

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XLIX.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XXXVII.

VOL. I

SAINT JOHN, N. B., WEDNESDAY, AUGUST 12, 1885.

NO. 32

—To PROF AND MRS. JONES, of Wolfville, and their sorrowing family, we extend our deepest sympathy, in the sudden and well-nigh overwhelming affliction that has befallen them by the drowning of their son Aubrey, as noticed in another column. May the God of all grace sustain and comfort them.

—OUR READERS will remember the expedition of Bishop Taylor to the Congo. He proposed to evangelize Africa. His plan was to take a colony of men, women and children with him, and trust to the Lord for support, rather than to any missionary organization.

His party have reached their destination. Three of them adopted the faith cure and refused quinine in grappling with the deadly fever that had so fatal to Europeans. They were all stricken down; two of them abandoned faith for quinine, at the last extremity, and recovered; the third clung to the faith cure and died.

We do not mean to disparage true faith, far from it; but we have yet to find that faith is to be a substitute for means, except when God purposes to work a miracle. If a man will say I have faith to believe that God will keep me alive without eating, he will surely starve; for this is presumption, not faith. Why then when illness is disorder by disease should we believe that God will make faith a substitute for means, any more than in the former case. Let us use the means and then trust to God's use of these to the end proposed.

But Bishop Taylor's whole expedition has been on the principle of the faith cure. He took men, women, and children into this deadly land, expecting that God would keep them. But already death has begun its ravages, and his own son, to keep his wife and children from the scourge, has returned home. It remains to be seen what shall be the final issue of this new departure in missionary operations.

—ST. MARTIN is having a sensation. A Presbyterian minister buried a member of the church of England in ground consecrated to the use of the church of England, after receiving a note from a church-warden on the way to the grave requesting him to refrain from doing so. This is called forth a striking letter, it is supposed from the editor, who compares the act to spitting in the face, and characterizes it as an insult. There may be a process in law. What a terrible thing it must be for descendants to repeat a service of burial in consecrated ground! But if Episcopalians have graveyards which are their own by legal purchase, it would be better to respect their rules, however we may regard them.

—WE ARE NOW well into the second half of the year. We are grateful to the many subscribers who have paid their subscriptions promptly. We want to be grateful to many more who have, yet, not made it possible for us to begin them. Our expenses are very heavy this year, and we need all subscriptions paid promptly. Will not our subscribers who have been a little careless about remitting send us their subscriptions at once? Do not fail to respond at once, lest it be forgotten.

—A BROTHER wishes to know whether it is right for church members to attend the circus. Certainly not. Whatever may be said of the performance itself, it is usually associated with all that is low and vulgar and demoralizing. If church members go, it will license others to go also, and there are few places where the young are more exposed to what is corrupting. No thoughtful Christian will desire to take the responsibility of encouraging the unwary to go where there is such danger of the character being ruined, even though he could go without risk to himself. We cannot be too careful in all such matters.

—WE LEARN from the published statistics of the Convention of Manitoba and the North West that we have there 14 churches, and 25 preaching stations. To supply these, there are present ten ministers and missionaries laboring on this vast field. There has been an increase of 16 to the membership of the churches last year, making the present number of members 641. It would only send men into the North West the membership might be doubled in a very short time. This had been a hard year for Manitoba in every way.

—WE HAVE RECEIVED the first issue of the North West Baptist, a paper published under the direction of the Convention of Manitoba and the N. W. Territories. It is to be devoted to the interest of Home Mission work in that broad land of magnificent possibilities. It is a monthly, edited by Rev. A. A. Cameron of Winnipeg. It makes a very creditable appearance. The first issue contains a very interesting account of their recent Convention. It can be had for 50 cts. per year. It is to be hoped it may do a great work in pushing forward our principles in the great North West.

