

not endure any swerving from it, or any attempt to dilute it by unnatural mixtures. He was earnestly zealous in his advocacy of "the doctrines of grace." But he held those doctrines in righteousness. He taught the holiness of God as well as his love. He enforced every christian duty with uncompromising faithfulness, and "lifted up his voice like a trumpet" against all sin. And he yearned over sinners with strong tenderness of affection, beseeching them to be "reconciled unto God." So his divinity was consistent. It was Gill corrected by Fuller. If we may speak in Presbyterian phrase, his was the Old School theology without its narrowness and rigidity, modified by New School interpretations, without all philosophizing.

(To be continued.)

For the Christian Messenger.

OBITUARY NOTICES.

MRS. MARY E. WHEELLOCK.

Mary Elizabeth, the beloved wife of Morton Wheellock, Esq., and youngest daughter of the late James Brine, departed this life 11th March, 1885, in the 28th year of her age. A kind husband, a widowed mother with two sisters and two brothers, mourn her departure. The church has also sustained a great loss in the removal of our friend and sister.

She professed religion in her youthful days and united with the Bridgewater Baptist Church in April 1858, of which she continued a worthy and highly esteemed member to the close of her life. In early life she had serious religious impressions, but was led to consider the subject of personal piety more thoroughly, through the exhortations of her Sabbath-school teacher, Obadiah Parker, Esq. This occurred during the revival of 1858. Her deep toned piety and quiet disposition endeared her to all classes. She had a kind word for everybody. May others emulate her example. "Kind words can never die."

On leaving Bridgewater, to engage in teaching in New Germany, she expressed deep regret at leaving the prayer meetings of the church. She believed in and practised agreeing with others to offer special prayer for the conversion of individuals. Her earnest prayers, we believe, will yet be more fully answered. The following extracts from a letter addressed by her to a friend in Bridgewater, will show some of these exercises of her mind. She wrote "I can truly say my heart has been made glad in seeing many, for whom I have often wept and prayed, giving their hearts to God."

"I love the cause of God and wish it to prosper in every place, still I feel a deeper interest in the church at home (Bridgewater.) And do you wonder at it when it was there, in the days of my youth, I fully surrendered my heart to God." Ten days previous to her death she related her christian experience to Rev. W. E. Hall who frequently visited her. A short time before her death she repeated to her sorrowing husband the words of the text she had chosen, "Be still and know that I am God." When scarce able to speak she said "I trust in Christ, who else can I trust in?" So glorious appeared the future—that she seemed almost carried beyond the bounds of time whilst life yet remained.

Gradually her sun went down at noon. She resigned her two little ones to the care of her God—then quietly fell asleep in Jesus. Her emancipated spirit, we trust, soared on angel wings to joys on high.

W. J. G.

Bridgewater, July 31st, 1885.

The Expedition to Brazil.

Mr. C. F. Hart writes from Rio Janeiro, June 1st, 1885, to his friends in St. John, N. B. Our readers acquainted with him, and interested in the scientific objects of the expedition, will be pleased to peruse the following extracts from his letter:

"The first two or three weeks after my arrival I spent at Rio, making the most delightful excursions about the vicinity, geologizing and collecting."

Prof. Agassiz then organized two parties to go out and explore the geology and zoology of the Serra de mar, along the line of the Don Pedro Segundo railroad. St. John headed a party to explore the southern slope; I had charge of the party on the northern slope. In my party were Allen the ornithologist, Copeland, my chemist, the engineer, and Bourckhardt, the artist. We spent a week on the top of the Serra at a height of 1800 feet above the sea, at the house of a Swede, and near the little town of Mendes. His house was perched upon the top of a hill just above the mouth of a great tunnel 7500 feet long, which runs through the crest of the Serra. All around were coffee plantations, and the virgin forest of the mountains. The view was

