

# The Provincial Wesleyan

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## THE POWER OF CHRISTIAN SONG.

During the sittings of the General Conference of the Methodist Episcopal Church at Brooklyn, the Rev. T. de Witt Talnage preached a sermon with especial reference to the history of Methodism and the lessons taught by that history. These, as seen by an "outsider," were forcibly given. He commenced by remarking that each section of the Christian Church had a particular work to do in the evangelization of the world. "It is the business of the Arminians," he said, "to stir the blaze. It is the business of the Calvinists to hammer the rivets. It is the business of the Episcopalians to make the exquisite case. It is the business of the Baptists to wash off the works, until, after a while, this world, which was disordered when it became a perfect time-piece, ticking away the minutes and hours of one long day of millennial brightness and joy." The first lesson which he deduced from the history of Methodism was that the Church of Jesus Christ ought to adapt itself to circumstances. "Methodism in England," he remarked, "preaches in a gown—this will be new to most of our readers: go—'in our eastern cities in ordinary broadcloth; at the West in shirt-sleeves, if the season be appropriate—preaching in the house or in the fields—wherever it makes no difference where—preaching just as well in one place as in another. It takes the express train and goes across the continent, or a horse, and rides with saddle-bags across the prairie. It is at home in magnificent St. Paul's, New York, and in not at all inconspicuous in a log cabin. Its ministers range all the way from the polished Bishop Simpson to the homespun Peter Cartwright. Methodism always adapted itself to the circumstances in which it is placed. I say that all denominations ought to learn from that lesson. Our churches need to unumber. We are putting too much stress upon questions of taste. We are depending too much upon non-essentials. In some churches we act as though we had rather hear a Pharisee pray than a publican, because his grammar is better. Now, my friends, the saving of this world is rough work, and men cannot do it in a splendid way."

Two other lessons were then dwelt upon. The first was that, without passing through theological seminaries men might have great success in presenting the Gospel. The preacher took care to show that these institutions were good in their way, but argued that there should, in addition, be lay colleges where men who were called of God to preach might get such preparation as might be practicable. The next lesson was, the worth of a Christian revival, in the enforcement of which it was shown how absolutely essential such visitations were in order to the progress of Christianity.

"There is one more lesson," continued the preacher, "that I want to learn from that Church, and that is, the force of hearty singing. What David was to Israel, what Isaac Watts has been to Presbyterianism, that Charles Wesley has been to the Methodist Church. He composed six thousand songs. Some of them were for national rejoicing, some for fast-days, some for weddings, some for funerals, some sad, some winged with gladness. In some, in the reading of every line, you can hear the snap of heart-strings. All Christendom has adopted his hymns. Handel, the great composer, took some of the hymns of Charles Wesley, and set them to his finest music. A great artistic of the Methodist Church in this country has been that it has been a singing church—more so in other days than now. Their throats are either different, or their hearts are different. They sang their way all over England, and the howling of persecution could not silence them. They sang their way across the Atlantic, and the ocean hurricane could not beat down the song. They sang all the way across this land—they have got to San Francisco—and the moaning of the wind in the wild wood could not overpower their melody. I know that a good many of their churches, in this day, are falling away from grace in this respect, and that they are surrendering to choir that part of the worship in the house of God. Alas for it! But they will go back again. They will be led by God speed that day! My friends, we need to learn the lesson from the Methodist Church in this respect. There is nothing that can withstand the power of a Christian song. You talk to a man about religion, and he will answer you. He may beat you perhaps in argument; but sing to him a Christian song that he heard at his mother's knee, thirty or forty years ago, and how he trembles! The Sultan of Turkey took thirty thousand Persian prisoners in battle; and the Sultan decreed that those thirty thousand prisoners must die, for they had fought against him. Before the day of execution came, one of those Persians, who was a musician, came out and played sweetly on the flute; and the Sultan heard him, and said, 'Play that again!' and he played it again; and after a while the Sultan heard him, and said, 'Let that man go free—the thirty thousand!' Put not one of them to death." But, oh! the tharp of Gospel song has delivered, not thirty thousand, but a hundred thousand men, who were condemned to eternal death! It was through that agency that they were brought to the Lord Jesus Christ. It was told by an Englishman that, when the English army lay around Sebastopol, one evening the bands of music, seated on the battlements, played 'Home, Sweet Home'; and he said that there was a great sob all through the army. They were home-sick for heaven by such a song as this—

King. Oh, how often it has been that the hand of heavenly song and the hand of earthly song have joined each other, and on the two hands immortal souls have been lifted into glory!

