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POETRY.

"The Warfare O'er."

"Two hands upon the breast and the work is over."—RUSSIAN PROVERB.

Two hands upon the breast, the work is over,
The warfare o'er;
And they who have toiled and striven in faith,
Shall fight no more.

Two hands upon the breast, the work is over,
And THEN the promised rest,
Which yet remaineth for the Lord's own people
Who have His name confessed.

Two hands upon the breast, the work is over;
And THEN that shore,
Where we shall meet again those loved ones whom
God took before.

Two hands upon the breast, the work is over;
Soon we shall stand
Where sin's no more, and tears are wiped away
By God's own hand.

Two hands upon the breast, the work is over;
So let our bodies lie!
Lord, may our souls be borne by shining angels
To Thee on high.

Or, if Thou wilt that we should stay here longer,
Father, for Thy dear Son,
Give us Thy Spirit to say meekly, humbly—
Thy will, not ours, be done.
—CHRISTIAN SOCIETY.

RELIGIOUS.

Dr. DePressense, the writer of the following article, is a remarkable man, living in Paris, chosen to represent a district of that city in the Chamber of Deputies, and still maintaining his position as a Protestant minister.

The article was translated from the French for the *Watchman* by Rev. S. F. Smith, D. D.

Saying and Doing.

BY REV. E. DE PRESSENSE, D. D.

"They say and do not." Reform cannot but proceed on its course of blessing, if we are willing to reform ourselves and to labor efficiently for the reformation of the country. We need not wait for others; great reforms always spring from individuals. What is the individual reform that is needed? It must be action rather than words; or, to define it more exactly, action and words combined. We must show that we are Christ's disciples, both by our words and our actions.

The Christianity of the present day is too often Christianity in words. We show in our very manner that we mistake for religion that national vanity which is ruining us, eloquence, excess of rhetoric, words! Caesar said of the Gauls, our ancestors, "They are a people loving high-sounding words." The people of France are deceiving themselves by illusions, just as the people of the court deceived the Russians with pictures on their way to the Crimea. We create in our imagination a grand, a mighty, an energetic France. We frame ourselves a perpetual comedy. We forget that under these illusions there is a painful tragedy. But words are of no value, unless they are translated into manly action.

The word of Jesus, spoken against the Jewish synagogue, was, "They say and do not." This text is found in connection with some of Christ's most fearful imprecations. We have in them not a contradiction, but a contrast. Divine love, full of compassion for us, is sometimes severe. It takes no pleasure in our destruction. Let us try to estimate the bitterness of the reproaches of Christ. Jesus did not despise words which, in the world of mind, reveal it to itself; for words are the best means of communicating truth. Truth needs no arms but words. They are its dignity, its royalty. What is more admirable than eloquence employed in the service of truth! An assembly may be compared to the stormy waves. When a word makes itself heard the billows rest. There is

silence, such that one might hear a breath. The apostle has nothing but a word to conquer the world. The world despises it. What matters it? He that hears the word will be saved. The missionary had nothing but a word, but that word comes from the heart. The power of a word is revealed in the life of Paul. In the midst of his formidable enemies, he pronounces the name of Christ, and triumphs over all the opposition of a hostile world. The use of a word is to express the truth. Used otherwise it is despicable. It falsifies all relations. It becomes antisocial. Confidence is no longer possible. A word, altered, is the father of counterfeit money.

To go to the foundation of things,—which is always proper,—we see that it is not enough that a word should not be false; it should also express our thought, ourselves, our moral personality,—of which it ought to be the reflection. Then and thus it is, that it is the organ of the mind. If there is an action it must express our activity. When the word expresses the moral life it is living. So it appeared in its creative energy, where it said "Let there be light." What God is He does. What He does that He is. The Word in God is a person. "The Word was with God and the Word was God." The Word is an Eternal Being,—the well-beloved Son. Such is the word in the absolute, in the centre of realities, which is God. The word in Jesus Christ said to Lazarus in his grave, "Lazarus, come forth!" We ought to strive to be in harmony with this word which shall judge us, and also condemn us, unless we incarnate it within ourselves. We must incarnate Jesus Christ in ourselves. He clothed Himself in our flesh, and we ought to clothe ourselves with His spirit and with His divine life. Still, what lack of harmony there is between our words and our deeds! Do we not seem to give occasion for the scandal of Talleyrand. "Language is given to man to conceal his thoughts."

What lack of harmony there is in all Christian denominations between their words and their lives! The hypocrisy so well described by Moliere in the "Tartuffe," so powerfully stigmatized by Pascal, can never be acclimated in France on a great scale. It is too much opposed to the national character of the French. It has never been able to get foothold in consequence of the blows dealt to it by those two able men. What a shame hypocrisy is to the human species. Experience has demonstrated that a man may be taken for a brother, and this very man may be in truth nothing but a traitor and an enemy of Jesus Christ.

