

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LII.

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MESSENGER AND VISITOR TO JANUARY 1890, FREE TO ALL NEW SUBSCRIBERS.

Let all our agents kindly note this fact and press the canvass at once. There is no time to lose, if the MESSENGER AND VISITOR is not to be forestalled by other papers, in families where it should have a place.

THE PRESBYTERIANS OF THE UNITED STATES are grappling with the question of the revision of the Westminster Confession of Faith. The General Assembly referred the question back for the consideration of the Presbyteries, and these are beginning the discussion of it. The papers are the arena for a battle of the giants of the church. Recently the Presbytery of New York, probably the most influential in the body, took action. The vote stood: 54 ministers for and 11 against revision, and 12 elders for and five against. Vice-President Morton, of the United States, has built a hotel in Washington, and his agent who runs it has started a bar. This is a new business for one in so high a place.

The Church of England has just compelled all its clergy who hold brewery stock to sell it out. This is most commendable. The German government has made short work with the Salvation Army. It has closed their meetings and allows no appeal. While their noise and interference with other people's rest and rights may be abated as a nuisance, Baptists can never favor any further interference with any form of religion. The veteran editor of the *Examiner*, Dr. Bright, is to retire from his editorship in January, and will be succeeded by his son, Edward Bright, Jr. Although somewhat arbitrary and over-bearing, Dr. Bright has exercised a great and wholesome influence on the Baptist denomination in the United States. Mercer has declared that he recognizes the Pope as ruler of Italy, although the voice of the people has put Humbert on the throne. This means that he is ready to support the Pope's claim, in any case, we presume, rather than the rule accepted by a country. There is here a principle of action intimated which would naturally lead to advocacy of the Pope's policy against that of our own country, if need be. Within the last few days, two prominent Baptist laymen have passed away, Sir S. Morton Peto, of London, the builder of Bloomsbury chapel, and, for years, one of the most generous contributors to the enterprises of the English Baptists, reached the good old age of fourscore; J. Warren Merrill, one of the leading business men of Boston, and interested in all the work of American Baptists, reached the age of seventy. Mr. Merrill came to Boston when a boy, and secured a position in a drug store. Finding that he would have to sell cigars on the Sabbath, he gave it up, not knowing where he was to find another. But God overruled his good, as a Christian gentleman, hearing of his stern adherence to principle, gave him another situation which was the stepping-stone to his future success.

GOOD TESTIMONY.—The Presbyterian *Journal* gives this fine testimony to the Baptists of Boston: "Several letters have appeared of late in the Boston *Athenaeum*, along the line of Canon Farrar's article, to the effect that the Episcopal church was growing more rapidly in America than any other denomination. We do not know where. Certainly not in Boston. If we were asked to name the church having the largest congregations and doing the most aggressive work in our city, it would be the Baptist. The Episcopal church gets the outgoing Unitarians, as it did the old Quaker element in Philadelphia, but the church most generally among the by-ways and hedges; the church whose pulpit addresses the most people; the church whose ministry represents more brain power than any other, in our judgment, the old school, deep water, close-communication Baptist. Some things about them we may not admire, but this fact is unquestioned."

DR. CRAPNEY.—Rev. Mr. Crapney, rector of an Episcopal church in Rochester, makes the following statement as to the relation of infant baptism to scriptural teaching: "Now in support of this custom of the church, we can bring no express command of the word of God, no certain warrant of holy scripture, nor can we be at all sure that this usage prevailed during the apostolic age. From a few obscure hints we may conjecture that it did, but it is only conjecture after all. It is true St. Paul baptized the household of Stephanus, of Lydia, and of the jailer at Philippi, and in these households there may have been little children; but we do not know that there were, and these inferences form but a poor foundation upon which to base any doctrine. Better say at once, and boldly, that infant baptism is not expressly taught in holy scripture. Not only is the word of God silent on this subject, but those who have studied the subject tell us that Christian writers of the very

first age say nothing about it. It is by no means sure that this custom obtained in the church earlier than the middle of the second or the beginning of the third century.

On this the *Christian Inquirer* makes the very pertinent remark that there are two tendencies among Pedobaptists. The Episcopalians, seeing that infant baptism has no support in scripture, fall back upon tradition and the action of church councils. Other Protestant bodies, recognizing the same fact, are abandoning the practice more and more.