I do not know what they sing in heaven; but two or three times the gates got opened, and snatches of the tunes I have heard. I think, when we stand around the throne of God on high, with joined hands, we will think of how, on earth, we sang *loving kindness*; and I think that when all the crowns of glory come down at the feet of Christ, we will recall *Coronation*; and some song just as sweet as heaven, not having yet learned the tune, will sing the old tune—the old hymn I learned on earth—it will do very well for heaven—

All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.

Do you think that your father, who has now been some years in heaven, has forgotten *Dunder*? Do you think that your mother in glory has forgotten the old Portuguese hymn? Do you think that Martin and David Abbel have forgotten 'the missionary chant'? Martin Luther, don't you know *Old Hundred*? When Cromwell's host went into battle, what do you think they sang? Instead of the sound of musical instruments as they rushed upon the battlements, they sang:—

Praise God, from whom all blessings flow,  
Praise Him, all creatures here below;  
Praise Him above ye heavenly host,  
Praise Father, Son, and Holy Ghost.

Oh, that the Church of God, in all its battalions of praise, might march to the songs of Christian praise! It would march to victory! Ah, my friends, we will have to leave almost everything when we go into heaven. We won't have any preaching in heaven, nor any praying; for we shall have everything we want. What would we pray for? No Bibles in heaven. We will not want to read about Jesus when we can see Him, and throw our arms around His neck in everlasting embrace and jubilee. There will be no baptisms in heaven. But there will be music. There will be harps there. There will be trumpets there. There will be doxologies there. Hark! to that solo of a redeemed spirit, recitative of earthly grief and triumph! Hark! to that thrill, commemorative of earthly deliverance. Hark! to that throng of martyrs singing the fire-psalm. And then, when all these songs get through, methinks all the voices will come into one great chorus, like the voice of 'of many waters, and like the voice of mighty thunderings.' Chorus! Chorus! 'Blessing and honour, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb.' And the white-robed victors will wave their palms and cry, *Amen!* and the thrones of glory, with uplifted sceptre, will respond, *Amen!* and all the hills of God will send back echo after echo—*Amen! Amen!*

## CONVERSION OF CHILDREN.

Rev. Mr. Hammond, the evangelist, has, from the commencement of his labors, aimed specially at the conversion of children. God has crowned his labors with wonderful success. At several places where he has been, several hundred in Leavenworth and Lawrence have professed to find peace in Christ. Some may shake their heads with painful misgivings, some may doubt the wisdom of Mr. Hammond's methods; some may have no confidence at all in the conversion of children; and some who admit its possibility in theory may habitually feel as if it was not to be generally expected. We would like to have a few words with these latter classes.

In the first place the Master has said, "Let little children come unto me." Children, then, can come, and are specially invited. Again, we have precious memoirs of the life and death of converted children; and men who have become eminent servants of Christ who were converted so young that they could neither read nor write. The circumstances are not the time, but the present day there are in numerous Christian homes many young children who give as good evidence of Christian characters as is furnished by older Christians. Ages in children die as well as others; and how it would be, with the same liability to death as others, no offer of eternal life could be made for them until they had eaten more fully of the tree of knowledge of good and evil.

Still further, children we believe to be the normal age for conversion; the age nearest the kingdom, and having the special favor of Christ; the age when conversion should be universally inculcated. The heart has not become hardened by long resistance to the claims of the Gospel. Pride, vanity, lust, ambition, love of money and love of fashion have not consolidated into habits of sin, binding as with chains of steel. Children are free from the engagements and embarrassments of family and business cares—those prolific thorns that so choke the seed of the kingdom! Their most characteristic qualities are docility, confidence, and readiness to be led heavenward just as much as earthward. They are free from all skepticism, and those dangerous errors in which so many at a later age find refuge. What would not the earnest minister of the Gospel give if he could secure for his hearers as a whole just these favorable conditions of soul—entire deliverance from error, skepticism worldly care, sinful habits, and from that terrible obduracy of heart, that being "Gospel hardened," which comes, that readiness of trust, that reference to Godward, which belong to childhood. It to enter Christ's kingdom must become a child again—just the most difficult thing in the world—how clear it is that he who is still a child stands on blessed vantage ground! And how many a hardened man, dragged hither and thither in the chains of sin, but ever farther from God and heaven, has most bitterly wailed himself back again at his mother's knee, with a mother's prayers still ascending for him!

