

so simple and so comprehensive, to the preaching of the Gospel (and nothing more) to every creature (and nothing less)—are clear and decisive. First of all, it is God's own ordinance, the divine method of man's amelioration. The contempt of the foolishness of preaching has not yet died out. Signs, miracles, sensationalism, are still deemed by some to be essential wisdom. Culture, educational as well as political, is still sought for as the precursor of the Gospel or its substitute. But God's power and wisdom is still the story of the Cross delivered as it ought to be with prayers and tears. Some will not believe, but multitudes will, and we shall have discharged our conscience and have obeyed our Lord!

SUGGESTIONS.

And how our work would simplify and extend if we confined it to this business of preaching the Gospel. Many men would be found, of every class and of various social positions, competent to do this work, but not competent to become pastors, and not caring to take upon them the business labors of many modern missionaries—good plain men, full of faith and of the Holy Ghost. Nay, might not our best men—our laymen and pastors—whether young or old, be prepared to give five years or ten, or parts of every year, to this specific work, who are not prepared to become missionaries for life, in the common meaning of the term. What enormous anxieties would be spared us in connection with mission buildings and churches and schools, the dead weight of many existing agencies. All these things would come in time, but they would come independently of those who make it their business to preach the Gospel. Churches would be formed by thousands, but they would be left to their New Testament, and to native pastors, being commended, not selfishly, but from enlightened conviction, to God and to the word of his grace. A freer Christian life might be the result of such an arrangement; but the life would be more true, more natural, and, I believe, more abiding.

Is not some such comprehensive plan needed, moreover, to strengthen the faith of the church, and to prove to the world that we believe what we profess? We say, indeed, that the Gospel is God's remedy for man's sinfulness and misery; we say beside that it is the honor and the business of the church to make it known. Every one sees, however, that our present agencies with their million a year for the evangelization of 8,000,000 people do not mean business; and there is in consequence wide-spread infidelity in relation to the Gospel, and in relation to the sincerity of the Christian church herself. If evangelical Christians were to resolve in God's strength to do as Christ bids, to give the Gospel to every creature, it would be a confirmation of our faith and the completest answer, that could be given to Papal infidelity and to rationalistic unbelief.

For the Christian Messenger.

EVANGELICAL ALLIANCES—CHRISTIAN ASSOCIATIONS, AND SUCH LIKE ORGANIZATIONS.

Can any body tell us what we, as a denomination, have ever gained, or what we are likely to gain, by becoming identified with those who are engaged in promoting Christian Associations, and Evangelical Alliances? The writer has not been an idle, or indifferent spectator, of the recent events which have transpired at New York in connection with the Evangelical Alliance held there. And now that the harvesting has taken place, the threshing and the winnowing, how much wheat is there to be garnered? How much the profit?

What has there been said or done at this grand Council, that greatly interests us as Baptists? Has any new truth been developed? Are the several Christian denominations, any more in accord, than they were before the champions of Protestantism collected together in the great city of the Great Empire State? Is Popery at all weakened by what has transpired? Are Baptists and Pseudo-baptists one move nearer to each other in theory, or practice, than before?

A grand opportunity, I grant, has been afforded to a few men of literary repute to meet and greet each other, and give new utterances to old truths, and by suppressing many denominational and sectarian peculiarities to seem to be much in harmony, much more so than they were in reality. More than once, when the speaker declared, "I am a Pharisee, the

son of a Pharisee, &c. &c." had been permitted to proceed, the assembly would surely have been divided if not broken up. The stratagem of a *Hymn of Praise* (?) announced from the Chair probably, a preconcerted signal—soon silenced the advocate of a separation of Church and State.

Even the Pseudo-baptists could scarcely harmonize among themselves on important points of polity, but imagination perhaps can only depict the scene that would have ensued, had some apostle of the Gentiles, boldly attacked Rome's citadel and stronghold, *Infant Sprinkling*—as opposed to *Believers' Baptism*.

And why, I ask, should any true Baptist associate himself, or be associated in any organization, where his tongue must be silent on the subject of so important an ordinance as that of Christian baptism or he be subjected to the indignity, of being "sung down," at a signal from the chair?

I write thus—and I may not be misunderstood either—not that I am to be classed with bigots, and such as can see no virtues or religious graces in persons of other denominations. By no means, I love, and respect every sincere Christian man and woman I meet no matter whence he hails, if I can but discern in him or her, the characteristics of a disciple of the common Master. But I am not of those who think, or believe, or teach that the speediest way to evangelize the world, is to spend our precious time in labouring for strict uniformity in doctrine and practice.

