

**BAPTIST PILGRIMAGE TO ROME.**

**THE DEPARTURE FROM LONDON.**

The last party of pilgrims I saw departing for the Continent were those who, on the first day of September, 1874, set out from Victoria on a pilgrimage to the shrine of "St. Edmund of Pontigny, in France. It was an attempt to revive mediæval practices which proved more amusing than edifying. Even grim Dr. Cumming, had he been present, must have given way for once to laughter in the presence of the enemy. It was altogether too ridiculous for England in the last quarter of the nineteenth century. In the crowd there were a few lean fanatics who looked very much in earnest; but a sense of the incongruity involved in their proceeding evidently disturbed the composure of spirit which they strove to assume. It was clear that, let them do their very utmost, the Middle Ages could not be brought back again. I was not surprised to learn that the pilgrimage proved a *fiasco*, that it was laughed at even in Burgundy, and is likely to be the last show of the kind got up by Dr. Manning for the purpose of converting England. On the morning of Monday last, however, I was up to see another party of pilgrims depart from London; and this time their destination was Rome itself. Are these ladies and gentlemen, assembled at 7 30 a. m. on Ludgatehill platform, faithful children going to pay their respects to the "Holy Father," while they gaze at the spectacle of Pio Nono making Edward Manning a cardinal? Not a bit of it.—They are too well-favoured in body—to say nothing of the soul that is looking out of them—to be carried Romeward by such a motive as that. They do not carry the cross at their button-holes. No cadaverous monsignore, no pastoral staff, no beads or little prayer-books are to be seen. And yet there are upwards of thirty bishops in the party! But not even so much as one white choker visible. The gentlemen, to any chance looker-on, would seem to be comfortable, intelligent city merchants and manufacturers, with a sprinkling of yeomen of the better class—all sturdy, honest, God-fearing Englishmen; the ladies are of the class—need I say more?—to which our mothers and sisters belong. Dr. Manning has no hand in the organising of this party, you may be sure. He would not like the look of them; and yet I will be bound that their aspect will extort respect when they walk next week in the streets of Rome.

This is a party of English Baptists going to assist at the opening of Mr. Wall's new chapel. The "happy thought" of such an expedition only occurred to Mr. Thomas Cook a few weeks ago. Considering the time of the year, as well as the brevity of the notice, the result is indeed remarkable. The author of the scheme had to leave England a day or two after drawing up the plan of the trip, and when last heard from he was in Upper Egypt, whence he will hasten, *via* the Syrian coast, to meet the brethren at Rome; and I know that he will be as much surprised as delighted to find that the party numbers seventy seven! This greatly exceeds his most sanguine expectations; and it will gladden many hearts, most of all the heart of Mr. Wall, an evangelist of the primitive type, who has been labouring for years in Italy with a devotion that recalls the simplicity and fervour of apostolic times. It will also do much to cheer and sustain the noble Grassi and the rest of the native brethren, telling them what a warm place they hold in the hearts of their English friends. To achieve these results was the wish of Mr. Cook, who had, I can well believe, no thought of business in the matter—acting purely from the impulse of fraternal sympathy with the labours of Mr. Wall in Rome, which he has in the past personally assisted to the utmost of his power; and I think he is to be congratulated on the issue of a scheme which, in its ultimate results, will probably transcend the brightest hopes that were present at its birth. For every one of these pilgrims—a full half of them Christian pastors—will come back to diffuse each in his circle, and with redoubled zeal, a feeling of sympathy in behalf of Rome and Italy. What the Pope will say about the party remains to be seen; but we may be sure that it will not have his blessing, and it may possibly provoke another speech at the Vatican for Mr. Arthur to include in his "Modern Jove," and for Mr. Gladstone to annotate in the *Quarterly Review*.

The party left in two detachments—47 ladies and gentlemen starting in the morning, and 30 (these all first class passengers) at 8.33 on the Monday night. It included three brave ladies from the