Of all forms of misery, the most to be dreaded is that of the man who is willing to deceive himself. Let the man who is on the brink of this abyss arouse himself betimes. For it is against such a man that Christ launches His most terrible anathemas.

Formalism, while it is less culpable than hypocrisy, has, perhaps, also its dangers. It is less culpable, I repeat it; but it is clad oftentimes in the same garment of duplicity. Formalism has always existed. Men do not wish to displease Satan; and so, while they cleanse the outside of the cup they leave that which is within full of uncleanness. They preserve at the bottom of the cup all the impurity of guilty passion.

Take for example the people of Israel. They accuse themselves loudly. They shed oceans of tears. They rend their garments and put ashes on their heads. They smite their breasts. They fast, and cry unto God. What contrition! Does it not seem as if God would pardon them? No, God sees the depths of their hearts, "I hate your offerings, your sacrifices, and your expiations." "This people honoreth me with their lips, but their heart is far from me."

Pharisaism. Every human action has a soul and a body. The exciting cause of a good deed may be selfishness, vanity or frivolity. St. Paul speaks of sublime actions which have

no merit, because their only motive is human or sinful.

Aesthetic religion is the religion of philosophical minds. Such minds are full of enthusiasm for doctrine,—it is so elevated, so perfect! Its principles are so pure! But there it stops.

Religious sentimentalism is the religion of artists who have a feeling for the pathetic. Some things always dissolve them in tears. They are moved. They weep with emotion. They are the expression of a beautiful ideal. But what then? Do they live in harmony with this impression? No. The whole is mere theatrical effect; nothing more. The impression abides alone. It is transitory. The eminent writer who seemed so austere and yet so Christian, when he was investigating the manners of the scholars of Port Royal, was, perhaps, a person of this religion.

Our words will be of little value, if, limiting ourselves to barren contemplation or rather to transitory emotions, we fail to make our lives conformable to the teachings of Jesus Christ; if we fail of practising those social and Christian duties which he requires.

Lack of consistency! We admire, we approve, but we do not practise. All our struggles end in this,—what convictions!—and then what lives. This fatal lack of consistency spoils the value of our words. When our words are not the imprint of our lives, we may talk well about morality; but, by virtue of that discrimination which every man possesses in a greater or less degree, others discover that we are insincere, and that our hearts are not affected. Here I am reminded of a remarkable scene. At Ephesus, Paul the apostle speaks to a man possessed of an evil spirit which tormented him. Those among the Jews or Christians who believed that it was by virtue of a form of words, pronounced those words and found they had no power. Then they came to Paul, and said, "We undertook to cast out evil spirits as you did; and they would not obey us." We, too, have the words, the wonderful words, the word of the Gospel. But it is in vain that we pronounce the words; we can no more cast out evil spirits.

The irony of the age administers to us a bitter reproach. Our word is inefficacious. Let us take care to make it living and effectual, lest it should prove our ruin and the ruin of others. When men walk in the midst of a vain show, they tend to become such themselves; and form ends by killing out reality. This is one of the great dangers of the Christian life. We are in danger of becoming like those of whom the Gospel speaks, who said, "Lord, have we not prophesied in thy name?" and to whom He answered, "I know you not." Our word would thus become a hindrance to the truth. Better were it that we had never pronounced the name of Jesus, than that we should preach it and then lead a life of common selfishness.

Atheism is growing rampant, and threatens to engulf everything which it condescends to oppose. We have left the world to believe that Christianity is a dead letter, that it lays under no obligation, that it is barren of results. We talk of religion it is true; but the world has wonderful tact in discovering the want of consistency between our principles and our actions. And the world has seen such divergence between the two, that it has concluded that a doctrine so rarely reduced to practise cannot be reduced to practise.

Christians, say the world, believe in eternity. They set themselves forth as men controlled by the invisible. But, occupied only with the things of earth, they place all their affections upon them. They lay up both their hearts and their treasures upon earth. They talk of an ideal of holiness which involves sacrifice; but do not deprive themselves of the slightest gratification. They are as eager as others for riches and pleasures. They affirm that the blood of Christ has been shed for all men; but with what contempt they treat their supposed inferiors! How

heartlessly do they engage in efforts to save men's souls! They hide this shining light under a bushel. "They say and do not." At all hazards, this lifeless Pharisaism should be put out of the way. To the work, then! The first furrow to be drawn is in our own hearts. Let us root out the poisonous weeds. Let every one make the sacrifice which God requires. Let us not be of the number of those who hear and then forget.

The Gospel ought to be written in our hearts, and the truth to be illustrated in our lives. France must no longer hear empty words, but the living words of Christian morality. Let Christ dwell in your hearts; then you will find words of sympathy for the poor. Remember what Christ said of the poor. Despise not those who are out of the way. Lead them back to the truth by returning to it yourselves. Show that you desire to become serious Christians. Think of the poor. They are Christ's legacy to you; in helping them, we help Him. Let us do for them just what we would do for Christ. Be liberal for Jesus Christ.

Rev. Dr. Landels.

