

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. I.

SAINT JOHN, N. B., WEDNESDAY, MARCH 4, 1885.

NO. 9.

—Will our subscribers please send in their advanced subscriptions at once, by registered letter or by P. O. order. We want a large number of new subscribers. The people know what the paper is, and its friends can now canvass intelligently. Let there be a general effort made to get our paper into all the families in each community.

—One of our most experienced pastors, occupying at present probably the most responsible position in the denomination, writes as follows:—

"I shall do what I can to induce our people to take the Messenger and Visitor; for I know that the Baptist families without our own paper are only half-Baptist."

This week we received a donation from a brother in a certain suburb for Foreign Missions. He said he was the only one in his church that took the paper. He is the only one in that church who has given anything to outside objects, this church last year reporting nothing to the Convention Fund. If the denominational paper is generally taken in a church, there is usually an intelligent interest awakened in our work as a body and a generous response given. Where it is not taken, there is little of either. It pays to take a little trouble to get the paper into Baptist families.

—Is the age of miracles past? Such strange coincidences occur. Hundreds of intelligent and independent representatives of the people meet in Parliament. They discuss measure after measure proposed by the government. When the time comes to cast their votes, the same men as invariably vote yes, and the same nay, as though they were all dummies, worked by the touch of a common spring. In every case, also, each man in the one solid phalanx sees it so clearly that every one in the solid phalanx of intelligence opposite must be as blind as beetles not to see it also. Marvellous!

—Many individuals have sent in special donations for Foreign Missions, and for this we are thankful. Let our churches as churches now take up the work of gathering as large a contribution as possible to the Convention Fund. Do not delay, brethren. Let pastors and people vie with each other, in this grand work of furnishing means to carry on the Lord's work. We want to end this year with full treasures, and thus be prepared to enter upon the enlarging work of the next with confidence. Who will come up to the help of the Lord with the Lord's money, for the sake of the lost, and of him who came to seek and save them?

—Mr. Ashe, the son of an Episcopal clergyman, while studying for the ministry in that church, had his mind aroused on the question of baptism, its subjects, its mode, and its efficacy, through reading an American periodical. He began to study the Bible, and was convinced that the doctrine of baptismal regeneration and of infant baptism was opposed to its teaching, and that immersion only was baptism. A few Sabbaths since he was baptized by Rev. Hugh Stowell Brown, of Liverpool. He has already come to this country, and intends to make Manitoba his home and the sphere of his labors.

—The following table shows the growth of Presbyterian body in the North-West during 12 years:

	1871	1884
Congregations and Mission Stations	9	273
Ministers and Missionaries	4	62
Families	108	6,000
Contributions for religious purposes	\$2,100	\$80,000

During the summer of 1884, 15 new fields and 71 stations were opened up.

Our Presbyterian brethren are alive to the vast importance of getting a strong hold on this great country, at the beginning. Let their example stimulate us.

—Rev. Brook Lambert, Vicar of Greenwich, has preached in the Baptist Church, Westburne Park, London, and it is yet to be seen whether he will be prosecuted for such a violation of Episcopal traditions, if not of Episcopal law.

—Dr. Buckley, of the Christian Advocate, in response to the question "if it is in harmony with the teachings and doctrines of the Methodist Episcopal Church to say that it is possible that a child may be so trained from its infancy as to make the second birth by the Holy Spirit unnecessary as to its salvation?" replies emphatically: "It is not. No standard authority in the Methodist Episcopal Church ever taught any such doctrine." It was not taught by John Wesley after his eyes were opened to the folly of sacramentarian religion, and cannot be found in Watson or in any sermon of any of the early Methodist fathers. We are glad to hear this emphatic disclaimer of this doctrine from this representative man among our Methodist brethren. We feared the necessity to explain how infant can serve the same purpose as adult baptism, might drive them to this false doctrine which is so dangerous.

—A distinguished English ecclesiastic said, not long ago, "that if St. Peter had lived in our days he would have edited a newspaper." We don't know about that. Did not Peter draw his sword and smite off a man's ear? The temptations in such a position are very great.

—It seems as if our efforts to get the Messenger and Visitor to its readers in good time are fast to be unsuccessful. We have just learned from a friend, who has kindly made enquiries, that all the papers for Yarmouth, Digby, Annapolis, and King's counties, N. S., have been sent to Halifax by the Intercolonial, instead of by the steamer to Digby and Annapolis, on Wednesday, as they should have been. We have all the packages in the St. John office in time to catch the Tuesday evening train to Halifax, and the Wednesday morning steamer across the bay. It is annoying to us, and must be much more so to our subscribers, to have such blunders occur. We hope this will be the last of them. Will friends please write us if papers are still late.

