

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
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THE CHRISTIAN VISITOR  
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The *Wesleyan* is out with an announcement that after the first of January its subscription price will be \$1. It says it will have to add 1,000 new subscribers to guard against financial loss. The other religious papers will have to consider reduction. It would take 4,000 new subscribers to compensate for loss if the *Messenger and Visitor* should make the reduction. The demand is strong for a dollar paper, but it must be remembered that newspaper stock is now at a discount and the prospect of a rise not very brilliant.

The two ex-premiers of Great Britain, Gladstone and Salisbury, have recently been writing on religious subjects. The spectacle is unique, and perhaps not duplicated in any nation. Though their trading has been political they have not allowed themselves to be narrowed down to its limits. The former especially has kept fresh his classical studies and seemingly almost all others. The latter has shown himself to be abreast of modern scientific investigation, and both seem to find delight in defending Christianity. The nation possessing such rulers is to be congratulated on its high sense of moral and religious honor which characterizes its representatives.

REV. DAVID EWING a man who held a commanding position in Chicago as a religious force, died last week. He formerly was pastor of the 4th Presbyterian church, but had charges of heresy preferred against him by Rev. F. L. Patton, then of the same city, but now President of Princeton. These charges were discussed for weeks and great interest was excited in them. They were not sustained, but Prof. Ewing concluded to withdraw from the denomination, and Central Music Hall was built in 1878, and since that time he has ministered there to large audiences. A funeral sermon was preached by Dr. Barrows, of the 1st Presbyterian church. The writer was present at the funeral, but while not in sympathy with Prof. Ewing's views, he nevertheless, got the impression that he was a lovely heretic.

SENATOR HOAR, of Massachusetts, the president of the Unitarian Conference at its recent meeting in Saratoga, is credited by the *Congressionalist* as giving an address, "reverent, spiritual, and rich in its appeal to the religious nature," but adds, neither Senator Hoar nor anybody else can tell what Unitarians believe. Dr. Bellows, one of their ablest theologians, said in 1876: "A man may be a pantheist, or an atheist, and if he calls himself a Christian, and is not immoral in life, he may join the Unitarian Conference and claim as good ecclesiastical standing as the most conservative believer." Is it any wonder that a denomination so latitudinarian should grow and decay at the same time. Its increments of growth in unbelief become a level which deteriorates any true religious tone it may have. Its disbelief and no belief are disintegrating and destructive.

The Independent rather warmly repudiates the statement of Dr. Wharton that, "a man may be born a Methodist, a Presbyterian or an Episcopalian, but must be born again to be a Baptist." Such an expression doubtless rather startles a Pedobaptist, but it only emphasizes an elemental Baptist tenet. If we consult the confessions and witness the practices of our Pedobaptist brethren, we find that in varying forms children are part of the church and receive its baptism. The Westminster Confession says "the church consists of all those that profess the true religion and their children." The Baptist teaching and practice is that regeneration must precede responsible baptism and church relationship, and that infant baptism tends to hereditary church relationship, and should be left by all Protestant bodies to the Church of Rome, its originator and its defender, not on the ground of Scripture but of church decree.

DR. BROADUS, whose fame as an educator and preacher is continental, lately spoke at a Young People's meeting, and in a warm exhortation he urged them not to let timidly interfere with the undertaking of some Christian work. It is not a sufficient justification for inaction for one to say, "I have so many faults or know so little, how can I do any good?" No one is expected by the Master to do more than his best with the ability he has, and if an honest effort be made in humble reliance upon the blessings of the Holy Spirit the results will often be wonderful. Dr. Broadus said when a lad, in a meeting he tried to find some one he might lead to Christ. He saw a half-witted man, Sandy Jones,

and timidly but earnestly talked with him. He became a happy Christian. In after years, when he visited the town, Sandy would run and, seizing both his hands, would say, "Howdy, John; thank you, John." And when the preacher reaches the shining shore, Sandy Jones will come to greet him with "Howdy, John; Thank you, John!"

