Messenger and Visitor

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Walking with Christ.

This means agreement and fellowship. We cannot walk with Christ unless we are in harmony with him. The "walk" in Scripture refers to the life; it covers all matters of faith and duty. This makes religion exceedingly practical, an every day affair. Then, too, it suggests that the Christian life is a steadily progressive thing. We do not go forward by leaps and bounds, nor by breathless runs. In the service of our Lord we are to walk with him, and this means steady, normal, unwearying progress. We are to be known by our lives rather than by our words. Our deeds should be the outcome of our faith and hope. The fact is the one is of little worth without the other. It is of very little use for a man to say that he has a good hope in Jesus Christ if his life does not express the genuineness of his confession. If we say, we must do; if we talk, we must walk. And so it goes without saying, we must live like Christ if we profess to be "in Christ." God intends that one of the greatest factors in the saving of men shall be the lives of his people. Bible truth is to be illustrated in daily living. It is to lay hold of and renew the heart, and then to show itself in the life and character. What a man is makes plain what he should do. The positions we fill call upon us to be careful of our conduct. We expect more from some men than from others. Christians are kings and priests unto God, and they must walk worthy of their high calling. A good life is the most useful life. Holiness and usefulness must go hand in hand. Godliness is a mighty force. We live in an active, stirring age. People, as a rule, do not trouble themselves about "higher criticism," Hebrew points or Greek texts, but they are reading "the living epistles" all about them. Faith, adoption, assurance, orthodoxy, are important things, but to the mass of the people they are hidden things. But honesty, benevolence, unselfishness, helpfulness, they can understand. The Christian's power to influence the world is in exact proportion to his possession and manifestation of these virtues. These are vital. Without them the tree is punk eaten. Walking with Christ will adorn the doctrines you have professed. It will enable you to do good. The only way to do good is to be good.

"To Every Man His Work."

"To every man his work," is what the Master says. It is an assigned work. It is not ours to choose, He does that. There are many illustrations given us of this fact in the Scriptures. Peter and his six companions were skilled fishermen, and they worked hard all night, but they caught nothing. But a few minutes of work under Christ's direction filled the net. Only the width of the boat separated the place where Christ commanded them to cast their net from the place where they had been casting it, but it made all the difference between an empty or a full net.

Do well and to the best of your ability, and a degree of success will crown your efforts, but the greatest success will never come until you get where God wants you to be. He has made each one of us for a special place. Find that place or fail. If God intended you for a builder you cannot succeed as a doctor. If for a doctor, you will fail as a lawyer. If for a mechanic you cannot succeed as a teacher or writer. "To every man his work." A locomotive is strong and useful on the track, but it simply pounds itself to pieces when it jumps the track. A fish flounders and dies on the sands, but it dashes like a flash through the water,—it is in its element. If you are not where Christ wants you, get there or you will surely fail. That you will be disobeying him until you get into your place is self-evident.

"But the work is hard." All work is hard, but you will soon find that it is easier than anything else you could do, for God has fitted you for just that place and thing. "The work is hard." Very likely. So Paul, getting into the place where Christ wanted him to be, meant the beasts at Ephesus, the shipwreck on the sea, the dungeon at Rome and the martyr's crown. For the early disciples it meant the sword, the fire, the wild beasts, the cross and the rack. For you it may mean the giving up of friends and home and comforts here, to go to the foreign land to endure heat and loneliness, and peril, with no white face to encourage you. It may mean suffering the scorn of the world here at home. It may mean the breaking of the home-ties because you love Christ more than father or mother. It may mean standing alone against a hostile world. All this and more, it may mean to you; but it will pay. You get the fish that way. Souls will be your reward, and at last the crown of righteousness.

We can work for Jesus anywhere. All work is honorable. There is no necessity to pick and choose. Where we are is the place Jesus wants us to work, and it is there and no where else that we can do the best work for him. Great blunders are made along this line. Some ministers want to be city pastors, and some good brethren want to be deacons or Sunday School superintendents, and unless they are thus chosen there is no work done by them. But this is not necessary in order to do good work. No matter how humble the sphere, nor how humble the work, the Master's "well done" is the great reward. We are to be "fishers of men." Is that humble work? What if it is? There is no disgrace in being a shoemaker,—the disgrace is in making poor shoes. There is no disgrace in shoveling dirt, the disgrace is in doing the work poorly. There is no disgrace in shoeing a horse, the disgrace is in shoeing him badly so as to make him limp. There is no disgrace in doing what Christ tells you to do, the disgrace is in doing the work poorly. No matter what that work is, whether it is to preach a sermon, or teach a Sunday School class, or call upon a sick neighbor, or help lighten the burden of some poor sufferer, or attend to some common household duty. It is all one, and neither is one whit more important in His eyes than the other.