"While at Mendes, I explored the great tunnel in company with Mr. Morsing, who is the engineer in charge. It is not yet finished, and a large number of men are still engaged upon it. It was not a pleasant excursion. It was very wet and muddy. Tremendous blasts are being constantly let off, which deafened and nearly suffocated us with smoke. There were dangerous places to pass, where the rocks were constantly falling from the roof. When we came nearly to the middle of the tunnel we heard some stunning explosions ahead. Soon after we came up to a place where the wall of the tunnel was all spattered with blood! A poor fellow had ventured back to a spot where some blast had been made ready and the fuses lit, to see why they had not gone off as soon as they were expected. These exploded at his feet, lacerating him fearfully. The rest of the exploration was not pleasant, and I was heartily glad when I arrived in the open air again, especially as my guide entertained me with stories of workmen being killed by rocks falling on them, by tumbling down the shafts, or by being blown up."

On the second week we left Mendes, and removed our headquarters to the village of Barra do Piraty, at the confluence of the rivers Piraty and Parabyba.

Barra is a small town consisting of some twenty-five low, but long buildings, each of which contains a number of dwelling houses and shops. To this place long trains of mules came in from the country laden with coffee to be sent to Rio by rail. Every five days hundreds of mules arrive, and the square is full of them, and the ugly, villainous looking mule drivers, with their slouched hats, ragged ponchos, long knives and immense spurs attached to their naked heels. Each mule carries two bags of coffee. Each pack of mules is headed by a mule whose head is all decked out with bells. The mule driver either walks or rides. In riding, he puts three or four toes in the stirrup, as shown in Mr. Fletcher's book.

Having received notification from Prof. Agassiz that he wished me to prepare for a long journey, I returned to Rio, and I have been here now about a fortnight, making preparations and writing my report on the geology of the railroad. On the 17th of June I start with Copeland to explore the geology and zoology of the coast between Rio and Bahia—an excursion of about two months. I have free passes on all the steamers, and am furnished with letters from Councillor Ottoni, the first statesman in the empire, to the most influential men in the parts to which I go. These men are asked to receive me in their houses, and furnish me with every thing that I need in the way of mules, horses, boats, &c., &c. I anticipate having a pleasant time. I hope to be successful in my exploration. I am bound to bring a big collection of bixos (animals) to Rio with me.

On my return, Prof. Agassiz assures me that letters, instructions, &c., for a trip to Goyez will be ready for Copeland and myself. That expedition finished, the Professor wishes me to go to Sao Paulo and Santa Catharina; in the last named place to examine a coal property belonging to the Viscount of Barbaena. My letters of instruction and recommendation from the Viscount are on the table before me.

The Professor is highly honored here. He finds in the person of the Emperor a warm friend, and he often goes to the palace to visit him. Agassiz's abilities never showed themselves more prominently than here. In a few weeks, all the while busy at scientific work, and harassed by the hundreds who call to see him, he has planned and arranged five long excursions, securing from the government, officials in this awfully slow country, every facility for travel that a man could possibly wish. He has enlisted the highest men in the land into his service. It is really wonderful to see the immense power he wields. The Emperor the other day gave him a steamer to go up the Amazon in, and explore its tributaries, and sends with him a distinguished engineer and statesman. The Swiss of Rio gave the Professor a magnificent banquet at the Hotel Jo Europa.

He is to give a series of lectures at the College of Don Pedro Segundo. I attended the first, which was delivered last evening. The Emperor was present, and the room was crowded with men of distinction, admirals, generals, &c., &c. He spoke in French, and his subject was the "Gaciers," his old and favorite theme. The room was so full that hundreds had to go away. The next lecture will be given in a larger hall."

Christian Messenger

HALIFAX, AUGUST 16, 1885.

EXCLUSIVISM.

