

MESSINGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, MAY 22, 1883.

THE AMERICAN BAPTISTS' ANNIVERSARIES.

The anniversaries of the Baptists of the Northern States were held in Boston, according to announcement, beginning on Wednesday last. Hoping to make it profitable to the MESSINGER AND VISITOR, we started for the Athens of America and the Hub of the universe by the Flying Yankee train on Monday morning.

On Tuesday and Wednesday, Newton had her anniversary. It was our privilege to be present during a part of the exercises. The beauty of the prospect from Newton hill almost equals that of from college hill, Wolfville. The whole country was at the greenest of its spring verdure, and the orchards at the crowning glory of their bloom.

However other institutions may be troubled by New Theology and higher criticism, Newton holds on her way calmly and strongly. In her honored president she has a living barrier against the ingress of views which mark the experimental or tentative stage of theology.

The oration before the Alumni was delivered by Prof. Burnham, of Hamilton, on "An old Bible; but a New Theology." It was a fine effort; but not above criticism. He held that revelation was of facts, of which the Scriptures were only the record, and that therefore, theology, which was based upon the facts of revelation, was not dependent upon the inspiration of the Scriptures.

He also holds that Scripture interpretation is revelation plus exegesis and the personality of the interpreter, and that those elements, as well as the fact that the meaning of the statements of Scripture writers are modified by the age, character and environment of the writers, will leave theology open to progress.

At the close of the oration, at 5 p. m., there was the alumni dinner, followed by the most interesting part of the whole exercise. This is the fortieth year of Dr. Hovey's connection with Newton, as professor and president. For twenty-one years he has been at its head. It was thought that something should be done to express the appreciation of the alumni for the work and worth of the president.

A portrait of Dr. Hovey had been painted by one of the leading artists of the land, and it was the unveiling of this fine work of art which was the interesting duty of the hour. Addresses were given by Dr. McKenzie, Dr. Ford, one of the two surviving classmates of Dr. Hovey, Dr. Robinson, Pepper, Strong and others. Dr. Hovey, in his reply, with the modesty which has made his character so estimable, said, with broken utterance, that did his brethren know all the imperfection of himself and work, they would not have said many of the kind things uttered. He had no interest in the portrait, except as it might please his friends and possibly help some of them.

Dr. Parkhurst, pastor of the Presbyterian Madison Square church, New York, gave an address before the missionary society. He is a slight, studious looking man, slightly bent and full of nervous power. His address on "Ministerial success" was full of sharp points. Each sentence was an epigram, with a snap and sparkle in it. We shall give some of the bright things he said, at some other time. There was a little appearance of irreverence, to one accustomed to the more serious way of putting things, prevalent among us; still, the address was fitted to waken the students up and do them good.

The graduating exercises took place on Wednesday morning. We heard they were of the usual interest. We were glad to find that the most of our young men at Newton intend to spend the summer among our churches. The following are some of the appointments: Bro. DeBlais, Dartmouth; Day, Andover; Gates, St. Andrews; Wilson, Mauderville.

We are glad also to learn that the executive of Newton are determined to press forward. A call is to be sent forth for means to add several professors to the staff, and to erect new buildings.

THE SEVENTY-FIFTH ANNIVERSARY

of the American Baptist Missionary Union opened its session at Tremont Temple on Wednesday at 10 o'clock. The prayer-meeting by which it was preceded was deeply spiritual and earnest. At the exact time, Hon. Francis Wayland, son of the grand man who made that name a tower of strength and the synonym of honor among our people, called the Union to order. It was noticeable that on the programme for the first session occurred the names of Judson, Boardman, Wayland. The Baptists have a grand heritage in all these names, and it is a matter for praise that these promises to be an honorable succession.

The attendance was very large, filling the floor of the spacious audience room of Tremont Temple, and the lower gallery. It was an assemblage of which the Baptist denomination have no reason to be ashamed.

