

The Christian Messenger.
Halifax, N. S., May 21, 1884.

THE BAPTISTS OF ENGLAND

commence their London Anniversaries in April, and continue for a week or more. On Thursday morning the 24th, they were inaugurated by a public prayer-meeting in Bloomsbury Chapel, Dr. Maclaren presiding. Although the weather was not favorable, a keen east wind prevailing which is not inviting in London, yet a very large number assembled in that spacious building to join in supplication for God's presence and his blessing on the coming together of those who should compose the large assemblies on behalf of the various interests to be presented to the people. Dr. Maclaren's Address was singularly appropriate to the occasion. The editor of the *Freeman* remarks:

"His theme on Thursday was suggested by the engagements of the morning. It is simply impossible to report his address. How can the eagle glance, or the tender tone, or the suppressed passion, or the tremulous emotion be reproduced on paper and by letter-press? We can only indicate the direction in which Dr. Maclaren led the congregation as he discoursed on the three elements of prayer—thankfulness, contrition, and desire. He insisted that supplication, like service, has its root in thankfulness, and would send Christians singing to the throne. And yet not with "light" hearts. The exercise of prayer naturally reminds of failure and shortcomings, and no man, who is not deeply sensible of unworthiness, can do worthy work for Christ. We wish all our readers could have heard the Doctor on the element of desire in prayer. He pointed out how all noble efforts, like the waters of the Nile, have their source in mountain solitudes; how routine and repetition oftentimes change the molten fire into cold lava; how apt we all are to dress out our desires in a garment of words painfully too wide for them; how there are three degrees of earnestness in prayer—prayers for temporal good being the most honest and fervent, prayers for our own spiritual welfare ranking next below, and the wish to see Christ's kingdom extended being tepid, if not cold. It was not an address to comment on. Its chief excellence was that it made hearers ashamed of their prayers, and was well calculated to elicit the confession, "We know not what we should pray for as we ought"; to suggest the petition, "Lord, teach us to pray"; and to intensify longing for the indwelling of the Spirit, "who maketh intercessions within us with groanings that cannot be uttered."

On Friday was held the annual meeting of the Baptist Building Fund. During the year twenty-six loans had been made. The present capital fund amounts £35,620. It appears that in 1883, Baptists built twenty-five new chapels with accommodation for 10,685 persons.

On the same Friday evening a public meeting was held in the City Temple on behalf of the British and Irish Mission. Rev. Arthur Mursell preached from "What is Man?"

No meetings were held on Saturday but the Lord's Day Services are usually most intensely interesting and of a missionary character.

On Monday morning the Baptist Union held its annual meeting, preceded by a Devotional Meeting, presided over by the Rev. F. Trestrail, D. D.

At its close the Rev. J. P. Chown, the President took the chair, and with a few kind words introduced the New President Rev. R. Glover, elected last year, who proceeded at once to give the opening address on "The Gift of Prophecy" a most elaborate document. We can only give the summary of our London contemporary. He says:—

No one could have anticipated his theme, and yet no subject could have been chosen more suitable for the occasion. Would God all the Lord's people were prophets! said Moses. A like wish, we imagine, is as appropriate to the present day. Mr. Glover evidently desires that all Baptist ministers—why not also all the members of our churches?—should be prophets. And therefore he addressed his brethren on Monday morning on "The Gift of Prophecy." Quiet beauty, unconscious quaintness, spiritual power, and intense feeling are among the principal characteristics of the address, which must be read again and again, and pondered deeply, to be clearly understood or fully appreciated. Though the title of the paper made us for a moment think that Mr. Glover meant to lead his hearers into the

