, the "good thing" demanding our attention. Secondly, the measure of our interest in it; thirdly, the duration of our zeal—"always."

The first point to be understood and settled is "the good thing." Any thing that is not good should not have our love or patronage. Zeal expended on wrong or useless objects is a waste of time and energy. But in the promotion of that which is good, we should cherish not only friendly feelings, but be "zealously affected." And this heart zeal, or affection, should not be spasmodic, but fervent and continuous, always.

Christian zeal has been defined as an earnest and ardent disposition of heart for the promotion of all the interests of Christianity. This is an appropriate and suggestive definition of the word. The absence of this feeling indicates a serious want of religious principle, and consequently of sound Christian experience. Its exercise shows the beating of the pulse of the new man. And that spiritual movement will not wholly cease while the union with Christ continues. This ardent prompting to do good is the result of the love of God shed abroad in our hearts, by the Holy Ghost given unto us. This is gospel benevolence—genuine zeal—the pure flame of love. It is an essential element of true religion, and differs greatly from the spirit of bigotry and sectarianism, which are not prompted by love to God, or the souls of men, but by party spirit or selfishness.

There is a zeal even for Christian objects, which is not always according to knowledge. This kind of zeal wrought much injury to the Churches in the early days of Christianity. Paul denounced it, and attributed it to a want of knowledge respecting the plan of salvation, on the part of those who were thus influenced. An excellent writer says, "Z'al without knowledge is like fire without a grate to contain it; like a sword without a hilt to wield it by; like a high bred horse without a bridle to guide him by. Zeal without knowledge speaks without thinking, acts without planning, seeks to accomplish a good end without the adoption of becoming means."

The genuine article is to be found in the churches, but it is scarce. Some Christians seem to think that they have almost nothing to say or do in bringing the world to Christ. There is a great lack of earnest effort among Christians. Ludicrous ease is destroying multitudes. The activities of Christianity are rivalled if not excelled by the votaries of folly. Our blushes are often kindled in contrasting our efforts with those of the worldling in seeking to obtain his object. This apathy so manifest in religious circles at the present time, clearly indicates the general state of religious experience. When the love of God decays in the soul, there will most assuredly be a corresponding declension in Christian zeal. An improvement in religious experience must preclude a revival of zeal. A fresh endowment of spiritual power is greatly needed in our churches. Let this be secured and retained, and the general interests of Christianity will soon feel the impulse.

The word zeal is derived from a Greek word signifying to boil, and is often translated in the Scriptures by such words as fervent and earnest, indicating intense feeling and desire. The Indian, who understood not Greek, was therefore not far astray when cautioned by a white man not to be too zealous in religious matters, he replied, "I don't know about being too much zealous, but I think it is better the pot should boil over, than not boil at all." Prudence and discretion should ever be associated with manifestations of zeal. But let us not confound slothfulness and a lack of courage, with discretion. Excuses for neglect of duty are very numerous and artful. The moral enterprises of the world are calling loudly for earnest, self-denying workers in the vineyard. The example of the Master should be more closely studied and imitated. His zeal for us consumed him. What are we doing in return, for the great love wherewith He loved us?

MEMORIAL NOTICES.

GUSTAVUS HAMILTON.

At Baie Verte, N. B. after a brief but severe illness, Mr. Gustavus Hamilton, an old and much-respected member of our Church at this place. Of quiet and unobtrusive manner and disposition, he spoke rather with his life than with his lips, and belonged rather to the solid and substantial than the brilliant and showy class. His place was rarely vacant in the sanctuary, and though diffident, he was ever ready to take his part in the social services of the Church. He had almost reached his three-score years and ten, when the Master called him home, and although the call was altogether unexpected, he was ready. His pain was severe, but his peace was great, and his dying testimony was clear and strong. In his death another of the landmarks is gone, but we are glad to know his place will be worthily filled by his sons. One is in our ministry, others are consistent members of our Church, and it must have been a great comfort to the departing sire to know that all his family were walking in the way to heaven.

His funeral was largely attended, and the text—"There remaineth a rest to the people of God"—was in every way an appropriate one. May we all be imitators of those who are now through faith and patience inheriting the promises.

