

The Messenger and Visitor.

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VOL. I.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 25, 1885.

NO. 8.

In reply to the question, How young should a baptized child be admitted to the table of the Lord, Dr. Buckley of the Christian Advocate, (Methodist), replies:

"If you propose to administer the sacrament to little children because they are saved in Christ as little children, why do you set up baptism as a condition? Why not administer it to all children? If you do not propose to administer it to children because they are saved in Christ, on what principle do you propose to administer it to infants that have been baptized? Administering the Lord's Supper to the infant that is not old enough to know what it means, is humbug."

Just so: but will the Dr. explain why the following statement is not just as forcible:

"Administering baptism to the infant that is not old enough to know what it means, is humbug."
Why make intelligence the condition of one ordinance and not of the other? Povo-baptists for ten centuries gave the Supper to infants, as well as baptism, and the practice was abandoned only because of the Romish doctrine of transubstantiation. Can any one explain how infants are to be baptized, and yet excluded from the Lord's Table? Is it not much easier to understand how they are not to be admitted to either, because both ordinances are for them only who have intelligence enough to know their meaning, and who have new hearts through the regeneration of the Spirit?

About 1,000 liquor men have been to Ottawa to use their influence with the government to secure compensation for loss sustained through the operation of the Scott Act, to urge the appointment of a commission to enquire into the workings of the Act, and to have the Act suspended in the meanwhile. What strange men these licensed victuallers (save the mark) are. They declare with one breath that the Act is worse than a failure, and leads to an increase of drinking, and with all the extra gain of this enlargement of trade, and no license to pay, they want compensation. And then they want a commission appointed and the Act suspended in the meantime, all in the interests of sobriety, of course. Sir John A. and a large representation of his colleagues, met this delegation, and sent them all home happy, by saying he recognized the gravity of the matter brought before him, and would give it immediate and anxious consideration, and that when total prohibition is voted, he will, as a private individual, favor compensation.

We wonder who will compensate the mothers and fathers who have lost children, the wives who have lost husbands, the country that has lost many of its brightest ornaments for the injury done, by this traffic. Who will compensate men for the loss of their honor, their hopes, their happiness—who will pay for the heart-breaks as this traffic has gone on, for the degradation, for the crime? But then our country has made this traffic legal in the past, and just as wrong leads to sacrifice, as in case of slavery in the South and the West Indies, we may have to buy this traffic off, because we have legislated it on.

The lesson from this delegation for us as temperance people, is this: Be alert. Show the strength of temperance sentiment by rolling up petitions which facile politicians dare not ignore. As Sir John well says, this is not a political question. Let us see that it be kept before the public as a question which towers heavens high above the little bickerings of party strife. Let us set our faces like flint, and make our legislators feel that we will back them in all strong handling of this drink question, but that we will drop them, if they drop the legislative principle for which temperance men are striving right manfully. The fight grows more hard to hand. This is a good indication. We are pressing the traffic to the wall. Let us not stop till we have pressed it over the wall.

Brother Z-ke Smith is heard from again, and with emphasis: "I am indignant, and do not care to conceal it. If Christianity does not mean honesty it does not mean anything; and if churches do not care to be honest, in God's name let them dissolve. Brother

Jeremiah Johnston preached a whole year for the church at Flat Hill, and when the year was out they quietly informed him that they were unable to collect more than three-fourths of the salary they had promised him. The poor man who had served them faithfully, went home without money enough to relieve the necessities of his family, and the church proceeded to call another pastor, to treat him in the same way. Yet they resent the intimation that they were dishonest. It is a shame, a loud crying shame, when a body of Christians, claiming to represent Jesus Christ, so emphatically deny him before the world. No wonder religion does not prosper in that neighborhood. Such religion ought not to prosper anywhere."

That's right, brother Smith, hit them hard. They are dishonest whether they resent the charge or not. What makes the matter worse is, the minister has no redress, as he does not care to risk the public disgrace of a suit at law. Bro. Zeke lives out west, but if there are any in this eastern region, to whom his words apply, we hope they will take them to heart. Very good brethren sometimes, from thoughtlessness, we suppose, do not seem to see the wrong of violating an engagement with a church or pastor, as they do the violation of any other agreement.

"Remember," says the Catholic Review for Jan. 3rd, 1885, "that children sent into the other world without baptism, are lost forever."

Can those who believe that baptism saves, or is necessary to salvation, stop short of this terrific conclusion? The Roman Catholics are to be commended for accepting the logical outcome of their belief, without any attempt at evasion. But would it not be better to give up the belief which leads to such a conclusion?