But why are not children more generally converted? Why is it the exception, rather than the law?

In the first place Church membership—and conversion and Church membership have generally been conceived of as intimately united, especially in times past, though less so at present, being thought of as means for these

capable of assenting to a creed, the summary of a theological system. Faith has been made something, not exclusively, of course, but very decidedly, intellectual; a thing of the head full as much of the heart; an exercise beyond the strength of a child. There are still lingering in this everywhere in the minds of earnest Christian parents—a half-conscious fear that their children are too young to understand the Gospel, and to have its offers made distinctly to their acceptance.

In the second place, too much has been made of 'old fashioned conversions,' as they have been called; conversions marked by deep convictions, painful struggles, and exuberant joy—features dependent not at all on the nature of the spiritual change, but on the strength of the resistance offered and overcome. The resistance is generally proportioned to the mastery which sin has gained over the soul; and the joy that follows to the strength of the preceding struggle. Such striking conversions illustrate that grace which abounds where sin has abounded, but we must take heed how we use them to underrate those of which Lydia's is a type; of which it is said, in beautiful simplicity and sublime comprehensiveness, "The Lord opened her heart to receive the word spoken by Paul." Now, a child's conversion will not be like a man's. It will be preceded by little resistance, and by few severe struggles; and will be characterized only by a quiet joy, which indeed, is led along gently by the hand, yielding readily if at all, recognizing the voice of God in the words of its pious mother or father, and seeming to be moulded to religion as naturally as it is moulded to anything else. This fact, we think, has led very many to be suspicious of most child conversions; they see so much of the natural and the human—so much which can be traced right along from cause to effect—that they are afraid there is nothing supernatural in it, nothing corresponding to their conception of the new birth. They forget that the Holy Spirit, whether in the young or old works along the natural line of law, giving divine energy to ordinary means and influences, but is himself never seen save in results.

We may here remark that the change in type of modern conversions, compared with those before the era of Sabbath-schools, and which cause so much trouble to some, is mainly due to the fact that conversions have already been brought down so much nearer childhood.

But we have more to say on this subject, which we must defer till another time. Let us however, urge Christian parents to seek distinctly, continuously and hopefully the conversion of every child in their power, to comprehend the truth that "Jesus Christ came into the world to save sinners."—*Watchmen & Reflector*

That hungry look of avaricious cunning; that scowl on the remorseless brow, that habitual sneer, that becomes more significant when a rival is praised; that hard, defiant expression from which children instinctively shrink; the gleaming eye and mocking face, tell, plainly, that any words the master passion that reigns within.

No one of an observing turn has ever passed through the crowded throng of a great city without noting the fearful meanings that may face reveal of lives that are wasted, darkened, and woefully astray. It is almost as if you heard, as they pass, "I am pursuing the victim of my lust or hate." "Religion is a delusion which I spurn." "I am bound to make my golden idol more magnificent." "I live merely for pleasure." "Hell is already burning in my heart."

But, if the spirit of evil, when sufficiently dominant, writes its significant characters on the face, so does the spirit of goodness in a halo of light. Out of the pure, the true, the devoted soul goes the sign and token of its nobility. Few have failed to notice how in a rapture of unexpected delight one's look is transfused; how that which is ordinarily plain and uninteresting, in the exaltation of sublime sentiments, seems to vanish before the light flowing from within. So where life is settled in a steadfast virtue, where the temper and passions whose wrinkled forehead, but this year almost done; pallid sufferers propped up on pillows to look once more on the green fields of spring, and inhale its fragrant air; and old men, who having patiently done the Master's will, are ready to depart in peace, who faces is already the dawning radiance of the heavenly day.

I enter the humble abode of one whose life has been a long struggle with poverty, and who yet amid many opportunities to secure unrighteous gain, has never swerved from the integrity; and as, looking away with the eye of faith to the better inheritance, he speaks of his heavenly treasure with the blessed assurance of a possession which he already enjoys to enjoy, I see in his smile a celestial beam.

