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Christian hearts must be drawn more closely in love and in sympathy to the heart of the Uplifted Christ. They must feel that attraction which Peter felt, on a day when many were turning away from Jesus and His doctrines, when he said "We believe and are sure that thou art that Christ the Son receive from Him his benediction and admitted unless they pass through his love. We need to feel that attracwho cried "I am crucified with Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Hirself for me."

To feel more profoundly this drawing of the heart to Jesus and His Cross is what the church is needing most to-day -and this also above all things-expresses the need of every soul that professes or desires to belong to Christ.

Let me ask you, my friend, to-day, is Christ thus drawing you? Is your nature becoming so welded and so wrought into His that you are coming to know something of His abhorrence of sin, something of the fellowship of His sym. pathy and suffering on behalf of others; something of His unswerving loyalty to the truth, of His calm, abiding trust and joy in God? Have you become willing in your measure to drink of His cup and to be baptized with His baptism, if only the life and the light that is in Him may thrill and illumninate your soul ?

It is a sad fact to contemplate that the attraction of the eye and the ear and the understanding may sometimes be cherished in lieu of the attraction of the heart. To have seen the Son of Man as He has walked in our streets, to have eaten and drunk in His presence, to have done wonderful works in His name will avail us nothing at the last, if with al it shall be found that our hearts wer never drawn to the Uplifted Christ.

The following address was one of the valuable papers read at the late Anniversary meetings at Detroit. It deserves a careful perusal.

DENOMINATIONAL PUBLISHING AND DISTRIBUTING INDISPENSABLE TO

FEALTY TO OUR LOKD. BY REV. J. HILL, LL. D.

denomination exists for the defense of among the eternal snows of the Alpine a ceremony, either have not taken the Valleys, both men and women, and trouble to read history, or they have that others have as bravely faced read it without reflection. It is true hotter than Vesuvian fires in the that Baptists have stalwartly defended public square at Smithfield, who were the immersion of believers, and of as loyal to Christ as this noble Roman believers only, as essential to admission | was to his high sense of duty. It is an into the visible church; but this per- insult to these heroic dead to represent sistence in requiring adherence to Baptists as mere antiquarians, with no a form is rooted in a fundamental Behind this loyalty to now by the highest scholarship of the world, and undisputed by any respectable historian or exegete, stands the majestic principle of unwavering loyalty to Christ as the only Master. When, in feudal days, the liege became the vassal of a lord, he knelt on the earth | these least commandments, and shall before him, placed his clasped hands within the enclosing palms of future suzerain, and swore that hencewill, and no longer his own man. It is this that Christ demands of his followers, and it is this that all true Baptists profess to do.

not always accepted this principle. a final authority and to confer upon councils, synods, presbyteries, and even banished and hunted man, for whose popes, the prerogatives of ecclesiastical supremacy. Further, a church has assumed to set aside the commands of Christ as no longer binding, to distinguish between what must be regarded sidered non-essential; and even to savages for opposing it; his book was specific injunctions of the Master. To such devout men as the saintly Baxter

prophecy of our text intensively. Thus they have stood for centuries, often in little helpless, isolated, groups as living representatives of the principle of loyalty itself.

It is true that Baptists have often seemed to be contending for a mere outward rite, a ceremonial mode, but their position is better understood when we remember what that rite signifies, and of the living God." We need to feel was meant by Christ to signify. By that attraction which Mary felt who the admission and the practice of sat at her Lord's feet and drank in | Christians of every age and name, with thirsty heart the words of life, or | that rite is the initiation into the visible that which she felt who, counted sinful | church, the gate of entrance into the by Pharisaic self-righteousness, could Christian Brotherhood. Christ's conbathe her Saviour's feet with kisses ception of his kingdom is that of a and tears and costly ointment and spiritual state, into which none can be spiritual change. He has built his tion which the great-hearted Paul felt | church on Peter's confession, " Thou art the Son of the Living God. and it is no longer I that live but Christ | Whoever confesses this, may enter in; but no one who does not. In order to confess this, an inner change must be wrought, a change which Jesus very simply calls the "new birth," and which theologians call "regeneration." This is not a natural birth, it is not of "the will of the flesh" nor of the will of man, but of God." Loyalty to Christ requires his liegemen fo be faithful guardians of the gate. It is not a ceremonial form, it is the gate of the church which Baptists have been so carefully guarding.