Experience teaches, that in the past, those periods in the church's history have been the most corrupt, when Christianity—if it then deserved the name—was least characterized by sects and denominations. So long as we Baptists will consent to ignore our distinctive doctrines and practices, we shall probably receive a hearty welcome from other Protestant denominations. But is it honest on our part, in Christian Associations, or Alliances, to yield up our tenets, manacled, and tongue-tied, when a suitable occasion seems to offer—is it like those we most revere, to seem to be what in reality we are not.

Every Baptist church is, or ought to be, a Christian Association, and an Evangelical Alliance to boot. There, should be the home of every true Baptist's affections, and within it and around about it, the sphere of his labours. At least so it seems to an

OLD FASHIONED BAPTIST.

Foreign Missions.

For the Christian Messenger.

FOREIGN MISSIONARY MEETINGS.

Mr. Editor,—

Your readers have been apprised that a unanimous Resolution was passed at the late session of our Convention, recommending that meetings in favor of our Foreign Mission be held in connection with our churches in these Provinces, by our Ministers, assisted by other brethren; for the purpose of diffusing information, exciting interest, and collecting funds, for the furtherance of this good work. It is evidently very desirable, and highly important, that this should be every where carried into effect without any avoidable delay.

To aid in this I have conferred personally with several ministering Brethren, who express a readiness to cooperate: and I am about to write to others. It is our intention to commence with the next moonlight evenings, say Wednesday, Nov. 26th. When the place of commencement is determined on, I propose to give notice of it.

As the carrying forward of the momentous work now undertaken by us will obviously require the energetic use of all prudent measures for the raising of funds, it is to be hoped that brethren in the different sections of the Provinces will forthwith unite in holding the meetings proposed.

These are intended to be extra, without infringing on other organizations, either for sustaining our Foreign Mission, or any benevolent object. It is expected that brief addresses will be delivered by ministers and other brethren, interspersed with music; and that liberal contributions will be taken up, and if individuals have not a sufficient amount in hand at the time, pledges will be given, for the support of the Mission.

Such meetings, when conducted with seriousness, as they ought to be, while

specially designed to further the cause of Christ abroad, are adopted also to promote the spiritual welfare of those among whom they are held. May these be judiciously conducted, and prove highly beneficial in both these respects!

Yours respectfully,
CHARLES TUPPER,
Aylesford, October 31, 1873.

For the Christian Messenger.

CENTRAL BOARD OF PRINCE EDWARD ISLAND WOMEN'S MISSION AID SOCIETIES.

At the suggestion of the P. E. I. Association, and in accordance with a resolution adopted by the Central Board of Nova Scotia, a meeting was held at Charlottetown on the 14th Oct. for the purpose of forming a Central Board for the Women's Mission Aid Societies of P. E. Island.

The Representatives of the various Societies, then formed themselves into a Central Board, and elected their officers. The next meeting to be held at Charlottetown on the second Tuesday in January. The Island Societies will therefore notice, that henceforth remittances should be made to their own Central Board, and not, as formerly, to that of Nova Scotia.

MARY C. DAVIES, Sec'y.

The Christian Messenger.

Halifax, N. S., Nov. 5th, 1873.

DR. NATHANIEL COLVER.*

A well written biography is perhaps the most instructive of all books. It is teaching by the life. It has the highest sanction, and is the form commonly and so successfully adopted by the writers of fiction. To know what a man was, who were his associates, and what he said and did, is the proper study of man. When the subject of such biography was a man of high impulses and noble deeds, and these springing from his being thoroughly imbued by gospel principles, we have human nature as operated upon by divine grace, and a contemplation of the work of God in advance of all else that this world can afford.

Dr. Colver was a representative man. The Baptist Churches of the United States were largely influenced by what he said and did. In the early years of his ministry he took a prominent position in opposition to Freemasonry, and endured much hostility from members of that fraternity. He passed through some of the degrees but was deceived concerning what would be required of him in receiving the Royal Arch Degree, and when called on to take the oath demanded of him he first objected—and then refused and withdrew from the body, and became the unrelenting opponent of the institution.

