

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
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WHOLE SERIES.
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Poetry.

Hidden in Light.

When first the sun dispels the cloudy night,
The glad hills catch the radiance from afar,
And smile for joy. We say, 'How fair they are,
True, rock, and heather-bloom, so clear and bright!
But when the sun draws near in westering light,
Enfolding all in one transcendent blaze
Of sunset glow, we trace them not, but gaze
And wonder at the glorious, holy light.
Come nearer, Sun of Righteousness! that we,
Whose swift-short hours of day so swiftly run,
So overflowed with love and light may be,
So lost in glory of the nearing Sun,
That not our light but Thine the world may see,
New praise to Thee through our poor lives be won.

F. R. HAVERGAL.

For the Christian Messenger.

A Plea.

God pity the poor drunkards
Without a home to-day,
Though the tempter great has tripped them
God pity them, still I say.
Only scorn from women
Only hate from men,
Only remorse to whisper
Of a life that might have been.

Once they were little children
And perhaps their untrained feet
Were led by a gentle mother
Towards that golden street.
Therefore if in life's forest
They since have lost their way
For the sake of her who loved them
God pity them still I say.

And you who judge so harshly
Are you sure the stumbling stone
That tripped the feet of others
Might not have bruised your own,
Are you sure the sad faced angel
Who writes our errors down,
Will ascribe to you more honor
Than him on whom you frown?

Or if a slender purpose
Unto your life be given
A stronger will to conquer,
A smoother path to heaven,
Then bless the Hand that crowned you
Remembering as you go
'Twas not your own endeavour
That shaped your nature so.

Then sneer not at the weakness
That made a brother fall,
For the hand that lifts the fallen
God loves the best of all.
Then pray for the wretched drunkards
All o'er the land to-day,
That a holy hand in pity
May wipe their guilt away.

A CONSTANT READER OF THE MESSENGER.

Religious.

The Baptists in Boston Two Hundred Years Ago.

The *Watchman* gives us an account of the Bicentenary Commemoration of the first Baptist meeting in that city, held on the 21st of March. It says:

"Last Sunday was the two hundredth anniversary of the re-opening of the first Baptist meeting-house in this city, after having been closed for two weeks by order of the Governor and Council. The building was erected on a lot in rear of Salem Street, then called Back Street. On the 8th of March, 1680, the following notice was found nailed on the door:—

"All persons are to take notice yt by order of ye Court ye dores of this house are shut up, & yt they are inhibited to hold any meeting therein, or to open ye dores thereof, without lishence from Authority till ye generall Court take further order as they will answer ye contrary att their P^l (peril) dated in boston 8th March 1680.

by order of ye Councill
EDWARD RAWSON, Sec'y."

The church obeyed the order in form, but "held meeting" in a shed which they put up on the front part of the lot till the magistrates reconsidered their order and permitted the house to be occupied. It was an event worthy of commemoration, especially as there has come in a fashion of trying to justify

our fathers in their violence to rights of conscience. The exercises on Sunday were highly appropriate. The pastor, the Rev. Dr. Crane, preached a discourse doing ample justice to the persecutors and to the persecution, and setting in true historical light the event, with its lesson for the present. Then in the evening service, there were speeches from His Excellency Governor Long, who appeared as the official successor of the magistrate who caused the doors to be shut in 1680 from the Rev. Dr. Duryea, as a representative of the Paritans of 1680, and from Pro. E. C. Andrews, of Newton; with a poem written for the occasion by Dr. S. F. Smith, as follows:—

"Ay, 'Close the doors, and nail them fast,'
'Shut out the faithful few,'
Who nailed their banner to the mast,
To Christ and conscience true;
Their motto,—'What the Scripture saith,'
With souls serene and brave,
And held unshrinkingly the faith
The Word and Spirit gave.