After an address of welcome by Dr. Haynes, pastor of Tremont Temple, and a few words of the president, Dr. Geo. Dana Boardman gave an address. He chose as his topic, the word "love," which expresses the central principle and the motive force of all missions. Dr. Boardman is not great in stature. He bears the marks of culture and refinement in his whole appearance. His head is set squarely on his shoulders, and is covered by the venerable white hair. He has just had his silver wedding with his church, and is respected and venerated by all. His address, which was written, was as scholarly as it was forcible. His distinction between charity and love, showing that the true conception of the latter lies at the basis of all success in missionary effort, was very effective.

The reports of the home and foreign secretaries and of the treasurer were then received. The general summary of results of the year's work is given below.

The Burman Mission—50 missionaries, 18 men and 32 women (including wives of missionaries); 14 ordained and 44 unordained native preachers; 23 churches, 1,977 members, 287 baptized in 1882.

The Karen Mission—54 missionaries, 17 men and 37 women; 110 ordained and 335 unordained native preachers; 487 churches, 27,027 members, 1,583 baptized in 1882.

The Shan Mission—7 missionaries, 2 men and 5 women; 7 unordained native preachers; 2 churches, 53 members, 4 baptized in 1882.

The Kachin Mission—6 missionaries, 2 men and 4 women; 1 ordained and 3 unordained native preachers; 1 church, 44 members, 5 baptized in 1882.

The Chin Mission—6 missionaries, 2 men and 4 women; 2 ordained and 9 unordained native preachers; 8 churches, 251 members, 32 baptized in 1882.

The Assamese Mission—3 missionaries, 3 men and 6 women; 2 ordained and 9 unordained native preachers; 15 churches, 777 members, 35 baptized in 1882.

The Garo Mission—5 missionaries, 2 men and 4 women; 5 ordained and 10 unordained native preachers; 10 churches, 1,117 members, 156 baptized in 1882.

The Naga Mission—6 missionaries, 3 men and 3 women; 1 unordained native preacher; 4 churches, 72 members, 4 baptized in 1882.

The Telugu Mission—41 missionaries, 17 men and 24 women; 66 ordained and 105 unordained native preachers; 62 churches, 30,559 members, 2,849 baptized in 1882.

The Chinese Mission—35 missionaries, 14 men and 21 women; 6 ordained and 13 unordained native preachers; 16 churches, 1,105 members, 71 baptized in 1882.

The Japan Mission—30 missionaries, 10 men and 20 women; 6 ordained and 21 unordained native preachers; 10 churches, 900 members, 207 baptized in 1882.

The Congo Mission—29 missionaries, 17 men and twelve women; 3 unordained native preachers; 4 churches, 290 members, 103 baptized in 1882.

European Missions—1,296 preachers; 674 churches, 60,141 members, 4,971 baptized in 1882.

In the missions to the heathen there are 62 stations and 1,179 out-stations. Including those now absent from their fields, there are 279 missionaries, including 84 single women 89 wives of missionaries.

In all the missions there are 279 missionaries (including lay evangelists); 2,076 preachers; 1,516 churches, 134,413 members, 13,308 were baptized in 1882.

Increase from last year—17 missionaries; 278 preachers; 20 churches, 7,205 members.

If the American Baptists have the same increase present year, there will be about 250,000 added before the next anniversary. If missions are a failure, then Christianity is a failure at home and a failure altogether; for the increase abroad is greater than at home.

Thursday morning was occupied in the reception of reports of the Burman, Chinese, Japanese and European missions. Reference was made to the spirit manifested by the Christian Karens in contributing 40,000 rupees to their own work. Among the Burmese there are 540 native preachers, showing that this oldest of Baptist missions is growing to ward self-sustentation. The old Chinese exclusiveness has received its death blow in the ingress of western ideas, and are now more open to the Gospel. Baptists have been doing but little for the teeming myriads of the grandest of mission fields.

