

Messenger and Visitor.

50 CENTS per Annum: when paid within thirty days \$2.00.

All communications respecting advertising should be addressed to E. A. FORTNA, publisher, 25 John, N. E. State per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

All other communications and subscriptions to be sent to Rev. C. Goodwin, 25 John, N. E.

Messenger and Visitor.

WEDNESDAY, MAY 16, 1888.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

Full reports of the doings of this body have reached us through our English exchange. The matter of chief and world-wide interest was the outcome of the "Down Grade" controversy. The attendance was very large, as was to be expected. Resolutions were prepared for war. When Monday afternoon came, when the resolutions relating to this matter were to come up, it began to be noted abroad that a committee had been effected by the Council of the Union and Mr. J. A. Spurgeon. The two first sections of the declaration of the Council, as adopted a few months since, were dropped. These had reduced the whole declaration to a historical statement, rather than a declaration of the belief of the Union. The first note about the membership in the Union of those who held to probation after death, was made purely historical, and a resolution was added that this declaration sufficiently vindicated the exceptional character of the Union, and that additional tests of membership are unnecessary.

The declaration thus amended and supplemented, was moved by Rev. C. Williams. In his address he declared most emphatically that this declaration was not to exclude those who held to what is called the "larger hope." The adoption of the declaration was seconded by Mr. J. A. Spurgeon, who said he seconded the declaration, not Mr. Williams' address, and it was carried with but seven dissentients. The compromise was accepted before the people generally could have had time to consider what the changes had implied. There is a very substantial gain for those who have held to the "Down Grade" side of the controversy with Mr. Spurgeon; whether this declaration will be more than a truce, rather than a lasting ground of unity, is doubtful. Those who can follow the new theology and probation after death are openly saying that, taken in connection with Mr. Williams' emphatic statement, the Union has endorsed the "Larger Hope," while some of the firmest of those who have stood for orthodoxy take the same view. The Baptist understands Mr. Spurgeon refuses to be bound by the action of the Union.

STATISTICAL.

The summary showed accommodation in 2,791 chapels for 1,196,027 persons. The reported membership in 2,764 churches was 394,385, being an increase of 1,770 upon the registered membership of the year 1885; Sunday-school teachers, 46,786 and scholars 454,280, being a decrease of 384 teachers, and an increase of 1,506 scholars. The number of local preachers was 4,114, and of pastors in charge 1,860, an increase of 77 and a decrease of 9 respectively. The amount expended on new chapels, according to the schedule returns, was \$75,000, providing sittings for 17,000 persons; the amount spent in chapel improvements, new school-rooms, class rooms, etc., was, according to the same returns, about \$40,000, and the amount paid towards the removal or diminution of debt was about \$50,000.

It is suggestive that the 370 pastors headed together in Spurgeon's Evangelical Association report 4,770 baptisms, a net increase to the churches they serve of 2,856. As the gain for the whole denomination is but 1,770, there must have been a loss in the rest of the churches of 2,086. This is as to those who hold the old faith in much the same way as Mr. Spurgeon does, are blessed of God more abundantly than the average of Baptist pastors in Great Britain.

The contributions to the funds under the direction of the Union—General expense, Annuity, British and Irish Home Missions, Education—amounted to \$114,148.

The greatest interest of the Union usually centers in the Foreign Mission Society. The showing this year is the best yet made. The ordinary receipts have been \$306,705. This is an increase of \$15,000 on the receipts of last year. Besides this, the debt of over \$10,000 at the close of last year has been repaid. There has been great advance in the work this year, due to the enlarging needs of the field. Eighteen men have been sent to China, four to the Congo, and four to India. This will add about \$20,000 to the annual expenditure. The deficit of \$20,000 on this year's operations has been paid by legacies which have come in. It will thus be seen that our British Baptist brethren have given a little over one dollar per member for Foreign Missions alone, in ordinary contributions, besides a large sum in legacies. They are far ahead of us in the matter of benevolence.