vexed and perplexing question of the prophecy which deals with the future, the impression was immediately removed by the declaration, "To reveal God, His purpose, His wealth of mercy, the conditions on which He blesses men; and to do this by means of a knowledge so direct and an utterance so Divine that it creates conviction—this is the grace in which the prophet has found his noblest glory." The prophets in the olden times spoke from a "direct" knowledge, which Christian preachers nowadays cannot claim. Facts and truths about God and the way of salvation were revealed to them, and they were entrusted with a message from heaven to earth—a message which they in no sense learnt from books or from men, but which was received "by revelation." We know no more of the Divine Saviour or of Gospel truth than can be obtained from the Christian Scriptures. The knowledge of which Mr. G. speaks is not concerned with external facts, but with inward experiences; is not intellectual, but spiritual, in its character. It is the knowledge of God within us, the knowledge (or consciousness) of the workings of the grace of Christ in the heart which enables a Christian to say, even to his teacher, "Now we believe not because of thy saying," for we have tasted of His goodness and enjoy his presence, "and know that this is indeed the Christ, the Saviour of the world." The point of Mr. Glover's address is the inspiration, rather than the knowledge, of the prophet. Direct revelation may have been peculiar to Hebrew prophets and the twelve apostles, but, so Mr. Glover urges, Christian preachers share in their inspiration. The theme is narrowed to "that form of inspiration which makes men ministers of the Gospel of Jesus Christ." Inspiration is the in-breathing of the Spirit of God. But the inspiration of the prophet was more than this. It impelled and compelled, as well as purified and enabled. He spoke as he was moved by the Holy Ghost. We agree with Mr. Glover that the influence of the Spirit is essential to the true preacher. Without it he cannot discern the spiritual, cannot live the spiritual life. This influence, however, every believer requires. No man can call Jesus Lord but by the Holy Spirit. The prophet-preacher needs to be prompted and controlled in his speech about, no less than in his understanding of, the things of the Kingdom of God. And this need is supplied by the influence, or, as Mr. Glover calls it, the inspiration of the Spirit. In passing, the president indirectly vindicates preachers who abandon old formularies whilst clinging to the truths they were intended to embody. "Each new heart, he observes, 'sees truth in a light of its own, and for each new generation of men God's truth has a new meaning and a fresh benediction.' But who is sufficient to see this new meaning in old truths, and to interpret for others the previously-hidden significance of the Gospel? Referring to the means of attaining inspiration, Mr. Glover asks, "If ordination does not impart, nor training produce, the prophetic power, in what way may we expect it to originate and to grow?" And he answers, "I reply, I suppose there must be some fine natural qualities fitting for reception of special grace."

We must defer the further account of the London Anniversaries till our next.

HERETICS AND SLAVES!

Our contemporary, the *Presbyterian Witness*, reproduces, with a glow of satisfaction, a characteristic article from the *N. Y. Evangelist* intended for the instruction and reproof of Baptists, and containing a number of statements, offered without the shadow of an attempt at proof. We regret that our neighbor's endorsement seems to us hardly an adequate guarantee of their truthfulness.

Mahometan baptisms and Pagan baptisms may be deeply interesting to the members of that "Christian Church" into which "the mode of baptism" is common to the Jews and the Romans and the Greeks passed over with those converts, i. e., converts from these nations; but we fail to see their relevancy to the ordinance instituted by Christ and practiced by his apostles. Nor are we greatly concerned as to the way in which Orientals bathe. So long as Baptists can apply to themselves the language used in the New Testament,—language which cannot be applied to any Pedobaptist church in existence—they will be content with the validity of their own baptism; nor will they ever assent to the doctrine that to perform a pagan rite, like the old Norwegian "skéro," and call it Christian baptism really makes it such. The *Evangelist's* description of Apo-

stolic baptism, like that of the origin of the English Baptists is amusing, and reflects credit on its inventive faculty; but its zeal led it to overlook the babies entirely. Did they take the little babies to the borders of a stream, or down into a pool to baptize them by "pouring or sprinkling upon one or more of the extremities of the body?" If so, upon which extremity?

That phrase suggests as possible a further improvement in the "mode of baptism;" and as "the Christian church has not hesitated from time to time to change the mode of baptism to suit the customs and conveniences of the several countries," we wonder why that improvement has never been adopted by those who are thus able to correct the faults, and remedy the imperfections of Christ's methods.

The *Evangelist* closes by charging Baptists with holding "the heresy, that submersion is the only mode of baptism." This is not by any means the first time that Baptists have been charged with heresy. One of our earliest preachers, Stephen by name, was not only charged with heresy, but remorselessly stoned to death by the ecclesiastical authorities of his day, the leaders of that "church" with which the *Evangelist* and the *Witness* claim a direct and undivided continuity. And one of our early foreign missionaries, called Paul, suffered severely for heresy at the same hands. From that day to this "heresy" has been the charge most frequently brought against us, but we do not mind it much, especially as it has now, since a century or two past, lost its material sting.