United States—Mrs. Kingsford, of Oswego, and her daughter, with Miss M. A. Thompson, from New Hampshire. Acerrington, in Lancashire, one of the Baptist strongholds in the North, also sent three ladies; but, unlike their American sisters, they were under paternal guidance. John Bright's town contributed five pilgrims, two of them ladies; Derby four—two husbands sharing the pleasant trip with their wives; while Norwich, emulating the New World, sent three unattended ladies. From Wales there came a strong contingent; and the other places represented extended from Folkestone and Weymouth in the South to the counties of Stirling and Aberdeen in the far North. I was glad to learn that a hint thrown out early in the *Christian World* had not been lost; for it may be said of most, if not of all, the ministers who have gone, upwards of thirty in number, that their expenses for the journey are being paid either by their congregations or by rich laymen who know how to use their wealth. One pleasant case which came to my knowledge while we chatted on the platform may, doubtless, stand for a type of many more. In this the pastor of a church in the romantic Yorkshire valley which holds the birthplace of John Foster, was pleasantly surprised to find that the young folks had caught up the hint as it reached them; and in a trice they made up a purse of sixty guineas to send him not only to Rome, but for the longer trip to Naples and Pompeii. This was like the warm-hearted people of the Northern shires. By far the majority are taking the longer tour; so that it has been found necessary to place the work of "conducting" in the hands of two gentlemen. Mr. Higgins takes charge of the party from London to Naples; and Mr. Baglioni will assist him between Turin and Rome. It is to be hoped that no unexpected breeze on the Syrian coast will prevent Mr. Cook embarking at Jaffa, and that he will reach Rome in time to meet the party. It is worthy of note that even at the moderate fares charged for the trip, it will cost in all quite £3,000. We may safely conclude that never before was so much money spent on the travelling expenses of a party going to assist at the opening of a Baptist chapel; but who will say that it is not well spent on a work so beautiful, because grateful and sustaining to the hearts of the Lord's faithful servants in a land that is very dark?

ANGLO-SCOTUS.  
—*Christian World*, March 12.

**FACTS FOR THOSE WHO LOVE THE BIBLE.**

Baptists have always professed to found their doctrines and practice upon the Word of God. They claim that all laws and rules for the conduct of individuals and the government of churches, should have the authority of Christ, as expressed in the Bible or fairly deduced from its pages.—Conscience can be enlightened, and the immortal soul instructed, edified, and sanctified, only from the communications of God in the holy scriptures. These alone, in this sinful world, and free from fault or imperfection. Every word of the Lord is pure.

Hence the unspeakable importance of faithful and accurate translations of scripture. And purposed deviation from the meaning of the inspired originals, justly incurs the divine indignation. Rev. 22: 18, 19. It should be the great object of the translator, to convey to the reader the truth as it came from God with the least possible obscurity or indefiniteness.

In the early versions made by modern missionaries in India, the words relating to baptism were uniformly translated. The British and Foreign Bible Society, with the official knowledge of this fact, sustained them by successive appropriations. But in 1833 a resolution was passed virtually excluding from aid all versions made by Baptist missionaries, because they gave to the heathen the acknowledged meaning of Baptizo and its cognates. In 1836 the American Bible Society imitated this example, by refusing appropriations to the Burmese version made by that devoted and beloved missionary, Adoniram Judson, and to all others which translate the words relating to baptism by words signifying immersion.

Baptists had no resource but to abandon their principles, or to form societies to sustain their own versions.

The Foreign Missionary Board of the Baptist Triennial Convention, now the Missionary Union, in 1833 unanimously resolved to instruct their missionaries, "to express the precise meaning of the original text, as exactly as the nature of the language into which they shall translate the

Bible will permit, and to transfer no words which are capable of being literally translated."

In 1836 the American and Foreign Bible Society was organized to sustain missionaries in carrying out these views.

In 1850, the American Bible Union was formed to extend the same principle of translation to every living language including our own. This object is thus expressed in its Constitution: "To procure and circulate the most faithful versions of the sacred scriptures in all languages throughout the world." The American and Foreign Bible Society has of late years employed the same form of words in its Constitution, to express its object.

These two societies have decided to become one in May next, and for this purpose have agreed upon a Constitution and plans of proceeding adapted to unite in Bible operations all who hold the views and principles of Baptists. The Baptist State Convention of New York and various Associations in other States, have unanimously approved this union, and recommended to churches to sustain it by their contributions.

The Bible Union is in great need of pecuniary aid. To enable it to come up to the meeting in May in suitable condition and circumstances, it requires that every friend of the cause shall exert himself to the utmost in its favor. Every brother, and every sister, who reads these pages, is earnestly requested to render aid in three ways:

1. By making it the subject of special prayer both in public and private supplication. Nothing can conduce more directly to the welfare of our race and the glory of God than versions of the sacred scriptures as free as possible from obscurity or error.
2. By aiding in their respective churches to secure a liberal collection for this object.
3. By each remitting a personal donation for this object.

