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Poetry.

MY BAPTISM.

BY F. E. TOWNSEY.

I stood beside the dreaded water's brink,
And saw a grave;
I looked to Heaven, and rays of purest light
Gilded each wave!
I thought of persecution's sneer and frown,
The world's proud scorn;
Then raised my eyes to Him who bore for me
Earth's crown of thorn!
I trod, with trembling feet, the sepulchre
Where the Lord lay;
And o'er it shone the never-fading light
Of heaven's own day.
Beneath the sacred waters, solemnly
I bowed my head;
And found a couch sweeter and softer far
Than downy bed.
Supported by the Lover of my soul
I rose, to rest
In sweet security forevermore
On Jesus' breast.
"This heavy cross, dear Lord, I bear alone
For thee," I said;
And lo, the cross a crown of glory shone
Upon my head!
Now dead to sin, alive to holiness,
I live to thee,
One with thyself, beloved of my soul,
Eternally!

MATTHEW V. 16.

What makes my candle burn so dim?
The central wick
Has grown too thick,
Instead of keeping spare and slim.
Yes! there it stands—a great tall I;
Choking the light,
Checking the sight
Of all who seek to see thereby.
Ah! brother, 'tis the great tall I
That dims the flame
From heaven that came,
And mars the choicest ministry.
"Twas I did that! 'Tis I do this!"
Nay, brother, nay!
Take thought and say
What fountain fills thy emptiness.
Forget Him not; for sure thou wilt
He sometimes suffers
The golden snuffers
To clip quite a short the egotist!
Give me the light with modest thread
That feeds the ray,
Then falls away,
Nor asks to be remembered.
Dear brother, dost thou read my story?
That light of thine,
Let it so shine
That God alone may have the glory.

MINIMUS.

Religious.

For the Christian Messenger.

GROWING INTO CHRIST.

A state of growth, in the right direction, is always desirable. Growth of personal appearance, gives exercise to pleasurable emotions, and, when compassed for an improvement that is consecrated to noble ends, is a gratification worthily indulged in. But, mere personal appearance, as a simple, physical expression, is not an object wisely demanding the hearty exercise of strongest ambition. When, however, the moral element enters into an exhibition of personal appearance, then its culture and increase become at once important and praiseworthy. Every phase of moral quality, in every human being within the pale of Christian civilization, at least, should be brought under the tropical influence of those radical virtues and forces, which will most speedily and efficiently increase the worth and beauty of the whole character. And yet, important as is the culture and increase, of moral virtue, both as pertaining to the promotion of personal profit and public welfare, there is another condition of being, under the dominant rule of divine law, where culture, as an ideal object, offers its highest, purest rewards. It is the growth of personal piety. Here is a field of endeavor, where

sanctified ambition may rise to its proudest pleasure and pursuit. Here godly aspiration can plume itself, for its sublimest flight. What an arena for self-improvement! By the help of God, what sure attainments the Christian soul is privileged with undertaking, and undertaking at once!

No scholastic preparation is required. No mechanical apprenticeship need be served. Just as soon as a soul is born into the heavenly kingdom, he is put into possession of privileges, helps and powers, which, if properly used, give him immediate opportunity of starting on the road of progression—mental progression, soul expansion, and broadest development of immortal, blissful character. But, it is not growth outside prescribed limitations. There are certain unalterable restrictions, to which every Christian heart, is, necessarily, subject. Growth of purely Christian character, must come through purely spiritual influences, under conditions of like nature. The study of neither science nor art, philosophy nor literature, however ennobling their influence, or refining their presence and control, can produce a thrift of religious character. They each have a noble place, but it is in the intellectual realm. They exert a redeeming virtue and power, but they operate upon the moral instincts. It is the Spirit of God, making use of divine truth, through the peculiar instrumentalities of sovereign grace, that elevates Christian character, into the transports of pious growth, and undying progress. Christian stature is produced, only as Christian personality rises up into Christ. Paul speaks of the believer's growing into Christ. That is, the "new man" is enveloped in the divine atmosphere. He is surrounded by purely religious virtues and tendencies,—is under high, spiritual control, while the whole soul sublimely ascends, into its glorifying Lord.

