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NO 17.

—INFANT BAPTISM DECLINED.—The *Western Baptist* has an extract from the last annual report of the state of religion read before the Presbyterian General Assembly in which the decline of infant baptism is deplored. It is stated that there were 1,500 infant baptisms less than there were 6 years ago, and the report concludes with these words:

"This seems a small business, and one which may well awaken inquiry as to whether or not infant baptism should be abolished. There are thousands of Presbyterians who would be shocked by a proposal to do away with this time-honored institution, but who habitually neglect to bring their babes to the baptismal font."

—SUGGESTIVE CONVERSION.—We clip the following from the *London Freeman*. It seems strange that estimable Christians can hold to a practice they acknowledge to be unscriptural and to have wrought mischief. Yes, there are multitudes standing in the same position as Dr. Sawday, because they cannot make up their minds to take the consequences of rejecting a harmful tradition of men.

"In a recent article in the *Expositor* on 'The Origin of the Christian Ministry,' Dr. Sawday, an eminent Presbyterian theologian, says: 'The early generation of Christians were truly an elite. They set themselves a standard of moral purity higher than that of the world around them, and it was essential to their very existence that they should live up to this standard. A vigilant watch was kept upon the members of the church by its officers, and discipline was strictly enforced. After a time, as the church increased in numbers, an infant baptism became more general, and many were born Christians instead of embracing Christianity by a deliberate act, the primitive standard was relaxed.' In other words, that infant baptism opened the door to looseness of creed and life. And yet that is the practice which Dr. Sawday and thousands of others still perpetuate in face of this striking fact. Could anything be a stronger justification for Baptists adhering to the apostolical teaching and practice?"

—DR. ARMITAGE'S HISTORY OF THE BAPTISTS.—This grand work should be in all our Baptist families; it is sold by subscription. The Baptist Book Room, Halifax, has the general agency for the Maritime Provinces. Any one desiring to purchase a copy, had better write to Bro. George A. McDonald, Bap. Book Room, Halifax.

—BAPTISMS.—The following is given by the *Journal and Messenger* as an extract from a book put forth to interest candidates for confirmation in the Episcopal church:

"The Sacrament of the Eucharist is Jesus himself, God made man, present under the appearance of bread and wine. When the priest consecrates the bread and wine—that is to say, when he changes them into the body and blood of our Lord Jesus Christ—that moment the bread and the wine, by the power of the most high God, become the true living body of Jesus Christ. . . . and wine into the body and blood of the Son of God. A priest is more powerful than an angel; in all the earth there is nothing so great as a priest."

The most rabid Romaniist could not put the doctrine of transubstantiation more strongly than is done in the foregoing. Efficacy as marvellous as the change declared to be wrought, is also attributed to the elements. This, coupled with its associate doctrine of baptismal regeneration, underlines the very foundations of the gospel. It is no longer faith in the risen Christ, but faith in the ordinances.

—BASIS OF UNION.—A brother writes suggesting whether it might not be better to discuss the "Basis of Union" at Quarterly Meetings, Associations, &c., before the Convention meets. He thinks the feeling of the churches could be better understood were this course adopted. On the other hand, it may be said that this course would not be the most favorable to union. One Association, or one Province, for instance, might decide one way, and another the other. When the Convention meets, the members of each of the Associations or Provinces, that have come to opposite conclusions, would come up to press a view in which they have become confirmed. The result might be most unpleasant. Besides, at Quarterly Meetings and Associations, it would not be possible for explanations to be made by members of the committee who have had the matter in hand thus far. These explanations are of great importance. Indeed, the Basis could not be very well discussed without them. Would it not be better to wait until Convention: let this representative body discuss the "Basis," amend, reject, accept, as they see fit? Whatever the result may be, the action taken will help all our less representative bodies to concur in it, and prevent all danger of discord.

