

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME 11.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,  
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, JUNE 8, 1887.

NO 23.

—THOSE BILLS.—We regret greatly that our clerk sent circulars to some of our agents and pastors acting as agents. Will they kindly excuse the oversight, and consider them unused? There were also bills sent to some who had paid to agents, who had the subscriptions still in hand. We regret that, in some cases, they were sent to those whose subscriptions had been received at our office. Will all kindly accept our apologies?

—AS USUAL.—Those who criticize their pastors most sharply are not usually those who co-operate with them most heartily. The *Christian Union* gives an illustration of this. Two laymen were talking in a loud voice about their pastors. One said his pastor was a fine fellow, but did not reach the masses; the other, that his pastor did not draw. The gentleman who overheard them justified inquiries about these critics, with the following result: "The critical brothers were both members of the church, faithful to attend church once each Sabbath, but prayer meetings were not for them, and Sunday school was out of the question. They contributed about ten dollars per year for the spread of the gospel, though both are wealthy men, and each has a large income. Several times their ministers have invited them to co-operate with them in some work for the outside multitude, but they always have some excuse—they have a lodge to attend, or some one of the almost innumerable excuses will be offered."

If loud-mouthed grumblers would but cease their complaints, which cripple their pastors' influence, and begin heartily to co-operate with them in their labors, the want of success about which they find fault would not continue to have place. If there is anything that right-minded Christians should shun down, it is talk against the pastor, fitted to neutralize all his efforts to build up the cause of Christ.

—CHRISTIANITY AND CULTURE.—There are some ill-informed people who declare that Christianity is hostile to the highest culture. They cannot get rid of the notion that the state of things existing during the dark ages of Roman superstition still has place. We would commend to those the facts which follow:

In the United States there are 376 Colleges of which 312 are denominational and 64 are non-denominational. Of these latter 23 are State Universities. There are 39,000 pupils in these institutions and 34,000 of these are in the denominational colleges.

That is, there are only 41 colleges supported by voluntary contributions that are not under the auspices of some Christian body, while there are 312 under Christian control. It is probable, also, that the most of the endowments of the 41 colleges not organically connected with any denomination have been contributed by Christian men and women. The truth is, while Christians do not give as they ought, they are about the only people who have an interest in what is philanthropic and elevating enough to reach far down into the pocket.

—BACCALAUREATE SERMON.—Dr. Sawyer preached a baccalaureate sermon the Sabbath prior to our anniversary last week. He was requested, by the Alumni, to consent to its publication in the *Messenger* and *Visitor*, and also in pamphlet form. As it has been decided to have such a sermon each year, it was proposed to bind the successive sermons together in a volume, some time in the future. We are sorry that Dr. Sawyer has declined to allow his sermon to be published.

—HEATHENISM.—What a contrast between Christianity and heathenism! The heathen religion encourages physical and moral impurity, while Christianity aims to sweep both away. Is it not strange that men can be subject to religions which make their most solemn festivals seasons of revelry and debauchery? How much the heathen used Christianity for this world as well as the next, and what a transforming power it carries with it can be seen from the following sentences from the letter of a missionary to the Gares, India. How ready we should be to give to carry the gospel to them!

"The disgusting side of heathenism has been seen by me during this short trip. Tuesday was a dismal, rainy day. After getting something of a wetting in the morning, we were obliged to stop in the first village we came to until the next day. The village had called the priest, and were all engaged in sacrificing; and that, on such occasions, means drinking and carousing for the greater part of the night. A heathen Gares village is, in exceedingly filthy. Every house has one or more pig-sties underneath it; and the whole village resembles a hog-yard, not an inviting place in which to lodge, and cook and eat your food. I must say that last night, half-way between Kalsipam and here, while stopping in such a place, I could hardly help longing for this clean Government rest-house here. But, whatever may be these disgusting incidents of the work, we rejoice in it, and will more and more rejoice; for God in his infinite love is lifting up out of this filth and degradation a Christian people,—those who, cleansed in the blood of the Lamb, shall dwell forever pure in his presence."