The *Witness*, with a smile of exultation, endorses all the utterances of the *Evangelist*, including its claim for the right of the Christian church to alter the commands of Christ at the dictates of expediency. "God," says our neighbor, "has not required of any denomination to bring itself or others into bondage to the letter, to the form." Really this is charity in full measure, heaped up and running over! We are not only heretics, but slaves, and slaves to a letter at that!

We hasten to assure our anxious friends that we are not suffering. We find our Master's yoke easy, and his burden light. Our chief cause of sorrow is that we do not more faithfully and more literally obey all his laws. Our Master has himself told us that: "If a man love me, he will keep my word," and "he that loveth me not keepeth not my words;" and we believe Him. We are content with the liberty we enjoy, the liberty to obey Him; and we do not look with longing and envy upon the freedom of those who claim the right, and exercise the power, to alter His words, and obey His commands in any way that may suit their convenience. That claim does not stop at baptism; it extends to the Lord's Supper, pretends to transform it into flesh and blood, and withholds the cup from the laity; it changes the meaning of the words of Scripture at pleasure, and substitutes for the "one Mediator" a host of subordinate intercessors as numerous as the stars of heaven.

We are much mistaken if, in their anxiety to fix a stigma upon Baptists, our contemporaries will not find that they have allied themselves to strange associates.

THE COLLEGE QUESTION.

Last week we referred to the attempt on the part of the majority of the Education Committee of the House of Assembly to disturb the adjustment of 1865, and to re-open the College question, thereby settled. Since then, we have seen a copy of their report. It is signed by the Hon. Prov. Secretary, and Messrs. Dr. Haley, W. D. Harrington, W. A. Patterson, and R. Hocking, and reads as follows:

The petitions of the Governing Boards of King's, Acadia, St. Mary's, St. Francis Xavier, and Mount Allison Colleges praying for the grant of \$400 to each of the foregoing institutions by virtue of an alleged Legislative settlement in 1865, were considered and remarks in support of the prayer of the memorials were addressed to the Committee by His Lordship the Bishop of Nova Scotia, His Grace the Archbishop of Halifax, E. D. King, Esq., and other gentlemen. The Committee beg leave to report that in their opinion Chapter 27 of the Acts of 1876 was intended to be a final settlement of the question of Provincial Grants to Denominational Colleges, and

that therefore it is unwise to re-open that question, or interfere with the legislation above referred to.

How intelligent minds can have been led to the conclusion here expressed, passes our comprehension. These gentlemen have evidently assumed that the acceptance of the larger grants under the legislation of 1876, by the various Colleges—Dalhousie included—placed the latter at so great a disadvantage during the five years, immediately prior to 1881, as to cancel entirely the adjustment of 1865, as regards the other colleges, and to permit Dalhousie henceforth to take the \$20,000 loan, absolutely without further question!! Considering the well known facts of the case nothing could very well be more absurd. The matter may be stated in few words. In our last issue we explained fully the grievance which led to the adjustment of 1865. It was frankly admitted both within and without the Legislature of that day that by taking the \$20,000 loan without interest, Dalhousie College was unjustly receiving the lion's share of the public funds devoted to higher education, and \$400 annually, was given to the other Colleges, in perpetuity, expressly to redress this grievance. Now the legislation of 1876 did what? Why simply this, it gave Dalhousie College \$3000 a year for five years, while Acadia and other Colleges received but \$2,400 annually during the same period, and yet we are told in effect by honorable gentlemen of the House of Assembly that the Act of 1876 has absolutely settled the matter—that on the one hand the \$20,000 of the people's money may be retained by Dalhousie, but on the other hand to continue the \$400 annually to the other Colleges would be to "re-open the question"!

