

reformation of its errors blighted in the bud. Here again is a trio of denominations yet holding to Romish Pedobaptism, and amalgamating through it the Church and the world. There are, on the other side others who disgusted with men-ordained ordinances have gone into the other extreme, and discarded even the expressive symbols of our Lord's death and resurrection.

In the midst of this confusion it has been the proud position of Baptists under different names and with more or less fidelity to truth, to stand upholding the kingship of Christ alone, the priesthood of all believers, the simple ritual ordained by Jesus and practiced by his Apostles, which draws a broad line of demarkation between the church and the world. They urge all the regenerated to go on unto perfection, propagating the truth in every land, and bringing all up to the standard of unity in Christ; and holiness, for God is holy.

The influence of these principles may, in the early and middle ages, be seen in the bitter opposition they evoked. During the last two centuries they have had an acceptance which is simply wonderful. On this continent Baptists have grown in this time from a few scattered hundreds to 2½ millions of baptized members. This growth is unprecedented. In Great Britain and Ireland they numbered two centuries ago a few thousands, now they have some 225,000. The reason of this smaller increase is doubtless the same, to be a certain degree, which retarded our growth in other lands in earlier years. Those practising believers baptism, and holding other Baptist tenets, held also palpable errors which negated the power of truth. And in the motherland to-day much of the force of the distinctive principles of our Baptist brethren is nullified by their illogical and unscriptural practice with regard to the constitution of the church, and the order of the Lord's Table. Truth prevails most most mightily where it is held in the purest form, and in the best life.

But the growth of the building of God in harmony with divine models is seen in a most remarkable degree in the easting off on the part of other denominations of errors in faith and practice as the result of the protest of Baptists, and the leading of the good Spirit into all truth. The ratio of progress for the last 50 years in this respect kept up will work marvellous reforms in the next century, and we are assured that not only will that ratio be maintained, but that truth triumphing will gather momentum, and the day will come when most of the blemishes of the Christian Church will disappear sooner than the faith of praying ones even has been able to anticipate.

Æneas said to Dido: "From one learn all." So the history of the progress of truth in the following instance is prophetic of its coming triumphs in all the earth. In a radius of 10 miles around Boston 80 years ago, there were 23 Liberal and 18 Evangelical Churches. In 9 towns in the great schism that followed no churches remained to Orthodoxy. Now in the same area there are 257 Evangelical Churches and only 81 Liberal Churches. Making again to Evangelical faith of 239 churches and only 58 to Liberalism. And further, in this same Boston it must be remembered that the faith and practice of Baptists 200 years ago was at such a discount that their house of worship was nailed up by order of the court, and a Baptist minister was publicly whipped on Boston Common for the great offense of preaching and observing the ordinances as we do to-day. But to-day the facts in relation to denominations as given by Dr. Dorchester, a Congregationalist, are as follows: Baptists have over a thousand members in that city more than any other denomination. Thus has truth triumphed not only for Evangelical but Baptist faith. And it must be further noted that all this gain has been achieved in the very Athens of America, thus enforcing the truth that knowledge and culture are no hindrances to Evangelical truth nor to the prevalence of the faith that distinguishes us as a denomination. The building of God groweth unto an holy temple in the Lord. It groweth! Let none doubt. Let each be anxious to be in the line of its onward development! The sun now rising and struggling to send its rays through the gathered mists of the past dark night will soon bathe in its effulgence every mountain and valley, and as it kisses the bride the Lamb's wife, it shall write upon her brow: "Arise! shine for thy light is come, and the glory of the Lord is risen upon thee."

III. *The design of the Building.* "An habitation of God through the Spirit. The temple of God is built in the Son, and

inhabited in the Spirit." "Ye are the temple of God, and the Spirit of God dwelleth in you." Believers, then, are the dwelling place of the Spirit. It is well to hold the truth in its fullness in fidelity to Christ. It is even more important that we recognize the fact that the truth is designed to fashion men into a suitable abode for the Holy Spirit. *Orthodoxy* should lead to *Orthopraxy*. Right thinking, needs as its complement, right acting.