an anonymous writer, "that invests it be the best plan of government for the with a deeper interest than the spot American colonies." (Fish's soul-liberwhere a soldier of old Rome displayed ty, 147). We are not surprised, therea most heroic fidelity. That fatal day fore, when the German historian, Geron which Vesuvius, at whose feet the stood, burst out into an eruption that shook the earth, a sentinel kept watch by the gate which looked to the burning mountain. Amidst the fearful disorder, the sentinel had been forgotten; and as Rome required her sentinels, happen what might, to hold their posts till relieved by the guard, or set at liberty by their officers, he had to choose between death and dishonor. Pattern of fidelity, he stands by his post. Slowly, but surely, the ashes rise around him; now they reach his breast, and now, covering his lips, they stop his breathing. Faithful unto death, after seventeen centuries, he was found still standing in a marble niche, clad in his rusty armor, the helmet still on his empty skull, and his bony fingers still closed about his spear." The world stands in reverence before this statue of devotion. It should not for-They who suppose that the Baptist | get that thousands of Baptists lie better ground of existence than a archeological respect for an ancient Christ's admitted command, confessed form, which reason and convenience both condemn. They stand where Christ has told them to stand, they do what Christ has told them to do, thinking that there are no non-essentials among the requirements of him who said: "Whosoever shall break one o teach men so, he shall be called least in the kingdom of beaven; but whoso ever shall do and teach them, the same forth he was subject to his superior's | shall be called great in the kingdom of heaven." (Matt. V. 19.)

There was a time when the doctrine of soul-liberty was a heresy, and a Baptist | that the evangelical Christians of our heresy. Thousands of Christians thank But the confessors of Christ have God that they may worship him according to the dictates of their conscience. church has attempted to make itself without once thinking that the right was boldly advanced and pressed by innovation even Puritan refugees had no toleration. At that day the doctrine of the necessary connection of church and state was almost universally held Roger Williams was driven from his as essential, and what may be consid- home to the society of the aborignal substitute inventions of her own for the publicly burnt in England, and even all these usurpations and infringements | condemned the doctrine. But to-day of authority, those in the line of suc- the heresy of this hunted Baptist is the cession called Baptist have stoutly and creed of every civilized christian, and fearlessly objected. They have brave- liberty of conscience is secured to every ly declared, often in the face of armed man by the organic law of the nation. official power, in spite of threats and Secular history recognizes the debt of penalties, that they called no man humanity to the despised sect for which Master on the earth, and that Christ New England independents had no alone had authority over the soul, mercy; and the impartial Bancroft

takes the trouble to say, " Freedom of conscience, unlimited freedom of minds was, from the first, a trophy of the Baptists." (Hist. U. S., 11, 66, 67). And it was not only a trophy at the first, but at the last; for the principle was forced into recognition by the national government. On the petition of Virginia Baptists, James Madison prepared a memorial that led Thomas Jefferson to draw the "act for establishing religious freedom," in December, 1775. Still later, after the constitution had been framed by the Federal Convention of 1787, and adopted by the people, thinking that the freedom of religion was not yet sufficiently guarded, the Baptists presented an address to President Washington, asking his aid in securing more perfect protection; and, as a final result, the first amendment was made to the constitution, enacting that "congress shall make no law, establishing articles of faith, or a mode of worship, or prohibiting the free exercise of religion." Indeed it may be justly claimed that Baptist loyalty to the church polity of the New Testament furnished to the founders of our republic the model for its organization. Thomas Jefferson declared to a friend several years before the declaration of independence, that "he considered a Baptist congregation the only form of pure democracy that then existed in the "There is nothing in Pompeii," says | world, and had concluded that it would