On my way amid the sick and wretched I met a true angel of mercy, who daily brings to sad homes, and obscure sufferers a help and hope; and in the sweet sympathy that overflows his face and the patient kindness that smooths her tranquil brow I am reminded of those who minister on high. I listen to the trembling tones of this aged mother in Israel, as she recounts the story of her pilgrimage—the precious refreshments of a way that was so often overshadowed—the endearing fellowship of Jesus, whom, in pain and bereavement, the world was bleak and dark, and as, gathering the divine promises still nearer her heart, she seems to antedate the joy which in a little time she shall enter, in I see on her face, not the deep furrows of venerable years and the lost freshness of girlhood, but an immortal beauty which cannot die.

I mingle with the multitude. And there is pointed out to me the Christian philanthropist, who has resolutely braved the rude shocks of the world's conflict, who in the midst of hypocrisy and covetousness and wrong has kept the pure purpose of his youth to benefit his race, and who, fired with the spirit of his Master, esteems it his highest honor to serve his fellow-men without hope of a material reward, and there is visible on his countenance fear—calm, open, and fearless in their confidence of truth's final victory—an illumination caught from the Light of Life. And as I kneel by this dying saint, who, having in meekness and simplicity followed her Lord, and gathered into her consecrated affections the graces of his own character, now exclaims, "I am ready to depart," while the smile of her lips, that just move in inaudible praise, tells of fruition begun, and the eyes that look upward are full of rapturous light, and the blessed awe of the

place is as if the gate of heaven were for a moment left ajar, I see her face as it were the face of an angel.

Thus it is that the inner spirit is reflected outwardly and betrays its source. No loveliness on earth is equal to that which blossoms from the pure, generous, affectionate, and consecrated soul. All other beauty perishes; but this is immortal, and will expand into rarer flower in the everlasting light above.—*Independent*

## SOUL LIGHT.

When Stephen stood before the Sanhedrim, accused, insulted, and exposed to imminent danger, it is said that those looking on him "saw his face as it had been the face of an angel." The inner light of his rapt loving and holy soul beamed through the fleshly linings of his countenance, and proclaimed in our ears by the thousand trumpet-calls of God's providence and the world's need. Everything depends on what we do. If we work for self, we are but bearing a Babel-pile which the thunder-bolts of some near day of judgment shall shiver. If we work for God and humanity we are laying some stones on the walls of that magnificent temple, to the building of which two hundred generations of the righteous have made their contribution, and which shall stand forever.

God has a vineyard, a garden, a field, in which he is carrying on the processes of spiritual horticulture and agriculture. He calls us to come into it, and spend our lives, and bestow all our labor there. His work is the very best work we can do, whether you consider the Master, the motive, the power, or the wages.

It makes a great difference whom you work for. Some masters are severe, unreasonable, cruel, impossible to please. Mammon is a hard master—exacting, relentless, never satisfied. He drives his menial, summer and winter, far into the night sometimes, and away on to extreme old age—even invading his dreams and Sunday. *Bacchus*, *Fashion*, *Self*, *Satan*, are all hard masters. Our loving Master never over-estimates our strength. He never over-loads us. "He knoweth our frame, and remembereth that we are dust."

Very much of the comfort and ease of work depends on its motive. If the end be worthy, and the inspiration strong and abiding, the life is happy. The Christian worker's motive is single, though it has two aspects. Its master action is, however, put forth for Jesus' sake. It is not mere philanthropy, but it includes the highest philanthropy. Its motto is, "the love of Christ constraineth me."

In all work, men desire success, and success is a question of power. The sense of inadequacy is a precursor of failure. That feeling the believer need never have in his work for God; the power promise is, "I will strengthen thee, I will help thee." All that need here be said is this: God's human workers can wield supernatural forces; nay, can be supernatural forces. Some scientific men try to explain away miracles in the realm of nature. If they could do that there would still remain mightier miracles in the moral realm. *Daniel*, *Paul*, *Amos*, *Luther*, all God's heroes, wrought moral miracles—were moral miracles. Their memory and their work will survive and brighten when the potentates they raised are forgotten, because they were "endowed with power from on high."

No faithful toiler in God's vineyard ever complained of the wages. We have God's smile now, and the sure promise of His "well done" by-and-by. We may have the same consoling and inspiring testimony Enoch had, that our ways please God. How exalted our honour, how glorious our reward! "We need not envy Moses his rod, nor Elijah his mantle, nor David his harp, nor Solomon his glory. Ours is a higher dignity, Christ is the Saviour, we are the instruments of saving."