—We insert this week the account of the anniversary of Dr. Bill's 80th birthday, as also part of the obituary notice of the death of Mr. Thomas Cramp as contained in the Montreal Herald. This is due to our venerable brother, and to him who is honored in being a worthy son of a father, whose name and memory are so revered.

Indebtedness of Human Knowledge to Missionary Endeavor.

BY REV. W. S. MCKENZIE.

It is not easy to comprise in a brief article, nor yet to estimate, the extent and value of the service which has been rendered by missionary endeavor to this one department of Geography. Scholars, whose studies and attainments in this branch of learning are eminent, gratefully and gracefully confess their obligations for the aid derived from the missionaries scattered through the world. Says one: "Going everywhere they bring back knowledge of distant regions. The most intrepid explorers, they are at the same time the most faithful narrators." And another writes: "They have rendered more real service to the science of geography, to the accurate knowledge of our globe, than all the geographical societies in the world." Of that distinguished missionary, Dr. H. Lobdell, it has been remarked that "he was at once geographer, antiquarian, philologist, and naturalist." Dr. Lobdell's activity was ceaseless, and truly wonderful. He was always making investigations, and recording some fresh discovery. He traced the route of Xenophon and his ten thousand. He studied and solved many difficult problems suggested by Layard's discoveries. He constantly questioned all classes of people whom he met of every topic of Biblical geography and Oriental customs. With one large book on his study desk, and several small ones stowed in his pockets, he was perpetually col-

lecting and collecting materials for different and widely separated departments of learning. Prof. Taylor, in his commentary on the Anabasis, after a warm tribute of praise to missions for their services in classical and sacred geography, in history and in antiquities, goes on to say of Dr. Lobdell, that "he added to his peculiar personal qualifications, a quick eye, an almost intuitive sagacity, a curiosity never staid, an activity that never tired, and a marvelous power of concentration, that enabled him to carry on many labors at the same time."

But this Dr. Lobdell is only one among many missionaries, who have been equally laborious as original investigators, and equally munificent as contributors to the stores of knowledge. The late Dr. Francis Mason may be named as another very industrious and successful inquirer after new materials for important branches of study. He collected and arranged a large amount of facts relating to the natural sciences. A year ago the scientific investigations, and the results verified by Dr. Mason, were presented to the world in two huge octavo volumes, comprising 1347 pages, the contents of which exhibit industry and acquisition simply amazing. These volumes were edited by Mr. W. Theobald, Deputy Superintendent of the geological survey of India, and published by order of the Chief Commissioner of British Burma. These books I have seen for the first time since beginning this article. The first volume, of 500 pages, treats of the Geology, the Mineralogy, and the Zoology of Burma. In the science of Zoology Dr. Mason classifies his collection of facts under fifteen main divisions, the bare enumeration of which would indicate the wide extent and multifarious character of his studies. The second volume, of 787 pages, is occupied with Botany. And here, again, the range of the author's investigation, and the sharp scrutiny exhibited in his analysis, excite the surprise of scholars. But it was not to aid in the extension of scientific knowledge that Dr. Mason gathered and classified these copious materials. His immediate and sole object was to supply the wants, experienced by a translator of the Bible. It is not work done "in the luxury of literary leisure." Further investigations may supply deficiencies, and correct errors in this work of Dr. Mason. But it cannot again be said, as it was said of Farther India by Murray in his Encyclopaedia, that "There are no materials on which we can attempt a botanical or geological delineation of this territory. The Zoology of these immense and luxuriant regions is scarcely known." Dr. Mason's contributions have made such a confession of ignorance no longer necessary, while their value is a sufficient reply to "those machines for eating and drinking, digging and working, hoarding and spending, who are ever asking, 'What's the use of it?'"

It was the researches and discoveries made in the prosecution of missionary endeavor that gave birth to, or at least suggested, the science of Physical Geography. It was found that Geography, as formerly defined and studied, was not so broad and inclusive as it should be, that it ought to enlarge its meaning and scope, that it should survey the platform on which all human interests play their part, and make all knowledge tributary to itself. Accordingly it now embraces geology, mineralogy, meteorology, botany, zoology, in short whatever pertains to land, or sea, or air. Physical Geography did not become a distinct science till 1848, and to none does it owe more than to missionaries. An author of wide repute says: "Hundreds of educated men among the missionaries have given accounts of observations in many lands, describing countries, climates, nations, and races; their physical, mental, and moral characteristics, their social conditions and habits, their religion,

education, and government, their industries and modes of subsistence, involving a large contribution to our geographical knowledge." And Carl Ritter, called "The Prince of Geographers," once said that he could not have produced the *Erde Kunde*, his *Magnus Opus*, without the aid derived from the materials collected and transmitted by missionaries. At a meeting of the "American Oriental Society," in 1867, several of the members referred in flattering terms to the valuable contributions to knowledge made by missionaries; and one of the gentlemen, a Professor in Yale College, remarked: "These men, aside from their sacrifices and successes as distinguished philanthropists, deserve most honorable estimation for their literary and scientific labors." And another learned member present is reported as saying: "Gentlemen, there would hardly be occasion for our society at all, if it were not for the scientific and literary contributions we are receiving from missionaries."

