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## Poetry.

### THREE WORDS OF FAITH.

BY GEORGE MACDONALD.

Three words I will tell you, of meaning full;  
The lips of the many shout them;  
Yet they were born of no sect or school,  
'Tis the heart that knows about them.  
That man is of every worth bereft  
In those three words who has no faith left.

Man is free-born and is free always,  
Even were he born in fetters.  
Let not the mob's cry lead you astray,  
Nor the misdeeds of frantic upstarters.  
Fear not the slave when he breaks his  
bands;

Fear nothing from any free man's hands,  
And Virtue—it is no empty sound,  
That man can obey her, no folly;  
Even if he stumble all over the ground,  
He yet can follow the holy.  
And what never wisdom of wise men knew  
A childlike spirit can simply do.

And a God there is—a steadfast Will,  
However the human shrinketh;  
High over space and time He still,  
The live Thought, doth what He thinketh.  
Though all things keep circling, to  
change confined.  
He keeps in all changes a changeless  
mind.

These three words cherish—of meaning full;  
From mouth to mouth send them faring;  
Although they spring from no sect or school,  
Your hearts their witness are bearing.  
And man is never of worth bereft  
While yet he has faith in these three  
left.

—From Schiller.

## Religious.

### "LIKE GRASSHOPPERS."

The farmers of our favored province,  
and other people also, will set a higher  
value on the exemption from terrible  
visitations when they read the particu-  
lars of the dreadful ravages of the  
grasshoppers in the West. Rev. Dr.  
Morgan writes from Iowa, June 18th,  
to the *National Baptist*, an account of  
what he saw recently in Nebraska.

He says:—  
I have spent three days in the grass-  
hopper region of Nebraska, have seen  
and heard many things that, I am sure,  
will be of interest to your readers.—  
The soil is rich, the climate healthful,  
the people intelligent and enterprising.  
I spent here three of the happiest years  
of my life. There were no grasshoppers  
here then. They made their appear-  
ance here last summer, doing consid-  
erable damage in a few localities,  
but causing no general destruction of  
crops. They came from the West. In  
the fall they deposited their eggs in  
great numbers. They perforate the  
ground, and deposit their eggs in a  
little sack, containing, it is said, an  
average of thirty-five each.

Some weeks ago millions of little  
hoppers merged from their hiding-place  
and began their ravages, attacking the  
vegetables and flowers, young trees  
and grass in the yards, gardens, and  
orchards, and all kinds of grain in  
fields.

Some weeks after issuing from the  
egg they suffer another metamorphosis,  
and, throwing off their outer covering,  
come forth with wings, ready for flight,  
and, rising on a favoring breeze, fly  
away.

As I drove from Penn to Brown-  
ville, about nine o'clock, they began to  
rise in countless myriads around us,  
and ascending to a height of from  
thirty to five hundred or a thousand  
feet flew away toward the West. I  
think most of those hatched here have  
gone.

Large numbers, however, hatched  
East and South have been flying over  
or lighting in the state. I almost fear  
to attempt any statement of numbers.  
I will speak within bounds, understating  
my own estimate and giving only  
a moderate statement of the views of  
others. The column that passed on Sat-  
urday were flying northwest in a mass

so dense that they cast a perceptible  
shadow at times, and for hours the eye  
could look for some moments unharmed  
directly toward the blazing sun. The  
telegraph reported them as far east as  
Des Moines, and as far west as Kear-  
ney, giving to the belt a width of 400  
miles. I did not witness this, but all  
who saw it describe it as a most won-  
derful sight. The great mass of those  
I have seen, on Tuesday, Wednesday,  
and Thursday, June 15, 16, 17, have  
been flying in a westerly direction.—  
The great sight to me occurred Wed-  
nesday, from 6½ to 7½ P. M. I was  
standing near the State Normal School  
building, Peru, on an eminence over-  
looking a wide reach of country in  
Nebraska and Missouri, when my at-  
tention was attracted to large numbers  
alighting from the air. Looking I saw  
a sight never to be forgotten. As far  
as the eye could reach, north and south,  
in a dense, unbroken mass, flying, I  
should think, at the rate of twenty-five  
miles an hour, a host that no man  
could number were passing over us  
from east to west. Out of these about  
one in a million, as it seemed to me,  
lit, and their falling can only be likened  
to snow flakes, very soon almost  
literally covering the ground. If all  
that I saw in that one hour (and I know  
not how long they had been passing  
before I saw them, nor how long they  
continued to fly after it became too  
dark to see them), had come to the  
ground, they certainly would have  
covered an extent of territory twenty  
miles square an inch deep. You will,  
perhaps, be prepared to believe that I  
have seen enough in three days to  
cover the whole state of Pennsylvania  
to a depth of one inch, and to devour  
in one day every field of grain in the  
state. Nothing but actual vision could  
have given me any true conception of  
their multitude. I know now the direful  
significance of that plague of locusts  
that once "darkened all the land of  
the Nile."