There are certain kinds of vegetables, which grow and thrive, only as their most valuable parts, are completely enveloped in their native soil. Outside of such a condition, they cannot grow; they immediately droop and die, when taken from their proper surroundings. Just so it is with God's people. Remove them from the native soil of their new birth, into the cold atmosphere of worldly conformity, principles and practices, and they immediately droop; and, so far as living usefulness and enjoyment, are concerned, they sit in a dying mood, dejected and miserable indeed. At the same time, however, they may grow grandly, in mental accumulations; although, it is to be feared, that, even then, there cannot be that healthy, substantial advancement made, in scientific and literary attainments, that there would be, were the heart fully enlisted, in the profound interests of Bible knowledge; and, much more, in those happy exercises of spiritual devotion, which bring the soul into the holy clasps of infinite love and perfection. But, this one fact stands sweetly prominent, above all; he who would rise to the noblest advancement of human privilege, must wheel into that line of progress, which God has ordained through the ministry of divine truth, Christian duty, and personal faithfulness to everything requiring thorough consecration, trust and devotion. This demands a true and abiding love, for all of God's sacred ordinances—a love that evinces its validity and loyalty to its divine authorship, by a practical fulfilment of every ordinance, whose peculiar mode of administration, shall be interpreted by the simple, harmonious teaching of the Bible, under the illumination of the Divine Spirit, in answer to humble prayer.

Personal growth must surely and invariably come, to all who are thus governed. With such a love, faith in the Bible, as well as in the God of the Bible, will constantly exercise itself to joyful advancement. Prayer and praise, will hourly fill the soul.

And as the rugged, sweeping winds, from distant stretch, come harshly

against the straight oak, in open field, making it stronger tougher and more useful; so, as scathing trial and new affliction, come rushing upon, upon the Christian, whose heart rises up gracefully into God, he is, nevertheless, made more enduring thereby, more useful, growing more rapidly, even with an impulse that speeds him heavenward, with a triumph which makes his trust radiant with increasing glory. But, the exultation is subdued, with a realization of the manifest presence of divine strength and holiness, making vivid their contrast, against human weakness and sinfulness. So, Christian, as you seek to grow grandly into God, seek also, to keep low before Him.

THE LATE DR. LIVINGSTONE.

This great man when alive was one of the marvels of the race. Livingstone dead is perhaps no less a marvel. The following letter from the London *Lancet* written by Sir William Ferguson, is full of interest, as shewing how the body was identified as that of the world-renowned man, after having been dead nearly a year.

"Within the last few months many have hesitated to believe that Livingstone was dead. Above all it seemed beyond ordinary probability that his remains would have been brought from Central Africa to the heart of London. That a body was on its way from this all but mythical region could hardly be doubted after the examination at Zanzibar of the remains, but many were sceptical as to this dead frame being that of Livingstone. Happily it was borne in mind by many old friends that he had one condition of body which would mark the identification of his remains even if years and years had elapsed. If it should be proved on anatomical examination the remains of an old ununited fracture in his left humerus (arm bone) could be recognized, all doubt on the subject would be settled at once and forever.—It has fallen to my lot to have the honor of being selected to make the crucial examination to this end, and I have accordingly performed that duty. From what I have seen I am much impressed with the ingenious manner in which those who have contrived to secure that the body should be carried through the long distance from where Livingstone died until it could reach a place where transit was comparatively easy, accomplished their task. The lower limbs were so severed from the trunk that the length of the bulk of package was reduced to a little over four feet. The soft tissues seem to have been removed to a great extent from the bone and these latter were so disposed that by doubling and otherwise the shortening was accomplished. The abdominal viscera were absent, and so were those of the chest, including, of course, heart and lungs. There had been made a large opening in front of the abdomen, and through that the native operators had ingeniously contrived to remove the contents of the chest as well as of the abdomen. The skin over the chest, sternum and ribs had been untouched. Before these points were clearly ascertained some coarse tapes had to be loosened, which set free some rough linen material—a striped colored bit of cotton cloth, such as might have been an attractive material for the natives among whom Livingstone travelled—a coarse cotton shirt, which doubtless belonged to the traveller's scanty wardrobe, and in particular a large portion of the bark of a tree, which had formed the principal part of the package—the case thereof no doubt. The skin of the trunk, from the pelvis to the crown of the head, had been untouched. Everywhere was that shrivelling which might have been expected after salting, baking in the sun, and eleven months of time. The features of the face could not be recognized. The hair on the scalp was plentiful, and much longer than he wore it when last in England.

A moustache could not be recognized, but whiskers were in abundance. The forehead was in shape such as we are familiar with from memory, and from the pictures and busts now extant. The circumference of the cranium, from the occiput to the brow, was 23 7/8 inches, which was recognized by some present to be in accordance with such measurements when alive. In particular the arms attracted attention. They lay as if placed in ordinary fashion, each down by the side. The skin and tissues under were on each side shrunk almost to skeleton bulk.