vinus, says of the Baptist colony of Rhode Island: "Here, in a little state, the fundamental principles of political and ecclesiastical liberty practically prevailed before they were taught in any of the schools of philosophy in Europe. At that time people predicted only a short existence for these democratic experimentsuniversal suffrage; eligibility to office; the annual change of rulers; perfect these ideas and these forms of government maintained themselves here, but precisely from this little state, have they extended themselves throughout the United States. They have conquered the aristocratic tendencies in Carolina and New York, the high church in Virginia, the Theocracy in Massachusetts, and the monarchy in all America. They have given laws to a continent, and formidable through their moral influence, they lie at the bottom of all the democratic movements which are now shaking the nations of Europe." (Introduction to the history of the Nineteenth Century.) It is a long time since Jesus said, "The truth shall make you free;" and men have been slow to be. lieve it, but they will come at last to confess that he who said, " My kingdom is not of this world," has, nevertheless, furnished, in the organization of his church, the model for the best earthly government. Loyalty to Christ, costly though it may be, in a world that has not yielded to his dominion, is certain of a final triumph.

There is a temptation to refer to other fruits of loyalty to Christ, but it is not necessary to my purpose. I have indulged in these historical reminiscences because they exhibit the real position of Baptists in relation to Christian fealty It is in the light of these grand historic facts that I wish to present the theme assigned to me, "Denominational publishing and distributing indispensable to fealty to our Lord." There are some evident reasons why it is our duty to publish and distribute.

I. We hold truth, still unrecognized, to proclaim .- It is encouraging to know day have so fully accepted Baptist lead ership and Baptist principles, yet they are not universally accepted. In the free, open field of public discussion, the truth for which our predecessors have been contending has made wonderful triumphs, and it is no small consideration that, in this fair field of controversy, views that were formerly suppressed by official authority have won so large and assent, that, to-day, in America, the de nomination has outgrown all its early oppressors and stands second to none of them in numbers. Nor is the influence of Baptist teaching to be measured by the numerical growth of the membership. Its effects are visible in all other denominations. Hundreds of conscientious people in other churches are demanding believer's baptism, while the sprinkling of infants is, in some communities, almost discontinued. In the town where I live, a Presbyterian minister used the baptistery of the church to which I belong for the immersion of a person who, though of Presbyterian family, demanded believers's baptism at his hands as a

condition of joining his church. As to the decadence of infant baptism, here are some statistics from the New York

"In the Rev. Dr. Hall's magnificent church, in Fifth Avenue, with its mem bership of 1,730, there were 21 babes baptized in 1881. In Dr. Crosby's, which numbers 1,384 members there were only 17. Dr. Robinson's Memorial church, of 340 members, could show only 3 baptized infants. Dr. Ludlow, of Brooklyn, with 378 members, reports 6 infant baptisms. Dr. Van Dyke, with 571, and Bro. Crosby, with 336, report no infants baptized." But, in spite of the ceaseless under-

mining of the institutions and practices

which Baptists have always opposed;

these institutions and practices still continue. The learned Dr. Hodge, late professor in Princeton Seminary, from whose erudite pages we are all glad to have learned so much that is true, distinctly held that the unregenerate may be received into the church, and attempts to prove it by a misinterpretation of Christ's parable of the sower, holding that the field is the church, whereas Christ says it is the world There are ministers that teach their people that their children cannot be saved without baptism, although Baptist logic has convinced most people that this is an invention of priestcraft. It is also a survival of the principle of compulsion; for the protesting infant, in spite of kicks and cries, without its assent or even consciousness of what is taking place, is carried to the font and subjected to a religious ceremony. affirm, therefore, that the work of Baptists is not done; that, in spite of their influence on the modern mind, errors and superstitions are found in the christian churches, and that loyalty to Christ demands untiring continuance of the faithful teaching of truth, until the last vestige of error has perished from the earth. 2. Our Lord's method is the progressive proclamation of the truth. religious freedom. But not only have The right of free discussion had to be established before such discussion became possible. From this vantageground we are to advance to other conquests. Christianity is pre-eminently a teaching religion. Its conquests are made with the sword of the Spirit, which is the word of God, the keenedged, incisive truth that no armor of error can resist. Our great commission reads, "Go teach all nations." But until recent times, free teaching was impossible. To-day it is unhindered Daily it is becoming more apparent that there are two logical positions on the subject of revealed religion: one is that the authority in religion is the church the other is that the authority in religion the Bible. Romanism takes its stand upon the first, but in a time when men can and do read history, this doctrine cannot stand. The Baptists alone, of all the Protestant denominations, plant themselves strictly and solely upon the Bible. Others may profess to do so, but the profession is unavailing, if such errors as an unregenerate church-membership and infant baptism have to be defended. These human inventions have no warrant in the Bible, and an appeal to it as an ultimate authority is the refutation of them.

