

Messenger and Visitor,

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Messenger and Visitor.

WEDNESDAY, MARCH 24, 1886.

OUR THEOLOGICAL STUDENTS.

Our interest centres in these as in no others. They are to lead the churches. They are to determine the tone and quality of their life. Upon them chiefly it depends whether the churches are to be high in life and earnest in service, fitted to be God's grand agency in bringing men to Christ, or to be lukewarm, and robbed of half their power for good. We should not fail to remember them in public and private prayer, and we ought to be deeply interested in all that pertains to their preparation for their great work.

In a few months another class is to graduate, and the question is to be decided where they are to seek their further training for their great work. Already, we learn from the Athenaeum the students are considering this grave question, and we see from Bro. Cochran's communication in last Messenger and Visitor that one other, at least, is giving it attention too. It is to be hoped that this question may not be thought of little importance, or be decided upon wrong principles. It will have to do with the future of each student, and should be decided on no other than the highest grounds. We can scarcely conceive of a case where higher considerations should not come in than the mere matter of pecuniary support. Such considerations as these should always be kept in the sternest subordination to the infinite consideration—how can the most be made of my life for God and for men. To begin the course of more immediate preparation for the ministry with this as the chief factor of determination, even when all else is equal, is perilous; for there is danger that the habit will grow upon the student of determining other questions in the same way, when things are not equal, and the choice of a field of labor, &c., will be decided on similar grounds.

Are there higher considerations than the pecuniary inducements offered by various institutions to determine a student in his choice of a place in which to pursue his theological course? To put the question in this bald way, seems to make an answer unnecessary. There is the religious atmosphere of an institution, which has so much to do with giving a permanent cast to his life and work. There is the ruling spirit which is abroad, whether fitted to develop that highest ardor and self-sacrifice, which is at the basis of all true and devoted service. There is the question of the mental habits cultivated at an institution ever more important than the mere amount of knowledge gained. There is the very important consideration of the training which will be best fitted to bring him into the closest sympathy with, and best prepare him for the place and kind of work which will probably be his. There is finally the facilities for acquiring a deep and thorough knowledge of what will be most useful for a man in his future work. In the most of cases this is not to become able to grapple confidently with the various scepticisms of this doubting age; for there are not many who have natural powers of a sufficiently high order to make it possible for them to handle such subjects effectively. Any way, Christianity is a positive and not a negative thing, and the best way to put down scepticism is to hold up religion in the highest living, and in the most earnest preaching of the old gospel. In most cases, therefore, the previous considerations will be of more comparative moment than the last, provided other things are at all equal.

But what bearing has all this upon the question of our students' choice of an institution? Does not all this affect higher grounds of choice than a mere regard for pecuniary aid? Is there not the higher consideration of duty which lifts the question above the lower one referred to? Are there not also laid down some grounds for guidance? Bro. Cochran refers to some reasons why he thinks our students should go to Toronto Baptist College, or, at least, why we should encourage them to seek their theological education there. It may be well to keep these two ideas distinct. Of course our students are under no obligation to any institution. Their obligation is to God alone. They may be in a position to go where they please, and no convention be in a position to take them to task; yet this is no reason why the Baptist denomination in the Maritime Provinces should not have a choice of institutions, for good and sufficient reasons.

It is a fact that our Convention, at its session in Halifax, determined to transfer its theological department from Wolfville to Toronto. This was not, as we supposed, an expedient to be rid of the theological department at Acadia; it was to secure higher advantages than were to be had there. It had been decided long before that a theological institution, for the training of young men at home, was a necessity. If that decision was correct, then there is the same reason why we should not encourage our students to attend at McMaster Hall, in preference to any other place. It is true

that we can only hope for a very large proportion of our students returning to us as we get them interested in the work at home during their theological course. If they attend institutions abroad, where the ties are all severed for three or four years, which bind them to the work at home, especially if they supply churches abroad, during this time, and form new ties there, the chances of their return to their old home field are very largely diminished. On the other hand, if they pass their course at Toronto, they will be kept in rapport with our work all the time, the holidays will be spent in work with some of our churches, and the attachments will be to our own work. Under these circumstances, it is not very evident that we must encourage our students to attend our own theological school, if we are to have devoted men, to man our destitute fields?