Since the above was in type, we have received later English exchange, and they

oppress the rumor that Mr. Spurgeon has declined to return to the Union, on the basis outlined above. Referring to some severe strictures in the *Sword and Trowel*, written prior to the supposed settlement, Mr. Spurgeon says:

"I wrote 'hopelessly' and perhaps, therefore, bitterly, because there seemed to be in the Council a resolve to do nothing in the direction of declaring the Union to be a thoroughly evangelical body. Not a step further would it go than a so-called historical statement, with a preamble which seemed to many of us to license every error under the sun. But at their last meeting the members of the Council manifested a far more kindly spirit, and the majority were sincerely anxious to do all that could consistently be done for the sake of peace. Long and anxious consultations were held, but the point was not attained. I learn that some half-hour, or less, before the Assembly would have openly debated the question, Mr. Charles Williams and my brother thought they saw a clear way of ending the dispute without the compromise of principle. My brother felt that all he asked was given him in the proposed declaration of faith, and he felt delighted to obtain so much, where he had a grave reason to expect nothing. I have very serious doubts as to the practical value of what is gained, but I am sure that my brother did what he believed to be the best for the cause of truth. When the declaration of the Assembly is read by plain people in its natural meaning, without note or comment, they will see little or nothing in it to which they can object. In this declaration I rejoice, and still more in the kindly spirit which found joy in conciliating opponents. I will reflect that spirit as far as I can in the remarks which I feel bound to make; and wherein I feel compelled to differ, it shall be with sincere regret. To 'the sacrificer,' as my brother called it, I fully consented, and to the burial of the past, and hence my regret that any of the bones should now be lying out of the grave in the form of 'Notes written before' the day of 'Position.' So far as I can, I cancel these. 'How much I wish that what has been done could be honestly accepted by me! My brother made it clear that he was acting solely on his own account. The time was up, and he must decide without consulting anyone, but the question was, 'I am forced to read the resolution in the light of remarks made at the Council, and especially by the light of the speech of its proposer. To the unsatisfied reader the first note which occurs to me is that which is simply a plain statement—a fact which no one can dispute, but the question arises, 'Why is the statement made at all?' To this there might readily be found an unobjectionable answer; but the speech of Mr. Williams launches us upon a shoreless sea. Unless his remarks about a 'larger hope' arose out of his view of the doctrine, we cannot see their advantage. It would never have occurred to us to see in that simple statement any recognition of the 'larger hope,' whatever that may mean; but when the proposer coupled it with his motion, he threw a doubt upon the meaning of his own statement. The 'larger hope' in such a chaotic form that it might mean nothing at all, and it might mean all or any of those pestilences which walk in darkness, slaying souls by myriads. How can those of us who are of the old faith accept language thus interpreted? My brother stated plainly that he did not second the speech of the mover, but only his resolution. If that distinction could be established in the minds of all who voted for it, the question would not need raising; but the question was, 'Can so many favorable votes were presented, and Mr. Williams' statements, and therefore a measure of moral weight is due to them, and a still greater measure will be claimed for them. I have had to wait before I could write so candidly, but I am not convinced that we have a real peace before us, or that we can ever arrive at a successful blending of two parties which so greatly differ from each other.

"As one outside of the Union I have no right to have anything further to do with its creeds or its declarations. I was not from the first at all hopeful that anything could be done, and therefore I retired. I wish I had been left alone, for then I could have gone on with my own work in peace. Now, I must in the kindest feeling make this my excuse. All has been done that can be done, and yet without violence to conscience we cannot unite; let us not attempt it any more, but as those who owe our way in quiet, each striving honestly for that which he believes to be the revealed truth of God. I could have wished that instead of saving the Union, or even purging it, it had more prominent thought and been to conform everything to the Word of the Lord."

We read these noble words, so full of strength and kindness, with a sigh of relief. We are unfeignedly glad that Mr. Spurgeon was not hurried into a compromise by the impulse of a moment of excitement. Even though he may quietly go on with his own work, his attitude and the ringing words he has spoken, will continue to bear fruit and stir thought. Those who sympathize with him have placed themselves in a false position through hurriedly adopting the compromise. This leaves him almost alone for the present, and he must feel it keenly. May God bless him for his readiness to stand alone for his truth. He will not stand alone long, and he has the present sympathy of thousands.