It may be that Baptists as well as others are so intent upon correcting people's faith knowing that it is the true basis of righteous character, that they sometimes neglect to set forth with requisite fullness and force the right acting which it should produce. Our Lord demands faith and he seeks for fruits. The true faith of the gospel is the glory of our denomination and if the world expects a more godly life of Baptists than others, their profession of Christ being more pronounced and public, its expectation is a reasonable one. Holiness to God should shine out in all our acts. Our Christian life should be eminently practical and fruitful. The great work which stretches out before every disciple is the giving of the gospel to the perishing and the building up of all into Christ-likeness. To accomplish this a class of agency has been found necessary. We must have qualified preachers of the Word in the Home and Foreign field. They must be sustained with the things requisite for the body; hence Home and Foreign Missionary Boards. These preachers must have more or less mental equipment, such as our schools of learning have been founded to supply. To these great works of the Christian Church there must be on the part of Baptists an untiring and ever increasing devotion.

In the Home field there is yet much territory to be occupied. The work of our pioneer Fathers must not only be taken up, but broadened, made coherent and self-sustaining; and till every settlement in the Maritime Provinces has regular church privileges of a New Testament character our work will not be done. Then we must look to our near neighbors. Newfoundland has not a single Baptist Church within its borders. Is this creditable to the 40,000 Baptists of these Provinces? Did Christ give us our distinctive doctrines and practices to hold for our own comfort, and take them to far off India, passing and repassing our own people of the same earthly kingdom without so much as telling them in the most desultory way that Jesus taught any truth and practice which they by human inventions and adherence to tradition have nullified and even blotted out.

Again, can we now that the territories of the great Northwest are beginning to teem with people from every land, look on and see nothing done for their evangelization or behold others while they give them some truth, sow also the errors of human tradition and will-worship. We must enlarge our Home mission work, and act as becomes the Lord's people to whom He has committed peculiar and distinctive doctrines and ordinances.

In our Foreign Mission work, even in its incipient stage there are in the order of God's providence, some eight millions of people who are largely dependent on us for the word of life, and all the civilizing agencies which flow in its reception. Is this not a work which may well call forth our warmest sympathies, prayers and gifts? If to make a commercial highway from sea to sea through our Dominion causes men of the largest means to unite their forces and form a syndicate to work out the result, will may our Baptist Israel mass their forces, give as never before, and gird themselves to the securing of the King's Highway of Holiness in dark Telugu land. Such a work filled a Saviour's heart, and it should be no less dear to every follower of Jesus.

Well has the Apostle said: "How shall they hear without a preacher, and how shall they preach except they be sent." In order to send men to the Foreign field, as well as the Home, we have found it necessary to prepare them for their work. Our schools of the Prophets have been erected and partially endowed. This is a day of great intellectual life, and the demands for thorough mental training are increasing every year. The college of a score of years ago will not do to-day. Hoary seats of learning have had to recognize the new life and the demands of the present age. Baptists, of all denominations in the world have the least to fear and the most to gain from higher education. The best scholarship is the most emphatic in its endorsement of our views. We must educate to keep abreast of the day's intellectual life. We must scatter knowledge broadcast among the people. Our venerated Fathers saw this and founded Acadia. It is in the best sense of the term a true school of the Prophets. God's rich grace has marked it out as such in many rich displays of convert

ing power. Our ministerial ranks are largely supplied with its sons, our missionaries, Home and Foreign have most of them been strengthened for their work by its teachings, and many in the learned professions and commercial life turn to it as the centre where not only their minds were roused to worthy action, but they learned of Jesus and his redemption.

Now toward all these agencies of good there should be among Baptists worthy acting. Having the truth we should show, by more consistent illustration of its controlling power over us, its blessedness. God gave us the doctrine in which we glory and we have set it forth with emphasis. Let us equally emphasize the doing of the Word. Let the Christ-life flame out in us so that there shall be no mistake by the world as to our discipleship, and the claims of Christ which we acknowledged in our baptism. Dead men to the world, yet full of resurrection life, should Baptists be.

Brethren upon us are imposed by the risen Master the most weighty of obligations. In every worthy way we must seek to clothe with increased power all the truth. We must seek its extension everywhere, and in this work our best endeavors must be put forth till we pass through the veil, and every power finds sweet employ, in an eternal world of joy. God's will shall be realized yet more gloriously in this world, but in the Father's house of many mansions it shall reach full realization. Man builds a beautiful house that he may reside in it. God will glorify all whom he justifies and they, then, will be in fullness, his people. I once visited the old home of Lord Bacon, Verulam House. It used to be the very centre of culture and fashion in the Elizabethan age. Now it is a miserable ruin. The ivy vainly tries to beautify its rugged outline. The sickly animal has made it a home in which to die, and the whole place is repulsive, notwithstanding its grand old associations. As I walked around it I could but exclaim: "The great inhabitant is gone!" God will not thus desert those who keep in remembrance the first works and to them. According to that faith which works by love and purifies the heart be it unto you. Ye are able to possess the land, and the land needs your cultivation. Its old structure built by human device must give place to the edifice built according to divine instructions on the foundations of the Apostles and Prophets.