Dr. Colver took a prominent position as an Anti-slavery advocate when the cause was unpopular and the friends of slavery were numerous, wealthy and powerful. Opposition and danger only incited him to more intense earnestness in seeking to put down the baneful system. Dr. C. began the movement which resulted in the formation of the Tremont Temple Church, being himself remarkably adapted to preach to such a miscellaneous congregation as assembled there. The character of his preaching may be learned from a paragraph in *Boston Daily Mail* of that day. It said of him "Mr. Colver carries a very briar in his hand, and sinners must look out or they will be touched in tender places. He is no time-server. He preaches for eternity. There is no half-work about him. He cries aloud and spares not." At the time he went to Boston there was much wildness in the religious notions that were afloat and much license was taken in infidelity and the speculations of Millerism and various other fanatical notions. Mr. Colver often sought opportunities of assailing these views at the public meetings. He delighted in bringing into ridicule the absurdities put forth on such occasions, and calling forth the laugh at the folly and sham of the advocates of these views. In doing this he usually carried his audience with him and achieved an amount of popularity that rendered him a powerful antagonist to the various forms of error then pre-

*Memoir of Rev. Nathaniel Colver, D. D., with Lectures, Plans of Sermons, etc., etc. By Rev. J. A. Smith, D. D., author of "The Spirit in the Word," "The Shetland Apostle," etc., etc. With a Portrait. Sold on subscription. Boston: Durkee & Foxcroft, 151 Washington Street.

vailing. After twelve or fourteen years at Boston a year was spent at South Abington, he then spent three years at Detroit. From 1856 to 1861 he was at Cincinnati and there he rendered good service in the Theological Seminary. It is said of his preaching whilst there: "His sermons reminded one of those immense over-shot water-wheels which we occasionally see upon an old fashioned country mill-site. When the water is turned on the wheel turns very slowly at first but gathering strength at each revolution it increases in velocity and power until it reaches its maximum and rolls on with mighty sweep until the work is done. So it was with Mr. Colver's preaching, he never aroused or startled one at first, after the manner of ambitious but little men, but gradually he gathered strength as the inspiration of his theme poured upon him like a flood until his sonorous and majestic eloquence became irresistible, and when the end was reached the hearer knew he had a clear grist, the finest flour from the finest wheat."

The removal of Dr. Colver to Chicago, and the subsequent rapid extension of Baptist principles in that Western city may be regarded as events intimately related to each other. After the emancipation of the Southern slaves, Dr. Colver was engaged to administer a large fund, for the benefit of the Freedmen—providing education for their preachers and teachers in preparation for using their liberty aright and becoming good citizens. He accomplished a most important work in this, enough in itself for some men. We most heartily commend the book as affording a fine illustration of moral courage and manly christianity.

PROGRESS OF THE GOSPEL IN ROME.

A late number of the *London Freeman* gives us an interesting account of an event that has just occurred in Rome. It is taken from the *Italian News* of September 30th, as follows:

An extraordinary scene was witnessed on Sunday at the Baptist meeting-rooms, in the Via Laurina it being no less than the public recantation of Rev. Father Paolo Cav. Grassi, one of the Canons of the Patriarchal Basilica of Santa Maria Maggiore. At the morning service Father Grassi, a man of great erudition, advanced in age, and of benignant and commanding presence, delivered an address in which he said his convictions had led him to leave the church of Rome, and join a sect of Christians who worshipped God, not according to the dogmas and superstitions invented by men, but in accordance with the Gospel of Jesus Christ, as set forth in the Holy Scriptures, and taught by the divinely inspired apostles. Rev. James Wall delivered an eloquent address on the solemn step taken by Rev. Paolo Grassi, and then baptized him by immersion, in the presence of a crowded audience who appeared deeply moved by the impressive ceremony. At the evening service Rev. Paolo Grassi read his recantation, which is in the form of a letter addressed to His Eminence Cardinal Patrizi, the Vicar General of the Diocese of Rome.

Then follows a description, from the pen of Rev. David Young of Glasgow, of the Basilica of Santa Maria Maggiore, He says:—

"The Basilica di Santa Maria Maggiore, which we visited when in Rome, is enriched with marbles and stuccoes. In the interior there are thirty-six Ionian columns of white marble, the tomb of Pope Clement IX., the statue of the present Pope, and statues of Faith and Charity. The high altar is formed of a large urn of porphyry, covered with a slab of marble and supported by four angels in gilt bronze. The Roman Catholics admire the splendour and magnificence of that consecrated edifice. On entering one of their churches, as the eye wanders along its avenue of columns, or turns towards those arches, which, like a vigorous vegetation on each pilaster, throw out and intertwine their stems at the centre—the harmony, the unison among those stones, the music in that architecture hold us captive. Yet the splendours of art are chaining down the hearts of thousands to the earth, instead of raising them up to heaven. When Jesus looked into the souls of the disciples, who had gone with Him into the Jewish Temple, and who were struck with its magnificence and splendour exclaiming, What stones! What buildings! He asked them (I give the French translation) "Is it this you are looking at?" and, directing attention to a woman putting her mite into the alms box, spoke of a poor widow an object of more interest than the Temple. Hers was moral grandeur and beauty: the Temple was visible and evanescent splendour. In the view of eternity the flower of the field is equal in duration to the Basilica di Santa Maria Maggiore; while the obedience to the will of Jesus, on the part of the Rev. Father Paolo Grassi, can never perish. Cold lifeless materials decay; the tones of an organ are of momentary duration; but the living stones which form a spiritual building are lasting as the throne of heaven.

