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CAMPBELLTON.—As is stated elsewhere, the Eastern Association is to be held with the Campbellton Baptist Church next year. It is not often that a Baptist church, gathered on new ground, is able to entertain an Association in the second year of its existence. This grand result is due to the work of our H. M. Board. Let the brethren of Campbellton, headed by their pastor, but hold up the truth uncompromisingly and, at the same time, lovingly, and there is a future for them bright with the smile of God, and freighted with ever growing blessing to them and through them.

MEMORIAL TO CONVENTION.—It has long been felt that it would be well, if possible, to have all our Associations and churches agree upon uniform Articles of Faith, Covenant and Rules of Order. An attempt has been made to secure this by the appointment of a joint committee from the different Associations, whose duty it should be to suggest such Articles, &c. It has been found, however, difficult to get all the Associations to appoint members of this joint committee, and for the committee, when appointed, to meet and do their work. The Eastern Association has adopted a memorial to the Convention, requesting that body to appoint a committee to suggest to the Associations and churches a set of Articles, &c., for their consideration, and, if hoped, adoption. It is hoped, in this way, something may be done to forward the attainment of this desirable end.

ENGLISH RULE IN INDIA.—Bro. George, in his letter published a week or two ago, is pretty hard upon the British government of India. It may be well to give a testimony on the other side. M. Remesay, writing to the *Madras Mail*, on his departure from India, says:

"Englishmen ought to be more proud of having been able to govern her vast population than of anything else. No other nation on earth could have undertaken such a great task with such glorious results. Don't misunderstand me. I do not mean to say that England's rule in India is perfect. Far from it; but it is the best possible under the million difficulties which must have obstructed the path of the English; and I repeat it again, and with emphasis, that Englishmen ought to congratulate themselves on the happy result of their government of glorious, grand old India, for through her colonizing genius England has done more good to humanity than thousands of visionary utopians and politicians. But one great fault I find with the English, and that is that they do not assimilate themselves sympathetically enough with the people they are called upon to govern. The Englishmen is the best ideal of fair play. But that is not enough. Paternal and purely Eastern ways, human sympathy, one touch of nature, all these combined would do more in the end than simple fair play. But why do I enter into the labyrinthine jungle of political axioms and oppositions?"

SHALL I BE BAPTIZED?—What a wonderful record is that of our Home Mission work of this year! Over one thousand added to our churches, and almost all by baptism of souls just saved! This is what is on our side of the work, and on ours, so far as it has depended upon Him directly. What is on our side, so far as it has depended upon us? A debt of the present time on the whole year's operations of about \$4,000! A debt that, unless our people rally to the rescue, and at once, will stop the work right in the full tide of such a wonderful blessing from God! Shall this be, brethren? Every man and woman who loves souls must say, "A thousand times, no! Come to the rescue, brethren, and at once. Pour in the dollars and lives and tens and hundreds to the Convention Fund. Let each one who reads this note accept it as a call from God to him or her, and act accordingly. Don't let a day pass. Sweep away the barrier to the outflow of the great blessing by the tide of your consecrated gifts. How much overest thou unto thy Lord?"

HALIFAX CITY FATHERS.—The Aldermen of Halifax have granted licenses to sell liquor in defiance of temperance laws, and have appointed an ex-liquor seller as license inspector. These two acts are reprehensible, and this is all that can be said in their favor. Of course these City Fathers who thus set the law of the land at defiance will expect their own local ordinances to be obeyed; but if the city law makers are so provincial law breakers, what wonder if those under city law should follow the example of those in the highest offices, and refuse to abide by any law which conflicts with their interest or taste?

CONVENTION.—It was to constitute Mrs. Emma Crowley (not Granley) a life member of the W. M. A., and Sydney gave the \$25. Our sister is the widow of the late Rev. A. S. G. Gervais.