We are probably very stupid, but we cannot see in what way Dalhousie has suffered so much by the receipt during those five years of \$3000.00, over and above the amount received by any other College. Perhaps some one will kindly explain. Besides, the Act of 1876 gave the larger grants "in lieu of all other grants and allowances whatsoever." If this swept away the adjustment of 1865, how does it happen that Dalhousie has been "allowed" to retain the \$20,000 loan without interest ever since? We prefer to give the Act a more natural construction. We believe that the legislators of 1876 meant just what they have said, and when they enacted as in Section 2: "this Act shall continue in force for the period of five years, at the expiration of which the grants herein provided, shall cease and determine," they did not intend to disturb the adjustment of 1865. A minority of the Committee composed of Mr. J. W. Longley, the only lawyer on the Committee, and Mr. Henry Robicheau have so found, and in our opinion these gentlemen are right. These reports have been tabled and the attempt to deprive the friends of Acadia and the other Colleges of their just rights will do no harm for the present, but to be forewarned is to be forearmed. We have referred to the matter in order that our friends may be prepared for future action.

As our readers will not probably see the minority report in any other way we have obtained a copy from the Clerk of the Assembly, as follows:

REPORT OF MINORITY OF COMMITTEE.
The undersigned cannot concur on the report of the Committee on Education in reference to the petitions referred to them from the Governing Bodies of King's, Acadia, St. Mary's and Mount Allison Colleges.

We are of opinion that the action taken by the Legislature in the year 1865 was a contract of a permanent character between the Province of Nova Scotia and the colleges concerned, whereby in consideration of the loan of \$5000 to Dalhousie College, which was practically made a gift, the other Colleges in Nova Scotia were to receive \$400 a year for all time to come as an equivalent.

We are unable to see that any subsequent legislation affected the force and validity of this contract. No evidence was offered that any of the Colleges concerned ever waived their right under the legislation of 1865, or accepted any Act of Parliament as an extinguishment of their rights under said contract.

We are therefore of opinion that the Government of Nova Scotia ought to carry out the terms of that contract, or else take proceedings to collect the sum of \$5000 from Dalhousie College, and devote it to the general purposes of Education in the Province.

All which is respectfully submitted,
J. W. LONGLEY,
HENRY M. ROBICHEAU.

A love of home and fatherland is at all times to be commended. It is pleasant to hear expressions of regard for Nova Scotia from those who have gone away, and are laboring faithfully for Christ in other lands. The following kind words of appreciation come from one of our many constant readers, with whom we have not the good fortune to be personally acquainted, but they are none the less welcome on that account. Such words have the effect of making us feel our deficiencies, and wish for something even better so that we might deserve them the more. We publish our friend's letter, therefore rather as a duty to the writer than as indicating that we think all that is said is deserved:

MORE KIND WORDS.

Dear Editor,—

It is a pleasure to visit the post office every Saturday afternoon, because I expect to meet my old friend the *CHRISTIAN MESSENGER*. I always count on its being filled good news from my native land, and I am seldom disappointed. It inspires my soul to read from week to week what God is doing for His people in the land I love so dearly. Every about of victory that reaches my ear through the medium of your paper gives me fresh courage and zeal.

As I cast my eye along the lines I see many faithful soldiers of Christ whom I know marching on to victory, followed by their noble companies, and I say to myself I must quicken my pace, I must use the Sword of Truth with greater skill, and strive to capture more souls for Christ.

Sometimes however I lay down the paper with a feeling of sadness and go away only to be followed by a voice hollow and low, saying over and over, Dr. D.—, Rev. S., and Bro. B.— have fallen. Sometimes I am carried by a few sentences all over the Province, and see in almost every county some one or more weak churches are being scattered by the enemy just for the want of a leader to go before them, and I cry in bitterness of soul to the Great Head of the church to send them help speedily.

I am more interested in the *Messenger* now than I was years ago when I lived under its shadow, I do not think it is because I am away from home, but because I have come to see its worth more clearly as a religious paper. I take several of the very best religious papers in this country, and I am free to say that the *CHRISTIAN MESSENGER* is in many respects equal to the best.

Thus the weekly visits of the Dear old *CHRISTIAN MESSENGER* is helping me in my work. I therefore wish it God speed in its glorious mission of good, and will lend it my help by continuing to welcome it to my home.

Possibly some of your readers would like to hear what God is doing for us. For them I will just say: It has been my privilege to hold up the cross of Christ in this place for nearly five years, and God has given us on an average about one soul for each month's work during that period. Of nearly every one of these it may be said he or she is a worker for Christ. Some of them are very zealous.

If you regard the above worth a place in your paper I shall be glad to see it there.