The election of Dr. Landels to the presidency of the Baptist Union of England indicates the esteem in which he is held by his brethren. Some men are only fully appreciated after they have passed away. Others become known and beloved whilst they live. A few facts respecting one occupying so prominent a place may be acceptable to our readers. The London *Freeman* says of him:

He is an acknowledged power in the religious world, and his services have for many years past been in constant request by the great Nonconformist bodies of the country. Vigorous in body, no less clear-sighted in intellect, he stands like Saul amongst the prophets, and unlike Saul, never disappoints the expectations of his friends. There is a robustness about all he does, that in an age given to intellectual finicking, must act as a healthful tonic on those brought within the circle of his influence. He believes in work—work that is more the less protracted and intense if it is seldom talked about; and, as must have often surprised less active men, he is ever ready for emergencies, for the simple reason that he is ever, by painstaking labour, disciplining or preparing himself for them. There is in his ministry invariably an earnest grasp of his subject, and a bold manly ring in his voice, which but corresponds with the whole tone of his teaching. For all the sterner and higher duties of the pulpit he is confessedly a man amongst men. His now well-known chapel is in Regent's Park. The multifarious agencies of the church testify to the organizing skill, as well as the energy, of the pastor. The ministerial career of Dr. Landels now extends over a period of nearly thirty years. He is of Scotch extraction, and was born in 1823. He received a fair education—for which, however, he was indebted rather to his own perseverance and love of study than otherwise—and soon after his conversion, which took place in his early years, he became desirous of devoting his life to the work of the ministry. He soon preached among the Methodists, despite the Calvinism of the church of his parents, and afterwards entered into the Morrisonian College. In due time the student became a pastor, but soon encountered difficulty in reconciling the practice of infant baptism with the teachings of the New Testament, and hence joined our ranks, and accepted the pastorate of the Baptist Church at Cupar Fife. He next removed to Birmingham, where his labours were greatly blessed. He found a very small congregation at Circus Chapel, but it speedily increased, and during the time he was minister there, his efforts were heartily appreciated by those amongst whom he felt it a joy to labour. From Bir-

mingham he came to London, where he found no large church, with a number of societies in healthy working order, nor did he find a numerous congregation. He had, however, as a recent writer has truly remarked, the satisfaction of knowing that he had been placed in a field where there was plenty of room to work, and in which earnest effort would bring with it its due reward. This was enough for a minister of his faith and energy, and without the slightest flourish of trumpets about what he was going to do, he quietly set about his work and did it. It says something for his home life, that he has two sons engaged in the ministry—the one in Scotland, and the other with Mr. Wall in Rome.

The following critique on Dr. L's inaugural given before the Union at its recent annual session, will indicate something of its character to those who have had no opportunity of reading it, as well as what are the opinions formed of it by one well able to judge of its merits.

The eminent services of Dr. Landels, of London, have long entitled him to the highest honors his brethren could confer, and his unanimous election to the presidency of the Baptist Union of Great Britain and Ireland, is well-timed with the completion of twenty-one years of service as pastor of Regent's Park Church. In his inaugural address, at the recent annual session of the Union, he struck a note which is significant of the growing *esprit de corps* of the English brethren, "Close your ranks, stand shoulder to shoulder."

These words from Dr. Landels, and from the presidential chair, are a sufficient refutation of the dismal prophecies concerning the Baptists of the old country which one hears occasionally. According to those oracular testimonies, "close your ranks," is the very last word we should expect to hear Dr. Landels say to the annual assembly of British Baptists. Rather than such a watchword we should look for some soft and vague prettiness about the beauty of Christian union and the divineness of charity. Or, failing there, some "saponaceous sentences," (as the late Lord Westbury once described a resolution of the Church Convocation), very difficult to lay hold of, and meaning anything or nothing according to the mind of the hearer. But Dr. Landels' address has a very definite meaning which he who runs may read. Being as he said "a Baptist, not by birth, but simply by conviction," his testimony is the most striking contrast imaginable to the platitudes which we are so frequently afflicted with. Pleading for a close union, he first showed that "the much-decried name of Baptists, by which they were designated, was for its antiquity, associations, and significance, the most honorable of all the names borne by the different sections of the Christian community. Baptist has more meaning in it, represents something more vital and important than Congregationalist, Presbyterian, Methodist, Episcopalian, or the names of other sects." If there ever was a time when it was common for leading Baptist ministers to apologize for being Baptists, that time is long gone by. They no longer plead constraint of conscience, in much the same fashion as some men used to apologize for their anti-slavery sentiments on American platforms. They have taken to glorifying in their denominational name. But it must not be thought their glorying is that of the mere Traditioners, whose beliefs and boastings are mere echoes of the words of other generations, who are Baptists because—well, because they are, and so were their people before them. Dr. Landels, having had the misfortune not to be born among the Baptists, was obliged to think out his creed for himself, and this is the result of his thinking: "The great principle, that ordinances can only be properly administered to intelligent and believing recipients who observe them voluntarily in accordance