Only some adequate conception of  
their numbers can prepare you to real-  
ize the extent of their devastations.  
When they come down, lean and hun-  
gry, it is to leave behind only barren  
waste. There are no similes to help  
convey an idea of their ravages. "Like  
a wolf in the fold," is tame, "like a  
fire," utterly inadequate. They de-  
stroy like grasshoppers, that is the high-  
est figure of speech.

After eating the blades of grass  
they suck the roots dry; after strip-  
ping fruit trees of their leaves, they  
actually tear off the bark. The other  
day a man was plowing in a large field  
of beautiful corn six or eight inches  
high. The locusts came down upon it,  
and when he unhitched his team to go  
home, there was not a blade or stock  
to be seen; bare earth, and nothing  
more.

Yesterday I drove past the nursery  
of ex-Governor Furnas, where he has  
for eight years been toiling to grow  
every kind of fruit tree and vegetable  
that this soil will produce. This spring  
he had planted twenty-five acres in  
trees, sowed fifty dollars worth of vege-  
table seeds, and, two weeks ago, he  
had a splendid outlook, and hoped to  
gather, among other fruits of his en-  
terprise and labor, not less than 5,000  
bushels of peaches. To-day, I sup-  
pose there is not twenty-five cents'  
worth of anything on that entire place.  
Most of the trees will die. Fifteen  
thousand dollars would not cover the  
damage.

Ex-Senator Tipton has a large farm,  
on which one week ago stood bountiful  
crops. He told me they had taken  
everything, and his word was confirmed  
by my own eyes.

Yesterday I met two families fleeing  
from the state to Iowa. I asked a  
bright lad of fifteen, that was driving  
the cows, what was the matter. He  
said the grasshoppers had destroyed  
their crops, 100 acres of corn, 90 of  
wheat, and 26 of oats, and left them  
nothing.

What can be done? is the great  
problem, not for Nebraska alone, but  
for the nation. A few years of such  
increase as the last, would breed

enough to destroy the crops of the  
whole United States. This year they  
devastated parts of Missouri and Iowa,  
as well as Kansas, Colorado, Nebraska,  
Dakota, and Minnesota. What hinders  
them going further east and light-  
ing upon the parks and gardens of  
Philadelphia?

As yet no means have been found  
for their destruction, and every sug-  
gestion I have yet met with seems fu-  
tile, if not absolutely ludicrous. Some  
have suggested turkeys to eat them.  
What I saw in one hour would fatten  
all the turkeys in the republic, and  
have them ready for Thanksgiving. It  
has been hoped that the parasite, now  
so plentifully seen on them, will de-  
stroy them. From my observations  
thus far, added to somewhat extended  
observation of the comparative harm-  
lessness of "gray backs" in the army,  
where a soldier was well used to them  
(which I beg of you to believe me I  
never was), I have little faith in this.

This much it seems to me should be  
done. The Government, through the  
Agricultural bureau, should at once  
enter upon a systematic and thorough  
investigation of the whole matter, and  
through the signal service, it should  
place an eye on the whole infested  
region, and adopt the most vigorous  
and speedy measures to grapple with  
this great enemy. There is too much  
at stake to neglect it a day. What is  
an agricultural bureau for, if not for  
such work?

In the districts already visited, there  
will be much individual suffering, and  
great losses. Business is paralyzed,  
taxes cannot be paid, debts cannot be  
collected, and much distress must  
ensue.

If the calamity teaches us our de-  
pendence on God, our own utter help-  
lessness, the uncertainty of wealth,  
and leads us all to a broader charity,  
it will not have come in vain.