—NON-CHRISTIAN BERLIN.—Rev. J. Schmann declares that there are seats in the churches and chapels on Berlin for only 50,000 of its 1,400,000 inhabitants, or for one in each 28 of the people. There are more servants girls in the city than could find seats in the places of worship. The Lord's day is given up to amusements and beer drinking. The theatres, race courses, concert halls and beer gardens reap their richest harvest on this day. It is gratifying to learn that the Baptist church in this great metropolis is growing. Its membership has doubled in the last five years, and now numbers 1,025 members. We shall never forget a Sabbath spent with this church seven years ago. They are about building a new house of worship to accommodate the many who desire to hear the simple gospel message, in this centre of rationalism and scepticism.

—JOHN 3:4.—We know our readers will read with great interest Dr. Kendrick's exegesis of this passage. It is the one generally held by scholars.

—GOOD ADVICE.—*Zion's Herald* closes an excellent article on "Doubt in higher institutions of learning," in the following ringing words, which have a very direct application to parents in our families who have children to educate. We hope they may give heed to them:

Parents cannot too sedulously guard their sons and daughters in our times. It is far easier to prevent than to cure the evil following neglect. If we would save these beloved members of our families from the cold wastes of infidelity, from the moral despair of utter atheism, from the wretchedness of a life without a divine purpose and a future without hope, we cannot be too earnest in watching over their early and susceptible years, in shielding them from the perverting influences, and in laying around and deep the foundation of their Christian faith. These directing influences are in the atmosphere, in the literature of the day, and in the public teachings of the unhappy disciples of doubt. The child cannot, unaided, defend himself. Wise and positive restraints and culture will alone secure a pure and wholesome development. Thank God! there are institutions for the highest and broadest learning under the most wholesome supervision, where the atmosphere is utterly Christian, where the example and conversation of the instructors is positively religious, and where children can be safely placed during their formative years. Can any really believing parent afford to permit his solemn and tender charge, when good Providence has opened an equally favorable opportunity, intellectually and near at hand, for the highest and broadest training of his young ones?

—DR. ARMSTRONG MEMORIALS.—A beautiful tablet, in memory of the late Rev. George Armstrong, D. D., has recently been placed in the Baptist Church at Bridgetown, N. S. The inscription refers in brief and appropriate terms to the twenty years of faithful pastoral labor performed by this honored servant of God, between the years 1854 and 1874, in connection with the Annapolis and Upper Granville Church, and also to his valuable services in other fields, and in various departments of denominational work. In the neighboring cemetery, where his remains lie buried, a very fine monument has also been erected. Mrs. Armstrong desires to express her gratitude to the many friends who kindly aided in defraying the expenses of these appropriate memorials.

## Warming, Ventilation and Sanitation of the New Seminary Building.

The Directors of the N. B. Union Baptist Seminary have decided to introduce into the new building in course of erection at Saint Martin's the Smead System of Warming and Ventilation. This decision has been reached after a careful study of the various systems at present in vogue, and because of the preponderating advantages which this system secures over every other.

As this is the first occasion on which the Smead System of warming and ventilating buildings has been introduced into the Maritime Provinces, it has been thought desirable that the committee should prepare a statement and publish it in each of the Baptist denominational organs, setting forth, for the information of those who contemplate sending their youth to this institution of learning, the principles upon which this system is based and the methods by which they are carried into practical effect.

