

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXVII., No. 3.

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WHOLE SERIES.
Vol. XLVI., No. 3.

For the Christian Messenger.

A New Year's Greeting to the "Christian Messenger."

We've entered on another year,
Old friend of many days,
O may it be a joy to thee,
To both a year of praise.

More than renewed has been thy youth,
With joy our eyes are seen,
A larger mirror of truth
Than thou before hast been.

There's work for thee and me to do,
Old friend of many days,
And while we strike at something new,
We still may mend our ways.

We dare not let our weapons rust,
While hostile forces move,
Yet let the steel, tho' keen with truth,
Be tempered well with love.

Live on, old friend, and may thou be,
Throughout my life's decline,
A MESSENGER of good to me,
Of light and joy to mine.

Securely in the good old track,
Keep moving to the light,
Pile all the clouds upon thy back,
And let thy face be bright.

S. S.

The Communion Question.

BY ISAAC DEVAN, D. D.

In considering this question, I have been constrained to ask in all candor, is there a proper difference made between *Christian Communion* and *Church Communion*? I am perfectly satisfied that this difference can and ought to be made. We may be perfectly convinced of the conversion of persons before they are candidates for membership in a Church. They may by our own request take plenty of time to read and examine the Scriptures as to what they should believe and do. All this time, we may have much intercourse with them and in that intercourse have the purest and sweetest Christian communion or fellowship. That same communion we may have with Christians of other denominations. Did I say, we may have? I go further, and say we do have. And still beyond that. We as Baptists do have it full as much and with as much loving freedom and cordiality as they of the different Pedobaptist denominations do with each other. I assert what I know by the personal experience and observation of fifty-four years in the Christian life, and more than fifty years in the ministry.

When at the age of seventeen, I, through the grace of God, was brought to receive the Lord Jesus Christ as my Saviour, I carefully examined the Scriptures as to the act and subjects of baptism; indeed as to all points in which we differ from other denominations. I became entirely satisfied that in these things we were Scriptural, and they were not. On these questions, including what is called *close communion*, I have been settled and fixed. I have openly, and in every way I regarded as fair and Christian, expounded and defended our views and practices. And yet I have in every place lived on the best of terms and in Christian fellowship with ministers and members of other denominations. I venture to say that my intercourse with them has been in every way as loving and pleasant as theirs has been with each other. This has been the case with ministers and members of all evangelical denominations. From honest convictions, I have not felt warranted in inviting them to church fellowship. By adhering to this Baptist usage, I feel that we are bearing our testimony against changing the ordinance of Christ, as to its act, immersion, and the subjects, believers. I have stood firmly and unwaveringly by what I honestly believe to be Scriptural in this respect, not from bigotry or unkindness or uncharitableness to those differing from us, but I trust from loyalty to the King in Zion, and so I know with my eminent and excellent brother, Dr. Pendleton, and our brethren generally,

In the early part of my Christian life, among the most intimate Christian friends I had, were two Congregational ministers and some members of their churches. When a pastor at Reading, I went out with my very dear and excellent brother, Rev. J. Brown, pastor of the English Lutheran Church, to a picnic given by a Mission Sabbath-school in the country. He and I were more in hearty Christian fellowship than he and some ministers of his own denomination. While at that picnic, I spent considerable time in conversation with a poor woman, an Irish Catholic who sent her children to that school. I ascertained that she had dug down through all the rubbish of the errors of her church, and was resting fully, sweetly on the rock—Christ Jesus. I shall ever regard that as one of the most delightful seasons of true Christian Communion I was ever favored with. And who can think of the Pascals and the Port-royalists of France, and not be in hearty Christian communion with them?

My conviction is that there are Christian people that are more ready and cheerful to extend the true, loving, and appreciative Christian fellowship to those who differ from them than true and consistent Baptists. And I think there are none that are more severe and uncharitable in speaking of such than their own brethren who adopt open communion views. Regular, and what are called close-communication Baptists do not stand in the way of the many Pedobaptist denominations from becoming united and ending their divisions and dissensions.