Our relation to, or insertion in, or labor for that temple will make our names imperishable and preserve our life work. All else shall pass away in that grand conflagration which, while it destroys the wood hay and stubble only causes the gold silver and precious stones to come forth the purer and to sparkle in the diadem of the world's Creator and Redeemer—the Jesus of Nazareth who called the Apostles and bade them lay the foundations in the proclamation of that Gospel which it is, and ever shall be our delight to unfold to men here; and into which even in glory we, with the angels, shall look and wonder as the eons of the eternal ages roll on.

"Life shall on and upward go;  
The eternal step of progress beats  
To that great anthem, calm and slow,  
Which God repeats."  
"The building growth unto an holy temple in the Lord."

## Church News.

### NEW BRUNSWICK.

GRAND BAY.—A Harvest Festival will be held in the Baptist Meeting House, Grand Bay, on Thursday, October 6th. Dinner and Tea will be served at reasonable rates. The proceeds are to assist the church in sustaining preaching. The St. John and Maine Railway will take persons from Water St., City, and back for 46 cents. A good time is expected.

MIDIC, W. Co.—Rev. D. S. Carpenter had the privilege of administering the ordinance of baptism last Sabbath.

NEWCASTLE, N. Co.—Under the pastoral care of the Rev. E. R. Curry, the attendance at the services held in the Baptist Church here is steadily increasing. Some needed improvements are being made, which will add to the appearance of the interior of the Church. A new choir conducted the singing on Sunday afternoon.

### NOVA SCOTIA.

ADVOCATE, N.S.—The Rev. Mr. Stewart, Baptist minister, now residing at Parraboro', and formerly of St. George, N.B., who has been visiting the Church at Advocate, monthly, is about to retire from the field. This is much regretted by all as the Rev. gentleman has, by his genial manner and eloquent preaching, made himself very popular.

CHARLOTTETOWN.—Rev. C. K. Harrington, occupied the pulpit of the Baptist church at Charlottetown, last Sabbath, and made a good impression.

SUMMERSIDE.—Rev. D. W. Crandall and Rev. Mr. Harrington, paid a visit to Summerside Church on Sabbath, 25th ult. This church is at present pastorless, and an earnest worker is greatly needed on the field.

BRUSSELS ST.—Two were received into fellowship last Sunday evening.

## Sunday School Supplies Home Made

The *Youth's Visitor* in Clubs of 20 or more 12 cents per year, single copies 25 cts.  
The *S. S. Gem* in Clubs of 20 or more 8 cents per year, or single copies 15 cents.

The *Visitor Lessons Monthly* 20 copies per year \$1.50, or 25 cents single copy.  
The *Visitor Lesson Quarterly* with maps 5 cents each, or in Clubs of 10 or more 3 cents each.

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## The Christian Visitor.

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### SYMMETRICAL CHRISTIAN GROWTH.

It is exceedingly desirable that he who has made a profession of religion should "grow in grace." True godliness is essentially progressive. "Time that doth all things else impair, Still makes it flourish strong and fair." Physically and intellectually men wear out with the lapse of years, but spiritually with the flight of time the true Christian renews his youth. He mounts up on wings as eagles, he runs and is not weary. The life of God implanted in the human soul grows, and causes the path of the just, to be as the shining light. There must be grave mistakes somewhere when the soul does not, as age comes on, assimilate to the divine standard.

There is, however, a lamentable lack of growth in grace, and searching inquiry ought to be made as to the causes which militate against it. We need not go far to find some of the mistakes made. A disciple begins to run the Christian life, and his eye becomes too closely fixed on certain elements of Christian character, or rather he forgets in his steadfast gaze in the one direction, that there are other elements equally important which go to make up the ideal Christian life. For instance, he reads of zeal; he sees it illustrated in the lives of eminent Christians whose names are in the written Revelation, and in the ardor of his new hope, or awakened enthusiasm he dashes forth to achieve great things for the Master. In this course he is very liable to fall under the censure of the Apostle as being one who has a zeal not according to knowledge. It is just as important that a Christian inform himself concerning the will of God, or that he become an intelligent disciple, as a zealous disciple. Zeal without knowledge is mere blundering power, while on the other hand knowledge without zeal may be clear and beautiful as moonlight and just as devoid of warming and healthful power.

