

—and mistakes in dealing with unbelief. Three remedies were pointed out, viz., (1) Prayer; (2) the general improvement of the Christian Church; (3) the use of specific measures for the defence of Christianity against unbelief.

The closing lecture of the morning in this section was delivered by the Rev. W. F. Warren, D. D., President of the University of Boston: Subject—“Phases of American Infidelity.”

Yours truly,  
J. M. CRAMP.

### Foreign Missions.

For the Christian Messenger.

#### RECENT PROCEEDINGS OF THE FOREIGN MISSIONARY BOARD.

At a meeting held Sep. 25th., it was decided that we rent the mission house at Tavoy, owned by the American Baptist Mission Union for a year. It is a large house, and, with some slight alterations, according to a plan devised by Rev. J. D. Colburn, and placed in Miss Norris's hands, will afford ample accommodation for our whole missionary company. In the meantime, they will make exploring tours into Siam, and gradually a certain the best locations for the establishment of mission stations in that country.

Bro. Boggs having, at a previous meeting, offered himself to the Board for service in the foreign field, the subject was taken up and fully discussed in a large meeting of members of the Board and other brethren, and the following resolution unanimously adopted.

“That Bro. Boggs be accepted as a missionary elect, and that he be sent out in December or January next, or as soon as arrangements can be made, and that he be requested to spend as much of the intervening time as possible in visiting the churches.”

This offer is but the renewal of a proposal made more than eight years ago, to become a foreign missionary, the realization of which was then deferred on account of ill health. It is the formal expression of a desire cherished all through these years, to preach Christ to the heathen.

At the last meeting of the Board, Oct. 13th., a communication was read, from Rev. J. L. Campbell, of Chatham, Ontario, on behalf of the Baptists of that Province, proposing a union with us of the Lower Provinces in Foreign Mission effort.

Rev. E. M. Saunders, of Halifax, and T. H. Porter, of Fredericton, now attending the Baptist Convention at Brantford, Ont., were appointed to represent this Board, in order that a distinct understanding might be reached on all matters connected with the proposed union. These brethren were informed of the appointment by telegraph.

The Secretary was instructed to make inquiries as to the terms on which the American Baptist Mission Union would supply our mission with books in the Karen language, such as Bibles, hymn books, school books, tracts &c.

W. B. Boggs,  
Secretary.

### The Christian Messenger.

Halifax, N. S., Oct. 22nd, 1873.

#### THE NEW YORK CONFERENCE AND ITS LESSONS.

The New York Conference of the Evangelical Alliance was a grand event—in whatever way we look at it. Its results have not yet appeared in all their developments, and will not for many a day. The previous biennial gatherings of the Alliance, in different countries of Europe, have been significant, but after the late European war to have had this Assembly on this side the Atlantic, where we are only required to “render unto Cæsar the things that are Cæsar's,” and no demand is made by the “powers that be,” upon “the things that are God's” is an event of mighty significance. Such a number of learned Christian men from the Church and State countries of Europe cannot go back without having gained some valuable lessons, as to the character of Christianity, which could not be obtained in those older countries.

It could hardly be expected that a gathering of theologians belonging to different communions would assemble in such a conference without something cropping out that would impinge on the views of others present. It is so difficult for men to divest themselves of their ecclesiastical position and relations, and stand on a platform common to all. It is marvellous that so much

of unity should have existed as was evidently felt by all parties, and that men of different nationalities and training, and modes of thought, should have so far laid aside their peculiar views, and come together on a basis of the great cardinal doctrines of the Christian faith, desirous only of combining for its spread among all nations.

The subjects were given to the speakers with the liberty which belongs to free discussion. Each speaker had a right to give his thoughts without any one taking offence at his utterances. There were of course diversities of opinions on many of the subjects. Perfect unity cannot exist without perfect knowledge. A pretended approach to such unity is blind submission, but then that is only a sham and not unity.

It was fully understood and announced several months ago, that no attempt would be made to celebrate the Lord's Supper, or interfere with church ordinances. This being so well defined we do not know that members of any of the bodies so uniting felt any—the slightest reluctance to joining heartily in all the arrangements of the Conference. Notwithstanding this, Dr. Charles Hodge of Princeton in a paper on “Union with Christ, the basis of Christian Union,” treated his subject so as to have a marked effect on a large part of the Conference. He maintained that “Christian churches should so recognize each other as to acknowledge the validity of the sacraments and orders of each other.” There is involved in this he said “intercommunion.” The *Watchman and Reflector* says: “Dr. Hodge is not open communion except in a very restricted sense, and it was in very bad taste for him to mention this subject in such a meeting. But it is the common taste of our pedobaptist brethren in union meetings.”

