

# Messenger and Visitor

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Let all our agents kindly note this fact and press the canvass at once. There is no time to lose, if the MESSENGER AND VISITOR is not to be forestalled by other papers, in families where it should have a place.

The Congregationalist believes that earnest evangelical preaching was never more acceptable than at the present time! The great danger is that ministers will seek to play the orator and, in this way, cater to and cultivate a vitiated taste. The Canadian French are a very prolific people. From 65,000 in 1763, they have increased to 1,240,000 in Canada, and the immigrants to the United States and their progeny number a round million more. The Massachusetts Baptist Convention had a lively discussion over the question whether it was right under any circumstances, to license the liquor traffic for the purpose of restricting it. The question was finally decided, and that the only course, consistent with Christianity, was totally to suppress it. God.—Hon. J. D. Cox, in an article in the *Bibliotheca Sacra*, argues that the smaller colleges offer equal advantages, on the whole, with the larger. For real mental drill, we say the latter offer the better.

This serial we are publishing, "How they kept the Faith," is published by A. F. Randolph & Co., New York. Anyone wishing to purchase it in book form will receive it by remitting \$1.50 to them.

OUR FACT.—We have found that we omitted to send the list of licentiates of the Western N. S. Association, which was sent us as chairman of the committee on state of the denomination, to those who had the printing of the Year-Book in charge. We have just discovered this omission, and take the blame to ourselves, so that it may not rest on wrong shoulders.

HORTON ACADEMY.—We are glad to give this note of cheer from the *Acadia Athenaeum*:

We notice with pleasure the advancement of late in the Academy. The standard of matriculation has been raised, and the lines between the different years more sharply drawn. This year their boarding hall is distinguished for the gentlemanly behaviour of its occupants. Over fifty students are already present, which number by Christmas will be increased to over seventy five. Principal Oakes is enthusiastic over his work, and backed as he is by so able a staff, we venture to predict greater growth and prosperity for Horton Collegiate Academy in the future, than it has known in its already bright history of over sixty prosperous years.

NEW THEOLOGY.—The New Theology is still troubling the Congregationalists of the United States. The American Board of Foreign Missions held its anniversary in New York from Oct. 15 to 18. It was only by the earnest and powerful appeals of the president that the two parties were kept from a square issue and a possible breach. A committee of fifteen was appointed last year to report on the question of a change in the constitution, securing a closer relation between the Board and the churches. The committee had sent out over 1,300 circulars to churches, theological professors, etc. The replies convinced them that the time had not come for a change. This was a great disappointment to the new theology wing. It was finally agreed to attempt to work together another year, and to appoint a committee of nine to inquire into the management of the rooms in Boston and to report next year. This but defers the conflict. Boston and vicinity are strongly in sympathy with the new theology view. As once before, it may be that another disruption in the Congregationalist body may occur, and that Boston may again lead Unitarianward.

FREDERICTON AND VICINITY.—We spent two days at Fredericton, St. Mary's, Gibson and Marysville in the interest of the MESSENGER AND VISITOR. The result should be satisfactory, as 33 new subscribers were obtained. This was chiefly through the aid of Bro. Crawley. We found the work being pressed forward steadily. Across the river from Fredericton, at St. Mary's and Gibson, the Baptists have erected a neat house of worship. It will seat over 300. We hope to have an account of its dedication next week. Bro. Crawley has been holding services here for a long time, and there have been a goodly number added to the church in Fredericton. These have been determined, with the hearty concurrence of the church, to form a separate organization. At Marysville also, where Mr. Gibson carries on his great lumber and cotton business, Bro. Crawley has been holding a service Sabbath afternoons, and is much encouraged at the prospect. This

will form an out-station of the new church. Search is being made for the right man to head the work on this promising field. A great deal of praise is due the friends who have united to build the new house. Much energy and push have been shown. We are sure the new interest will receive a warm welcome into the sisterhood of churches.