But it is said, the field is the world, and we believe it thoroughly. We have no narrowness in this matter. We thank God for Christian work and workers anywhere. At the same time, there is something more to be said. It cannot be gainsaid that it is the natural, shall we not say the divinely ordered way, for each land, for the most part, to supply its own churches with pastors. When this is not the case, there is something, wrong all around. It will act injuriously on the country which draws its supplies from abroad; it will also be disastrous to the section which is drained to supply the lack of productive force at home. The one country may be too little solicitous about the state of devotion in the churches, which is at the bottom of the scarcity of students for the ministry, so long as a supply is drawn easily from abroad; and the land left with fields lying waste, through the loss of those who would naturally be their cultivators, suffers a loss untold. At the same time, it is a fact that other things being equal, the men who have been brought up in a country are better able to do the most efficient work there. They know the people thoroughly; they are in closer sympathy with all that pertains to the welfare of the denomination and the land generally; there is no need of naturalizing to new conditions, often a weary, discouraging time; there is less danger of misunderstandings, and the many things which make trouble and render effort futile. Now if we are to have our young men preserved for our churches and this natural state of things, which seems to be the divinely intended one, to hold among us, there must be the ordinary means used. We must have for them a place where they can receive theological instruction where they shall be under the influences to cherish, and not to chill this interest in the work of God at home. They must be encouraged to go to the institution where all the old sympathies shall, if possible, be quickened and not be left to die a natural death. So plain is this—that it is the divine intention that each land should supply its own pastors—that we believe no student should put himself into circumstances which will be less favorable to the realization of this idea, without good reason. We believe that God intends that there be interchange of Christian workers; but it is evident that he intended each land to depend chiefly upon itself.

However all this may be, it is a fact that our churches are suffering from lack of pastors, while a large proportion of our students drift away from us. Our churches cannot have the highest prosperity unless there be a change. A change cannot be expected while our students go abroad to seek their theological training. If we encourage them to go here and there over this wide Continent, we about the same as cast them from us. If we encourage them, to go to McMaster Hall, a much larger proportion, at least, may be expected to remain for us at home. As this institution compares favorably with any in the land, and as to pursue this course is but to act according to the natural, and we have every reason to believe, the divinely intended order of things, there seems to be no other course open to us.

It is to be hoped that our people will sympathize with our young brethren who have this decision to make, of a place of further study. For many it will be a great turning point in their lives. It should be approached with much prayer, with every motive and every power cast down at the feet of our dear Savior. Let us all help them with our prayers. If need be let us also help with our purses.

LABOR TROUBLES.

One of the most alarming features of the present is the conflict between labor and capital, which is becoming more earnest every day. During the last week or two there have been strikes over a large part of the United States, while one has taken place in Canada. Labor is organized as never before. It is said that the Knights of Labor alone number nearly one million. There are many other organizations with large memberships. These are all under the control of central committees. When a command comes from headquarters to cease labor, although it means great loss to all concerned, there must be the most absolute obedience. If any refuse they are often exposed to violence. If an employer whose workmen have struck attempts to supply their place, the new employes are liable to ill-treatment—sometimes their lives are in danger. It has gone so far that traders who will not take the part of the labor union run the risk of being boycotted and having their trade ruined. It is true the recent strikes have not been attended

with any great amount of disturbance; still it is easy to see that it required but a spark to cause a conflagration. When there is a direct issue between employer and employe, if the deadlock continues any length of time, the worst passions are aroused, and at such times the worst people usually take the helm of affairs. Socialists and communists find here their opportunity, and there is danger lest the movement which was to enforce a righteous demand to resist a rank injustice, be used for the worst purposes. It may be that the laboring class have been oppressed by the employers, it may be that labor unions have been rendered necessary by the refusal of capitalists to do them justice in some cases; still it is significant that in the country where labor receives the largest proportion of profits of any part of the world, there the confusion of strikes is most frequent.

