

"To Live is Christ—To Die is Gain."

She lived—but craved the grace to die;
And, day by day, did fret her soul
For dread of that last trying hour.
Life was so bright, and death's cold stream
So dark and terrible to cross
That, so she feared to face the foe.
And yet, because she loved the Christ
She thought she ought to wish to go;
That, overlooking all the pain,
And all the darkness of the way,
She should but think the time was long
Between, until she saw His face.

At length she flew unto "the Word"
For promised strength, and promised light.
And as she lifted up her heart,
Her saddened heart, to God for help,
He sent the light to suit her need.
The Spirit brought this gracious word—
"Pray not so much for grace to die,
As grace to live from day to day;
Letting your light so shine around
That all may know you've been with Him.
'Tis daily need that Christ supplies,
To-day you need the grace to live,
Some future day—the grace to die."

God's grace to live came, when each day she sought
His throne,
And prayed for power to live and work to spread His
fame.
And afterwhiles, there dwelt with her this precious
thought,
"For me to live is Christ, and so 'tis gain to die."
Thoughts of death's agonies, the last farewell to earth,
And then this body, crumbling back again to dust,
Were crowded out by loving service in his name.
To saddened lives, and bruised hearts along the way;
And every day, with joy she said, "To live is Christ,"

At length, the time to go and be with Christ had
come,
And friends were gathered round, with loving, last
farewells.
But where was now the dread of Jordan's rushing
stream?
She felt it not in that last earthly hour of peace,
Because our Lord gives ever what his children need.
When she most needed grace to live, that grace was
given;
And when her need was grace to die
Christ came, and with abundant strength and mighty
love,
Took from the foe his power sting;
And cheered and lighted bright the valley oft so dark
With joy and peace, unknown before,
She sweetly smiled, and murmured with her latest
breath—
"To live was Christ, and now to die is gain."

—A. E. F.

Saints and Angels.

BY J. B. GAMBRELL.

Some weeks ago there was reprinted in *The Standard* an article in which there was an exclamation, "Saints and Angels, help!" etc. I notice that some good brethren question its soundness. Their respectful note in *The Standard* has put my mind to work on a line of thought much neglected. With regard to the expression in question two very brief remarks may be made. First, it is an exclamation. Second, there is nothing in it suggesting worship of saints or angels. I suppose the exclamation was read in the atmosphere created by the Catholic hierarchy. Catholics have certainly a very erroneous doctrine concerning both saints and angels. They have not only perverted most every doctrine of God's word, but they have filled the world with an atmosphere suited to their purposes of perversion. We need to be doubly on guard lest we either go full length with them in their perversions, or else deny the truths altogether, which they have twisted to their uses. In either case we suffer.

There is a Scriptural doctrine of saints as there is of angels. But in each case it is very different from the Catholic doctrine. In having my attention called pointedly to the subject, I cannot recall a single discussion of the differences in all my reading of newspapers.

The Catholics make saints by papal power. A person esteemed more than ordinarily good is canonized perhaps centuries after his or her death. It becomes proper then for Catholics to pray to such persons. To these saints are assigned certain duties. One is the patron saint of those suffering from one thing, another the patron saint of those in need of help on some other account. I overheard two young girls talking on a street car in New Orleans. "Where are you going?" was asked. The reply was: "I have lost my ring and I am going to church to pray to Saint — and ask help to find it." Patrick, who was more a Baptist than a Catholic, has been made the patron saint of Ireland. The saint-making and saint-worship is elaborated to almost an endless extent.

Catholicism is a hybrid—part Jewish, part Christian, part heathen. It is an amalgam of Jewish, Christian and heathen thoughts and worship. The ancients had many gods. For every distinct human feeling, hope and ambition there was a deity. Besides, there were gods for the seasons and gods for the great natural objects, as the sun, the stars, the sea, etc. It is plain to see that these were creations of human heads in their efforts to

satisfy themselves amid the varying conflicts and experiences of life. When Christianity merged with heathendom the Bible was gradually set aside, and the human mind and heart at once went to work in the old way to make what they wanted. There were inklings of this in apostolic times. Paul speaks of days and will worship, and neglecting of the body, etc., with a warning voice.