STILL TROUBLED.—It was thought by many that Mr. Gooderham's bequest of \$250,000 would settle the question of federation of Victoria University with the Provincial University, as well as fix its location in Toronto. It seems that the questions of federation and location are considered separate. An influential meeting of prominent ministers and laymen of the Methodist church was held in Toronto a few days ago. The question of the removal of Victoria University to Toronto was considered settled by Mr. Gooderham's bequest, which was conditional upon this step being taken. Letters were read from gentlemen who were ready to subscribe to an independent university and not to one federated with Toronto University; also from others who would contribute more to the former than the latter. Others expressed themselves as having become convinced that independence was the better policy, though they had voted for federation at the General Conference. Mr. H. A. Massey offered to give one-tenth of any sum received for an independent university up to a million dollars. A resolution was passed deprecating any action committing the body irrevocably to federation, before the next General Conference, and a committee was appointed to canvass for subscriptions for an independent institution. The *Christian Guardian* is very bitter against those who oppose federation and pooh-poohs the results of the meeting above referred to. This much is plain; however the question of federation is carried, the Methodist body will be sore rent, unless special care be taken on both sides. In the meantime, another scheme is being advocated by some—that of a great central university at Ottawa.

A DELIVERANCE.—Dr. Langtry, at the opening of the High Church College in Toronto, the other day, preached a sermon in which he gave a deliverance on the comparative worth of his own and all other denominations as interpreters of God's Word. It was to be expected that he would exalt his own church; he could not be a true man and remain a member of a church whose belief and practice he did not consider superior to those of all others. His reason for this belief, as well as his idea of what other Protestants believe, as to the correct way to interpret God's Word, are alike peculiar. He says other Protestants depend upon some "interior verifying faculty" to discern the true meaning of Scriptures, while his church appeals to the testimony of the church from the beginning. Now, if Dr. L. was as knowing as he is ignorant of the belief of the Protestant bodies on this point, he would never have made the above statement. They do believe that the state of the heart as well as of the head has to do with the discernment of the deepest meaning of Scripture; but they repudiate the belief he declares they hold. They also have little faith in his canon of interpretation. In the first place, who is to tell what is to be recognized as the church whose continuous and universal testimony is to be considered authoritative? Besides, can it be the best for any that they be referred over to the interpretations of men, and have a great barrier of dry tradition interposed between them and the living fountain of God's word? Our Lord said, "Search the scriptures," Dr. Langtry's canon says, search what tradition says about the teaching of Scripture. We prefer to follow the word of our Lord, and we believe the man who struggles up to a belief of his own through study of the word itself, even though he has to force his way through some mazes of doubt, will be a much better and stronger man than he who accepts a belief all cut and dried for him by a consensus of the thought of the fathers of the church.

DR. TALMAGE AGAIN AN EDITOR.—Beginning with January 1st next, the Rev. T. DeWitt Talmage, D. D., will become one of the editors of *The Ladies' Home Journal*, of Philadelphia. The famous preacher will have a regular department each month, written by himself, with the title "Under My Study Lamp." His first contribution will appear in the January number of the *Journal*. Dr. Talmage's salary is said to be one of the largest ever paid for editorial work.

—It is the faith that continually closes its eyes to the weakness of the creature, and finds its joy in the sufficiency of an Almighty Saviour, that makes the soul strong and glad."

## Notes by the Way.

The church at Freeport is much united in their pastor, the Rev. J. W. Tingley, who is putting good solid work into his ministry. Among his people there are found many who highly appreciate this sort of thing. In this field I find a large list of subscribers to the MESSENGER AND VISITOR, with the prospect of an increase by a canvass of the pastor. When we find a people well supplied with religious reading, such as our own paper affords, we always expect to find a people appreciative and helpful to their pastor, with the assurance of a bright future. The people of this place have been much disturbed and hindered in their work by the foolish and fraudulent practices of the Salvation Army. This, however, is finding its proper level; and while much of its fruitage is of a sad type, especially its influence upon the young and unwary, yet, as a means of sifting and testing Christian principles, it is most valuable to our churches. After the furor has passed away, and the emptiness and harmfulness of these religious demonstrations have been seen, a genuine Christianity will be more clearly recognized and highly valued. The business of this flourishing village is fairly prosperous. Marks of improvement are everywhere visible.

In speaking to an intelligent brother of the value of the religious newspaper, he gave me this item of his own experience. He said: "Some years ago I used tobacco. I knew it did me no good, it rather harmed me. It cost me eight dollars a year. I resolved to quit it, and did so. Instead I took the MESSENGER AND VISITOR, and paid my pastor five dollars, and still had a balance to good. I would not be without the reading of our paper and its influence in my family for a great sum." Brethren of this kind are a great help to our pastors, and a blessing to the churches. May their numbers be speedily multiplied.