—ANNIVERSARY GAMES.—Mr. Schiewer, in the *Examiner*, gives an account of the introduction of Baptist principles into Esthonia, one of the Russian provinces on the Baltic. He writes:

A conviction having grown upon those that infant baptism had no foundation in Scripture, they ceased to practice it. But here again the lack of discipline led them into erroneous views of baptism: Many began to baptize themselves; others would succeed in converting the following manner: A large number would proceed to a stream,

where one would pour a handful of water upon the head of another, pronouncing over him the name of the Trinity—or, instead of going to some stream they would have a tank of water brought into a room, and proceed in the same manner as above. The disorder kept increasing until finally it was decided at a meeting to send a delegation to St. Petersburg and ascertain if there be a church there that is founded on apostolic doctrines and practice, and with which they can unite. They were providentially directed to me, and after I had declared to them our principles they returned, and soon after I had an invitation to visit the province. I went, and in February, 1884, baptized 29 Esthonians. In the month of April I paid them a second visit, and again baptized 29. In June and July of the same year I labored among them, and baptized 95, and in November 42, so that at the close of the year 1884 here were in Esthonia 195 Baptists.

At present we have in this province five large mission stations, and one of these is in the capital, Reval. Although meeting with a great many difficulties and some degree of opposition, I have nevertheless been enabled to continue my labors in Esthonia unmolested. The mission is a very promising one, but we lack the necessary means to carry it on.

Does any one know of a case in which Baptists, by the reading of the Bible, have been convinced they should baptize infants? Will some Pedobaptist friend explain how it is that the reading of the Bible leads people to reject Pedobaptism, if they make any change? It is easy for Baptists to explain this fact; but how can Pedobaptists make it harmonize with the idea that infant baptism is taught in the word of God?

—COSTLY.—It is estimated that the floral decorations in the churches in Boston on Easter Sunday cost nearly \$100,000. Nothing is more fitting to a place of worship than flowers—the sweetest and most beautiful of God's works—but lavish outlay of the kind noticed above cannot be pleasing to God. To expend on an ephemeral display enough to furnish a fund sufficient to support three or four missionaries in perpetuity, is not consistent with the supreme claims of the souls of the perishing.

Missionary Correspondence.
IN TENT—NAUFADA, 30 MILES NORTH OF CHICAGO, February 21.

In my last I gave some account of our Missionary Conference at Billingsham. On the Friday following the departure of our Upper Province brethren fourteen bandies were packed and on the way to Chicago. The "good byes" were said, and the place which has been to us the scene of some labor and of many pleasant memories was soon left in the rear. By dusk we were at Raige—the home of the two preachers with whom we have had to do for the past year and nine months. Our hunger was appeased by a good meal prepared by the eldest of the two, and we were soon on our way again. Arrived at Chicago early next morning, which was Saturday, Jan. 22nd.

The Telugu sermon of Sunday morning was preached in the large and commodious chapel, in the heart of the town, by Rev. J. R. Hutchinson, and enjoyed by us all. At the close of the afternoon prayer meeting a service was held at a street corner, and was continued until almost dark.

By the following Wednesday evening all our things needed for immediate use were unpacked, and Mrs. Archibald and I were comfortably settled in half the mission house. How long we remained to enjoy it you can imagine when I tell you that the next evening found us tenting in a grove thirty-three miles distant. Near it was a small village called Ankalampara, of which many, if not all, of your readers have heard. Previous to the arrival of our missionaries in this land in the hearts of two or three of these humble villages was begotten a living faith in the true God. At the earnest and repeated invitation of the church here, which now numbers fifteen members, our annual association was held.

Six missionaries and forty-two native brethren and sisters gathered on Friday morning in the neat, tiled-roofed place of worship, recently finished by the church. The names of the former were Mr. Sanford, Mr. Churchill, and Messrs. Hutchinson and Archibald and their wives. Thirteen of the latter were present as delegates from the churches. After a half hour of devotional exercises, conducted by the moderator of last year, Mr. Hutchinson was chosen as the presiding officer for the present year, David as his assistant. B. Subriada was secretary, and Messrs. Archibald and Churchill, and three of the native brethren to constitute a committee of arrangements.

The association continued till Monday noon.

