

# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,  
VOLUME XL.

VOL. VI, No. 8.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 5, 1890.

Printed by G. W. DAY, North Side St.

JUDGE BARBER, of Kansas, who has been the apologist and defender of the violators of the Prohibition law in Kansas, has been made a judge of the Supreme Court of the United States. His friends gave him a banquet at Leavenworth, and proposed to have milk punch. The police commissioners, however, quietly told the man getting up the entertainment that if he had the punch he would be arrested. After some bluster the punch had to be given up. But of course prohibition does not prohibit in Kansas!—Our wide-awake Ontario correspondent, F. K. D., has won one of the prizes for taking first rank in Oriental studies in Dr. Harper's correspondence class.—A few years ago the Chinese called the English "foreign devils." Because of help of British contributions to relieve the starving myriads during the famine, they now evince warm gratitude from the Emperor downward.—Dr. Welton is acting Principal of McMaster while Prof. McGregor is laid aside. Prof. McGregor is in New York under special treatment. It is too early to judge of the result.—It is no bad sign that Archibald Brown's pamphlet, "The Devil's Mission of Amusements," of which a review was lately given in our columns, has already had a sale of 124,000 copies.—Dr. Rand's very interesting and graphic account of Browning's funeral in Westminster Abbey was delayed in reaching us. This explains why it is so late.

—HELD OVER.—We have had to hold over a large amount of matter intended for this week.

—OF COURSE.—Dr. Middlechild, one of the editors of the *Christian Enquirer*, has visited England. He writes: "A pastor, whose official relations give him a large knowledge of the (Baptist) denomination, told me that whatever 'down-grade' tendencies there were they were mainly to be found in churches called Baptist, but admitting Pedobaptists to membership." This is just what might be expected. Those who are careless about the ordinances and the constitution of the church are but consistent with themselves when they grow careless about the doctrines of the Bible.

—A NEW SENSATION.—Dr. Talmage has had a new sensation: "Think of how I felt when I reached the Jordan after sleeping the previous night in the ruins of Joshua's Jericho. Think of how I felt when a man in our party came and asked me to baptize him! He wished to be immersed in the very waters where our Saviour was baptized. I found the candidate a professing Christian and an earnest man, and consented. There was a shock who preceded our carriage and his robe was just like a baptismal robe, and I put it on; and we found another white robe for the candidate. Then standing on the shore of the Jordan, I read from my Bible the story of the baptism of Christ, when the Spirit of God descended like a dove from heaven, and a voice was heard saying, 'This is my beloved son, in whom I am well pleased.'" "My daughter wrote out some copies of a favorite hymn which we sing at home, and all present—friends, pilgrims and strangers—joined in singing it there on Jordan's banks. Then we went down into the water, and under willows, still green in midwinter, I baptized the Christian. That was the most overwhelming moment of my life."

If Dr. Talmage should be influenced by this experience to be baptized as was his Lord, he would have a still more overwhelming moment.

—MISSION ECONOMY.—Thirty-eight representatives of various missions in India have united in an open letter in answer to certain criticisms which are being made on present missionary methods, &c. This deliverance from such a source deserves very respectful consideration. We quote epitomized and extracts from the *Missionary Review*.

On the Salvation Army, as illustrating more economical methods, they say:—The results of the Salvation Army laborers are not tabulated, and hence a true verdict cannot be hoped for; but in their part of India the Army has not been successful. It has swelled its ranks from converts of other churches, many of whom have returned to their old fold. It has only labored where other Missions had planted themselves. They have found it easier to appeal to Christians than to Hindus for support, and have diverted funds from other Christian work—only the merest fraction of their support has ever come from non-Christians. The Army has carefully avoided districts where no missionary work is done by others.

They also deprecate the sending out of poorly equipped men and women. They say:—Outer conditions will adjust themselves and will never hinder missionary work if the agents supplied by the churches are what they should be, and here we earnestly plead that the standard of attainment and efficiency be maintained among all Europeans who come to India as agents. If it be lowered, nothing can be gained, but much may be lost. Imperfectly equipped Eu-

ropeans can only take a place as the rivals of imperfectly equipped native agents, than whom they will be more costly and less effective.

—ENDORSED.—The *Christian Index*, one of the most representative of Southern Baptist papers, quotes our note on Dr. Gordon's remark, and comments on it in the most trenchant way, as follows:—

Dr. Gordon is reported to have said: "I have come to have little faith in any societies. I believe more and more in the local church. That is our main dependence, the local church." Of course, the local church must be our main dependence, until men are wiser than their Maker and can devise something better than He has given us.—MISSIONS AND VISITORS.