THINK CHURCH IN ENGLAND.—Some idea of the length to which the High Church party in England is proceeding may be gathered from the fact that Lord Halifax, the President of the English Church Union, the secretary whose exists for the promotion of the interests of the Ritualistic party, expressed the opinion at the anniversary meeting of the Union, recently held, that the

Church is confined within "narrow and insular limits," and that the only remedy lies "in making peace with the Pope and acknowledging his supremacy," and so crowning and completing the Catholic revival by the reunion of Christendom, including those who are in communion with the Roman See! In his view there is not "a single instructed Christian who would not prefer the Council of Leo XIII. to the Privy Council of Her Majesty, as a court of final appeal."—*Cor. Christ. Guardian.*

—Rev. J. P. CROWY.—Another of the great Baptist preachers of England is dead. On Thursday, July 8th, J. P. Crowy fell back in his chair dead. He had been long ailing; but no one expected the end to be so near at hand. For the last ten years he has been pastor of Bloomsbury Square Church. Prior to this he had been pastor of Zion Church, Bradford, for twenty-seven years, and had made a deep and lasting mark on that city. These were his only pastorate. No man was much more frequently called upon than he to preach on great occasions. Failing health compelled him a few months ago to resign his pastorate. He was in his sixty-fifth year.

—N. S. EASTERN ASSOCIATION.—This Association does not meet until after Convention. It is necessary that the statistics from the churches be furnished the Committee on the state of the denomination for their report to Convention. We have sent out requests to the clerks of all the churches in this Association for the statistics required. We need them at once. Would pastors kindly cooperate with the clerks to have them sent in as soon as possible.

—Bro. BATES wishes the following corrections made in his sermon, as published by us: 3rd column, 1st reference for "Amsterdam" read *Christendom*; 4th column, 2nd reference for "fifteen" localities, read *fifteen thousand localities in heathen lands*; and near the close of 4th column, for "crown studied with many a store," read *many a star*.

—SCOTLAND.—After the Eastern N. B. Association, we remained two days in Hillsboro, in the interest of the *Messenger and Visitor*. We spent half a day there last year and did not accomplish anything. Last week, however, aided by Bro. Camp, we were agreeably disappointed in the readiness with which the friends subscribed. The field covered by this church is very large and very prosperous, in the material sense. Brother Camp speaks in the highest terms of the kindness of the people, who are continually remembering their pastor. The prospect is good for a great work in Hillsboro, if the people but co-operate with their pastor in earnest, consecrated work for souls. We hope to be able to spend a week or two in Albert County. From the success achieved, there might be four or five hundred new names obtained for our paper in this Baptist county.

—SERIAL.—We are sure our readers have enjoyed "One Commonplace Day." When the gifted author gives its sequel, as we hope also may, shall try and secure it as early as possible for our columns. We shall begin another serial next week. We hope it may prove of interest, and be profitable. If any know of friends who think of subscribing, this would be a good time, that they may have the serial from the beginning.

Literary Notes.

The August *Wide Awake* may be described as a "flower number," since there are eight flower-pieces in it, exquisitely illustrated. The Ballad of the number is "Sir Walter's Honor," by Margaret J. Preston, with seven full-page illustrations. The opening story is a very strong one, "Peter Patrick," by Sally P. McLean. Anna Katherine Greese contributes a humorous paper, "An Entertainment of Mysteries." "In the Canon of the Tennesses" is a true and intensely interesting mountain story of a brave boy's adventure by John Willis Hays. "The Daughter of Dalziel," "Royal Girls of England," "Some Indian Children," "Some Nantasket Children," chapter two; the serials, "Pamela's Fortune," "Peggy and Her Family," and "The Crew of the Casabianca;" "Chauteau-qua Readings," &c., make up a number of great interest. *Wide Awake* is \$3.00 a year. D. Lothrop & Co., Publishers, Boston.