The truth is our Pedobaptist brethren are not chargeable with this inconsistency in practice; for it is true they hold baptism precedes the Supper as well as church membership. It is only when they are deluded by their own onslaughts on Baptist close communion, which is really intended for our close baptism, and wish to raise prejudices, that they are betrayed into such illogical and contradictory talk.

THE WEEK.

It is said the Irish bishops have signified their adhesion to the receipt of the Pope on the Irish question. Archbishop Walsh, however, declares it does not at all injuriously affect the National League. Parrell, while denying to the Pope the right to interfere with Irish politics, has disavowed

sympathy with the Plan of Campaign, thus offending some of the Irish leaders. The government seem very sensitive on the matter of their connection with the Pope's receipt. The Under-Secretary has denied there was any unofficial communication with the Pope in the matter. They know that a suspicion of their resorting to his holiness for help would arouse the protestants of the North of Ireland, and make them obvious to censure from protestants generally. Notwithstanding their disclaimers, people will believe Salisbury had something to do with it. Mr. Parrell has had a reception in London by the Eighty Club. In his address, he referred to interviews with Lord Carnarvon, in which his lordship declared it would be advisable to give Ireland a parliament, in a semi-official way as a member of the Tory government.

Gladstone has confessed he did not foresee how disastrous his Home Rule scheme would be to the Liberal party. In a reply to an address from nearly 4000 dissenting ministers, he declared the nation to be for Home Rule; but that a majority of the House had determined to give the people no opportunity to vote, hoping he would be dead by the time the five years' term of Parliament was up. Justice, however, would in the end be done.

The most exciting topic of the week has been that of England's defenses. Wolesley had declared the army and navy weak, and the *Telegraph* gave a startling disclosure. Many of the artillery batteries are provided with the worst guns served to any existing army. Though we possess an unsurpassed gun we have no means of manufacturing it. We have the best rifle yet invented, but not a single regiment is provided with such rifles. The army stores are lamentably insufficient, and the naval situation is almost as bad. There is not a single brachloader in any land fortress from Portland to the Tizard, the latest type actually in use being the seven-inch Armstrong gun. The armaments of forts, the guns served to volunteers, and the shot and shell at Woolwich, are mostly of an obsolete pattern. Four of our fleet armor-plate vessels are without guns, and two of them will have none until March, 1889. The nation ought to demand that instant attention be given our army and navy.

This brought the matter up in the *Lords*. Lord Salisbury protested against the prevailing impression, that because the government did not make showy speeches their vigilance slept. Nothing would be more insane than to explain to the world England's strength and the nature of the precautions taking. There had been considerable increase in the preparations in recent years. The paucity notes pervading the language of military authorities outside the house was not shared by the government, which was fully conscious that any disregard of national defenses in the present state of the world would be a very grave dereliction of duty. He complained that high military authorities were making statements against the government at public banquets where it could not be answered. Gen. Lord Wolesley recently declared the reason the army and navy were not as strong as they ought to be was due to the system of government by party, which was the curse of England, depriving English statesmen of manly honesty. Wolesley ought to have made this statement in the house, where he could be answered. In the commons, Lord George Hamilton, first lord of the admiralty, said regarding the report that the strength of the Russian squadron in the Pacific was superior to the British force on the China station alone. Lord Salisbury's speech has caused a sensation in political and military circles. The attack upon Wolesley was wholly unexpected. The general opinion is that Wolesley will resign after replying. The Liberals are inclined to support Wolesley's position, which is approved by all military members of the commons.

There is nothing of special importance on the Continent. Turkey has ratified the Anglo-French agreement about the Suez canal. Russia is the usual rumormonger of Russia's designs—this time on Persia. Reports from Manitoba and the North-west state that our third more acres of land will be under cultivation this year than last.

