

point is that of a correspondent of the *London Times*, who apologises for having, by a "slip of the pen," accused the Empress Dowager of instigating the Czar's reactionary manifesto of March 8. So far from this being the case, he goes on to say, the Empress Dowager had absolutely nothing to do with the manifesto conspiracy, and did not even know of any intention to issue it in a reactionary form. In fact, she first learned of the existence of the documents through the newspapers. Moreover, he declares, it is notorious to all who are behind the scenes of Russian court life that she is heart and soul in favor of reform, and that, if the Emperor were as amenable to the counsels of his mother as popular rumor represents him to be, there would have been no attempt to coerce Finland and no hesitation in bringing Russia into the path of modern progress. The popular legend that she stands foremost in the ranks of the party which is fighting against reform is, he asserts, based solely and entirely on the fact that she remains the friend of M. Pobiedonostseff, the favorite counsellor of her husband.

—The *Toronto Globe* is justly regarded as the leading organ of the Liberal party in the Dominion. As is well known *The Globe* does not agree with the Government in respect to the school policy involved in the Autonomy Bills now before Parliament, but freely declares the opinion that the proposed legislation involves an invasion of Provincial rights altogether unwise and unjustifiable. *The Globe* also strongly controverts the opinion that there is not in Ontario deep and widespread dissatisfaction with the Government policy on the subject, and says that those who suppose that opposition to the educational clauses in the Autonomy Bills is confined to Toronto and is dependent on Orangism for its vitality are living in a Fools' Paradise. Further, in this connection *The Globe* says: "The point of capital importance, and which cannot be disproved by shutting one's eyes to its undesired existence or by shouting bravely that it does not exist is the unmistakable fact that not in Toronto alone but in scores of centres throughout this Province the sanest and steadiest and most intelligent men cannot bring themselves to approve of the Dominion Parliament, on any pretext whatsoever, interfering in the educational affairs of the new Provinces. The men who make this objection are no Tories. They are not Orangemen. They are Liberals. They are, some of them, the men who give virility and prestige to Liberalism in their constituencies, and without whom there would be no Liberal party worthy of the name. To ignore the fact of their opposition, to minimize its significance, or to misunderstand its quality is to play the part of children in a situation which demands the wisdom and courage of men."

### Wolfville Notes.

The Theological Circle of King's County has held its recent meetings in Wolfville. Valuable papers have been read by Rev. D. E. Hatt, President, Rev. R. O. Morse, Rev. G. P. Raymond, Rev. Dr. Chute, Prof. R. V. Jones, Ph. D., Rev. C. H. Day, Rev. Dr. Sawyer, and others. The discussions have been serious and stimulating. The brethren appreciate one another and therefore criticize as well as praise the Essayists. Rev. Alfred Chipman, Rev. Ernest Quick, Rev. C. K. Morse, Rev. D. H. Simpson, Rev. M. P. Freeman, Rev. L. D. Morse, and other ministers can make a discussion interesting and profitable.

The last meeting was addressed by Prof. R. V. Jones, Ph. D., on the Study of Words; Rev. C. H. Day, on Ethical Teachings in relation to Christianity and Rev. Dr. Sawyer, on The Independence of the Churches. All these papers would enrich the pages of a strong magazine. It is to be regretted that the Baptists of Canada have no periodical through which such papers can be made influential on the life of the body.

It was especially gratifying to the circle to have Dr. Sawyer present and to listen to his address which was at once thoughtful, suggestive and stimulating.

The following points were discussed:—

1. What is an independent church?
2. Have there been such churches? Some noted men like Beecher have for a time ministered to organizations that seemed quite independent of other churches; but after Beecher's death Plymouth church took its place in the association of Congregational churches. Continuous independence is not frequent in church history.
3. Have we independent churches now?
4. Were there such churches in the early years of Christianity? The apostolic age and the authority of the apostles till the close of the first century were considered. Is there any definite outline of church organization left by the apostles?

Relations of the churches after the time of the apostles.

