

The Christian Messenger.

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WHOLE SERIES.
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Poetry.

"OUR OWN."

If I had known in the morning,
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain,
But we vex "our own"
With look and tone,
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning,
That never come home at night!
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometimes guest;
But oft for "our own"
The bitter tone,
Though we love "our own" the best,
Ah! lips with the curve impatient;
'Ah! brow with that look of scorn;
'Twere a cruel fate,
Were the night too late
To undo the work of morn.

Religious.

HOW TO HELP THE MISSIONARIES.

A youth living in Wales, planted a potato, stating at the time, that the produce of that potato, at the end of four years, should be given toward sending the Bible to the heathen. It produced in the first year thirteen; and these in the following year, one peck. This peck again planted, and in due time, it produced seven and a-half bushels. The next Spring, the produce of the preceding year was again planted, and in October the quantity raised was seventy bushels! The market value, was about twenty-five dollars.

We quote this little story for the encouragement of the Band from whom we have heard that a hen and her brood of chickens form a part of the capital with which they have to work. We shall hope to hear that God has blessed all the means they have used, and incline their hearts to engage more and more devotedly to His service.—*Macedonian.*

CHRISTIAN TOILET.

Wash—"Fountain filled with blood."
Garment—Praise—"What you win by prayer wear by praise."
Sandals—Peace—"And your feet shod with the preparation of the gospel of peace."
Mantle—Love—"For charity shall cover the multitude of sins."
Broach—"Pearl of great price."
Ring—Faith—"The trial of your faith being much more precious than of gold that perisheth."
Bracelets—Bonds of love—"And I put bracelets upon thy hands, and a chain on thy neck."
Perfume—Benevolence—"An odor of a sweet smell—a sacrifice acceptable, well pleasing to God."

A NEGRO PRAYER.

A negro missionary repeated to Sir Charles Lyall, the geologist, the following prayer, offered by a negro preacher at the ordination of another negro preacher. The language is as terse and comprehensive as it is singular to us:

"Make he good like he say. Make he say like he good. Make he say, make he good, like he God!"

That is, "make him as good as he preaches. Make his preaching as good as himself. Make his preaching make himself, as good as God!"

For the Christian Messenger.

THE EVANGELICAL ALLIANCE.

My Dear Sir,—

The number of persons desirous of attending the meetings proved to be so great that it was necessary to provide another building, and either divide the subjects into two parts, or induce the speakers to repeat their addresses.

DR. HODGE ON CHRISTIAN UNION.

The subject of discussion in the Association Hall on Saturday the 4th inst., was "Christian Union." Dr. Hodge, of Princeton Theological Seminary, had for his topic "Union by Faith in Christ, the Basis of Christian Union." He handled it with his usual felicity and power—showing that Christian union is the union of Christians, regenerated persons, who can understand and feel the influence of the gospel, and who must of necessity, being children of God, regard and treat each other as members of the same family.

Then, having shown that even Christians differ from each other in many points, and that from these differences denominations arise, Dr. Hodge proceeded as follows:—

What is the duty of these denominational churches of the Church? Just recognition. [Applause.] If we are bound to recognize Christ, as Christians we are bound to recognize the Church as a church; and as we cannot alter the definition of a Christian so as to exclude any who really deserve that name, so no one has the right to alter the definition of the Church so as to exclude any organized body of Christians in whose persons Christ dwells. The Christian is a man united with Christ by the indwelling of His Holy Spirit. The Church is a body of such men, really such, and by credible profession such, who are organized for the worship of Christ and the diffusion of His gospel. That is a church. I don't see how you can alter that. It seems to be the Scriptural idea of the Church, and therefore wherever there is an organized body of credible, professing Christians, organized for Church purposes, there they have a right to be recognized by every other denominational church as a true Church. There is involved in this inter-communion, [applause], as in the Apostolic Church, a man who was a member of the Church of Jerusalem was a member of the Church of Antioch and of Rome. And then it is involved in the recognition of denominational churches; the one and the other of them should regard as valid the sacraments and orders one of the other. [Applause.] If the validity of the sacraments depends upon the virtue of the man who administers them, then none are valid but those who have this supernatural power to render them efficacious. But if it depends upon that being done that Christ demands, under the authority of the Church and with the sincere intention of obeying the command of Christ, then the sacraments of the Church are valid, and should be valid in the eyes of another. [Applause.] So for ordination. If it be as Rome has it, the confirmation by supernatural power, then no man is really ordained, except by those who have the exclusive power of giving this. If ordination be analogous to an appointment to office, as a king or president appoints a man, then no man is a minister who has not been commissioned by due authority. But if, as we Protestants believe, I think I may safely say all Protestants do believe that the call of the minister is by the Holy Ghost, and no Church can make a minister any more than it can make a Christian—[Prolonged applause]—then the office of the Church is simply to authenticate and testify to this divine call given by God. I know that there is a theory of the Church very different from this. It makes the form everything; but if nothing external be essential for a man to be a Christian, then nothing external is essential to the being of the Church.

