

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, JUNE 9, 1886. NO. 23.

CALENDAR.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S. June	10	1st. Tris. Job. 10; Mark 11.	2d. Cor. 8
M.	11	S. Barn. A. & Troph. 10; Acts 14.	Evangel. 12; Ac. a 15
T.	12	(K. Job 18; Mark 13.	Job. 17, 18; Cor. 9
W.	13	19; 13.	20; 10
T.	14	21; 14.	22; 11
F.	15	22; 15.	23, 25; 12
S.	16	26, 27; 16.	26; 13

a To verse 26.

Poetry.

NEVERTHELESS!

FROM THE GERMAN OF CLAUD HARMIS.

PSALM LXXIII. 1. (In Luther's Version.)

"NEVERTHELESS" is a noble word,
"Nevertheless" my trust is;
"Nevertheless" from my lips is heard,
Whether my place in the dust is,
Or a high,
Or a sky

Of God Fortune's favour;
"Nevertheless" is my motto ever

Though I be a beggar-man,
The rest of my course,
Can I neither will nor can
Do as they desire.

Though the world's
Lip is curled,
Whom ever he beholds me—
"Nevertheless" consoles me!

Nevertheless I will be still,
Said in God's abiding,
Nevertheless I wait His will,
Trust in Father's guiding:
Nevertheless
He will bless
Them that seek His favour;
That's my trust forever!

—REV. G. T. BROOKS.

Religious Miscellany.

PAYING CHURCH DEBTS.

Debts against churches, especially when the amount is quite large, are notoriously very burdensome things to carry. In more ways than one they lead to the disadvantage of a religious congregation.

Very frequently they keep the finances of a church in a state of continual perplexity and embarrassment. They affect injuriously the feelings, the joy, enjoyment, and even the spirituality of good members.

The pulpit is not exempt from their debilitating power; and sometimes the Minister's salary is reduced, because interest money must have the precedence. Many people are also afraid of a congregation that is heavily in debt, they are afraid to become members, lest perchance their purses may be put for on some unwelcome duties. They are especially conservative on the side of keeping their money; and hence do not like the perils of certain investments.

On the whole, except in cases of absolute necessity, it is not best for Christian congregations to incur debts, and when they have done so, let them shorten the days of that necessity as far as possible. The sooner they see about the matter of payment the better. The sooner they can accomplish the thing, the sooner they will be likely to believe it to be generally true, that most of the congregations that are groaning under the embarrassment of debts, could with proper effort relieve themselves from the burden. If they could not do the whole work at a single blow, they might accomplish it by quarterly instalments extending through a period of two or three years, or even more if necessary. The main thing is to be resolute, to act in a way, and really set about the work. This is the thing, for comparatively seldom, almost never, does a congregation really so poor that it could not make good its debts, if its resources were thoroughly set out for the purpose. Let a body of reasonable men be resolutely determined to do a reasonable thing, and they will do it. They must, however, be determined, they must have the mind to keep this mind till the work is done. Remember an instance in which a church, supposed to be very feeble, undertook to erect an edifice for the worship of God; but, after raising about

half the money requisite, in fixing the location became involved in a strong and earnest controversy. The result was their division into two congregations; and after the division each erected for itself a separate edifice, and paid the whole expense to the very last dollar. A leading member of one of these churches, when asked to explain how this thing was done, replied: "We meant to do it; give us the same purpose, and we can divide again, and build four churches more." Whether these brethren were right or wrong in their motive, they had the mind to work—the mind that brought out the money; and that is the very mind that will soon put a church debt in motion, and keep it in motion until every dollar is paid. Let those churches that are embarrassed with debt try the power of this mind. Let them say first that the work shall be done; and then secondly, let them tax their wisdom and resources to fulfil this purpose. Let each individual conscientiously put his shoulder to the wheel, and do what he can, being sure not to pinch his ability into the smallest possible estimate. Put the object into good company; and at least treat it as decently, as some other things are treated, that are not as important. Christians are paying not a little for the pleasures of the eye and the ear. Their fine houses, their well furnished parlors, their mahogany, their beautiful paintings, and sometimes statuary—these, and similar items, show that they have some money to spend and that they do spend it. Perhaps they can afford it; and, if so, then they can afford to aid the church in paying its debts. Let the pleasure of seeing God's cause prosperous, be so dear to them, and without doubt they will do as much to promote it. The difficulty—it is one very disgraceful to piety—is that Christians study their personal tastes and conveniences to the serious damage of Gospel invitations. In respect to the former, they often act as if they were rich; in respect to the latter, as if they were poor. Sometimes those who really have an abundance, shrink out of their responsibilities, and the work is wanted, either doing nothing, or doing no more than many others of nothing like equal ability. Away with this system of starving into embarrassment and pauperism the institutions of Religion! It is not right. It does not become those who have been bought with blood, and expect to shine in Heaven. If they can afford to spend money for anything, they can do so to build churches and pay for them, to support the ministry, and give the Gospel to the destitute. All they want is the mind that does the work. Let this be present; and we predict that, in both city and country, church debts will soon be met with a prompt remedy.