Mr. Uprcraft and his companions propose to advance beyond all other missionaries and carry the gospel on to the virgin ground of heathenism. Prominence was given to the revolution of ideas in Japan, which presented a great danger and a grand opportunity. European missions have had a year of special blessing far as Germany and Sweden are concerned. In Russia, one of the pastors had been exiled to Siberia for leading people away from the state church. It is said there are thousands of Russians ready to declare their adherence to evangelical faith, as soon as danger of exile is removed. One fact in reference to the work in Sweden is worthy of special emphasis. Some of the churches, early in the year, adopted the weekly offering, determined that they would give at least one-tenth of their income. The result has been that a deepening of spiritual life has issued in a great wave of revival which is sweeping over the land. The lesson is evident.

Dr. Moxom made an earnest appeal for Spain, where the mission is languishing.

The African mission received attention in the afternoon. H. Grattan Guinness was introduced, and received an ovation. He declared the Congo river to be Baptist. Its great basin had been left to our denomination by other bodies. It was greater in area than that of the Mississippi and Missouri combined, and teeming with people, the most easily reached with the gospel of any in Africa. The mission he was fitting out was to be strictly subordinate to that of the Union, to be taken over by it whenever able.

During this session a little incident occurred which showed the temper of the great gathering of Baptists. A brother introduced a resolution denouncing the run traffic which is pouring its streams of ruin into Africa. The president ruled it out of order; but the people burst out into a storm of protest. The result was that a vigorous resolution was presented by Dr. Gordon and carried with enthusiasm. After some routine business, the Union adjourned for the closing service.

The crowning service of the Missionary Union was held in the immense audience room in Mechanics' Association building, on Thursday evening. At four o'clock a reception was held, followed by a supper. The admission was by ticket, costing one dollar. Nearly six thousand of these were sold. There was no little crushing, at the foot of the stairs, to the supper rooms, and not a few no doubt were the worse of the ice cream and sherbet which were to be had ad libitum, as well as more substantial food. At seven o'clock the thousands gathered in this, the largest audience room in Boston. It was packed to the utmost capacity. Probably there never before was such a gathering of representative Baptists in America, or in any other country, not even in the apostolic age, and the time immediately following. It cannot but serve a good purpose. It was an object lesson revealing the strength of the great Baptist body.

The addresses were preceded by a service of song, and the long reaches of the great hall echoed with the thunderous melody of some of our grand old missionary hymns. Many will hear it ringing in their ears for long years to come.

We shall not attempt to sketch the addresses. The speakers had one of the greatest opportunities of a lifetime. Dr. Edward Judson was the first speaker. His name was fitted to arouse missionary enthusiasm, and it did, as he was greeted with great heartiness and warmth, as he arose to speak. His heart was in his words, and he made a fine impression. He was succeeded by Dr. McArthur, of New York, and Dr. Henson, of Chicago, each in some respects a peerless man among his brothers in his own city. They did not fail to give fine addresses, and were often greeted with tumultuous applause from the immense audience. Dr. McArthur was evidently fresh from the centennial celebrations, and his speech had as much politics as missions in it. Dr. Henson gave his chief attention to the discussion of the question whether the world was growing better or worse. Both speakers took an optimistic view. This was all very interesting; but there was danger of failure to reach the deeper springs of missionary enthusiasm, and to improve at most a grand opportunity.

The last item on the programme of the first session was an address by Dr. Murdoch, the Foreign Secretary of the Union. It was a retrospect of the last twenty-five years. Dr. Murdoch is massive in body and in mind. There is a deep ring of sustained earnestness, and the impression of reserved power which made his address very effective to one who can gauge a speaker by the deeper rather than the more superficial elements of forceful speaking. The Union is fortunate in its secretaries. Dr. Ashmore and Dr. Murdoch are both men of strength. Dr. Ashmore's experience of missionary work in China is an added qualification for his responsible office. Dr. Murdoch's description of the remarkable ways in which the Lord had come to the rescue of the work of the Union at its time of danger and financial stringency was very vivid, and fitted to give confidence and courage that the Lord of the work would not suffer it to fail.