In the volumes, entitled "Smithsonian Contributions to Knowledge," there are frequent references to missionaries, and generous credit is given them for their services in Geography, in Ethnology, in Philology, in History, and in other departments of knowledge. In a paper read before the American Institute, in 1874, by a gentleman connected with the "Oriental Topographical Corps," this statement was made: "Probably no source of knowledge in this department has been so vast, varied and prolific as the investigations and contributions of missionaries. They have patiently collected and truthfully transmitted much exact and valuable geographical knowledge, all without money and without price, though it would have cost millions to secure it any other way." The late Professor Agassiz once remarked in a public address, "Few are aware how much we owe to missionaries, both for their intelligent observation of facts and of their collecting specimens. We must look to them not a little for aid in all our efforts to advance future science." I could cite many similar tributes from the pens and tongues of men whose commendations of scientific and literary works and workers carry the greatest weight. But I must pass over much that I am strongly inclined to produce, and hasten forward to other matters of perhaps still greater importance.

A Delightful Reunion.

A reunion of the First St. Martins Baptist church and congregation took place in the vestry on the 19th inst., to celebrate the eightieth birthday of their beloved pastor, Rev. I. E. Bill, D. D.

On motion, W. Vaughan, Esq., occupied the chair. After a few appropriate remarks by the chairman, an opening hymn was sung by the choir, and prayer offered by the pastor.

Resolutions of congratulation read by the chairman, from "Sea Shore" lodge, I. O. O. Templars, and "Bay View" Juvenile Templars.

The chairman then called upon Miss Ida May, daughter of David Vaughan, Esq., who was among the first converts baptized by the pastor after coming to St. Martins. She responded by reading in a style of beautiful simplicity and touching pathos, the following expressive poem, which met a responsive sentiment in all hearts. The substance of this charming poem was selected from the "Watchman" of Boston, but so changed as to make it peculiarly appropriate for the occasion:

With joy we meet to greet you,
Dear pastor, kind and true,
And every heart and every lip
Speaks gratitude to you.

We thank the Great Almighty
For sparing you so long,
To tell the matchless story
Of the redemption song.

We can give our hearts' desires
As flowers to sun and field,
To show our love and sympathy
More choice than purest gold.

As from the fiery furnace
The gold comes forth refined:
So all the drops of kindness
You gladly leave behind.

For years we've walked together
In pleasant sunny ways,
Together knelt before the throne,
Together sang God's praise.

We've had your words of counsel,
Your daily thought and prayer,
Your smiles in times of gladness,
Your tears in dark despair.

We've listened to your message,
By heavenly love inspired,
Come this way to the fold, my child,
Come this way to the fold.

Beneath the shadow of this cross
Bethesda's pool its power doth hold;
Here bathe thy soul, and cleanse thy sin,
This way will lead thee to the fold.

And many a burdened sinner
With garments scarlet-dyed,
And many a mortal struggling
With doubt and fear and pride,

Have heard the invitation,
So now, and yet so old,
And trusting in the promise
Are safe within the fold.

There are no years in Heaven,
There is no growing old,
Not one faltering footstep there
Along those streets of gold.

And love that buds down here below
Will bloom up there some day,
Where chilling frosts of selfishness
Can never cause decay.

But while the years roll o'er us—
How many none can tell—
We'll stand by God and stand by you
And stand by right as well.

And when in scenes of glory
We sing the new, new song,
'Twill be the same dear story,
That we have loved so long.

The pastor in reply sketched in a few brief words his birth in his Billtown home, his youthful life, his conversion to God, in the nineteenth year of his age, his call to the ministry and his ordination as associate pastor with the late Reverend T. H. Chipman of the Nictaux Baptist church.

Some of the most impressive scenes of his ministry passed in review, and the marked providence which some ten years ago, contrary to all his previous arrangements, had given him the pastorate of this church and congregation.

Two blessed revivals which had brought many converts into the church had signaled his ten years pastorate, and when he contrasted the state of the church and congregation now, with what it was when he took charge, he felt like thanking God and taking courage.

He expressed deepest gratitude to the people for co-operative sympathy and liberal support in all measures which had resulted in the consolidation and progress of the Redeemer's Kingdom in St. Martins, and so much beyond his most sanguine expectations.

The pastor was followed by affectionate addresses from deacon John M. Bradshaw, and Brethren James Mosher and M. Kelly, which deeply moved all hearts.