### THE VOICE OF HISTORY ON BAPTISM.

It is curious to observe how various  
and contradictory are many of the  
arguments taken up by the advocates  
of Infant Baptism. The bold affirma-  
tions of some obscure Pedobaptists as  
to what history says on the subject, fade  
away into their air, when men who  
ought to know, and do know, speak.  
We have one just at hand, an account  
of which comes to us in the last No.  
of the *N. Y. Examiner & Chronicle*.  
It is, as follows, under the title

#### STUDYING HISTORY TO SOME PURPOSE.

The Professor of Church History in  
the Bangor, (Me.) Theological Sem-  
inary (Congregationalist) must be a  
man who is more thoroughly imbued  
with the historic spirit than many who  
teach in theological seminaries. He  
has the sense to see that his func-  
tion is to report, not make history, and  
the candor to report what he finds.  
And it appears that his finding is to  
the effect that "the apostles and all  
the church until four or five hundred  
years ago understood by baptism im-  
mersion, and never sprinkled anybody  
except the sick." Such, at least, was  
the substance of what was recited by  
students at the last Annual Exami-  
nation, and was not called in question  
by Professor Paine. But the Rev. A. L.  
Park, of Gardiner, was stirred up to  
write as follows to the *Christian  
Mirror*:—

At the anniversary of our Theolog-  
ical Seminary at Bangor, a few days  
since, the class under examination in  
Church History gave some answers  
which struck me as extremely remark-  
able. The questions of the Professor  
and replies of the students were sub-  
stantially as follows:

Q.—What was the apostolic and  
primitive mode of baptism?

A.—By immersion.

Q.—Under what circumstances only  
was sprinkling allowed?

A.—In case of sickness.

Q.—When was the practice of

sprinkling or pouring generally intro-  
duced?

A.—Not until the fourteenth cen-  
tury.

Q.—For what reason was the change  
adopted?

A.—As Christianity advanced and  
spread in colder latitudes, the severity  
of the climate made it impracticable  
to immerse.

The Professor of Church History  
approved the answers, which faithfully  
represented his teachings, and none of  
the clergymen present seemed to call  
these statements in question. Yet if  
such are the facts, the Baptists are  
historically correct, and we as a de-  
nomination are wrong, both in our  
literature and our practice. Our Pub-  
lishing Society has issued a good deal  
of chaff about the broad interpretation  
of baptism, and the impossibility of  
immersing thousands of people in a  
single day in Jerusalem, and all other  
familiar arguments in favor of sprin-  
kling or pouring as the primitive and  
Scriptural method of baptism, if it be  
true that the Apostles and all the  
church until four or five hundred years  
ago understood by baptism immersion,  
and never sprinkled anybody except  
the sick. Our usages need reforming,  
for nearly all our ministers have a de-  
cided preference for the unscriptural  
and unhistorical method of affusion,  
even in the summer months, when im-  
mersion in any river or pond is attend-  
ed with no pains or perils. The vast  
Orthodox Church of the East, which  
has over sixty million communicants in  
the rigorous climate of Russia, con-  
trives to immerse all its men, women  
and children, and that thrice, and no  
doubt our ministers can find means to  
bestow the rite properly upon the few  
persons who are received into our  
churches during the winter months.

If the Baptists are historically right,  
and we wrong, let us discontinue our  
disputes with them as to the meaning  
of Greek verbs, and give due honor  
to the original mode of baptism both  
by our preaching and practice. Let us  
administer by immersion as the rule,  
and use methods only in cases of ne-  
cessity. If not, will some one tell us  
why not?

If Professor Paine teaches that the  
Apostles sprinkled sick persons as a  
mode of baptizing them, he has need to  
examine still more critically into the  
evidence. But apart from doubt on  
that point, he must be reckoned to  
have done a valuable service to so  
much of the rising Congregationalist  
ministry as it falls to his lot to instruct  
during their novitiate. And it may be  
safely assumed that others besides his  
critic in the *Mirror* will ask further  
questions, and draw inferences.