Moreover, when Constantine adopted Christianity and decreed it, things worked apace. Not only did these natural feelings find a prepared soil and an atmosphere suited to them, but as these feelings shot out their tendrils, there were crafty men ready to make a trellis on which they could climb. The old heathen festival days were turned into saints' days. It was a compromise deemed helpful to the stability of society. Heathenism and Christianity made up, and we have what we have—Catholic saints galore, with saints' days, until in purely Catholic countries the saints run things. Priests and people stand in awe of the bones of saints, many of which saints never had any connection with Catholicism.

This is a doctrine made on purpose by the Catholic hierarchy. No one can understand Catholicism from an external view of it. It must be studied from the inside, and with the understanding that its never-changing motive is to dominate every man, woman and child in the world, soul, mind and body, in things temporal, as well as things spiritual. The canonization of saints is to this end. So is purgatory. So is the doctrine of indulgences. So is the infallibility of the Pope. So in every part of the vast, complex seeming contradictory practices in the various countries of the world. The girl who had lost her ring would pray to a saint, some human, when she would not pray to the Father of spirits who is a Spirit and can only be worshipped in spirit. It helps to hold her and may secure an offering. This Catholic doctrine of saints is not a Bible doctrine. But there is a Bible doctrine of saints. Bible saints are God-made, washed in the blood of the Lamb and made holy by the Spirit. "St. Matt.," "St. Luke," etc., is a distinction made in that same Catholic atmosphere aforementioned. All the saved are saints according to the Scriptures. Paul addresses his letter to the Romans: "To all that be in Rome, beloved of God, called saints." The words "to be" before saints are not in the Greek. After the same manner his first letter to the Corinthians is addressed to "the church," "to them that are sanctified in Jesus Christ called saints." The second letter is to the church of God, which is at Corinth, with all the saints which are in Achaia." To the Philippians he writes in the same way—"to all the saints in Christ Jesus." This is plenty on that part of the subject. There are worlds between the Bible doctrine of saints and the Catholic doctrine. The saints now on earth, in the flesh, are the saints who are needed to take big-headed boys by the hand and help to save them. The like of that is why they are kept in the world. In this work-a-day world disembodied spirits have no work to do. "They rest from their labors and their works do follow them."

Angels are messengers. They belong to the spirit world. But they visit this world and are presented to us often in the Bible in human form. The Bible doctrine of spirits deserves, yea, demands profound and reverent study. The age is materialistic. Physical science has occupied a large place in the thinking of learned people for a long time. The spirit of the world is commercial to a degree to largely displace higher and better things. Millionaires have taken attention away from poets. Oratory has lost its wings, and has taken to the arithmetic. The masses are using the muck-rake looking for possible coin. The world is full of voices, but they do not come from the altitude whence the angels sang the annunciation hymn. This is a difficult time to study spirits. But there are spirits, good and bad. There are demons inhabiting the air, and Satan is their Prince. These are wily, insidious, malignant, and they have access to human beings. The Scriptures teem with proof texts to support this doctrine. We do not know enough on this subject or we would not be so ignorant of Satanic devices. Just think how they acted in Christ's day and on. What has become of them? Satan is not yet bound.

There are good angels. In the hour of his agony and betrayal Jesus said he could pray to His Father and the Father would send more than twelve legions of angels. An angel strengthened the Saviour in his suffering. There are holy angels, and in the last verse of the first chapter of Hebrews it is declared that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Here is a great doctrine, comforting, helpful, and in accordance with the whole current of scripture teaching from Abraham to John the Revelator.

The doctrine is awe-inspiring. I have no theory about it, but certainly angels have a part in the work of helping and perhaps defending those who are to be heirs of salvation. They are in no sense to be worshipped, but they are to be thought of as helpers in a way appointed. The only trouble about receiving the doctrine is slavery to materialism. The angels are neither dead nor asleep. They are ministering spirits.—Baptist Standard.

From New Mexico.

