

"Go speak to the people ALL the words of this Life."

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Poetry.

THE CRUCIFIED ONE.

(Written for the ONTARIO EVANGELIST.)

Sinner behold thy Saviour hang
Upon that awful tree;
The nails, the scoffs, his every pang
Were borne for such as thee.

Jesus the great Messiah see,
Uplifted there on high;
The sight shall "draw all men" said he:
O look, believe, rely.

O view but once that sacred head
In agony bowed down;
"Twas thus the King of Glory bled
To wear redemption's crown.

And shall in vain his sufferings plead,
And is such love unsought?
His blood can meet the sorest need:
O was it spilled for naught?

O come and own thy suffering Lord,
Look on his cross and live;
For he, to such as trust his word,
Eternal life shall give.

Toronto, May, 1889.

R. B.

Original.

LETTER FROM CHINA.

Silk is about the greatest industry of Nankin, and there is a great deal of silk and satins produced here. I was watching the silk worm spin its web and cover itself to form the cocoon to-day as I was out in the country preaching. Around many of the farm houses there are groves of mulberry trees and at this season of the year the trees are stripped of leaves to feed the silk worm. The worms are fed with leaves in large flat bamboo baskets usually placed on shelves in the house, and as we travel along the road we can see the large white grubs something like a tomato worm in size, about two inches long and the thickness of a lead pencil. They are fed till quite large and fat and then placed in other baskets with sheaves of rice straw or rape seed plant placed erect for them to climb upon and weave their webs. I climbed down from my donkey to go in and see the process of spinning the cocoon, and was repulsed immediately by the mistress of the house. It seems they are afraid to have any stranger, native or foreign approach as they say the worms do not spin good silk if thus approached, not liking the approach of a stranger. I went to another house on my way back home and was kindly asked in by the good man of the house who offered a pipe by way of hospitality. I declined with thanks and was soon seated and lost in admiration of the wonderful process. The worms crawl up the stalk and commence to weave the web as a spider would except that the worm is lazier and does not move from its straw but perched by its tail and back pair or two of legs spits out the silk from its mouth fastens it to one straw then back to another right and left back and forward up and down till it is almost concealed by a dense interlacement of fibres, then it continues to spit out the silk passing it backwards and forwards from the inside of its net work and coiling up and getting smaller by this incessive waste of its material till it is completely shut up in its silken case. I was staying too long admiring and mine host told me the worms were not working right because I was a stranger and hinted that I should go. On parting he apologized for not offering tea and I considered him exceptional in his kindness in showing the work. I shall write later on the process of forming the silk floss and spinning. We have good audiences for preaching. Bro. Saw baptized a woman lately and myself a man.— W. E. MACKENZIE.

Nankin, May 25, 1889.

Selections.

MONEY AND RELIGION.

It occurs to us that money and religion are two things the world wants. And the trouble is that it wants them in the order in which we have written them—money first, and religion last.

They want money to live by, and religion to die by. The love of money dominates politics. Covetousness is the strong right arm of intemperance. It locks the wheels of Christianity and oppresses the poor. Merciless and insatiable it rides over the prostrate forms of those whom Christ pities and whose lives are more precious than ten thousand worlds in his sight. Railroad corporations are run to make money, and what do they care for the sacrifice of a thousand human lives if they only make it? The saloon-keeper is bent on making money despite the entreating voice of mercy, humanity and Christianity. The love of money makes men idolaters in our very midst. We pray and give of our means for the enlightenment of idolatrous people across the seas, but what are we doing to teach the money-loving masses at home not to bow down to the "god of gold?" The Lord tells us plainly that covetousness is idolatry.

The proper order in which the terms should stand is, religion first and money second. Let religion be master, money its servant. Jesus said: "Seek ye first the kingdom."

There is very great danger to the church from the everywhere-present spirit of covetousness. Even in some Christian families the parents are hardly cold in their graves before discussion and dissatisfaction are rife about their wills. The conversation of elders, deacons, preachers and other "pillars" of the church frequently shows that they care more for the dollar than for the Deity. Contention, bitterness and hatred arise in congregations and in families over money matters. It was not a whimsical fancy that dubbed the dollar—the "almighty" dollar. The appellation grew out of the sad fact that men loved mammon more than they loved God.