Suppose you go to the saloon keeper and offer to license him to sell your son whisky for \$500 per year. O! you don't believe in that; you don't want it sold to your boy? Then be honest, and don't vote to have it sold to somebody else's boy.—[Exchange.]

Strikingly put. The law "thou shalt love thy neighbor as thyself," out-loses.

One of our exchanges publishes a review and criticism of Mr. Beecher's newest free-thinking deliverances. It was the newest a week or two ago, but probably it is quite an antiquated view in Mr. Beecher's own opinion, by this time. We have given him up. He moves so fast backward and forward and crosswise that we get confused.

We clip the following from an exchange:

In a Sunday-school a girl was asked: "Why did Jacob say at Bethel, 'this is none other than the house of God'?" The answer was, "because in that place he slept so soundly."

But is there not a very serious side to this habit of sleeping in meeting? We have known men who were addicted to it, but if they were at a political caucus their eyes would be wide open until late at night. The sluggishness at religious services is usually due to lack of interest. The Religious Herald gives an instance in illustration of this. A man whose mind was addicted to sleeping in church, and crossed himself on the ground of a "sleepy disease," recently he has experienced a spiritual quickening, and he feels that he has disease, all the time, has been of the soul, and not of the body. If we feel that we are holding fellowship with God in the sanctuary, if we are following the truth uttered with our prayers that it may do good to the hearer; above all, if we go to the house of God with a deep consciousness of the reality of the tremendous subjects there dealt with, and the great issues which are all the time trembling in the balance, we shall not be troubled with sluggishness.

For seven years a New Hampshire mechanic made a circuit of half a mile per day, rather than pass a powder house. The other day he learned that it had been empty for eight years.

How like a great many of the Christian's fears. We find, after long years, perhaps, that they were empty of harm. Nay, they are often freighted with blessing. When we gave ourselves to God, they were emptied of the power to harm us and transformed into blessings in disguise, through his overruling grace and power.

The Christian at Work thinks an explanation is needed of the ground of adult and infant baptism which will perfect the sense of their one-

ness. The Christian Guardian, the excellent organ of the Methodists of Ontario, does not feel any difficulty on this point, for the following reason:

"The adult is baptized because he accepts Christ as his Saviour by faith. The infant is baptized because, though incapable of personal faith, it belongs to Christ, and sustains a relationship to him that makes it right that he should be publicly identified with the family of God."

Very clear and very logical. The adult is baptized because of faith; the infant, from some other reason than faith; therefore the two baptisms have the sense of their oneness made perfect. We fear that some minds may not be able to see the fine logical point of the explanation, and still be in trouble.

We publish to-day the list of advanced subscriptions paid to Dr. Hopper, as handed in by him. It is both his desire and our own that everyone who has paid in advance to Dr. Hopper, examine this list, to see whether any mistake or omission has been made. In every case where there has been a mistake or omission will not the one interested, please write to us at once, and we will refer the matter to Dr. Hopper for correction. This will enable us to start fair with our subscribers.

We are proud of some of our people for they way in which they are continuing to respond to the appeal for help from the Foreign Mission Board. We believe our people have as warm hearts and generous souls as are to be found among any denomination. Let us all now take in our Home Missions, and the general work of the body, and pour our contributions into the Convention Fund. We believe this year will be a remarkable one for what the consecrated zeal of our people has led them to give to the Lord. Let pastors and people and district superintendents and finance Committee, all press the Convention Fund with vigor, and we will sing songs of thanksgiving at our Convention. What great things we can do if we try?

Will not every believer who reads Bro. Cohoon's article about our Home Mission fields, offer up at least one petition that the way may be opened to do this great work which is demanding, imperatively, our resources and our vigorous efforts. Let us not allow these pregnant possibilities to become impossibilities, because we do not enter their open doors.

Mrs. Backman, whose death is recorded in our obituary column today, was the mother of Mrs. John March, of this city. She was baptized by Rev. S. Robinson, many years ago. The earth has lost one of its excellent. Mrs. March will have the sympathy of many in her great bereavement.

We call the attention, especially to the members of the committee appointed to confer with our Upper Canadian brethren on the question of Union, to the letter of brother Cameron. Let us have a kindly discussion of this subject, as brother C. suggests. Were it not that considerable editorial matter is crowded out this week, we should have something to say ourselves, in this issue.

Our heart was filled with thanksgiving last evening at the good news of revival and salvation came in from Truro, Hillsboro, and Sackville. How blessed it is to hear tidings that precious souls are being saved. Let the good news arouse a longing in every church for similar displays of the Saviour's power, and lead to prevailing prayer to this end.