—THE POLITICAL outlook in Great Britain at present is a very confused one. There seems to be no platform which it is possible for either party to adopt which will secure the support of all its members. Lord Randolph Churchill is bidding so high for the Parnell vote, and is developing such leadings toward the Radicals—both of which he has shouted himself hoarse, in the past, in denouncing—that the old Conservatives refuse to follow him, and there is danger of a split in the Tory party. The more favorable turn taken by affairs in Egypt through the death of the Mahdi, and the agreement of the powers to the Egyptian loan, with a little bravado, probably, in the face of Russia, will be one strong point in the Conservative canvass. They are also bidding high for the popular vote in England, pursuing the tactics which Disraeli taught them,—fight Liberal measures as long as possible, and when the Liberals were about to carry them in their teeth, out-liberal the Liberals and come in ahead.

The Liberals, on the other hand, are deprived of the presence of Gladstone, who is laid by through an affection of the throat, and seem to be drifting a little apart. The Radicals are pressing for such extreme measures that there is danger of the more conservative of the Liberals refusing to yield, and a split occurring. Stranger things have happened than that the Radicals, Parnellites, and Churchillites should form a party, and the more conservative of both the old parties be the other. This autumn will witness one of the most important elections ever held in Great Britain.

—THE BALTIMORE CORRESPONDENT of the Chicago Standard says "Dr. Ellis is in Newfoundland, or somewhere in its vicinity, engaged in the apostolic business of fishing." Yes, quite so. The Dr. is within five or six hundred miles of Newfoundland, at St. Andrews, N. B. Our American cousins live in a country of considerable extent—not quite so large as this Canada of ours, yet large enough for all practical purposes—and their ideas of space and distance are on a grand scale.

—WE CALL ATTENTION to the advertisement of the Union Baptist Seminary in another column.

—THE FOLLOWING BRIEF NOTE from the Freeman shows, better than half a dozen pages of editorial writing in the secular papers, the real undercurrent of feeling in England, among religious people at least, concerning the shocking revelations of immorality recently made. The same paper expresses editorially its high appreciation of the service rendered to the cause of morality by the courageous editor of the Pall Mall Gazette.

—CHATHAM—At Zion Baptist Chapel, on Sunday evening last, after a sermon on "The Bitter Cry of Outcast Children" by the Rev. T. H. Hancock, the large congregation which filled the building rose in measure and passed unanimously the following resolution:—"That this congregation has learned, with the utmost horror, of the crime being committed upon young girls, and urges the Houses of Parliament to pass into law, without delay, the Criminal Law Amendment Act, but so amended as to adequately protect the young of both sexes, and that copies of this resolution be forwarded to the Prime Minister, Home Secretary, Mr. Gladstone, Sir E. Gore, and the editor of the Pall Mall Gazette. Also, that the High Constable of Chatham be requested to call a town's meeting to consider this question at the earliest possible date." [P. S.—This is inserted as a sample of meetings held in many places for the reports of which we have no room.]

—THE AMERICAN BAPTISTS recently sent a delegation to visit in the interest of missionary work, the great Congo district. This is what the Freeman says of their call at London, en route:

"We have already reported that the Missionary Union of American Baptists has taken over the Livingstone Congo Mission. Evidently our transatlantic brethren intend to prosecute the enterprise with intelligence and vigor. They are doing a wise and timely thing. Before effecting any change, or finally resolving on their plans for the future, they are informing themselves about facts and surroundings. To see—son of the Judson—and Mr. Loughridge—one of their most experienced of their missionaries to the Toluca—to survey the field, to spy out the land, and to report. These honored brethren, in passing through London, had an interview with the committee of the Baptist Missionary Society. In the absence, through illness, of the treasurer, Mr. Chown, from the chair, gave a cordial welcome to the distinguished visitors, assured them of the good will of their English brethren, and expressed a wish that the two Baptist Missions on the Congo might co-operate as not to overlap one another's field, but make the Gospel as widely known as possible. Dr. Judson and Mr. Loughridge responded in the same spirit, and left on the minds of all present the conviction that we should find in their missionaries fellow-workers and true brothers in the work of the Lord. We are sure we shall. Meanwhile, we hope that, as a preliminary step, the two societies will agree to work on different banks of the river. Let the Lower Congo, or from Stanley Pool to any given point, or any other length of wayway between two given points, be divided. As Abraham said to Lot, let each missionary society say to the other, 'If thou wilt take the left hand (or bank), then I will go to the right