In last week's issue there was an article signed by W. E. McIntyre, secretary of N. B. Convention Board, by which it appeared that the Board had begun home mission work, appointed a general missionary evangelist, appropriated funds to several missions and was corresponding with other fields. In this issue it will be seen by a communication from Messrs. Gordon and Grant that the committee of twelve appointed by the Maritime Convention to arrange with the N. B. Convention Board about home missions, have also effected an organization, and are to begin home mission work in New Brunswick. Without saying where the responsibility rests for such a state of things we simply say what all who love the peace of Zion must feel that this condition of things is to be regretted, and is almost sure to stir up strife. We suggest that it might be well to call a conference of the N. B. Board and the committee of twelve to try and arrange some basis by which one should do the work. As it now stands mischief, alienation, and possibly separation may result. All have been and are still in the Maritime Convention, in foreign missions and collegiate education, and our home work should be so adjusted as not to interfere with united effort for all the great interests we have in hand.

A Church of England paper, the *English Churchman*, is rather severe on Mr. Gladstone for sentiments expressed in an article on "Sects and Schism." The grand old man looks beyond the church-bound limits of his own communion, and sees what he thinks commendable and says so. The *Churchman* in summing up its strictures closes thus:

"Space forbids our dealing more particularly with the clever, but dangerous teaching of this article, which leaves us in doubt whether this marvellous man will die a Roman Catholic or a Baptist."

We thank the *Churchman* for placing us at one pole and Romanists at the other. The revelation of the two is that of antipodes. State churches are dangerous near Rome. Free churches are nearer Baptists. Mr. Gladstone, in championing disestablishment, has been backing away from Rome. We doubt whether he ever reaches the Baptist fold, but he has been moving that way for some time, and though the *Churchman* may not think so, some things might befall him.

The *Canadian Baptist* gives a description of a Catholic town in which the total value of taxable property is \$276,000, while the church property exempt from taxation is valued at \$971,000.

This we have clipped from an exchange, and if it is true it reveals a state of things ecclesiastically as monstrous as the gigantic trusts and monopolies of the commercial world. In Montreal and Quebec, in short, in the whole province of Quebec, there is an amount of church property held free from taxation, that is simply enormous. Protestants have been silent in the past because they have been helped in the same way, and thereby blinded to the character of their acts. They receive a penny that Rome may get a pound. They have a dime remitted in taxation that Rome may have a dollar. The principle that underlies this whole matter is the subject of most concern. Is not this exemption of church property from taxation a commingling of Caesar and Christ's kingdoms that should be kept separate. To be relieved by the state from paying money is very like receiving it. The time has come to canvass this question and settle down on correct New Testament teaching.

The main current in religious affairs, we believe, is setting toward a free church, and one founded on New Testament teaching alone. There are eddies, however, that set in an opposite course. We were reminded of this in reading in an exchange of a Baptist deacon's son who became a Roman Catholic. The steps were as follows: First, he was sent to a Pedobaptist college, Amherst, then to an Episcopal seminary in New York, then he became a high churchman and ended in Rome. Perhaps it is not necessary to go so far from home to illustrate our eddy drift. A Baptist boy is educated in

an Episcopal school, makes his associates in that communion, marries in that faith, is hardly satisfied with what he calls the ball services of the Baptist, and so moves on to high churchism if not to Rome. As we used to read in olden time, this fable teaches, that you send your son to your own college, and have him well grounded in the principles of the New Testament, and taught that true worship is not a thing of external form, but of the heart. Not a few of the children of old Baptist families have been caught in the eddy and are floating away from New Testament moorings. We can hardly think it is the result of careful study and firm conviction that anyone can discard Baptist faith, practice and principle, as fatherly away from the truth, than the tenets of the traditional churches. We fear society, another name for caste, has whirled around some who had little religion and didn't want to meddle much with matters of conscience and divine reverence.

