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WHOLE SERIES.
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Poetry.

TOILING.

How many weary steps to take
Before the race is run!
How many milestones yet to pass
Before the journey's done!
How many toilsome steepes to climb
Before the light is won!
And yet, with tenderest love and care,
The Father leads us on.

How many hours of patient toil
Our faithfulness to test!
How many burdens yet to bear
Before the hands may rest!
How many crosses, ere they lie
Calm, folded on the breast!
Yet toil and burden, cross and rod,
Divinest love hath blest.

How fierce the battle, ere we win
The conqueror's robe and palm!
How sharp the wounds before they feel
The healing drops of balm!
How loud the babel sounds of strife
Before the evening psalm!
And yet, o'er all, the Heaven extends
Its soundless deeps of calm.

So, step by step, we take the high—
A patient, pilgrim band;
We lift the burden, bear the cross,
With worn but willing hand;
And bend to hear, amid the strife,
The Master's calm command;
Content, dear Lord, if thine at last
Our finished work shall stand!

—Mabel.

DO SOMETHING.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it,
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a "wilderness,"
Go build houses in it!
Will it help your loneliness,
On the winds to din it?
Raise a hut, however slight,
Weeds and brambles smother,
And to roof and meal invite
Some forlorn brother.

If the world's "a vale of tears,"
Smile, till rainbows span it;
Breathe the love that life endears;
Clear from clouds to fan it,
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river!

BE JOYFUL IN GOD.

That is the great point, to be joyful
in God. There is no help for us
in any creature. We are shut up as prisoners
in the cells of these bodies which
debar us in the present life from much
real intercourse with human beings,
even though they are our nearest
friends; but if we have a mind to, we
can get even so near God, and have our
hearts filled with him. I used to think
of heaven as far away, but now I think
that we are in the very midst of it,
only we are shut up by our bodies till
death lets us out. Sometimes a verse
in the Bible or Daily Food opens up to
me a world of meaning and clears away
all my anxieties. I begin each morning
in doubt and fear, and rise from my
knees bold and confident.—W. Craig.

"An occasional absence from church
or prayer meeting, a little shortening of
private devotions, a trifle more time for
social and a trifle less for religious
duties will do me no harm," reflected
a youthful Christian. But in a few
months she mourned,—

"Where is the blessedness I knew?"
Through the little pores the vitality of
her piety had oozed away.

PERVERTS AND REVERTS.—There
is said to be a large recession to the
Church of England of those who have
gone over to Popery. This is in consequence
of the new dogma of infallibility,
which is too strong meat for the
neophytes. The returning perverts
are now called "reverts."—Occident.

AN EXPOSITION.

BY REV. S. F. SMITH, D. D.

"Verily I say unto you, that ye which have
followed me, in the regeneration when the
Son of Man shall sit in the throne of His
glory, ye also shall sit upon twelve thrones,
judging the twelve tribes of Israel."—Matt.
19: 28.

The term regeneration is used but
twice in the New Testament,—in Matt.
19: 28, quoted above, and Titus 3: 5.
—"Not by works of righteousness
which we have done, but according to
His mercy He saved us, by the washing
of regeneration and renewing of
the Holy Ghost." The idea of regeneration,
or the renewal of the human
heart in the process of conversion, has
been made familiar by the instructions
of Christ to Nicodemus and the reasonings
of Paul in regard to the new
creation. So much have we become
accustomed to the use of the word as
significant of the renovation of the individual
soul, that it is often overlooked
that it has any other meaning. But
in the passage in Matthew above
quoted, the necessity of another interpretation
seems to be clearly indicated.

Our attention was first drawn to this
fact, as well as to the true meaning of
the passage, by a note of Rev. Dr.
Henderson in his "Tour through Iceland."
He remarked that the punctuation
in the Russian version of the
New Testament joins the terms "in
the regeneration" to the second member
of the sentence and not to the first.
With this punctuation, the passage
refers to the renewed state of things
when the Son of Man shall come in
His glory, and there shall be new
heavens and a new earth; in short,
the period of the resurrection and final
judgement, when Christians shall be
raised to all the privileges and dignities
of the Son of Man. A careful
examination of various editions and
versions of the New Testament shows
that this idea is not a new one.
Calvin, indeed, refers the passage to
the moral renovation of the world
which was begun during Christ's incarnation.
Bengel says upon the passage,
"There will be a new creation
(regeneration) over which the second
Adam shall preside." As Meyer remarks,
referring to Bengel, "When the
resurrection has come and the judgment
is held, (and of this point of time
Jesus here speaks,) then this renovation
is begun,—its development is
commenced."

We submit that the expression, "Ye
which have followed me in the regeneration"
(so pointed,) is destitute of any
intelligible meaning. Christ was never
the subject of the new birth, as that
change passed upon His disciples, or
as it passes upon all new converts.
He had no need to be born again, because
He had in His birth-nature no
taint of human depravity. Indeed the
term "regeneration," preceded as it is
in the English version as well as in the
Greek original by the definite article,
(but not so in the passage in Titus,) seems
to demand a special meaning. And that
meaning can be given to it only by a
punctuation which joins the words "in
the regeneration" with the second member
of the sentence and not with the first.