The *Baptist Quarterly* for July has six principal papers: "The Four Gospels," by Henry G. Weston, D. D. (of Orono Theological Seminary); "Barns of Water and the Spirit," by W. N. Clarke, D. D. (Toronto); "The Relation of Art to Religion," by T. Harwood Pattison, D. D. (Richmond); "The Pastor's Leadership of his Church." This third installment of Dr. Robert S. McArthur's series, discusses "The Development of the Church;" "The Place of the Apocalypse in the New Testament Canon," by Rev. Ezra D. Simons (Bloomfield, N. J.); and last, "The Poetry of the Bible in Relation to its Exegesis," by Rev. Philip L. Jones (Philadelphia).

Dr. Weston's article investigates the law of inclusion and exclusion which governed the writers of the Gospels. He adopts what may be called the successive theory. They present the redemptive work of Christ "in its successive aspects and stages. Each Gospel prepares the way for its successor, each telling afresh the story of the life, death and resurrection from its own point of view, each beginning at a higher level than the preceding. The Gospels are vitally related to one another, and the four constitute an organic whole." This idea is elaborated in detail. The article is suggestive, and in the line of Bernard's "Progress of Doctrine."

Dr. Clark, of McMaster Hall, holds that the words "Born of water and the Spirit," were spoken by our Lord to make clear to Nicodemus' mind the meaning of his declaration, "Except a man be born again," &c. He argues that Nicodemus had become familiar with John's preaching, which had for months been ringing through the land, as he proclaimed: "I indeed baptize you in water unto repentance; but he that cometh after me . . . shall baptize you in the Holy Spirit," &c. The words "Born of water and Spirit" would refer N. back to the experience of repentance which John's baptism symbolized, and to the completion of the work of repentance in the overwhelming influence which he declared would accompany the mightier one, when he should come.

Dr. McArthur's article is most suggestive, as the preceding ones of the series have been. We give what he says on the development of the missionary life of the Church:

"The church is to be benevolent; but it must also be beneficent. Benevolence is well-wishing; beneficence is well-doing. The first comes into the sphere of the heart; the second into the sphere of the hand as well as the heart. Benevolence without beneficence is dead, being alone. The church must possess both these characteristics. The church must be a missionary organization in all the length and breadth of that great world. It is the instinct of the new life in the soul to give of that life. We are redeemed that we may aid in the redemption of others; we are Christianized that we may Christianize. A man who can keep his religion to himself has a religion not worth keeping. Christ cannot be hidden within the soul where he abides. His presence will reveal itself in the glance of the eye, the grasp of the hand, and the tones of the voice. This missionary spirit must be present also in obedience to the command of Christ. Telegraph and telephone, steamship and railway are the messengers of the cross. They are girdling the world for truth and God. The church which fails to possess and manifest the missionary spirit ceases to be a church of Christ. It is robbed of its high honor and its great glory. It consents to degrade itself and to dishonor its Lord. The church ought also to possess this spirit for the sake of its own spiritual life and growth. Nothing is more certain than the great diamond truth of our Lord that 'it is more blessed to give than to receive.' Giving for Christ is not simply a duty; it is a privilege. It is not simply a privilege; it is a glory. It develops manhood; it develops Christhood. It lifts a man from his own selfish nature to the lofty mountain top where he may breathe the pure atmosphere, and may bask in the sunshine of noble achievement. It enables him to sing a *Te Deum* inspired by generous bestowments while others sing a *Miserere* born of selfish withholding. God is the eternal Giver. He would come to be God if he ceased to give. Christians who come to give, cease to be Godlike; they cease to be Christians. The seed sown is dead because it always receives and never bestows. Geographers tell us that it has no outlet, and from the nature of the case it can not have one, visible or invisible. The Christian who never bestows, dies. God have mercy on his dwarfed and shriveled soul! Each one of these three reasons for the culture of the missionary spirit in the church might be discussed at length. But we address ourselves to the practical questions involved. How shall these principles be brought to bear in actual church life? A few suggestions can only be made at this point. The pastor must begin with those who are young in years and in the Christian life. He must insist upon willingness to give for Christ's cause as an evidence of conversion. When persons are received by baptism into the church. When we are converted we profess to give all to Christ in joyous self-surrender. If Christians are not trained to this duty in the beginning of their Christian life, nothing short of dynamite or an earthquake will move them when they have grown old in inactivity. Overtakenness is 'holiness.' Of this holiness many of the members of our churches are guilty. It would be an excellent thing to make the charge, furnish the proof and exclude the guilty. Such an example might be blessed to their own spiritual good, and it would certainly have a wholesome influence over others who are

