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Poetry.

TOILING.

How many weary steps to take
Before the race is run!
How many milestones yet to pass
Before the journey's done!
How many toilsome steps to climb
Before the light is won!
And yet, with tenderest love and care,
The Father leads us on.

How many hours of patient toil
Our faithfulness to test!
How many burdens yet to bear
Before the hands may rest!
How many crosses, ere they lie
Calm, folded on the breast!
Yet toil and burden, cross and rod,
Divinest love hath blest.

How fierce the battle, ere we win
The conqueror's robe and palm!
How sharp the wounds before they feel
The healing drops of balm!
How loud the Babel sounds of strife
Before the evening psalm!
And yet, o'er all, the Heaven extends
Its soundless deeps of calm.

So, step by step, we take the high—
A patient, pilgrim band;
We lift the burden, bear the cross,
With worn but willing hand;
And bend to hear, amid the strife,
The Master's calm command;
Content, dear Lord, if thine at last
Our finished work shall stand!

—Mabel.

DO SOMETHING.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it,
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a "wilderness,"
Go build houses in it!
Will it help your loneliness,
On the winds to din it?
Raise a hut, however slight,
Weeds and brambles smother,
And to roof and meal invite
Some forlorn brother.

If the world's "a vale of tears,"
Smile, till rainbows span it;
Breathe the love that life endears;
Clear from clouds to fan it,
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river!

BE JOYFUL IN GOD.

That is the great point, to be joyful
in God. There is no help for us in
any creature. We are shut up as pris-
oners in the cells of these bodies which
debar us in the present life from much
real intercourse with human beings,
even though they are our nearest
friends; but if we have a mind to, we
can get even so near God, and have our
hearts filled with him. I used to think
of heaven as far away, but now I think
that we are in the very midst of it,
only we are shut up by our bodies till
death lets us out. Sometimes a verse
in the Bible or Daily Food opens up to
me a world of meaning and clears away
all my anxieties. I begin each morning
in doubt and fear, and rise from my
knees bold and confident.—*W. Craig.*

"An occasional absence from church
or prayer meeting, a little shortening of
private devotions, a trifle more time for
social and a trifle less for religious
duties will do me no harm," reflected
a youthful Christian. But in a few
months she mourned,—

"Where is the blessedness I know?"
Through the little pores the vitality of
her piety had oozed away.

PERVERTS AND REVERTS—There
is said to be a large recession to the
Church of England of those who have
gone over to Popery. This is in con-
sequence of the new dogma of Infalli-
bility, which is too strong meat for the
neophytes. The returning perverts
are now called "reverts."—*Occident.*

AN EXPOSITION.

BY REV. S. F. SMITH, D. D.

"Verily I say unto you, that ye which have
followed me, in the regeneration when the
Son of Man shall sit in the throne of His
glory, ye also shall sit upon twelve thrones,
judging the twelve tribes of Israel."—*Matt.*
19: 28.

The term regeneration is used but
twice in the New Testament,—in *Matt.*
19: 28, quoted above, and *Titus* 3: 5
—"Not by works of righteousness
which we have done, but according to
His mercy He saved us, by the wash-
ing of regeneration and renewing of
the Holy Ghost." The idea of regen-
eration, or the renewal of the human
heart in the process of conversion, has
been made familiar by the instructions
of Christ to Nicodemus and the reason-
ings of Paul in regard to the new
creation. So much have we become
accustomed to the use of the word as
significant of the renovation of the in-
dividual soul, that it is often overlooked
that it has any other meaning. But
in the passage in *Matthew* above
quoted, the necessity of another inter-
pretation seems to be clearly indicated.

Our attention was first drawn to this
fact, as well as to the true meaning of
the passage, by a note of Rev. Dr.
Henderson in his "Tour through Ice-
land." He remarked that the punctua-
tion in the Russian version of the
New Testament joins the terms "in
the regeneration" to the second mem-
ber of the sentence and not to the first.
With this punctuation, the passage
refers to the renewed state of things
when the Son of Man shall come in
His glory, and there shall be new
heavens and a new earth; in short,
the period of the resurrection and final
judgement, when Christians shall be
raised to all the privileges and digni-
ties of the Son of Man. A careful
examination of various editions and
versions of the New Testament shows
that this idea is not a new one. Calvin,
indeed, refers the passage to the moral
renovation of the world which was
begun during Christ's incarnation. Bengel
says upon the passage, "There will be a new
creation (regeneration) over which the
second Adam shall preside." As Meyer
remarks, referring to Bengel, "When
the resurrection has come and the judg-
ment is held, (and of this point of time
Jesus here speaks,) then this renovation
is begun,—its development is com-
menced."