The Bible contains every moral precept, and every principle that should influence action. The book would not have been complete, if the Holy Spirit had not prompted Paul to repeat and Luke to record the words of our Lord Jesus, in Acts 20: 35. A precious gem would have been wanted in the rich casket.

May the reader of these lines know and realize something of the sweet pleasure of giving for the distribution of God's word. How delightful it is, to bestow a gift upon a child whom we dearly love, when the child manifestly appreciates our kindness, and is thankful.

But he who gives to Jesus is manifoldly blessed.

1. He has the delightful consciousness of doing right.
2. He has the privilege of reflecting, that his gift will do good to those who receive and believe the word, not only in this life, but also in the life to come.
3. He has the sense of gratitude to God who has granted to him the means and the disposition to do good.
4. He has the approbation of Him whom he most dearly loves, his Friend, his Brother.
5. And he has the cheering assurance from lips that cannot lie, and will not deceive, that it is more blessed to give than to receive.

WM. H. WYCKOFF, Cor Sec'y.  
HENRY J. WRIGHT, Ass't. Treas.

THE EVANGELICAL ALLIANCE.—Rome, in the opinion of the American branch of the Evangelical Alliance, is not a suitable place for the next meeting of that body. It is claimed that the expense attending the journey would be heavy: local aid would be trifling, and the Conference furthermore might find itself without a constituency or an audience in that city. Another reason urged is that such a meeting at Rome would appear to savour somewhat of bravado, and give to the Alliance the character of an aggressive missionary society rather than a body to promote union and fellowship among Christians. The British and the Geneva branches favour Rome.

A touching exchange of gifts has just taken place between the Queen and the Empress Eugenie. Her Majesty the Queen sent to the widow of Napoleon III., immediately after her return from her visit to Windsor Castle, the first volume of Mr. Theodore Martin's "Life of the Prince Consort;" and last week the Empress presented to Queen Victoria a superbly bound copy of the first two volumes of Mr. Blanchard Jerrold's "Life of Napoleon III."

The well-known hymn "Art thou Weary" has been translated into Bengalee, and with its tune is said to be as great a favourite in Calcutta as in England.

**Correspondence.**

For the Christian Messenger.

**WHEAT GROWING.**

TO THE FARMERS OF NOVA SCOTIA,—  
Gentlemen:

By permission of the Editor of the *Christian Messenger*, who, I have observed, exhibits much zeal in promoting your interests by publishing weekly a very choice and valuable selection of items gleaned elsewhere, I propose to offer a few suggestions intended to benefit you especially as a class, and indirectly our common country.

In earlier life, I was trained to agricultural pursuits. My father was a farmer, and a good deal more. But he was a farmer, and stood at the head of his profession for such I treat it, and was looked up to as a skilful practical tiller of the ground, by all who knew him. His advice was often sought and cheerfully given to all who had applied, for his farm and fields were the envy and admiration of all who visited the neighbourhood.

His example and influence, it is not too much to say, changed the face and complexion of a large portion of the country side where he dwelt, and that all within a very few years. Dyke lands sunken and sour, were drained, ploughed, and cropped, and the finest wheat the climate was ever known to produce, rewarded his labour and skill. From two, to two hundred and fifty bushels of clean yellow wheat, 60 lbs to the bushel I have known him reap in a single season.

The wild heather with its blue blossoms, he plucked up acre after acre, and converted these wild sheepwalks into wealth producing grain fields and meadows. So much for a revered parent, now no more. A successful practical farmer however.

We had no mowing machines, no raking machines, no pitching machines, no thrashing machines, it was all manual labour of the simplest hardest kind. The scythe, the sickle, the spade, the flail and the plough were our agricultural instruments; and by the sweat of the brow early and late, we toiled, a large family of us, and the earth in return responded bountifully.

Arriving at manhood, I left for other pursuits, but not until I was master of the Art. I, though I say it, can and could trace a furrow, with any of the ploughmen of the village. I could chop, could mow, reap, and perform every kind of labour required on a farm. I am therefore no mere amateur farmer. From one to two hundred tons of hay were no unusual crop to make and cure and house. But my ambition took another turn, and I aspired to other pursuits, whether successfully or unsuccessfully, wisely or not, is another matter.

Recently my present avocation, has given me an opportunity of visiting many of the country portions of the Province. Indeed I might say the whole of it—and perhaps owing to the early training I had, I have always taken a decided interest in the success of farmers. I make it a practice, whenever opportunity offers, to inquire into the success they are having, and their prospects.

