

When the love of Christ is in the heart, there will be a joyous running in the way of his precepts.

The love of Christ begets a love for his Church. Christ loved the church, and gave himself for it. Christ is the Head and his people are the members of his mystical body. In the words of Inspiration, "They are members of his body, his flesh, and his bones." He is the Vine, they are the branches. He that is born of God will not only believe in Christ, love him and give himself to the service of his Saviour, but he will also believe in Christ's people, love them, and give himself to them, and do all in his power to advance their interests. If he that begets is loved, he that is begotten is loved also. The Apostle urges this as a proof of Christian character, when he says, "By this we know that we have passed from death unto life because we love the brethren." Satisfied that primitive truth is held by the body represented in this Association; that it is built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, then there ought to be in all the members a strong denominational spirit. Not churchianity but christianity—an intelligent zeal for truth, and a love for the people representing the teachings of the Gospel in their faith and practice. A warm attachment should be manifested towards the church, such as the Judean captives by the rivers of Babylon had for their native land. "If I forget thee, O Jerusalem, let my right hand forget thee, cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Such a spirit as this should animate the membership of the churches. There should be a love for the Sabbath, the sanctuary and the ministry, the social and business meetings, the gifts and graces of the church. If the Spirit of Christ be in the body, it will bind the members one to another, and all to the Elder Brother, in a love that will deepen by experience and increase with years, until it becomes the life of life and the joy of joy, and a foretaste of the unity and the blessedness of heaven. So should it be with the churches towards the denomination they profess to believe in and love. Every proper effort should be put forth, all spiritual energy brought into lively and vigorous exercise; money, time and talents freely given to extend the triumphs of truth and the boundaries of Zion, that she may lengthen her cords and strengthen her stakes, that her sons and daughters may come from far; that her light may shine and the glory of the Lord rise upon her; that she may be the perfection of beauty—the City of the Great King; that God may look forth from her battlements, and be known in her palaces for a refuge.

The man who is under the influence of the love of Christ will have compassion on those that know not God, and obey not his Gospel, and will labor for their salvation. Christ wept over Jerusalem, commiserated the foolish and guilty inhabitants, and intreated them to flee from impending destruction. The Apostle says, "Knowing the terror of the Lord, we persuade men. We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." The man who has any just conception of the "powers of the world to come," and "the wrath of the Lamb," will strive to pluck sinners as brands from the eternal burning. He cannot rest; he must by precept and example do all he can for the conversion of precious souls. He will pray and labor, and give, and count it all joy, if he is instrumental in bringing one soul to Jesus. He will be in sympathy with angels and God, for there is joy in heaven over one sinner that repenteth. The professing Christian that is not anxious for the salvation of those around him, and those at a distance, has just reason to doubt whether he has the Spirit of Christ; and if a man has not the Spirit of Christ, he is none of his. Oh! what a shameful and guilty indifference has been indulged in by the professed people of God towards poor sinners, rushing down to eternal ruin and despair. As they hurry on to perdition, they may say, The Church of Christ cares not for our souls. Is this the spirit of the Lamb of God, who came to seek and to save the lost, who bore the sin of the world in his own body on the tree, who invites all to come, believe on him, and live? Oh for power from on high, that there may be more consecration to Christ, and more zeal and activity and earnestness in his kingdom. Oh for a passion for souls such as Xavier, the famous Jesuit, had, when in the visions of the night, beholding the perils that threatened him on every hand, in gaining converts to the So-

ciety of Jesus, he exclaimed, "Yet more! O my God, yet more!"

Dear brethren, we need more of this constraining love of Christ as pastors and people, as churches and as a denomination, that we may more than ever be consecrated to the service of the Master, that we love his truth, his Church, and win souls for him—jewels for his crown, and stars for our own. Let us be up and doing; the day is far spent, the night is at hand; let us serve our day and generation, and make this world the better for our having lived in it. Let us pray for more faith, hope, love, and zeal, and use vigorously what we have now of the grace of the Gospel; let us do more and give more for the advancement of the cause we profess to love; that we may see the righteousness of our Zion go forth as brightness, and the salvation of our Jerusalem as a lamp that burneth.

We close in the words of the Apostle: "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

For the Christian Messenger.

MR. EDITOR.—The Pew system has had quite a ventilating of late on one side, and I was beginning to think we should not have the other side of the question at all, but your correspondent, "Disciple," in his plain—common sense remarks, has made it appear that there are two sides to this novel question. And then about this "First-day-of-the-week System;" is it really intended that we should go to work every Sunday morning, and figure up, and find how much we have gained or lost during the week? Is that the idea?

