

# The Christian Messenger.

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WHOLE SERIES.  
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## Poetry.

### How to Live for Ever.

"Though I be nothing."—2 Cor. xii. 11.  
"For me to live is Christ."—Phil. i. 21.  
"Because I live ye shall live also."—John xiv. 19.  
"In them, and thou in Me."—John xvii. 23.

In words which live, because Christ lives,  
In truth which never dies;  
Such words as Christ's own spirit gives,  
Before which darkness flies.

In THOUGHTS of which Christ is the life,  
Through which his beauty shines,  
The birth of peace, the end of strife,  
Truth's own unerring lines.

In SONGS which raise the heart to God,  
And cheer the broken heart;  
Which guide it to that precious blood,  
Which life and joy impart.

In SOULS, bright temples of God's praise,  
Who live to him alone,  
Destined a song of joy to raise  
For ever round His throne.

In WORK which blossoms in the light,  
And seeks the worst to raise,  
To God himself, a sweet delight,  
A song of endless praise.

In HIM, who ever lives the same,  
Through all the changeable years,  
Revealing still his wondrous name  
Through all our cries and tears.

In HIM, upon His face to gaze,  
Transfigured by His love,  
For ever to reflect His praise  
In His bright home above.

This life is open to us all.  
All can for ever live,  
Surrender self and make Christ all.  
He all to thee will give.

Freeman.

## Religious.

### A Great Help.

BY REV. D. A. STEELE.

We are all liable to rush along from Sunday to Sunday without any break in our worldly thoughts and feelings. Business, business, business. Many of us are so absorbed that we forget the night of the prayer meeting; we are only brought up by the services of the Lord's Day. I am afraid, too, that in many cases—how many we dare hardly estimate—that tower of religious strength the family altar, is lying in ruins. So that there is absolutely no time taken during the week for the needs of the soul.

Is it any wonder there is so little spiritual mindedness? that many are weaklings? that so many sermons fall short of the mark? and that so many Christians cry out for other pabulum than the Gospel.

God's children must partake of their daily Bread, else they become attenuated—mere shadows whom no one can recognize as Christians. While placing the Bible first, and making it the *vade mecum*, I would urge the members of our churches, and indeed any others who may be "of the truth," to have always by them—in their chamber, on their desk, or even in the pocket of their great-coat when travelling—some standard devotional work. I never can sneer at my Catholic friends when I see them on the steamboat or rail-car reading their manual of devotion; they are a pattern for us. Eminent servants of God, have left their testimony to the value of such an exercise as this. It has broken the monotony of the world, has elevated them for a moment above the seen and temporal, and has helped them to a serenity which has been the envy of those brought into contact with them. Such works abound, and yet good ones are rare. I would mention a few from which it would be well to select: Prof. Phelps, of Andover, (*The Still Hour*) a searching little book. *All About Jesus*, by Dickson—a devout summary of the excellencies of the Beloved One. (There is a cheap English edition which is better adapted to the pocket than the more expensive edition pub-

lished by Carters', New York.) Spurgeon's *Morning by Morning*, also his *Evening by Evening*, have the peculiar characteristics of their author—racy, spiritual, and always bringing out the meaning of the scriptures quoted. *The Imitation of Christ*, by Thomas A. Kempis, one of the oldest of this class of works, is prized highly by the meditative, and although written by a Catholic, will not hurt any one's Protestantism. The one at present most in favor with me is *The Great Day of Atonement*, by Charlotte Elizabeth Nebellin, a German of the last century. A translation was published by Gould & Lincoln in 1859, and perhaps it could now be procured from their successors in business.

### Christian Culture.

BY REV. B. D. THOMAS.

There are few aspects of our church life more painful to the thoughtful Christian than the great disproportion of interest between the multiplying of converts and their *Christian Culture*. We heartily rejoice in the large accessions which many of our churches have enjoyed; but we rejoice with trembling. These added numbers bring with them added responsibilities. The promise of spring is certainly great, but it depends largely upon the atmospheric conditions of our church life as to whether these budding blossoms will develop into delicious fruit, fit for the royal banquet of the King, or fall, rotting and withered, to the ground. We regard all these children in our spiritual household with parental exultation; but it depends much upon the culture which they receive as to whether they prove to be elements of strength or weakness, of joy or anxiety, to the family of which they form a part.

The church is largely responsible for the future usefulness and efficiency of those who are born into her fellowship. She must hold them by the power of an earnest sympathy. It is a sad moment in a child's history when he begins to question the reality of his mother's love. The fascination of his home-life is at that moment lost. The golden cord that bound him to the family is broken and he wanders away to become a foundling, and, perhaps, a vagabond. But this is but a faint and imperfect illustration of that still more sad and melancholy experience when the young Christian begins to suspect the piety and affection of the church—when he flees to her bosom for warmth and comfort, only to meet with the cold chill of formalism, or worldliness, or infidelity. I doubt not that many become estranged from God's spiritual household and wander away into the world, because the mother's heart is cold, and the home is desolate.