or, if thou take the right hand, then I will go to the left.' With such an arrangement there might be a holy emulation between English and American Baptists as to who should do most good and render the greatest service in the evangelization of the tribes in the region of the Congo and its tributaries. Be this as it may, we wish Dr. Judson and Mrs. Loughridge a safe and successful visit to the Congo.

—THE RELIGIOUS PRESS.—Persons connected with the press are greatly astonished at its neglect by ministers. In this respect many of our pastors are a century behind their age. Dr. Joseph Parker recently said of the religious newspaper: "It is a pulp on the wing—articles are sermons, and reviews are spiritual monitors. There is a ministry of the pen as well as a ministry of the voice. . . . It is the assistance which, in many respects, the ministry needs more than any other; but if the ministry would receive it, the ministry must recognize in every Christian editor a fellow-labourer in the great cause of Christian education and moral progress, and must cease to think of the religious press as other than a colleague and a friend. We pray for preachers, missionaries, and teachers; why would we omit from our supplications brethren whose influence is immeasurably wider, and in whose power it is to give the Gospel a universal hearing."—Freeman.

Another, Yet the Same.

GRADUATING ESSAY BY ESTELLE MOORE, ST. JOHN SEMINARY.

It is a great pleasure to stand by the sea shore and gaze upon the vast and heaving ocean as its surface breaks into a myriad of transient mirrors.

Where joyously
The bright crests of innumerable waves
Glance to the sun at once, as when the hands
Of a great multitude are upward flung
In acclamation."

Instinctively, as an accompaniment to the sonorous pulsations of the restless billows fretting and chafing themselves against the bounds they may not pass, sound through the chambers of the soul those grand words of the master of song:

"Unchangeable save to thy wild waves' play,
Time writes no wrinkle on thine azure brow;
Such as creation's dawn beheld, thou rollest now."

But this feeling of the permanence and unchangeableness of the ocean is immediately succeeded by one entirely different. A wandering cloud has thrown its shadow upon the silvery bosom of the waters; and at once arises before our mind the misty panorama of the circulating floods.

"Sails from that realm of rain thy cloud goes up,
As at the first, to water the great earth,
And keep her valleys green. A hundred
Reins
Watch its broad shadow warping on the wind,
And in the dropping shower with gladness
hear
Thy promise of the harvest."

Now suspended in visible in mid air, now gathered in the soft nebulous mists of a June day, floating lazily under the caressing influences of the breezes from land to land, then in black storm clouds descending upon the earth and by tiny rivulets and mighty rivers losing itself again in the great deeps; and so for ages the same ceaseless "circle of eternal change which is the life of nature" has continued, ever changing yet unchanging, "another, and yet the same," and we behold in it an example of the benevolent wisdom of the Almighty in his marvellous accomplishment of different purposes and results by one simple instrument.

And throughout the whole realm of nature, physical and spiritual, we find the same mysterious association of the permanent with the ever-changing; the same substance with the different manifestations; the same marvellous co-existence of contradictory qualities; each fulfilling perfectly its own wise end, and bearing witness to the omniscience of the great Designer.

We are taught that the material substance of these our bodies, in stated periods of time completely change, passing away and being replaced by new; that the process of life consists in the continual destruction of the particles of which our nerves, our muscles, our blood, our tissues, are composed, and the constant renewal and substitution of other; and that in the course of time our bodies become entirely different from what they were. But yet we know that we still are the same individual persons; that though our bodies may have insensibly passed through an entire course of reconstruction, our memory is still the guiding star which streams its shining path way back to the very particulars of our existence; and assures us with the authority of a voice from the Supreme Lawgiver that though in one sense we may have completely changed, in another and more perfect sense we are the same. Our hopes, our fears, our thoughts, our plans, —we can trace them all back through the

visits of years. "Another, and yet the same," is the two-fold stamp of our existence, and we bear it till the close of life.