FRANK CONFESION.—Rev. Dr. James Martineau, the cultured leader of British Unitarians, states his indebtedness to others than Unitarians in these words: "Ebonites, Arians, Socinians, all seem to me to contrast unfavorably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books and the authors in chief favor with them. In biblical interpretation I derive from Calvin and Whitby the help that falls me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler and Pascal. And in the poetry of the Church it is the Latin ortho German hymns, or the lines of Charles Wesley or of Keble, that fasten on my memory and heart, and make all else seem poor and cold."

CAUSTIC.—The *Congregationalist* is rather severe on Talmage's church, and, apparently, with good reason: An appeal has been issued to the Christian public to contribute toward the re-building of Dr. Talmage's Tabernacle in Brooklyn. Inasmuch as there are \$120,000 coming from the insurance on the burned building, and the land on which it stood is very valuable, the need of help for the 4,128 members of this church does not at first sight seem to be a crying one. But as it is to be moved from its old location, where there are few churches, to a new site, in a more fashionable neighborhood, where there are eight churches within three blocks, more money may be required than is already in hand. Moreover, it is stated that the congregation last year could only give \$151 to home missions, and \$138 to foreign missions, which shows that they are suitable objects for missionary aid. How would it do for this suffering people to release their pastor for a year, or two, to go on a lecture tour to raise money for a building fund?

THE BETTER TEACHING.—Do we not often get ourselves of great spiritual encouragement and help and shut ourselves in to our own weakness by wrong ideas of the divine goodness. Nothing is more common than the expression, the Spirit will come and help us, if we only prepare our hearts to receive Him, by casting out all that is offensive to Him or the church may expect His all-powerful aid, if it will purify away what is grievous to the Spirit's holiness. The impression is given that neither men nor churches can hope for help from God until they have purged out what is unwholesome. If this were the condition of the beginning of divine aid to churches or to men, we "ear hearts would remain in possession of the world, the flesh and the devil, and churches would continue powerless. It assumes that in the state of utmost weakness men and churches are left to themselves by God. It is another form of the idea which troubles enquires after salvation—that they must make themselves good before God will give them salvation. No! Not all this is wrong. There is no soul so far down in sin, be that soul a professed believer or otherwise, that God's loving Spirit will not come to his aid. He is not waiting for the poor crushed soul to cast out all that is offensive to Him before He will deign to come to the rescue. All he desires is a seal, true wish for His help, and there is no longing so faint that will not reach His ear and touch His heart. Is it not the true teaching to say to the weak, sin-souled soul, "You are too helpless to lift yourself up from your low estate, or to cast out the power of sin which has you in bondage; but do not despair, God is loving and His Spirit is ready to help you just as you are, if you will but send up a real, sincere desire for Him to come to your rescue." The Spirit must help prepare his own way, if he is ever to come in power.

EVERY TRUE CHRISTIAN life needs its daily "silent time," when all shall be still, when the busy activities of other hours shall cease, and when the heart, in holy hush, shall commune with God. One of the greatest needs of Christian life today is the revival of devotion. Ours is not an age of prayer so much as of work. The tendency is to action rather than to worship—to busy toil rather than to quiet sitting at the Saviour's feet to commune with Him. Presbyterians,

Eastward Bound.

S. S. DAMARA, Oct. 28.

Doubtless the readers of the *Messenger and Visitor* are looking for some tidings from the missionaries en route to India. During the last few days "life upon the ocean wave" has been for us anything but enjoyable. To-day, however, we are sailing (or rather steaming) over a smooth sea, and under a clear sky. Our spirits have risen with the thermometer and we now find it much more pleasant to live.

But to recount our journeyings. On account of the London strike our steamer, the *Damara*, of the Furness Line, was detained for several weeks. Our detention, which seemed an evil, proved a blessing to us, and we are convinced that the delay was providential. By going a little later than we contemplated we escaped some heavy gales, had a little more time for preparation, and best of all, we were able to linger a little longer with the dear friends in our homes.

At last the time arrived when we must go, and separation from those who are very dear to us became a stern reality. In the hour of separation we found, as we never had before, how much we were attached to home and friends. The attachment was dearer than we had ever supposed. Only those who have gone through with a similar experience can appreciate our feelings as we bade our dear friends good-by. But such separations are generally harder for those left behind than for those who go.