Money is an engine which God entrusted to men to run, and it was intended that they run it only in the interest of his kingdom. Alas, they are running it to gratify the flesh which they should crucify.

"The church needs money." True, it does. But its needs should not bring it down upon its knees before an infidel and cruel world, but before the God who said the silver is his and the gold is his also. "The church needs money," but it needs first what money cannot buy—a supreme and passionate love for God. "The church needs money," but only consecrated money. It has millions of dollars buried in costly spires and piles of masonry. It has millions of dollars in the houses, lands, bonds and estates of its members. It has gold bound like a millstone about its neck instead of under its feet and in its outstretched hand. There is something radically wrong in a church which begs from the world for substance instead of from God. Our foreign missionaries plead for the prayers of Christians more than for their contributions. The apostle Paul suffered privation, poverty and persecution, but he asked the prayers of his brethren, and he trusted in Him who has all riches and power, and as a poor man wrought more than all the millionaires of history have wrought. The proper attitude of every heir of God, and joint heir of Jesus Christ, to preserve his feet on the promises, one hand uplifted to God to receive and the other outstretched to humanity to give. It is essential to remember, too, that he prays best who prays not only with voice, but with feet and hands and head also. The atmosphere of devotion and prayer is the true atmosphere in which to make money for God. Let us pray: "Oh God, turn the tides of prosperity into the rivers of thy pleasure, that thy vessels may sail away bearing thy ministers and the glad tidings of thy salvation to every shore." And what we are taught to pray for "thy will be done on earth"—we are taught even more to work for.

Is it vain to beseech and implore brethren who have this world's goods to distribute with a bountiful hand and to look to God for more? Is it? God forbid! Let those who have freely received freely give. It is a glorious sight which angels long to behold to see the grasping hand relax its grip on gold because of greater treasure in the heart and infinite treasure in heaven. How great an enemy in the church is covetousness! It gives God the lie and paralyzes faith. It darkens the light which God would have to shine before men.

Whether you make money or use money, or

whatsoever you do with money, "do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—*Missionary Weekly.*

TEACHING IN THEIR SYNAGOGUE.

BY THE REV. L. ZRA ISAAC.

We bring before our readers the interior arrangements, etc., of a synagogue as seen in our day in South Arabia, believing it to be the nearest model of those our Saviour and his apostles were accustomed to attend. It is a one-story stone building, erected on the highest spot in the Jewish quarters. It has a fine open court, which is used for off-hand gatherings, and is surrounded by a high wall. We enter through the large middle gate of the court, which, like the main entrance of the synagogue, must always be on the east. Walking up westward to the building which faces us, we ascend three or four steps to the extensive vestibule. Here every one is expected to "put off his shoes from off his feet." None could enter the holy place with his muddy or dusty sandals, especially when the neatly matted floor is where the people expect to sit, there being no chairs or pews. Only the wealthy or aged are allowed to indulge in a soft cushion or pillow, which some carry under their arms to the synagogue and back. On entering, the first thing that meets our eyes is the grand desk, made of expensive wood, partly covered with embroidered cloths, and ascended to by one or two steps. It accommodates at least three officials standing abreast, and has high stools, or chairs, for their use. This desk stands about midway from the door, and, like the congregation, it faces the west. Consequently, the reader, or "teacher," does not face the audience, but stands as if before the Shekinah, the Divine Presence. At the time of teaching or preaching, the people turn their backs to the north or south, so as to look at the speaker sidewise; but they would not turn their backs to the west, that being the quarter where the most holy place was in the temple. In the western wall of the building, and directly opposite the desk, stands what is termed "the ark," holding only the sacred manuscript scrolls of the Pentateuch. Properly speaking, this ark is a deep, one-shelf book-case or closet, often built in the wall; and the scrolls stand in it as large volumes of books stand in a case. A richly embroidered curtain, or veil, hides the ark from view. At the proper time during service, some of the scrolls are carried in solemn procession to the desk to be read in, and returned to their place in the same manner. Between the ark and the desk is the place for priests and Levites. The best chandeliers of the building hang here from the comparatively high ceiling. The *tameed*, perpetual lamp, so called from being kept burning night and day, is also suspended before the ark. The north and south corners next to the ark, considered as the highest seats of honor, are reserved for the rulers, rabbis, etc.; north of the desk for strangers; and south of it for the women, who have a private south entrance. In some instances, the women's corner is screened off by curtains a few feet high from the floor. It is characteristic of the Orient that the great majority of worshippers are men; the duty of attending on the services being thought as incumbent on them, rather than on the women. On the Sabbath, the section to be read from the Pentateuch is divided into seven portions, to as many readers are called up by name: First, a priest; then a Levite; and then five Israelites, according to circumstances. The teacher or preacher is usually allotted the last portion. After reading in the scroll, a book is handed to him to read the prophetic section for the day, called *Hapharah* (Dismission, Finis). This done, he returns the book to the officer standing by; and, drawing a chair nearer to the south end of the desk, so as to be heard also by the women, he begins to teach, as did our Lord at Nazareth. All reading and prayers must be done standing; but teaching or preaching, either standing or sitting. Once, as he was thus teaching, our Saviour saw a woman who "had a spirit of infirmity eighteen years;" and, calling her to the side of the desk, "he laid his hands upon her," etc. (Luke 13: 13). Often it happens that the *Hapharah* is read by a lad just come to "age of commandments;" that is, thirteen years old. In such

