

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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THE CHRISTIAN VISITOR,
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VOL. III.

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NO. 26

FREE WILL BAPTISTS OF THE UNITED STATES.—From report of this body, just published, we learn that there are 1,542 churches having 82,323 members—an increase of 4,600 during the last year. The ordained ministers are 1,291, the licentiates, 172. The denomination exists chiefly in New England, New York and Ohio. The Free Will Baptists of the United States are the open communion Baptist body there. While they are less than 100,000, it is estimated that they number two and three quarter millions. Strict communion does not hinder Baptist growth.

WHICH IS THE BEST WAY?—The Presbyterians of the United States have a way of doing some things which would surprise some of us. The cost of the recent General Assembly at Omaha was \$41,061. This large expense comprised the fare of the "commissioners" and cost of travelling and entertainment, together with other incidentals. The largest item was the personal expenses of the delegates. This large amount was assessed upon the churches and paid by them. Now we have a different way of doing things. It costs our delegates to Conventions, &c., as much, man for man, as it does the Presbyterians. The difference is in the way the expense is met. In our case, the poorly paid ministers are usually delegates, and are expected, by nineteen twentieths of our economical churches, to pay all their own expenses while engaged in doing their business. We have known it the case when the hard wrought minister was not only expected to bear his own expenses, but to fill his own pulpit or get a supply and pay him, if the session of the Association or Convention continued over the Sabbath. What if our business houses should adopt this plan, and ask their employees to bear their own expenses when doing work for the firm which required them to travel, &c., and to pay clerks to take their place in the establishments during their absence? We commend this to our business men, on the ground of economy, if they can bring themselves down to such methods, and if there be others than ministers ready to submit to them. Which is the best way, Presbyterian or Baptist, in this instance? We are glad that some of our churches are awakening to the inconsistency of all this, and are paying the expense of their pastors to our denominational gatherings. Don't be culpably careless on this point longer, brethren.

EPISCOPAL CATHEDRAL.—It is proposed to erect an Episcopal Cathedral in New York, which will eclipse anything on the continent, and rival the grand edifices of the old world. The cost is variously stated from \$5,000,000 to \$7,000,000. Roman Catholic papers say that no Protestant body can build a cathedral, because there can be no chair, *cathedra*, in any but a Romish church. This will trouble any but themselves very little. The great question is whether such an immense expenditure upon a single edifice can be pleasing to Christ, when the millions of heathendom are perishing.

PROGRESS AMONG THE INDIANS.—A speaker at the Baptist Anniversary gave the following statement of the condition and work of the Indians of the United States. It appears that many of them have become civilized, and are industrious citizens of the Republic. The Indians cultivated 549,748 acres last year, and raised 1,113,660 bushels of wheat, 2,610,613 bushels of maize. They own 324,662 horses, 822,052 cattle, 598,144 swine, and 1,110,869 sheep. They sawed 4,416,000 feet of lumber, produced 700,000 pounds of wool and hauled for the United States 11,337,000 pounds. It has been thought they could not be educated or christianized; but last year 19,000 of their children were in school.

SYSTEMATIC GIVING.—The awakening on the subject of systematic giving is becoming more general every month. The need of funds to carry on the work the wider openings and the greater eagerness to engage in foreign mission labor are pressing upon the various christian bodies, has much to do with this new stir of thought on the best methods to secure the means for the necessary outlay. Recently, there was held at New-ton a Foreign Missionary Conference of the students at three of the principal theological institutions of New England. The following resolutions on systematic giving were adopted:

1. Wherein, the love of the Lord Jesus Christ and the great needs of the heathen world are making a continual call upon the churches of America for increased contribution to Foreign Missions.
2. Resolved, That we, as men looking forward to the Christianization, give our best and increasing proportion of our church members receive their earnings weekly.
3. It is easier to get a sum by means of a small contribution weekly than an equivalent

or smaller amount in one yearly gift.
4. Continuous giving assures continual interest in the cause supported.
5. The demands upon the Missionary Societies for money are pressing throughout the year. (The interest now paid upon money necessarily borrowed would support another man in the field.)
6. The system is a success where it has been introduced.

