

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. McC. BLACK

Editor

Address all communications and make all payments to the MESSENGER AND VISITOR.

If labels are not changed within reasonable time after remittances are made advise "Business Manager," Box 330 St. John, N. B.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

THE largeness OF THE CHRISTIAN LIFE.

It may be freely admitted that some Christians are not so broad in their outlook and their sympathies as a fuller realization of their inheritance as children of God should cause them to be. The heavenly treasure is committed to earthen vessels. The power and joy of the Christian life is realized but in part, the Christian graces fall short, more or less, of their full exercise and there is with most of us a failure to attain that breadth of view and of sympathy, which should result from an unrestricted fellowship with the Son of God. But the accusation of narrowness frequently brought against Christians because they decline to participate in all that interests or amuses the people of the world is falsely made. For rightly understood the refusal of the Christian to enter into fellowship with the children of this world in all that they are seeking after in a proof not of narrowness but of largeness. It results from the fact that his horizon is immeasurably wider than the worldling's, that his best hopes and his supreme interests transcend in importance, beyond all comparison, the things which the latter make the chief object of their quest.

Frequently, in some quiet rural community remote from the centres and avenues of the great world's life and business, you may chance to find a man who belongs to a world of thought and action quite foreign to that by which for the time being he is surrounded. He is a leader among men in some department of the world's strenuous life, and he is there in that quiet community for a brief holiday only. He may not be without some interest in what he finds about him there. It will not make him seem smaller in our eyes if we see him showing some concern in the village life, interested in what the men are doing in their shops or on their farms, the women in the homes and the children in the school and on the playground. The quiet and simplicity of this rural community charm and rest him. Sometimes he is almost ready to wish that he might remain here, away from the strenuous thought and labor of the world in which he has moved, and share the lot of these simple, care-free people, letting his thoughts be as their thoughts and his ways as their ways. But in his more sober moods he knows that such a life as this has become impossible for him. He is in truth a citizen of a larger world, and it is impossible for him to narrow his thoughts and his ambitions to the measure of the people with whom for a week or a month he is making his home. He knows, and the villagers also more or less clearly understand, that he is not and cannot be one of themselves. A voice which they cannot hear calls him away. The great city is his home. The city's life, with its broader outlook and larger enterprise is his, and to that life with all its stress and strain, its long endeavor and fierce contention he must go back.

The relation of such a man to the narrow community in which he spends a holiday illustrates what may well be the relation of the Christian to the world. He is in it, but he is not of it. There is much in regard to which he has a certain community of interest with the men of the world. He shares in their work and their pleasures. And yet in a very real sense he is a stranger and sojourner among them. His life moves in a larger circle. He has

MESSENGER AND VISITOR

thoughts, fellowships and purposes beyond and above theirs as the heavens are above the earth. His citizenship is in heaven, and he cannot limit himself to the aims and hopes of this present world. He is not insensible—frequently indeed he is only too sensible—to the attractions of the world around him, but unless he is altogether false to his high calling, he continues to live as seeing things which to the man of this world are invisible. It is not narrowness, it is the largeness of his life, the broadness of his horizon, the loftiness of his thought and purpose, that render it impossible for the Christian to make common interest with those who have no interests and no aspirations beyond the present life and who live as though this world were all. And this sense of largeness and security which belongs to the Christian life, this consciousness of an anchor cast within the veil, of an inheritance laid up for him in heaven, of a love which links his being to the heart of God, must also lift him above the accidents of time, delivering him from the fear of desolation, and rendering him independent of the disasters which so often lay in ruins the paltry fortunes of men whose wealth is all invested in this small world.

THE WORLD CONGRESS AND THE NEGRO.

The cordiality of the reception which the Negro delegates from America met with at the Baptist World Congress in London was so marked as to be somewhat of a surprise to the Negro delegates themselves. They were given a very prominent place on the programme, and as orators they more than held their own in comparison with the white brethren. One of the Negro delegates, writing of the reception given them in London says: "Every courtesy which could have possibly been expected was shown the Negro delegates. Some one of our number was recognized to speak on nearly every topic before the Congress, and most of the Baptist pulpits were filled by Negro brethren on Sunday. About thirty of the thirty-eight Negro delegates were given appointments to preach, and so well did they perform the duties assigned them that nearly everyone was requested to remain over the following Sunday." The Negrophilism of the Congress was indeed so pronounced as to constitute a fly in the ointment for the white delegates from the South. There is perhaps no article of his creed which the Southern white Baptist holds more rigidly than the denial of social equality with the Negro. There is a kind of religious equality which he is willing to allow. He does not object to worshipping with the colored brethren on occasion, although he much prefers that, as a general rule, the Negroes should worship by themselves, but when it comes to eating or drinking with the black man or doing anything that would imply social equality, he is as unyielding as an old-time orthodox Jew was in respect to eating or drinking with the Gentiles. The English Baptists naturally could not fully appreciate the feelings of the Southern brethren on this matter. They seem to have thought that the color of the skin was not a matter of so very much importance, and that if the black man was a brother in Christ and an able minister of the Word, who could edify them by his learning and inspire them by his eloquence, then he was good enough to sit with them at their tables and share in the social amenities of their homes. As a result some of the white delegates from the South appear to have been placed in an uncomfortable position, and some of the Southern Baptist newspapers are saying that the recognition of social equality between the white and the Negro delegates is a danger which in other World Congresses must be carefully guarded against. The proposition that social recognition should be denied a man simply because he is a Negro does not on the face of it look very reasonable or very Christian. To recognize a man as a Christian and as a worthy member of a great religious Congress such as that which lately met in London under Baptist auspices, and then refuse to accord to him any social recognition seems absurd on the face of it. On the other hand it is to be recognized that the Christian white people of the Southern States are pretty unanimously agreed upon the necessity of refusing social recognition to the Negro of any class or character, and further it may be admitted that white people who have gone to re-

side in the Southern States have generally come to feel that Southern sentiment on this subject is neither so unreasonable nor so uncharitable as they had previously thought. Whatever may be the merits of the question on the ground of right and reasonableness and charity, it seems quite evident at least that Southern white Baptists will take no part in anything which involves recognition of their Negro brethren on grounds of social equality.