Whoever may be chiefly responsible for this state of things, the seriousness of the situation is undeniable. When a few men can control the action of hundreds of thousands of workmen, and can stop all business over a great railway system, as has been the case last week, it becomes a question of general concern. This is interfering with the interests of other than employers, and there should be some way to protect the public from the disastrous results which may follow. Besides, it must be remembered that these unions are in their infancy. The most serious question remains: What will be the outcome when the organization of labor becomes more general and complete? Some of our American contemporaries take almost despairing views of the situation. The trouble is that all these workmen have votes, and no political party dare deal with the trouble, in a vigorous way. If the time should come, as it did come, over a limited area, a few years ago, that the militia must be called out to quell labor riots, or to open the obstructed channels of trade, the militia, being composed chiefly of this class, could not be relied on. There being no standing army, there would be no power to suppress mob law. The only assurance seems to be in the education of the people. Perhaps we should say in the christianization of the people; for it is a fact that mental culture alone will never cope with the selfishness of human nature. In the United States, with all the disorderly elements of the Old World continually being poured into the country, and with a genius of government which leaves all kinds of ideas to take root and flourish, the danger is the greatest. But there is need everywhere to press forward the work of bringing men into subjection to the law of brotherly love, which alone can make our country secure against the inbred selfishness of human nature. The truth is, everything is verging on to a state in which only the power of religion can save the people from temporal turmoil and disaster, as well as save their souls from the waste to come. Every equanimity, temporal and eternal, urges Christians to press on their work with all vigor.

QUESTION.

"Does Faith precede Repentance or does Repentance precede Faith? Please give us the orthodox view."

There are two kinds of repentance distinguished in the original of the New Testament by two words—sorrow for sin because of its evil consequences to ourselves, and sorrow for sin because of what it is in itself and as against God. This latter which is the evangelical repentance of the New Testament comes, we believe, before faith, while, at the same time, it is deepened by the greater light which faith brings. The logical order of a work of grace in the soul is regeneration, repentance, faith, the latter continuing as abiding states of the soul. In the New Testament it is ever repent and believe the gospel, not the reverse.

"Our Lack of Students for the Ministry."

I have read with much interest the articles on "Our Need and How to Supply It," written by Rev. A. Cochran, and while I agree with all he states, I think he omitted one very important point in "How to Supply our Need"—so far as the supply of ministers is concerned. That is the need of a provision for supernumerated ministers. This much is certain, one of two things will have to be done, or our ministerial supply will grow constantly less and our pulpits soon filled by weaker men. Either our churches will have to return to the principles and practices of the past, when the old Minister whose head was white with wisdom and his soul enriched with experience, was sought for and in demand, and continued to labor with the churches until the Master called him to his reward; or, as a denomination, we will have to create and sustain an adequate "Supernumeration Fund."

Even if salaries were increased to a minimum of \$600.00 as Mr. Cochran suggests, while it would be an advance, it would not be a cure. What minister can live on even that salary in such a way that his people will not be ashamed of him, and supporting even a small family, and lay by something for old age? The results of such a policy are seen all around us. Men of good education and good abilities, earnest, faithful workers for the Lord, whose whole life and vigor has been given unreservedly to the churches, when they reach the age of 65 or 70 are without either a pastorate or a dollar.

to their hearts, and now the churches leave them to starve or die!

This is not a fancy picture. It is a case, a score of times repeated, in our own Convention, and a dilemma which presents itself to every young man who thinks of entering our ministry. Is it any wonder then that a very large number of our brightest and best young men, who were at first led by the spirit to look towards the ministry, have found themselves unable to assume the responsibility of neglect and starvation in old age, and have entered the legal and medical professions, or have chosen other industrial pursuits!

There are many educated and able and eloquent men in our pulpits to-day, who are preaching to young men in their congregations, who are receiving for a clerkship several hundreds of dollars yearly more than the preacher! Young men whose services as clerks will be required at an age when the preacher will be discarded, or who can afford to retire without the prospect of actual want before them!