This interpretation answers the demands
of the context. Peter said to Christ,
"Lo, we have left all and have followed
thee. What shall we have therefore?"
Jesus answered, showing him what and where the reward
of this self-denial should be,—
"In the regeneration [or renovated state of
things] when the Son of Man shall sit
in the throne of His glory, THEN shall
ye also sit on twelve thrones, judging
the twelve tribes of Israel." And this we
conceive to be the true reference and
meaning of the passage.

Meyer, the German commentator, says—
"The words 'in the regeneration' are not
to be joined with the phrase 'Ye which
have followed me,' (as if referring to the
new birth,) but with the phrase 'ye also
shall sit on twelve thrones,' etc., referring
to the restoration of the whole universe to
that perfection which existed before the
fall."

Circular Letter.

INDOCTRINATION.

THE CIRCULAR LETTER FROM THE NOVA SCOTIA
WESTERN BAPTIST ASSOCIATION TO THE CHURCHES OF
WHICH IT IS COMPOSED, 1871.

(Published by Request.)

Dear Brethren,—

Denominationalism has its root in the mental
faculty, or in an appetency of the mind for a
specific mode of thought, and form of belief.
But the human mind is governed, in its
actions by doctrines that impress its consciousness;
hence to direct it into any denominational
channel, it has only to be brought in contact
with those doctrines that give distinctiveness
to the particular sect. We should recognize
this truth, and bind its power to our purposes
of progress. For, if, as a denomination, we
expect to make those rapid advances that
the correctness of our principles give us the
right to expect, we must give to our people a
thorough training in the distinctive tenets of
our faith. We trace the origin of our principles
back to a "Thus saith the Lord;" therefore
we stand on firm ground, and have the highest
authority, when we urge for them a thorough
and intelligent study.

While we recognize the necessity for a
denominational training, we have to confess
that it does not exist so generally as it should.
With very many, there is a lamentable
amount of ignorance concerning the very
doctrines that warrant our existence as a
denomination. The sad results of such
inexorable and even criminal ignorance, is
that such individuals have no ardent love for
our principles, and put forth no strenuous
efforts to advance them; nor do they seek to
impress the minds of those naturally dependent
on them for religious instruction, with those
truths that every intelligent Baptist holds so
dear. Many of our children, besides those
more advanced in years, are permitted to grow
up in ignorance of what we believe, and more
or less of these every year go to swell the
ranks of other sects. This would rarely, if
ever occur, if they were acquainted with the
doctrines of the Bible as we apprehend them.
An intelligent knowledge of our principles,
reveals so clearly their harmony with the
Inspired Record, that it proves an all-sufficient
protection against every pseudo-belief. The
intelligent and established Baptist ever remains
true to his faith.

The question may be asked who is responsible
for this doctrinal training? It is evident the
Preacher has a work to perform here, one which
is too generally neglected. Paul's advice to
Timothy was,—
"Preach the word, be instant in season,
out of season, reprove, rebuke, exhort with all
long suffering and doctrine." He urges as a
reason for this that "the time will come when
they will not endure sound doctrine, but they
will turn away their ears from the truth." Let
the great massive truths of the gospel, in all
their comprehensive relations to both belief and
practice, be faithfully and fearlessly "held
forth," and there will soon be seen a healthier
activity in our Churches, and a more uncompromising
adherence to our principles.

This work of indoctrination cannot be wholly
done by the Pastor; it is the work of all, but
more especially of the parent. The latter has
means of influencing the mind of the child,
that neither the Pastor nor the Sabbath School
Teacher possesses. Permit us, Baptist parents,
to urge upon you, your duty in this respect.
Train up your children, doctrinally, in the way
they should go, and when they are old they
will not depart from it. This duty you have
not discharged by merely sending them to the
Sabbath School. It is a work largely to be
done at home, where the teaching will be
made pleasant by home associations, and
impressive by parental affection. Do this and
you will not have the various denominations
represented in your families.

If this work of indoctrination be so important,
the best means for securing it should be resorted
to. Assuming that this is the work of the
pastor, the Sabbath School teacher and the
parent, in short, of all who have themselves
been taught, we unhesitatingly affirm that as
far as our youth are concerned, it can best be
secured through catechising. Our reasons for
this belief cannot be given in this letter, hence
it only remains to shew how it may be carried
out, and some of its happy results secured.

Let an approved Catechism, one that gives
sufficient prominence to our "Articles of Faith
and Practice," be universally introduced into
our Sabbath Schools, and all sufficiently
advanced, be encouraged to learn a portion
each week. Let there be a review of the lessons,
say every month, by the Pastor or Superintendent,
and such comments and explanations made
as will make the subject of the lessons
apprehensible even to the youngest minds;
these explanations and comments, together
with the *viva voce* instructions of the
Teachers of the infant classes, will give, to
even those unable to read, an amount of
doctrinal instruction that will prove the
living germ of a healthy and vigorous growth.
The advantages of such Sabbath School
instruction to our denomination would be
incalculable.