The afternoon session began with the report of the Telugu mission, presented by Rev. W. Ranschenbush, of New York. The Telugus are crowding into the kingdom faster than they can be cared for and trained. A revival is sweeping over parts of the great field similar to that of years ago, which has made this mission almost a synonym of Pentecost. Men must be sent to reinforce the mission or the very result of this grand work will be to hasten disaster. It will not do to leave such multitudes of converts, fresh from all the ignorance and degradation of heathenism, without pastoral watch care. Three returned missionaries, Dr. Manley, W. W. Campbell and E. E. Silliman, enforced the practical point of the report in earnest addresses, the latter holding that men should be sent, as the Telugus had such a deep prejudice against women.

Dr. Robinson, of Brown, was the next speaker. He was greeted with round after round of applause. Tall, and as straight as an arrow, he bears his years lightly. There were no signs of loss of vigor either in manner or matter of his address. He has all the keenness and quiet power of humor and success which has made him the dread of conceited freshmen on examination day. He began by a retrospect. Of all who had attended the Triennial Conference in Oliver street church, New York, in 1836, with him, not one was present to-day. Not a soul then dreamed of what has come to pass. He had been studying the statistics, and found that the Baptist people had given a little over 40 cents per head to missions. He believed the reason of this was to be found in the fact that sufficient care was not taken to gather up the smaller subscriptions. If he were privileged to teach ministerial students again, he would be more particular to "worm" into them the necessity of keeping the missionary spirit alive in their churches than to impress technical points of doctrine. Let the people have the patience and conscience to live humbly and give according to their means. Let the pastors lead them in giving as well as in work, and thus help them by example as well as precept. We cannot succeed by appointing agents. Our pastors must be our agents in their churches. Making a "splurge" at anniversaries did nothing to advance missions. This is a truth roughly expressed, and may be of service to Canadians as well as to Americans.

The report on the Assamese mission followed, presented by Dr. Crane. The mission was hopeful; but in danger of collapse through want of men. No new recruits had been sent to this field since 1883, and the old force was being reduced by death and the necessity for rest. In the whole Assamese valley, containing nearly 3,000,000 souls, there are only six stations, seven missionary families and three single lady missionaries. Rev. W. E. Witter, returned missionary, made a very earnest plea for more men to relieve and reinforce those on the field, as some were staying at the risk of their lives. There is a present church membership of 2,000.

Dr. Paeker, a missionary about to return to his field in Burmah, spoke of his joy in the prospect of being again at work where he had spent 16 years of his life. The work had more than trebled in Burmah, and there was great need of more workers.

Then followed five minute addresses by Dr. Mahie and others. He insisted that we should pray for the right men, as when the men were forthcoming, enthusiasm, etc., would crystallize around them, and the means would come. Another held that we should give ourselves up to pray for the descent of the Spirit. Another, that the chief thing was to get our people to give, because people who prayed did not give, while those who gave would pray well. Dr. Duncan touched upon a subject which is arousing much attention. He thought we could not wait for driplets from our theological seminaries to supply the host of men needed, but we must seek consecrated men wherever found. He rejoiced in the movement in connection with Mr. Uprcraft, in this latter direction. This session was one of great interest, although there was not that profound sense of the terrible urgency of the mission work, which sometimes oppresses the thoughtful.

At the opening of the evening session, Dr. Ashmore introduced a band of young men and women who have offered themselves for foreign labor. In doing so, he said these were their factors in missionary work—the field, the means and the work. God had opened the field; His Spirit was working upon the hearts of many of the young men in our theological seminaries. The uprising of the missionary spirit in our colleges was not abortive as the young men on the platform showed. It was the old story: there have been great reasons for gratitude; but there are the same cries from depleted stations for more men, from brethren ready to fall at their posts. The question was, are we prepared to send those who are ready to go to the help of the perishing.