If these sentiments should be endorsed by the Alliance, we Baptists are shut out of it; for we do not admit the validity of infant baptism. We do not regard it as a sacrament, which we are bound to do, according to Dr. Hodge. But does he regard the Lutheran Lord's supper, with its *consubstantiation*, as a Christian sacrament, and admit its validity? If not, will he not shut out the Lutherans also?

Dr. Eliphail Nott, President of Union College, read a paper on "the communion of saints—modes of its promotion and manifestation." It was a solid, well reasoned production. Dr. Crook read a paper on the same theme.

THE DEAN OF CANTERBURY, ON CHRISTIAN UNION CONSISTENT WITH DENOMINATIONAL DISTINCTIONS.

The very Rev. R. Payne Smith, D. D., Dean of Canterbury, spoke on "Christian Union consistent with denominational distinctions." He showed that variety is a natural law, although diversity of religious views is a mark of imperfection—and that toleration, or mutual forbearance is a Christian duty. In conclusion, he said:—

I have briefly sketched some considerations which may make us tolerant of the divided state of opinion existing at the present day. I have shown that it necessarily belongs to an imperfect state; that it is essential to progress; that it must exist wherever the Bible is valued and studied. Great activity in religious thought leads to conflicting views and interpretations. I should have been glad also if I had shown how much of essential unity underlies our diversities; how much we hold in common; how many of the things that keep us apart are disputes on matters of mere temporary or secondary interest, and how the work of the Holy Spirit on the believer's own heart cannot but bind him closely to all those who love the Lord Jesus Christ in sincerity. But the full and proper treatment of these subjects belongs to others, while it was allowed to me rather to show that Christian unity does not involve the sacrifice on our part of what we suppose to be the truth, but the holding our views in a more Christian way. We too often push our points of difference into extreme prominence; we magnify those things whereon we disagree, and regard as nothing the vast common ground whereon we are all agreed; and then we suppose that all we hold is absolutely certain. There are few men who have sense enough to doubt their own infallibility. And so, firmly believing in ourselves, we condemn all those who differ from us. All this is natural, but wrong, and we shall rise above it only by drawing nearer to Christ. He told his disciples that they knew not of what spirit they were, and still we are of the spirit of the disciples rather than that of the Master. But by serving and meditating more upon the Master we shall have more of his gentleness, and so may his prayer be fulfilled and we all be one in him; and without giving up our beliefs, without parting, with one jot or tittle of what we regard as truth, may yet feel that too heavy a responsibility rests upon ourselves for us to condemn others, and that after all the true faith of Christ, however ready it may be to suffer for Him, and to follow him whithersoever He leadeth, will yet be a faith that worketh love—that love which alone can heal our divisions, because it is the very "bond of perfectness."

The Rev. C. Dallas Moreton, M. A., of London, presented a paper on the "fellowship of Christian souls." It was an eminently scriptural Essay. I send you a copy, which you will probably insert on some future occasion.

In the afternoon, Bishop Bedell of Ohio discoursed on "Christian Union and Denominational distinctions," the Rev. E. F. Cook of Paris, gave an account of "The Evangelical Alliance in France," and the Rev. Dr. Conrad, of Philadelphia read a paper on "The Interchange of Pulpits."

In addition to the re-production of some of the papers in Dr. Crosby's church, addresses were delivered by the Rev. Narayan Sheshadri and the Rev. Dr. Wilkes of Montreal.

THE LORD'S DAY SERVICES.

On Lord's day the 5th inst., many of the pulpits in New York were occupied by eminent ministers from abroad. In the evening, an immense congregation was packed into the Academy of Music, and the overflowings of that congregation filled Steinway Hall.

The Hon. Felix R. Brunot presided at the meeting in the Academy of Music. Addresses were delivered by the Rev. Dr. Knox, of Belfast, Ireland, G. H. Stuart, Esq., of Philadelphia, Rev. N. Sheshadri, of Bombay, Rev. Dr. Hodge, of Richmond, Virginia, Rev. W. F. Stevenson, of Dublin, Rev. Dr. Lorrain, of Paris, Rev. Dr. Riggs, of London, Gen. Clinton, B. Fish, of St. Lewis, and Charles Reed, Esq., M. P.

At the meeting in Steinway Hall the chair was taken by the Hon. Nathan Bishop. The speakers were the Rev. Richard Smythe, of Londonderry, Ireland, the Rev. Stanley Leathes, of King's College, London, the Rev. L. C. Berkeley, of Lurgan, Ireland, the Dean of Canterbury, the Rev. Hugh Miller, of Scotland, the Rev. Narayan Sheshadri, and G. H. Stuart, Esq.