Air is a substance, occupying space and having definite weight. These are affected by temperature and density. At 70 degrees of temperature the air in a building containing, say, 144,000 cubic feet, would weigh 10,318.3 pounds. If, to secure proper ventilation it should be necessary to change the air in such a building six times in an hour, then 65,000 pounds, or thirty-two and a half tons' weight of air must be brought into it at the basement, and lifted, it may be sixty feet, to pass off at the roof, every hour. Nature has provided the power by which this immense weight may be thus lifted. For, at zero, one pound of air occupies 11.66 cubic feet of space; but

warm it to 70 degrees of temperature—the barometric pressure being the same throughout—and its volume will be increased to 13.32 cubic feet. Here we have over 14 per cent. of increase in volume or pressure as the air is confined within an elastic or non-elastic envelope or covering. To create the heat necessary to secure this increase about 90 per cent. of the fuel used must go into the air, making an extremely active force which communicates itself to everything with which it comes in contact of a lower temperature, until it has exhausted itself and produced equality of temperature. It is thus shown that by warming the air as it comes into a building, we are able to lift it up or push it out of the way, and with sufficient force or current to ventilate as well as warm, provided we control its direction.

But more than this, Nature's method of sanitation, or deodorizing and cleansing decaying matter, is by heating the particles and driving out the noxious gases so that the ozone in the atmosphere can perform its appointed function of purification upon them.

These processes of warming, ventilation and sanitation form the desideratum for all buildings, whether public or private. Unfortunately, until the perfecting of the Smead System, the idea of combining these natural principles seem never to have entered the minds of those who have had in charge the construction of our buildings; but the builder, the stove or furnace man, and the plumber, have each run on his line of business, giving us manifold appliances and costly mechanism, but no system by which the health and comfort of our people may be equally conserved.

The Smead system combines and utilizes all the forces of nature to which reference has been made, controlling each, and producing plenty of pure, warm air, at a less possible expenditure of fuel, and using the same air, after it has done its double duty of heating and ventilation, to dry up and carry off from the W. C. results the noxious gases which are inseparable from the best closet appliances of the day. To secure all this, there is provided (1) a brick chimney into which pure, cold air is brought from without. This passes direct to (2) as many furnaces as may be required to warm sufficient air to keep every room flooded and at the desired temperature. The furnaces are constructed on the same principle as a locomotive boiler, (the best known apparatus for rapidly heating water), only that the tubes are filled with air instead of water. The heated air passes into (3) a brick shaft, or flue, (open also to a direct current of pure cold air) which communicates with the rooms by means of (4) large register openings in the side walls near the floor. In this flue is placed (5) a damper, which can be so regulated from the room as to allow all the current to be warm, or cold, or at any stage between the two, but cannot be placed in any position by which the ventilation is interrupted. The rooms being flooded with air at any desired temperature the vitiated or devalued current passes swiftly off through (6) numerous small registers in the partitions close to the floor, then under the floor between the joists to (7) another shaft terminating in (8) a foul air gathering room in the basement, between which and (9) the main ventilating shaft, which is carried far above the roof, are placed (10) the W. C. results. Through these the current passes at a rapid rate drying up the moisture and carrying off all poisonous vapors and gases. To facilitate the current of air in Summer (11) a small stove is placed in the main shaft.

In this manner, briefly stated, are the forces of nature made to take the place of mechanical appliances and to give the most satisfactory results at the lowest possible expenditure of money.

The Directors of the Seminary have decided to ask the children of our Sunday Schools to contribute the funds needed for this important work, and have appointed the Rev. W. J. Stewart and the Rev. J. T. Parsons, respectively, to correspond with Superintendents all over the province, so that the full amount may be collected and paid over as soon as the work is finished. They purpose to issue a nicely printed card certificate with a fine lithograph of the building thereon, which may be detached and framed, or framed as a whole. The certificate will state that the holder, whose name is inserted in the blank, is a contributor to the extent of five cents to the Seminary Warming and Ventilating apparatus.

The system and the plan are alike simple and perfect, and the Directors trust, by the blessing of God, they will be alike successful.

Saint John, May 24, 1887.

—The *Christian Instructor* says: A saloon can no more be run without using up boys, than a flouring mill without wheat, or a saw-mill without logs. The only question is, Whose boys—Your boys or mine; our boys, or our neighbor's?