The Church of England Crisis in England.

The cause of the crisis is due to the existence of a well organized body of laymen whose object was the Romanizing of the church. This body has been greatly assisted by a large and influential body of the clergy. A host of secret societies scattered all over the country, whose main purpose has been the Romanizing of the Church of England, had been doing their destructive work—and doing it the more effectively because it is done in secret. Archbishop Tait has called it "a conspiracy against the doctrine, the discipline and the practice of the Reformed church."

The practice of auricular confession has stirred the English heart from one end of the country to the other, a practice which the English nation will never tolerate. The Ritualist claims to be a sacrificing priest, which, as one has said, "is the very virus of the Romish system."

The Ritualist thinks the crisis one gotten up for the occasion—a manufactured one—which, like a summer storm, may darken the religious skies, but will soon pass away. But the agitation is far deeper. Protestantism has not lost its grip of the English heart. What the result of the agitation will be it is hard to forecast. It must end, however, in the disestablishment of the Church of England. This is what the non-conformist bodies in the mother country have in view. There ought to be no State church with its huge establishments and enormous patronage. Let each man be fully persuaded in his own mind, choose his own religion, and not be compelled to pay taxes for that in which he has no confidence. Let the agitation go on—the leaven do its legitimate work and the Church of England take its rightful place among the religious denominations of the country.

The Old Minister.

This is the age for young life. Say what we may young men are pushing to the front. This is so in every calling in life, but nowhere is it so conspicuous as in the Christian ministry. This tendency is not to be clubbed. It is to be recognized and guided, if not welcomed. A word may very well be said for the old minister. He is much wiser than he was once upon a time. His judgment is better. His experience is richer and riper. His methods of thought are as good as ever. He never was a better counselor than at the present time. He knows how to sympathize with both old and young. His sermons are fuller of Scripture truth and are better adapted to the needs of the congregation than ever before. His voice may not be so full and rich as once it was, but he is a better man and a better preacher. His salary has never been large, so he has been able to save but little. And the hardest thing he has to bear is that he is conscious of being able to do as good service as ever he did. He is not a business man, his habits of mind and thoughts have unfitted him for such a life. To change these is not an easy thing. If he attempts it his inexperience in business will probably get him into difficulty. Failure is likely to result from his faulty ventures. Then, too, he has a conscience in the matter, he feels his call to the ministry was life-long.

The statesman is seldom set aside because of his age. The lawyer continues to be a useful counselor, though he may have passed his threescore and ten. The old family physician is sought in preference to the young graduate in medicine. Fields of usefulness are open to all men in the varied walks of life so long as they are able to work.

The old minister often asks himself the question, Why is this so? The answer does not come. Can it be in himself? Has he kept himself in keenest sympathy with the currents of thought and the tendencies of the times? Has he grown? Does his heart throb and beat responsive to the surgings of the pushing life by which he has been surrounded? Still there are many ministers who have done good work in their day and can do better work today than ever they did. Sometimes young ministers are not as thoughtful of their older brethren as they might and ought to be

Editorial Notes

—There will be a union Thanksgiving Service of the Baptist congregations of the city in the Germain Street church on Thursday at 11 a. m. The preacher will be Rev. Ira Smith, pastor of the Leinster Street church. For the bountiful harvest and the evident signs of national prosperity on every hand, we do well as a people to recognize the bounty of a gracious Heavenly Father. The Germain Street church ought to be crowded to the very doors on the 19th inst.

—From the statistics presented at the last meeting of the Baptist Union of Wales we learn that the present membership of the churches connected with the Union is 90,445. There were added by baptism through the year nearly 5,000 persons. If the English Baptists of Wales are added to the above there will be about 110,000 members in the territory covered by the Union. They voted to raise $250,000 for the Twentieth Century Fund. This is to be over and above their regular contributions for denominational purposes. The Baptists of these provinces might do worse than to copy these sturdy defenders of the faith.

—The account given in this issue of the opening lecture at Acadia will be of much interest to many of our readers, for while the number may be comparatively few who are so familiar with the works of the great French author, whose work is reviewed, as to be able to appreciate fully the minute criticism of a University lecture, there may be many who will understand the trend of thought and the general estimate of Victor Hugo. They will also be interested in observing the special study given to French in our College, and naturally infer the same as to German taught by the same Professor. The growth of our country and the increased variety in the national elements of our population make the knowledge of modern languages more and more desirable for its practical use. And apart from this consideration the discipline by the study, the development of power to feel the genius of a great writer, and the cultivation of taste which the French language and literature are adapted to give make the department one of importance indeed. We are glad that it is so well conducted at our