ENQUIRER.

Jan. 18th, 1870.

Christian Messenger.

HALIFAX, JANUARY 26, 1870.

THE BAPTIST QUARTERLY for January, 1870, comes to us freighted with its usual amount of rich material, and original thought.

The first article "CHRIST'S EXALTATION AND SECOND COMING," by Prof. Kendrick, is a comprehensive examination of this great Bible doctrine. It brings out a clear exhibition of what the Scriptures teach in relation to this grand subject, so full of interest to every believer in Jesus. The writer does not discard the idea that this world is to be the scene of the Redeemer's future and glorious personal appearing. He asks "Where should, in logical sequence be the scene of the Redeemer's triumph except in the place of his struggle and his sufferings? Where the seat of his royal dominion except the place which witnessed his servile humiliation? Where should be reared his Messianic throne except where was planted his Messianic cross? Where should the kingdom of heaven be consummated, except where it was founded and where it struggled from the lowliness of its feeble origin, through blood and tears into expansion and grandeur?" "Can imagination conceive, or heart desire any higher or any other heaven than that made by a purified spirit united with a purified and etherealized body, dwelling in this renovated universe, garnished as the hand of God can garnish it, amidst the glories of the everlasting kingdom, the communion of the happy subjects, and the raptures of the personal presence, of the Lord Messiah?"

In expanding the limits of the thought however, he remarks: "It is only necessary to regard our earth as the centre and metropolis of the kingdom; it may reach out over whatever other worlds the exigencies of the case may require. And finally, we have no reason to doubt that the spiritual body will be released from those laws of gravitation which control our grosser organisms; that their possessor will thus be substantially free of the universe, and will have spread out before him for visitation and enjoyment the wide domain of the creation. The riches of the universe will lie at his feet; creation and providence will unroll, before his spirit-eye, their ample page for study and contemplation."

"But, is it not degrading our idea of the

kingdom of Christ and of the heavenly glory thus to link it with outward splendor and with material conditions? Are we not descending from a sphere of the spiritual to the sphere of the sensuous? We answer, It would, indeed be thus degrading, if we threw aside or overlooked any of the spiritual elements which enter into the customary idea of heaven, and put in their place the earthly and the sensuous. To a just apprehension the moral and spiritual elements of our being must ever remain incomparably the more important. Holiness and love lie at the basis of any just conception of a rational and moral being's blessedness."

The closing paragraph gives a brief epitome of the argument used and the conclusions of the writer:

"We remark, finally, that at every step in this inquiry, under any theory of our blessedness, questions may be raised, the reply to which becomes matter of simple speculation and conjecture. Thus every imaginative representation of the scenery, the imagery, the topographical details, so to speak, of the future kingdom, its extent, etc., must necessarily be matter simply of more or less probable conjecture. Of the nature of a spiritual body we can form but the vaguest conception; and so soon as we go into details on its mode of existence, we tread on ground where everything is shifting and uncertain. But the main strong outlines of our picture are not matter of speculation; they are intrinsically probable, and they are forced upon us by the true sayings of God. It is not matter of speculation that the earth, which was laid under the dominion of sin, is to be rescued from its grasp; that man, in the first Adam driven out from this goodly heritage, is in the second Adam to be restored to it; that Christ having descended to earth and incorporated himself with humanity, that he might here wrestle with Death and the Devil and overcome them, and plant the seeds of his kingdom, is here to receive, along with his spiritual brotherhood, his reward in the consummation and perpetual glory of that kingdom; and that therefore and finally, when he shall have reigned at the right hand of God, as Sovereign of the Universe, ordering and controlling all things for the establishment and inauguration of that kingdom, then he will lay down this supreme and universal sceptre, and will return in the pomp and glory of his Father; and God will bring him back to reign as the Son and heir of David, the eternal Theanthropic King, over that special kingdom, the prospect of which led him to divest himself of his heavenly glory, cheered the long dark night of his earthly sojourn, and led him cheerfully to endure the ignominy and agony of the cross."

The second article, on "SPECTRUM ANALYSIS" by W. C. Richards, is a deeply scientific unfolding of the progress made in discovering the materials of which the stellar heavens are composed, and the glory of God as shewn in the revelations of Astronomy. Perhaps there is nothing which dazzles the human mind so completely as looking into the depths of space with the helps of the knowledge which has accumulated in the hands of its votaries, with the appliances of modern invention.

Not only have the distances of the stars, and suns of the firmament been measured more accurately, during the last ten or twelve years, but their constituent elements have been ascertained, and the changes going on upon their surface have been noted, and conclusions arrived at, which throw into the shade all the former ideas of philosophers in regard to the vastness of the Universe.