Now some good Christian brother will lift up his hands in holy horror as he reads this and cry, "selfishness!" "Any young man who would shun the ministry for such selfish motives, is unworthy!" Listen, good Christian brother! Would you do it yourself? Would you devote your whole life and expend your whole means for the church of which you are a member, and all the time know that you soon will be an old man, not only poor but positively destitute? Would you ask the wife you love to accept the situation? Would you look into the faces of your children and accept the situation yourself?

I am not questioning the fact that you may be doing nobly for your church and making sacrifices for the Lord, but are you giving all? Yes, all! life and vigor and heart and means, with nothing for old age, as you ask the minister to do? The Lord expects just as much from you as he does from the minister!

Another says, "Let the minister insure his life!" Besides the impossibility, with the average minister's salary, of paying the premium in any reliable Life Insurance Company, there may reasonably be expected a period of ten or fifteen or twenty years, before his death which even a Life Insurance policy does not cover! What then? Why starve!

It is a crying, burning shame to the Baptist denomination that they have no adequate provision for their aged ministers. The Presbyterian and Episcopal and Methodist churches—any of them having a less membership in the Maritime Provinces than the Baptists have—yet have such provisions—and against none of them can be charged the heartless folly of rejecting their old men in the unwise desire for young ones. I would not deprecate the work of our young men. We need them all. God bless them and give us more. Yet while England knows the worth of a Gladstone, hoary and venerable, and doubly valuable with the labors and experiences of four score years, Baptist churches are blind to their own best interests.

A BAPTIST—Nova Scotia, Mar. 12, 1886.

A Prince and Great Man Fallen in Israel.

Rev. Hugh Stowell Brown was the Prince of preachers and great in intellectual and moral force, but he has fallen in the great battle-field of life, to rise not until the heavens shall be no more. The news of his sudden and unexpected death filled me with deepest sorrow. He was among my dearest earthly friends. My acquaintance with him commenced at the opening of 1850. A little before this period he had entered upon his life work as pastor of the Myrtle Street Baptist Church, Liverpool. Through an entire stranger to him, he treated me with every mark of attention and good will. When I again visited England in 1874, he received me with open arms and did all in his power to make my trip through England, Ireland and Scotland one of pleasure and profit. When the great fire swept away our churches in the city of St. John, Mr. Brown sent me a pressing invitation to revisit England to collect money for the stricken churches, assuring me that if I would do so, he would render me all possible aid, but circumstances over which I had no control, prevented me from accepting his kind invitation. With such marked expressions of disinterested friendship on his part, no marvel that tidings of his death should make me feel that I had lost one of the dearest friends of my life.

His connection with the Baptist denomination was purely a matter of conscientious conviction. His father was a member of the Church of England, and his son had entered upon a course of theological studies, preparatory to his ministry in the same church. But in comparing the Liturgy and Catechism of the Church of England with the teachings of the New Testament, he saw such a want of harmony between them, he decided that he could not preach both, and the question was which of the two books would be his guide? He was not long in resolving to follow the guidance of the heaven-inspired law book. He knew comparatively nothing of Baptist ministers or churches, except what he saw in the New Testament; but without human guidance he became a decided Baptist, sought out a Baptist minister and was baptized. The severance of family ties and of his original church connections, caused a severe struggle; but he felt that he must obey God at whatever cost. Filled with a burning zeal for the glory of Christ and the Salvation of souls, young Brown

commenced soon after his baptism to proclaim his new born faith, and warning sinners to repent and believe the gospel.

This occurred in Douglas, Isle of Man, where he was born. These early ministrations created a deep interest, and his fame soon extended to Liverpool. Myrtle Street Baptist Church wanted a pastor, and young Brown was sent for. His trial visit resulted in his speedy settlement as pastor. That was in 1848, and the connection was only broken when he was called to the higher service above.