We left Wolfville on Monday (21st) by the morning train. It was indeed a "blue Monday" in more senses than one. It would have been blue enough for us had it been a fine day, but the day was made more dismal by a drizzling rain. In spite of the disagreeable day and the early hour, however, thirty or more of our Wolfville friends came to the station to "see us off." While the train lingered they gathered about the car-window and sang "God be with you till we meet again." This "farewell" was as touching as it was thoughtful. Soon the familiar "all aboard" was heard and our train rolled away from the station "mid the waving of handkerchiefs and the volley of 'good-byes.'" Soon we were speeding away from a place and a people never to be forgotten by us.

At Hantsport Bro. McGregor met us and bade us God-speed. Bro. Murray and his wife had driven a mile or more in the rain, to the Falmouth station, to bid us good-by. Soon we were in Windsor, and received kindly greetings and warm farewells from Bro. A. P. Shand, his wife, and other friends. Halifax was finally reached, though considerably late. The farewell meeting was held in the evening at the North church. The attendance was large and the meeting impressive. The meeting might be characterized as one "solemnly joyful." The joyful strain that pervaded the meeting was quite noticeable. At the close of the service we had the pleasure of shaking hands with and receiving kindly "good-byes" from a great number of friends, who, we are persuaded, have a deep interest in us and our work. Could we have visited all the churches in the Province and met our friends personally, great good would, no doubt, have resulted to ourselves, our work, and to the churches at home which we represent. Though this was impossible, yet we were glad to have met so many as we did. In all the churches, we believe, there are warm friends of our Telugu mission—friends who will often remember us at a throne of grace. To our many friends throughout the churches to whom we have been unable personally to say good-by, we now express our sincere good wishes as we bid them farewell. That God's rich blessing may rest upon all friends of our mission, is our prayer. The Spirit of God is evidently working throughout our churches. The missionary spirit is abroad among our people. Never before has the outlook been so bright and encouraging. The interest in our Telugu work is deepening wonderfully. It is a matter of thanksgiving that the missionary spirit is taking hold of so many of our young people. Already six or eight young ladies have either publicly or privately expressed their desire to be sent to India. Among our young men at Acadia, McMaster Hall, Newton, Rochester and Morgan Park we may expect volunteers for service in India. The enthusiasm which is rising is grand. Let us pray that it may continue; and that the zeal of our people for the progress of God's kingdom among the Telugus may grow stronger as the months go by. When the Baptists of the Maritime Provinces have their sons, their daughters, their gold and their silver in India they cannot help being

deeply interested in our missionary work. As the wise men of old brought their gold and frankincense and myrrh as an offering to the infant king; so we are bringing our treasures as an offering to our blessed Saviour and King. Some—like Rhoda and her sisters—have brought their gold; others, less able, have brought their silver. Some who had no money to give have brought their jewelry; others have brought their hard earned savings. Some have given treasures more precious than gold—their own children; others have given their lives with all their God-given powers and God-granted possibilities. Each has given of that which he had, and all are acceptable in the sight of God, if the gift was proportionate to the ability and if it was given in the right spirit. Will not these gifts be like incense rising to God? Will not a great, unpeepable—blessing come to all the givers?

During the coming years let us double our gifts. Shall we not have at least six new missionaries sent out during each of the coming ten years?

They are coming—we cannot but believe this. Let us pray that God may greatly increase the number of our volunteers and endue them with a large measure of His spirit! Many cannot possibly go; many would go if they could. Who are they who are both able and willing to go? Let our young men answer this question. Ought not the consecration and heroism of our lady volunteers to inspire the hearts of our young men? If the women can go, cannot and ought not the men to go? Oh that our young men would see their grand opportunities and seize upon them. It is indeed a privilege and ought to be a joy for any young man to devote his life to missionary work in India.

W. V. HOGGIX.

Ontario Letter.

November has been signalized for us by two special events. The first was the assembling of the

INTERNATIONAL MISSIONARY ASSOCIATION, which met in the neat and comfortable quarters of the Provincial University Y. M. C. A., in Toronto, Ont., from the 8th to the 11th inst. The delegation represented four Arts Colleges, seven Theological seminaries, five Ladies' colleges, five Medical schools and two academies. Papers were read on "The Scriptural Basis of Missions," "Life and work of Bishop Taylor," "Missions in large cities," "Missions in Mohammedan lands," "South American Missions," and "Mission life in Japan."