The local churches have been divinely entrusted with the mission of Spiritual Benefaction and the mission of Secular Benefaction. When, neglecting the churches, we resort to other organizations for the accomplishment of any purpose involved in either of these missions, we not only choose what Christ has not chosen—we set aside what Christ has appointed. Christ's choice and appointment was no mere temporary makeshift; no borrowing from the usages of the times, to be superseded in other times by other usages; no leaving of his people through all after ages to their own erring judgment on questions of polity without guidance from His judgment unerring. There was a reason for Christ's choice and appointment, and He puts a blessing into it. Must not changes from it to an appointment of our own, involve a contravention of that reason and a forfeiture of that blessing, in full proportion to the measure of the change themselves?

—NOW TOO SURE.—R. G. Ingersoll, in the January *Treasury*, among other things, having described the "God of the Baptists" as "One who is great enough to govern the universe, and small enough to allow the destiny of a soul to depend on whether the body it inhabited was immersed or sprinkled." Dr. Gifford, in the *Lowing cutting* way.

"O wad some power the gifts gie us,  
To see ourselves as others see us;  
It wad frae maie a blunder free us,  
And foolish notion."

And this is the judgment of one of the lawyers and notable orators of America, a man who does not hesitate to settle off-hand, questions of gravest moment, who spends much of his time and gains no small part of his income by rushing in "where angels fear to tread."

If that statement of the "God of the Baptists" is a fair sample of his knowledge on religious subjects, his modesty in labelling himself "Agnostic" is commendable; his utterance were in proportion to his knowledge; a dog regarded as dumb as the sphinx amid the shifting sands of Egypt. He might be poorer but the world would be richer, if paper were left unmarked and air unweaved by such displays of ignorance or perversion. He is a trained lawyer, skilled in the use—and abuse—of logic; either he is ignorant of what Baptists really hold as matters of faith, or he perverted truth to serve his own ends; in either case he is unworthy a hearing. An hour's talk with the most ignorant member of a Baptist church would have set him right. If he was ignorant, a dog regarded for ethics of his own profession would guard him against perverting the truth.

Of all Christian denominations the Baptist puts least emphasis on the effect of water on the soul of the believer in Christ. We baptize those who, we believe, are already saved; never against their own will; never except they are convinced that they are already saved. Baptism is an act of obedience on the part of the one who wishes to witness to the world the fact that he has begun a Christian life. Salvation is of grace through faith; baptism is an act of obedience to Christ as Lord; the amount of water, the mode of baptism, was determined by the Master when He was baptized of John in the Jordan, and commanded His disciples to teach the truth and baptize those who confessed Him.

—SORE WOUNDED.—Our city contemporary, the *Telegraph*, has been "attending" to the *Messenger and Visitor*. What shall the editor of a denominational paper do? If he does not balance himself on the dividing line between the political parties, and part his hair in the middle, he is liable to get whacked by the editor of some partisan paper, who is ever, with shillaloh, in hand, on the watch for an "ill-giant head" to smash. The *Telegraph* has used his weapons with the usual terrific effects. He supposed our note in the last issue in "The Week," on the election in New Brunswick showed that our hair was parted on one side, and—whack—whack, has come the shillaloh on our poor head. He sees in it a most "unwarrantable and improper" insinuation—an "underhanded attack upon the provincial executive," and he kindly suggests to some thousands of Baptist supporters of the Blair government to ask us some questions which, we presume, he supposes would be as bad as the whacks of his black thorn. We said that the defeat in St. John was due to government patronage to Catholics. Whether the use made by the opposition of the patronage was just or unjust, we have not attempted to decide; but that the feeling aroused

by this use of it did give the opposition the victory was a fact, if the testimony of the *Telegraph* itself, if we mistake not, is to be relied on. And we still hold it to be true that this contest shows that Protestants are no longer prepared to allow politicians to bid for the Catholic vote by granting special and inordinate favors to members of that church, without having the Protestant vote to face on election day. If there are no grounds for the charge which aroused Protestants so generally to vote against the government, then this fact becomes still more evident; for, were the grounds more apparent, the result would be more marked. We believe the reason for this increase of sensitiveness on the part of Protestants, is due to the agitation over the Jesuits' Estates Act, and that all governments will need to be more careful than in the past, or they will have the Protestant vote to face. We asked, at the first of this note, what editors of denominational papers should do? So far as the *Messenger and Visitor* is concerned, it will try and pursue an independent course. It will denounce wrong and uphold the right wherever they are found, and shall allow intense political papers that can see no wrong in their party, and no right in any other party, to honour us with whatever attention they may choose to give.