But there is one subject, and after so long a preface to it, to which I invite particular attention. There is one subject, upon which I have for the last two years found the best class of farmers in all parts of the Province bearing uniform testimony; and it is this:—They say, the wheat crops have become as safe and certain again as ever they were in former times. That the weevil or fly, or whatever the destructive insect is, that committed such havoc has disappeared, and many of the best of them are preparing to lay down larger fields this coming season for wheat.

Every one of us knows what an enormous amount of money leaves the country annually for flour. And how the farmer is put to it, to pay for his bread, and largely, because for years past he could not, and he is still under the impression that he cannot, raise it. But it appears to be a mistake. I know and can name quite a number of farmers in different parts of Nova Scotia who last summer raised all their bread and have wheat to spare.

Winter wheat too, is proving a success in many localities and is likely to come into much larger use than heretofore. But farmers every one of you, put in a few bushels of wheat this spring. Give it a fair trial. See if you can't raise your own bread and save the enormous drainage of gold required to pay for it. Times are going to be hard. Money is very scarce and interest high. If it indeed be the

case then that the wheat producing qualities of the country are now, what they were forty years ago, and the measures for raising it, are prosecuted, Nova Scotia will presently become the first Province in this Confederation. Fish, hay, beef, pork, oats, lumber, timber, cordwood, coal, freestone,—everything necessary to secure prosperity already abounds. Try farmers and give us our wheat-flour for 1875-6 and we shall say—"It is enough." Ours is the best Province in the group. Get good seed. Wash it clean—lime it freely. Sow early, having selected the drier and the newest portions of your farms well drained and where the *silex* required for good healthy straw, abounds.

Suppose the farmers can only bread the country portions, leaving the city to buy from abroad, what a relief our finances would experience!

Fifteen from one, was no unusual return last year, and twenty bushels from the sowing of one, I know in several instances were secured.

Ontario itself does not beat that. But if every farmer will only determine to put one or two acres or more, under wheat, some hundreds of thousands of dollars may I not say, would remain in the country next season, which will otherwise inevitably go abroad. Shipping is depressed, and exchange from abroad as many know, is all but dried up for the present. Cease ship-building for a little good folk, and cultivate your broad acres freely, and thus bread your own families at least.

A FRIEND OF THE FARMER.

For the Christian Messenger.

**FROM REV. JAMES PARKER.**

Dear Bro. Selden,—  
I cannot say as some ministers do, that I have been placed on the "Sunny Side," for as it is known to your readers I have been for the last three months in the shade, under a dark cloud, but am thankful there has been a rift in that cloud, through which some fine streaks of sunlight have reached me. Friends far and near anticipating the wants of myself and family have given us tangible proof of their sympathy. One good brother residing in the city of St. John sent me over seven dollars and occasionally I receive a letter inclosing a dollar or more, and friends calling to see me leave me better financially than they find me.

In January last the members of the Kentville church and congregation with others, met in the vestry of the Baptist chapel and gave expression to their regard by making a very generous donation. This donation as generous as it was, would have been larger, were it not for the severity of the weather.

Quite recently the friends in Alton most unexpectedly to me, drove 10 large loads of hard wood into my yard. For which they, and all others, who have remembered me in my affliction, have my deepest and warmest gratitude.

My health is slowly improving. I am free from pain, and by the aid of a friend I can walk across the room, and I trust that I will be fully restored to my former health and strength. In addition to these temporal blessings, I am enjoying the promise of Everlasting Life, which life began in me 46 years ago, when I first trusted in Christ, who hath said that, "He that believeth in me hath everlasting life." Not shall have, but hath it now,—the moment he believes, and will realize the fulfilment of the promise at death, and in the Resurrection. So I have preached and hope to live to preach it again. I do not know what the plans and purposes of God concerning me are, but I can trust implicitly in him, feeling assured that the issues of my life, as governed by him, shall tend to the enlargement of my future joy, the honor of God's name, and the extension of His Kingdom, "Provided for;" here and hereafter, is my motto.

Yours truly,  
JAMES PARKER.

New Minas, March 26th, 1875.

P. S.—My pulpit has been supplied by ministers of the county and students of Acadia College.

For the Christian Messenger.

**MISSIONARY OFFERINGS AND HOW WE OBTAINED THEM.**

Mr. Editor,—  
In a former communication I promised, if agreeable to yourself and readers to give some account of what was in Box 2. And it has been hinted it would not be at all disagreeable, and might tend to call 'Missionary Boxes' into useful activity among