Ay, 'Nail the doors,'—bleak winds of March
Roared round the little flock;
But, peaceful as the heaven's blue arch,
Their zeal defied the shock,
Not theirs, made weak by coward fear,
The truth they loved to yield;
Not theirs, compelled by scoff and jeer,
To hasten from the field.

One Sabbath, scattered through the town,
Barr'd from their house of prayer,
Crushed by the rulers' scorn and frown,
The people's taunt and stare;
And one, to God and duty true,
Met in their lowly shed,
They worshipp'd Him in tears, who knew
Not where to lay His head.

Ay, 'Nail the doors,'—the rulers deemed
Their act had power to bind
The sacred rights of men redeemed,
To crush the freeborn mind;
But who shall bind the beams of light
The sun at midday flings;
Or check the eagle's heavenward flight
By cobwebs on his wings!

Prisons and fines, and pain, and death,
In vain assert control
O'er that free thing, the Almighty breath,
God's image in the soul;
Tyrants of earth, with mace and crown,
May make an empire cower,
The soul—an empire of his own—
Defies their utmost power.

Can man o'er neontide's glory bring
A pall of blackest night?
Or grains of dust upon his wing
Impede the scarp's flight?
God's thought, unchecked by human rule,
Shall hold its mighty way;
God's law shall found its lofty school,
And love make all obey.

Ay, 'Nail the doors,'—the mighty wrong
The erring hammer wrought,
A seed, that day,—harvests, ere long,
With wondrous fruits was fraught:
As ships, in ballast, oft depart,
Yet, when they homeward sail,
Bring wealth uncounted to the heart,
Nor heed the stormy gale.

Ay, 'Nail the doors,'—yet God's true light
From God's blest Word will shine,
Conscience and truth will have their right,
'Tis human, 'tis divine;
Hold in your leash the billowy sea,
Fetter the waves of sound,
Man's soul,—God's truth,—divinely free,
By man cannot be bound.

For the Christian Messenger.

Our Foreign Mission.

SOME OF ITS SPECIAL NEEDS.

Dear Sir,—

Before this reaches you, you will have heard of the very pleasant Conference held in Cocanada during the first week in January. The two subjects of chief importance which came up for the consideration of the body were Bible Revision and the training of native Helpers.

A PURE TELUGU BIBLE.

The readers of the *Messenger* are already aware that our relations with the Madras Auxiliary Bible Society have not been satisfactory. The work of revision under the direction of that Society has been dragging its slow length along through many years; and when at last their tentative version of the Gospels Acts, and Romans appeared, it was found to be such as we could no wise receive, being pedobaptist in to the last degree. It is probable that several years more will elapse before the revision is completed. The past tardiness and the prospective delays are galling, however, only to Baptists. Our Pedobaptist friends can afford to be complacently cool, for in all the meantime their own version is being scattered broadcast over the country. Baptists who now out-number all other Telugu Christians, being very large purchasers. Rev. Dr. Jewett of the American Baptist Mission, and Rev. A. V. Timpany of our own mission are on the Revision Committee, and it is hoped that they will eventually succeed in securing several important changes for the better. Whether, however, the work when completed will be such as Baptists can endorse, will be a question to be decided when the time comes. *Meanwhile what are we to do for Testaments?* The missionaries of the American and Canadian Baptist Missions have united in a strong desire to secure before the close of the present year an independent version to serve till the revision work of the Madras Auxiliary Bible Society is completed. Dr. Jewett and Mr. Timpany will prepare this version (they have already performed a large part of the work,) and an appeal is being sent home by our American brethren for money to print. We want a book that we can put into the hands of the native Christians and the heathen, and say, This is God's book. Shall we not have it? If you find it in your hearts, O ye lovers of the Bible, to give something to aid in this work, give it. Let your contributions, however, be apart from, and over and above, what you would otherwise give for the foreign mission work of the Board. Be assured there is no more pressing need in all our mission work than a pure version of the Word of God. There is a movement of enquiry among vast masses of native society. We want to scatter all over our fields at once thousands of New Testaments, and portions thereof. The Baptists of the U. States of course bear the heaviest part of the work of this version; the Baptists of Ontario and Quebec give their hearty approval to Bro. Timpany's devoting a portion of his time and strength to it. I believe there are those in the Maritime Provinces also, who desire the privilege of sharing in it. Can you not give us a portion at least, of what you usually give to Bible work? The British and Foreign Bible Society is doing a noble work in the earth, we would not needlessly utter one word in disparagement of so useful and venerable a body; but we put it to the conscience of every Baptist in Canada, whether when they are next called upon for subscriptions to that Society; they will believe it right to give of the Lord's money to aid in the circulation of a corrupt Telugu Testament. I believe that many will in this instance, prefer to send their subscriptions through the Foreign Mission Board, (they will probably not object to forward them,) for the printing and circulation of the true and faithful version now being prepared at Cocanada by brethren Jewett and Timpany.