## The Funeral of Robert Browning.

DR. T. H. RAND.

I have just witnessed the impressive ceremonial of the closing scene connected with the funeral of Robert Browning, in that august temple of English heroism and genius, Westminster Abbey. From the day when the news of his death was flashed from Venice, there was a complete consensus of public opinion that the author of "The Ring and the Book" should be interred in the Abbey, not only as an acknowledgment of merit, but as a recognition of right. Having been privileged to witness this service of special and historic interest, I have felt that I might contribute to the enjoyment of the readers of the *Messenger and Visitor* by placing before them a clear and simple account of it.

It is the closing day of eighteen hundred and eighty-nine. The atmosphere is chill, grey, and filled with great puffs of yellow fog, which, as they rise and fall over the city, bring alternate light and darkness. By ten o'clock visitors holding tickets for reserved places began to assemble in crowds in the dim cloisters. The roof is but dimly discernible for the fog is wreathing itself in opaque masses in the vast spaces of the groined ceiling, rendering them still vaster to the eye, and casting a weird and shadowy appearance over all. The tickets issued were confined to the transept and choir, a few seats being reserved in the nave, near the choir, for persons desirous of having a close view of the procession within the Abbey. It was my good fortune to secure one of these latter seats, nearly opposite the Jerusalem chamber. There was also a great gathering of guests, principally ladies, in the clerestories overlooking the Poets' Corner. Through the kindness of a gentleman present, I was able to recognize many notable persons, admitted by the West Cloister door, as they passed close by (our seats being elevated a couple of feet) and entered within the choir. Among these were Mr. and Mrs. Mundella, Lord Rosebery, the Archbishop of Canterbury, the tall Earl of Pembroke, Sir Lyon Playfair, Mr. Lecky, Sir Arthur Sullivan, Mr. Froude, Mr. Frederick Harrison, and Mr. Goschen. Meanwhile the great Abbey became filled with a vast and varied congregation representative of art, science, literature, religion and politics—intellectual England in miniature.

As the hour of noon neared its fulness the sun broke in through the great rose window and struggled with the fog-wreaths almost as ineffectually as the flickering star-like gas jets that studded the choir. The nave and transepts were long avenues of solemn silence when the great bell proclaimed the arrival of the funeral cortege. The choristers, Dean Bradley, and the officiating clergy met the bearers of the coffin, and the procession moved slowly up the nave, chanting as it passed the processional parts of the Burial Service to the solemn and stately choral music of Croft and Purcell. The monotony of the march served to increase very greatly the impressiveness of the scene, while the echoes of the musical cadence, now faint, now strong, were thrilling and awesome. The coffin was covered with a violet pall, borne by Mr. Hallam Tennyson, representing the Poet Laureate; Dr. Butler of Trinity College, Cambridge; Sir Joshua Stephen, Sir Theodore Martin, Archde-

acon Farrar, Professor Masson of Edinburgh University, Professor Jouett, Master of Balliol, Sir F. Leighton, President of the Royal Academy, Sir George Grove, Professor Knight of St. Andrews, and Mr. George Smith, a member of the firm who were Mr. Browning's publishers—art, music, literature, philosophy, law, and the Universities. Upon the top of the coffin were beautiful wreaths, one of white immortelles, one of violets and lilies, and a massive cross of English violets. One of these floral tributes was from his brother poet, Lord Tennyson, and another from his own sister. Immediately behind the coffin walked the only child of Elizabeth Baml Browning and Robert Browning—the young Robert Browning, sculptor and painter, and his wife, with others directly related to the poet; while a distinguished company followed. So slowly moved the procession that ten minutes passed before the open space between the choir and the altar rails is reached under the "lantern" or central tower. Here the coffin was rested on trestles, and the Archbishop of Canterbury, the Dean of Westminster, Canons Prothero, Duckworth, Furse, and Westcott, and Dr. Trutbeck, in full canonicals, took their places, with Capt. Walter Campbell representing the Queen, and the Dean of Windsor, at the head of the coffin. On either side the friends just released from the pall; behind were the bereaved relatives; and near, those whom friendship entitled to a communion in sorrow. The great bell had now ceased to toll since the cortege came in sight; but now its last peal died away as a portion of the ninetieth Psalm was sung to Purcell's music, and the Dean read the appointed lesson. Away in the transepts were the hushed crowd, straining with painful eagerness to catch the words of the lesson; at the end of the choir the Dean could be faintly seen, and his voice was only fitfully heard as it echoed through the lofty Gothic arches; and away beyond were the thousands in the gloom of the nave, who were intent to hear the "Meditation." With great positiveness and delicacy this had been selected from one of the sweet poems of the poet's long dead wife who sleeps in her beloved Florence, herself the most gifted of all women who ever spake the English tongue:

What would we give to our beloved?  
The hero's heart to be unmoved,  
The patriot's voice to teach and rouse,  
The monarch's crown to light the brows?  
"He giveth His beloved sleep."