We submit that the expression, "Ye
which have followed me in the regenera-
tion" (so pointed,) is destitute of any
intelligible meaning. Christ was never
the subject of the new birth, as that
change passed upon His disciples, or
as it passes upon all new converts.
He had no need to be born again, be-
cause He had in His birth-nature no
taint of human depravity. Indeed the
term "regeneration," preceded as it is
in the English version as well as in the
Greek original by the definite article,
(but not so in the passage in *Titus*),
seems to demand a special meaning.
And that meaning can be given to it
only by a punctuation which joins the
words "in the regeneration" with the
second member of the sentence and not
with the first.

This interpretation answers the de-
mands of the context. Peter said to
Christ, "Lo, we have left all and have
followed thee. What shall we have
therefore?" Jesus answered,—showing
him what and where the reward of
this self-denial should be,— "In the
regeneration [or renovated state of
things] when the Son of Man shall
sit in the throne of His glory, THEN
shall ye also sit on twelve thrones,
judging the twelve tribes of Israel."
And this we conceive to be the true
reference and meaning of the passage.

Meyer, the German commentator,
says—"The words 'in the regenera-
tion' are not to be joined with the
phrase 'Ye which have followed me,'
(as if referring to the new birth,) but
with the phrase 'ye also shall sit on
twelve thrones,' etc., referring to the
restoration of the whole universe to
that perfection which existed before
the fall."

Circular Letter.

INDOCTRINATION.

THE CIRCULAR LETTER FROM THE NOVA SCOTIA WESTERN BAPTIST ASSOCIATION TO THE CHURCHES OF WHICH IT IS COMPOSED, 1871.

(Published by Request.)

Dear Brethren,—

Denominationalism has its root in the mental faculty, or in an appetency of the mind for a specific mode of thought, and form of belief. But the human mind is governed, in its actions by doctrines that impress its consciousness; hence to direct it into any denominational channel, it has only to be brought in contact with those doctrines that give distinctiveness to the particular sect. We should recognize this truth, and bind its power to our purposes of progress. For, if, as a denomination, we expect to make those rapid advances that the correctness of our principles give us the right to expect, we must give to our people a thorough training in the distinctive tenets of our faith. We trace the origin of our principles back to a "Thus saith the Lord;" therefore we stand on firm ground, and have the highest authority, when we urge for them a thorough and intelligent study.

While we recognize the necessity for a denominational training, we have to confess that it does not exist so generally as it should. With very many, there is a lamentable amount of ignorance concerning the very doctrines that warrant our existence as a denomination. The sad results of such inexorable and even criminal ignorance, is that such individuals have no ardent love for our principles, and put forth no strenuous efforts to advance them; nor do they seek to impress the minds of those naturally dependent on them for religious instruction, with those truths that every intelligent Baptist holds so dear. Many of our children, besides those more advanced in years, are permitted to grow up in ignorance of what we believe, and more or less of these every year go to swell the ranks of other sects. This would rarely, if ever occur, if they were acquainted with the doctrines of the Bible as we apprehend them. An intelligent knowledge of our principles, reveals so clearly their harmony with the Inspired Record, that it proves an all-sufficient protection against every pseudo-belief. The intelligent and established Baptist ever remains true to his faith.

The question may be asked who is responsible for this doctrinal training? It is evident the Preacher has a work to perform here, one which is too generally neglected. Paul's advice to Timothy was,— "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." He urges as a reason for this that "the time will come when they will not endure sound doctrine, but they will turn away their ears from the truth." Let the great massive truths of the gospel, in all their comprehensive relations to both belief and practice, be faithfully and fearlessly "held forth," and there will soon be seen a healthier activity in our Churches, and a more uncompromising adherence to our principles.

This work of indoctrination cannot be wholly done by the Pastor; it is the work of all, but more especially of the parent. The latter has means of influencing the mind of the child, that neither the Pastor nor the Sabbath School Teacher possesses. Permit us, Baptist parents, to urge upon you, your duty in this respect. Train up your children, doctrinally, in the way they should go, and when they are old they will not depart from it. This duty you have not discharged by merely sending them to the Sabbath School. It is a work largely to be done at home, where the teaching will be made pleasant by home associations, and impressive by parental affection. Do this and you will not have the various denominations represented in your families.

If this work of indoctrination be so important, the best means for securing it should be resorted to. Assuming that this is the work of the pastor, the Sabbath School teacher and the parent, in short, of all who have themselves been taught, we unhesitatingly affirm that as far as our youth are concerned, it can best be secured through catechising. Our reasons for this belief cannot be given in this letter, hence it only remains to shew how it may be carried out, and some of its happy results secured.

Let an approved Catechism, one that gives sufficient prominence to our "Articles of Faith and Practice," be universally introduced into our Sabbath Schools, and all, sufficiently advanced, be encouraged to learn a portion each week. Let there be a review of the lessons, say every month, by the Pastor or Superintendent, and such comments and explanations made as will make the subject of the lessons apprehensible even to the youngest minds; these explanations and comments, together with the *ritæ vocæ* instructions of the Teachers of the infant classes, will give, to even those unable to read, an amount of doctrinal instruction that will prove the living germ of a healthy and vigorous growth. The advantages of such Sabbath School instruction to our denomination would be incalculable.