A THEOLOGICAL SCHOOL.

The training of native helpers occupied a large share of the attention of the Conference. The following resolution on the subject was unanimously passed:—"Whereas we believe that the Telugus must be brought to Christ chiefly through the instrumentality of native workers, and also cared for after conversion by native pastors; and whereas the training of native helpers by the various missionaries does not meet the needs of our work. Therefore Resolved That we deem it advisable that some brother be appointed to this special work as soon as practicable."

No words of mine can adequately set forth the importance of such a school as is contemplated in the foregoing resolution. What would the missionaries of the Union have done with the large gatherings of the past and present years if it were not for the young men trained in the Theological Seminary at Ramapatam. It may be much doubted, indeed, if the Lord would have given them such gatherings if they had not made ready for them by training a staff of men in advance

to instruct and lead them. There is a spirit of unrest in various sections of our fields, and here also before the lapse of much time we may see extensive movements towards Christianity. We need now for evangelists, and will before long, we trust, need still more for pastors, a band of men thoroughly grounded in the truths of revelation.

Such a school to be effective requires, it seems to us, a union of the entire denomination in Canada, for it will require the support of all. If this support can be given without such union. Will those who know please state how. We humbly trust that no sectional prejudices and jealousies will be allowed to retard a movement which every day shows to be more and more needed. The denomination in the West is stretching out its hand, will not the East grasp it fraternally, and in view of the great work God calls you on your common field in India to resolve that henceforth you will plan and work, sorrow and rejoice together. We know that the objection is urged that the West, desires to take the lead. Well, a people who while they have a much smaller membership raise more than double as much as we for Foreign Missions deserve to lead. But you will allow me to say that so far as I have seen, (and I have noticed very carefully what has appeared in the *Canadian Baptist* and the *Helper's* verbatim report of what was said on the subject at the St. Catherines Convention,) I have not been able to find any mark of that spirit we should all deprecate. A brotherly and sincere desire for union in its true sense is evident through their whole course.

Yours truly,

W. F. ARMSTRONG.

Chicacolet, March, 4, 1880.

P. S. I desire to thank the venerable and beloved Dr. Tapper, for his kind and thoughtful letter addressed to the missionaries of the Maritime Provinces, which appeared in a late number of the *Missionary Link*. And I am sure that in doing so I am expressing the feeling of all our missionaries.

W. F. A.

Another Catholic Church.

In one of our U. States contemporaries we have some further account of this new movement among the Roman Catholic fraternity:—

"Under the lead of the converted priest McNamara, worship was begun two years ago in Water Street, New York. Subsequently, the congregation removed to the chapel of the New York University, and then to Clarendon Hall in Thirteenth Street. Difficulties have arisen, and a portion of the congregation and several converted priests have withdrawn, and established worship elsewhere. McNamara has visited New England, and has begun a work among the Romanists in Boston. In the meantime, he has been ordained as a Bishop of the 'Independent Catholic Church.' Here is where the difficulty arose. It is not, as I suppose, that the people are opposed to having a bishop, but they did not want McNamara—at least not now.

