

# The Christian Messenger.

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WHOLE SERIES.  
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## Poetry.

### Home Song.

Stay, stay at home, my heart and rest;  
Home-keeping hearts are happiest;  
For those that wander they know not  
where  
Are full of trouble and full of care;  
To say at home is best.

Weary, homesick and distressed,  
They wandered East, they wandered  
West,  
And are baffled and beaten and blown  
about  
By the winds of the wilderness of doubt,  
To stay at home is best.

Then stay at home, my heart, and rest;  
The bird is safest in its nest;  
O'er all that flutter their wings and fly  
A hawk is hovering in the sky  
To stay at home is best.

### The Devil.

(REV. ALFRED J. HOUGH, LUDLOW, VT.)  
Mer, don't believe in a Devil now,  
As their fathers used to do;  
They've forced the door of the broadest  
creed to let His Majesty through.  
There isn't a print of his cloven foot  
or a fiery dart from his bow  
To be found in earth or air to-day,  
For the world has voted so.

But who is it mixing the fatal draught  
that palsies heart and brain,  
And loads the bier of each passing year  
with ten hundred thousand slain?  
Who blights the bloom of the land to-day  
with the fiery breath of Hell,  
If the Devil isn't and never was?  
Won't somebody rise and tell?

Who dogs the steps of the toiling saint,  
and digs the pits for his feet?  
Who sows the tares in the field of time  
where'er God sows His wheat?  
The Devil is voted not to be, and, of  
course, the thing is true!  
But who is doing the kind of work the  
Devil alone should do?

We are told he does not go about as a  
roaring lion now;  
But whom shall we hold responsible for  
the everlasting row  
To be heard in home, in church and state,  
to the earth's remotest bound,  
If the Devil, by a unanimous vote, is  
nowhere to be found?

Won't somebody step to the front forth-  
with, and make his bow and show  
How the frauds and the crimes of a  
single day spring up? We want to  
know.  
The Devil was fairly voted out, and, of  
course, the Devil's gone;  
But simple people would like to know  
who carries his business on?

## Religious.

### An Impressive Baptism.

Of all the baptisms that have taken place during the winter and spring of 1880-1881 in the first Baptist Church in Oakland, that of Judge Crockett on Sunday evening, April 24th, was most significant. The Judge is in the seventy-third year of his age. For eleven years he has been a Judge of the Supreme Bench in California, and all through his successive terms of office, and to this hour, he has been universally esteemed and honored as one of the most incorruptible of men on the Pacific coast. This was his first public profession of religion. But to make this, gradually came to be with him a matter of personal duty. For two or three months past, during which time he has been worshipping with us, his thoughts have been set upon it. As he said to us, he was advancing in life, and he felt persuaded that he should lose no time in attending to this important matter. On Wednesday evening, April 20th, he came to our church meeting, and witnessed for Christianity in a manner at once humble and profound. He said:—

"My friends, in proposing at my late period of life to present myself to your church for membership, I do not speak of any sudden or miraculous change. For my frame of mind is the result

of long years of meditation and reflection.

"When a young man I fell into the error that so many young men and and young women fall into. I endeavoured to subject everything in the Old and New Testaments to reason and logic. I found so many things inconsistent with my intellectual judgement that I discarded many things in them as a fable. I could not command my faith; but hoped in the future, under favorable influences, the matter might become more plain.

"After a while, I began to reflect why it was that I could not believe in the Christian system of religion when in the past ages so many who were manifestly my intellectual superiors, not only believed in it, but lived by it, and testified of it, by giving up their lives. Why should I reject this system of religion because there are things about it I could not understand or explain? I found I could not explain many things in ordinary life. Even the growth of a blade of grass was a mystery; neither could I explain how the beautiful colors were painted upon the flower. Why give up faith in the Bible because I could not understand it? I could not reject the fact that the blade of grass and flower exist, why reject Christianity because of difficulties in the record thereof.

"These views have strengthened with my years. I have become thoroughly convinced that the Christian system is the true one; for if I cannot accept the things of the Bible, what can I accept? Where shall I turn? I concluded that man was not born to die like a beast. I cannot find any thing better in all the religious systems on earth than the Christian system, none so broad, beneficent and lovable, and because I cannot explain everything about it. I am not justified in disbelief about these things. I have no longer any doubt about my faith in God, but do doubt my ability, in my condition of life, to meet the requirements of service that this system imposes. The most that troubles me is my sins, but I accept of Christ in his relation to it. Respecting baptism, I have with my wife read a portion of the Bible almost every day for years. I am familiar with all the precepts of the Bible about baptism, and from careful study and research, I am satisfied, that the baptism of the New Testament is by immersion, and that that is the true mode. And now if it should be the pleasure of this church to receive so unworthy a man as I am into its fellowship I shall be happy. I need not possibly say anything more. I offer myself as an applicant to your body."