Exclusivism is often charged upon the different religious denominations, in terms by the members of each of the other bodies. It is commonly deemed a sufficient offset, by the party so charged, to be able in reply to point to some particular of a similar nature, in the practice of the party charging them with so grave an inconsistency. It is not asked if the separation from others be according to the gospel, or the requirements of the scriptures; but, if the policy is effectual in excluding any from church ordinances, it is denounced without regard to its being right or wrong. This we think childish and highly improper. Charity is too often confounded with latitudinarianism, and a liberal christianity that would accord ordinances without reference to

character or conduct, and ordination almost without qualifications or fitness, is chosen in preference to strict adherence to christian truth and principle. Opposition to such looseness in church order is not prejudice or bigotry, but regard for the honor of Christ and his truth. Men often stand aloof from the Christian Church because the barriers are a little too high, or a little too low, or not just the right height to suit their notions. They do not enquire what are the demands of God's word, as to the faith and practice required in a Church of Christ, but set upon what suits their tastes and inclinations. They live a negative sort of Christian life, and so the church loses the benefit of their co-operation and themselves the advantages of fraternal christian intercourse. Now, Christianity, as we understand it, is a system for separating men and women from the great mass of mankind, and bringing out from the world those who have been united to the Lord Jesus. Any complaints against this feature of the gospel we hold as a complaint against the character of the gospel itself, and a plain indication of preference for the broad road of destruction rather than the narrow way which leadeth to life.

Christian Churches must not admit knowingly to their fellowship others than christians. Where any compromise is made with the world, by receiving into them the unconverted, whether it be for sake of increasing the numbers, or with the hope of rescuing them from the world, by placing them under christian influences, as in infant baptism, the church, by that means, ceases to draw the line of distinction by its ordinances, and loses its character as part of the body of Christ. Whatever may exist in any church organization, calculated to mar or weaken the testimony it should bear to the distinction between the world and the church, deprives it of that which renders it valuable as an institution for reforming the world. Destroy this distinction, and it ceases to be a representation of future purity and happiness. Although a man be as upright as Nicodemus, and as worthy as Cornelius, yet if he be not converted and have not received the Lord Jesus, he is no subject of the kingdom of God, or prepared for christian ordinances. Our adherence to these simple principles we do not think should be deemed a mark of exclusiveness, but rather an indication of inclusiveness, and a readiness to unite with all believers who are prepared to carry them out, and apply them in a christian manner to the purposes of rescuing the world from ignorance and sin.

No narrow, jealous feeling should animate the believer in Christ, but a spirit of openness ready to embrace all who love our Lord Jesus Christ. All such should be in fellowship with his people. The church which allows such to stand aside, or aloof, without seeking to win them into the fold, is defective in an important duty. The church should include all true believers. Where human rites or opinions are imposed on the members as prerequisites to christian fellowship, there, and there only, may there be laid a charge of exclusiveness.

PREVENTION.

"An ounce of prevention is worth more than a pound cure." Is nothing is the truth of this proverb more apparent than in the neglect of moral influences being brought to bear on the young. It is easy to indulge in regrets over them, after they have gone to destruction when it is too late to correct or preserve them from the sad consequences of their mistakes. We would not, however, on any account discourage efforts to rescue the fallen from the haunts of vice, intemperance and crime. Our prisons, our poorhouses, and indeed all the localities of the dissolute and abandoned, present a wide field for the labors of the philanthropic and benevolent. Wherever the poor are crowded into unwholesome neighbourhoods there may the christian laborer find large demands for all his endeavours to raise the ignorant and win back the erring. Following the Divine Master and animated by his spirit he may be the means of carrying unspeakable blessings to the poor and sorrowful, and the blessing of those who are ready to perish, will, in due time, fall on him. More good may be truly said to be done by wise counsel, kind words of sympathy, and good advice, than by the lavish expenditure of large sums of money. Personal attention is often more highly appreciated than large gifts.