We would esteem it a great favour if any who know of cases where the MESSENGER AND VISITOR does not reach subscribers, or does not reach them regularly, would kindly inform us of the same. We also wish to remind any who may wish to discontinue the paper that we must know their post office address as well as their names, before we can comply with their request.

We shall be obliged to our friends if they will remit their subscriptions as soon as possible. It only costs two cents to register a letter. The

remittances are coming in very well, but we should like the response to be general. Now, also, is the time to subscribe, and to get subscribers. Will not our pastors, and the brethren who are kindly interesting themselves in the MESSENGER AND VISITOR, please get us all the new subscribers they can? We want to do as much good as possible through the paper. This can be done only as it is widely circulated.

The Indebtedness of Human Knowledge to Missionary Endeavour.

BY REV. W. S. MCKENZIE.

No. 2.
It is one of the most notable and auspicious facts in the history of our times, that the Christian church, in its various sections, is undertaking, as never before, to disseminate a knowledge of the gospel throughout the whole world. Christian missions are being prosecuted with an energy and a success that excite the surprise and the admiration of men, who are watching, simply as scholars and philosophers, the signal movements and the historic currents of humanity.

Never before, as now, was there such a literal and loyal obedience to the "Great Commission." Missionaries, in constantly increasing numbers, are now going forth into all parts of the earth. With swift step they are hurrying forward to proclaim the message and to apply the forces of Christianity for the moral renovation of the whole human race. Infidels continue to huddle their hostility to Christ, to Christianity, to the church, and to the Bible. A few Christian scholars' attempt, by learning and logic, to defend what is assailed, and to guard divine truth against the violence of these infidel assailants. But the great mass of Christian believers have the notion that the most triumphant defense is found in the diffusion and fruition of the religion of Jesus Christ, and are acting accordingly. Dr. Christlieb, the great German scholar and devout Christian, in his masterly and inspiring "Survey of Modern Missions," says: "I feel like one who from a balloon looks down upon the movements of an army so colossal that no one horizon can bound the sphere of its operations, and whose lines already encircle the globe." And the author of "Rambles in Mission Fields" writes in a similar strain: "I seem," he says, "to see the work of reduced the world to the sway of Christ no more a thing of anticipation, but of actual fulfilment. I seem to myself to be standing on some commanding height, and to discover the triumphant procession of the sacramental hosts marching with music and banners into the fortress of the conquered earth."

And who are the men selected and supported to project the forward movements and to supply the management of this aggressive and ever expanding enterprise of missions in foreign lands? They are not the foreigners of the Christian ministry. They are not the second-rate preachers, who, if they had not entered the mission service of the Christian church, but had remained in the land of their nativity, could not have commanded any prominence, nor wielded a controlling influence in the ranks of the church at home. A large proportion of them have been foremost, not only in Christian devotion and moral heroism, but also in mental ability and scholarly attainments. Their position and pursuits as missionaries have been most favorable, if not eminently conducive, to a rapid and high development of moral and mental energy. And the recruits—*turnas nobilitissime juvenum*—who are every year enlisting and rushing into the field of conflict, to replenish the ranks which are being depleted by death, give abundant promise of one day becoming the intellectual peers of their honored predecessors. In nearly every case, besides the possession of rare native capacities of mind, they are men of thorough culture, having had access

to all the advantages which the colleges and seminaries in Christian countries could furnish. These men have shown a superior ability for original and extensive researches. They have successfully prosecuted literary labor requiring energy and application of a high order. They have grappled with problems in the different divisions of human knowledge as difficult as any that have taxed the minds of the first-thinkers of the world. Every one familiar with missionary history and biographies will be quite as likely to think of great intellectual superiority and eminent acquisitions of knowledge, as he will be to think of distinguished missionary consecration and success, as he runs over the names of such men as Buchanan, Martyn, Morrison, Moffat, Milne, Carey, Marshman, Ward, Wilson, Hall, Judson, Poor, Waislow, Eli Smith, King, Hamlin, Duff, Goodell, Perkins, Thompson, Schaeffer, Thurston, Scudder, Francis Mason, David Livingstone, and many others of equal celebrity for mental energy, for intellectual industry, and for varied learning.

Then, again, these men go forth into all parts of the world, not as tourists to gratify curiosity; not as ambassadors to the courts of foreign governments, or as diplomatists to discuss questions of international policy; not as merchants or traders in search of material gains. They do not rush across the continents they visit, or flit through the countries they enter; to make hasty notes of first and superficial impressions, in order to write ephemeral letters for secular or religious journals; to collect crude and unverified materials with which to make a few popular lectures, on returning home; to publish a volume of travels, that will be sufficiently attractive and remunerative to replace the funds expended while journeying for health or recreation. The missionary goes into a foreign land to locate, to make his home there for years, perhaps for life. He forms intimate associations with all classes of people; studies customs, manners, languages, dialects, antiquities, mythologies, native history, and literature. He traverses the country so frequently, and in such fashion, that he can gain minute and comprehensive information about every thing he sees, hears, or touches.