Among the speakers were Revs. A. Smith, of Maratha, Central India; R. P. Wilder, of New York; Dr. Sutherland, Methodist Foreign Mission Secretary; and Mr. J. Kono, a Japanese student at Victoria University, Cobourg, Ont. The guest of the convention was Dr. A. J. Gordon, of Boston, Mass. On Friday morning he spoke on the work of the Taylors—Bishop and Hudson. He thought the success of these men had fully met all objections, but that the Bishop would be even more successful if he had with him a staff of practical mechanics. In the evening he lectured on "the needs of missions," and defined them as more mothers, men and money. On Sunday morning, Dr. Gordon preached the annual sermon in the St. James Square Presbyterian church from Mark 16: 15, "Go ye into all the world and preach the gospel to every creature." At the close of the service, Mr. Wilder met the delegates at a consecration meeting. The next assembly will be held in Montreal, Que.

These good people had scarcely got beyond sight and sound, when the tramp of "heavy men" from over the border was heard. This time the location was Jarvis St. Baptist church, the occasion was the eighth annual gathering of the BAPTIST CONGRESS, and the time was Tuesday, Nov. 12. The address of welcome delivered by Dr. Thomas, pastor of the church, was a model of kindly humor. After extending to the visitors the freedom of the city, he said the church in the United States had been an inspiration to the church in Canada by its larger existence and its grand work. Referring to the growth of Baptists in Toronto, he showed how, since 1840, the increase had been from two small churches to 15 vigorous ones; from 400 members to 4,300, and from a property of \$200,000 in 1860, to \$500,000 in 1889.

Dr. G. Dana Boardman, of Philadelphia, replied to the effect that the church in the United States and Canada knew no boundary lines. Dr. Crandall, of Cleveland, Ohio, read a paper on "Christian organizations outside the church." He spoke enthusiastically of the Y. M. C. A. Rev. Joshua Denovart, of Toronto, sub-

mitted a paper in which he deplored the modern institutions for work outside the church. A third paper was read by Rev. Alex. Blackburn, of Lowell, Mass. He sympathized with auxiliaries of the church, but declared that some societies had no right to exist. Such, he said, were Bible reading rings, King's Daughters, King's Sons, and the Christian Endeavor Society.

Tuesday evening was given to "Natural and Artificial Monopolies." Dr. E. P. Andrews, of Providence, R. I., was to have led the discussion, but was detained by illness. His place was taken by Hon. David Mills, of London, Ont., whose address bore heavily on Henry Georgeism. The gauntlet was taken up, and the speech vigorously replied to by Rev. Walter Rauschenbusch and Leighton Williams, of New York; D. E. Thomson, Esq., barrister, and A. Blue, Deputy Minister of Agriculture, Toronto.

Wednesday morning saw the abstruse subject of the "Christian consciousness" brought to the front. Dr. Newman, of McMaster Hall, Toronto, took the ground that Christian consciousness must ever be subordinate to the Bible, which is the only infallible test of truth. Dr. Johnston, of Crosser Seminary, asked for the individual consciousness a wider latitude than the former speaker would allow. There followed a brisk discussion, in which the debaters seemed to be about equally divided in their sentiments. There was no afternoon session, as the Jarvis street people wished to conduct the guests in a tour about the city. Wednesday evening came, so did a pouring rain. So also did a large congregation to hear the topic of the "Relation between the Church and State." Rev. A. H. Munro, St. Thomas, Ont., opened the discussion. His paper contended for an entire separation of the two. D. E. Thomson, Esq., followed in the same strain, speaking specially of tax exemption. Rev. John McLaughlin, Woodstock, Ont., advocated a theocracy in religious matters. So did Rev. Leighton Williams, who added the idea of the Bible as a moral textbook in the schools. Prof. Johnston could not approve of the removal of church exemption, though quite willing to pay taxes on his own property. He thought the separation of church and state might be carried to the extent of putting down the church. The subject for Thursday morning, "The Sabbath Question," was opened by Rev. J. W. A. Stewart, B. A., Rochester, N. Y. He addressed himself to those of "spiritual minds. For these the Sabbath is a necessity for securing rest from the world, time for Bible study, and the means of spiritual growth. Rev. A. P. McDiarmid, M. A., followed with a paper on Sabbath legislation. This, he said, must be had, and must be enforced if the state is to preserve her own national life.

Thursday afternoon, the "Disarmament of Nations" was taken up by Rev. Dr. Geo. Dana Boardman, Phila. He advocated the preservation of national characteristics, together with the confederation of mankind. A nation he defined as "a co-operative aggregation of individuals with one aim and object," and therefore he believed in disarming them. J. E. Wells, M. A., editor *Canadian Baptist*, spoke of the hindrances to arbitration. These are found in the various forms of national greed and self-interest. Dr. Schurman, of Cornell University, took an optimistic view of the question. He could see many indications of the coming of a time when arbitration would be the rule. He thought that Canada as an interested party should urge Great Britain to espouse the neutrality of the commerce of belligerent nations. The congress closed on Thursday evening with a banquet in the S. S. hall of the church, at which nearly all the de-nominations of the city were represented.