The chief work accomplished up to Saturday noon was the hearing of the five church letters, the annual chorister letter by brother Hutchinson, and papers from three of our native brethren on the following subjects:

1. "The Work of the Colporteur," The Savana.
2. "The Work at Puddin Peak."
3. "The Church letters were well prepared,

and were listened to with great interest. It has not been a year of ingathering; but much prayer has been offered, and efficient work done, and the conviction that the harvest is approaching has been inciting a number of our workers to increasing earnestness and activity. The statistics showed an increase by baptisms this year of six members, and our present membership to be 118.

The following questions were freely discussed, being opened by the persons named:

1. "What is Sunday school work?" Tammiab, of Chicocole.
2. "Who are pastors? By whom shall they be called? How should they be supported?" Bagavan Behara, of Ankalampara.
3. "What relation do the churches sustain to Mission Funds?" Mr. J. R. Hutchinson.
4. "What means should be used to increase the intelligence of Christian workers?" B. Subriada.
5. "May the sisters be sent as delegates to this association?" G. Naziah, of Bobbili.
6. "Self support." P. David, of Chicocole.

The majority of those who spoke on question fifth regarded it to be a very proper thing for the churches to send the sisters as delegates when they choose to do so.

At different times during the meetings great prominence was given to the duty of "self support." We will expicit this year to see tangible evidences that this teaching has been appreciated by our people. One of the members of the Ankalampara church is known to be worth about \$8,000. As yet he has given very little for the furtherance of the Lord's work. Will not some of your readers pray that God may open his heart?

An abridgement of the minutes of the five associations which we have held, together with Bro. Hutchinson's instructive letter to the churches, is soon to be published, the churches bearing the entire expense of the same.

In my next I may give some account of my first experience in the work of touring on this field. I. C. ARCHIBALD.

Missionary News.

The American Baptist Missionary Union closes the fiscal year with a small balance in the Treasury.

There are now twenty-seven vessels engaged in missionary work in different parts of the world, under the auspices of sixteen societies; of these missionary vessels sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific ocean.

In fourteen years seven hundred Protestant chapels have been built in Madagascar, making the present number twelve hundred. There are eight thousand Protestant communicants and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambokimaanga.

In Greece, the government permits the free distribution of the Scriptures, and protects the colporteurs. The gospel in the original (old) Greek are used as a reading book in the higher classes of the primary schools. Gospel preaching is yet on a limited scale, owing to the lack of qualified preachers.

A striking illustration of the reflex benefits of foreign missions, is seen in the case of the Hermannsburg Parish, Germany. In thirty years from the time they began their foreign missions enterprise, this church had about 150 missionaries, and more than 200 native helpers in their missions with 3,920 communicants. During the first seventeen years of this time the Home church received 16,000 members.

The Korea Theological Seminary, in Raangoon, Burma, graduated this year nine young men, who immediately enter the ministry among their people. There are forty-eight students in the seminary.

The "Baptist Missionary Magazine" for May reports 557 baptisms, of which 295 were on the Ongole field, Telugu Mission, India, in the month of January, and three are the first baptisms reported from Mandalay, the capital of Upper Burma.

At the end of 1886 there were in China, 889 missionaries, 1,289 native helpers, 28,119 communicants in churches, and 9,864 pupils in schools; \$12,874.67 were contributed by the native Christians, for religious purposes.

Theodore Parker was not a special friend to evangelical missions, but he said: "If the modern missionary enterprise had done no more than produce one such character as Adairam Judson, it would be worth more than all the money which has been spent upon it."

There are now more than 350 medical missionaries, 250 of whom are in heathen lands.

It is a great deal better to live holy than to talk about it.—Moodie.

Jesus, Salvador Landandus.
BY S. T. RAND, L. L. D.

Sit omnimodo laudatus
Jesus, fesus, et amatus;
Cujus sanguine purgati,
Facti sumus perbeati.

Hic Salvador nos amavit,
E peccatis nos arguit,
Suo sanguine abluit,
Suo Spiritu imbuto.

Regum Rex, et seculorum,
Domusque dominorum,
Nostris Jesus est Creator,
Et Redemptor, et Salvator.

Reges facti propeclantur,
Sacerdotes nos aliantur;
In eternum ut regemus,
Et in Eam triumphemus.

Gloriosi peragentibus,
Summis laudibus fungentibus,
Et in coelibus sanctorum,
Et ad secula seculorum.