The contempt case has been brought up at Ottawa, and there was some plain speaking. The Ottawa Press Association have passed a resolution requesting the Minister of Justice to investigate Mr. Hawke's charges, and, if not true, to proceed against him for libel, and it true, to have Judge Fraser set aside.

The agreement with the C. P. R. has been ratified by the House. Archbishop Lynch, the most astute and determined Roman Catholic ecclesiastic of Ontario, and the recognized leader of Romanism in the Dominion, is dead.

Presentations at Billtown.

A pleasing event took place at Billtown on Sunday evening, May 6th. At the close of the monthly Missionary Meeting, in which the pupils of the Sunday School took the chief part, Wm. C. Bill, M. P. P., Superintendent, was presented by the school with a walking stick elegantly engraved and spectacles accompanied by a loving address.

The gift which was valued at twenty-seven dollars, represented more than one hundred willing subscriptions from young and old, and doubtless all concerned will begin the work of the year with renewed energy.

Bro. Lawson Again.

I perceive now it is you who are writing anent Methodist views of holiness. I am sure you would not willingly misrepresent on the doctrine in question; but the views you quoted, with comment, did really do so. The parties in question, as you put it, said they were sinless, absolutely perfect, and infallible in nature, life and judgment; "one had been led of the Holy Spirit to neglect private prayer and the reading of the Bible." I may add to this, I have heard men of this school say they had not sinned for two, four, seven, etc., years. I asked one of them, who had done about that time a deed under the guise of holiness that any gentleman would be ashamed of, if he had been "freed from the *Adamic tendency* to weakness or sin?" He answered, "Certainly!"

Now, in this way, the Methodist doctrine of holiness was put before your readers, with the comment, "Our Methodist brethren are having trouble. . . the doctrine is liable," etc. Any reader would suppose from such remarks you believed such errors to be Methodist doctrines. I maintain neither John Wesley nor modern Methodists hold any man can be perfect in the sense in which the parties referred to by you first, as denounced in *Zion's Herald*, and repudiated by me, do. I would not seek to deny, nor would an honest Methodist, that John Wesley did teach a person could be perfect in the sense in which he used the word. I must, however, deny that John Wesley taught *absolute* perfection, which was the claim of the deluded ones in your contribution. I would like this to be borne in mind, as it affects our correspondence materially. If I have heard John Wesley aright, I fall to see where he taught a Christian could ever reach a point beyond which he could not go; but if the advocates of holiness whose teachings you quoted be correct, a Christian is so fully, completely, and perfectly (in the absolute sense) sanctified, that he can go no further. How can he, if he has been made divine, as he must have been if every tendency to sin, or even temptation, has been taken away? Such a man can't be holy by holiness, and is reduced to a mere machine of no use whatever to God or man, in this *terrestrial state* anyway. If you feel "compelled" to say John Wesley taught such rubbish as that by the use of the word "perfection" in his writings, I beg to differ, and also to say he would have been as useless as Gabriel if sent to the colliers and smelters of England if he had preached such an impossibility to any, specially to them. . . . My only desire in nothing the paragraph which gave rise to our correspondence was to show the views therein were not Methodist.

W. LAWSON.

We have not, so far as we are aware, either in intent or reality, misrepresented our Methodist friends. Neither are we disposed to allow Bro. Lawson, unintentionally, we are sure, to make it appear we do so by really misrepresenting us. In the views of the parties referred to, given not by us, but in a clipping from *Zion's Herald*, no mention is made of "absolute perfection" or "infallibility," although the words were very extreme. All we said about the matter was that "Our Methodist brethren find it hard to comb: views of this kind, because of their own doctrine of holiness, which is hard to distinguish from those lying under the expressions quoted above" (in the clipping); and when Bro. Lawson corrected (I say) "If it is possible to be perfect in love, why not in all else which constitutes the comprehensive term holiness or sanctification?" Still, we must hold that the believer who thinks himself perfect in love is more liable to fall into the delusion that he is altogether perfect, than those who do not think themselves perfect in this kind of grace.