5. Meaning of the word church in the New Testament; in the gospels, Matt. 16: 17 and Matt. 18: 17. Use of the word in the Acts and in the Epistles where the word "churches" is in common use. The tendency of Paul in his later epistles is to take the word church in a broader sense. In Revelation we have references to groups of churches.

There was manifested a tendency towards some larger federation than the single local church, the outcome of which appears in the Roman, Greek, Lutheran, Anglican, Presbyterian, Wesleyan, and Congregationalist bodies.

6. Is such union merely a human device? The example of the Apostolic age means something; there is something in the need of human helpfulness. Some protection was needed against heretical teachers.

7. The Baptists have been slow to admit the advantage of co-operation but they have gradually admitted some forms of union.

There are conditions that make it desirable to have some larger union than the local church; for example the communion in a common faith, creed and conduct; the necessity of assistance for weak churches; the formation of new churches; the ordination of ministers; the work of Missions, Education, Ministerial Aid and of the Press.

It is our duty to cultivate a sense of a broader union and of the obligations and responsibilities thus involved. X.

### Look at Home.

Before returning from England in 1872, I left London to see the Principle Cathedral, visited York, and then Peterborough. After viewing its Cathedral, and while waiting for the train to London I went into an old graveyard and copied some peculiar inscriptions. In one the deceased, a woman, told of her failings and closed with this advice to its readers:

"Whate'er thou seest amiss in me take care to shun,  
And look at home, enough there's to be done."

I have not forgotten her advice at all times during the succeeding years; whenever I have criticised the failings of others the words "look at home" have been recollected which sometimes have been of service. And when I have condemned the wrong doing of some European countries I remember the faults or defects of my own, the English speaking countries, both of which I have been a citizen. I remember the dead woman's advice. "Look at home." Enough wrongs in both to be righted; unnecessary wars have been fought, that against Spanish possessions by the United States, and the South African war by Great Britain. Perhaps my opposition to war was caused by the fact that I was a baby when two of the greatest wars of Great Britain were fought, that at New Orleans when I was four weeks old and that of Waterloo when I had reached 27 weeks each of the three events taking place on a Sunday. In after years I visited both battle grounds. Or I may have been influenced in favor of peace by the following lines written by the English poet for whom I was named:

"One to destroy is murder by the law;  
And gibbets keep the lifted hand in awe;  
To murder thousands takes a spacious name  
War's glorious art and gives immortal fame."

And in all the old Bibles "Thou shalt not kill" appears as one of the Commandments. The Twentieth Century Bible is said to have many improvements in translation, probably the sixth has been omitted. I was shocked some years ago at hearing from a popular minister, not a Baptist, pray for the success of the army of the United States then at war, in other words to murder thousands. But I was then as now an old fogey, now and for years past actually opposed to the popular game of football which kills scores and severely injures thousands every year.

Being a nonagenarian I have other fads which will be more acceptable to most of the readers of the *Messenger and Visitor*. The first is that English not Volapuck, will some years hence be the language of the civilized countries of the world; the second is that these two great nations will evangelize the other nations and peoples of the world.

As to the English language I recall the fact that an Italian gentleman whose name I have forgotten, with whom I corresponded about 26 years ago, who came to Switzerland and taught English in the schools without remuneration. He came to New York in 1870 but as I was then in Ottawa I had not the pleasure of meeting him. When in Northern Europe in 1872 I was pleased to notice, even in Russia, that English was understood almost everywhere, that most hotels in Russia had an employee who spoke English; that in the International Statistical Congress at St. Petersburg, English, as well as French and German, was permitted and used by delegates from England and the United States. The Grand Duke Constantine President of the Congress used English in conversing with us.

I received in 1874, an important letter from the Grand Master of the Court of the Emperor, with whom I became acquainted, which was written in correct English. I shall send you a copy for publication and give information that should make every Baptist honor the Baron De Rosen who, at my request interceded with the Governor General of Southern Russia, who released from prison twelve Russians who had been converted by Baptist Evangelists. These converts had been members of the National Greek churches who were not permitted to separate therefrom.