3. Finally, publishing and distributing are the most effective ways of promulgating truth. The printed sheet, the pamphlet, the periodical, the book, find admission where the living teacher cannot enter. They find the mind in its moments of calm reflection, when the soul is reaching out for truth. They come with no atmosphere of controversy, not throwing the soul into a state of resistance. They lie at hand for the unoccupied hour, when their companionship is a pleasure. And so, in our age when almost every child can read, they minister to thousands to whom living voices cannot speak the words of life. The noble society whose anniversary we are celebrating is a mighty tree of life whose leaves are for the healing of the nations. There is not a state or territory in our great country where these leaves have not fluttered down into the hand of young men and maidens, aye, into the hands of little children, to whom they are as welcome as the blossoms of the spring.

My brethren, if this christian hope of ours is not an idle dream of fancy. give account for the deeds done in the of Jesus in letters of gold, placed in the "I will make judgement for a line and

never knew you;" but he will not say that to those whose first and last thoughts are of loyalty to him. Doubly shameful will be the face of him who with the glorious beritage of the honored name we bear, who has stood with the cohort which Christ has appointed as guardians of the gate, shall recall the memory of disloyalty to the trust imposed upon him. Brethren, can we disregard the duty to publish and distribute our denominational literature, without being disloyal to our Lord?

## Correspondence.

For the Christian Messenger. Incidents of Ministerial Life.

A TALE AND SOMETHING MORE.

CHAPTER V.

The lowest conception of education that which makes the mind a mere sponge. A man may be unchanged in mannerand disposition-soft and pliable in character; but if he can readily absorb knowledge and communicate it, in the same form in which it was taken in, he is said, by some persons to be educated. Others take an opposite view of the matter, and think it consists in proportion and polish of mind. In its natural state, the mind is said to be like a block of marble, and education a sculptor working on the rough material until form and comeliness appear. This description reminds us of the cold statues, holding lamps in their hands, seen in the corridors of public halls.

An educated man will be symmetrical in charactor, courteous in manner, and well furnished with knowledge: all this is very good, if underneath there be a heart beating in harmony with justice,

mercy and truth.

Man, amid the ruins of the fall, bears innumerable evidences of a being intended to live in sympathy with the attributes of God's character, the works of his hand, and the laws of nature; but his powers are stunted, dwarfed, and many of them totally obliterated by sin and its consequences. In the vast resources of natural and revealed truth, education recognises the means of man's restoration. In its wider meaning, education is the application of all truth, to the enlivening, awakening, invigorating and general drawing out, as the word means, of the powers of the mind.

We here see, that education cannot, really, accomplish its purpose without the agency of the Holy Spirit, and his work of regeneration. Paul says, the whole creation is waiting for the manifestation of the sons of God; and it may be said that education waiteth for the manifestation of the spiritual nature in

the soul.

Considered objectively, the distinction between secular and religious education, is simply that between the divine Being and natural truth. In the sense in which all truth comes from God, all education is more or less religious; but inasmuch as he exists distinct from nature, and has revealed himself in holy scripture, there is a distinction of secular and religious education. But the two are inseparable. It is impossible to educate thoroughly without religion; and on the other hand, it is observed in cases of sudden conversion, that those truths which are employed by the divine Spirit in the conversion of the soul to God, at the same time give life to powers of mind which are employed in the contemplation of the works of nature.

All this goes to show that the Christian minister should be, eminently, a teacher; and the necessity that he himself, in the highest sense of the term, be an educated man. He should not only be conversant with natural and moral science. mathematics, language, and divinity; but should especially be an instance of the effect of it all, upon his own heart and character.