guilty of the same sin. The pastor must also urge men to give when they are relatively poor. If they do not give then they will not give when they are absolutely rich. The accumulation of wealth often closes and hardens the heart; it sometimes opens both heart and hand. Sometimes the more God lavishes upon men the narrower and meaner they become. Every man, woman, and child should be taught to give. Further, the pastor must insist upon giving from the highest motives. It is blessed to give because of the good which others receive. It is blessed to give because of the reflex influence upon the giver's own soul. But giving must be inspired by ever higher motives. It must be for Christ's special honor. It is often as much a pastor's duty to take up a collection as to administer baptism or the Lord's supper. Some of the tenderest and most glowing utterances of the Great Apostle were inspired by taking up a collection. A revival which taking a collection for Christ's cause will hurt is a revival not worth hurrying or helping. All giving which ministers to a worldly spirit is utterly beneath the dignity and glory of Christian service. All gold, every gift of every sort, finds its true place when laid at the Master's feet. The pastor himself as a rule ought present all cases of benevolence to his people. The cause which is worthy of their benefactions is worthy of his careful preparation and earnest presentation. We need the large gifts of the wealthy, but we need also the smaller gifts of the poor. Our great demerit is in achieving glorious results, but it has not yet reached its highest possibilities. Our treasures are growing and our work is languishing because God's people have not laid more on His altar. The cry of retrenchment has been heard, even when God's providence was saying in a thousand voices, "Go forward." We rejoice in what has been achieved but we must go on to greater endeavors and to greater results. Let the church vote on the objects which are to be presented during the year; the date of presentation ought also to be decided by vote. At the prayer-meeting preceding the date when the object is to be presented by the pastor, that object should be the subject of most earnest and united prayer. Let the missionary concert be regularly observed; let the pastor give full and accurate information. Let him after due preparation present the objects of benevolence, and let the duty of a liberal contribution be pressed upon the people with all the tenderness and authority which he can command, and a response will not be lacking. God help pastors in the performance of this duty. Glorious possibilities beckon us forward to greater sacrifices and assure us of grander achievements."

Having Loved His Own.

BY REV. M. T. HIBOX, D. D.

How singularly tender, pathetic, and yet profound are those words of the Apostle John, with which the thirteenth chapter of the Gospel narrative begins, and in which he declares the enduring and undying love of our Lord for those who had trusted him and followed him. "Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart into the Father, having loved his own that were in the world, he loved them unto the end." Every utterance and every incident connected with the closing scenes of the lives of those we specially love and honor is cherished with peculiar reverence and affection when they have departed out of this life. The good and the great, the noble and the wise have died, leaving their noble words and wishes as a heritage which nations and generations have preserved as sacred memorials. He of whom this deplorable episode was once to die, not declaring a nation's gratitude nor a nation's tears and blessings, but under a nation's scorn and malediction, with the love and sympathy of a little company of friends who could not help him, and who shared his hatred which sent him to the cross.

How changed has come to be his place in the world for which he suffered, and out of which for a time he departed. Notwithstanding the hostility of foes, and the longing of friends, centuries and ages wait reverently about the Lord of life, and millions of all races surround his bloody cross and his open tomb, pondering his last thoughts, and respecting his last words, with a faith more wonderful, and a love more profound than was ever yet given to crowned prince or victorious warrior, living or dead.