The *Watchman* adds: “It was in very bad taste, also, when Dr. Adams notified the meeting that the communion of the Lord's Supper would be administered in the Madison Square Presbyterian church on Sunday, and all were invited to attend. It was not an Alliance notice, and was not to be an Alliance meeting. But why should the notice of an individual church be obtruded on the Conference, and one of a character calculated to be offensive to certain members of it?”

How difficult it seems for some men to lay aside their sacramentarianism and freely enjoy the blessing of Christian Union for its own sake. It was evidently on Dr. Adams' part a making use of his opportunity to bring those outside of his church organization into some apparent relation thereto, by making such a use of this sacred church ordinance.

What would have been thought if Dr. Armitage, or any other Baptist minister of New York, had given an invitation to the Alliance to come to his church on the following sabbath and witness the administration of true Apostolic Baptism. It would have been denounced as an attempt to raise discord and split the Alliance into fragments.

It would be impossible to do as Dr. Hodge says. Baptists cannot acknowledge the validity of Infant Baptism. If Union makes such a demand as that then such Union cannot exist. Not only would Baptists be excluded but other bodies would not care for such an Alliance. Since the above was written we have received the letter of Rev. Dr. Cramp on our first page, and find that he makes allusion to this matter. The Rev. Mr. Lathern in writing to the *Wesleyan* intimates that there was not the strict impartiality that ought to have characterized all the arrangements of the Alliance. He says:

“Somehow the Methodist, Baptist and Episcopal churches of the United States have not appeared to advantage in their representatives. As for the churches of the same order in the Dominion we are just nowhere. One almost feels that there has been just a little excess of Presbyterian manipulation in the matter, and that there was point in the remark of one delegate to another, who congratulated themselves that their Presbyterianism was in the ascendancy.”

It would appear that the intercommunion of the Dean of Canterbury with a Presbyterian Church was a grave offence to some of his own brethren. Bishop Tozer publishes a letter on the subject addressed to Bishop Potter, in which he says:—

“I am glad to assure you that amid various causes for anxiety in the Church of England we have never had occasion as yet to lament a breach of ecclesiastical order so grave as this which the Dean of Canterbury has committed in your diocese.”

The *N. Y. Chronicle & Examiner* says on this subject:—

“We yield to no one in our admiration of the character, ability and services of the

venerable Dr. Hodge. But no man is so great or good as to have a right to forget the claims of courtesy, propriety and justice. The Princeton divine overlooked the claims of all three, in his speech of Saturday morning, and not alone with respect to the cherished convictions of one denomination of Christians. We profoundly regret that the unity of the Alliance has been so marred by inconsiderate and sweeping statements as to the nonessentialism of a great ordinance of Christ to either church membership or the observance of the Supper. So also of the communion at Dr. Adams' church. It was in fact, if not in name, precisely such an observance as it was understood was not to occur.”

We must still be on our guard. We wish the Alliance had taken some action to remonstrate with the Russian Government on the persecutions the Baptists and the Mennonites are enduring in that country. Still we rejoice that the Conference has been held. Very many good things have been said, good thoughts have been awakened, and good will doubtless be the result.

#### FATHER HYACINTHE AND THE OLD CATHOLICS.

The letter of Father Hyacinthe to the Evangelical Alliance Conference gives him a more definite position than he was heretofore supposed to occupy. Here is the letter:—

FATHER HYACINTHE'S LETTER.  
GENEVA, Sept. 9, 1873.

To the members of the Evangelical Alliance at New York:

GENTLEMEN.—When I accepted, now more than a year ago, the invitation which your committee did me the honor to send me for the meeting of the Evangelical Alliance, I could not conjecture the obstacles which would check the execution of my promise. While suffering from the sacrifice which they impose upon me, I do not regret these obstacles, for they concern a new development of reform to which is attached, in my opinion, the salvation of the Catholic Church. In confiding to me a task much beyond my individual powers, but which He will aid me, I trust to perform, God has imposed upon me duties which take precedence of all others. Will you excuse me, then, gentlemen, if in heart alone I join you? By its warm impulses, my whole being goes out to you. For a long time already I have counted friends among your ranks. Indeed, I can call you all by that name; for united by faith in the name of Christ, the only Son of God and the Redeemer of men, you are laboring to bring together on common ground the different Christian confessions, which have been so badly and until now so irremediably separated. My ambition I confess is still higher. Where you are satisfied with an alliance I would desire an organic and vital unity. I believe this unity to lie in the future destinies of the Christian Church, because I discover it in its primitive traditions, and above all it is in the will of its divine founder. If, like that weakened church of the Apocalypse, all Christianity were not fallen from its first love, it would not be so difficult for it to realise, or even, alas, to conserve the joyous mystery of its unity. Time does not permit me, gentlemen, to give you the details of the particular work in which I am laboring at Geneva and which you wish to honor with your sympathetic interest. Besides, this work is sufficiently known to you through the press, I venture to count at need upon the Rev. Pastor Frank Coulin, who will deliver to you this letter, to speak to you of my plans. Will you accept, gentlemen, with renewed expression of my deep felt regrets, that also of my most respectful and affectionately devoted regards in our common Master and Saviour.