## Obituaries.

### THE REV. DAVID SHAW

died suddenly at Fall River, near Halifax, on the 5th of last April. He was 74 years old.

His ancestors came from Connecticut to Falmouth immediately after the expulsion of the Acadian French. As Falmouth was remote from the principal scene of this tragedy, the French house, on what became the Shaw farm, escaped the torch of the soldier. Peter Shaw therefore found a home under the roof which had sheltered the heads of an unknown Acadian family. David succeeded his father; then followed another Peter who was the father of the departed brother. Mr. Shaw was baptized by the Rev. Robert B. Dickey, in June, 1832. In June, 1856, he was licensed by the Falmouth Church to preach the gospel; and on January 24, 1860, he was ordained at Falmouth as an evangelist.

Bro. Shaw spent most of his time as a missionary. His talents for singing, impressive declamation and prayer made him very popular among the colored people for whom he expended a good deal of labor. He also labored as pastor at Mahone Bay and Tanook. A goodly number were led by him to the Lord and baptized into the several churches where he happened to be preaching the gospel. For two or three years past the infirmities of age prevented him from laboring even in the summer, as he had been accustomed to do.

He leaves three children, Leigh Richmond Shaw, now in one of the Western States, W. Wilberforce Shaw and Mrs. W. Z. Kennedy—the two latter residents in Halifax, and members of the Granville Street Baptist Church. His beloved wife had gone before him to the better land.

Bro. Shaw inherited a farm from the Shaw estate in Falmouth. To this, by a very strict economy, he made considerable addition. As a missionary, he was deeply interested in the foreign work. For many years he had purposed to give largely of his possessions to sustain our missions in the distant East. He therefore committed \$3,450.00 in trust to the President of Acadia College for this purpose. Baptist literature also was regarded by him as an important part of denominational work. Property, which cost him about \$700.00, was left to the Book Room in Halifax. For some years past our brother had not mingled with us at our annual gatherings, and because of this, was not well known to the younger ministers. His work on earth is done, and he has gone to his eternal reward. He has, in his large gifts, given proof of his deep interest in the Lord's work. Two-thirds of all he possessed was given to promote religion in the world. This is an example for others who make disposition by will or otherwise of their earthly possessions. He believed that his children could make their way successfully through life, and so he gave to the Lord. Let others follow his good example.

E. M. SAVIDERS.

### MRS. THOMAS HARDING.

At Falmouth, May 22nd, peacefully passed away one who has long been a bright and shining light in the Christian service. The deceased, the eldest daughter of the late Wm. M. Young, M. P. P., sister of the late Elkanah Young, M. P. P., of Falmouth, and of the late John W. Young, of Halifax, was born in Falmouth, August 1st, 1811; was married in 1836 to Mr. Thomas Harding, Jr., a son of the late Thomas Harding, Sr., a former mayor of St. John, in which city they resided for some years. She has been an active member of the Baptist church for nearly half a century. She was baptized by the Rev. Theodore Harding, and united with the Baptist church at St. John, N. B. In 1864 she removed to Shippegan. Seeing the spiritual destitution there, among the French Catholics, she instituted a Sabbath school, which she taught for some years with zeal and devotion. Her death will reveal the result of those years of toil. While here she was called upon to mourn the loss of her husband, who was killed by the overturning of a coach near Wolfville, N. S. She returned to St. John for a short time, and then removed to Falmouth, where she resided until her death. While in Falmouth her life has been characterized by much Christian zeal and piety. She has been unusually successful as a teacher in the Sabbath school. Making each member of her class a special subject for prayer, she has had the happiness of seeing many for whom she has thus labored added to the visible church of Christ. Among those thus converted are the Rev. Charles Bishop, Rev. William Robinson, Lieutenant Lawson, Falleron, Samuel Dupont, and Stewart Masters. She has been president of the W. M. A. Society here since its inception. Her heart and purse were always open to aid the cause of Christ. Her long and painful illness, which dated from October last, was borne with patient resignation to the divine will. Not a doubt or fear ever assailed her. Her desire was great to "depart and be with

Christ." She leaves four children to mourn the irreparable loss of a loving Christian mother.

