

## Messenger and Visitor

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### The Queen.

Since Sunday the thoughts and sympathies of all the loyal subjects of Victoria, the world over, have turned to the royal residence at the Isle of Wight, where the great Queen, as her physicians believe, lies at the point of death. On Sunday it was announced that death might occur at almost any moment, but up to Tuesday morning the Queen is still living, and although the physicians hold out no hope of any material improvement in her condition, they think it possible that Her Majesty may continue to live until Thursday. The limits of space at command make it impossible to say much here concerning the illustrious reign now closing and the noble sovereign now about to pass away. Few sovereigns have ever lived and reigned who have been more heartily loved by their people, and it is safe to say that the world has seen no ruler who, besides living in the affections of her own people, has held to so large a degree the admiration and the esteem of the people of all nations. During a reign unparalleled for its length as well as its renown in the annals of the English nation, Victoria has lived for the people as few rulers have ever done. Her mind and heart have been charged with her duty toward her realm and her subjects. Strength and wisdom were given her, and these she has exercised with a profound sense of duty on behalf of the nation. Her greatness has been manifest in her ability to receive wise counsel and to discern the signs of the times. Her wisdom has appeared not more in what she has done than in what she has refrained from doing. Her strong personality has been manifested in the garb of simple womanliness and immaculate purity of life. Both by her own example and by the exercise of her strong will she has been an influence not to be measured for righteousness and purity in her court and in the nation. How much the influence of that pure womanly and queenly life upon the heart and conscience of the people has had to do in making Britain great who can tell? The universal confidence felt in the goodness of her heart, her wisdom and her love of righteousness, and the increasing reverence in which she has been held not only by her own people but by the world at large have represented such an influence to hold the world in peace as perhaps never before was embodied in any human being. The true and pure personal life of the Queen, a life in which wifely and motherly love found simple and large expression, has brought her into large and real sympathy with her subjects. The life of the common people has been in no small measure a counterpart of her own. She, like her subjects, has known both love and loss. The great sorrow which fell upon her life in the death of the Prince Consort, and other losses common to those who accept the relations and responsibilities which God has appointed to men and women here, enabled the Queen to sympathize, as otherwise she could not have done, with those who love, and suffer loss. The consciousness in the minds of the common people of this fellowship of life between them and their illustrious Queen has been a mighty influence to bind them in strong bonds of affectionate

loyalty to the throne. The queenly sympathy which Victoria has felt for her people in their joys and sorrows finds answer now as the nation bows its head in reverent sorrow to listen for the tolling of the bell which shall announce the passing of the best and most illustrious of British sovereigns. The Royal House of England has a large place in the affections of the British people. The Prince of Wales and his son, the Duke of York, are personally popular. They doubtless will seek honestly to perpetuate the traditions of the illustrious reign just closing, by ruling wisely and in accordance with constitutional methods. From the deep reverent heart of the nation there will certainly go up an earnest prayer that upon the coming King the grace of God may richly rest, and that he may walk in all the ways of his mother, Victoria.

### Truth and the Children of Truth.

When a man's great business in the world is to bear witness by speech and life to the truth, he is not in any final and effective sense to be overcome. For him there is no such thing as failure. Before Pilate the Roman Governor, Jesus Christ declared his title to a kingship the principle and the authority of which was the truth. The principle and the authority of that kingship are as enduring and as immutable as the throne of God. The enemies of truth may prevail against the men who bear witness to it, so far as to condemn them at unrighteous judgment seats, imprison, torture and put them to death. But they cannot prevail against the truth. Trampled to earth in the persons of its prophets and its witnesses, it rises again perennial and imperishable. From the ground watered by the blood of its martyrs new witnesses spring up. And for every faithful witness there is also a resurrection into an immortal day in which the light of truth shines, undimmed by error.

The witness who loves the truth and whose aim is to see it established has little to fear from cross examination. He has no apprehension that the questioner's cunning hand may touch the secret spring to some door which, opening, shall reveal a closet filled with falsehood and iniquity. Let the light shine into every corner and reveal all the facts, that is what he desires. In a distinctive and supreme sense Jesus Christ was and is forever the True Witness. He walked always in the broad sunlight of truth and his word to men has always meant that they come and walk with him in the light. When the Herodians, the Sadducees and the Pharisees of Christ's day—men whose natures were not loyal and transparent to the truth—sought to entangle him in his speech and find occasion of condemnation against him, it was not he who was put to confusion, but themselves. In every encounter of this kind which they sought they were worsted. Their spiritual blindness and insincerity stood revealed, and all their subtlety availed them nothing in contention with the truth.