Let us all be workers in God's vineyard. He does not say, "Go into my vineyard and get the grapes; go and rest under the arbor." The grapes are for our refreshment while we work, and the arbors for our repose in the alternate intervals of toil; they are not for idlers.

Let us be careful also that we work in the vineyard. Many a man's activity is only a bustling idleness, so far as his own and other people's real interests are concerned. It is vineyard work that is required of us—that is, work in and for God's Church, and secular work done in the spirit of a full consecration to His glory.—*Christianity Work*

## VINEYARD WORK.

We must all be workers. The necessity is written in the very constitution of every part of our complex nature, and proclaimed in our ears by the thousand trumpet-calls of God's providence and the world's need. Everything depends on what we do. If we work for self, we are but bearing a Babel-pile which the thunder-bolts of some near day of judgment shall shiver. If we work for God and humanity we are laying some stones on the walls of that magnificent temple, to the building of which two hundred generations of the righteous have made their contribution, and which shall stand forever.

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## THE BIBLICAL CATECHISM.

Question. What rule is given in the Old Testament about devoting property to God?  
Answer. "Honor the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—*Prov. xiii. 9-10.* "Three times in a year shall all thy males appear before the Lord thy God, and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."—*Deut. xvi. 16-17.*

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## Q. What is each one to give?

A. "As God hath prospered him," according to the benefits received. The poor man is not to withhold his five cent piece, because it is only five cents; the rich is to give of his greater substance.

Q. When is this offering to be made?  
A. "On the first day of the week,"—the day set apart by the Sovereign Lord of all for His own special worship—His own day.

Q. Where is the habit of weekly storing and offering for religious and benevolent purposes taught?  
A. In 1 Cor. xvi. 1-4; continued also, 2 Cor. viii. and ix. chapters.

Q. What economical benefits would attend the practice of weekly offerings if fully practiced?  
A. More persons would give—many would give more; it would prove more convenient; prevent much needless expenditure; secure larger funds; oppose worldly scheming and make an ample provision for all the operations of God's service.

Q. What spiritual benefits result from its practice?  
A. It promotes dependence upon God; gratitude for Divine bounty; devout liberality, and a growing likeness to our glorified Saviour, besides securing the Divine blessing on all our interests.

Q. On what principle does God require of us a due proportion of our income?  
A. "I will give mine, and the gold is mine, saith the Lord of Hosts."—*Hag. ii. 8.* "For all things come of Thee, and of Thine own have we given Thee."—*1 Chron. xvi. 26.* "Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed thee? In tithes and offerings."—*Mal. iii. 8.*

Q. What is necessary to make a man's offering pleasing to God?  
A. "For if there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not."—*2 Cor. viii. 12.* "God loveth a cheerful giver."—*2 Cor. ix. 7.*

Q. What considerations should influence to Christian self-denial and liberality?  
A. "If any man will come after Me, let him deny himself."—*Matt. xvi. 24.* "Ye are not your own, for ye are bought with a price."—*1 Cor. vi. 19, 20.* "For ye know the grace of our Lord Jesus Christ, that though He became poor, yet for our sakes He became poor, rich, yet for His poverty might become rich."—*2 Cor. viii. 9.*

Q. How does the Saviour and also the Apostle Paul advise us, as God's stewards, to use our earthly goods?  
A. "I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."—*Luke xvi. 9.* "Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good; that they be rich in good works—ready to distribute."—*1 Tim. vi. 17, 18.*

Q. How does the Saviour regard parsimony and Christian bounty, and how will he reward the latter?  
A. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."—*2 Cor. ix. 6; Matt. xxv. 34, 46; Mark ix. 41.*

Q. What should be our motive?  
A. "For the love of Christ constraineth us."—*2 Cor. v. 14, 15.*

Q. It is more blessed to give than to receive."—*Acts xx. 35.*

Uncle Ben has adopted the catechetical form of teaching in order to show, in as concise a form as possible, the important subject of man's stewardship towards God.