But it is evident that even such instruction
will not meet every need. There are large
numbers of our youth who from various
causes do not attend the Sabbath School.
How can these be taught? We say teach them
at home. Let the Catechism be introduced
into every family circle, and thoroughly
studied and explained. Could we speak to
every parent in our Association, we would say:
Instruct your children. Teach them what
you believe, and why you believe it. Shew
them the "good old paths" in which we move.
Trust not their indoctrination to even
Sabbath School instruction. See to it
personally. Lead them yourselves in the
right path, and they will grow up strong
in the faith.

If there be, in the minds of any, conscientious
objections to the use of the Catechism, instruct
your children by some other means. It is
your imperative duty to give them a scriptural
training, and not permit them to pick up their
belief from every accidental source. In a system
of belief so obtained, there could be no harmony,
hence it would have no power to build up a
stable religious character. For many of our
people have just such a belief, and they are an
injury to us instead of a benefit. Let us strive
to purge our denomination from these extraneous
and weakening elements. We can best do this
by a thorough indoctrination of our youth, who,
under the blessing of God, will fill up our
denominational ranks.

We are contending for no visionary object,
but for one that will accomplish results of the
most satisfactory character. This work of
indoctrination will have a direct beneficial
effect on the mind of the Teacher himself. It
will give a clear and exact discrimination of
doctrine, and the power of precise and lucid
statement. It will give form to those great
truths of christianity, which, too often, float
across the mind like mist over the mountain's
brow,—giving the seeming appearance of
almost every thing, but the distinct form of
nothing. In a word, it will give positiveness
and impregnability to his theological character.

But, passing from the Teacher to the taught,
we shall find results none the less salutary.
This scriptural knowledge, as we have seen,
will be a sure protection against infidelity
and spurious belief, and a guarantee that our
young people will never wander away beyond
the pale of our denomination. Other
denominations have perceived this truth;—the
Church of Rome perhaps most fully. Well do
we know the results. Rome loses but few of
her children. Baptists need lose none. Would
we consult our denominational interests we
should not hesitate in our mode of action.
Viewing this subject in its relation to the
soul, we find for it still higher advantages.
It is an indisputable fact that those best
acquainted with scripture truths, are, on the
whole, most moral. Nothing tempers down the
levity of youth, like bringing to bear on it
the solemn and weighty doctrines of christianity.
They will be felt in making the mind serious
and thoughtful, thus preparing the way for
the more decisive effects of truth. The truth
of the Bible is God's truth and the Holy Spirit
works through it, making it the "power of
God unto salvation." Hence, more conversions
may be expected among the indoctrinated,
than among the unindoctrinated.

Again, if the indoctrinated youth be brought
under the convincing power of truth, he will
accept of nothing short of a saving interest
in Christ. Many make a false profession,
because they understand not the true nature of
repentance, and the means by which salvation
is to be obtained. But the individual who has
a correct conception of the Holiness of God,
and the Spirituality of the Divine Law, will
be little liable to accept a spurious religious
experience. The spiritual growth of such
religious character will be rapid and harmonious.
It will have truth to feed on, and as every
doctrine will supply its own increase, the
whole will be symmetrically developed.

Brethren, the welfare of our denomination
requires just such religious character as we
have shown, will, by the grace of God result
from an intelligent knowledge of the "Word
of Life." We have too many decayed and
fruitless members. We want the vigorous,
the active, the brave,—those who will defend
the truth at all hazards and seek, by every
legitimate means, to advance it. Then let us
arise unitedly and determinedly to this work
of indoctrination, and soon there will dawn
over our denomination a brighter morning—
the harbinger of an ever-brightening day
of progress and triumph.

As many of the members of the Women's
Missionary Aid Societies are anxious to know
what expression was given at the late Baptist
Convention respecting our two devoted sisters,
DeWolfe and Norris, and on the question of
sustaining both by those Societies, we have
thought it well to insert the Report of the
late Board in advance of the Minutes, which
are in press and will shortly be ready for
distribution.

REPORT OF THE FOREIGN MISSIONARY BOARD.

The safe and speedy conveyance of our
beloved Sister Norris to the scene of her
chosen life-work, has undoubtedly afforded
sincere pleasure to her numerous friends,
and to the friends of Foreign Missions in
general. The favor of Providence in her
arduous undertaking may well excite grati-
tude, and minister encouragement.

Your Board approve the course adopted by
her, in accordance with the advice of valued
and experienced Brethren in Burma, to remain
in Hehthada for the present, and devote her
time and attention to the acquisition of a
thorough knowledge of the Sgan Karen language.
By this means she will be better prepared, if
life and health be graciously continued to
her, for future usefulness. She is already
able to read so as to be distinctly understood
by the Karens, and to offer prayer publicly
in their language.

It is highly pleasing to your Board to be
able to report very favorably respecting our
dear sister DeWolfe; who, with extraordinary
fortitude and decision of character, went out
at first as our only Missionary from these
Provinces, and, by Divine assistance, overcame
immense obstacles, under which a strong man
might have been expected to succumb. Her
zealous and faithful labors, at first on the
passage to India, and subsequently in schools,
and in the jungles, have evidently been highly
serviceable.