Correspondence.

For the Christian Messenger.

Home Missions.

The regular monthly meeting of the Board was held at the usual place of meeting, on Monday the 9th inst.

Treasurer's statement showed receipts of the month \$99.00, about one tenth of amount needed to meet orders in his hands.

Reports received from missionaries, Spurr, McGregor, Fletcher, Hughes, Archibald, and Wallace.

GRANTS MADE.

1. To Fairville field, St. John Co., N. B., \$150.00 for current year, Rev. J. F. Bartlett, pastor.
 2. To Kesswick field, York Co., N. B., \$100.00 for current year, Rev. O. C. Herbert, pastor.
 3. To Weldford field, Kent Co., N. B., \$65.00 for the year commencing January 1st, 1882, Rev. J. H. Hughes, pastor.
 4. To Sydney field, C. B., \$100.00 for the year beginning January 1st, 1882, Rev. F. A. Kidson, pastor.
 5. To Annapolis field, N. S., at the rate of \$100.00 per year from settlement of pastor till July 31st, 1882.
 6. To Granville field, N. S., i. e., Granville, Wentworth, Williamsdale, Westchester and Folly Lake Churches, \$75.00 for one year commencing Oct. 23rd, 1881, Bro. E. G. Sibley, missionary.
 7. To East Dalhousie and other stations in Kings Co., N. S., \$100.00, for six months from Dec. 1st, 1881, Rev. D. Freeman, missionary.
 8. To Osborne, Shelburne Co., N. S., \$100.00 for the year commencing with settlement of pastor, Rev. P. R. Foster.
 9. To Emeryvale field, P. E. I., \$100.00 for current year, W. T. Fillmore, Lic., missionary.
 10. Rev. T. A. Blackadar, a missionary of 3 months to Bristol, Bay Vertes, &c., West Co., N. B., \$100.00.
- A. COHOON, Cor. Sec'y.
Hebron, Yar. Co., Jan. 10, 1882.

For the Christian Messenger.
Our Foreign Missions.

St. JOHN, N. B., Jan. 13, 1882.

At the meeting of the Foreign Mission Board held on the 12th inst., a letter was read from Rev. R. Sanford, dated Chicacole, Nov. 21st, in which he informs the Board that the work of registering the deed of the property at that place, after a year's negotiating, was just completed. He adds: "Mr. Churchill seems in a fair way to obtain a very satisfactory lease from the Rajah, in reference to his compound at Bobbili. We feel hopeful he will get it before the end of the year." He and Mr. Churchill had just returned from a tour on the northern field, and found a good deal to encourage them. At Aukulathampara, where Bhagavan Barah resides, thirty-two miles from Chicacole, they baptized three men. Among other places visited were Kimediy, and Ruganathpooram. At Chicacole, on the Saturday preceding the date of the letter, a church meeting was held at which two were received for baptism, and three were received by letter. The following Sabbath we may feel assured was a good day among the little band, at Chicacole. While such intelligence fills us all with praise and rejoicing, the letter adds another item which will be received with profound regret by all the friends of missions. The health of Mrs. Sanford has so broken down that she will have to leave for America before the opening of the next hot season, which begins towards the close of February. If it is possible to make suitable arrangements for the comfort of Mrs. Sanford and the children on the passage home, Mr. Sanford will remain at his post. It is very evident that all the "first company" sent forth will have to return. Where are the men to take their places, and the means to support them?

For the Christian Messenger.

Mr. Editor.

I read the loving tribute of Rev. C. Goodspeed to the sterling manliness and Christian character of the late Rev. T. H. Porter, which appeared in your issue, with much interest. It is a true photograph of our departed brother.