OLIVER WENDEL HOLMES, one of the most conspicuous names in the American literary galaxy for the past half century, died last week at the ripe age of fourscore and five years. His first attempt at poetry was during his academy life at Andover and the subject was the first book of the *Aeneid*. He graduated at Harvard and began the study of law, but relinquished it for medicine, for which he seemed to have a special aptitude. His contributions to the *Atlantic Monthly*, entitled "The Autocrat at the breakfast table," first gave him literary fame. These were followed in rapid succession by novels, poems, memoirs, satires, humor, and many medical volumes of recognized worth. He was a man of genial spirit, simple in his habits, and a lover of home. Almost everything he touched headed. He belonged to the school of Hawthorne, Emerson and Longfellow, &c., and he does not wince in a comparison with them. On his 85th birth day he wrote:

"When one can no longer hear the lark, when he can no longer recognize the faces he passes in the street, when he has to watch his steps, when it becomes more and more difficult for him to recall names, he is reminded at every moment that he must spare himself, or nature will not spare him the penalties she exacts for overtaxing his declining powers. The twelfth septennial period has always seemed to me as one of the natural boundaries of life. One who has lived to complete his eighty-fifth year has had his full share, even of an old man's allowance. Whatever is granted over that is a prodigal indulgence on the part of nature."

The indulgence is ended, the call came softly, and he glided away almost unknown, dying in his favorite chair.

## Halifax Notes.

The district committee for the county met in the vestry of the 1st Baptist church, on the 9th at 2.30 p. m. Representatives from eighteen churches were in attendance, though the day was very unpleasant. A half hour was given to prayer and praise. The chairman, Pastor A. C. Chute, suggested a roll-call by the secretary of the churches in the district, and requested that the delegates present give some account of the state of affairs in the churches they were severally representing. This proved to be a very profitable and interesting exercise. By its means much information was furnished the committee in regard to the trials and discouragements of some of the weak churches; inquiries were made and answered, and mutual sympathy provoked. At six o'clock all present were invited to a sumptuous tea in the parlor of the vestry, prepared by the ladies of the church and congregation. This very excellent arrangement gave the delegates an opportunity for acquaintance with each other, such as could not be obtained in any formal meeting. A public meeting in the evening was addressed by Pastors Kemp-ton, Spidel, McDonald and Bro. Vince on the subject of Home Missions, and especially the mission work in Halifax County. The attendance in the evening was much smaller than should have been. Rain and other causes, no doubt, interfered with the attendance of some persons, but, too probably, lack of interest must be accepted as the chief reason for the absence of many. When will the membership of our churches awake to the claims that rest upon them to show some interest about, and take some share in giving the gospel to those who need it?

Fall River has been visited by Bro. Vince, who reported also some increase of interest in divine things in Sackville and Hammond Plains. Pastor Spidel, of Wittenburg, has

about him a small band of faithful Christians. He is endeavoring to do what he can for the people in the large district of Musquodoboit.

It was a great pleasure to all to have Pastor W. E. Hall at the meeting in the afternoon. He is slowly regaining his health, but he does not know how to be sick, or, at any rate, how to get well. It is easier for some of us to work than to wait.

## Convention Committee.

The committee appointed by the Convention in Bear River to look after the interests of home missions in New Brunswick held their first regular meeting in the *Messenger and Visitor* rooms, St. John, on Tuesday, Oct. 2nd, at 10 o'clock. The first thing they considered was the invitation of the directors of the N. B. Convention to meet with them at 2 o'clock in Brussels St. church. The invitation was heartily accepted, and accordingly our committee met the brethren of the N. B. Convention.

We expected that our brethren of the N. B. Convention would have some proposal to us looking to united action in home mission work for the present year. But this being their first meeting since their appointment they were not prepared to make any proposal, and so after some time spent in friendly discussion the committee of the Maritime Convention proposed the following:

Resolved, That there is a difference of opinion as to the best method of carrying on home mission work in this province; and

Whereas, There are a number of our churches that have not seen their way clear to identify themselves with the N. B. Convention; and

Whereas, This difference of opinion is hindering our work; and

Whereas, It is essential that all our churches should be united on some line of action; therefore

Resolved, That we suggest to our brethren of the N. B. Convention the formation of a provisional board composed of an equal number from the N. B. Convention and from the committee of the Maritime Convention to care for home missions in this province for the present year.

It was fully explained that there was no legal difficulty in this plan. It meant simply the two corporations (the Home Mission Board of the Maritime Convention and the Directors of the N. B. Convention) carrying on their work for the present year through agents appointed by them and responsible to them.