Inanimate nature owns the same law, and eloquently proclaims the same admirable wisdom and economy of the Divine Artificer.

Nature is infinite in her processes and manifestations,—a child may number the different materials which she employs. The diamond that sparkles its many-coloured rays of light above the brow of the proudest sovereign upon earth,—the humble piece of lead pencil which arrests and fixes the fleeting thoughts of a perchance idle moment, or the profoundest meditation,—"surely," we say, "these are not the same, they do not answer the same purposes, our senses tell us they are diverse; we find nothing in which they correspond; if there be any meaning at all in the word 'different,' it must be bodied forth here."

Chemistry answered in a voice which there is no gainsaying, "the differences are superficial; in substance my subtle and potent agents have found them identical, they are the same."

"Another and yet the same." This mysterious, inseparable union of contraries; this concord of discords; we cannot comprehend it, we are not expected to comprehend it, for it forms even the very ground work of our Christian religion,—which it is not given to us to understand by reason. We must accept it through faith, and it is the test of our faith. For in the beautiful words of the ancient creed our Duty is the Trine God; the three in one and one in three; whom we worship, "neither confounding the persons nor dividing the substance, for there is one person of each, yet their Godhead is inseparable, identical; they are not three eternal, but one eternal." "Another yet the same," is the crowning glory and Keystone of the sublimest revelation of the Divine Intelligence yet made known to men, incomprehensible as it seems to us.

And of these two attributes stamped as we have seen upon all things, material and immaterial,—animate and inanimate,—the changing is the imperfect, the unchanging the Perfect; the varying the Finite, and the unvarying the Infinite; the mutable is the transitory, the permanent is the eternal. For when the "long breathless slumber of the grave" shall have fallen upon us, in that grave will lie forever the imperfect, the transitory, the changeable; beyond that grave, the Bible, the instinct of immortality within us, all things, tell us we shall appear. "Another and yet the same." Changed indeed, yet not changed; only the changeable cast aside like an old garment; henceforward "until time shall have run its course," and the wide fragments be rolled up like a scroll, there will lie in us the one attribute of "the same," "the unchanging," the "eternal."

But ere there is much to be done.

"The world's old,
But the old world waits the time to be renewed;
Towards which our hearts in individual
growth,
Must quicken and increase to multitude
In new dynasties of the race of men."

Time with its swift wing does not tarry, such growing hour brings new duties and fresh burdens; and we must keep pace with them. We can halt for but a brief space to take a tender farewell of past recollections and encourage each other in the entrance upon new ones.

News from Himalayas, India.

The following extracts from Miss Wright's letter to Mrs. Sanford are of general interest.

"How may little things that I wish to tell you as it came, rushing into my mind. I try to arrange them. Do not be surprised to see my own hand-writing of 20-30 after hearing from Mrs. A. of my illness for 'He who is my keeper' has blessed the means used for my restoration, and I yet hope to be permitted to spend many years in this land. 'The Have not I sent thee,' is sufficient for me. I feel assured He will give strength according to my day. I yearn to be parted to come out, there will be much to tell you that I cannot write now."

"The breaking of the Monsoon, which occurred on the 14th inst. (June), was not with violence but the gentle rain fell all day. Oh, by cool and refreshing it was! It seemed to me that every drop did me good, as if on the verandah all the afternoon unwashed it. Each day since, I have been certain that it was the case. At present what a nice breeze through the day, cool at evening, reminding me of an October evening at home, the clouds having the sea-level appearance, then later on we have a nice shower."