There were five, I may say six, professional men present—the state of the left arm was such as to convince every one present who had examined it during life that the limb was Livingstone's. Exactly in the region of the attachment of the deltoid of the humerus there were indications of an oblique fracture. On moving the arm there were—the indications of the ununited fracture. A closer investigation and dissection displayed the false joint which had long ago been so well recognized by those who had examined the arm in former days. The Rev. Dr. Moffat, and in particular Dr. Kirk, late of Zanzibar, and Dr. Loudon, of Hamilton, in Scotland, at once recognized the condition. Having myself been consulted regarding the state of the limb when Livingstone was last in London, I was convinced that the remains of the great traveller lay before us. Thousands of heads with a large circumference might have been under similar scrutiny; the skeletons of hundreds of thousands might have been so perfect; if one or both had been broken during life it would have united again in such a manner that a tyro could easily have detected the peculiarity. The ununited fracture in this locality is exceedingly rare. I say this from my personal professional experience, and that such a specimen should have turned up in London from the centre of Africa, excepting in the body of Dr. Livingstone, where it was known by competent authorities to have existed, is beyond human credibility. It must not be supposed by those who are not professionally acquainted with this kind of lesion—which often causes so much interest to the practical surgeon—that a fracture and a new joint of this kind now referred to could have been of recent date or made for a purpose. There were in reality all the indications which the experienced pathologist recognizes as infallible, such as the attenuated condition of the two great fragments (common under such circumstances), and the semblance of a new joint, but actually there was a small fragment detached from the others which bore out Livingstone's own view that the bones had been "crushed into splinters." Having had ample opportunity of examining the arm during life, and conversing with Livingstone on the subject, and being one of those who entertained hopes that the last reports of Livingstone's death might, like others, prove false, I approached the examination with an anxious feeling regarding this great and most peculiar crucial test. The first glance at the left arm set my mind at rest, and that, with the further examination, made me as positive as to the identity of these remains, as that there had been among us in modern times one of the greatest men of the human race—David Livingstone."

The British Government determined on giving Livingstone a public funeral. It was intimated that £250 would be allowed for the purpose. This was regarded by some as insufficient. While it was being decided, a London merchant offered, through Mr. Russell Gurney, to bear the whole of the cost himself. Sir Bartle Frere states that the papers and letters received will throw considerable light on the last years of Livingstone's life, and form a monument to his memory such as hardly any traveller of any age has left behind him. Mr. Laing, who has come from Zanzibar with the remains of Livingstone, and who had many op-

portunities of talking to Jacob Wainwright, speaks of the affection all the boys felt for Livingstone, who would always stay his march when any one of them fell sick, but would never allow them to be in any way hindered by his own ill health. Mr. Gladstone's last act on leaving office was to bestow a pension of £200 on the family, £50 for each of the children.

NEGLECT OF PUBLIC WORSHIP.

We sometimes hear of church members, who stay away from the public services of the sanctuary, on the plea that they can employ their time to greater advantage at home. They claim that by reading their Bibles, or standard religious works, they can obtain more instructive and stimulating teaching, than comes from any of the pulpits within their reach. Granting for the sake of argument that they can, the questions arise; Do they get the better religious teaching of which they boast? Are they really staying at home for the purpose of growing in knowledge and grace? We greatly fear that very few become either more useful or spiritual, by the reading that keeps them away from the house of God. If these persons were only honest with themselves, they would soon see that such a course is only a fimsy excuse for idleness or indifference.

God has expressly commanded his people "not to forsake the assembling of themselves together." They are enjoined to "reverence his Sabbath," and "lift up their hands in his sanctuary," where he has promised to meet with them and bless them. They gather together not merely for the purpose of receiving religious instruction from the preacher, but also for the purpose of worshipping God publicly and unitedly. Would an Israelite in the olden time have been held blameless, if he never attended the temple-worship, just because he happened to possess a roll of the law at home? But the services of the sanctuary are, in a certain important sense, our temple-worship. They are God's own appointed means for the development of the spiritual life. Let them be entirely abolished, and soon Christianity would become extinct. That church-member who stays away regularly from the house of God is not only depriving himself of the means of grace, but is doing what little he can to introduce practical heathenism. He is contributing his influence towards the secularizing of the community where he dwells. If his example were to become universal, a spirit of irreligion would soon prevail, and the great mass of the people would slowly sink back into practical atheism.—*Can. Baptist.*

SOCIAL LINES AND CHRISTIAN WORK.

There is a very common feeling, "uttered or unexpressed," that every church has its own stratum of society on which to work, and must not expect to cut the planes of social stratification. We are told, by actions oftener than words, that people of similar culture, similar position, and similar tastes, will go together, and that it is waste of time to attempt to override this great law of human association. Churches often explain their want of growth by referring to the character of the people about them. "There are none of our kind of people around us." So it is no uncommon thing to see a refined and cultivated church-membership, enough one would think, to leaven a whole community, in the midst of a non-church-going population, and yet scarcely making a convert a year. And they seem perfectly satisfied about it, and are surprised that any one should expect them to grow. If the truth were known, they do not want to grow out of such materials. This feeling, cherished, perhaps, unconsciously; has more to do with their lack of growth than the character of the community itself. They long to grow, and pray for