A friend now resident in Michigan, but formerly clerk of one of the churches of which Mr. Porter was pastor, in a private letter dated the 3rd inst., speaks of him as follows:—

"I remember him eighteen years ago to-day. He baptized on that day. He was so true, so loyal, so just, so vigorous! He was my *beau ideal* of a minister. He was one of the few who did right because it was right, and would not take up with the strong to injure the weak. In all my visions or plans of going East to see old friends, I looked forward to seeing him as the brightest part of the visit." He adds:—"God has promised to take care of the widow and the fatherless, and he will keep his promise. I sometimes think it is the duty of his followers to see that his promises are kept,—that we are his stewards, and for this purpose he committed to our care the things of this world,—that we may keep or make his promise good."

That is a sound view, and our brother, though a poor man, encloses \$20 unsolicited to aid in making "His promises good."

This evening Rev. F. D. Crawley preached a deeply interesting memorial sermon for our dear Dr. Cramp, to a large congregation, from the words "Approved unto God, a workman that needeth not to be ashamed." Our young brother is abundant in labors for the Master, and we are hoping for seals to his ministry.

FREDERICTON.

Jan. 8th, 1882.

Review of Books.

REMARKS SUGGESTED BY PRESIDENT GARFIELD'S DEATH, by N. F. DAVIN, Ottawa, pp. 32.

The republication of these remarks, which first appeared as a magazine article, dedicated to the Marquis of Lorne, the author says, was because he saw points of resemblance between the character of His Excellency, and Mr. Garfield, and he wished to present the teachings of his death for the benefit of the relations of the parties and the evils of unprincipled partizanship. The style is vigorous and the arguments forcible.

The author passes a high eulogy on the character of Mr. Garfield. The following may be quoted as exhibiting one of his prime characteristics:—

Nor perhaps if Garfield had been so scientific as to expunge God from the universe, would he have looked first, as he always did, for the approval of his conscience. The reason why "the self approving hour" gives so much strength and peace, is that conscience proclaims the Great Contriver to be on our side, and all the forces of the universe therefore with us. In one of Garfield's speeches in the Ohio Senate, there is a passage which every young politician should learn by heart. It had been, he says, the plan of his life, to follow his conviction. He greatly desired the approbation of the district he represented in Congress, but he desired still more the approbation of one person, "and his name was Garfield." This was the only man he was compelled to sleep with, and eat with, and live with, and die with, and if he could not have had his approbation, he would have been in a bad way. This habit of mind is the only one which can keep a politician erect in the slippery paths of politics.

One of the grand secrets of the high character of Mr. Garfield is to be seen in the religious sentiments he held:—

He was a true Christian politician; not using his Christianity as a means to cloak political infamy and catch pious but unpersuasive voters. Belonging to a sect in which the greatest simplicity prevails, and in which free utterance is allowed to all, he would preach to-day with the fervency of a Potts or a Raines, and to-morrow would, from the stump, advocate the cause of the Republican party.

GARFIELD'S RELIGIOUS LIFE.

Elder F. D. Power, President Garfield's pastor at Washington, has published an account of the religious life and character of Garfield. Though never regularly ordained, the late President often preached, and even presided at the Lord's table. He has lectured on the "Evidences of Christianity," and given an address on "Charity," in Washington, within the last three years. He made it a rule to be present at the Lord's Supper on every first day of the week. His religious life was exceedingly simple and unpretending. He loved to mingle in a brotherly way with the humble members of the church; and when he lost a little son, he invited these poor people to the funeral. "He wanted the presence and sympathy of simple-hearted Christian men and women, and not the brilliant associates of his daily life." On his death bed he remarked that he did not know what Tennyson meant by the line in "In Memoriam," which had been running in his mind, "Strong Son of God, Immortal Love," but towards the close he said, "I understand it now. The Strong Son of God is the immortal love."

THE COLUMBIAN OXFORD DOUBLE TESTAMENT, published by the Bible Revision Association, No. 37 Park Row, New York, price \$1.50, cloth.