"A few evenings ago, Mrs. A. and I were seated in the verandah, and one of those heavy showers accompanied with terrific thunder and lightning came on. You know how it pours, straight down. The wind blew very heavily, driving the rain along all we only had a small space

that was dry. We were just by the centre door of the sitting-room on the verandah. Yet we wanted to watch the flashes, lighting up the sea and the hill to the left, when a more vivid flash of lightning and louder peal of thunder caused us to step inside, rather hurriedly, I assure you. Both of us felt that we had fire in our eyes. We were sure that damage had been done, not far distant. Its fury being spent, the elements were once more calmed and the inmates of the Mission House retired feeling that He who stilled the ragings of the deep, in answer to the cry of His followers, had also protected them amidst surrounding dangers. I am sure we realize here more than at home the precious words, "I have covered thee in the shadow of mine hand."

Let us pray for the health and success of our sisters and brothers on the Mission field.

R. SANFORD.
Wolfville, Aug. 10th.

Adorning the Doctrine of God.

BY REV. HENRY M. KING, D. D.

Christianity has its basis in doctrine. There is something to be adored, and that something is doctrine. By this we are to understand the truths, the teachings of Christ with reference to the salvation which God has provided for man. You may place these truths in a formal creed or not; you may give to them that much-abused and much-misunderstood name "dogma" or not; but this fact no man has a right to question, viz.: that the religion of Christ and the life of His disciples have their foundation in truth, in revealed truth, in historical truth, in doctrinal truth. The remembrance of this is of immense practical importance to every one who undertakes to live for Christ and to work for Christ.

There is a kind of sentimental way of talking, more or less prevalent at the present time, which attempts to throw discredit upon and bring into reproach any faith in formal truth. It is said that "Christianity is not a faith, but a life; it is not believing, but doing. Paul taught no doctrine, Matthew taught no doctrine, Jesus taught no doctrine." It makes no difference what a man believes. Hardly a single dogma is to be found in all the gospels. The fatal absurdity of such language should be apparent to every man of ordinary intelligence. He who tries to occupy such a position as that is very much in the condition of a man who attempts the impossible feat of standing on a hole. He may be very earnest and very graceful, but you may as soon expect that he will be successful as that he who discards doctrinal truth and decries faith in it, will succeed in retaining a standing in Christianity.

Remember, first, that without doctrine there is no piety. There may be emotion; there may be a sort of enthusiasm. But there is no steady, glowing, purifying devotion. Christianity is a life, but it is a life by the faith of the Son of God. Doctrine is the instrument in the renewal of every soul. "Of his own will begat he us" with the word of truth. It is also the means by which piety is nourished and developed, and the soul sanctified. "Sanctify them," said Christ, "by the truth; thy word is truth." A man's piety may not depend upon the amount of doctrine which he holds, so much as upon the correctness of what he does hold. He must hold some, and that must be the truth, as it is in Jesus. Each Christian grace, and each Christian character will have strength, beauty and completeness according to the insight and the love which the soul has for the vital truths of the gospel.

Again, without doctrine there can be no steady activity and enterprise in religious work. There will be nothing to work for, nothing to quicken and stimulate the moral energies, and nothing to be accomplished if those energies are quickened. The constancy and extent of the efforts which Christian disciples make for the salvation of men, will be in proportion to the hold which they have on the doctrine of the cross. Men may be very earnest, in inviting others to come to Jesus, but how long will such earnestness hold out if they do not feel the power of those fundamental truths which start out boldly in some enterprise to evangelize a community; but how long will they keep at it unless they have possession of the doctrines which underlie all such work, or rather, unless these doctrines have possession of them? Failure at this point accounts for that dying out of activity, that weakening of vital energy, which is sometimes painfully perceptible. Men become like spent balls. The force is out of them. Woe to the pulpit that loses its hold upon the fundamental truths of revealed religion. Woe to the church or the man that does not rest upon the positive, granite doctrines of the gospel. Their power is diminishing. Their usefulness is waning.