Our brother then, referring to this statement, declared emphatically, "John Wesley did not believe that anybody could be perfect" in anything. He now acknowledges John Wesley does teach that a man can be perfect in love. We are glad he steps corrected on this point. He had better not, however, seek to make it appear that it was *absolute* perfection of love about which the issue was between us in reference to John Wesley's teaching; for it was not. There can be nothing actually absolute in the faith. Neither would *any* sanctification people make a claim to this. One reading Bro. Lawson's version of what we said would suppose we held the errors spoken of to be Methodist doctrines; but he would not get this impression from reading the correspondence. All we said was, "be Methodists were more liable to these errors through their own doctrine of holiness or perfection." This distinguishes between the Methodist doctrine and the views of these people. That they are more liable to these views is proved by fact. At present, the teachings of this very Mr. Burns are running like wild-fire among the Methodists of the West, while it is notorious that *no* sanctification people are made up chiefly of Methodists. . . .

W. M. A. S.

A. W. M. A. Society, twelve members, was organized at North Brookfield, on May 9th. The following officers were elected: Pres. Mrs. Ellen Hunt, vice-pres. Mrs. A. J. Leadbetter, sec. Mrs. J. S. Dalley. It was resolved to hold our regular meeting subsequent to the conference on the Saturday immediately preceding the first Sunday in each month. We hope to do something more this year than offer prayer for the heathen.

Mrs. J. S. DALLEY, Sec. Treas. North Brookfield, C. O., N. S., May 10.

Bro. Rand's Modern Latin Hymns.

In the *Baptist Quarterly* for April there is an exhaustive article from the pen of Dr. W. S. McKensie on the above subject. It is written con amore, as Dr. McKensie is a lover of medieval Latin hymns, as well as a translator of some of the most famous, such as the *Dies Irae*, etc., etc.

After telling our American cousins who Dr. Rand is, and speaking in eulogistic terms of his work among the Micmacs, his translations of the New Testament and parts of the Old, his Dictionary of the Micmac language—which is the crowning labor of his life—Dr. McKensie proceeds to give specimens of the versatile genius of our Indian missionary, making known to a wide circle that which his friends have known for many a year, that he is a poet of no mean order. More than that, he is a poet-linguist, who can translate English into Latin, and can compose hymns in a dead language.

Mr. Gladstone's translation of Rook of Age we have always admired, and think it stands yet unsurpassed as a specimen of the modern medieval; but Dr. Rand's is worthy of a place beside it; indeed, Mr. Gladstone, in his modesty, declared that "he must acknowledge the American product to be much superior to his own." Mr. Gladstone's translation is to our mind inimitable: the measure being grand, the words sonorous, and the whole style redolent of the best medieval work; but Dr. Rand's is certainly more literary, and wonderfully maintains the rhythm of the original. For example, we compare Dr. Rand's

"Sacerdos purgatio Sit, et captivitas," with Mr. Gladstone's

"In peccata mi redunda, Tolle culpas, cordis munda."

In the latter we see the rolling rhythmic beauty of the Latin; in the former, precision of translation, and also of doctrinal statement. The "purgatio of sin, and its captivitas," is very deftly done.

We have also turned into Latin Henry Francis Lyte's "Abide with Me," Wesley's "Jesus, Refuge of Soul," in rhyme; Charlotte Elliott's "Just as I am," and other hymns not so well known. These latter are a surprise to his friends, who imagined they had scanned the whole of Dr. Rand's "exercises." The measures differ with the subjects; but as to the rendering of "Just as I am," in Dr. McKensie's words, "Nothing in the line of metrical translation could be more strictly literal, and the Latin is as simple, tender, and elegant as the English." We give one verse for the young people doing their Latin exercises:

"Sicuti sum—nec sine spe, Quis tu mortuus es pro me, Et Julia te me ad te, O Agnus Dei, pro me."