This is one of the most valuable publications we have seen in connection with the Revised New Testament. It is the Authorized Version and the Revised Version, in opposite columns on the same page, so that one may read and compare one with the other without any effort, and see at a glance the changes that have been made by the Revisers. In addition to this it has the marginal readings of the old version, the notes of the new version, and the Notes of the American Committee of Revisers. It also contains a very succinct history, by Dr. Daniel Curry, of the three great authorities or ancient Manuscripts of the New Testament. A brief extract or two from these will interest those of our readers who have not had the opportunity of learning the history of these precious documents:—

The *Codex Alexandrinus* (A), now in the British Museum, was presented to King Charles I. of England, in 1628, by Cyrilus Lucaris, the patriarch of Constantinople, having brought it with him, in coming from Alexandria, (hence its name). It is in four volumes, three of

the Old and one of the New Testament, with the Epistle of Clement to the Corinthians. It lacks the first twenty-four chapters of Matthew; the leaves containing John, vi. 50 to viii. 52 and 2 Cor. iv. 13 to xii. 6, are also missing. It is generally supposed to have been written in Alexandria, probably in the fifth century.

The *Codex Vaticanus* (B), No. 1209, in the Vatican Library at Rome, where it has been from the foundation of the library in the 16th century,—appears from internal evidence to have been copied in Egypt. It is written on vellum, and originally contained both the Old and the New Testaments. It is deficient, however, from Hebrew ix. 14 to the end of the Epistle, and it has neither of the pastoral Epistles (1 and 2 Timothy, Titus and Philemon), nor the Apocalypse. The letters are comparatively small and regularly formed, three columns on each page, except in the poetical books, which have but two. This is among the most important of the biblical manuscripts, as from internal evidence it seems to have been written in the fourth century. It appears to have been retraced by a later hand, probably in the eighth century;—as the lines of the original writing were faint (and probably the ink was never quite black), with the addition also of points and capitals, but without any changes in the text itself.

The *Codex Sinaiticus* is an ancient manuscript of the Septuagint and the Greek Testament brought by Tischendorf in 1859 from the convent of St. Catherine, on Mount Sinai. It is imperfect as to considerable portions of the Old Testament, but a large part of the matter has been identified as the *Codex Bezae Cantabrigiae* (now in Leipsic) which was obtained in 1844, from the same convent, and is beyond a doubt a portion of the same copy of the Greek Bible. It contains the entire New Testament, and also the Epistle of Barnabas, and parts of the Shepherd of Hermas. The former of these fragments consists of 199 leaves or sheets of the Old Testament, and 147 of the New Testament. It is written in the uncial character, in four columns to the page, and has been altered by several different correctors, some of them evidently very ancient, perhaps the original transcriber himself. It resembles in several important particulars, the *Codex Vaticanus* (B), but is supposed to be older than that, and probably as old as the fourth century.

THE TREASURY OF DAVID.—Messrs. I. K. Funk & Co., Dey St., New York, inform us that they have begun a reprint of Spurgeon's immense work, THE TREASURY OF DAVID. In reference to this work these American publishers state, that for years this great preacher has been laboring on this stupendous work—all but the last of the six large octavo volumes are now published in England—the last is nearly ready for the printers.

Spurgeon has aimed to gather in this work all that is good that has ever been said on the Psalms, and then has added a world of original comment. It is far more than a commentary; it is what its name implies, a Treasury of the Psalms—a treasure-house; rich beyond description.

One aim of Spurgeon was to fill the volumes with homiletic hints. We know of no work outside the Bible so helpful and inspiring to the devout teacher or reader of the Scriptures.

In England the five volumes now printed are having immense sales. The price of the imported edition in America is \$4.00 per volume, cloth; \$2.40 for the six volumes. This is the lowest price which we have seen quoted in any American bookseller's price list.

OUR REPRINT.—We, with Spurgeon's consent, have determined to reprint this immense work, using the same size type as in the English edition the binding to be better—making ours the preferable edition.

