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SPECIAL OFFER SEE 6TH PAGE.

GOD KNOWS.

Through all my little daily cares there is One thought that comfort brings whenever it comes:
"Tis this: "God knows." He knows indeed full well
Each struggle that my hard heart makes to bring
My will to His. Often, when night-time comes,
My heart is full of tears, because the good That seemed at morn so easy to be done
Has proved so hard; but, then, remembering
That a kind Father is my Judge, I say,
"He knows," and so I lay me down, with trust
That his good hand will give me needed strength
To better do his work in coming days.

Systematic Giving.

One might describe a living man by saying he breathes, but that is not all he does. To profess Christ is not all a living growing Christian does; he not only sees to be good, but to do good.
The conduct of some who are members of churches when called upon to sustain and carry forward the work of God at home or abroad, is so contrary to the spirit of christianity that their religious profession is completely destroyed or nullified. On this question of giving, and giving systematically as God blesses and prospers us, there's a complete misapprehension. So much opposed are some to the intelligent study of this subject, that if the pulpit points out their duty in this direction, a duty as essential to a living abiding trust in Christ as faith or prayer; they say, in order to quiet their own consciences, and with an assumed superior regard for sacred things, "We don't like to hear money matters brought into the pulpit." "We are constantly with our hands in our pockets." "It's money, money all the time." Think you, dear reader, that God is dependent upon you for the support of his church or poor? and, have you comforted your heart at times, with the thought, that you have by your generous act actually relieved and helped God's work when there was no other way from which help could come. Oh ye dependent ones on the Almighty's bounty, step for a moment, and think, God does not ask your contributions for the churches sake or the poor, but for your sake for your good.
In the great scheme of human development, our benevolent affections must grow too. "The righteous girth and spareth

not." "Mercy and truth shall be to them that do good." "That they do good, that they be rich in good works, ready to distribute." "Laying up in store for themselves a good Foundation against the time to come."

The Lord Jesus knew whered he affirmed when he said, "It is more blessed to give than to receive." There are a few in this day who know the truth of the Master's words. Ah how much we need to keep constantly in mind the counsel of the Apostle who writing upon this very point to the Corinthians said "As ye shall love your lives, so love ye the life of supreme selfishness. It is impossible to be in a state of grace and be a selfish man. The development of the spirit of giving as seen on the day of Pentecost was but the natural unfolding of a Christian spirit, and the same spirit is required among God's people now, in order to the growth of Christianity. This wonderful display of benevolence on the part of the believers then, seems wonderful to us because of our low conceptions of this duty. There are many noble exceptions, we know, but can we shut our eyes to the fact that much of the giving—no not giving—but the money secured by the church, of all denominations, has to be drawn, coaxed, goaded, out of reluctant selfish, sordid ones, while a few refuse altogether to take the smallest responsibility, in the financial warts of God's cause and yet wish it understood that they "love God and His cause," and wish that understanding to be based largely on the fact that they support (?) the church by their presence and a few cents contributed when convenient. Those tell us that the handling of money is a dissection of the Sabbath day, and to preach on the subject is a profanation of sacred things. And on this principle they handle little money on the Sunday, but as large sums as possible during the week. Such parsimonious christianities function, "upon the first day (Sabbath) of the week let every one of you lay by him in store. Let every one on Sunday morning see what is due to God and lay it by for God. It would seem the early christians held, that the handling of money was indispensable to Sabbath sanctification, prayers and praises. Their contributions and prayers were offered together and they secured the blessing. This constant giving of our substance forms in us a benevolent spirit, this regular appeal prevents worldly extravagance. It brings us to a stated consideration of the question, how much is due to God out of the providential blessings of this week? All alike are included in this gospel of giving. The poor man is expected to "labour working with his hands that he may have to give to him that needeth." The fact is a egregious error has crept into the church and a wrong idea exists in many minds upon this whole question.

"I am willing to give what I can spare" and selfishness spurs very little indeed. It is the parent form and central element of all sin. Anything that tends to the destruction of selfishness, and the building up of a benevolent disposition of heart, builds up most of christian character. Many have said "If I were rich it would be a pleasure for me to give," no—it would be all such talk is vain. You will fail up to the present to cultivate a benevolent spirit, and the process of growing rich, will consume even the idea you now have as to what you *will* do and what *will* be to you "a pleasure." A case has been known of a man at the age of three score and ten, with his \$100,000, free from debt, and well invested yet *cries like a child*, fearing he should come to want. It is not easy for a drunkard or profane man, a dishonest or licentious man to maintain a respectable standing in the church, but an intensely courteous man keeps up a semblance of religion and retains a fair stand-

ing in the church, and why? Because the churches standard of beneficence is so low and her perceptions of duty and Christian obligation dim.

We trust the time is at hand when the professor of religion who has no fixed system of giving and contributing regularly according to the Bible rule, and in proportion to his ability, will be regarded in the church with the same loathing as the miser now is in society. That this having onto ourselves and withholding from Christ and his cause, will be as odious to all good people as the scowling of the thief, and the surprise and rage of the miser upon the individual or the community who refuse through selfishness to understand and do their duty in this respect and will be recognized in the withdrawing of the spirit's presence and Power.