O earth, so full of dreary noises!  
O men, with waiting in your voices!  
O delved gold, the waiters here!  
O strife, O curse, that o'er it fall!  
God strikes a silence through you all,  
And "giveth His beloved sleep."

His dew drops mutely on the hill,  
His cloud above it saileth still,  
Though on its slopes men sow and reap:  
More softly than the dew is shed,  
Or cloud is floated overhead,  
"He giveth His beloved sleep."

The words seemed like a welcome from the restful world, the reality of which has been the theme of her husband's work. It was known that Dr. Bridge had set these words of surpassing beauty to music for this service. A boy's voice of pure sweetness was heard carrying the first line, the herald of the diaphanous harmony of the full choir in the following lines, and sinking into subdued and assuming tenderness, in the last line. Of the second stanza, the first four lines were given with a rush of sound, while the last two were sung very gently; and the whole of the last stanza was set to the softest and most plaintive music. It was easy to see how profoundly the vast congregation was impressed by the singing of this exquisite hymn. Then followed Wesley's anthem, "All go to one place," when the procession was returned and moved to the open grave in the Poets' Corner. On the removal of the violet pall there was exposed a small brass plate on the yellow coffin of polished oak, with this inscription:

ROBERT BROWNING,  
BORN MAY 7, 1812,  
DIED DECEMBER 12, 1889.

The choristers stood about the grave, and as the coffin was lowered into it, they very beautifully sang the choral part of the service. This was laid to rest all that was mortal of Robert Browning among the precious dust of his contemporaries—a company of poets, philosophers, orators, discoverers and divines, such as have been laid to rest in no other land since time began. His grave is close to the ossuaries of Chaucer, Spenser, Ben Jonson and Gray, and near it, also, is the bust of Longfellow. The space around the grave was almost covered with wreaths and garlands, the most striking of which was a wreath of laurel presented by the municipality of

Venice, with the poet's name written on the silk binding. Here was also a wreath of red and evergreens "from his child friend Dorothy." The final prayer and the collect for the day were said by Dean Bradley, when the congregation joined with the choir in singing Watts' grand hymn, "O God, our help in ages past." After the benediction, while the "Dead March in Saul" thundered from the organs, the mourners and friends passed around to take a last farewell of the poet. Then the congregation filed slowly past the still open grave, and night-fall had come before the last of his admirers had left Robert Browning to his rest.

14 Torrington Square, London.

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR THE MONTH OF FEBRUARY.  
"For a new mission family to go to the Foreign field at once."—Matt. 9: 38; John 14: 5.

## Mission Bands.

An effort has been made to ascertain how many Mission Bands exist in connection with our churches; and the number is lamentably small. The training of our children and young people with reference to missions is certainly a very important part of our Christian work. We cannot as a denomination expect success in our mission enterprise unless the young of our congregations are instructed, first, concerning our own mission among the Telegus, and then with reference to the great work done in other countries—Japan, China, Africa, etc.

The young should be made to feel that some responsibility rests upon them individually to carry out the last great command of our departing Lord, "Go ye into all the world and preach the gospel to every creature." The important question arises, how may this best be accomplished? Let me suggest as the first step that every Sabbath-school take up mission work in some form. Encourage each child to bring at least two or more cents every Sabbath, one for the school and the rest for missions. These cents to be saved from money given the children to spend on candy, or earned by them in some way during the week. Each teacher should keep account of this money, and give it each Sabbath to the treasurer of the Sabbath-school. At the close of every quarter the sum raised by each class can be read before the school, and the one who contributes the most to be the banner class for the quarter. This plan has been tried with excellent results. It is surprising how much money can be raised in this way. There is no doubt two millionaires could be supported by our Sabbath-schools every year, if each one would undertake this matter. Then the money raised is but a small proportion of the good done. The spirit of self-sacrifice and benevolence cultivated in the children, together with the prayers they are encouraged to offer every week as they bring their money to send the gospel to the heathen, is of far greater importance. And who can tell into what this spirit so early implanted may develop? How many dollars instead of cents will pass into the Lord's treasury as these boys grow into men, and these little girls into women? How many of them, too, may we expect to give themselves as well as their money to the cause of missions? In one Sabbath School over \$200 has been raised in this way during the past year, and this is by no means a wealthy church, nor has it in any way detracted from the benevolence of the church.