The First Baptist Church of Oakland was happy and honored by the coming of Judge J. B. Crockett into its membership. His witness for Christianity was all the more notable, by its infrequency among men of his advanced life, and prominence in the legal profession. His baptism, with three others, made an occasion of great impressiveness and solemnity. To the Head of the Church, Jesus the Christ, our Lord and Saviour be all the praise.—*Herald of Truth.*

### Faith Without Repentance.

"I do not care for what I have done in the past," says a letter before us. "I trust in the blood, and Jesus has paid it all." But the conduct of the past had been criminal and abominable, and the fact that the writer was indifferent to it because he supposed that Christ had borne the penalty, and that he was free and safe from the consequence of his conduct, is the best evidence possible that he would do the same thing again if he supposed he could do it with impunity. That man had been taught by some one who did not understand the nature of salvation. The vicarious sacrifice is stigmatized as the "commercial theory of the atonement," chiefly because it has thus been travestied by those who profess to understand and teach it. No soul is pardoned until from grief over and

hatred of sin it turns from it with a full purpose and endeavour to lead a pure and righteous life. The redeemed soul will never cease to be ashamed in the memory of a mean act it has committed, whether the act be towards God or towards man. Those hymns and homilies which represent the saved as glorying in the shame of their lives before supposed conversion are misleading and mischievous. It is setting vice up as virtue to extol depravity as a back-ground necessary to magnify God's mercy. Repentance is not part of a bargain, or of a shrewd speculation by which a wicked man imposes on the generosity and good nature of God. The test of its genuineness is nothing else than hatred of sin because of its moral repulsiveness, and love of righteousness for its own sake. The theologians who instruct galleys-saints how to preach when the rope is about their necks, and that pernicious clerical liberalist, and all "liberalists" like him, who apologized for the murderer of Mr. Cram, and promised the homicide-suicide a new probation under better conditions—such preachers need indoctrination in that hard-headed little summary, the Shorter Catechism. The contempt and ridicule which are heaped upon such performances by the rationalistic press are fully deserved, but we protest against accrediting such immoral sentimentality to evangelical religion.—*Interior.*

### "Thou Shall Heap Coals of Fire on His Head."

This language of Paul is often quoted to mean that the best way of punishing an enemy is to do him a kindness, and thus he will be more pained by the burning of the coals of fire we heap on his head, than by any direct injury we can inflict upon him. The current opinion is, that while a worldling would pay injury for injury, "an eye for an eye, and a tooth for a tooth" the Christian is to seek a higher and nobler, as well as effectual revenge, by showing kindness to an enemy. If this opinion was correct then there would be no difference of opinion between the conduct of the world and the Christian. Both would equally seek revenge, and the difference would only be in the methods they pursued to accomplish the same end.

But the apostle forbids our taking revenge of any sort. The command is not "avenge yourselves after a noble fashion," but "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine. I will repay, saith the Lord." After giving this command can any one believe that Paul would contradict himself in the very next verse by telling the Christians at Rome how to avenge themselves? He continues, "Therefore," that is to say because you are not to avenge yourself in any way, "if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing you will heap coals of fire on his head." But it may be asked, will not the coals of fire necessarily burn his head, and will not this be a punishment. By no means as we shall see.

There is reason to believe that the apostle referred to a custom of disposing of certain cases in the courts. When a man was in distress, and wanted to make a confession to the judge with a view of asking for mercy, he put some flax on his head, like a turban, and on this he placed some coals of fire. The smoking of flax told the guards that some grief was consuming his soul and that he wanted to ask mercy from the judge. He at once was admitted into the judge's presence, who suspended any other trial that might be pending to hear the confession and prayer of the sufferer, who came to ask, not for justice, but for mercy. The application is obvious. When our enemy injures us, we, by showing the Christlike spirit, will bring him, humble and penitent to seek mercy at the throne of grace. We will "heap coals of fire on his head," not as a punishment, but as a blessing; we will not avenge ourselves, but we will bring him to repentance.

The coals of fire burnt not the head, but the flax, as the sufferer sought relief.

It is quite likely that Isaiah referred to the same thing when he said (Is. 42: 3), "The smoking flax shall he not quench." The prophet was telling of Christ, and if this reference be allowed, it was as if he had said, "Earthly judges sometimes refuse the petition of those who come asking for mercy, and quench the smoking flax upon their heads. The servant of God, Christ, however, is a judge who "will not quench the smoking flax. He will not cast out any that come to him humbly asking for mercy." This is certainly true, whether it be Isaiah's meaning or not. "Him that cometh unto me, I will in no wise cast out."—*T. T. Eaton, D. D.*

### The Hindrances.

REV. T. L. CUYLER.

Perhaps you may say—"No, I really want to be a Christian, but I am kept from becoming one by the inconsistencies and moral failures of the church members whom I meet. They profess a great deal, and do little. They claim to be followers of Christ and that he helps them; but I cannot discover that they are any better than I am." Let us look at that excuse a moment. You admit Christ's divine character and claims, the perfection of his precepts, the faithfulness of his promises, and the rewards of serving him; you admit also that you need Christ a million fold more than he needs you. What he commands you to do is your duty; it may become also your delight. Yet you pretend to say that you will not perform your duty, because some weak or worldly-minded professor does not perform his! Would you dare to refuse to pay a note that was due simply because some knavish neighbor was defrauding his creditors? Will you rob Christ and rob your own soul, because somebody else's religion is a fraud? There are, no doubt, some counterfeit Christians in every community. To their own Master they must stand or fall; dearly may they answer for their sin of living a lie. But people never counterfeit a worthless article. If counterfeit greenbacks get afloat, it is because the genuine ones are worth a hundred cents to the dollar. You don't refuse the genuine government notes because some false ones have been issued by the counterfeiters. There are counterfeit wives to be found, but that hinders no sensible man from marrying a sensible woman.