The chairman then called upon the volunteers for foreign work to rise, and twenty-three young men and four young ladies responded. The Union gave them an enthusiastic greeting. Several of them spoke a few simple, heartfelt words telling of their struggle in deciding to devote themselves to the foreign work, and of the peace and higher Christian life which have followed. The representative of Hamilton college conveyed the cheering intelligence that there are fifty-three in connection with the institutions at Hamilton who have decided to go to the foreign field. Another of the volunteers told us that he was urging the people among whom he labored to do more for missions, when the thought was forced upon him, why should I not give myself? At first it was only conviction which compelled decision, but he was now joyful in the thought that he was permitted to tell the story of the cross to those who otherwise would not hear of it. All were impressed with the honest, humble, earnest spirit of these dear young brethren.

Dr. Dodge, President of Madison University, gave an address. He is the only one remaining in office of the great trio of presidents of the Northern universities. Dr. Anderson and Dr. Robinson, of Rochester and Brown, respectively, having both resigned within a year. Dr. Dodge is over seventy years of age; but he appears like a much younger man. He has a fine presence, and spoke with force, not lessened by a quaint humor.

When he saw the young brethren stand up, offering themselves to the foreign work, he wished he was young again, to stand among them himself. He insisted on the unity of all Christian work, making it impossible to advance one part without assisting all. The missionary movement came pressing in when it appeared that every energy was strained to the utmost to meet the demands of home work. God said that the foreign work was needed to stimulate the people to meet the needs of the work at home. Virtues are developed in groups, so is it of Christian work. To do most efficient work in one department, it is necessary to do something for all. The great motive to impel in mission work is simple love to Christ. Sentiment is good; but when it degenerates into sentimentalism, it is the last and poorest shift of all. Let us pray more; but let us also give more. If we do not give to missions we are lost, and are lost without redemption, unless we get it from Andover; for we could not get it from the Almighty.

Dr. Gifford was the last speaker. He declared the entrance into the Kingdom of God to be conditioned, not upon what we give to God; but upon what we receive from Him. God must sow the seed before there can be the fruitage of the kingdom in the soul. The world stands before God as an organized capacity, a great want. Only as he receives from God, can a man really become. Christ wrapped up the germ of His kingdom in His teaching, and it is this fact that makes the preaching of the gospel the means of the advance of Christ's work.

We cheerfully insert the communication of Mr. Johnson, although a large part of it does not permit of serious reply. As showing our people the nature of the proof for sprinkling upon which our Pedobaptist friends rely, it may serve a useful purpose.

1. It will be noticed that Mr. Johnson does not quote 1 Cor. 10: 1, 2. The fathers are there said to have been baptized "in the cloud and in the sea," not by water sprinkled down from a cloud. The one statement is Paul's, the other Mr. Johnson's, and they are in direct conflict. We prefer to follow the apostle. It must be remembered, also, that this was the pillar of cloud which was the symbol of the divine presence by day, and the rain clouds. The piled up waters on each side and the cloud above enclosing them as do the waters those who are immersed in them. So evidently does this passage point to immersion that Schaff, the most learned Presbyterian divine of America, gives "the comparison of baptism with the passage through the Red Sea" as a Scripture proof of immersion. (History Apostolic Church, p. 568.) Lange, Alfrod, Meyer, Fausset, Pool, Bengel, Whitby, Olshausen, Bloomfield, Moses Stuart and others of the leading Pedobaptist scholars of the past and present declare that it is a proof for immersion. But these are learned men who have a reputation to lose. So much for Mr. Johnson's first break of the silence.