OBITUARY.

Rev. Thos. Trotter, B. A., well known to the people of the Maritime Provinces, has begun his pastorate at Bloor street, Toronto. About 500 of the members and friends met him on Monday evening, Nov. 11, and gave him and his wife a hearty welcome. Rev. Principal McGregor is slowly recovering. Dr. Seguin, a New York specialist in paralysis, has been called in and gives it as his opinion that Mr. McGregor will soon be able to lecture, though he may not be able to stand or walk for some long time to come.

Dr. Goodspeed's Ontario friends were delighted to see and hear him during his recent visit. They hope he will not allow twelve years to pass before coming this way again. P. K. D. Strathroy, Nov. 16.

"Better be a man than merely a millionaire."

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

William Carey.

(Continued.)

It was in 1804, when Carey had thirty years of life still before him, that the Governor-General of India declared that he "esteemed the commendation of such a man a greater honor than the applause of courts and parliaments." The occasion of this praise was a notable one. In a brilliant assembly of European officials and native scholars Carey had welcomed Lord Wellesley in a speech in Sanskrit, at the time an almost unknown tongue to Europeans. It was an exploit of a great genius, at which the Sanskrit scholars of today marvel, although they have the aid of Carey's dictionaries and grammar, and more recent works based upon them with which to acquire that language, while Carey had to make these tools for himself. That the following thirty years of such a man's life would be of immense influence we could predict, but the full greatness of his work no man can estimate. With the corps of scholars he brought about him he rendered the gospel into between thirty and forty different tongues, and thus brought it within the reach of over three hundred millions of human beings to whom it had been unknown. It was a beautiful custom of these translators, when a volume was completed, to place it on the communion table and dedicate it to the service of Christ. And why not? It was the offering of intellect and heart and body of which the volume was the product. But Carey's work was wider than this, although this alone would have warranted the praise given him at his death by Robert Hall, as "the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the revolution; if not that of another who pronounced him "The most learned and the most successful missionary since the time of the Apostles" (Dr. John Wilson). We cannot indicate the side work of this wonderful man. He was distinguished as a botanist and edited the journal *Flora Indica*. He formed the Agricultural Society of India. He made the first dictionary of Oriental languages. He translated parts of the Hindu sacred books, and made Europe familiar with the Eastern religious thought. He established the first distinctly Christian College in heathen lands, having won the patronage of the king of Denmark. He started the first newspaper in the East, the *Sansaricar Darpam*. His was the first clear and potent voice which the British authorities heeded in suppressing the cruelties of infanticide, the murder of widow burning, and the living sacrifice to Juggernaut. Carey died at the age of seventy-three. At that time English missions had become established in India, and all sects recognized him as the divinely appointed pioneer. When on his sick bed the Metropolitan Bishop of India, the highest official of the English church in the land visited him, and bowing his head by his pillow, asked the disenter's benediction, feeling that no ecclesiastical honor could equal the blessing of one whom God had ordained to be the great apostle of modern missions. The learned world went into mourning when the news floated to the universities of England, Germany and America that Carey was no more. The secular authorities did well to recognize his departure as if he had been one high in political or military life, by dropping the flag to half-mast, for he had accomplished more for European influence in India than any single man who represented itself the State. But Carey himself seemed, during his life, to be the only one who was ignorant of his greatness. The humility of this sublime soul was beautifully illustrated during his last illness. Dr. Duff, then a young man, visited him. As he was leaving the chamber the sick man recalled him, and said, "Dr. Duff, you have been speaking about Dr. Carey, Dr. Carey. When I am gone say nothing about Dr. Carey. Speak about Carey's Saviour."

Where, ninety years ago, Carey was the only ordained Protestant missionary, are now about seven thousand. That single convert, Keshna-pal, has a goodly following of two-thirds of a million. This is the commentary of Carey's early sermon that led to the establishment of the society which sent him out as its first missionary. His text was Isaiah 54: 2, 3; "Enlarge the place of thy tent;" etc. Under this he made the two points—the heart loves of his own life: 1. Expect great things from God. 2. Attempt great things for God."