J. W. BAWW.

## "Of Water and the Spirit."

BY REV. DR. A. C. KENDRICK.

JOHN III. 5.

The prophetic writings of the Old Testament abound in rhetorical and poetic imagery. The element of water in its refreshing, beautifying and fertilizing influences, is employed to set forth the beneficence and bliss of the reign of the Messiah. This metaphorical language is indefinitely varied, and water may sometimes denote in general the results, sometimes the gracious elements themselves. But in either case any allusion, in language like that of our Lord to Nicodemus, to those metaphorical images of poetry and prophecy, seems to me totally unsupportable. I think we can easily find a more excellent way of explaining the passage.

Greatly preferable to this would seem to me the interpretation which refers the term to water as a symbol of cleansing and purification, and thus, indirectly to that regeneration of which spiritual cleansing is so vital an element. Such a use of water is most natural in itself, as is shown by the extent to which illustrations by water have entered into the rites of heathen worship. It would be familiar to Nicodemus in the numerous ceremonial ablutions of the Jewish ritual. With these outward ablutions the idea of internal spiritual renovation, which they really symbolize, is easily associated, and so it probably was in the Jewish mind. Take in illustration the language of the 53rd Psalm: "Purge me with hyssop (i. e., the hyssop branch dipped in water) and I shall be clean; wash me and I shall be whiter than snow." Create in me a clean heart, O God; so again in Isaiah: "Wash you, make you clean, cease to do evil, learn to do well"—the outward and the inward, the ceremonial and the moral mutually illustrating each other. To make a reference of the word "water" here to a serious objection. It would be surely natural for our Lord to couple with the efficient agent of regeneration that element which naturally and beautifully symbolizes its cleansing efficacy, just as John the Baptist, in contrasting with his own merely outward baptism the spiritual and efficacious baptism of his Master, united with the agency of the Spirit that of the most subtle, penetrating and powerful of all the agencies of nature: "He will baptize you in the Holy Spirit and in fire." "To enter into the kingdom of heaven," our Lord would then say to Nicodemus, "you must have the heavenly birth whose cleansing symbol is water, whose efficient agent is the Holy Spirit." And the order would be determined by the fact that he proceeds from that with which Nicodemus is familiar, and which he recognizes, to that which is more foreign to his carnal apprehension.

Still, possible, and in the main unobjectionable, as I deem this view, I yet believe that our Lord had here in mind not water merely as a general symbol of purification, but in the direct form of baptism. He is—possibly anticipating with divine insight the question of his visitor—declaring to Nicodemus the conditions of entrance into the kingdom of God. These were two-fold, regeneration and baptism; birth by the Spirit and birth by water; the one inward and essential, the other outward and symbolical. These two—at an infinite remove from each other in their intrinsic nature—are yet co-ordinated as of equally universal obligation. To believe and to be baptized, to be born of the Spirit and to be born of water, were the standing and equally binding qualifications for admission into the kingdom of God; and that our Savior already had them both distinctly in mind, is shown by the fact that directly after this conversation he quoted Jeremiah for the Jordan, and through his disciples commenced administering baptism. That he should now couple these together was exceedingly natural, nor need we be startled at the fact that he brings them both under the category of a birth. This is simply in accordance with the familiar laws of metaphor. Just as from the material side he might speak of the baptism of water and the baptism of the Spirit, so on the spiritual side he might speak of being born from the Spirit and being born from water. The regeneration wrought by the Spirit might be figuratively transferred to the baptismal emblem, just as the baptism of water might be figuratively transferred to the spiritual prototype. In the close connection of the two, both in idea and in outward relation, would be found the reasons for this striking phrase. Considering how inseparable they were in the Christian profession—believe and be baptized—and how imperative and absolute was the requirement upon the believer to testify his allegiance by baptism, it could not but be deemed singular that the two should thus

be united, and wrought together as it were into one complex conception.

