

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
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WHOLE SERIES.
Vol. XLII, No. 27.

Poetry.

The Two Alabaster Boxes.

When Thou, in patient ministry
Didst pass a stranger through Thy
land,
Two costly gifts were offered Thee,
And both were from a woman's hand.
To Thee, who madest all things fair,
Twice, fair and precious things they
bring.
Pure sculptured alabaster clear,
Perfumes for earth's anointed king.
Man's hasty lips would both reprove,
One for the stain of too much sin,
One for the waste of too much love,
Yet both availed Thy smile to win.
The saint who listened at Thy feet,
The sinner, sinners scorned to touch,
Adoring in Thy presence meet,
Both pardoned and both loving much.
Thus evermore to all they teach,
Man's highest style is "much forgiven,"
And that earth's lowest yet may reach
The highest ministries of heaven.
They teach that gifts of costliest price
From hearts "sin-beggared yet may
pour,
And that love's costliest sacrifice
Is worth the love and nothing more.
The Three Wakings.

Religious.

God's Help in Business.

BY REV. A. D. MAYO.

No man can reasonably expect to retain his character as a righteous man of business without the constant help of Almighty God.
There is now-a-days a new gospel afloat which teaches our young men and women that they do not need religion as a foundation for morality; that business, education, art, government, society, are secular departments of life, and can be carried on to complete success uncoupled from the central motive-power of religious faith. Jesus Christ answered this whole specious philosophy when he said that the law and the prophets hang upon the great commandment, love to God and man. Doubtless, in a Christian community, permeated with Christian ideas, a youth may come up in thorough indifference to religion, and by the help of good blood, careful education, and a public opinion that frowns upon indecency and fraud, run for a time on "the natural man," with even greater success than many a superficial religionist whose chief idea of the Christian life is securing his reward in heaven. But remember that dishonesty is emphatically one of the secret vices. Nobody cheats his neighbor in broad daylight; and few bad men take anybody into full companionship with their sin. The wreck of manhood begins when the desire for unholy gain makes a permanent lodgement in the most secret recess of the soul. It sometimes lurks in this ambush for years, awaiting its opportunity to safely gratify the base longing that shuns the light. And what protection has that young man against himself, who is living in this secret world without God? What can the ordinary motives that touch men from without—pride of reputation or of family, fear of exposure, or philosophic indifference—do for him, when, like Jesus, he is driven into the wilderness of his own secret life, and left there alone to be tempted of the devil? It is just here, in this most intense and fruitful center of existence—the realm of our secret motives, temptations, conflicts—that all these fine secular theories of life break down, and man has no staff or stay short of the ever-present God and Father of every soul.
And what hope have you of your son or daughter, however cultivated and accomplished, when they leave the guardianship of your home, and go to the great city, to the West, to Europe—go floating about as all our children are longing to do, to see the world among all sorts and conditions of men?

In your bank in Springfield the custom is honesty; but in the counting-room in Chicago or California, to which he goes, another style of finance may be the custom. What is to prevent your son after sufficient training in this new order of things, from coming back to you with the devil's trade-mark on his forehead, a miserable swindler whom your very soul abhors? Nothing but his consecration to Almighty God,—a habit of the soul as customary as the beating of the heart.

No man, young or old, obscure or famous, is sure of his honesty in days like these, who has not written over the portals of his manhood, "Watch and pray." Watch the coming of the faintest temptation to your honor from afar. Watch your associates in business,—their principles of trade, their habits of dealing, the drift of your profession. Young women, watch your social life, your tastes, your ambitions; for every day, some family is thrown into embarrassment, and started on the road to financial ruin and disgrace by the thoughtless or wilful persistence of some woman in keeping up an appearance. And as you watch, "pray without ceasing." Hold every bargain, every new plan of life, every success, up to the light of God. Take, as your "silent partner" in every transaction, Him who is the infinite truth, in whose presence all unrighteousness, however splendid, shrivels into the weak and contemptible thing it really is. Oh, friends! the pride that keeps our knees stiff and our hearts defiant before Almighty God is neither manly nor womanly. It is simply our cowardice that keeps us hanging about the neck of our life, in a state of consecration, and giving ourselves altogether and forever to the service of the infinite love we call our God.—*Christian Register.*

Correspondence.

For the Christian Messenger.

Our Paris Letter.

No. 10.

(From our Am. Correspondent there.)

THE COST OF THE EXHIBITION—THE NUMBER OF VISITORS INCREASING—TROCADERO CONCERN—EXHIBITS FROM EGYPT—CONVICTION FOR CORRESPONDENTS, &c.

HOTEL DU LOVRE, PARIS, JUNE 28TH.

