

## Messenger and Visitor

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### DR SAWYER'S ADDRESS.

We have great satisfaction in giving to our readers the address of Dr. Sawyer at the opening of Acadia College. Dr. Sawyer does not burden the public with his productions. His friends all wish he would publish more. They have a high opinion of his ability and carefulness as a thinker and would like to know more of his views on the subjects to the teaching of which he has devoted his life. We are grateful for the address now given us, but, like Oliver, we ask for more.

A reading of the address will impress one with the very excellent form in which Dr. Sawyer's literary work is conceived and expressed. He avails himself of the local, concrete point of view in the College Library to enter upon the discussion of a subject that is of a philosophical character. He thus awakens interest and illuminates his subject by the references to the works which mark the stages of development in the period reviewed. History is made to irradiate philosophy, and at the end he comes back to the starting point quietly reminding us thereby that the treatment of the subject is complete.

Then the elaboration of the several parts is such as to carry the reader through the successive stages with increasing satisfaction. Every sentence adds to the preceding thought and prepares the way for the subsequent statement.

With all the depth and seriousness of thought there is mingled, now and then, a flash of humour that speaks a mind full of health and a mind that has not been hardened into set forms by continuous study.

We are informed that the delivery was in keeping with the subject and the occasion. It held the attention of the audience throughout. At several places the interest became, we might say, intense. For instance when he spoke of the Great Cause working in all and asked in reference thereto, "Who knows?" there was a sense of solemnity and enquiry that was marked. And again when he asked whether amid all the changes there is anything permanent there was evident eagerness to hear what the answer would be. And a spirit of quiet restfulness and at the same time of stimulating thoughtfulness was awakened when he gave in substance Browning's statement: "Earth changes, but thy soul and God stand sure." And this was strengthened when he left his closing words of confidence in the Bible and his belief that it will endure "when all that seems shall suffer shock."

Turning from the form of the address to the matter we have equal cause for study of Dr. Sawyer's deliverance. He deals with the changes in social life, in Educational methods, and in scientific and religious thinking in the last sixty years. As the various kinds of weapons used in war that are hung in the corridor in Warwick Castle show the history of war through the centuries so these discarded books give the story of a period of history near enough to be full of interest to us. Is the story one of uninterrupted progress? Dr. Sawyer does not say so. One might infer from the books named as having been formerly popular that there was then a seriousness and soberness in social life that have rather diminished than increased. The Chataqua Circles and other Reading Clubs represent the earlier type. But what are these among so many? Perhaps life has more objects of interest, is more intense, and so as much mental energy is developed as formerly; but our manners have not the repose and strength that stamped the life of bygone years.

Then, also, the references to the College text-books, say, in classics, may raise a question whether the education of the present is not so multifarious that the deep and moulding power of the old authors is less effective than it once was.

It is, however, in the realm of science and of religious thought that our readers will follow Dr. Sawyer with keenest interest. They will note the range through which thought on the earth, and its history in relation to man has travelled. Yet Dr. Sawyer, if we understand him correctly, believes the faith in God is not shaken. He may even hold that it has been broadened and strengthened. He finds the Universe too large to be reduced to such forms as will ex-

plain it all to feeble men. We know but little as yet. But what we know, what we experience may well teach us to do the best we can in our generation and to trust in the "power without us that works for righteousness." Dr. Sawyer believes that "there lives and works a soul in all things and that soul is God." Amid all changes man can rest in Him. "From Everlasting to Everlasting thou art God."

### EVANGELISM AS A BASIS OF UNION.

At a meeting of about four hundred Baptists in attendance upon the General Conference of Christian workers at Northfield, Mass., in August last, it was "Resolved, That we issue a call for a Baptist Evangelization Convention, to be held in St. Louis in May, 1905, to be composed of delegates from all Baptist churches, societies and organizations in the United States and Canada, the object of which shall be to foster the spirit of evangelism and discuss the best methods for most effectually carrying on evangelistic work." The call for this convention is to be signed by A. C. Dixon, Mass.; J. L. Campbell, Mass.; A. F. Williamson, Conn.; C. R. Storey, New York; Len G. Broughton, Georgia; Curtis L. Laws, Maryland; P. S. Campbell, Canada. These brethren are the committee, also, to prepare the programme for the convention. The Canadian representative, P. S. Campbell, is, if we mistake not, Professor Campbell of McMaster University, Toronto. The action of these brethren is taken for the following among other reasons:

1. There is universal need, greater in some places than in others, but great everywhere.
2. There is an evangelistic atmosphere in the English-speaking world.
3. There are people of means who are ready to invest money in such a work, and thousands will rejoice to give small amounts.
4. Money given to this work will add to the receipts of our missionary societies, home and foreign, by increasing their constituencies and the spirit of liberality which always comes with a genuine revival. There was no lack of money after Pentecost.
5. Successful evangelism will give our home mission societies a larger constituency for the promotion of their great work in desert places. Our foreign mission societies can build larger structures in other lands only as the foundations at home are broad and solid. Our publication societies will be benefitted in all their departments by a campaign of evangelism. Our educational societies are deeply interested in the evangelization of our colleges and universities. The Young People's Societies will be increased in numbers and efficiency.