Our brethren could not see their way clear to accept any such proposition. Our committee then asked the directors of the N. B. Convention to make some proposition that they might be able to consider favorably, which they consented to do. Our committee then retired, and, according to appointment, met our brethren of the N. B. Convention a few hours later to hear their proposal, when they laid before us the following:

Resolved, That this board repeats the invitation already extended to the Maritime Committee asking for their cordial co-operation, but that we are of opinion that any further organization in connection with home mission work in this province is not at present practicable.

This proposition the committee would have been glad to accept had it accorded to us the privilege of voting in these meetings. But when it is understood that the invitation extended to us only the privileges of discussing and suggesting and giving information, but did not accord to us any voice in the disbursement of the money contributed by the churches which we represent, it will be seen, of course, that it could not be entertained for a moment.

It was urged that they could not give us a voice in the business of their corporation, which we did not dispute, but that objection was not involved in the proposition made by our committee, for each of the corporations to appoint a committee who could meet on equal footing and carry on the work for the present year.

We were not able to see any other possible way of united action, and so our committee then organized for the purpose of carrying on home missions in this province in connection with the Board of the Maritime Convention. The churches that remain in the Maritime Convention will, therefore, continue as heretofore to send all their contributions to Rev. J. W. Manning, St. John.

The simple and single aim of the Maritime Mission Committee was that conjointly with the New Brunswick Convention such a line of policy would be pursued as would secure the unity of our churches in home mission work in this province. We deeply regret that the

directors of the New Brunswick Convention have seen fit to pursue towards this committee, and the churches that have not seen their way clear to separate themselves from the Maritime Convention in home mission work, the course indicated by their resolution. We seriously fear that it will put the unity of the body in this department of work off to a very distant day, and that the course now forced upon us may militate against the harmony of many of our local churches.

J. A. GORDON, Chairman,  
E. J. GRANT, Secretary.

## W. B. M. U.

MOTTO FOR THE YEAR:  
"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

### PRAYER TOPIC FOR OCTOBER.

For our work in the North West—"That every month may witness souls won."

For our monthly leaflet, *Tidings*—"That it may be the means of greatly extending the work."—Ps. 36: 7.

One of the subjects for prayer this month is *Tidings*, that it may be the means of greatly extending the work. Now, my sisters, will you help to answer that prayer by giving *Tidings* the place it should have in your meetings? During our discussion at Convention with reference to *Tidings*, we found it had been regarded by some as a private letter to the president or secretary, and not brought to the meetings or read before the society. Others had thought it so small and of so little value that it had been carelessly mislaid or forgotten. In many other cases *Tidings* was spoken of as a great help and inspiration, and a large majority were in favor of its continuance.

The design this year is to have *Tidings* refer to the same subject as the Prayer Topic. These will form the subject of the monthly meeting. *Tidings* is something fresh from our missionaries, intended expressly for you. With a few other articles bearing on the subject, a very interesting programme is made up, and this gives variety to your meetings. If any society is not receiving *Tidings* regularly, will you please send a postal card to Mrs. Mary Smith, Amherst, and inform her of the fact, giving your address.

A few words with reference to the W. B. M. U. column. We shall be grateful to the sisters if they will furnish us with any items of interest concerning the mission work. Anything that has been helpful or inspiring to you, may encourage and benefit others. We want you to feel that this column is yours, and please do not fail to read it carefully every week.

The one you have chosen to conduct it is a busy woman and cannot give the time it demands, but if you will furnish the material she will try to use it to the best of her judgment and ability. Let us have brief reports of Crusade Day. The faith of many was sorely tried by the unfavorable weather on Oct 9th. How it did rain! An old but true saying comforted us—"The Lord's weather never interferes with the Lord's work;" and we hope many earnest prayers were offered up in our homes which must bring the blessing. Ten dollars has been received by me for Mrs. Churchill's expenses to India; Miss E. J. Simpson \$5, Mrs. J. C. Clark \$5, Bay View, P. E. I. We hope many others will be led to assist in sending our dear sister out this autumn.

A letter just received from Miss Davies, provincial secretary for P. E. I., contains such encouraging news that I hasten to place the facts before our readers. Miss Davies says, "Two weeks ago I spent three days in the eastern part of the Island. The first evening I met the sisters of Dundas, where a society was organized last June. Although but few in number they are earnestly striving to do their part. We had a very enjoyable time together."

