Messenger and Visitor

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PLEASE EXAMINE THE LABEL ON YOUR PAPER. IT TELLS THE DATE TO WHICH YOUR SUBSCRIPTION IS PAID.

—Dr. Fairbairn of Mansfield College, Oxford has recently returned to England after having delivered in some of the principal cities of India a series of lectures expository of the spirit and the leading doctrines of Christianity. The lectures have been heard with great interest by large numbers of educated Hindus as well as by many English residents. Dr. Fairbairn declares himself deeply impressed by the devotion of the missionaries and the success of their work. He believes that every fair-minded man acquainted with the facts must admit that the work of the missionaries is proving itself to be a potent influence for the betterment of the people, that the missionaries possess the respect and confidence of the people to a much greater degree than do those engaged in the civil service and form the strongest influence operating in India to reconcile the people to the conditions of British rule.

—As will be seen the subject of the indebtedness to Mr. Montague McDonald in connection with the accounts of the late U. N. B. Seminary is again brought to the attention of the readers of this paper in a note from Mr. G. U. Hay. This must have become a painful subject for any honest Baptist to consider. We wish we knew of some way of stimulating the Baptist conscience of this Province sufficiently to secure the payment of this debt which, when distributed among all, means for each the merest trifle, but which, when allowed to rest upon the shoulders of one man, means a crushing burden. It is high time that we delivered ourselves from this reproach. Some churches and some individuals have done well, have done more than their fair share to secure this end, but many others who should have an equal interest in discharging the debt have done nothing. May we not hope that they will now take this matter seriously in hand and see to it that this disgrace of too long standing is at length wiped out.

—A high-church Anglican clergyman by the name of Moore, at present on a visit to this country, has seen fit to have his views on the anti-ritualistic agitation in England set forth for the instruction of Canadians, by means of an interview with a representative of the Montreal 'Witness.' According to this reverend gentleman, the agitation against ritualism is all "in my eye and Betty Martin." It is all to be ascribed to "lay assininity," and in deprecating tones Mr. Moore assures his interviewer—"My dear sir, I really cannot help it if the layman is an ass." In view of the length to which the layman has permitted himself to be led about by such men as Mr. Moore, one must admit that these opprobrious epithets seem not wholly inappropriate. But there are some indications at the present that the layman may develop other qualities than the docility and stupidity which have made him so useful as a beast of burden to the sacerdotalists, in their Romeward pilgrimage. Mr. Moore will not submit to Parliament in matters religious, he loftily declares, but he with all his ecclesiastical kith and kin are very willing to be fed upon the loaves and fishes which Parliament supplies by means of taxes levied upon "lay assininity," nor is their sense of justice at all disturbed by the fact that the burden of their support falls to a very considerable degree upon that large body of people who dissent from the doctrine and the practice of the Establishment, apart from any question as to the rights of its ministers to introduce a sacerdotalism wholly foreign to the spirit of the Reformation and to the New Testament.

—Among the events of special interest which are on the programme for the present year is the second International Council of Congregationalists, which is to be held in Boston, beginning September 20. The first council was held in London in 1891. It is said that preparations for the Boston meeting are already well advanced. Dr. R. S. Storrs, of Brooklyn, is expected to preside, and Principal Fairbairn, of Mansfield College, Oxford, is to preach the sermon. Among the many subjects to be discussed are the following: 'Fundamental Principles in Theology," by Prof. Harris of Andover; "The Message of the Old Testament for Today," by Prof. Porter, of Yale; "International Relations and Responsibilities," by Dr. Lyman Abbott; "The Religious Motive in Education," by President Tucker, of Dartmouth; "Young People's Work," by Drs. C. F. Jefferson and C. H. Patton; "The Permanent Motive in Missionary Work," by Dr. Lamson; "The Living Christ," by Dr. Gunsaulus. There will be papers by Principal Fairbairn, Prof. Geo. P. Fisher and other distinguished Congregationalists. One evening will be given to eminent educators and another to Interdenominational Fellowship, when representative men of other communions will be heard. Among the English speakers at the council will be Dr. Parker, of the City Temple; Dr. Mackennal, President of the Federation of Free Churches; Professors Bennet, of New College, London, Massie, of Oxford; Dr. Forsythe, of Cambridge and other distinguished members of the denomination.

—Among the adverse influences which, in recent years in the larger cities of the United States, the cause of religion has had to contend with, is the Sunday newspaper. Among those who have an intelligent interest in the religious welfare of the people there will hardly be any dissent from the opinion that, both negatively and positively, the Sunday newspaper is a influence for evil. It is a sort of 'omnium gatherum' of things good, bad and indifferent. Much that it contains is positively pernicious, and the portion of its contents which may be in itself more or less valuable, becomes an evil influence when it has the effect, as in many cases it doubtless does have, of diverting the minds of the people from public worship and the reading of the Scriptures and other religious books. Hitherto English cities have been happily free from the influence of the Sunday paper, but that, it appears, is to to be so no longer. Both the 'Daily Mail' and the 'Daily Telegraph' of London have announced their purpose to publish Sunday editions. This proposed departure has called forth vigorous protests in many quarters, but probably no effective opposition will be made to it. One ecclesiastic, the Dean of Norwich, is found on the side of the Sunday paper. He thinks that it might do good to many, and that care should be taken that what is printed be of the best character. Some people have such dreams, too, about the saloon and the theatre, but all these belong in a category of things which steadily gravitate toward evil.