It will be necessary to have some time for a missionary service. This can be once every quarter on review Sabbath without interfering in any way with the regular work of the school. It is to be regretted that these meetings cannot be more frequent, but in four times a year much may be accomplished with a well prepared programme. A short exercise concerning our own missionaries and their work until the children are quite familiar with this, recitations, readings, short class exercises, all on the subject of missions, with music, and the treasurer's Report of money raised by the different classes during the quarter, will make a most interesting meeting. Invite all the parents and friends. If your programme is interesting you will have a crowded house without the second invitation, and a grand collection which can be divided between the Sabbath-school and missions.

The good done in this simple way cannot be readily estimated. The fol-

lowing reasons may be given why this method for carrying on a Mission Band is preferable to the general idea of having a separate organization meeting at another time:

1st. In this way all attending the Sabbath-school come under the missionary influence, boys as well as girls. Mission Bands for the most part are composed of girls, who sew and make fancy articles with the intention of holding a sale to gain money for missions; but the boys cannot sew or make many fancy things, so they do not attend. Here, in the Sabbath-school, they have equal rights and privileges, can give their money, take part in the exercises, and form a very important factor. We must not neglect the boys because they are noisy and careless in our efforts to increase the interest in missions.

2nd. A large number of our older scholars are employed during the week and cannot attend any meeting of this kind; but of course all the young people belong to the Sabbath-school and are ready to help in this good work once their sympathies are enlisted.

3rd. This method of carrying on a Mission Band gives permanence to the work. The ordinary Mission Band is dependent upon one or two self-sacrificing women or men, who act as leaders, working, planning constantly, to devise something new to keep the ever flagging interest. In a short time these greatly interested ones may be called to work up higher, or remove to other places, so it may be get married, and down goes the Mission Band. It may survive through the winter, when the evenings are long and not much of interest outside; but summer's sun melts the zeal, and out-door attractions prove too great a temptation for the half-interested members, so the Mission Band grows less and less, until it is finally dismissed for a vacation that never ends. The Sabbath-school lives on through summer heat and winter's cold, and when the mission work is engrained into it, they grow together into a grafted tree, whose fruit will henceforth nourish and bless not only our own churches, but the mission cause at home and abroad. Would it not be pleasing to our Master if, at the beginning of this new year, we should undertake something of this kind in connection with all our Sabbath-schools, modified or changed as the different circumstances of country or town may require? Is there not some sister or brother who will take this matter into consideration? Talk about it, pray about it, and never rest until something practical is done in your Sabbath School each week for the cause of missions.

S. J. M.

## The Baptist Quarterly Review for January.

This number of the *Baptist Review* will be of special interest because of a discussion on the question of Missionary Training Schools, which is such a live one in the United States, at the present time. The participants are Prof. E. H. Johnson, from the standpoint of the Theological Seminary; Dr. Murdock from that of the Mission Board; Dr. Elder and Mable of those who are interested in the new departure. Dr. Johnson deprecates the sending forth of half-trained laymen, contemplated by this new movement. He thinks that fanaticism, etc., are peculiarly liable to make inroads on mission fields, and that there is special need there of fully equipped men. He fears, also, that the controlling influence had by pre-millennarians in this new departure is shaping the policy with a view to preaching the gospel to hasten the coming of Christ rather than to convert the world. Dr. Murdock thinks there is room for a proportion of the kind of men these training schools would send out, while the other brethren are pronounced advocates of the training colleges. The editor of the *Review* sums up strongly against the proposed training schools. He holds that as many men are supplied by the regular institutions of learning as there are means to send—that the need is not of men but of money. The present institutions are adequate to give the necessary training, and save the hard grind of supporting special institutions for the purpose. He also believes that if such schools are to be had we should have our own, where our own beliefs might receive attention, and not be dependent upon denominational institutions, such as are contemplated by the leaders of the new movement. The discussion will help to arouse a deeper and more intelligent interest on the question at issue.

WEEKLY OFFERING.—Churches desiring envelopes for the weekly offering, can get them, already printed, from G. W. Day, Esq., St. John, N. B.