But why then place the water first? Why not rather "born of the Spirit and of water"? I answer again, our Lord accommodates himself to the spiritual standing-point of his hearer, and thus proceeds from the outward, the sensible and the known, to the inward, the spiritual, and the comparatively unknown. Nicodemus knew water illustrations in the typical ablutions of the old economy. He also knew, and probably partially recognized, the divinely instituted baptism of John. From this our Lord takes his departure, "You must be born of water; you must have that ritual and symbolical birth with which you are familiar; but not only this, you must have another baptism than that which consists in putting away the filth of the flesh; you must have that spiritual regeneration, without which the emblematical birth from water is but an empty ceremonial." In putting an argument, or stating a series of particulars, we proceed from the higher to the lower, from the essential to the incidental, or the reverse, according to circumstances. Here it would seem that which Nicodemus might admit and comprehend, and proceed to that which was less familiar to his carnal ideas.

Yet another reason for this order may be added. In the New Testament baptism the apparent order was that here suggested. The outward, palpable descent of the Spirit followed, not preceded, baptism. With the single exception of the case of Cornelius, the "baptism of the Spirit," technically so called, followed upon baptism by water. That faith, indeed, always preceded baptism, and that this faith was the fruit of the regenerating work of the Spirit, we, of course, cannot doubt; but the outward and phenomenal often does, and might easily in this case, give character to the language.

It is to me, then, that we may refer the "water" in our passage to baptism, without running upon the rock of baptismal regeneration. We have to remember first, that the two elements are to be taken together, and may not be dissociated. We have no more right to assume that the birth from water involves the birth from the Spirit, and thus to away with the one, than to assume that the birth from the Spirit involves the birth from water, and thus to away with the other. We have got to have both, each in its distinctness, in order to fulfill the conditions of membership in the kingdom of God. We might just as well merge the baptism of water in that of the Spirit, and thus dispense with the separate, outward rite, as merge the baptism of the Spirit in that of water, and thus fall into the heresy of baptismal regeneration.

Again, we must bear in mind that familiar law of language by which things, intimately and almost inseparably associated, are often in language confounded or intermingled with each other. Baptism is, indeed, by no means the intrinsic equal of faith, but it is invariably its concomitant and outward expression—the indispensable outward condition of entrance into the visible church. What wonder, then, that their close association and intermingling of the language of the New Testament? Look at that language: "He that believeth and is baptized shall be saved;" "Repent and be baptized, that your sins may be blotted out;" "As many as were baptized into Christ have put on Christ;" "We were buried with him by our baptism into his death;" "By the washing (or bath) of regeneration, and the renewing of the Holy Ghost;" "Which (water) as an antitype, baptism doth now save us." These passages, all certainly but one, and in my opinion beyond question all, refer to baptism; some of these Baptists are very fond of quoting; but all demand the application of the same principle of interpretation which we claim for the one we are considering, in order not to lead us into an exaltation of baptism totally foreign to our profoundest convictions. We must in all cases take the language as figurative and hyperbolic, and all to be modified by its general and settled doctrine of the New Testament. That doctrine is that faith is the single absolute and invariable condition of salvation; that he who believeth upon the Son of God shall have eternal life; that being justified by faith, we have peace with God. Carrying this doctrine with us, we have no difficulty in disposing of all these passages which seem to attribute so much efficacy to baptism. They belong to that familiar law of thought and diction which puts the sign for the thing signified, the symbol for the substance, the outward and incidental for the spiritual and necessary. And as in all these passages we easily recognize the great efficacy seemingly attributed to baptism, with the transcendent value of the work of the Spirit, so may we in the passages before us.

The growth of Methodism the last thirteen years in London has been 32 per cent.; of the Baptist Church, 31; Anglicanism, 13; and Presbyterianism, 12.