About half-way from Freeport to Tiverton we came to "Central Grove"—a settlement of considerable thrift. Farming and fishing are both carried on in a small, but profitable way. Here you will find a convenient place of worship, a fine schoolhouse well occupied, a flourishing Division of the Sons of Temperance, all under the control of the Baptists, of which there are about forty church members in a community of very promising young people. This is a branch of the Freeport church.

At the harbor of Petite Passage we find "Tiverton." This is evidently one of the coming towns of Digby Co. It enjoys superior facilities for conducting the fishing business, with quite an acreage of superior land for farming. The people have a good share of energy and snap in a business way, so that indications of success are seen on every hand. The Disciples have here a flourishing interest under the faithful care of Rev. Bro. Devoe, who is commanding the respect and confidence of the whole community by his devotion to their best good. It did seem for a time that the little Baptist church here, left pastorless, would be absorbed, but it is found that its influence and work are still necessary to the well-being of the village. Under the pastoral care of Bro. Tingley, who gives a small part of his services here, matters are assuming a more hopeful form. We hope to be able to send several copies of the MESSENGER AND VISITOR to their assistance.

By crossing the Petite Passage you land upon the western point of Digby Neck, a narrow strip of land, from one-half to two miles wide, lying between the Bay of Fundy on the North and the St. Mary's Bay on the South, and extending thirty miles from the town of Digby. This is the territory occupied by our dear and venerable brother, the Rev. J. C. Morse. His parish is twenty-four miles long, with six preaching places. Five of these are convenient meeting-houses, with one school-house.

Almost half a century ago, when in the budding of his manhood and ministry, our dear brother pre-empted this land in the name of his Master, and by a continuous occupancy and laborious cultivation he holds it as a pastorate, in fee simple, as no other pastor of our acquaintance can be said to own his people.

While it is easy to record this very interesting fact, what the pen of the recording angel of Jehovah can describe all the rich, joyous experiences, or the many heart-breaking sorrows of such an extended pastorate. Who can tell of all the anxieties and painful passages in the life of the pastor's wife and family? The slight pinches of poverty—the unappreciative and carping comments of the cutting tongue upon the labors of the

man of God, who is laying his all of strength and wealth upon the altar of sacrifice for the salvation of his people. Who but the minister's wife measures aright the effects of his excessive labors, and restless wrestling nights upon his physical and mental powers. Who sees, as she does, from afar the approach of premature old age, or hears as she hears the approaching footsteps of the death angel. And then so much of this is borne unshared by others—not even by the dear ones for whom she is most burdened and anxious. God bless these toiling, patient, burden-bearing ministers' wives! A grand reward awaits them. It would be well if our churches now would enter just a little more into the inner circle, in a kind-ympathetic way, of the pastor's life. But there is a brighter side to all this life in the service of God. A recent writer in the *Boston Globe* is stirring the public mind with the fact that some 25,000 people are owning one-half the wealth of the United States. He predicts future ruin to the nation if this trend of things continue. It is not to be feared that a like monopoly of spiritual wealth is being captured by the few in our churches; and that the piety and most profitable graces of christianity are possessed by a privileged class, and that many of our pastors are at the head of these spiritual millionaires. The law of spiritual life given by the Great Teacher when He said, "To him that hath shall be given—the sure increase that comes from the right use of attainments—is being fulfilled in the experience of all the faithful followers of Christ. It is not true that the self-sacrificing toilers are growing richer rapidly, while the many in our churches, who are only maintaining a nominal relationship to Christ, are growing poorer in spiritual wealth and influence. If an undue monopoly of the wealth of a nation, by the few, is threatening its prosperity, the magnificent growth in the Christian graces of only a small portion of our membership, while large numbers are not growing, cannot portend for our denomination a very prosperous future. The largest possessions attainable in Christ's kingdom does not in any possible way hinder others from an equal share of the same good. The provisions for enlargement are so abundant that every member may, if they will, be rich. It would do any of our younger brethren in the ministry good to visit our Bro. Morse, or to look into the present standing of any of the advanced faithful toilers in the vineyard of the Lord. What indescribable wealth is theirs. All along in their toiling they have been gathering and storing up hidden knowledge for themselves. These investments will all the demands of the future. Is the light and life and liberty of the truth they live, in an independence of other human conditions entirely unknown to the richest financiers of the earth.