The total cash cost of the Exhibition is put down at 45 million francs, contributed by the State at the municipality of Paris. Exhibit tickets for half a million francs, has been sold, and up to the present, receipts have been over one million; general revenue has increased and have the city *ouvrois*, so that it anticipated by August next, the Palais will have paid its way by direct, an indirect, the augmented taxes-revet. Where it not for the rain, the Exhibition would look splendid; it regis over 100,000 daily visitors already and the popular pilgrimages have yet commenced. The musici have been tuning their fiddles and ansining their bows, preparatory to the possession of the grand concert-hall the Trocadero. The buildings stibell of plaster and paint, but possess all "the wild freshness of morning" being neither tarnished by the sun noiled by the dust. The ventilation not yet in working order, after stis from the floor, the visitor expenes blasts from the roof. Seats being plentifully provided, and soe cheap refreshment stalls. The *theatistes* of the latter, as any passy can observe have to partake of the meals under peculiar difficulties—on breeds habits in us however, there is no reason why less robust, is should be tested. The "pilots" an excellent institution, the only they do not dread the buffets are *trink-halles*. In the Egyptian pan, a marvellous specimen of the olks at home can be viewed. It is model of a

dwelling house in the time of Abraham; it is said to be so real, that were Isaac ever to visit the Promised Land of the Trocadero and provided with a franc ticket, he might enter the house in question and find it as if he had only just left it. Mariette Bey the celebrated arch-ologist, has set up this abernacle from finds of ancient architecture, Diamonds and pictures, are catalogued as carefully as Durham oxen and Disbley rams; so with Mariette Bey, he has the pedigree of all the building stores discovered in the land of the Pharaohs, and he concludes that Egyptian architecture was, in its *decline*, in the time of Father Abraham. In a like manner, Mariette Bey supplies sketches of the agriculture, trade, commerce, and fine arts of the ancient Egyptians; nor are their pastimes neglected; bobbing, not for eels, but crocodiles and hippopotamuses, was a plucky and common amusement and after the linesman was taken, when he failed to take. A "bite" was then a serious matter, Isaac Walton makes no allusion to this manly sport.

The Syndicate of the Paris Press, has opened its cosmopolitan salons, built by the Exhibition Commissioners, and apparently fitted up by means of "loan collections" from the exhibitors; some of the objects cannot be returned in a complete state such as specimen boxes of cigars, wines that would seduce Mahome, and handies that would convert tribes of Indians to any, or all forms of Christianity. The salons are well furnished with journals and the conversation rooms are most agreeable lounges. It is here that most press men, add their postscripts to their correspondence. Only Bohemians are admitted. A *veritable* des Nations will be side-walks and so preserve weak ankles, and relieve uncut corns.

Vestiaries are required, and also smoking divans in the park of course, and close to the state tobacco factory, where lovers of the weed can indulge their passion, from a cigar made in their presence—at one sou, up to 5 francs each. The cruzot steam hammer, capable of welding England and Russia could be employed to furnish those numerous swindlers, who at the Rebelesian quarter of an hour discover they have forgotten their purse, or indulge in falling sickness, when surprised it contains only the humblest specimens of some foreign coinage, whose value would puzzle a wall street broker, and drive a mummy to commit suicide. He collegians have been marched to the Exhibition, like sorrows they come in battalions; it is understood that young ladies from boarding schools will be doubly surveyed. The "Society for the prevention of cruelty to animals," has a stall and its chamber of horrors, where drawings expose with a realism that Emile Lola might envy, the fate that awaits wandering dogs, and that once was inflicted on bigamists hanging. The process is a kin to what occasionally takes place in the Egyptian structures in New York, "The Tombs," where a wonderful piece of work, is placed on the drop.

For the Christian Messenger

Open Letters on Baptism.

REPLY NO. V.

REV. D. D. CURRIE, METHODIST MINISTER, MONCTON, N. B.:

DEAR BROTHER,—Your letters No. 5 and 6 are to hand in *Wesleyan* of June 8. They occupy as much as a page of that paper, and after reading them through I fail again to find any attempt to reply to the question I sent you. Were we simple discussing the subject of baptism I should be happy to take up your arguments one by one and shew their utter weakness, for it would be a very simple thing to do; but as it is I shall reserve myself, as a question in hand at present is not baptism, but whether you falsified certain lexicons. That is the question, brother Currie, that is the question, and when that is satisfactorily disposed of, I will discuss the other matters with you as fully as you please.

While waiting for your remaining letters to see how you are going to clear yourself I will point out a few more errors in your Catechism.

1. On page 18 you say "He saw the spirit of God descending like a dove, and lighting upon him." "Here" you say "was baptism but not immersion." There was no baptism, and you know it well. The Saviour had been baptized before the dove descended; according to you he was baptized twice: You pervert the truth of God to sustain your doctrine of pouring. Bro. Currie you know well that the descent of the Spirit like a dove is nowhere called a baptism.

2. Page 21, you say, "John baptized upon the confession of sin, before conversion, and without faith." Here again you deny the word of God, for in Acts xix. 4, we are told that John told the people "that they should believe on him which should come after him." Now how will you reconcile this Bro. C.?