A recent case has come to our knowledge which has suggested these remarks. Some three years since a church in Brooklyn undertook to pay a debt more than \$14,000, in twelve quarterly instalments. After cheerfully conducting the effort for this period, a debt of \$4,000 still remained. The subject being again presented, the people took hold of it with united hand and heart, raising nearly \$6,000—enough not only to pay the debt, but, also to make important and much needed improvements in their church edifice. All this has been done without the slightest damage to their other contributions. Is it not better to do it than to leave it undone? We heartily wish that all the churches having the occasion to do so, would try the experiment. Pay your debts by religious congregations! With suitable planning and effort, you can do it quite as easily as you can carry them.—*British Standard.*

ON THE PRESENT GRIEVOUS LOSS OF CHRISTIAN UNITY.

"Behold how good and how pleasant it is, for brethren to dwell together in Unity." Ps. CXXXVII. 1.

There are few things in this world both good and pleasant at the same time. For the trying of our faith in God, that which is good is very often for the time not pleasant. But here the Psalmist speaks of something both good and pleasant. "For brethren to dwell together in Unity," surely of this we may most confidently say, "behold, how good and how pleasant it is." In a family, how good and pleasant it is for brethren to dwell together in Unity. In a Parish, how good and how pleasant it is. In a Kingdom, how good and how pleasant it is. But if it be both good and pleasant for brethren to dwell to-

gether in unity in a family, parish, or kingdom; how much more so is it in the Church of Christ. Here, if anywhere, unity should be found. Here, more than anywhere else, the loss of unity is painful, unhappy, and lamentable. Even if unity be broken to pieces and lost in every other place in the world, yet in the Church of Christ it ought to be found. For this indeed was one of the very objects for which the Church was instituted by our Saviour; namely, that it should unite all the sons of men in a new unity, and in a holy communion, in a brotherhood. But what good and perfect gift of God has not been spoilt in this world by the wickedness and sinfulness of man? In all ages, the unity of the Church has been more or less disturbed and broken; and in none perhaps more than our own. Wherever you look, you may now see a grievous loss of unity. Our times are marked by nothing more stronger than by unhappy divisions. Those who call themselves Christians, instead of living together in unity, as brethren of one family, are now in many places living in separation and disunion, not even worshipping the One God together. Oh, how evil and unpleasant is this! What more dreadful disunion can there be than this; that we should not be able to worship the One God together? When we look around us even in our own parish, and see neighbors all separating one from another, when they worship God, what can ever be imagined more painful and distressing? Surely this is neither good nor pleasant. And yet most have now grown so accustomed to this state of things, that they feel no pain at the sight; their principles are not shocked at it. Our notions of Christian unity have so fearfully degenerated, that many of us are now satisfied with agreeing to differ, which is the mere sham and shell of unity. That which the primitive Christians would have thought one of the greatest sins, gives us for the most part, no pain, no concern. And yet, dear reader, if you will only compare the actual state of disunion in which we are unhappily living with the plainest principles of peace and unity, surely you must feel perplexed and distressed.

In the great heathen city of Madras, in India, from the top of one of the buildings you might count up, scattered among the heathen temples and the Mahomedan mosques, as many as nine meeting houses of different sects professing the Christian religion, all of them calling upon the heathen to change their religion and to come to them to be taught.—Well do the heathen say that they are perplexed; that they wish the Christians were united among themselves, before they call upon others to join them. The clever Brahmins are greatly hindered by those divisions, when they see nine different bodies, all worshipping God apart from one another, in separate and independent societies, well do they say, which one are they to believe? "is not this enough to make us weep, to think that the very heathen are hindered by our divisions? For was not one of the petitions of our Lord's last prayer, for the visible unity of his Church? "That we all might be one;" so that there might be "no divisions amongst us;" that we might "be perfectly joined together."—(1 Cor. i. 10.) Are we not all "called to the peace of God, in one body?" (Col. iii. 15.) And for what end? Our Lord declares it, saying: "That the world may believe that Thou hast sent Me."—(St. John xvii. 23.) But now the world seeing us not one, but divided into a multitude of discordant sects, are not able to believe that our Lord is the Sent of the Father. Thus is infidelity the sure consequence of our misgiving and sinful divisions.—*Toronto Church.*

THE LORD LOOKED UPON PETER.

Surely no malefactor condemned to suffer for the violated laws of his country, ever heard the last hour strike upon the prison bell with half the agony of feeling with which that cock-crowing rang upon the ears of Peter. Still was there a sight which smote far deeper than that sound. The Lord turned and looked upon Peter. Who can portray the silent eloquence of that last look? What volumes must it have spoken to the fallen Apostle! Could he behold that well-known countenance, and again repeat, "I know not the man?" Could he see his Divine Master as a sheep before his shearers is dumb,