CORRESPONDENCE.

SUSSEX CIRCUIT.

DEAR EDITOR.—The work which under God's blessing accomplished on this circuit, calls for expressions of gratitude; and on this Thanksgiving-day I would give to your readers a statement of what is being accomplished that they may rejoice with us.

Our first offering of praise we give for the conversion of souls. During the two years that have passed, we have had the pleasure of seeing very encouraging results of our labor in this most blessed part of our work, and are now preparing to enter upon another campaign, hoping to win more souls to Christ.

We have reason also to give thanks to God for the triumph of several of our members in their departure from mortality to life. Brethren William Eversly, for over forty years a member of our Church, and William Hayward, for many years a class-leader; Mrs. John Virtue, a mother in Israel; her daughter, Mrs. Robert Crawford, who most patiently waited through a tedious illness for the hour of her release; and M. William Baxter, of White's Mountain, who was taken away quite suddenly after but few hours' sickness, have passed away within the veil. "These all died in faith."

Diphtheria and other forms of disease have taken away many of the children of some of our families, but there we have frequently seen the sustaining grace of God vouchsafed to the bereaved parents. For all this grace we give glory to God.

We have succeeded by the assistance of our esteemed supernumeraries, and several members from St. John, in so arranging our plans as to give the congregation at Sussex service morning and evening each Sabbath. This we find of great advantage to our worshippers. Our congregations are invariably good and give at least a patient hearing.

Financially we are making some progress also. We have paid of debt and interest, during the last two years, about one thousand dollars, and we think we have the remaining thousand and so provided for, that we shall have it all paid before the end of the present confessional year. This will leave the circuit free from all incumbrance and make it one of the most desirable in the Conference.

In addition to the above, we have added in improvements etc, upwards of one thousand dollars. This includes—A new church at New-line Road which we expect to open for service early in the coming winter, free of debt.—The painting and repairing of the church at Sussex; and a new organ of superior tone and make, the gift of the ladies of our "Sewing Circle"—and sheds for horses, near the same church, are to be erected this autumn.

The young ladies of the "Mite Society" are applying themselves with energy to the work of fitting out our new and beautiful brick parsonage with venetian blinds, which they will have on and paid for in a few weeks at most. Our people are working well and at the same time are full of kindness to the minister's family.

J. F. BETTS.

DR. GUTHRIE.

The conversion that morning was almost wholly taken up concerning methods of reaching the poor with the Gospel, especially the Sunday evening theater services in London. Nothing ever so engaged Dr. Guthrie as work all the poor people of the "Old Town," was in living contact with their wants and struggles, was able to be moved to his loftiest eloquence by their sad estate, never appeared so well as when uttering from the platform a plea in their behalf. A man who knew him well remarked to me, "You Guthrie has a big heart." What the sinister woman of Glasgow said of her minister can be said of him, "He's always going about like a roaring lion doing good." Every dark alley in his parish was known to him, and when he appeared in a crowded street there was no small stir. Tall and brawny, of plain though marked appearance, he was a well-known figure. Rough men and women gave him greeting. His kind and genial face could go anywhere. Throngs of children would gather around and follow him, eager to get a look of recognition or a shake of his hand. "In a "ragged school" he found an endless fascination; the "bairns" were an amusement and a study to him. Besides, it was his duty like all Scotch ministers, to see that the children were early indoctrinated. "Jamie," he once said to a boy in the Sunday school, "how is it you cannot recite your lesson to-day?" "Please sir," interrupted Jamie's little sister, "he was a good boy last week, and mother didn't have to punish him by making him learn his catechism." And then he naively said, "Our people, you see, administer the Gospel in proportion to bad behaviour." The manner in which common people applied Scripture furnished him with many anecdotes. "Ab, Doctor," said a woman one day, "his was extremely reticent in the use of soap and water in her household, 'we're glad to see ye' and, 'I know ye would come I would ha' scrubbed the children's faces so ye could see their smiles. Maybe ye will just take it for granted, for ye know we go by faith and not by sight.'" The Doctor remarked that the faces, as

well as the smiles, were largely a matter of faith.