—On our second page this week will be found a sermon by Rev. W. N. Hutchins, of Canning, N. S., touching the Scripture doctrine of the Holy Spirit. Another sermon on another phase of the same subject was published two weeks ago, and the two sermons constitute a valuable discussion of a subject which has been made especially prominent in recent years and upon which clear, sound and Scriptural views are of great importance. Mr. Hutchins has been giving particular attention to this subject in his preaching of late and the fruits of his study as given to his people seemed so edifying and helpful that a request was made for their publication. It was felt that a satisfactory presentation of the subject demanded at least two sermons. We have much pleasure in publishing these sermons and commend them to our readers as well worthy of a careful perusal.

Love and Love's Lesson.

There are lessons of the greatest importance connected with the passage of Scripture which affords the subject for our Bible study this week. There is the lesson of the Lord's all-enduring, never-failing love for his disciples. "Having loved his own, . . . he loved them unto the end," or, as the R. V. gives it, "unto the uttermost." Both are true, though it was impossible that human language could adequately express all the truth. He loved them *to the end*, and in his love for them he kept himself above the waves of sorrow that were threatening to engulf his own soul, that by precept and example he might instruct and counsel them, and, though it was under the shadow of his cross, speak comforting words to them in view of his departure. He loved them *to the uttermost*, and for their sakes made himself a servant of all and a sacrifice for all. For their sakes he gave all he had to give—and none ever had so much—going down into the bitter depths of an experience into which no man might go with him, and which none can fully understand. In the assurance of this love of Christ, so enduring, so unconquerable, so boundless and divine that it passes knowledge, there is great consolation for all who have fled for refuge to lay hold upon the hope set before us in the gospel.

Seen in the light of the Master's love, how black and diabolical appear the covetousness and treachery of Judas, as he finally breaks from the last bond which held him to Jesus, and goes to carry out the devilish suggestion which has found a place in his heart. Two things worked together to produce the deed which has made the name of Judas to be forever execrated, a suggestion of the devil and an evil heart. The devil is not omnipotent. According to the latest and doubtless the truest theory, the germs which go to the production of disease are always present in less or greater numbers. If, however, one's organism is vigorous and his habits in accordance with the laws of health, he may be well and strong in spite of the presence of disease germs. But if the conditions which make for health are disregarded, then in the enfeebled organism the evil germs find a lodging place and disease is the result. So it is in respect to moral or spiritual conditions. If one dwells in a poisoned atmosphere, his moral forces are relaxed and his heart becomes as ground prepared for seeds of the devil's sowing, which, when they are grown bear fruit in deadly sins. Come up out of the swamps from which moral malaria is exhaled and live on the highlands of faith, in the light of God's love, breathing an atmosphere purified by His spirit, and you shall live and be strong in the Lord, in spite of all the forces and devices of Satan.

We have here also a wonderful lesson on humility. We shall do well to let our thoughts dwell upon it and seek to cultivate the spirit which it inculcates. For this is the heavenly virtue in its true character, and no poor tinseled imitation. It is not that useless and disagreeable thing which sometimes, under the name of humility, sits clothed in sad garments in a corner and nurses a wounded self-esteem. It is a humility that works, that gets up, lays aside its garment, girds itself for service and straightway does the thing that needs to be done. It takes no account of questions of rank and station. Here in the person of him who is Lord of all we see it performing a lowly act of courtesy for a number of men who were too proud or too much possessed by a spirit of jealousy to do the service for one another. And he who does this for them is the one whom they call Master and Lord, whom they have even confessed to be divine, and he does this in the full consciousness, as John plainly tells us, that he is Son of God and that the Father hath given all things into his hands. Surely this acted parable of our Lord should forever be a sufficient rebuke to the spirit of jealousy and all ambitions seeking after preferment and power among his followers. It declares to us the grand truth that the truest greatness, the noblest lordship, is that which is ever ready to express itself in lowly, self-sacrificing service. Forever we should hear him saying: "I have given you an example that ye should do as I have done to you. A servant is not greater than his lord, neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them."

What is reported of Peter here is quite true to the character of the man as we know him through other passages. Impulsively he revolts at the thought of his Lord's performing so lowly a service for him; and not satisfied with the assurance that the significance of what is being done will afterwards be made plain to him, he flatly declares, "*Thou* shalt never wash *my* feet." "If I wash thee not," said