The same may be said of a whole circle of graces and duties. For example reverence for God must be balanced with trust in God. Prayer to God for strength to resist easily besetting sins must be followed with watchfulness against those sins. In fine, what many Christians need to learn, or to practice, is that Christian growth must be symmetrical. The due proportions of truth must be recognized and practiced. If the complement of a certain arc of graces is ignored, the circle of Christian life in its fair and Scriptural proportions can never be formed. Many Christians are ever ready to halt not because they have not apprehended great truths of the word of God, but because they have left out of healthy exercise the truths that are the necessary complement of each other. Many Christians are weak and sickly because they have fed too exclusively on one kind of truth. They need the complete regimen supplied by the entire teaching of Christ and his Apostles. Deformities in Christian life, as in the natural world, are frequently the results of unequal growth.

In no age of the world's history has it been more important that the membership of our churches be thoroughly furnished, by teaching, and practice of all the truth, unto every good work. Fanciful theories glittering with a show of plausibility are put forth in almost every department of theology and unless Christians are girded in the inner and outer man

they fall an easy prey to designing or deceived men. There are those who would take so grand a truth as the love of God and they will press it until they rob our God of justice, and teach that sin will meet no endless penalty in another world. The brightest truths have their dark sides, and he is foolish who gazes so intently at the effulgence as to destroy his vision. "The goodness and severity of God" are taught in the Word of God most clearly, and the one equally with the other, and should be brought under the microscope and examined that the former may be enjoyed, and the latter escaped. A recent writer who has dealt heavy blows in favor of the whole truth says in words that should be weighed: "I do not revere any love of God that has never known any fear of God. Show me that kind of love of God which has not felt what the fear of God is, and I will show you not principle, but sentiment—not religion, but religiosity."

ZEBEDEE G. GABEL.

Once after another of the old pillars in the early churches of these Provinces is being removed, until now few remain that witnessed the foundations of our Zion. Deacon Z. G. Gabel, who fell asleep on the 2nd inst., was for over 50 years an active worker in the vineyard of the Lord. He was born in this city in the year 1810, on King St. east. When 10 years old his mother died, and Zebedee was sent to Fredericton to live with his mother's brother, Jarvis Ring. There he learned the tanning, trunk-making and shoe business. At the early age of 14 years he was converted and united with the Baptist church in Fredericton. He at once became an active member. He put on the armour and bravely contended for the truth unto the end of the pilgrimage. When 23 years old he married Miss Sarah E. Ring, daughter of Jarvis Ring. In Fredericton he was closely identified with every undertaking among Baptists. The Seminary was opened in 1836, and Bro. Gabel gave cheerfully both time and means to advance its interests. In 1867 he was elected President of the N. B. Education Society. During the time that Bro. Gabel was President of this Society, and J. E. Hopper Principal of the Seminary, the debt of over \$3,000 which had rested on the Institution from its foundation was paid, and the building repaired and furnished. In 1840 the present edifice of the Baptist Church, Fredericton was built, and Bro. Gabel was one of the chief burden-bearers in its erection. He removed to St. John in 1851 where he established a large business on Prince William St., dealing in Mill Supplies and Rubber Goods. He united with the Brussels St. Church, of which he was made a Deacon. In 1868 he was elected a governor of Acadia College, and in 1872 he was chosen Treasurer of the Baptist Foreign Mission Board. For many years he was superintendent of Sunday-schools in the churches with which he was connected, and he will be gratefully remembered by many whose early religious training was received under his direction.

Bro. Gabel was a man of ardent attachments for men, for principles, for his church, and all societies which secured his co-operation. When once he formed convictions, he had the courage to espouse and maintain them at all hazards.

For the last few years of his life his health was thoroughly undermined, and his mental faculties were sadly shattered, necessitating a withdrawal from secular business, church work, and labor for those societies which so deeply enlisted his sympathies. His removal left a noticeable blank in all these spheres of action. He was thoroughly grounded in the doctrines of sovereign grace, and in his seasons of mental aberration his pastor always found he could call him back to his former self by speaking of the hope grounded on nothing less than Jesus' blood and righteousness. He has gone to join a sainted circle passed into the sorrowless world, in which he will feel more at home than here below. He leaves two daughters, Mrs. Wm. Allwood, and Mrs. J. A. Ery. Noble yoke-fellow in