How true that his hour was come, that he should depart out of this world, what no other man ever certainly did know, and how he should depart out of this world, and all the incidents of that tragedy of agony and shame. He had power to lay down his life; so man took it from him. And he had power to take it again. "Having loved his own, he loved them unto the end." Love was predominant in that supreme hour. It was not

fear of coming anguish, and the cup that could not pass away; not even the hiding of the Father's face. It was not anxiety for the final outcome of this fierce conflict, and the fate of the cause to which he gave his life. It was love for friends; affection for the little flock so soon to be left as sheep among wolves, and without a shepherd. What magnanimity, what generous impulses of a good and noble nature, when one in great emergencies, and sore personal trials, is forgetful of himself and mindful only of others. And these tokens of a true friendship are fondly cherished when the scenes are over.

This generous impulse of affection on the part of Jesus was nothing new. "Having loved his own," he continued to love them, in spite of the fearful crisis gathering about himself. His approaching fate did not kindle the love, nor could it quench it. That love was divine, and could survive the agony of the garden, the ignominy of the cross, and the silence of the tomb. Sometimes loves which have slumbered or seemed dead revive and live anew as one is about to depart out of life. Variance, neglect, stripes, animosities subside at the borders of the mystic land, and the soul assumes its better nature; like the consuming incense, sends forth its purest fragrance on those it leaves behind. But this love of Jesus was no revival; it was but a continuance of that which had not failed, and which cannot fail. He had loved them, he still loved them. He loved them to the end. The end! Who shall tell when and where that end is to be? The end of that conflict, the end of his mortal life, of their mortal life, the end of all things.

"He loved his own which were in the world." They were still to be in the world. The more need that he should love them. He said in his intercessory prayer, "Oh, righteous Father, I am no more in the world, but these are in the world; and I come to thee." "Keep through their own name those whom thou hast given me." They were still in the world, and therefore still imperfect, subject to the frailties of their nature and the hostilities of the world. But they were set for the defence of the truth, and for the salvation of men. They were to be the light of the world and the salt of the earth. He loved them not the less, but the more, that he was to leave them amidst hostile strife rather than take them with him to his Father, and their Father where all conflicts cease.

But there were his own, whom he left in the world, with the legacy of his love. And there is a deep significance in those words, "his own." In what sense are these expressive words to be taken? The theologians might say they were his own by creation, by preservation, especially by redemption. All of which would be true; and more than which is true. There is another, and that may well be said a better reason why they were "his own." They were his by a sacred assimilation of their natures to his. His Spirit had taken possession of their hearts, and they had become new creatures in Christ Jesus. He lived in them and they in him. This interchange of natures, this transfusion of spirits, constitutes a sort of mutual ownership by which the disciple can say, "Christ is mine, and I am his." Why is the home in which you have long lived so emphatically your own home? Not so much because you bought it, and paid for it, and hold the title-deed. Not simply because you have so long occupied it. But still more because your life has been identified with all its material realities. Your joys and sorrows, your failures and your successes, have been so intimately associated with it that every room, and door, and window, and every article of furniture in it has been woven into your personal history, and is linked with your self-conscious being. So far as the financial ownership is concerned, it may not be yours at all. But in it loved ones were born and died; there were births and burials that took hold of your heart; and it is years in a deeper and truer sense than any title to its ownership can ever make it.