The services were diversified by singing by the choir. Time was given for social interchange of thought and expression. Most hearty congratulations were given in person to the pastor with earnest wishes for many renewals of birth-days and for continued success in his great work. For the generous free-will offerings and for all these expressions of love to the pastor he returned his sincere gratitude, and assured those assembled that he longer he lived in St. Martins the more interest he felt in the place and in the people, and should it be the will of God for him to finish his earthly course and ministry in St. Martins, that he could do so with joy, feeling assured that the path to Heaven from this favoured spot was quite as short and as pleasant as from any other portion of the vineyard of God.

After the singing by the choir of the hymn
"Shall we meet beyond the river?"
the people separated saying as they parted, is not this a most delightful meeting?

(Signed) ONE PRESENT.
St. Martins N. B., Feb. 20th 1885.

—Frozen respectability is filling many churches in the East. Christian-Phenolphet. Yes, and in the West, too. May the Lord deliver us from a church that prides itself in its respectability.—Cent. Ep.

Bible Questions.

Would some of our numerous readers answer the following questions:

- (1) Where is the nation of Israel spoken of as God's Son? (2) Of what was the Veil in the Temple a type, as explained by an inspired apostle? (3) Where was Rachel buried, and where is reference subsequently made to her sepulchre? (4) Where was Moses buried? (5) To what cause did Christ attribute the denial by the Sadducees of the doctrine of the Resurrection? (6) What travelers received the caution from a friend before they set out on a journey, "See that ye fall not out by the way?" (7) What external sign of reverence was formerly used on entering the house or presence of God? (8) What punishment was inflicted on a king for attempting to lay hold on a prophet of God? (9) How did Jacob show his faith in the hour of death? (10) How many people came with Jacob in Egypt, and how many left Egypt two hundred years after? (11) Did God thus fulfill any promise to Jacob? (12) Which is the earliest Scriptural song? By answering the above you will oblige,
A. S. BLACK.
NARROWA, Q. C., Feb. 25th, '85.

The Late Mr. Thomas Cramp.

It is a long time in the history of Montreal since any local event or calamity has happened that awakened so much surprise and profound regret and sympathy as the announcement yesterday morning of the entirely unexpected death of the late Mr. Thomas Cramp, every one who has known the man whose prominence as a citizen has been long admitted had nothing upon their lips to say of the deceased but to praise his merits and extol his general gifts.

That he had rare talents of intellect, of oratory, and persuasive eloquence in public acknowledgment. His great service in behalf of the city and port, as well as all our public benevolent institutions, were recognized in the most complimentary terms. There was probably no commercial man in the great city who had only received a practical business education like deceased who was his peer in having such a well-stored mind from extensive reading of the highest literature of every description. His rich fund of information was like a fountain that never ceased to flow, and it always came with such gentleness and facility of expression that captivated the listener, and made the most abstruse subject clear and simple.

The late Mr. Cramp descended from a very old and respected family that had settled at an early period in the county of Kent, not far from the British metropolis. His grandfather, as well as his father, the late Rev. John Mockett Cramp, D. D., was a Baptist minister, the former, as in early days in England, giving his ministerial services for nearly three quarters of a century to his congregation without pecuniary compensation. The late Mr. Thomas Cramp was born in the island of Thanet, Kent, in 1827, and after receiving an English education fitting him for business pursuits, he came out here in 1844 with his father, who had received the appointment of President of the Baptist College on Guy street. Full of youth and hope, he entered the office of Messrs. John Leeming & Co., and subsequently other houses, as clerk. After some years he obtained a situation in the old tea importing house of John Torrance. He remained there until the death of the latter, when he joined as a partner in the firm of David Torrance & Son, which he never quitted until his death.

Deceased was connected, as director, with the greater number of the public enterprises established here, for the last quarter of a century, besides being elected president of such bodies as the local Board of Trade, Corn Exchange, and Harbor Commission. One of his greatest achievements has been the successful founding of a fleet of magnificent steamships which are not surpassed in any part of the world, with a tonnage of nearly 40,000 tons, and accomplished in a few years.

Probably no citizen in any station had such a placid and kindly disposition as deceased. Even in the heat of debate he never wounded the feelings of the most sensitive of his opponents, and it is a proverb that he never made an enemy. In his long career in commerce his credit and integrity were unimpaired and unimpeachable. He was universally respected and esteemed for every good quality that adorns an honorable, upright and honest man. Deceased leaves a widow and two charming children—boy and girl—to whom he was indeed an affectionate husband and loving father. Four sisters survive, three being married in Canada and one single. He also leaves a brother, Mr. G. B. Cramp, a well known practicing barrister here. The deceased identified himself both by his purse and public advocacy with all our benevolent institutions, and will be sadly missed in the sphere of doing good in an unpretentious way. The inscrutable hand of death has been severe in Montreal of late, many of its most estimable and honored citizens have fallen before the scythe of him, but the memories of none will remain longer engraven on the hearts of friends than those of noble Thomas Cramp.—Montreal Herald.