The Baptist Association at Washington in 1872, passed a vote of thanks to the Baron which was transmitted to him by one of the delegates to the congress, to whom the Baron replied in the letter above mentioned.

G. RAY BEARD.

Washington, U. S. A.

### Life in the World to Come.

REV. CHARLES A. DIMSMORE.

The lofty speculation to which our theme introduces us cannot be without interest, for we all have launched great ventures on the deep which lies beyond the bar. Humanity's persistent dream of immortality was never more credible

than it is today. Modern psychology teaches that only the fringe of our natures has been explored, and that the soul's chief characteristic is its capacity to absorb from other lives. If there is "One God, one law, one element," then we are justified in assuming that life always and everywhere is essentially the same, and that heaven will be the lifting into higher ranges of insight, power and enjoyment of that spiritual personality which is here so imperfectly developed.

Yet while life is continuous, death must work a more radical change than we are wont to imagine. In a moment, in the twinkling of an eye, we leave the body—the only instrument through which we have learned to think and act; we are deprived of the associations which have aided us, the usual standards by which we have judged ourselves, all the conventionalities by which we have been protected and deceived; and alone, in our naked characters, we confront untried conditions. No wonder the Scriptures declare that after death cometh judgment. Death itself is a most searching judgment, testing to the uttermost the quality of the soul.

But while the soul at death takes a prodigious step in the direction of its final destiny, we have every reason to believe that it will come to its ultimate perfection by a process of growth, maturing through new visions of truth, stern discipline, abundant service. The grave, then, erects no barrier checking the power or the desirability of prayer. Why should we hesitate to pray for all chastened spirits, whether living here or living more intensely in higher ranges of existence?

To the question, What passage in the Bible best describes the supreme blessedness? Thomas à Kempis once replied "His servants shall serve him." There is a sentence flashing a deeper light into the mystery—"They shall see his face." The rapture of the redeemed is the vision of God; they hasten to service constrained by the ineffable glory there unfolded. "This is life eternal to know," said the Master. "Then shall I know," echoes the chiefest of the apostles.

Foregleams of this eternal ecstasy have been granted to elect souls; luminous moments when the soul emerged from the trammels of the flesh, faith ripened into clearest intuition, and for one ravishing moment they saw and felt the real presence of God. It was in such exaltation of his highest nature that Isaiah saw God high and lifted up, Dante by faith saw truth enkindled along the stairway of the eternal palace until he entered the final state where there is "light intellectual full of love, love of true good, full of joy; joy that transcends every sweetness." As he drew near to taste of the ultimate blessedness, he found it to consist of the entering of his sight "time and more into the radiance of the lofty light which of itself is true." When his passionate spirit saw all things subsisting in that perfect Light, bound with love in one volume, he had no higher ambition than to convey one spark of the glory to the future people.

It is a far cry from Dante to Walt Whitman, yet to this rugged, unkempt poet of democracy, loathing one transparent sun mer day on the grass, there suddenly arose and spread around him "the peace and knowledge that pass all the arguments of earth" that the "kelson of the creation is love." Gov. John A. Andrew, as the result of welding his soul as by fire to duty; could say in later life, "I have lived long enough to feel, not merely to think, how careful and tender are the dispositions of the Divine Providence, arranging, I suppose for all, the best that is possible for each in view of both time and eternity."

This sense of God as all and in all which has been granted to richly endowed souls in some sun-crowned hour of this mortal life is a foretaste of an ever increasing vision. What is now a flash of intuition will become the light of common day; the rapture of a moment will be our permanent mood.

There will rise before our clarified mind such a vivid conception of the infinite riches of God in Christ Jesus; we shall have such a vision of the shadowed history of men and of our own imperfect lives penetrated and enfolded by the wealth of divine grace that there will steal into our hearts a sweetness beyond the songs of the angels. To see face to face, to intensely realize God in all thing, this is the source of our joy and service.—The Christian World.

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