2. To draw a proof for sprinkling from

1 Peter 3: 21, "The like figure whereunto even baptism doth also now save us," is a wonderful exegetical feat. Scholars think the point here is that baptism is the symbol of what is saving and is so the anti-type of the ark, and that nothing is hinted as to its form. But they had evidently never thought of that shower which probably might have fallen on Noah and his family as they were entering into the ark. Will Mr. Johnson permit us to give him a helpful suggestion. Perhaps there was a leak in the roof of the ark, and the water dripped down upon them when the rain began to pour down. Is not this conjecture ever so much better than lies? As it is not copyrighted, Mr. Johnson is at liberty to use it, the next time he wishes to prove baptism to be a sprinkling.

3. His third proof (7) has some speciousness in it, and is much relied on in these days by third and fourth critics. It is true that the spirit is said to be poured out, and that the apostles are said to be baptized with the Holy Ghost; but does that prove that the pouring was the baptism? Not any more than when we say, the baptistry was filled with water as they were baptized, etc., proves that filling is baptism. The baptism consisted in the effects of the Spirit upon the apostles, the pouring out being only to the copiousness of the power which became theirs. Just as the baptized are enveloped in the water, so are the apostles in this divine influence. The record is in exact harmony with this idea. The sound which was the evidence of the Spirit's working filled all the house where they were sitting, it completely enveloped them as the waters do the baptized, and they were filled with the Holy Ghost.

Cyril, one of the church fathers, writing about A. D. 350, puts it well: "The house became the reservoir of the spiritual water; the disciples were sitting within; and the whole house was filled. They were therefore completely immersed according to the promise." Neander, Moses Stuart, Lange, and other Pedobaptist scholars express themselves in the same way.

4. And what shall we say of the prophetic proof of sprinkling given above? If we should speak as we feel, we should say it was utterly absurd. Is it not as plain as the nose on a man's face, that all these passages refer to baptism? That reference to Gal. 3: 29, as though it stated that Christ was put on people in baptism as water is put on when sprinkled, is a new revelation. The Greek word "put on" is the one used of putting on armor or livery, and declares that in baptism Christ is put on, that is, we clothe ourselves in His livery, so that men may see we belong to Him. Again, we make a helpful suggestion to our correspondent. One other passage should have been quoted to complete his Old Testament proof for sprinkling as baptism. It is this: "The Lord rained fire and brimstone upon Sodom and Gomorrah." We aver that this has as much to do with baptism as the passages quoted.

How sincere men can see proof of sprinkling as baptism in passages like the above, and see nothing to favor immersion as baptism in the fact that the word baptize had no other meaning than immersion, when our Lord and the apostles used it, that people were said to be buried in baptism, and that they went down into and came up out of the water, appears among the strongest of psychological facts. We have given Mr. Johnson space to mention his proof (7) and will let him send in his responses to the other parts of the challenge he refers to. At the same time the space of the MESSINGER AND VISITOR is too valuable to be wasted.

Chapel Opening.

A neat little mission chapel was opened for divine worship at Norwood Station, Yarmouth county, on Sabbath, the 12th inst.

Sermons were preached by Rev. G. R. White, pastor of the Temple church, Yarmouth, and by the writer.

This house will accommodate the people at Hectanooga and Lake Annis Stations, and in the upper part of the Lake George district, as well as those at Norwood.

The station is occupied by Rev. A. Cogswell in connection with the Lake George church. To his efforts much of the success of the undertaking is due. Capt. D. A. Saunders, of Hebron, who owns a mill at Norwood, has nobly assisted the undertaking, taking on himself the burden of completing the house. Friends in Hebron and Yarmouth have assisted in the work. Of these special mention should be made of Mrs. Ann Lovitt, who, as is her custom, sent a gift on the day of opening, in addition to former contributions.

We are hoping that Bro. Cogswell may here be permitted to rejoice over many receiving the truth as it is in Jesus.

Would that all our mission stations throughout the land had as nice a house as the people at Norwood and vicinity.

Bro. David Crosby, of Port Maitland, presented the house with a nice Bible for the pulpit. A good sister who had already done much for the house, was ready with the same gift.

A. CONROY, Sec'y H. M. Board.

Hebron, May 14.