The spirit of the forgoing is excellent. We publish this action because the matter will probably come before our churches and societies in definite form and it will be well for them to know what is coming. We hope also that the reading of these resolutions will awaken the desire in many to engage at once in evangelistic effort. We are very slow to open the subject of personal religion with those around us. It is much easier to teach, to expound, to support a church where the minister will work with the unsaved, than it is to use on personal influence on persons one by one and to lead them to personal faith. Yet the world will not be brought to Christ by machinery or organization. If the army is to kill many of the enemy somebody besides the general must use a rifle and handle a sword. If we are soldiers of Christ what number of bullets are we firing? It seems to take a great amount of edification to get a little amount of aggressive work with the unconverted. Brethren need not wait until next May for a Convention in St. Louis before telling some one something about Jesus. Thousands of those around us will die before next May. And when the Convention meets it will send back word to us that we must do the work. Men of Israel tell ye of Jesus and his love. If you cannot find words "make them."

But there is special reason for engaging in this work now. We are talking much about union. We apparently are going to have it. But if the union is to be more than formal it must be more than what is secured by votes in conventions and conferences. It must be union of hearts and efforts to advance the Kingdom of Christ. There will be some differences of opinion on this and that doctrine. These differences have always existed among the members of each denomination and they will be found in the united body. Discussion alone will not remove these varieties of opinion. But if we can unite in the effort to bring others to Christ we shall come together ourselves. When we really begin to seek others we shall ask what we mean by salvation, what is necessary to salvation and how it is to be obtained. So we shall get very close to Christ and so become united. When those are now Baptists and Free Baptists get into an after meeting and are among anxious men and women they will be united; in doctrine, purpose, aspiration and effort in such bands as cannot easily be broken by discussions on points of theology. Evangelism brings into greatest prominence the most essential truths and reduces the divisive force of those differences of opinion which will always be found among Baptists who believe in individual freedom and responsibility. Evangelism is the true basis of union. Members of each body ought to get together and pray for a spirit of revival and activity before joining another body to which they will bring so

much that is like death. Then we shall increase each other's life by the formal union.

Still further we urge this matter because evangelism is the true basis of union in the individual church. No doubt in many of our churches there is wanting a spirit of mutual confidence and love among the brethren. There have been disputes about former pastors and about the present pastors and many other things. Now if the church really girds itself for battle for the work of saving the lost, these differences will disappear. Many of them will be seen to have been misunderstandings, others will vanish like morning mist. Evangelism will prove the "basis of union" indeed. Let us get together for service rather than to boast about our numbers, and to make one another feel happy and we shall find each other's hearts true, fervent, united in the strongest bonds known to the children of men.

### CONCERNING READING ALOUD.

In 1886 we visited the late Rev. David Crandall at his home on the Belleisle, Springfield, N. B., after a long ministry in which he had seen much good and had done much good he was, in the weakness of advanced age, waiting for the call to come up higher. He was unable to attend public worship. But he said when the Lord's Day returned he held service by himself, reading the Scriptures and the Hymns aloud and praying for his brethren and himself. He spoke especially of the effect of reading aloud the great hymns. He said it aroused the devotional spirit in him to a high degree. Moreover he found that he learned the hymns by heart and he then knew about sixty of them, the repetition of which set his heart aflame with love to the Lord. We have been told also by members of the Committee that prepared the Canadian Baptist Hymnal that when they met and read the hymns of the various collections from which selections were made the effect upon themselves was of the same uplifting character.

From these experiences of our brethren we suggest to our readers that their spiritual life and fervor may be strengthened by reading aloud the Psalms, (the great Hymn Book of the ages), and other portions of the Scriptures and the hymns in which our language is so rich.

We do not know a hymn merely by looking at the words. When we try to express the author's thought the meaning, strength and spirit take hold upon us. Reading aloud and praying aloud lift the soul into communion with God.

### A REMARKABLE INCIDENT.

The N. Y. Examiner under the heading, "A Remarkable Incident," tells the story of the relations of Dr. Henson of Tremont Temple, and his predecessor, the late Dr. Lorimer. These brethren loved each other. Dr. Henson says that more than twenty years ago, when he was pastor in Philadelphia, he chanced to visit Chicago and was taken by Dr. Lorimer to see the ruins of the Michigan Avenue Church which had been destroyed by fire. Dr. Lorimer asked Dr. Henson to come to Chicago and rebuild the church. Dr. Henson did not think himself equal to the task. Then Dr. Lorimer undertook it himself and got Dr. Henson to take the First Church of which he had been Pastor. Dr. Henson says: "Year after year we labored side by side, and though our church interests were all interlaced and there was abundant opportunity for the upspringing of suspicions and jealousies and rivalries, I bear record that on his part at least, there was never anything but beautiful brotherliness in every act and utterance. Such souls are only too rare in a world where even ministers by their pettiness and narrowness and selfish eagerness to build up their own interests at the expense of others, do so frequently show themselves to be of like passions with other men."

Now this was all very beautiful on the part of these eminent men, our two foremost preachers in the United States. But after all, is it so remarkable? Do all the rest of the ministers fight with one another like beasts at Ephesus? Or is it the usual thing for the ministers to fight and devour one another? Is it so unusual to find two Baptist ministers in the same city who do not seek to cut each other's throats that the case of Dr. Lorimer and Dr. Henson should be published as "A Remarkable Incident?" Surely the Examiner exaggerates the baseness of the Baptist ministry. Will the Examiner startle us some day by announcing that it has discovered a family where the husband and wife live together without quarrelling?

We think we know a number of ministers in more than one city who help one another to the utmost, and who do not count themselves as remarkable saints because they are strengthened by each other's faith and Christian love.

That there are cases of misunderstanding and injustice is no doubt true. It must needs be that offences come. But we think these are the cases that are "remarkable" and not the cases of agreement. At all events we hope so.

### Editorial Notes.

—We learn that Rev. H. G. Colpitts will close his labors with the church at Middleton, N. S. about the end of November. More than one church has sought his services and