A Talk With "Our Girls."

I must premise that those remarks do not concern gentlemen, whose faults and follies I leave for the consideration of others with the hollow hope that from derelicts they may hear their detentions, and learn "to put them to mending." With all due reverence for the higher efforts of our common nature, I address the young of my own sex, whom the world with malignant unanimity inclines to asperse as frivolous, irrational, and empty-headed.

THE YOUNG LADY:
I have a much to say to you.

Your value, girls, is—exactly what you choose to make it. At no age since Eve's, probably, was "loveliness," "fascinating frivolity," or "delicious helplessness," at a greater discount than to-day; at no time in the world's history were young ladies judged so entirely by their individual merits and respected according to the respect that they earn for themselves, apart from poetic flattery or tyrannical depreciation, as at the present. The age of chivalry, with all its benefits and harmfulness, has gone by for our sex, and we are to-day neither goddesses nor slaves of men, neither heroes nor semi-demons; but both plod on together—men and women alike—in the same road, daily experience illustrating the above keen truth of Holbros.

Recognizing the fact that each individual has a distinct existence in this world, and that in two at least of the three great facts of their lives are independent agents, is it right, girls, that we should accustom ourselves to hang our consciences, our duties and our opinions upon those of some other individual, or some aggregate of individuals? Surely not, let us think for ourselves, and act for ourselves. Helplessness, whether mental or physical, ought not to be considered feminine or beautiful.

It would be well if we could be persuaded to believe that the making of an elegant dress or a pretty bonnet—nay, even the cooking of a good dinner, is a highly creditable thing. With all due respect for brains I think young ladies cannot learn too soon to respect likewise their own ten fingers. It is a grand thing to be a good needle woman; any one who has ever tried to make a dress knows that skill, patience, ingenuity, may a certain kind of genius, is necessary to achieve any good result.

Learn to be just, girls. Some one says that from some natural deficiency in the constitution of our sex, it is difficult to teach us justice. It was a mistake to make that admirable virtue a female, and even then the allegorist seems to have found it necessary to handicap her eyes. No, kindness, usefulness, charity, come to us by nature; but common justice especially towards one another we do not prac-

tice. In dealing with men there is little danger but that they will take care of themselves. That "first law of nature," self-preservation, is implanted partly strongly in the average masculine mind. It is in transition, however, between women and women that giving to every one her just dues is forgotten.

Cultivate your *self*, girls. Forming one great sisterhood, you ought to deal tenderly with each others reputations, interests and hearts. It is surprising how little consideration even the most kindly and generous among us pay for each others' feelings, setting down the feelings of others as "cases" smothering the "cases" if quizzing or commenting upon them will but do it, and dismembering or grinding to the bone anything serious that does turn up.

Avoid gossip, it is the blight and curse of civilized life. Scores of well meaning young ladies—in their hearts really respecting and liking one another—are betrayed into the pitiful littleness of making up and discussing every slight peculiarity of manner, habit, dress or action in the other.

Be true to your friends, girls. Be the very peculiarities of our friendships, some one says, "women's friendships are rarely or never so firm, so just, or so enduring as those of men; when you find them." While I have a faint suspicion that there is some truth in this statement, Heaven forbid that I should so malign my sex as to say they are incapable of an emotion which, in its right form and place constitutes the strength, help and sweetness of many lives.

TO THE CONSCIENCE.

We did not intend that the *Sabbath* should make any apology. We only intended in the kindest words, that *the* ignorant as to how we were able to furnish so large a paper, in order to say a smart (?) thing was not generous. A "patent" outside seems to be too often the rule, in Society. My dear *Sabbath* you knew the co-operative plan by which we are able to give so much excellent reading so cheaply and yet you said "how they manage it we do not know." We have nothing more to say on this subject unless called upon again. We think our *case*, although we "buy" them, a decided improvement upon those "produced in a different way in the 'Sabbath.' See it?

FROM HOME.—A large number have left the city for their summer holidays. We miss them from their accustomed places in the Sunday School, social and public services. While over taxed body and brain in many cases demand a rest and change for a few weeks, there are some so circumstanced that they cannot take the needed rest, and others, feeling no need, work on. In any case the good work must not stop. The Devil never takes a holiday but "pushes things" all the year round, and there are "men that have hazarded their lives for the name of the Lord Jesus Christ" who will not lose their reward. While enjoying your holidays forget not the work that remains to be done *by you and by you*, and that "the time is tender your holiday to our *work* is one with short." Do not as a matter of fashion exempt the end sought by a change. When we take our recreations to increase our powers of mind and body for usefulness it's all right. Our recreations and vacations can be made a great blessing if we follow the counsel given. "Whatever ye do, do all to the glory of God not seeking mine own profit but the profit of *many*, that they may be saved."