If you can prove to me that every church-member is a sham, and that following Christ makes no one better, purer, stronger, and holier, then I admit that you have a valid reason for refusing Christ's commands. But you admit the beauty of Christianity as set forth by the loving lamb of God, and its desirableness also. You admit that some followers of Christ have risen to a most beautiful and admirable excellence of character by copying their Master. They enjoyed great peace in trusting Christ, and they attained to many victories over sin by imitating Christ. What they have done, you can do. What they have done, you must do, or be lost to all eternity; God says that those who reject his Son and trample on his invitations shall themselves be rejected.—*N. Y. Evangelist.*

Archbishop Whately wrote the following on religious persecution, taking as his text the nursery rhyme:

"Old daddy Longlegs  
Wouldn't say his prayers:  
Take him by the right leg,  
Take him by the left leg,  
Take him fast by both legs,  
And throw him down stairs."

"There," said the Archbishop; "in that nursery verse you may see the epitome of the history of all religious persecution. Father Longlegs refusing to say the prayers that were dictated and ordered by his little tyrants, is regarded as a heretic and suffers martyrdom."

### The London Anniversary Meetings.

The Zenana Mission Meeting was held after the annual breakfast of the Foreign Missionary Society.

After the opening address by the chairman, and the reading of the Report came

THE ADDRESS BY REV. R. F. GUYTON, OF DELHI.

Rev. R. F. Guyton who was introduced as having just returned from Delhi, and was warmly received, said: As you are aware, every word spoken here this morning will be read by those who are hard at work in the zenanas amongst the Hindoo women of India. I mention this as a guarantee of the sobriety of the statements which I shall have the pleasure of making. To speak to you of the work which is done by the ladies in Delhi in connection with this society is a task as pleasant as it is difficult. Very pleasant is it, for it affords me an opportunity of publicly honouring the faithful women who are fellow-labourers with us in the Gospel, and (since I have had no share in the work which I shall describe) I can speak without the pain which always accompanies the relation of one's own labours. It is also very difficult, because, from the nature of the case, it is work with which we are very largely unacquainted. We cannot witness it, and the labourers themselves are too modest and too busy to speak much of what they do. It may not be known to many of you that the word which gives its distinctive title to this mission has a very much wider meaning than that usually assigned to it. It means of the women's departments. I hope this present title will remain, for it embraces all the work which is worthy of or may be undertaken by women for women, and it correctly describes the very varied work which is carried on in Delhi through the agents of this society. (Applause.) The visitation of the secluded women of India, in their jealously-guarded privacy, is only a part of the work which is carried on by the ladies in Delhi. It was their first work, and so has given its name to their subsequent and more varied labour, but it forms not a title of all they now undertake and very successfully perform. The visitation of zenanas claims the first mention. There was a time when it was almost impossible for a European lady to obtain permission to enter a zenana. If permission were given it was upon the unexpressed but perfectly understood conditions that the religious prejudices of the inmates should not be offended, that the Christian Scriptures should not be taught, that religious topics indeed should have no mention. This was succeeded by a teaching era, in which the lady visitor was permitted to teach her pupils to read and write in their own tongue, but, even then, the books admitted were simply instructive, not religious. This, again, was succeeded by a working era, in which the ladies taught them to find relief from the weary tedium of idle confinement in the practice of lace-making, embroidery, and other ornamental work. Before I pass on to the present, which I will call the Christian era, and which combines and fulfils all the preceding, I wish to record my most earnest conviction that, in doing only as much as they could in those earlier times, they acted wisely and well. I say this the rather because I have heard strong objections urged against it. Had they refused to do the less and lower because they were not permitted to do the greater and higher work, the doors of the zenanas might not, I think would not, have been opened to them to this day. It was for the most part in some such way as this that the women of the zenanas became anxious to hear the Gospel which had wrought so much for the women of Christian lands. I am glad that era has passed away—at least in Delhi. Little as I like to speak of the results of Christian work, I cannot refrain from saying that I have had the high privilege of baptizing three Mahomedan ladies from these zenanas, who have been strengthened to come out boldly, and to publicly profess their faith in and love to the Lord Jesus Christ. I am especially anxious that you should understand some of the difficulties of this work. And first of all difficulties is that of climate. The heat, more intense, I believe, in Delhi and Agra than in any other part of India, induces not only physical but mental and spiritual prostration. Sometimes even to think is pain. The ladies of whom I have been speaking are often compelled by the exigencies of their work to stay out dangerously late in the blinding glare, visiting at houses where the luxuries of Venetian blinds