Now, what may be expected of such men, thus intellectually equipped, and provided with numerous and excellent opportunities for acquiring valuable materials appertaining to various divisions of human knowledge, is abundantly realized. Were it a volume, instead of a few concise articles we had in hand, it would be required of us to set forth the work done by missionaries for the increase and rectification of knowledge in Geography, in Geology, in Mineralogy, in Meteorology, in Archaeology, in Ethnology, in the closely related study of Ethnology, in Philology, in History, in Comparative Religion, in General Literature, and yet other branches of human learning.

It ought, perhaps, to have been stated in the opening article of this series, that it is too late to state it now, that it is no part of my design to delineate what missions have done in rectifying and augmenting the secular or the religious knowledge of the people dwelling in the countries where the missionaries labor. The past, the present, and the prospective literary advantages of missions to the countries, the nations and the tribes which missionaries are seeking to evangelize, is a subject worthy of a separate and an extended consideration. Who can adequately estimate the importance of the schools of learning established in Christian countries? Abolish in Christendom the Academies, the Colleges, the Universities, the Seminaries, and the numerous Institutions, designed to give specific and professional training, and who could trace, or measure, the extent of such a loss? But what all these agencies have been, and are, to

the nations and the lands already evangelized, the educational institutions and forces planted by missionary endeavor in heathen countries are to the swarming millions who surround them, and who derive therefrom their mental culture and elevation. These institutions and influences set up for the intellectual advancement of pagan nations, are yet in their infancy. But they have already widely scattered the blessings of education. With a broader cast and a more liberal hand they will continue to dispense their benefits, until knowledge and religion shall have achieved a joint and final conquest over the ignorance and the degradation of the whole human race. But here the aim is to indicate the increase and classification of knowledge possessed and prized by the scholarship of Christendom, to show that the accumulations made and added to the treasures of the great republic of letters have proceeded, in no small measure, from the endeavor of missionary toilers. They who correct grave literary or scientific mistakes, and impart accuracy to learning, confer upon the world an inestimable benefit. "Next to the importance of knowing anything is that of possessing accurate knowledge." And no class of men have done more than missionaries to correct mistakes, and to give accuracy to the knowledge of the day. This, I hope to make evident in what is to follow.

Memorial.

A Memorial has been received from the directors of the Halifax Institution for the Deaf and Dumb, to His Honor the Lieutenant-Governor, the Executive Council, and Legislature of the Province of New Brunswick.

It is a protest against the withdrawal of \$1,000 of the \$1,500 grant, made prior to 1884 to this Institution by the government of N. B. According to the following summary of the facts, the request to have it restored seems just.

Since 1857 N. B. has sent 72 pupils to this Institution, which have cost the Institution \$35,000. The whole amount paid by N. B. has been \$13,000, leaving a balance of \$22,000 expended for N. B. students, without any return.

In 1884, 18 of the 75 students in attendance were from N. B. These cost the Institution \$2,402.50. Had the usual grant of \$1,500 been paid by the government of N. B. over and above what was given by pupils, there would have been a deficit of \$694.50. As it is the loss to the Institution is \$1,804.50.

"Should the New Brunswick government allow no more this year than the \$500 given the last two years, the actual loss to the Institution in account of N. B. pupils for the three years 1883-4-5, will amount to over five thousand dollars, a state of matters which it is evident cannot possibly continue."

The memorial concludes thus:—"Should the N. B. government determine to end the policy of co-operation in this work, hitherto pursued, and to encourage the establishment of separate deaf-mute schools for N. B., (a course fully discussed by your memorialists on previous occasions, and which they still believe to be unnecessary, and impolitic), your memorialists respectfully submit whether it is just, abruptly to withdraw or reduce the grant and sever the connection, thus entailing upon them serious embarrassment and loss. And, even were such a step just or judicial, as a business transaction, does it seem a fitting return for a quarter of a century of generous, and all but gratuitous, labor for the welfare of the deaf-mutes of your Province?"

Your memorialists humbly hope that it is not yet too late for the N. B. government to reconsider this whole question in the light of the foregoing facts, and confidently commit the case to their sense of justice and right."

And, as in duty bound, will ever pray,
(Signed)
D. McN. PARKER, Chairman.
JOHN FORBES, Secretary.