TRANSLATION.
BY W. S. MCKENZIE.

From every tongue let songs ascend
To Christ, our tender, true Friend:
Whose blood hath purged our souls from sin
And made our joy complete within.

He loved us; and He came to bless;
To cleanse us from unrighteousness:
We by His blood are washed, renewed;
And with His Spirit's power imbued.

The King of Kings, who reigns for aye;
The Lord of Lords, whom lords obey;
Who framed creation by His word—
Is our Redeemer, and our Lord.

He makes us kings, a powerful race;
And priests, adorned with shining grace;
That we may reign forever, where
With Him we shall His triumph share.

Exalted and exulting, we,
With loudest praise, O Christ, to Thee,
Will make the courts of heaven resound
While endless ages roll around.

A Dean on Discontent.

The Dean of Peterborough, in the first of a course of lectures on "church doctrine" which he delivered, did honor to himself as a churchman and a Christian by protesting against the narrow exclusiveness of those churchmen who suppose that all outside of the Episcopal church, professing to derive its power in direct succession from the apostles, are heretics and schismatics.

Neither Holy Scripture nor the Church of England, he said, considered any external polity as necessary to the existence of the one Catholic church. In proof of this he quoted the opinions of Hooker, and in Bishops Hall and Pearson. He characterized the theory that Episcopal government is essential to the existence of the church, and that grace is only given through bishops consecrated in apostolic succession, one of "the most complete disregard of facts as well as statements of the Church of England itself, and in defiance of the whole tenor of Scripture." Those who hold this view regard "the worst errors in doctrine, the most terrible abuses, the most flagrant departures from Christ, as nothing compared with the virtue of apostolic succession." Alluding to dissenters he expressed his belief that a more conciliatory spirit might have been shown by those who were alienated and driven out by bitterness and pride. If, he said, that is a true church to which God sets his seal in the conversion of the world, then who shall deny the name of churches to Non-conformist bodies in England? If so, must we not acknowledge the Wesleyan church as a branch of Christ's Holy Catholic church, when its missionaries, with their lives in their hands, have converted the Canals of Fiji, and brought the whole population to the feet of Jesus? Must we not accept the Baptist church as a true branch of Christ's holy church, when its missionaries gave to India the first translation of the Scriptures into a native dialect? Must we not accept the Congregational churches as parts of the Catholic church, when the martyrs of Madagascar were the seal and crown of the missionaries of the London Missionary Society? To him it was amazing that men should put organization before life; should care and fight more for unity of government than for unity of faith and love. There was a littleness, a jealousy, a petty narrowness, quite unworthy of a great society, in the way in which some members of the church stood on their dignity, and refused to acknowledge those who, if they were mistaken, were at least doing Christ's work in the world; honoring him by trying to bring souls to him, though it might not be by their own methods. He asked them to let the belief in Christ's Holy Catholic church be a reality for them, and to cherish henceforth a larger, a more charitable, a truer belief than some of them had hitherto held.

In his second course of lectures the Dean argued, that although a Christian minister might be an evangelist, a prophet, a pastor, a teacher, he could not be a priest. The only way in which the word "priest" was employed in a Christian sense was, first, as designating Christ, the fulfillment both in his person and his work, of all that the Jewish system foretold, and next as applicable to every true Christian who offers the spiritual sacrifices of praise and thanksgiving, and alms and good deeds. Every layman in the latter sense was as truly a priest as a clergyman. Etymologically, the word "priest" simply meant "prebyter" or "elder," and in that sense the Dean contended at some length, it was used in the prayer book. "I think it to be lamented," he continued, "that the ambiguous word was ever suffered to take the place of the one which could not be misunderstood. I cannot but regret that when the Church so carefully excluded the word 'altar' from the prayer book, she did not also exclude the word 'priest' as being capable of a wrong and unchristian meaning." Passing on to the consideration of Matthew 16:19, 18:18, in which first Peter and afterwards the apostles are described as having the power of binding and loosing conferred upon them, Dr. Brown showed that, as the power of the keys bestowed on Peter was simply that of rule and teaching possessed by the scribes, so that the binding and loosing also belonged to the scribes' office, being legislative and interpretative, not judicial. To "bind" was to forbid certain practices; to "loose" was to allow it. Moreover, the authority first given to Peter was afterwards extended to the whole Christian society (Mat. 18). Having further shown that the words in John 20:21-23, put into the mouth of an anglican bishop at the ordination of presbyters, were not addressed to all the apostles, for Thomas was absent, nor to the apostles alone, for others were assembled with the eleven, the Dean in closing, eloquently urged that to invest the Christian ministry with priestly character was to degrade and destroy it, while the loftiest conception of those who engaged in it was as ambassadors on behalf of Christ beseeching men to be reconciled to God.—*Christian World*.