We cannot transfer to our columns the steps by which these grand results have been arrived at, but may shew by copying a paragraph or two what sublime heights have been reached:

"We stand, and almost shrink, amazed at the threshold of the theme we have now to unfold. It seems incredible, while yet it is incontrovertibly true, that the physical constitution of the sun,—a mighty globe of glowing splendor, more than ninety-one millions of miles distant from us—and beyond this myriads more of flaming orbs, should be already in part revealed to us, and that nothing in the history of scientific progress should forbid us to expect to have the veil, that has hung for thousands of years in impenetrable folds over the arcana of the blue space-depths, drawn yet further aside, that we may behold more and more of the marvellous operations of His hands who "bathes His glory above the heavens!" How these wonderful "parts of His ways," which are beginning to pass in grand review before us, interpret to us with fresh pertinence the question, "Canst thou find out the Almighty to perfection?" We reverently

answer, No! And yet no! though telescopes and spectroscopes should be superadded or at least surpassed, by new contrivances for observation and analysis."

"The first decade of celestial chemistry has but just elapsed, and the results are absolutely bewildering."

"Before we leave altogether the region of our solar orb and plunge into the stellar depths, there is a marvellous aspect of the sun's photosphere of which the spectroscope takes cognizance. The effect of total solar eclipses has been to reveal extraordinary protuberances on the edge of the solar disc. Some of these have assumed the appearance of gigantic flames, and by mathematical measurement one, which is designated by the observers "the great horn," was found to be more than ninety thousand miles in height. This and other of these flaming red promontories of the sun were carefully examined with the spectroscope during the eclipse of 1868, and there remains no doubt that they are chiefly composed of hydrogen gas in a state of intense ignition, stretching and sometimes wildly oscillating at an immense height above what seems to be a homogeneous stratum of fiery vapor."

Great changes have been observed in some of the stars from time to time. In May, 1866, a small star in the constellation, Northern Crown, blazed out for several days with a splendor that almost put the first magnitude stars to the blush. The spectroscope served to reveal to us the scarcely hypothetical explanation of the phenomenon. The tell-tale prism detected bright lines in its spectrum. There was manifestly intense gaseous inflammation upon the star. It blazed to a magnificent splendor, and then gradually died out, while its spectrum lines also dwindled. Was this a grand hydrogen combustion,—a star on fire? So the markings indicated. Is there nothing here significant to us, as dwellers upon one of the satellites of a fiery star, which has within its luminous shell a probably concentric stratum of hydrogen, so vast in extent that it can shoot up, from its furnace-throats, roseinted flames that stretch a hundred thousand miles up into its atmosphere? This solid globe of ours would have a brief and melancholy shrouding should our sun prove to be a variable star, like the one in the Crown which was on fire for a fortnight. Verily, then would "the elements melt with fervent heat." The temperature of the sun in such a conflagration would be increased almost a thousand fold. The earth would lie, as it were, in the focus of a gigantic burning lens, and as quickly as a drop of water would vaporize in a furnace, its whole great bulk would be dissipated into thin air. Let us hope that of such a cosmical combustion as this, the chances against it are as numerous as we observed them to be against the presumption that there are not iron and sodium and copper and magnesium in the sun."

What marvellous powers are given to men, that they who "have pleasure therein," may thus search into the wonderful works of God, and may at the same time humbly bow at the footstool of mercy, in adoration of the Almighty Creator, and say to Him, "Our Father who art in Heaven."

The writer is not afraid of these discoveries damaging the christian faith, but seems to agree with the opinion long ago expressed, that "an undevout Astronomer is mad." He remarks: "An infinite First Cause is just as absolute and essential behind the doctrine of the nebulous development of worlds, as it is behind any more directly creative act in their origination. Somewhere in the marvellous genesis, the will and word and power of an omnipotent and self-existent God must be granted; and granted "in the beginning," only an infatuated infidelity will call in question the perpetual operation of His supernatural and divine care.

The Christian philosopher may indeed come boldly up to every strange hypothesis of science in the sublime confidence of his soul, that if it is false, it will inevitably fall to the ground, and if it is true, it will certainly in the end reflect,—like the visible heavens,—the glory of Him "without whom was not anything made that is made."

We shall take another opportunity of giving our readers an idea of the remaining articles in this first of our denominational periodicals.

EVANGELICAL ALLIANCE.

We noticed in our last that a branch Alliance for Nova Scotia was formed in Halifax, on Monday of last week. We had not then received a copy of the report of the Committee. Many of our readers