Where there be the determination to succeed, nothing comes amiss, to Christian young man, in seeking education. The very difficulties themselves,

in which some pursue knowledge, are

often the best part of their training. For the ministry, men are needed with a large amount of patience, torbearance, and self-control. It is a lament able fact, that some of the greatest adornments of character are at a discount in ministers, at the present day. As these are not in demand, they are not cultivated to the fullest extent. Take for instance, meekness. Two of the greatest that ever lived, Moses and Christ, were distinguished by meekness. The great law-giver could never have succeeded without his wonderful meekness; and the Gospel owes much of its beauty to the day will come when you and I will the meekness of the Saviour. Every stand before our glorified Redeemer, to college hall should have the admonition

titude, He will say, "Depart from me, I | yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls" Doubtless much of the restlessness and change so much deplored in the ministry would subside if there were more meekness. The "smartness," so often applauded, can never sustain a pastor who has no more control of his temper than the most illiterate man in his congregation.

> It seems to be taken for granted by many, that circumstances have sufficiently changed since the time of our Lord's sojourn on earth, to render necessary some of the disposition he enjoined on His disciples. This is a great mistake. The attitude of men's hearts to the Gospel and the preacher remains the same, and has to be dealt with in a similar manner. Notwithstanding the progress of civilization and the revolution of eighteen centuries, it is interesting to experienced pastors to observe how much we need, even in North America, the same qualifications in Christian ministers as were described and inculcated by the Great Teacher. Let it not be thought that these qualifications are easily obtained. The counterfeit may be readily acquired, but the genuine article that bears the test, is the work of a lifetime, and the richest

product of the college course. (To be continued.)

For the Christian Messenger. To the Baptists of the Maritime Provinces.

Dear Brethren,-

Your attention has already been directed in the MESSENGER to the claims of British Columbia as a field for Baptist evangelistic labor. In all this vast territory, with prospects so bright and natural resources so valuable, there is only one church of our faith and orderthe Calvary Baptist Church, Victoria. I have accepted the invitation of this little flock to become their pastor, and I desire to enter upon my work there early in September. That this devoted band have exerted themselves financially almost beyond their ability, will become evident by reading the extracts from Deacon Haughton's letter, given below.

But they have no house of worship, and, for this reason, must be greatly hampered in their operations. I therefore appeal to you, as good stewards of the Master's bounty, to contribute, as the Lord has prospered you, towards the building of a neat and inexpensive house of worship for this church.

Here is, I feel persuaded, a splendid opportunity for us Baptists to proclaim hose truths we hold so dear; an opportunity to be grasped now or perhaps lest to us forever.

The people of British Columbia are our own people, let us then be patriotic; for them Christ died, let us then be loyal to our Saviour; it is a rapidly growing country, let us therefore be prompt, remembering that he gives twice who gives quickly.

Please do not wait for personal solicitation, as I have but little time and opportunity for such work, but send me your offerings promptly, and they will be duly acknowledged.

I remain, Yours in the work of Christ, WALTER BARSS. Wolfville, June 21, 1884.

Bro. Haughton, deacon of the Calvary Baptist Church, in writing to me from Victoria, June 7th, gives some encouraging statements. He says: "We had our annual meeting on Thursday evening. The work of the year has been somewhat cheering, especially during the last six months. We have raised altogether \$850 00, including \$500.00 for a church lot, and about \$90.00 for Home and Foreign Missions. We have a membership of twenty-seven, and about six will join us soon by letter. The outlook for the Baptist cause in Victoria is brighter than for some time."

Bro. H. also mentions the cheering fact that vigorous efforts have been recently made to establish a Baptist stronghold in New Westminister, the most important town on the mainland. The Brethren in that town held a meeting a few days ago, and five persons pledged themselves to raise \$200.00 towards a pastor's salary, and another Brother gave a lot worth \$600.00 upon which to build a church.

Brethren, ponder these facts. Consider well the claims of British Columbia. Men of Israel help!

The proportion of murders to population in the United States is 820 out of every 10,000,000, while in England it stands 237 to 10,000,000; in Italy, 504; Spain, 583; Russia, 323.

In the Revised Old Testament where the present version reads, "Judgment also will I lay to line, and righteousness to the plummet." In the new it will be, body. To some of the assembled mul- most prominent position-"Take my righteousness for a plumb line."