Our favorite among all these beauties is the simplest of them all—the hymn *Preciosus Christi sanguis* (the precious blood of Christ), which, it may be surprising to know, was thought out in Latin and written in Latin, but not translated until it fell into the hands of Dr. McKensie. We venture to give one verse for the benefit of the scholars who read the *MESSENGER AND VISITOR*:

"Tuum sanguinem cantabo, Tuum coem celebrabo; Nullus terro, ferrum ignis, Me devotat tuis signis," and Dr. McKensie's translation for every body:

"Thy blood shall tune my tongue to praise, Thy cross shall wake my joyful lays; Nor threst, nor chains, nor flames, nor sword, Shall rend me from thy cross, O Lord!"

The terse beauty of the original is well brought out in the English paraphrase. Both of these brethren have done well in thus making and breaking the alabaster crust of very precious olivament.

In the same article Dr. McKensie intimates that a volume of Dr. Rand's Latin productions is being prepared for publication. When it appears our readers shall be treated to a few more slips.

D. A. STEELE. Amherst, April 12, 1888.

Home Missions.

WELL THE YEAR CLOSE WITH A CREEDING DEBT?

Less than three months of the Convention year remain, and in that time the Home Mission Board must receive \$4200-00, or close the year with a heavy debt. But why perchance to be when it can be so easily presented, if all who read this will give as they are able to this important branch of our Denominational work? Brethren and sisters will you not do this, and do it quickly? Our Board meets again on Monday, the 14th inst, when orders will be drawn on the Treasury for the third quarter's salaries of our missionaries. But the Treasury is empty. What shall we do? Shall we tell our necessities they must wait or must we go and borrow more?

The Lord is blessing our work on every hand. In the most western part of New Brunswick and the most eastern part of Nova Scotia, He is opening up new fields. On every hand young men of ability are coming forward and saying, "Here am I, send me." Must all this tide of prosperity be turned back for the want of a few thousand dollars? Surely we who read this will at once answer: Not for want of what I can give.

A. COMONS, Cor. Secy. H. M. Board, Halifax, N. S., May 11, 1888.

Your frequent visits to me that I am under the obligation of a line, and so I will be the battle and care of purpose. As from well the *MESSENGER AND VISITOR* past; call to remembrance other days, and keep the work for the Masses evinces. There has been occasion in your columns been of peculiar interest the jubilee endowment of the life that some time it my privilege to have you study there, and that has realized possibly if I financial encouragement Master seems to have been me; but I am interested in the sake of the many who the opportunity which I hope the good friends will fully appreciate the value like Aodias, and that endow it so that the great may be obtained in all departments may be so sustained men may receive proper help them to a liberty particularly those having view.

In St. Paul the cause of the Baptist cause, is the noted evangelist, Dr. by a joint invitation of churches of the city. A full man, and continues crowds, and preaches pungent and forcible words such as feelings of court mate, but it is safe to being brought to the fore of this kind of work only Paul whose eye is ever know. How earnest may be effective, only tians who are laboring Mullan call tell. Baptists of this city and exhorting some of sister city of Minnesota. Meos of the North-west position is due to the strong Union which has sibly the prosecution of. As a result these miss into strong churches, have established miss what St. Paul Baptist and what they are under Union has now under missions, most of which Two will at no distant churches. A city engaged, whose business mission, see that their man them, as to have interdependence of the who since chapel has already of about \$1,500, and floaters are furnished work upon it will cost a third will be built over. It is expected will be spent by the missions. The Union composed of the real Baptist churches of

The personal of the matter for congratulation of the First church, intellectually, and sp vacation on Prince Edward, some possibly remember him. With the First church, it shape, but under his matism have been the church is now dead Christ.

The Woodland Park ministrations of Rev. file Dr. H. C. Wood most people ever im The church stand pastor in every good is always busy. they will arise and

The Hebrew church led on in the good Gamble, who came Moran Park Theol his first charge, and himself a success. istry with this people as well beloved as thirty-seven it has dred and thirty, an old.

The Inman Hall Hollowell has Hollowell has only with this people, work against one has held the fort, pees to accomplish him who is from

The Philadelph pastores; it is secure a man able in their importances have been whisper shepard for this

This will come of the city. Some I hope to fall you brethren who pre foreign leagues to