If the great and glorious work of evangelizing the world is ever to be performed, it must be by generations of Christians trained to frequent and conscientious giving from their youth. The present selfish, rare and unscrupulous doings can never overtake the task; the majority, yes, a very large majority of our own people give from impulse and not from principle—the result of education and example. The writer was deeply pained, not many weeks ago, when attending a missionary meeting, at which some four or five hundred persons were present, many of them members of our own churches—men who had professed faith in the Lord Jesus Christ—some of them men of wealth; and yet these men could, without a blush, drop a single copper, a small silver coin—the smallest one found in circulation, into the collecting box; and the whole collection amounted to less than five dollars. If this is to be taken as a proof of their love to Christ, of their devotion to His cause, or of their anxiety for the salvation of their fellow-men. Alas! alas! humanly speaking, what hope is there for the conversion of the world? The great fault, however, lies, I believe, in this; that these men have been taught to give from impulse, and unless there is a certain amount of excitement they cannot give at all. Our only hope, under God, is in the education of our youth—our young men. Our pastors and our Sunday-school teachers should impress the great truths contained in this catechetical form on the minds of our young people, to prepare them for their duties in this money-worshipping age.

It is hoped that the usefulness of this catechetical, however, will not be confined to the young; the Scriptural precepts contained in it should be carefully and prayerfully pondered by the middle-aged and the old, those who are getting property and those who have already acquired it. On them, I conceive, at present lies the responsibility of the conversion of our country—the world—so far as it is to be accomplished by ministers and missionaries, who must be supported by the pecuniary assistance of Christians generally. But I have transgressed too much on your space. More anon.

UNCLE BEN.

Q. What rule is given in the Old Testament about devoting property to God?  
Answer. "Honor the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—*Prov. xiii. 9-10.* "Three times in a year shall all thy males appear before the Lord thy God, and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."—*Deut. xvi. 16-17.*

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## TRADE, COMMAND. Our talents are as numerous, therefore, and various as the effects we may operate. The religious talents compose the whole Godward side of our nature. They include first of all, the want of God, which is in fact a receptivity of God. All wants are capacities for reception, and in this view are talents according to their measure—Low grades of being want low objects, but the want of man is God. And as all great wants, in things interior, such as knowledge, honor, power, belong only to great men, what shall we consider this want of God to be? Nearly related to this want is the talent of inspiration.—By this we mean a capacity to be permeated, illuminated, guided, exalted by God or the spirit of God within, and yet so as not to be the less completely ourselves. This high distinction, a glorious talent. It requires a nature gloriously akin to God in its mould, thus, to let in its action, falling freely into chime with his freedom, and, in consciously out-acting power receiving the inspiration of his eternal thought and character.—*H. Bushnell.*

## SOME THINGS.

"Why is it that our preachers will get in debt?" asks Bro. K., a wealthy member of the Church in B., of his pastor; "there is Brother S., our preacher went off in debt, and his creditors complain bitterly of him; and I learn that he has been in the habit of doing so year after year."

His good minister ponders the question awhile without a deigning reply. If he had answered the question, he possibly would have opened to the mind of this layman some things he had never considered, as he should have done.

Bro. S. is one of that class of preachers that are unfortunate in some respects. First, he has a family, a wife and children; and he is so unfortunate as to desire to see them well clothed; and he wishes to educate his children, and he finds this costs money. He is also an ambitious man; he has a wish to succeed; and to do this he has to keep pace with the times, and he knows in order to do this he must read, but books cost money, and beside the books, he must have periodicals. It is no use to tell the foolish man that the Bible and Hymn book are all sufficient for him, he will not believe it. So he takes two or three papers, and he adds to these the Quarterly.

Then he feels that he would associate at times with his brethren, to compare notes, and to lend his mite towards developing thoughts in others. So he attends the ministers' meetings; he feels it to be very profitable to him, but then it costs. Then he feels the need of spiritual quickening, and a camp meeting is to be held, and the foolish man must needs go away to the woods to worship God, as though he could not worship him at home; and that costs!

Then the good man has a father and mother; their heads are white for the grave, and he feels that at least once in a year he must see them, for he knows that in a few years they will be gone; and he, poor man, is unfortunately enough to have feelings! And he visits his dear old father and mother, to gladden their hearts, and cheer them in their old age, and to get their blessing; and that takes money!

And poor man he has had affliction. A sad break has been made in his family circle; a darling son who was struggling for an education, and had nearly or quite completed his course at the University, was stricken down by disease, and passed away from earth. How bad he feels when he thinks of it! How he promised himself happiness in watching the growth of the dear boy, and as he contemplated the time when he should