Yours fraternally,
C. W. W. BISHOP,
Pastor of the Baptist Church,
Marcus Hook,
Del. Co., Pa., May 1, 1884.

EVANGELISTS AND THEIR WORK.

That much good has been accomplished through the agency of Evangelists cannot be denied. Indeed, the foundations of our denomination were laid in these Maritime Provinces by Evangelists; and the first preachers of the Gospel in any country can find no other sphere. We cannot too gratefully revere the memory of our spiritual pioneers. They were men full of the Holy Spirit and of faith, and their works do follow them. Even now the same kind of labor is demanded, and by similar workers, in those destitute portions of the country, where small scattered flocks, too often with no under-shepherds, strive amid much discouragement to uphold the cause of truth.

But where churches have long existed, and especially where they are fully equipped with bishops and deacons, as enjoined by the Scriptures, there ought to be no need of peripatetic evangelists. To admit the existence of such a need is to acknowledge defects both in the ministry and in the membership. The pastor must be deficient in his conception of the Truth,

or in his manner of presenting it, or in earnestness and zeal in his pastoral work, on the one hand; or, on the other, the members must be cold, heartless, or covetous, and fail to reflect the truth, in their lives. For there is nothing more certain than this fact: The Truth of the Gospel faithfully preached and faithfully followed in the daily lives of its professors, cannot fail to bear fruit to the honor and glory of God in the salvation of souls. The article of conversion is the true *articulus stantis aut cadentis ecclesie*; and when a church is really at work for the Master, glowing with love to Him, finding it to be their meat and their drink to do His will, faithful to the trust reposed in her by her Head, then she will expand with a steady and healthful growth.

But the activity generated by the efforts of some so-called evangelists is too much like that displayed by a dead body under the operation of a galvanic stimulus. Its motions are mechanical, and its manifestations morbid. Too often the active agent in the work is destitute of the real spirit of Christ. He relies on histrionic displays, on childish exaggerations, on sensational appeals, and on stories whose questionable character betrays their origin. These are not the means by which the Kingdom of Christ can be really extended; and the wise pastor will never allow his pulpit to be made the theatre of performances offensive alike to good taste and the Christian religion.

But if a church be dead, or if the fruit be few and withered, the vine must be dry and bare. The real need then is to seek out the defects and resolutely remove them, to prune the excrescences, to lay aside the easily besetting sins that paralyze all effort, to abandon the covetousness that shrivels the soul, and to bring the tithes into the Lord's store-house, that the windows of heaven may be opened, and a blessing poured out so great that there will not be room to receive it.

SOUTHERN BAPTIST CONVENTION.

Our United States exchanges give us accounts of the Southern Baptist Convention held on the 7th inst., and following days at Baltimore, Maryland. There were present about 600 delegates, but the accommodations were equal to the demand, Baltimore being a city of about 300,000 inhabitants. Dr. P. H. Mell, of Georgia, was the president. Our space forbids any lengthy notice. In Home Mission work 144 men have been employed making in all 3,540 weeks of labor, and 2,665 persons have been baptized by them. The treasurer's report shows that they have contributed for this object \$66,414, and have now in the treasury \$3,500.

The Foreign Missionary Report shows that there has been received for this work the sum of \$80,465.87 the largest amount ever received in any one year. The number of missionaries employed, native and foreign, is 95; their stations and out-stations are 42.

The report of the Treasurer shows that Texas leads the States this year by her contribution of \$12,804.20. Kentucky is next with a contribution of \$10,474.40, and Virginia next with her \$10,377.04.

There are some other good things from this Convention crowded out this week. We shall give them to our readers in our next.

MISSIONARIES RETURNED.—Rev. George Churchill, Mrs. Churchill and their two children arrived on Friday last in the mail steamer from England. The early arrival of the *Caspian*,—a full day before she was due,—prevented many who otherwise would have been pleased to have met them from doing so. W. Faulkner, Esq., from Truro, Mr. and Mrs. Selden, Deacon Payzant and Dr. H. H. Read had the pleasure of welcoming them home after ten years of service in the foreign field. The voyage home had greatly benefited them in health. They had suffered from cold and sore throat, but were much better. They arrived about 3.30 in the afternoon, and went off with all their baggage in the evening train to Truro. It is matter of thanksgiving to