An abstract of the Dean of Canterbury's address is here given:—

"When I look upon these mighty gatherings a serious question agitates the mind. What is to be the personal effect on us of these impressive meetings now going on? That effect must be powerful either for good or for evil. The Bible teaches that "now is the accepted time, now is the day of salvation." If you come to an assembly like this from unworthy motives, if you listen merely from curiosity, you will miss the accepted time. I pray you to be properly concerned with the thought of your responsibility to God, of your position toward Him, and of your duty on an occasion like this, which is designed to further the personal growth of all in grace and in the knowledge of Jesus Christ. If we go away from this place without a deep impression upon our consciences and hearts, and without taking the resolution to make henceforth the salvation of the soul the one thing chiefly sought, we shall have failed to improve a noble opportunity, and these great efforts for good will serve to us for evil rather than benefit. Those of us who come from abroad should return from this Conference and from such meetings as this with a great advance in godliness, with renewed zeal and devotion to the great cause which such occasions help forward, and with minds raised, strengthened, and enlightened. If the impressions received here are not fruitful, if they do not stir up the soul, if good resolutions are not formed and carried out, if there is no aspiration to dedicate every effort to God's glory, then there has been a sad failure to take advantage of such an opportunity as occurs very rarely in a life-time. In the round of life, in the course of our routine of daily tasks, we are either ripening to God's kingdom or casting away helps to immortal happiness. Most of existence seems ordinary and commonplace, made up of unimpressive incidents and trivial affairs. But such occasions as these cannot be looked upon as trivial, and out of them there should come notable influence upon character and great help for holy living. This to many of us will be the turning-point of our lives. We shall either say that for the future we will devote ourselves more thoroughly to God, or the very fact that our feelings have been stirred, and that we have been urged to high resolves, will be worse for us than if they had never been, if those resolves are not carried out, and if these impressions are idle.

It was believed that not fewer than eight thousand persons were present at these meetings. New York had never been excited to such a degree by any religious occurrences.

Further changes were made on Monday the 6th inst. The Conference was divided into two sections—the theological and the philosophical. The former met in Association Hall—the latter in St. Paul's Methodist Church. I should have mentioned before that a prayer meeting was held at the first Presbyterian church (Dr. Adams's) every morning at nine o'clock.

Bishop J. P. Campbell, of the African Methodist Episcopal Church "an intelligent, rather austere-looking colored man, portly in build, with gray hair" opened the meeting of the Theological Section with prayer.

"Christianity and its Antagonisms" was the theme of the day. The first address was delivered by Professor Stanley Leathes, of King's College, London—a dark-complexioned man—of wiry make—whose countenance indicates habits of close thinking and sturdy reasoning. He showed that the Jewish history is wonderfully confirmatory of revelation, and that the fulfillment of prophecy furnishes an amount of evidence in favour of Christianity which cannot be easily got rid of. I copy the closing paragraph:

"In attempting, then, to stem the tide of unbelief which rises in all directions around us, it is essential to plant our feet firm upon the rock whose foundation, hid far beneath its deepest channels, as the summit thereof rises far above its roaring waves and foaming billows. Unless we stand upon the rock that is higher than we are it is impossible not to be borne away by them. It is not in ourselves or in our arguments, our logic and eloquence, that our hope lies, but in the revelation of the arm of the Lord. If he does not manifest himself in his revelation it will speak in vain; but revelation is a thing of the spirit, and the heart, and not of reasoning. When God has revealed himself to the conscience and the heart, the reason brings her offering to attest and confirm the message, but when the conscience is deaf to the voice of God, the reason also is blind to the message of his truth. The distinctiveness of a skeptical criticism must be met by a constructive association of facts that are independent of it. This and that denial may, as occasion serves, be met and answered in detail, but special controversy of this kind is within the reach only of a few, and that which is to operate on the public at large is the exhibition of the broad front of truth in its many and manifold bearings, and whenever this is given in faith and sincere dependence on God it brings forth its fruit in good season. The word of truth spoken from a believing heart in the spirit of earnest love will not die, for it is the word of the living God, and He hath said 'It shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

PROFESSOR CHRISTLIEB'S ADDRESS.

Professor Theodore Christlieb, D. D., of the University of Bonn, Prussia, delivered a wonderful address, which was received with enthusiastic applause. It has since been delivered a second time by special request. I shall hope to be able to give an account of it, when it has appeared in print. It was truly a sparkling gem—a diamond of the first water.

An Essay prepared by the Rev. Dr. Cairns, of Berwick, England, on "The best methods of counteracting modern infidelity," was mentioned as having been sent by the author, who was not present at the Conference, and characterized as a very able production. A copy has appeared in the *Tribune*. It is lengthy and exhaustive, and will be a valuable part of the published record of the proceedings of the Conference. Referring to the hindrances to the success of religion among Protestant nations, Dr. Cairns mentioned the divisions of Protestantism—the unsatisfactory relation of the Christian Church to the State—moral inconsistency within the pale of the church—the inconsistency of professedly Christian nations