Woman, when sunk in degradation, sin and folly, is most commonly the subject of much pious and benevolent consideration; and in many cases woman is the only proper agent for conveying to her the invitation to an improved course of life. She is made the victim of unprincipled and wicked men, and then left to become an outcast, and so becomes a danger to society, carrying pollution and

wreaking terrible vengeance on mankind for the outrage first inflicted by man. How to rescue her from that state of ruin and misery, and restore her to the paths of industry and virtue, is a problem not yet solved. The drunkard may be rescued and cured, but how to repair the mental and moral wreck of the dissolute, is not so easily ascertained. Laudable efforts have been made to aid the penitent, but the cases of success are probably less than one per cent of those who have accepted invitations to return from their life of sin. The fact of there being such loathsome portions of human society cannot be ignored. The consequences too arising from such fact, must be injurious, not only to themselves, but to all the other parts of the community, and therefore every attempt to lessen the evil, is a benefit to the whole, and worthy of all praise. If now the case of the fallen is so hopeless, is it not worth while to enquire what can be done by way of prevention? so as to turn the direction of the rivulet before it has acquired the power of a stream, carrying desolation and ruin in its course. Young men are the subjects of general solicitude, and the advantages of Christian Associations &c., are placed in their way, to induce them to avoid the pitfalls lying open before them; but how few are the means provided to aid young women and protect them from the temptations and ruin surrounding them. The Sabbath School and Bible Class are almost the only medium by which girls and young women come into contact with superior christian minds. How few there are, comparatively, of such persons, say between 15 and 21 years of age, who embrace these opportunities of having their character well formed for a life of purity and happiness.

The heads of families complain of the difficulty of obtaining good servants, and are conscious of the danger of their own children becoming corrupted by association with the bad ones, and yet no effort is made to produce a change. Having a full knowledge of the evils arising from defective training, they yet, as a general rule, use no effort to help the persons who will probably soon be candidates for such offices. Surely something more should be done and some provision made for throwing the shield of christian influence and protection around the hundreds of thoughtless ones exposed to temptation and ruin. Christian women are the proper persons to deal with this subject. Acting in conjunction with their ministers, how many of their own sex might they save from untold miseries by a well digested plan fully prepared, and carried into effect with zeal and perseverance.

Our civic authorities seem to be unable, or else unconcerned, to deal with the youthful criminals coming within their jurisdiction in any manner calculated to diminish the number of pensioners on prison bounty. They are placed without distinction, we are informed, with those hardened by a long course of crime, and come out of their term of imprisonment as little likely to reform as when they entered, and often better prepared to pursue the vicious mode of life they have adopted. Surely this ought not so to be!

PERSONAL.—We learn that the Rev. Mr. Munro has tendered his resignation of the pastorate of the North Baptist Church in this city. We are not informed that the church have accepted it, but as we hear that Mr. M. has been invited to an extensive field of labor in Yarmouth, it is probable that he will remove. We shall be sorry to lose Mr. Munro from the city, whose labors in his immediate sphere and on behalf of the denomination have been so unremitting.

We regret to learn that Rev. P. F. Murray of Port Williams, Annapolis County, has just received the sad intelligence of the death of his eldest son Edwin. He had been absent from home fourteen years. His last letter was dated from Calcutta, January 1865, and stated that the ship *Hypolita*, of which he was chief mate, was bound to Hong Kong, from thence to Liverpool, from which place he intended coming home; but this fond hope of his friends is blighted. He was taken sick with small pox while sailing down the river, was taken on shore and in a few days after he died, on or about the fifteenth of February. He was thirty years of age in January last.

We tender our sympathy to the father and family in having one so taken away in the prime of manhood.

FREDERICTON BAPTIST SEMINARY.—Mr. J. E. Hopper is appointed Classical and Mathematical Master of this Institution, in association with the Principal Rev. Dr. Spurgeon. We doubt not the able assistance of Mr. Hopper, will be the means of greatly benefiting the Seminary. We congratulate Dr. Spurgeon in this accession of strength, and doubt not the results will be highly satisfactory to all concerned.