HYACINTHE LOTSON.

From this and from a letter also received by the same body from the Congress of Old Catholics at Constance, in Switzerland, we have a pretty clear view of the position of this movement in Germany and its relation to the Roman Catholic Church. A few extracts from said letter will show that they have simply become the Episcopal Church of Germany, corresponding pretty much with the Episcopal Church of England, but probably a little more free from the trammels of a hierarchy.

The letter was written by Bishop Reinkens, the President of the Congress. It commences by saying:—

“The president of last year's Cologne congress received the petition presented through the Rev. Dr. Sobaff, proposing to the Old Catholic congress to send three delegates to the sixth international general conference of the Evangelical alliance, held in the city of New York from the 2nd to the 12th of October, and commission them to communicate to the Christian public of America certain information concerning the origin, progress, and success of the Old Catholic movement.”

Difficulties appeared in the way of sending delegates. The Congress therefore proposed to give a brief sketch of their movement. The writer says:—

“For a long time there had been a large number of thinking Christians, especially among the representatives of theological science, ecclesiastical law, history, philoso-

phy, who discovered that the Roman Curia had adopted a plan which tended to the annihilation of spiritual liberty in all branches of knowledge, to the overthrow of the independence of bishops, the absolute centralization of church government by the destruction of all national and territorial peculiarities in individual churches; in short, to the absolute sovereignty of the Pope in church and society. It was known that the ideas of Gregory VII. and Boniface VIII. were exclusively followed by the clergy, and that every seeming concession to the exigencies of the times was due to the fact that Rome could not yet openly come forward with its real plans. Up to the last hour a return was thought possible, and it was attempted to effect it upon the domain of science, and then prepare the ground for further labors. The so-called Catholic literary congress, held at Munich, September 28—October 1st, 1863, openly expressed this endeavor. The conduct of the Curia, however, prevented such meetings, and the Syllabus plainly forbade them. If the struggle which had lasted so long was continued quietly in the realm of science, it broke out into a general and declared war immediately after the announcement, in St. Peter's Church—December 8, 1869—of the opening of the Ecumenical Council, when the designs of Rome, and of the Jesuits who directed them, became known.

There appearing to them no way by which the church could be reformed, whilst they remained in connection therewith, a separation was therefore decided upon and—

“On September 22, 1871, it was determined in Munich to organize a Cure of Souls. To-day the Old Catholic Church numbers in the German Empire twenty-seven congregations; in Baden, thirty-three congregations; in Bavaria, two congregations; in Hesse, twenty-three congregations; in Prussia, one congregation. In these congregations over 5000 members are enrolled. It despite of the difficulties and inconveniences which many suffer from openly joining an Old Catholic congregation, and in spite of the want of churches and other means of grace, such a result has been already reached, we may boldly hope for far greater successes as soon as our church has been recognized by the State. Over forty priests, of whom six have joined us in the course of this year, labor for the salvation of souls. They will also have accessions. Six young men next winter will study Old Catholic theology in the University of Bonn. In many places the friendship of our Evangelical brethren has rendered regular worship possible in Evangelical Churches; in others, the authorities of the government have granted us churches. In Austria, in Switzerland, in France, Italy and Spain our movement meets with a response.”

“Internal reforms have already been begun, such as perhaps are enjoyed by no branch of the Christian church. We have simply abandoned the abuses of the adoration of saints, especially the exaggerated devotion to the ‘Holy Mother,’ and of absolute celibacy. We have done away with the abuse of Scapularies, medals, and such like. The payment of money for the reading of masses and public prayers has been abandoned. The national language has practically been generally adopted in the church service, and so far in the giving of the sacrament as it was possible to do without changing the generally accepted doctrine of the Latin Church.”

“A Catholic synod, composed of a bishop, of priest, and of laymen, indicates a reform in the church which only a few years ago would have appeared impossible. We have written out a constitution which seems to us essential, and which is as follows:—

The episcopal office to be the leading one. The functions of bishops and priests are to disseminate the truths of salvation and proclaim the word of God.