The opposing party, in some way got McNamara's party out of Clarendon Hall, and they themselves are now in it. It would be useless to try to settle the question of right in the case. There are charges of dishonorable methods, and positive denials. Suffice it to say, last Sunday one party rejected think God still favors them. Unexpectedly, Steinway Hall on Fourteenth Street was opened to them. It seats 3,000, while the hall they left seats but 1,500. They began in their new place on Sunday afternoon. I was there. Probably 500 or 600 in all were present. 'Bishop' McNamara was there, as well as Father O'Connor and Father O'Hara. The 'Bishop' sang, spoke, and prayed. He knows how to do all three. They sing what they call 'Gospel Hymns to Irish Melodies.' The hymns are doggerel, but the melodies are telling. The 'Bishop' sings them with unction.

As a speaker, he has a good supply of Irish wit, and not a little logical power. It was amusing to hear him, after speaking of the progress they have made, tell of what they are going to do; move up in the Fifth Avenue, and take possession of the Cathedral! 'Why,' said he, it belongs to us. The money of the Irish built it, and so it is ours; and I am the Bishop of it, for I am the only Irish Bishop in the world.' (I suppose he regards all in the Roman Church as *Italian* Bishops wherever born.)

I left the assembly impressed with thought that these men are earnest, and probably honest, but in doubt whether their work will be anything more than an abortion.

The next night I was in Clarendon Hall, when the other party took possession. I should say there were, probably, 1,200 present. Father Quinn was the first speaker. It seems they have affected some kind of an organization, which they call the 'American Independent Catholic Church.' Father Quinn is President. They propose to have about twenty Protestant ministers of New York to act as Advisors. They announced that they already have seven converted priests united with them, and by Saturday next expect to have thirteen. Moreover, they say there are thirty priests in correspondence with them, each nearly ready to join them: They announce that a convention will soon be held to determine on a creed and ritual.

After Father Quinn, came Dr. Fulton of Brooklyn, who, with his accustomed earnestness, expressed his interest in the movement. Two or three others spoke, and the meeting amid much enthusiasm, adjourned.

There was a hopefulness in the utterances which was exhilarating. It seemed hard to tell, however, who is to have the Fifth Avenue Cathedral. McNamara said on Sunday he is Bishop, and his people are to have it. Dr. Fulton said the Baptists take precedence of all and they are to have it. Father Broderick, who spoke afterwards, said that he and his people, 'The Independent Catholic Church,' are to have it and Cardinal McCloskey also! and if Dr. Fulton wanted to join them, they will take him too! But Romanism has a pretty firm grip on it yet. It will stand a good many blows before it will give up. I confess I do not see much promise of success in this movement. Yet it may be this is an entering wedge, which will cleave Romanism in sunder. I do not suppose that Luther's Reformation at one time was any more promising. I suppose we should, at least, patiently wait to see what God's providence may bring out of it.

"The true way," said the Bishop of Manchester, in a recent sermon, "to bring back prosperity to England was for every man to realize that he was a part of England, and had his individual work to do in securing her prosperity."

When will the Church learn this truth? If every member is not a part of it, what is he? And this simple truth, seen, believed, and acted on, would make every church in the land, bloom like the Garden of the Lord! All its members are hands on the payroll; and all are needed to work the ship!

There is a profound truth in these words of *The Christian Register*:—

"Some of the happiest people we know of are those who have been bravely taking up a big load and carrying it right along; and some of the most doleful and grumpy people—neither getting nor giving comfort—are those who seem to shirk all responsibility, and go not of their way to dodge every cross."

If we seek for happiness, it will never flee from us. If we daily take up the nearest duty, and work it out, in a quiet and loving spirit, happiness will come and walk with us on every path.