For many years he was a conspicuous figure in the Annual Assemblies of the Free Church, taking a large interest in affairs outside his own immediate field. When Scotch brains come together there is generally friction, and the sparks fly as they do from a pulber's fire. Few men understood so well as Dr. Guthrie how to turn the force of an argument, tell an apt story or relax the faces of men by a stroke of humor. In this way he often carried his point. It is related that on one occasion he was advocating in the Assembly an increase of the "Sustentation Fund;" a fund for providing a certain stipend for every settled minister in the Free Church. A "backwoods" elder from the Highlands, antiquated in appearance, with his hair "banged," and ideas also cut short, arose and said—"I am opposed to the increase of this fund. Our ministers are getting purse-proud and worldly; they are losing their humility and zeal; time was when they could go about in sheepskins and goatskins, and if they did it now the cause of God would prosper better." "Hear, hear!" came from a number, and there appeared to be many on the side of the elder. Dr. Guthrie rose and said, "I fear this kind of wearing apparel is somewhat out of date. What would be said of my friend here, Dr. Candlish, and myself if we were thus arrayed? What would you think, and what would the people think, to see him in a goatskin and me in a sheepskin walking down Princess Street?" The Assembly was convulsed; nor was it quieted when Candlish sprang to his feet and shouted, "Why must you put the goatskin on me, and rob yourself?" "I was only speaking," calmly replied Guthrie, "according to the eternal fitness of things." It is needless to say the good old elder's opposition did not peep after this.—Rev. D. H. Northrup, in *Chris. Union*.

GAMBETTA.—The story that Gambetta poked out one of his own eyes when a child, because his father would not permit him to do as he pleased, is perfectly true. What is not so generally known is that the elder Gambetta remained inflexible even after this appalling display of wilfulness. The boy was being educated at the Lycee of Cahors, and conceiving a dislike to the institution, asked to be removed from it. His father refused again and again. At last Leon said: "I'll put out one of my eyes if you send me back to the Lycee." It was holiday time. "As you please," said the father, to whom it seems never to have occurred that his boy might have inherited his own strength of purpose. The same day Leon took, not a penknife, as the popular tradition has it, but an inkstand, which he dashed with such violence against the eyes as to destroy it. Shocked as was old Gambetta, he would not give in; and Leon returned to the Lycee.

PECULIAR MISSIONARY WORK.—A correspondent of the *Charlestown News and Courier* writes from Goree, West Africa, under date of April 2, a criticism of the peculiar kind of missionary work that is carried on from New England in that section. This correspondent says: "On the 13th of September, 1880, the barque 'Charles R. Lewis' sailed from Boston for Goree, West Africa, with 1,000 barrels of New England rum on board, and scarcely had she finished discharging at her port of destination, when, on the 31st of October, 1880, the brig 'Donna Anna' arrived from New York with 500 more. These facts are not mentioned as anything very remarkable in themselves considered, but they afford proof which cannot be questioned, that in about the space of half a month, 65,000 gallons of intoxicating liquors left our enlightened Christian shores for one obscure village in benighted beathen Africa. It is Boston, however, proud, philanthropic, cultured, Christian Boston—which maintains the grand preeminence in this questionable branch of our commerce."

A RELIC OF SLAVERY.—It has just been discovered that one of the stations on the Underground railroad was located two miles south of Wabash, Ind. The building stands on a hill overlooking the Lafontaine & Wabash turnpike, and is a plain brick structure. It was built by a man named Elias Thomas in the year 1856, and by him was used as a residence. No one knew of this being a place of refuge for slaves until recently a new family moved in, and an examination revealed the vault for secreting "passengers" en route for Canada. The foundation of the house is sunk deep into the ground, forming a sort of basement. This cellar is divided into two compartments by a stone wall. One side is entered by a door, and the other apparently is without an aperture. A trap-door in the floor above, however, which was always covered by a carpet, gave easy means of access, and many colored men were let down into the depths of the mysterious cellar while on their way from the South to Canada.—*Cin. Enquirer*.