When parting with our dear brother at his gate, his "God bless you" and prosper you in your new position, was a most comforting and inspiring benediction. After more than fifteen years of very happy association in this county, the pains of the parting are wondrously alleviated by the light which overhangs the end of our life's toils, not far in the future.

Presbyterianism.

Moody says that a man must be very careful in preaching before the Scotch, for every old woman is armed to the teeth with texts of Scripture, wherewith to refute what she may consider innovation or error, and every man, old or young, considers himself a theologian and a good judge of a sermon. These points in the national character of the people were brought very forcibly to the notice of a reporter at the door of a Presbyterian church one Sunday by a very audible conversation between two Aberdonians, resident in a New England village. The two worthies were scarcely out of the building when they tackled the sermon in this fashion:

"Man, Sandy! that was a braw sermon we gat frae that young man, Mr. Mitchell. That chiel's a thinker, and he has the knack o' presentin' his thoughts (and there's nae in them, I tell ye) in a most attractive manner. That was a masterpiece o' logical thought expressed in terse listin' terms. Every thocht was as clear and snart as a drop o' dew. The only thing that could have improved yin discourse wud have been giein' it to us in the grand expressive Doric o' oor ain country."

"Ay, Jamie! it was a precious discourse, and yin second in doctrine. Loobie me! wad it no have been gran' in braud Scotch as ye say? Weel, he's Scotch in doctrine and in style o' thocht, and he has the *perferriam ingenium*, see we'll excuse the want o' the bonnie Doric. Everybody canna be as lucky as to be 'a Scotchman born.' But tairk my words, yin birkie's gairn to be a credit tae our denomination, an' that before long. It's no ane I think a sermon over short, but I did to-day."

## W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

Farewell Address to Miss Fitch, delivered by Mrs. J. W. Manning.

The W. B. M. U. is interested in every department of missionary work, and contributing from its funds towards the support of each object. Yet the primary work of our Union is to send young ladies to India to devote their whole time and strength to the evangelization of heathen women and children. This is why I have been asked to speak these farewell words to our sister this evening.

It is with mingled feelings of joy and sadness that I address you on this occasion—joy that you are so soon to go forth in the Master's name, and in obedience to His last command, to tell to those who sit in darkness that the "Light of Life is Jesus." For thirteen long years Mrs. Churchill has labored alone, as far as human helpers were concerned, sowing beside all waters. She has been calling, oh so frequently, for some one to come and assist her. We have been praying the Lord of the harvest to give us laborers. Should we not rejoice that He has heard our prayers, and here, by making you, dear sister, to hear His gentle voice saying, "Go tell" that you have been led by His Spirit through all the successive steps of doubt and unwillingness to desire and at length not only to feel it your duty, but as you have stated, a privilege and joy to enter upon this great work. I am sad to-night that you stand here alone; other young ladies should go with you. How anxiously many of us have looked among our own congregations for some one to consecrate herself to this service. When will we arise to our duty in this matter?

My purpose at this time is to assure you of the interest and sympathy of our sisters comprising the W. B. M. U. We send you as our representative in foreign lands. We shall follow your work as if it were our own. We cannot enter the darkened homes of our heathen sisters; look into their sad faces and hear their tales of woe. We cannot tell them of Jesus as the woman's friend, the helper of the helpless in all ages, but we shall do this through you. Be assured of our confidence and union in the work. We gladly give our money to supply all your wants and provide you with means to carry on your work; only make known your needs, and to the utmost of our ability they shall be supplied. More than this, we will uphold you by our prayers.

It must be a source of strength and inspiration to know that over 3,000 of your sisters are bearing you and your work upon their hearts before God in prayer. On the first Tuesday of every month, from all the W. M. A. S. of these provinces, earnest prayers are going up to heaven for you and those who labor with you. On Saturday evening, as you are going forth for your Sabbath work, we have agreed to spend some portion of time in especially invoking God's Spirit to accompany the words spoken and open the hearts of those who hear, to receive them: While we thus pledge to you our interest and sympathy, money and prayers, we have two requests to make of you, our missionary. First, that you will remember us and our work when you pray. You have not all the discouragements in India. We feel that your prayers should unite with ours in the ear of the Eternal God, from whom must come the help we require to carry on this work successfully at home and abroad. The work is identical; those that remain by the supplies shall share equally of the spoils with those that go forth to the battle in the great day of victory. Second, we ask you to keep us informed with reference to your work. The value of a missionary letter can scarcely be estimated. Through the MESSENGER AND VISITOR, as well as the *Link*, let us hear from you. It has been urged "that this takes too much time." Is it not time well spent: that will bring rich reward? It will increase the interest at home, and perhaps lead some one to consecrate herself to this work and continue what you have begun. The Master may use you in this the early history of our missions, as bells to sound forth the needs of the perishing heathen and call others to the rescue; or don't fail to send forth peal after peal and clear. Accept it as a very important part of your work, and the Lord's blessing will accompany your words.