might be an evangelist, a prophet, a pastor, a teacher, he could not be a priest. The only way in which the word "priest" was employed in a Christian sense was, first, as designating Christ, the fulfillment both in his person and his work, of all that the Jewish system foretold, and next as applicable to every true Christian who offers the spiritual sacrifices of praise and thanksgiving, and alms and good deeds. Every layman in the latter sense was as truly a priest as a clergyman. Etymologically, the word "priest" simply meant "prebyter" or "elder," and in that sense the Dean contended at some length, it was used in the prayer book. "I think it to be lamented," he continued, "that the ambiguous word was ever suffered to take the place of the one which could not be misunderstood. I cannot but regret that when the Church so carefully excluded the word 'altar' from the prayer book, she did not also exclude the word 'priest' as being capable of a wrong and unchristian meaning." Passing on to the consideration of Matthew 16:19, 18:18, in which first Peter and afterwards the apostles are described as having the power of binding and loosing conferred upon them, Dr. Brown showed that, as the power of the keys bestowed on Peter was simply that of rule and teaching possessed by the scribes, so that the binding and loosing also belonged to the scribes' office, being legislative and interpretative, not judicial. To "bind" was to forbid certain practices; to "loose" was to allow it. Moreover, the authority first given to Peter was afterwards extended to the whole Christian society (Mat. 18). Having further shown that the words in John 20:21-23, put into the mouth of an anglican bishop at the ordination of presbyters, were not addressed to all the apostles, for Thomas was absent, nor to the apostles alone, for others were assembled with the eleven, the Dean in closing, eloquently urged that to invest the Christian ministry with priestly character was to degrade and destroy it, while the loftiest conception of those who engaged in it was as ambassadors on behalf of Christ beseeching men to be reconciled to God.—*Christian World*.

Cheer for the Despondent.
The following, by Dr. John Hall, appeared originally in *The Homiletic Review*:
It is always a great drawback to stay away from the meetings of believers. Non-church-goers are always the losers of benefits. Now, Thomas was not present when Jesus appeared to the disciples. Why? It is not hard for me to understand, with the insight we have into his disposition. The other disciples told him, "We have seen the Lord." It is a good hint to us to tell others when we have had blessed views while waiting upon the Lord. When, in the Western country, a man thinks he has discovered an oil well, or a gold mine, he keeps silent. If a man wants to buy a lot in this city, he holds his peace till the bond is signed, lest the price be raised. But in this case there is no necessity. The Lord vouchsafes his divine presence to all who will receive him. "We have seen the Lord," say the disciples. Then it was that Thomas uttered his famous ultimatum: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Poor Thomas has been greatly criticized. His language is intensified by our version. There is a tone of harshness in his words, "Thrust my hand into his side," which is not warranted in the original. In the revised edition you will see "thrust" is left out. Many times you make up your mind regarding the meaning of what a man says, by what you know of the man. You remember that when Lazarus was sick, Jesus had gone into obscurity, away from the infuriated Jews. When he had received the message, and, after delaying for two days, said to his disciples, "Let us go unto Judea again," there was almost a dispute among them, the disciples urging him not to return. It was in vain; and then Thomas spoke to his fellow-disciples: "Let us also go that we may die with him." It is as though he said: "This is our Master. We cannot change his purpose. We cannot help him. We cannot hinder him. That is his way. He will go. He will die. Let us go, that we may die with him. There was weakness of faith, but there was splendid courage, chivalrous devotion, profound depth of attachment. He was naturally despondent, inclined to see the worst side of things. Such tendencies are sometimes the result of physical causes. They may be the result of many and keen disappointments. They may be caused by unfavorable surroundings, long endured. But many good men and women have such dispositions. Some inherit them. Not one severe word did Christ speak to Thomas.