The *Freeman* gives the following

editorial paragraph in reference to this movement:—

"Canon Grassi's baptism at Rome seems to have caused great consternation at the Vatican. The Cardinal Vicar of Rome, to whom Canon Grassi addressed a letter renouncing the Church of Rome, is greatly troubled by it; and we are glad to learn that there are four or five more priests of the Basilica St. Maria Maggiore who desire to follow the example of the Canon. The latter bears all the marks of a worthy and true man; and, in the name of the Committee of the General Baptist Missionary Society, Mr. Cook has left a quarter's salary for his support as an assistant-evangelist to Mr. Wall, whose pupil he has been for several months. In an interesting letter which we have received from Mr. Cook, written at Genoa on the 2nd instant, we are told that the letter addressed by Canon Grassi to the Cardinal Vicar is "worthy of a Luther in doctrine and a martyr in spirit." Mr. Cook adds:—"We had a happy day with Mr. Wall's little church at Rome on Monday, the day after the baptism. Three others were baptized with the priest, one of whom is a teacher of mathematics in a Roman school. The convents are now about to be sold, and it is hoped one may be obtained suitable for the evangelistic and church purposes of Mr. Wall."

Two or three weeks since the telegraphic despatches informed us that the Pope had opened a correspondence with the Emperor of Germany respecting the recent action taken with the Catholics of that country. Our readers will be interested in a perusal of the Pope's letter and the Emperor's reply thereto. The following is a literal translation of Pio Nono's letter to the Emperor:—

VATICAN, August 7, 1873.

YOUR MAJESTY—The measures which have been adopted by Your Majesty's government for some time past all aim more and more at the destruction of Catholicism. When I seriously ponder over the causes which may have led to those, very hard measures I confess that I am unable to discover any reasons for such a course. On the other hand, I am informed that Your Majesty does not countenance the proceedings of your government, and does not approve the harshness of the measures adopted against the Catholic religion. If then, it be true that Your Majesty does not approve thereof, and the letters which Your August Majesty had addressed to me formerly might sufficiently demonstrate that you cannot approve that which is now occurring—if, I say, Your Majesty does not approve of your government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected—will Your Majesty then not become convinced that these measures have no other effect than that of undermining Your Majesty's own throne? I speak with frankness, for my banner is truth. I speak in order to fulfil one of my duties, which consists in telling the truth to all, even to those who are not Catholics; for every one who has been baptized belongs in some way or other, which to define more precisely would be here out of place, belongs, I say, to the Pope. I cherish the conviction that Your Majesty will receive my observations with your usual goodness and will adopt the measures necessary in the present case. While offering to Your Most Gracious Majesty the expression of my devotion and esteem, I pray to God that He may enfold Your Majesty and myself in one and the same bond of mercy.

PIO.

The following is the Emperor's reply:—

BERLIN, Sept. 3.

I am glad that Your Holiness has, as in former times, done me the honor to write to me. I rejoice the more at this since an opportunity is thereby afforded me of correcting errors which, as appears from the contents of the letter of Your Holiness of the 7th of August, must have occurred in the communication you have received relative to German affairs. If the reports which are made to Your Holiness respecting German questions only stated the truth, it would not be possible for Your Holiness to entertain the supposition that my government enters upon a path which I do not approve. According to the constitution of my States such a case cannot happen, since the laws and government measures in Prussia require my consent as Sovereign. To my deep sorrow, a portion of my Catholic subjects have organized for the past two years a political party which endeavors to disturb, by intrigues hostile to the State, the religious peace which has existed in Prussia for centuries. Leading Catholic priests have unfortunately not only approved this movement, but joined in it to the extent of open revolt against existing laws. It will not have escaped the observation of Your Holiness that similar indications manifest themselves at the present time in several European and in some trans-Atlantic States. It is not my mission to investigate the causes by which the clergy and the faithful of one of the Christian denominations can be induced actively to assist the enemies of all law; but it certainly is my mission to protect internal peace and preserve the authority of the laws in the States whose government has been entrusted to me by God. I am conscious that I owe hereafter an account of this, my Kingly duty. I shall maintain order and law in my States against all