BAPTISTS IN IRELAND.

Ireland is by no means a Baptist country. Over the greater part of the island Roman Catholicism holds almost undisputed sway, and in the North, especially in the Belfast district, Presbyterianism predominates. There are however, Baptists in Ireland, and although they are comparatively few in number, their statistical reports show that they are increasing, though of course not at any very rapid rate. During the past ten years they have increased in church membership from 2,494 to 3,008, an average increase of 51 per year. The present Sunday school attendance is 3,324, an increase of 1,238 in four years. There are in the Baptist Union of Ireland thirty-six churches, most of them small of course, only three having a membership of over 300 each, while 31 have a membership of less than 100 each, and three have a membership of less than ten each. In Dublin, Harcourt street, under the ministry of Rev. H. D. Brown, there is a strong church with two missions, and in the Phibsborough part of the city Rev. J. D. Gilmore, secretary of the Union, and his people are rejoicing in prosperity. At Belfast, too, the Baptist cause is making progress. A correspondent of the London "Baptist Times," to whom we are indebted for the facts given above, writes:

"Said one of the Dublin pastors:—It is, humanly speaking, impossible for a Catholic to become a Baptist. The priest influence is so strong, and the organization of that Church so far-reaching, that the movements of men down to individuals are closely watched and influenced. To one man is entrusted the care of ten men, and should one of these attend a service in a Baptist Chapel, his priest would know about it the following day or the following week. It is also to be well noted that it is not the women mainly that are influenced. At some of the services the men are in a preponderating majority. At these services no Scripture is read and no Gospel preached. The prayers and hymns are mainly in Latin, and it is evident that neither the men or women present think for themselves in the service. An address is usually given in some places, say, on temperance or some historical event. And Catholic writers recognise in what direct antagonism Baptist principles stand to their dogmas. One of their ablest theologians, Father S. J. Hunter, S. J., in his "Outlines of Dogmatic Theology" says:—'A Catholic and a Baptist have no common ground. The Baptist urges that the Scriptures everywhere teach, far as a pre-requisite to Baptism. The Catholic denies his practice as to infants by the authority of Church, which the Baptist refuses to recognise.'

While fully recognizing the hardness of the work before them, our brother Baptists in Ireland are laying out enhanced schemes for progress. One sign of this is the Baptist College in Harcourt street, of which Rev. Ambrose U. G. Bury, M. A., is principal. There are at present seven or eight students in residence, and the special aim of the College is to supply our Churches in Ireland with pastors trained in the country itself. In this, as in the general work of the Baptist Churches throughout the island, Rev. H. D. Brown takes a deep and effectual interest. We rejoice in the stout stand which Baptists have taken in priest-ridden Ireland in the past, and the progressive purposes and aims which animate them."

Editorial Notes.

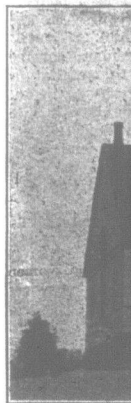
—The "Independent" calls attention to a case of noble self-sacrifice in connection with the wreck of the vessel "Savanna," in a storm on Lake Superior. "The lifeboats," strange to say, would not hold all the crew—there were no passengers—and Captain McDonald of North East Pass, the first mate, the second mate and the wheelman remained on board to certain death, and sent off the crew, whom the captain felt it to be his first duty to save. That is the ethics of the captain's office. He is the last to be saved in case of wreck."

—Sir Gilbert Parker, the novelist, was lately in Toronto and was pleased to find the Sunday street cars in operation, which was not the case on a previous visit some years ago. The innovation led Sir Gilbert to remark, "It is better to be human than

SEPTEMBER 30, 1906

religious." In response to a question, "We have been both human and meant to have a firm he at least is not true, that things separate, if they are completely human being is forever is found a religion. The human religious element in human being with a phenomenon inde-

—Hon. Thomas home in Amherst business. Senator Black and had long been and political life of to 1890, and from the Nova Scotia le er part of the latter movement. Mr. Black this year, and to last session. He w had been for a n Board of Govern director of the pany. For many y bearer in the Bap brother of the edi at Amherst this p



Opening

Sunday, August Baptists of G of worship of the Lov pastor Re brought to the present p ary to complet seat the large a numbers having seating capacity outside aid, or cal and mission needed has been \$8000 one of the date churches in commanding site The main aid means of foldi ity to about bi elm, are circula of both comfort The metallic c sign, showing a ors exosced pl ed glass window the whole. In beauty, good t the needs of th not be said of- fice of the peo merically or fin bring this mos cessful issue, at the indefatigabl who has given stant to the fu heart and who friend, instant res special men The opening