New Mexico to the Maritime Provinces, greeting: Quite a number of copies of the MESSENGER AND VISITOR find their way to this far off territory, and the readers learn with pleasure of the noble work in the Lord's vineyard, which is being done within your sea-girt borders. Especially interesting, now that the famine in India has turned the eyes of the civilized world upon the land of darkness, are the reports that come regarding the successful results of the missionary labors of Maritime Baptists in the Telegu field. But I set out to write of Baptist affairs in New Mexico. We have twenty-four Baptist churches in the territory, seven of which have been organized during the past year. Not one is yet entirely self-supporting, though all, or nearly all, pay running expenses and a portion of the pastor's salary. The churches in Albuquerque and Las Vegas have greatly reduced the debts on their buildings, during the past two years, and it is to be hoped will in a very short time lift the burden entirely from the shoulders of the American Baptist Missionary Society, under the auspices of which all the Baptist work in the territory is carried on.

A two day's session of a Baptist Association of churches along the line of the Santa Fe railway in New Mexico closed this evening. There is another association in the territory, but this is a country of magnificent distances, and hundreds of miles of mountain and desert separate us from the populous southeastern section of the territory, which is settled almost entirely by Americans, and where about a dozen Baptist churches are situated. It was deemed advisable to form the northern Baptists into another association, and the plan was perfected in Albuquerque, Saturday, by the election of Rev. Enoch H. Sweet, a Nova Scotia boy, in 1885 pastor of the church of Middleton, as moderator. Mr. Sweet has been for the past year and a half pastor of a flourishing church at Las Vegas. During his incumbency, a vestry costing \$1600 has been added to the church building, and the members are now beginning to think of assuming the whole responsibility of supporting their church.

Mr. Sweet's old home was at Newport, Hants County. He graduated from Acadia in 1884. His wife, many will remember, as Miss Annie Marshall, of Clarence. I met Mr. Sweet for the first time to-day and found we had many friends in common back in the old Province. He charged me with many messages to deliver during my visit home this summer, but I will convey them through the better and more far reaching medium of the MESSENGER AND VISITOR, at once.

Dr. Jno W. Crooks, general missionary for this wide western district, made the emphatic assertion during the Association, that in no state or territory of the United States, were such splendid opportunities for successful work offered as in New Mexico, and that in proportion to the seed sown, nowhere were such abundant harvests being reaped. It will not be difficult to accept this statement, when it is remembered that the growth in the number of churches during the past year has been thirty-five per cent. If the experience of Albuquerque is any criterion, the growth of the individual churches ranks much higher. In eighteen months the church membership here, has nearly trebled. Five hundred dollars of the church debt was paid off. The members pay six hundred dollars of the eleven hundred received as the pastor's, yearly salary and all the church expenses.

In a previous letter I spoke of the only Mexican Baptist church in New Mexico. Within the past two weeks, a second one has been established under exceedingly favorable conditions. The Mexican work will in the future receive much more attention from the Home Mission board, and great things may be looked for from this long benighted land.

CHAS. W. WARD.

Albuquerque, New Mexico, May 14.

The Starting Point of Every Christian Endeavor.

BY REV. JAMES MURSELL.

One day, long ago, a man was writing a letter to some Christian friends. In it he wrote these words: "Christ liveth in me." It was a great thing to say, yet it is one which every endeavor should with humility and truthfulness be able to say for himself. "Christ in us" is the starting point of every Christian endeavor. Unless he is in us our endeavors will be futile attempts, never successes, and before long even the endeavor will be resigned because the power to make it is lacking.

There can be no doubt that the Scripture teaches that "Christ liveth in us." "I in you," Christ said in the parable of the vine. The last words of his high-priestly prayer are, "I in them." In another of his letters Paul writes of "Christ in you." The truth makes large demands upon our faith, but we must exercise the faith, and then we shall know the truth.

There are experiences through which every earnest soul passes, which testify that "Christ liveth in us." At one time Catherine of Siena spent three days in prayer for greater fulness of the Divine Presence. Instead of joy she had much pain and conflict. Hosts of evil spirits