Again, on another occasion, when the Lord told the disciples of his going away to "prepare a place" for them, and of coming again to receive them to himself, Thomas spoke and said: "Lord, we know not whither thou goest; and how can we know the way?" There in the same de-

spondency. It is as though he said: "There, now! He is going away. He says we are to go, too, afterward; but we do not know where he is going! How can we know the way, if we do not know where he is going?" Did Jesus rebuke him? Not at all. Instead, he instructed him. He explained to him, "I am the way, the truth, and the life." As though he had said: "Why, Thomas, I am going, and will show the way, and you shall come when I come again and receive you to myself, that I am I am you may be also. I am the way." Oh, how gracious! Oh, how tender was the way the Lord instructed Thomas!

And yet there is the same disposition when the disciples say to him, "We have seen the Lord." "Well," seems to be his reflection, "I have seen him dead and in the tomb. I have been to the sepulchre; except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and my hand into his side, I will not believe." It is not tender; it is not a rebellious disposition; it is not a spirit of obstinacy; it is not a spirit of pride; it is the outcome of a deep despondency.

Notice how Christ dealt with Thomas. Notice the condescension. After eight days the Lord appears to the disciples again, as they are gathered with closed doors, and Thomas is with them. There is a voice, and Christ in their midst is speaking: Peace be unto you. And what now? Thomas is singled out. Thomas is addressed, and in this way: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; or, do so, not because you are unbelieving, but that you may become believing." The Greek might be very properly translated this way.

"My Lord and my God." Thomas's confession of faith is one of the briefest and most eloquent. The gloom is all gone. The shadows are past. It is all right, and the heart is glad. And then Jesus speaks again. There is not a bit of reproof. Thomas's admission has been genuine, honest. "Thomas, because thou hast seen me, thou hast believed," and he is told there are those who have not seen, and yet have believed, and they are blessed. Then let us try to welcome to belief on adequate evidence, if others do not see. Let us remember the Lord's treatment of Thomas.

This, That, and the Other.
—Each day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you.—*Archdeacon Farrar*.

—Dr. A. J. Gordon makes bold to say "that the church of Christ, to whom he said, 'ye are the light of the world,' never since the Apostolic age, has shed a purer and more widely diffused light upon the world than she is doing to-day."

—The *Publishers' Weekly* says the year 1886 "was one of the most active known in the history of the book trade. More books were published, more no doubt sold, than in any previous year of our experience."

—Our *Church Monthly* makes a weighty quotation: "The greater part of mankind employ their first years to make their last miserable." Will the boys and girls please think of this?

—Ask the man who has the most holiness what he thinks of himself, and he will be the first to lament that he has not yet reached the point which he desires. We are like those old-fashioned wine-glasses which had no foot to them, so that they could not stand upon the table, but must be held in the hand. When Jesus has us in his hand we can be filled with the water of life; but out of his hand we cannot hold a drop, nor can stand.—*C. H. Spurgeon*.

—The *Interior* says that Col. Robert G. Ingersoll has left off fighting God, declaring: "I have fought God long enough. I have given up fighting God." The *Congregationalist* suggests that he might now make an effective revivalist.

—A certain Free Will Baptist minister was asked how many Pedo-Baptists had accepted the invitation to commune with his church within ten years. He replied that he could not remember a dozen who had done so. And thus it is everywhere. The truth is, the feeling against close communion is rather the result of a sentimental prejudice than anything else.—*Can. Baptist*.

—An opportunity for sleeping in church was afforded recently by a clergyman at Newburyport, Mass. The *Herald* of that city says that among the congregation of a suburban church two Sundays ago were several persons who were asleep during the sermon. The clergyman noticed it and made a point. He said that as some had fallen asleep he would give them a chance to have a nap. He sat down and the sleepers were awoken. "After an interval of a few minutes he resumed his discourse to a congregation very much awake."