3. Page 22, you say "it is never said he (John) baptized in water, but always with water." In Matt. iii. 6, I read, "And were baptized of him (John) in Jordan, &c., and in Mark i. 5, that they were all baptized of him (John) in the river of Jordan," and if you are right the Bible is wrong. You endeavour to prove that "in the river Jordan" means something else is too silly even to be amusing. "For John might have been baptizing several miles away from the waters of Jordan, and still it might have been said he was baptizing in, that is near to, the river of Jordan." Oh indeed! Then according to this, you might be in the Petiodiac river, near to the Petiodiac river, and several miles away from the P. river all at the same time, or in a "tub," near a "tub," and several miles away from a "tub," at the same time!!! And this is the superb nonsense you are sending forth for the edification of your readers.

4. On page 27 you say, "It was instituted (Christian Baptism) by our Lord after his resurrection, and before his ascension, when he gave the commission to go and baptize all nations." False again, such a commission was never given, and you as a minister of the gospel ought to know it. He told the disciples to teach or make disciples of all nations, and to baptize such as became disciples. It is really too bad Bro. Currie that I should have to come nearly three thousand miles to teach you these simple truths, and shew you the difference between what is true and false, too bad, too bad!

5. On page 28 I read "Go ye and teach (that is, make disciples of, as it reads in the margin) all nations: (first by) baptizing them &c." Here is another clear case of perversion of truth. What right have you to put in ("first by") baptizing them? I can tell you why you do it; it is to justify your unscriptural practice of sprinkling children before they are capable of believing. And if they are made disciples first by baptizing them, when are they made disciples the second time? But I will not be too hard with you, I suppose you mean "by first" baptizing them.

6. On page 29 you say "Our Lord has commanded that all should be baptized &c., and on page 31, "As our Lord has commanded that all should be baptized &c." This Bro. C. is as opposite to truth as darkness is to light, and as far from it as the East is from the West. And this is the book you invoke a blessing on! And this is the book which "it is hoped will help inquiring minds to recognize and accept the truth, and promote the interests of the Redeemer's Kingdom." You may as soon expect a lamp without oil to give light, or the sun to rise in the west, or rivers to run up hill, or to find either infant sprinkling, or infant baptism in the Bible, as to expect a blessing to rest upon your book or "help enquiring minds to accept the truth," or "promote the interests of the Redeemer's Kingdom," unless by the reading of your book they become so indignant therewith as to seek truth where it is to be found. But enough

for the present. I hope your next epistle will touch the main question, to which I again call your attention: Have you falsified those lexicons or have you not? You seem to touch almost everything but that; when are you coming to it? You are not going to escape wander off from it as far as you may.

Yours, &c.,

J. BROWN.

Paradise.

P.S. I have heard from the Editor of the Bible Index about the editions of the lexicons, and am now prepared to compare notes. Come along Bro. C. some along.

Valedictory Address to Rev. W. H. Warren.

W. H. WARREN.

At the close of the services in Temple Church, on Sunday June 19th, the following Valedictory Address was presented to Rev. W. H. Warren, who had resigned his charge in connection with that Church. With unfeigned sorrow we address you on your retirement from the pastorate of this Church. During the five years of your labor among us many have been added to our number. By your faithfulness and gentleness you have won the love and esteem of the various members of our Church and congregation. By your readiness to co-operate with others for the promotion of the common good, you have secured the respect of all classes in the community; and by the diligence and ability with which you have performed the onerous and responsible duties of Corresponding Secretary of the Nova Scotia Baptist Home Missionary Board—and that, too, without remuneration—you have laid the denomination under lasting obligations.

Now that the tie which has so long bound us together as pastor and people is severed, we beg to assure you of our warmest regard for yourself and Mrs. Warren personally. We trust that a change of climate and rest may soon restore you to your wonted health; and we pray that to whatever sphere of usefulness you may be called in future your labors may be even more abundantly blessed than in the past.

On behalf of the Church and congregation,

We remain in brotherly affection,
A. S. MURRAY,
JOSHUA HUESTIS, } Committee.
T. B. CROSBY,
Yarmouth, June 9, 1878.

REPLY.

DEAR BROTHER,—Your very kind address is wholly undeserved. At best I have been but an "unprofitable servant."

Whatever of success has followed my humble efforts among you has under the blessing of God resulted in a large measure from your kind co-operation and cheering words.

On behalf of Mrs. Warren, I wish to thank my friends in the Temple Church, and in the Town of Yarmouth for all their kindness towards us.

We have with us many mementoes of your affectionate regard; and our fervent prayers shall ever be offered for the prosperity both of your church and the surrounding community, in the bonds of Christian love,

From your former Pastor,
(signed) W. H. WARREN,
June 1878.

For the Christian Messenger,
Mr. Editor,—

I have no desire to protract the controversy with Rev. A. S. Tuttle; but a communication of his which appeared in the *Wesleyan* of the 18th ultimo, affecting to be a reply to an article of mine published in the *Christian Messenger* some weeks since demands a reply, which would have been given before now, but personal illness has not permitted.

In my article in the *Christian Messenger* referred to I charged Mr. Tuttle with making the statement in a public