There should be clearly defined spheres of religious activity. It is a crime against God, and the interests of immortal souls, to be careless and apathetic in this regard. There are many who are standing idle in the church, deteriorating in strength and capacity, simply for the want of something to do. They desire to work; but they don't know how to go about it. If they were asked why it is that they are worthless, they would readily reply, "because no man hath hired us." The church should be prepared to make provision for all such exigencies that might arise. It should not be possible for any one to say there is no room for me. Every man and woman and child, of every diversity of taste and ability, should find in the church an appropriate and congenial place. The non-use of power in the feeblest should be regarded as a calamity and a crime.

And then, there must be earnest, faithful instruction. The church should be pre-eminently an educational institution. "Teaching them to observe all things whatsoever I have commanded you." Christian character must take root in a deep and varied knowledge of God before it can grow and flourish. The tree that bears the richest fruit, and enjoys the healthiest growth, is that which has been planted in congenial soil. An experience which is not sup-

ported by deep convictions, that is not founded in knowledge, will, like Jonah's gourd, wither when exposed even to the sunshine. We must instruct our converts in Christian doctrine, and spiritual obligations, if we expect them to grow up into the strength and nobility of Christian manhood.

### Benefits of Church Membership.

"I can be saved without joining a church," is language which we sometimes hear from the lips of a self-sufficient professor of religion. Perhaps, he can. We should be slow to affirm, with high churchmen, that there is no salvation outside of a church. Many pious persons live beyond reach of a church, and other good people may be prevented by timidity, ignorance or false views from uniting with one. In such cases, God deals mercifully; we doubt not, with the feeble and the unfortunate. The Good Shepherd carries the lambs in His bosom and gently leads the infirm. It would be a cause of great grief to believe that salvation is limited to church membership.

Let us, however, seriously consider this matter. A church is not, like a temperance society or Masonic Lodge, a mere human institution. It is of divine appointment. Jesus loved the church and gave himself for it, and cannot be unmindful of its interests. Of these interests he was well informed. He was a man, and took upon Him all the sinless infirmities of human nature. He knew perfectly all man's weaknesses, wants and perils. When he had finished his work on earth, and was about to ascend to his Father, he spake to his disciples "of the things pertaining to the kingdom of God." Among these things was doubtless the organization of churches. So soon as the apostles were "endued with power from on high" they began to establish churches; and, during their life time, churches were founded in most countries of the civilized world. Into these churches, through much opposition, and, in many cases, through fiery persecution, the disciples, so far as appears, without exception, were gathered. These churches were the homes in which believers found congenial society, sympathy and encouragement. They were the folds in which the sheep of Christ were taught the science of salvation and the art of holy living. They were the camps in which the sacramental hosts of God's elect were trained for glorious war.

The churches, with their ministry, their ordinances and their discipline, remain with us to accomplish the gracious purposes for which they were ordained. It is not easy to over-estimate the advantages of membership in a spiritual, properly organized church, to a sincere believer. Not to mention the ministrations of the word and the Christian ordinances divinely appointed for the nourishment and growth in grace of the church, how much does he need the restraining influence of ecclesiastical fellowship and supervision. It will generally be found that a professed believer, who is unwilling to connect himself with a church, has some evil lust which he wishes to indulge, or some sinful habit which he is unwilling to break; and he avoids the restraint that church fellowship would impose on him. This very restraint is an invaluable blessing to the earnest Christian, conscious of his weakness and his liability to fall, and anxious to honor his Redeemer. Moreover, the believer needs sympathy, encouragement and help in the service of Christ, and these he finds in the church and can obtain nowhere else.

Where shall we find living, growing, active Christians, except in the church? We might as reasonably expect to gather grapes of thorns, or figs of thistles, as to find the fruits of righteousness and piety on the fertile soil and in the chilling blasts of the world. In the observations of half a century, we do not recollect a single specimen of an earnest, consistent and fruitful Christian, unconnected with a church.

We do not deny that a man may be saved without church membership. If however, his utterances were in harmony with his conduct, they would be substantially as follows: "Christ, in his wisdom and goodness, has organized a church for the security, comfort and growth of his disciples; but I do not need its advantages. I can take care of myself and provide for my own comfort and growth. The ignorant, the weak and the erring may enter the church and share in its benefits; but, for my part, I can dispense with them. Men illustrious for their piety and usefulness, the noble army of martyrs and evangelists and apostles, have all been church members, and by church privileges and succors, have pursued their journey to heaven; but I have resolved to reach that blessed abode without any such helps." We have nothing to say but: "Let him that thinketh he standeth take heed lest he fall."

Let us guard against the opposite extreme. Churchianity is not Christianity. We may be in a church—a good church too—and not in the kingdom of God. Church membership, without repentance, faith and piety, cannot save or profit us, but may be a fatal means of delusion and ruin. Many, it is to be feared, have imagined that, being church members, they could not be lost, even while living "in ungodliness and worldly lusts." Church membership can be no substitute for regeneration; and while its privileges nourish and strengthen the living, they cannot benefit the "dead in trespasses and sin."