Our price will be \$2.00 per volume, cloth; \$1.20 for the six volumes, one-half the price at which it is now sold in America. The price is low, as the books are large octavo volumes and of costly type work.

The following letter is addressed by Mr. Spurgeon to the American public:—

"Messrs. I. K. Funk & Co., have entered into an arrangement with me to reprint *The Treasury of David* in the United States. I have every confidence in them that they will issue it correctly and worthily. It has been the great literary work of my life, and I trust it will be as kindly received in America as in England. I wish for Messrs. Funk success in a venture which must involve a great risk and much outlay."
—D. D. 8, 1881.

PHILIP SCHAFF, D. D., the eminent Commentator and the President of the American Bible Revision Committee, says:—

"The most important and practical work of the age on the Psalter is 'The Treasury of David,' by Charles H. Spurgeon. It is full of the force and genius of this celebrated preacher, and rich in selections from the entire range of literature."

FASHION IN DEFORMITY, by W. H. Flower, F. R. S. Humboldt Library, No. 28, Prince 15 cents. May be had of D. MacGregor, Hollis St., Halifax. This pamphlet contains also "Manners and Fashion," by Herbert Spencer.

It treats of the efforts made by the various Barbarous and Civilized Races to improve (!) the human frame by pressure on the skull, tight lacing at the waist, and mutilation of the feet and face. These customs of society affect future generations immensely, and weaken the bony structure, as well as the respiratory and vital organs.

THE WORD, THE WORK, AND THE WORLD, is a new Monthly Magazine of Evangelical Truth, Christian Work, and Universal Missions,—conducted and published by Rev. B. Simpson, 15 Bible House, New York. A large size pamphlet of 48 pages. Price \$2.50 a year, or 25 cents a number.

No. 1 of the 1st volume has a very handsome appearance. It is well illustrated with a number of excellent wood-cuts, and valuable Christian literary matter.

COLLECTIONS OF THE NOVA SCOTIA HISTORICAL SOCIETY FOR 1879-80, Vol. 2. "Herald" Office, Halifax.

This is a valuable collection of papers read before the Society, together with several letters and papers relating to the Acadian French. It is well that such documents should be put in a form for preservation, and for reference at any future time. The Historical Society is doing a good work in preserving whatever may be, by such means, rescued from destruction.

RELIGIOUS INTELLIGENCE.

DEERFIELD, Jan. 12, 1882.—Dear Editor,—I am happy to inform the many friends of Zion, that the Lord has smiled upon us again and comforted the hearts of many of His dear children in this place, and led some to decide for Christ and his cause. I enjoyed the exalted privilege of baptizing three into the fellowship of this church last Sabbath, and hope I may soon again.

JAMES A. STUBBERT.

Dr. E. Pressense says: "Wherever in France the Gospel message is proclaimed, whether in theatres, concert-halls, or be it where it may, the people flock to hear."

A powerful revival is in progress in the Hawaiian Islands. The missionaries say there has been nothing like it since the great revival in 1838.

MOODY AND SANKEY AT NEWCASTLE.—Twelve thousand hearers every Sunday, and crowded meetings, besides, all through the week, form a pretty substantial evidence of the hold which Mr. Moody and Mr. Sankey have taken upon the people of Newcastle. One encouraging feature in this regard is the unanimity with which the ministers of all sects co-operate in the work of the evangelists. Shortly after Mr. Moody's arrival, the Newcastle *Daily Chronicle* instituted a religious census of the town, the results of which showed the great progress which religious indifference had been making in Newcastle of late years. Later reports from the same paper show how successful the American evangelists have been in awakening the attention of the indifferent classes, and how, under the stimulus of this new interest in evangelical religion, the religious workers of the town are laboring with a zeal and a success unknown for many years before.

The gospel of St. Luke has been translated into the Yaghan language, spoken by the natives of Patagonia.

Each successive President, of the English Wesleyan Conference, has during his year of office, the pocket Bible used by John Wesley, when engaged in field preaching.