This youthful orator soon became the life of the Liverpool pulpit, and the new church building soon had to be enlarged to make room for the crowds that rushed to hear him.

Having spent a portion of his life in mechanical and business circles, the youthful pastor was very desirous to reach the masses outside the church. He accordingly instituted a series of lectures for workmen on Sunday afternoon. These were delivered in the largest public halls of the town, and were attended by immense crowds of artisans and others. The titles of the addresses were like himself—original. Such as "Five Shillings and Coats," "The English of It," "I can Afford It," "I Don't Care," "Number One," and others of kindred significance. Fifteen thousand copies of these were published weekly and scattered broadcast over the country. Many of them reached this continent, and wherever read made the name of Hugh Stowell Brown a household word. From this time forward all the pious people who went from the United States and from these Provinces to Liverpool, went to hear the man who had given those wonderful lectures to the world. Hugh Stowell Brown had in fact become one of the most important institutions of Liverpool, and visitors felt that they had not seen all the lions of the place unless they had seen him.

He had a prodigious power of endurance. In addition to his great work in Liverpool, he performed a large amount of ministerial work at all the prominent points of England, Ireland, Scotland and Wales. Wherever he went he was most cordially welcomed. In London he was a great favorite. A few years ago he made a flying visit to St. John, and to some of the cities of the American Union. As I was absent from St. John at the time of his visit, I went to New York to visit him. He preached for Dr. Artimage in his large church, where I heard him with great pleasure and profit. He went on as far as the Mormon country, and saw American life in many of the larger cities. He was greatly pleased with his extensive trip. When last at his own home he promised me that he should embrace the first opening in Providence to travel through the Dominion of Canada, and had he been spared a few years longer he would, doubtless, have carried out his purpose.

The rupture of a blood vessel in the head was the cause of his sudden death, the lamentation over his departure was manifested on all hands. The Liverpool Post of the 25th ult., speaks thus:

"When it was announced yesterday afternoon in the Echo that the Rev. Hugh Stowell Brown had died at noon, the news came as a shock upon most people in Liverpool, to whom the name of the lamented minister of Myrtle Street Chapel was a household word. A man of strong individuality and extraordinary earnestness and force of character, he had stamped himself indelibly upon the religious mind of the age in which he lived; and not only in matters of religion and belief, in which he was the most robust of thinkers and speakers, but also in a social sense, the rev. gentleman had become, and continued for a quarter of a century, one of the moving spirits of his time. It was by the irresistible force and sturdy originality with which he carried the moral principle into the applications of broad and practical Christianity upon the society around him, that he obtained and held so long a position almost unique among the religious and reformers of the day."

Words of deep regret and of condolence were uttered by the Mayor of Liverpool at a meeting of his officials, and also at a large Missionary meeting of the Methodist brotherhood. In fact all denominations and all classes feel that one of the brightest lights of the church of God, has been suddenly extinguished, but our dear departed brother has gone to that world where he will shine with undimmed lustre "as the brightness of the firmament and as the stars forever and ever."

At a memorial service held in our church, on Sunday evening the 7th inst., we sang at the close for our departed brother that hymn commencing:

"Servant of God well done,  
Rest from thy fond employ,  
The battle fought the victory won,  
Enter thy Master's joy."

The voice at midnight came,  
He started up to hear,  
A mortal arrow pierced his frame;  
He fell but felt no fear.

Soldier of Christ well done,  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy."

I. K. BILL—St. Martins, Mar. 15, 1886.

—Hon. Dorman B. Eaton, in a recent address, said; "I hold that a church is not much, unless the laymen take hold of it, do not care who the minister is. If men and women do not take hold of it, it is flabby, loose, disarranged,—a tangled web of indifference." True; for the men and women are the church, and it, of course, must be what they are.—Index.

Thoughts on Evangelistic Work.