The relation of husband and wife, parent and child, in the best sense stand on the same facts. The legal bonds which bind the family together can never produce that sacred ownership, or give to the husband a wife to be "his own," or to a child a father to be "his own." When their natures and lives intermingled and grew into each other, that true ownership is produced. So with the church, so the sacred family of the saints. That is my church most truly, where I work and pray, hope and fear, sorrow and rejoice, until, to a certain extent, we become one in a common life. Christ's own in the world are those who by the renewing and transforming power of the Spirit become one with him in nature, they living the life they now live in the flesh, by the faith of the Son of God. Identity of spiritual being lies not in confession of his name, a profession of his doctrine, or respect for his character, but in a union of nature. "If any man have not the spirit of Christ he is none of his." Such are his own, and such he loves

into the end. The friendships of this world are transient and largely unreliable. Christ loves his own, not for a brief time, not for some selfish end. Nothing can brighten joy and sanctify sorrow like such a friend, and such a friendship. It is a love which the fires cannot consume, and many floods cannot quench. It is not a memory of perished joy; it is not a hope of uncertain bliss. It is a present sacred reality in the soul. How doubly blessed are his own, who are in the world, and whom he loves unto the end.—*Standard.*

This, That, and The Other.

—Jesus, for the most part, gathered disciples to himself one by one. In this way too, the greatest of preachers and apostles imitated Jesus. When John stood with two of his disciples and "looking upon Jesus as he walked, he said, Behold the Lamb of God!" It was Andrew who, finding his own brother Simon, "saith unto him, we have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." It was Philip, whom Jesus had previously called, that immediately afterward "brought Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."—*Central Presbyterian.*

—In Ecuador, with a Roman Catholic church for every 100 inhabitants, with 10 per cent. of the population priests, monks, or nuns, with 272 days in the year fast or *fast days*, with a quarter of the wealth of the State in the hands of the church, and with the priests controlling all branches of the government, 75 per cent. of the people can neither read nor write!

—English Methodism is beginning to protest with great earnestness against the three years' limit of its pastorate, and a prominent London journal says it is successfully enjoining the largest chapels in city and country, and condemns it as being no longer necessary, and totally unnecessary.

—Suffering for the right is cleansing; as the waves of a stormy sea wash the bold rocks, so the storms of the soul wash out the stains of self.

—Unbelief, it is thought in these days, may be won for Christianity by weakening and diminishing Christian doctrine! But the weakness of compromise only excites contempt, and the demand for new concessions. Nothing but the dignified maintenance of the great truths of the faith inspires respect, and nothing but that can win any one who can be won at all.—*Lutheran's Zeitschrift.*

—My dear —: Oh, by the way, if you learn of any one with energy, fearful interest in the conversion of souls, attractive in preaching, hard-hearted, unselfish, merry; in fact holy—let me know: Paul was much the kind of man we need. We want a man who knows all about the enemy; has some capacity of working miracles; is ready to be stoned; can teach women, interest the children, make princes tremble, confound the Jews, convert kings, pick up sticks, earn his own living, go through fire and water for the good of others, with the expectation that they will interest themselves in him; and in general, lead a fervent hope of heaven; and followers.—*Century.*

—Mr. Spurgeon says of the grumbler; "When a man has a particularly empty head he generally sets up for a great judge, especially in religion. His ignorance is the mother of his imprudence and though he does not know B from a bull's foot, he settles matters as if all were at his finger-ends—the Pope himself is not more infallible. Hear him talk after he has been at meeting and heard a sermon, and you will know how to put a good man to pieces if you never knew him before."

—A preacher probably too much given to fun, was telling, recently, of a man who came to this city twenty years ago, bought a basket and commenced picking up rags. "How much do you suppose that man is worth this day?" he asked. "A million," said one. "Half a million," said another. Finally they all gave it up and said: "You tell us what he is worth." "Nothing," he replied; "and he owes for the basket."

—When we shall climb the shining steps of heaven, and with the light of the celestial world look back on the enigmas of human life, we shall have nothing for which to praise God more than not having given us everything for which we asked him here on earth.—*Broadway.*

—The threads of a spider's web are very fine, but the spider, by weaving them around and around its victim, often captures and destroys insects larger than itself. It is so with little sins; if repeated again and again, they become a habit, and are like fetters to bind the soul.

—The Jews have doubled in Paris in eight years, M. Drumont says, and now number 80,000 there.