Moreover, without doctrine Christianity itself does not exist. The beautiful structure falls in pieces. It has nothing solid,

nothing tangible. It becomes light as air and empty as a dream. Christianity is not the fragrance, but the flower itself, endowed with permanent form and unswerving beauty. It is not the light, but the sun with its massive substance and material bulk. If Christ did not teach truth to be believed for the saving of the soul, he did not teach at all. If Paul did not teach doctrine, clearly defined and authoritative, he was as "sounding brass and a tinkling cymbal." Christ was truth. His whole life was an expression of truth. His religion is a system of truth. The ordinances of Christianity are the symbols of living truth. Wherever we look, we are met by a universal demand for faith, and faith demands an object. You may build castles in air, and ask men to look upon them, and study their proportions and admire their beauty; but it is impossible to exhibit to men the gospel of Christ without putting into it the foundation stones and the solid timbers of its doctrinal truths. Christ did more than lay down certain rules for the government of life. He prescribed a faith in himself, his divine person, his sinless character, his atoning work, as absolutely essential to all true living. The doctrines of the gospel are the gospel, and not to accept those doctrines is to have no Christianity. God has nowhere told us that the spirit of Christianity can exist and be received apart from its truths.

Accepting, then, the fact that Christianity consists of certain essential truths, which may be called the doctrine of God, let us proceed to enquire how it may be adored. We are wont to think very much of what the truth is doing for us; but we do not think enough, perhaps, of what we are doing for it.

It is not implied that the truth is imperfect, and needs any finishing-touch from the hand of man. It is not like a rough piece of stony that needs to be chiseled, first on this side and then on that, to bring it down to the standard of proper taste and beauty. It bears no resemblance to an unfinished painting that has been outlined and partly completed by the artist, and that left to be filled out by some other hand. Men have sometimes presumptuously undertaken such ornamentation and rashly thought to improve upon God's finished work. Neither is the doctrine of God and his salvation like some old coin that has long been buried and is now covered with rust and needs to be burnished, that its value and beauty may appear. The rust of ages cannot tarnish the gospel of Christ or dim its lustre. It is as bright and precious to-day as when it came fresh from the mint of God.

But as when a picture is placed in an appropriate frame, it seems to possess a new beauty and excellency, and as when a diamond is put in a beautiful setting, it seems to sparkle with an added brilliancy, so the doctrine of Christ, when it is set in Christian characters, and in holy and unselfish lives, is itself adorned and made more glorious. Yes, that most beautiful of all beautiful things in this world, the gospel of God's saving love, divine in its origin and perfect in every fact and angle, flash with the very glory of heaven, true "fountain of light" to men, the disciples of Christ may adorn. It may shine more brightly in the glow of their burning love; it may receive new lustre from the pure light of their holy devotion; it may be, as it were, transfigured in the eyes of the world upon the mount of every consecrated life; it may sparkle with apparently a divine radiance from the coronet of each saintly spirit.

Let Christians show the power of a present salvation, a life that is hid with Christ in God, a spirit that is unworshiped, transparent, sincere in all things great and small, and the clouds that often lie across the sky of the world's vision will disappear and the sun of the gospel will shine forth with redoubled splendor. Men who would spur a gross temptation are not sufficiently careful about the little things of conduct and life. Christianity condemns meanness as well as fraud, the slightest deception as well as murder. It requires but a little departure to bring a large reproach upon Christian doctrine, a slight weakness to put an almost ineffaceable stain upon gospel truth. The Christian life is one of noble bearing, of generous impulses, of pure motives, of rigid honesty and of thorough consecration. The ideal Christian is above everything that is small, low or dishonest, all servility of thought and of manner, and all vulgarity of speech and of conduct, and he is open, generous, trustworthy. He is kind, charitable, and loving. He is modest, courteous, gentlemanly. He vaunts not himself, is not puffed up, doth not behave himself unseemly. In a word he is unselfish, devout, spiritual, Christlike, such a one as every Christian should be. How such a man commends religion; how he adorns the church; how he honors the name of God and illuminates and makes illustrious the doctrine of his salvation in the world!