When a Pharisee lawyer stood forth to try Jesus with questions, he asked, as an initiative and perhaps as a preliminary question: "Master, which is the greatest commandment in the law?" And the Master replied, simply as a child might answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this: Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets." How could this answer be gainsaid or disputed? Here is not only the greatest commandment of the law, but in this two-fold commandment there is the principle and the summary of the whole law and of all divine teaching. Love is the primal and the eternal law, it is fount and essential to all true religion and to all pure and wholesome human life. This principle of the law came more or less clearly to conception in the minds of ancient prophets and found more or less clear expression in their teaching, but obtains its perfect embodiment and expression only in Christ. In him love found its supreme incarnation. Christianity is, beyond all others, a religion of love. Not adherence to a form of church government, or to certain ordinances or ceremonial forms, not intellectual agreement, or acceptance of the same standards of faith, constitute men brethren in Christ. It is

love which constitutes the real principle of unity, the bond of brotherhood, the soul of fellowship in Christ. Love is more than all the burnt offerings and sacrifices of the Mosaic dispensation, equally it is more than all that is outward and visible in the life of Christianity. He who has truly acknowledged in his heart the supremacy of love is not far from the kingdom of heaven, and he who has really endeavored to make the law of love to God and man the ruling principle of his life will have come to recognize his need of a Saviour.

When Jesus in his turn becomes the questioner and those who would have entangled him in his speech are catechised as to what they know of the great religious doctrines in respect to which they profess to be the guides of the people, the issue is very different. "What think ye of the Christ," Jesus asks. "Whose Son is he?" "David's Son," they said. "Then, why, (in a passage which you recognize as having reference to the Christ) does David call him Lord," asks Jesus. And they are covered with confusion, for they cannot answer. They had based all their thought concerning the Messiah on the partial truth that he should come as Son of David. They had formed their conception of what the Christ should be and do in accordance with a merely human standard, shutting their eyes to all the indications which their Scriptures contained of that infinitely larger truth that the Christ should be not merely Son of David, but also Son of God. It is thus that bigotry blinds men's hearts and paralyzes their spiritual powers. Their willful blindness to truth holds them bound within some narrow circle, deaf to a divine voice that calls them forth into the larger horizons of truth whither God leads his people.

That failure of the leaders of the Jews to recognize the larger and divine truth uttered by psalmist and prophets in regard to the Messiah, their failure to perceive that their Scriptures did really bear testimony to Jesus, was radical and vital. It contracted their ideas to a merely human standard and their vision to merely earthly horizons. This conception of the Christ, which fails to take account of his divine origin and fatherhood is not confined to Jewish Scribes and Pharisees. Too many in these days are willing to regard the highest embodiment of truth and love which the world has ever seen as only a Son of David. But the true seers of both the ancient and more modern time have had a nobler vision concerning the paternity of the Christ. The men of largest spiritual discernment, like the divinely instructed Peter, have beheld in Jesus of Nazareth the Christ, and in the Christ the Son of the living God.

### Editorial Notes.

—Look abroad upon the snow that now lies so white and pure o'er all the landscape. It is the Bible's emblem of purity. But not even the snow is so white as the son which God cleanses from its sin and makes meet to dwell with Him in light.

—While the snow lies thick without, hyacinths bloom within. We admire the snow for its whiteness and purity, but we have a kindlier feeling for the hyacinth because of the life that is in it and the fragrance which it sheds forth. The flower is a more significant emblem than the snow. He who commands our supreme affection is named the Rose of Sharon and the Lily of the Valley. He embodies not only the absolute purity of truth, but the warmth and fragrance of life and love.

—The immediate and ultimate aim of every man should be to know and to do the truth. When one discovers in himself a disposition to shut his eyes to facts and to ignore the leadings of light, he may be sure that he is bowing down to some authority and surrendering himself to some leadership that is lower than the highest.

—In a memorial sermon published in the Canadian Baptist, Rev. Dr. B. D. Thomas, of Toronto, says of the late Dr. Denovan: "The Baptist pulpit of Canada has been richly endowed with strong and saintly men, but for originality of insight, for intellectual vigor, for elaborate and brilliant exposition of the Sacred Word and incisive oratory, Joshua Denovan was superior to any of them."

—Professor Ferguson, the last of the tutors associated with the late C. H. Spurgeon in the work of the Pastor's College, lately died at Ealing in his eightieth year. The British Weekly says of Professor Ferguson: "He was a man of robust character and strong conviction, and many men occupying honorable positions in the Christian ministry at home and in the colonies received their first help from him on entering College. His influence was calculated to fire men with a passion to preach the gospel and to win souls." Of late years Mr. Ferguson had been afflicted with blindness, but had borne his affliction with resignation and fortitude, and his mental vigor and clearness were to the end unimpaired.

—It is very desirable, we should say, that the invitation of the Baptist Union of Great Britain and Ireland to the Baptists of these Provinces, to send delegates to the