All believers are to co-operate in a legal and orderly manner.

Thus we hope to replace the reign of arbitrariness and centralized absolutism by laws which coincide with the spirit of love and unity, in which the communion of believers should be guided.”

The wish is expressed that the Old Catholics may be able to “found institutions which are fitted to prepare the way for the reconciliation of all Christian Creeds.”

We need scarcely add that we see but little prospect for the Old Catholics to bring about any “organic and vital unity,” as Father Hyacinthe desires, between “the different Christian confessions.” Anything beyond a friendly alliance giving moral support to the movement is impracticable at the present time.

The change that is proposed, seems but a transfer of the supreme authority from the Pope to the Emperor of Germany. From the telegraphic despatches of the present week it appears that the Pope has commenced correspondence with the Emperor. Perhaps seeing the danger of entirely losing his hold of these countries, the Pope wishes to make some arrangement with the Emperor, who will doubtless adopt whatever course he thinks will contribute to his power. We have but little faith in any evangelical work being done whilst the church is in connection with the State. Whilst that is the case, the former must inevitably be serviant to the latter.

#### A WANT, AND HOW TO MEET IT.

There are hundreds of families in this province, some of them Baptist families, that do not have the weekly visits of a christian family paper, where the children and adults are alike deprived of means of information of what is occurring in the world, and of the progress of Christ's kingdom; and are destitute of the good influences flowing from a constant application of divine truth and religious knowledge.

We are desirous of supplying this want, and would be glad to do anything in our power towards meeting the necessity. Many of our friends in different parts of the country, we are assured, are in hearty sympathy with us in such desire, and would be glad to send us on *New Subscribers*, by ones, or by tens, or by the hundred. We have frequent evidence of this, and commonly have a large accession to our list of Subscribers about the commencement of the New Year. We have sometimes had so many at such seasons that, as we did not know beforehand, and did not prepare for so many, have been unable to supply them from the first of the year. Now, to remedy this difficulty, and as an inducement to parties to send on their names early, we propose to any New Subscribers who send their subscription for the *Christian Messenger* for 1874, any time from this date, we will put their names on our list as soon as received by us, and make **NO CHARGE FOR THE PAPERS SENT TO THEM DURING THE PRESENT YEAR.** This will give them **TWO FULL MONTHS FOR NOTHING.**

We appeal to the kind consideration of all our present Subscribers in this matter, and would be greatly obliged to them if they would make this known to their friends and neighbours without delay, so that as many as possible may have the full benefit. We shall thus be able from week to week to print additional numbers to supply the demand.

Dear Reader, to you we appeal. You may do much good by an effort in this direction. You know not the amount. By getting even one new subscriber to the *Messenger*, you may even do more than if you should yourself give the party a paper every week. “Be not weary in well doing, for in due season you shall reap if you faint not.”

**RITUALISTIC.**—The writer in our *Anglo-Catholic* contemporary—the *Church Chronicle*—who has been giving his fellow churchmen such minute Ritualistic directions, in the form of “Notes on the Services,” has made some curious developments on the subject of Baptism and the Solemnization of Marriage.

Instead of quoting—from the New Testament and telling his brother clergymen that there it says, in reference to the administration of baptism, “they went down both into the water, both Philip and the eunuch, and he baptized him”; or even directing them to the Common Prayer Book and telling them as the rubric does “he shall dip it (the child) in the Water discreetly and wrily”; &c; he has ignored the idea of dipping, and talks of the use of water in the rite as an “affusion.” To those who know what the Bible teaches on the subject, these “Notes” must appear as very much like trifling with sacred things. Hear what he says on the subject:—

“At *Holy Baptism*, the font should be filled with water at the time of the service. A violet stole is worn, from the beginning of the office until after the promise of renunciation by the God-parents, when it is changed for a white one. It is well to use Trine Affusion, pouring on water at the name of each person of the Blessed Trinity. For this purpose a shell will be found very convenient. Silver shells are sold at Ecclesiastical establishments, but a suitable one may be found on the beach and kept for this purpose only. On no account should the Formula be in the least degree changed.”

A strange sentence indeed is this last in the above quotation to follow such innovations. No appeal is made to the Scriptures for direction as to what is enjoined in the administration of this initiatory rite of the christian church.

If such liberties are taken with “holy baptism” and a farcical ceremonial is substituted for the scriptural act enjoined on believers, and on them alone, we may not be very much surprised when we find the Solemnization of marriage, which the articles of the Church of England declare, “is not to be counted for a Sacrament of the Gospel,” made a specially sacred observance and marriage in papistical style