But it is evident that even such instruction will not meet every need. There are large numbers of our youth who from various causes do not attend the Sabbath School. How can these be taught? We say teach them at home. Let the Catechism be introduced into every family circle, and thoroughly studied and explained. Could we speak to every parent in our Association, we would say; Instruct your children. Teach them what you believe, and why you believe it. Shew them the "good old paths" in which we move. Trust not their indoctrination to even Sabbath School instruction. See to it personally. Lead them yourselves in the right path, and they will grow up strong in the faith.

If there be, in the minds of any, conscientious objections to the use of the Catechism, instruct your children by some other means. It is your imperative duty to give them a scriptural training, and not permit them to pick up their belief from every accidental source. In a system of belief so obtained, there could be no harmony, hence it would have no power to build up a stable religious character. For many of our people have just such a belief, and they are an injury to us instead of a benefit. Let us strive to purge our denomination from these extraneous and weakening elements. We can best do this by a thorough indoctrination of our youth, who, under the blessing of God, will fill up our denominational ranks.

We are contending for no visionary object, but for one that will accomplish results of the most satisfactory character. This work of indoctrination will have a direct beneficial effect on the mind of the Teacher himself. It will give a clear and exact discrimination of doctrine, and the power of precise and lucid statement. It will give form to those great truths of christianity, which, too often, float across the mind like mist over the mountain's brow,—giving the seeming appearance of almost every thing, but the distinct form of nothing. In a word, it will give positiveness and impregnability to his theological character.

But, passing from the Teacher to the taught, we shall find results none the less salutary. This scriptural knowledge, as we have seen, will be a sure protection against infidelity and spurious belief, and a guarantee that our young people will never wander away beyond the pale of our denomination. Other denominations have perceived this truth;—the Church of Rome perhaps most fully. Well do we know the results. Rome loses but few of her children. Baptists need lose none. Would we consult our denominational interests we should not hesitate in our mode of action. Viewing this subject in its relation to the soul, we find for it still higher advantages. It is an indisputable fact that those best acquainted with scripture truths, are, on the whole, most moral. Nothing tempers down the levity of youth, like bringing to bear on it the solemn and weighty doctrines of christianity. They will be felt in making the mind serious and thoughtful, thus preparing the way for the more decisive effects of truth. The truth of the Bible is God's truth and the Holy Spirit works through it, making it the "power of God unto salvation." Hence, more conversions may be expected among the indoctrinated, than among the unindoctrinated.

Again, if the indoctrinated youth be brought under the convincing power of truth, he will accept of nothing short of a saving interest in Christ. Many make a false profession, because they understand not the true nature of repentance, and the means by which salvation is to be obtained. But the individual who has a correct conception of the Holiness of God, and the Spirituality of the Divine Law, will be little liable to accept a spurious religious experience. The spiritual growth of such religious character will be rapid and harmonious. It will have truth to feed on, and as every doctrine will supply its own increase, the whole will be symmetrically developed.

Brethren, the welfare of our denomination requires just such religious character as we have shown, will, by the grace of God result from an intelligent knowledge of the "Word of Life." We have too many decayed and fruitless members. We want the vigorous, the active, the brave,—those who will defend the truth at all hazards and seek, by every legitimate means, to advance it. Then let us arise unitedly and determinedly to this work of indoctrination, and soon there will dawn over our denomination a brighter morning—the harbinger of an ever-brightening day of progress and triumph.

As many of the members of the Women's Missionary Aid Societies are anxious to know what expression was given at the late Baptist Convention respecting our two devoted sisters, DeWolfe and Norris, and on the question of sustaining both by those Societies, we have thought it well to insert the Report of the late Board in advance of the Minutes, which are in press and will shortly be ready for distribution.

REPORT OF THE FOREIGN MISSIONARY BOARD.

The safe and speedy conveyance of our beloved Sister Norris to the scene of her chosen life-work, has undoubtedly afforded sincere pleasure to her numerous friends, and to the friends of Foreign Missions in general. The favor of Providence in her arduous undertaking may well excite gratitude, and minister encouragement.

Your Board approve the course adopted by her, in accordance with the advice of valued and experienced Brethren in Barnab, to remain in Hehthada for the present, and devote her time and attention to the acquisition of a thorough knowledge of the Sgan Karen language. By this means she will be better prepared, if life and health be graciously continued to her, for future usefulness. She is already able to read so as to be distinctly understood by the Karens, and to offer prayer publicly in their language.

It is highly pleasing to your Board to be able to report very favorably respecting our dear sister DeWolfe; who, with extraordinary fortitude and decision of character, went out at first as our only Missionary from these Provinces, and, by Divine assistance, overcame immense obstacles, under which a strong man might have been expected to succumb. Her zealous and faithful labors, at first on the passage to India, and subsequently in schools, and in the jungles, have evidently been highly serviceable.