Now, dear sister, let me give you one word of advice; do not be discouraged if you do not see as great results from your labor as you anticipate. In reviewing the early history of the Telugu Mission

we see that the Lord required long years of sowing before there was any reaping, but the harvest was sure. Let us be satisfied to labor faithfully every day, and leave the results with God. We must believe that the self-sacrificing toil of Day, Jewett, Douglas, and Vanburen was just as acceptable in the Master's eyes, although after thirty years there was but one small church, as Dr. Clough and others, who have welcomed thousands into the fold. Who judges the Old Testament prophets by the number that believed their report? Is the reception of the message any criterion by which to judge of their faithfulness? Noah preached 120 years and we believe he pleased God, although he had not one convert to show. Do we throw discredit upon Isaiah because he had to contend that none believed his report, or upon Elijah when, as he thought, he was left alone to serve God after years of faithful ministry. Who ranks Jonah among the grandest of ancient servants of the Most High? Yet in three days' preaching he saw a whole city—King, courtiers, and people—brought to repentance and receive pardon. It seems clear that results are not our business; but merely to fulfill our Master's command, and be sure that the message, Christ died to save sinners, be intelligently known by every one within our reach. Before closing let me give you one of God's exceeding great and precious promises. It may be a pillow upon which to rest your weary head. "Thou shalt keep him in perfect peace whose mind is stayed on me because he trusteth in thee." It is possible for the child of God to have this perfect peace even in the midst of trouble. Many times during the next few weeks you will see the waves of old ocean lashed into fury by the winds, and rising mountains high. They tell us, far beneath the surface it is as calm and placid as a summer's day. So may it be with your soul—though like David you may be forced to cry, "All thy waves and thy billows have gone over me," but within may be perfect peace, "peace that passeth understanding." Christ says "My peace I leave with you." This peace is born of implicit trust in the Lord: In behalf of the W. B. M. U. I bid you God-speed, hoping that a long life of usefulness may be before you. "The Lord bless thee and keep thee. The Lord lift up His countenance upon thee and be gracious unto thee. The Lord make His face to shine upon thee and give thee peace."

## From the Mission Field.

Each correspondence in the last *Missionary Magazine*, we learn that the gospel is beginning to take hold of the higher caste people among the Telugus. The latest news of the work on the Congo is very cheering. The church at Lukonja has grown from 20 to 30 members. The church at Inza Manteca is holding on its way alone. Its members have no opportunity of pressing the gospel upon their heathen associates. The heathen priests prophesied all manner of disaster as about to fall on the Christians for destroying their charms, etc. As no evil has befallen them, the people are having their eyes opened to the falsity of the pretensions of these priests, and are in doubt about the religion they represent. The clergy of the Established church in many places in Germany are throwing every obstacle possible in the progress of our work there; but the opposition is often overruled to the furtherance of the gospel. Considering the much greater wealth of those belonging to the Church of England, its members make a poor showing in the matter of missionary contributions when compared with what is given by Nonconformists. The respective contributions of the two last year were \$2,500,000 and \$2,500,000. This is significant of the doctrine of Brahminism in India. A few years ago, the temple of Mouhyur used to receive \$50,000 during the annual festival, now it receives but \$20,000. The priests declare the influence of the missionaries to have been the cause of the decline in receipts. In Benares, one of the most powerful castes have determined to adopt total abstinence as a caste regulation. By this iron rule from 40,000 to 50,000 of the people have given up the use of liquor. For once, caste has been a means of good. The English church stops at almost nothing in accomplishing her purpose. Some year or two since it was announced that a certain Molino, a priest of high position at Havana, had become a Baptist. He was really a spy who took this means to attempt to find out something to be used to turn the tide against the Baptists of Cuba. Finding nothing, he has gone back to Rome and been rewarded with high position.