Having recently noticed in your valuable paper, an article on "evangelistic work," I have thought it desirable to express my opinion of what I have seen and heard of our own evangelists. They are men of God, whom I esteem very highly for their work's sake; for I believe they are indeed doing a noble work for God and the world; and it seems strange to me that any one would have the hardihood to speak or write against them. "Touch not mine anointed, and do my prophets no harm," is the warning voice from heaven—a voice that will be heard in the judgment day, when the secrets of all hearts shall be revealed.

Our denomination has been greatly blessed by the labours of evangelists. Indeed, I might say that the foundation of our Baptist cause in these provinces has been laid by evangelistic work.

The reports of our evangelists and missionaries who are now in the field, are highly satisfactory. Large numbers have been, and are now being converted through their instrumentality. These are facts that cannot be gainsaid, and prove that God blesses their labors, which is the best witness.

I had the pleasure recently of securing the aid of Bro. J. W. S. Young in my field of labor. His labors amongst us will long be remembered with thankfulness. He gave his whole heart to the work, and was abundantly successful in winning souls to Christ. The converts were not such as Tiny describes in his first picture, who must be quickly removed from the church on the departure of the evangelist. It is a pleasure to testify that they are a credit to us, regularly attending the meetings of the church, growing in grace and in the knowledge of our Lord Jesus Christ.

I thank God that the picture Tiny so deeply shaded, does not represent our evangelists. If his darts were intended to strike in that direction, they will be like the flaming wave that rushes furiously against the rock; it retires broken and defeated, while the rock remains firm and immovable.

Boston Monday Lectures.

"VITAL ORTHODOXY AT HOME AND ABROAD."  
LECTURE 6: "AGREEMENT OF EVANGELISTS IN ALL AGES."

There are electrical conditions of the air and the clouds at sea that sometimes cause every mast of the ship to be tipped with the glow of fire. These flames proceed from one source—the enmeshment of ship and sea and world in a single magnetic current. When the electrical influence is less intense no flames are visible but the influence is present. Touch the iron fixtures of the vessel and they emit sparks. The influence may be still less intense—yet present. The magnetic needle remains true to the pole. Because it is saturated with the omnipresent, though invisible magnetic current.

At Pentecost the flames of all omnipresent divine influence adhered at the tops of the mast. Cloven tongues like as of fire sat upon the heads of the apostles. These all proceeded from one omnipresent source, enmeshing individuals, nations and ages. This is the Holy Spirit. This is the influence of the ascended, the Omnipresent Spiritual Christ.

The evangelist at Pentecost was a man with visible divine power upon his head. Although this divine influence may not be visible, it is yet present in all evangelists. Sparks are yet emitted which kindle communities, ages, worlds. At the very lowest intensity, the influence is present in all men in the needles of conscience. Thereby are united all needles and all seas.

Whenever we stand in the presence of an individual, community or nation that has become a burning bush, let us take the shoes from off our feet. The ground whereon we stand is holy. God is the author of revivals and revivalists, and God is great.

The study of the habitual action of magnetic needles in all seas, on all lands, in all centuries reveals the laws of that magnetic current which enmeshes the world. In like manner, the study of the agreements in all centuries of those evangelists who have stood approved by their fruits, reveals the common laws of the universal Theocracy. Herein is the revealing of the Spirit of the Christ which enmeshes all nations and ages.

What now are the agreements of the most effective evangelists of all ages? Of all Christian ages? They have disagreements. Some are Calvinists, some are Arminians. Here is Peter. There is Paul. Here is a Melancthon. There is a Luther. Here is a man educated in the schools. There is a man educated only from on high. But what are their agreements?

- (1) They agree in being filled with one and the same divine fire, through the two greatest means of religious grace—attention to truth and self-surrender to it.
- (2) They agree in loyalty to all the facts of Scripture, not mere fragments of it.
- (3) They teach with power and conviction the necessity of the new birth.
- (4) They teach with power and vital conviction the necessity of the atonement.
- (5) They agree in the declaration of the necessity of repentance, now and here.
- (6) They agree in being men of prayer.
- (7) They agree in being men of humility, men empty of self and full of the consciousness of God.
- (8) They are men having great boldness for the truth of God.
- (9) They agree in preaching most