### REVIVALS AND INSANITY.

A writer in the *British Medical  
Journal*, when referring to an increase  
in the number of cases of melancholia  
during last year in the Royal Edin-  
burgh Asylum, traces this increase to  
the religious revival that has taken  
place. In refutation of this opinion,  
Mr. David Dickson, Chairman of the  
Managers of the Asylum, states that  
neither the Medical Superintendent  
nor the Chaplain was aware of any  
connection between the revival and  
these cases of melancholia. He says:  
"All who are acquainted with the  
management of asylums know that  
they sensitively reflect on their surface  
every important incident in public life,  
down even to such events as the Tich-  
borne case. It is stated by those best  
able to judge, that about three thou-  
sand persons in Edinburgh profess to  
have become new creatures in Christ  
Jesus during the time of awakening.  
When we consider what that change is  
and involves, it would be strange, in-  
deed, if such an event was not reflect-  
ed on the surface of an asylum con-  
taining 750 patients. But, granting  
this, I am in a position to state that  
those directly concerned in the manage-  
ment of the Asylum did not consider  
that there was any appreciable influ-  
ence on the institution in the way of

increasing the number of patients.—  
The inference drawn, therefore, by the  
anonymous writer in the *Medical Jour-  
nal*, was not warranted by the facts of  
the case."

### FOREIGN MISSIONS.

The ninth Annual Meeting of the  
Burmah Baptist Missionary Con-  
vention was held at Henthada on the  
seventh of November last, and five fol-  
lowing days. It was attended by  
fourteen Missionaries, sixteen lady  
missionaries, twenty-nine ordained na-  
tive preachers, forty-four unordained  
ditto, sixteen Delegates, 272 "other  
disciples," making a total of 391.

In the absence of the Secretary,  
Brother Armstrong discharged the  
duties of that office. The English  
Sermon was preached by Brother San-  
ford. Sermons were also preached in  
Burmese, in Pwo Karen, and Sgan  
Karen.

Brother Boggs arrived during the  
Session of the Convention, and met  
with a warm reception. We find the  
following preamble and resolution in  
the Minutes:—"Whereas a number  
of Missionaries sent out by the Baptist  
Foreign Mission Board of Nova Scot-  
ia, New Brunswick, and Prince  
Edward Island, have arrived in this  
country, and are now present with us,

Therefore Resolved, That we cordi-  
ally welcome them as visiting brethren  
at our Convention, and, further Resolved,  
That in view of the scarcity of Mis-  
sionaries in Burmah, and the pressing  
demands of the field, we would be glad  
to see these brethren (should they see  
their way clear to do so) take up some  
unoccupied field in Burmah—the Ta-  
voy District for instance—where they  
could carry forward the work already  
begun, and whence, as a base, they  
might ultimately carry out their origi-  
nal plan of evangelizing the Karens of  
Siam."

The following extract from the Re-  
port presented at the Convention will  
show the spirit of zeal by which the  
brethren were animated:—

"We call on the Convention, not  
only to engage in the work in the re-  
gions beyond, but in the mass of heath-  
enism in which our christian commu-  
nities are enveloped. Let us examine

"1st. The necessity of such a move-  
ment by the Convention.

"To prove this necessity we have  
only to point to the fact, too sadly ap-  
parent in many of our missions, that  
success from among the heathen has  
nearly ceased, and that the baptisms  
reported are mostly from the children  
of Christians.

"To account for this fact, it is only  
necessary to point to the way in which  
our missions have been founded. Some  
devoted missionary has with a gallant  
corps of native preachers given him-  
self to the work of preaching the gos-  
pel from village to village, from house  
to house, and from man to man. God  
blesses that sort of work, and in answer  
to many an earnest prayer and bitter  
tear the Holy Spirit has been poured  
out, churches have been raised up, and  
organized into a mission.

"Educational and pastoral work has  
begun to draw the missionary and the  
native pastors from the work which  
gave them their first success, and thus  
insensibly the work among the heath-  
en ceases, and the mission is occupied  
in preserving past success, instead of  
achieving new victories.

"In what we have said, we would  
not be understood as blaming those  
now in charge of our missions. They  
are overburdened with the educational  
and pastoral work mentioned above.  
The graves, which consecrate many a  
lonely spot in Burmah, of men who  
have literally killed themselves with  
overwork—the emaciated frames and  
hollow sunken eyes of those who are  
sent home by the Glasgow steamers,  
tell too plainly the story of hard un-  
noticed toil in the Master's vineyard,  
to allow us to charge such men with  
neglect of duty.

"The sad fact still remains for our  
consideration, that success from among