a case, the ruler and his associates invite some one from the congregation to speak, especially if there is to be any strange rabbi present. This speaker could not ascend the desk; for he is not one of the seven called by name that day. Accordingly, he stands where he was sitting or the floor, and exhorts (Acts 13: 15, 16). The teaching ended, the scrolls are taken back to the ark, and the service proceeded with to its close. After the service many a devout Jew lingers to talk of religious matters with his neighbors. Especially in the afternoon, between three and six o'clock, large numbers resort to the sacred precincts to discuss holy things. How often the Master must have availed himself of these informal gatherings!—*Sunday School Times.*

CHRISTIAN EXPERIENCE.

A pious frame of mind is the most precious acquisition that can be attained in this world. It is as much superior to the general religion that is current, as the health of a sound constitution is to the bitter days and feelings of a man in a deep decline, or the regular order of a sound intellect to the lucid moments of the deranged; but this happy state of mind is not generally attained without much previous spiritual exercise and praying without ceasing, nor is it retained when possessed without much watchfulness, prayer, and constant strivings against the corruption of the heart, the influence of circumstances, and the various temptations of life. But what ever may be the privations and difficulties attending its possession, they are infinitely overbalanced by the fruits of joy and permanent consolation it produces. In this state of mind only it is that a person is prepared to meet the various storms and trials of life, and can look forward with a well-grounded composure to the close of the present state; it is walking in the light. The person is more acquainted with divine things, with a moderate capacity, than others with larger intellect. He is at home in the deeper subject of experimental religion, the various workings of the corruption of the human heart, and the weak yet genuine actings of divine grace upon a revealed Saviour, the suitability of the promise to convey the blessing of salvation to perishing sinners, the adaptedness of Christ in what He is and what He has done to supply the wants of sinners enlightened in the knowledge of themselves, and seeking salvation in His name. He knows, in some measure, the inexpressible beauty of the moral character of Christ, of God in Him, and has tasted the pleasure that flows from thus beholding the beauty of the Lord. This gives strength and vigor to every grace, and in the strength of grace he is sensible of the being of grace, and raised above the misery of living ever doubting his state.—DAVID CHARLETT, *Wales, 1826.*

Training for missions begins in the family. At the family altar Judge Jessup's sons first learned the principle and imbibed the spirit of missions. So Samuel J. Mills and a host of others. It is the old story, "Virtue is gone out of me;" personal contact with consecrated souls kindles similar devotion.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of its light. There is no life so meagre that the greatest and wisest of us all can afford to despise it. We cannot tell at what moment it may flash forth with the life of God.

The following we give as an admirable introduction to a will, when it can be truthfully made. It is the opening sentences of the will of Mark Hopkins, known, admired and loved by many of our readers: "In making my will, I wish first to express my sense of the great goodness of God to me during a long life, the blessings of which have far exceeded my expectations. Second, I wish to express my unshaken faith in the glorious gospel of that blessed God as it is revealed by and in Jesus Christ, and my personal acceptance of him as my only ground of hope in passing into the future world, and my prayer is that all my children may accept this Saviour in their hearts and serve him in their lives."