When we pick a person to pieces to expose his follies, criticize his manners, question his motives and condemn his actions, we are making, not the best, but the worst of him. If, on the contrary, we search for his good points and bring them to the front, if we make all allowance for his faults and errors and withdraw them as much as possible from the notice of others, we are making the best of him, both in appearance and reality. In shielding his reputation we are preserving for him the respect of others, which goes far toward promoting his own self-respect.

BREVITIES.

Of all false things in the world there is not a false priest the falsest?—*Carlyle*.

We cannot too soon convince ourselves how easily we may be dispensed with in the world.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind.

We have no objection to a man's borrowing trouble, but we want him to keep it to himself after he has borrowed it.—*Buffalo Courier*.

It is better to yield a little than to quarrel a great deal. The habit of "standing up," as people call it, for their little rights is one of the most disagreeable and undignified in the world.

There are moments when our passions speak and decide for us, and we stand by and wonder. They carry in them an inspiration of crime, that in one instant does the work of long premeditation.—*George Elliot*.

It has been well said that to man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—*Geo. Macdonald*.

My patriotism lives and flutters as a sentiment unless I know the land I love is really making by its constant life, a contribution to the righteousness and progress of the world.—*Philips Brooks*.

A colored member of the Alabama temperance convention, in a short speech brought down the house. He said, "If the Anglo-Saxons and the Hebrews will stop selling whiskey I will guarantee that Ethiopians will stop drinking it."

A young friend in California writes: "My little brother having heard the barren spots in the fields called 'alkali spots,' came to mother one day, while an old bald-headed man was visiting here, and said in a loud whisper, 'Mamma, that man has an alkali spot on his head.'"

In fact, it's a nicey of conversation which I would have you attend to—much quotation of any sort, even in English, is bad. One couldn't carry on life comfortably without a little blindness to the fact that every thing has been said better than we can put it ourselves.—*George Elliot*.

Wendell Philips was once asked by an ambitious young preacher, "How shall I learn to speak?" and replied "Keep speaking." The artist, Gilbert Stuart, was once inquired of, in a similar way, "how young painters may be best taught in their work?" He replied, "Just as puppies are taught to swim—chuck them in."

Every human soul has the germ of some flower within; and they would open if they could only find sunshine and free air to expand in. Not having enough of sunshine is what ails the world. Make people happy, and there will not be half the quarrelling, or a tenth part of the wickedness there is.—*Mrs Child*.

A fastidious Pongkeepsie girl has written to the presidents of all the principal colleges in this country to inquire whether she should say "mumps is" or "mumps are." Some of the presidents spoke feigningly of "one mump," while others were tenacious of "one mumps." It is strange that authorities differ on such vital questions.

Carlyle's opinion of tobacco—"Influences generally bad, pacificatory, but bad, engaging you in idle, cloudy dreams; and still worse, promoting composure among the palpably chaotic and discomposed, soothing all things into lazy peace, that all things may be left to themselves very much, and to the laws of gravity and decomposition."

"I'll tell you what I once did." Please don't. It will not help me out. The same circumstances never recur. When I am in trouble and ask your advice, please do not deafen me with your trumpet. It is not fair to take advantage of my perplexity to bring out your neglected talents and unrecorded achievements. Meetings for business are often bored to a great depth, by one and another telling "the way I once managed things," which nobody present either believes in or approves. What we want; is the best thing to be done now, under the new circumstances, and with our limited means. If the meeting should by vote request you to tell what you once did, it will be poetic justice enough on them to tell all you can remember of it.

In Philadelphia, in a respectable neighborhood, there is a block of fourteen houses. In these houses there are eleven families that use intoxicating liquor as a beverage. There are fourteen men and eleven women who indulge. Five families have been so reduced by its use that they are hardly able to obtain the necessaries of life. There are two taverns in the block, and one on each corner opposite each end of the block. One man has spent a fair fortune in this indulgence. It has nearly cost the lives of three men and two women. Two of the men when under its influence are wife-beaters; one wife is not able to live with her husband on account of his use of liquor. This monster, more deadly than the poison of malaria, is licensed and upheld by the State and by the majority of the people. "How long, O Lord, how long!"—*Christian Advocate*.

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