All believers should unite themselves with a church. They owe it to themselves, to the world and to Christ, to confess him, identify themselves with his people, and contribute what they can to the support and promotion of his cause. They should, however, become church members only with careful self-examination, and a full persuasion of the sincerity of their faith and the rectitude of their motives. A spiritual church is no home for a carnal man. Her services will be a burden to him, and he will be a reproach to the church. Repent, believe, be baptized and added to the church—this is the Apostolic order and it secures safety and gladness for the sinner, strength and help for the church, and honor for the Saviour.—*Religious Herald*.

## The Christian Messenger.

Halifax, N. S., September 11, 1878.

### CONVENTION PROCEEDINGS CONTINUED.

We have the following report of the Ladies' meeting at Fredericton on Monday afternoon, supplied by Miss Phillips the secretary:

The annual meeting of the Woman's Mission Aid Societies of the Maritime Provinces, met in the Free Baptist Church of Fredericton, N. B., on Monday August 26th. at 3 p. m. About 150 ladies were present. The meeting was opened by the President of the Fredericton Society, Mrs. Dr. Spurden, with singing and Scripture reading. An address of welcome to the delegates was given by Mrs. A. F. Randolph, Vice President, after which the reports of the three Provinces were read: by Mrs. March, for New Brunswick, by Mrs. Chipman, for P. E. Island, and by Mrs. Brown, for Nova Scotia. These reports were certainly calculated to incite our sisters to renewed exertions in the foreign and home work. After which our sister Miss Hammond spoke feelingly of the separation from her home that she had passed through the previous day, and how all that she now desired was to do her Father's will. Her trust in the preciousness of Redeeming Love, is just what Christians need, and can have by asking.

When Miss Hammond had concluded Mrs. Dr. Spurden spoke a few words of farewell to her in language that touched each heart present. A hymn was then sung.

After this a letter was read from Mrs.

Armstrong, asking shelter for six orphan children. A resolution was passed to send her \$120 this year. It caused some discussion as some of the sisters wished it to be an annual grant. Then Mrs Sandford's letter to Mrs. Selden was read. Her wants had been attended to by the Foreign Mission Board, asking our Ladies Board for money, with the promise that apartments should be kept for our Missionary.

Some speeches followed, an excellent one from Mrs. Dr. Johnson of Providence Rhode Island, sister to Rev. Albert J. Lyon, the missionary who died so suddenly last year after his arrival in Burmah, and was so deeply lamented. Mrs. Eaton, late Miss Minnie B. De Wolf, spoke concerning several matters, and afterwards brought forward a resolution expressing the advisability for several reasons to put the control of the annual meeting at the Convention under the supervision of the Central Board of the Province where the Convention is being held. It was carried unanimously. A resolution passed to adopt the "Canadian Missionary Link" as our missionary paper. The Doxology was sung and we went to our homes feeling that the blessing of Almighty God had rested upon our meetings.

There had been two ladies' prayer-meetings previous; one on Saturday evening, another on Monday morning which which were interesting and profitable.

On Monday evening a

### PUBLIC EDUCATIONAL MEETING

was held at which there were several excellent speeches.

The Chairman, Rev. S. W. DeBlois, called on Rev. A. Cogswell to offer prayer. He then offered some appropriate introductory remarks.

Professor Jones, on being called upon said it was of the utmost importance that the Faculty should know what was expected of them. It was also very necessary that the people should know what was expected of them. He had had his ideas of College work very much enlarged of late. In each department there was required a much larger amount of help to secure thoroughness and efficiency. In England one man is required to lecture on only one author instead of crowding all the authors and several departments on one man as we are obliged to do. In this way men become progressive. Each student wants to get some of all the subjects in the curriculum, and whilst so much has to be crowded into so small a portion of time the result cannot be so satisfactory. Then besides Latin and Greek there is French and German, and these are supposed to be essential. He believed it necessary to secure more completeness in the Arts Course before Theology could be profitably studied. An influence should go forth from the College which would mould the minds of the people, not the people the College. There is amongst our people an intelligent appreciation of education, but this must be cherished and directed or it would fail to be progressive.

Dr. Lucius E. Smith, editor of the *Boston Watchman*, said he had come to a people he had long wished to know. Nova Scotia and New Brunswick had hitherto been to him only geographical terms. They would henceforward be real familiar localities. He had for many years been actively engaged in educational work, having some years ago held a position as professor in what was called a College. It had been there as at Acadia—each man had more to do than he should have. But the fact is, a College must grow. Because a College is small it should not be despised. Acadia was not yet equal to Harvard, but he believed a student often has a better chance where there are a smaller number of students. The professor knows the student and has more sympathy with him than where he but rarely comes in contact with him. American colleges have a character of their own, and are better adapted to our people than the English or German Universities could possibly be. It was of first importance that