The next day Mrs. McLeod, president of the Dundas society, and I drove to Annapolis. We called upon the Baptist sisters of that settlement, asking them to come together for a meeting, at which a most hopeful society was organized. These sisters only needed a little encouragement and help to take hold of this work. The third day we drove to Montague, about eighteen miles from Dundas, where another society was organized. We believe the Lord will bless these sisters in their efforts to serve Him.

I never enjoyed anything so much as this little missionary trip. While trying to interest others in this blessed work, I felt the dear Master's presence

in an especial manner. I just put myself in His hands, knowing how utterly helpless I was of myself; His be all the glory. Only wish it were possible for me to do more of this kind of work, I feel it is so much needed. So many of the sisters in our churches know so very little of this great work and only need a few earnest words from one of their own sex, who feels for these benighted ones and is constrained by love to Christ to convince others of their individual responsibilities in this matter. I feel there is nothing so successful as personal heart to heart work. I can assure you my whole heart is in the work, and I shall do all in my power to make others feel as I do with God's help.

Now a little about our own society. We decided at our September meeting to hold a thank offering service the 2nd of Oct. in view of this. We sent written invitations to all the women in the church, both old and young, asking them to enclose with their offering a text of Scripture or some personal experience; and a week ago tonight, although the evening was rainy, we had quite a number present, and the offerings amounted to \$30; and the reading of the notes was most interesting, and we all felt "it was more blessed to give than to receive."

One sister on whom we called, with an invitation, said she had promised the Lord to give five dollars for every missionary sent out to our mission field. She gave us the first five. This dear sister earns her own living, and she cannot bear to have anybody know how much she gives; thought our plan for the thank offering capital, as no name was given with the offering.

A Baptist sister, some twenty or thirty miles in the country, no Baptist church being near, called to see our president one day and said she had a little missionary money she would like to send through our society, the *Little* proved to be ten dollars, she was quite a stranger to all of us, she is evidently one of God's own, and her heart is right. Miss Clark, our treasurer, sent Mrs. Smith forty-six dollars today.

Such letters as this is like cold water to a thirsty one. We hope Miss Davis will be so encouraged by her success, that she will attempt to do more of this kind of work. P. E. I. has provided us with two of our young lady missionaries, and we believe there is much of the true spirit of self-sacrifice and zeal for the mission cause among these sisters.

The W. M. A. S., which for some time has been in a dormant condition, met on Sept. 25th, with determined efforts to renew the work. We start afresh with nineteen members, and expect more to join us. Arrangements are being made to recognize Crusade Day. The following officers were elected: Pres., Mrs. James Kempton; V. Pres., Mrs. Gilbert Kempton; Treas., Mrs. S. C. West; Sec'y., E. M. Thompson. Liverpool, N. S.

## PERSONALS.

Rev. and Mrs. J. A. Gordon celebrated their silver wedding last Thursday. The family of Rev. E. N. Archibald, B. A., has removed to Wolfville for the winter.

Rev. O. N. Keith called on his way home to Hazelock. He is still able for work, and ready for a mission.

Mr. and Mrs. E. W. Elliott celebrated their 35th wedding anniversary last Thursday by entertaining a number of their friends.

Rev. W. E. McIntyre, B. A., called on his way to the Free Baptist Conference, and reports progress in Seminary matters. New students and funds continue to flow in.

Rev. I. W. Corey and family have arrived, and are the guests of C. P. Baker, Esq., until they get settled in the parsonage, which is one of the pleasantest and best equipped minister's homes in the province. When the church and congregation learned that Mr. Corey intended to keep a horse, they decided to build a barn, by each donating material or labor. Some evenings, after hours, as many as 30 would be seen employed. It is now finished, and is a substantial structure. Pastor Corey comes to a united church where there is abundant opportunity to work, and a people ready to cooperate with him.

The Novista, a St. Petersburg newspaper, contends that if the Japanese are victorious they will firmly establish themselves in Korea, providing a constant menace to Russia, while the Chinese will threaten her from Manchuria. Russia, the Novista says, will be compelled to make continued sacrifices to maintain the Siberian railway to Seoul, attain a firm footing on the Pacific, and conclude her mission of civilizing the semi-civilized country of Asia.