If all our pastors could but feel that systematic giving was a part of New Testament teaching, to be pressed upon the attention of the people, we might hope for a speedy adoption of this method very generally among our people. It is a part of New Testament teaching, and we do believe our pastors feel the need of urging it more than in the past.

CONGREGATIONALISTS OF THE UNITED STATES.—The Year Book of the Congregationalists of the United States, about to be published, will make the following showing: Churches, whole number.....4,277 Churches added to the list last year.....197 Ministers installed pastors.....4,090 Ministers without pastoral charge.....1,237 Members.....436,341 Members added on profession.....27,159 Members removed by death.....6,479 Members removed by discipline.....2,480 Members, net gain.....17,777 Infant baptisms.....7,348

It will be noticed that the infant baptisms are but one to each fifty-eight of the membership, not more than one to six or seven of the children.

TEMPERANCE SENTIMENT IN SCOTLAND.—Scotland is popularly supposed to be devoted to "Whisky," and Glasgow is regarded as among the cities most devoted to this beverage. A plebiscite was recently taken of the house-holders of this commercial metropolis of old Scotia. The results show a remarkable advance of temperance sentiment. Of the 102,802 votes cast, 77,246 were in favor of local option, 8,535 were against, and a number neutral. On the question of prohibiting all license, 57,704 were in favor, 19,411 were against.

The tide of temperance sentiment is rising on both sides of the Atlantic. It has the deepest convictions of the best hearts behind it. It cannot be walled in by self-interest or be swept back by a resort to violence. May it rise more rapidly.

PROGRESS OF THE GREEKS.—There is a notable article in *St. James Gazette* giving an account of the progress of the Greeks in Asia Minor. They are said to be fast displacing the Turks in all the western part of that country. This is due partly to the superior push and energy of the Greeks and partly from the fact that they are exempted from service in the army. The Turkish government do nothing to protect their own race from these encroachments, because the Greeks can pay a larger amount into the revenue. As an instance of the change in progress, it is stated that a place near Mytilene was taken possession of by the Turks thirty years ago. Now there are forty thousand Greeks and not a single Moslem.

THE CHILDREN AND THE JUBILEE OFFERING.—There is one good feature of Bro. Coburn's plan to get all the Sabbath school children to give at least 50 cents each, which may well be noticed. The great immediate object is to secure the \$50,000. But does not this appeal to the children and lads and lasses promise a further result? As the canvass is pressed among the bright-eyed members of our Sabbath schools, will not Acadia College gain a special place in many of their memories and hearts? Will this not help arouse in many the desire and determination to take a college course? Those who desire to take course, in the future, will not the fact that they have done what appears to them at the time to be considerable, help them decide to attend at Wolfville? We believe much will be done for the future of our college in getting the attention of the children turned toward her. One of the great reasons why there is so large and gratifying an attendance at Acadia to-day, is because of the struggles of the past to sustain her, which have placed her upon the thought and heart of the older people quite generally. Get the children interested in her, and her future is still better assured.

THE ANDOVER TRIAL.—Six months have passed since five of the professors of Andover Theological Seminary were tried on a charge of a breach of trust in teaching doctrines contrary to the creed which all professors have to sign before they are able to receive salary from the trust funds of the institution. The Board of Visitors have taken six months to consider their verdict, and it has just been given. Prof. Smyth is found guilty, while his fellow-professors are not, although in accord with him in his new theology ideas. This seeming inconsistency is supposed to be due to the fact that one of the Visitors was not present during one day of their trial, and that this verdict is given under legal advice, in prospect of an appeal to the civil court. It is said that Prof. Smyth intends to test the question in the highest court of the United States, if need be. If the civil courts

sustain him, it will be in vain for men to found institutions for the dissemination of certain doctrines; for it will be possible to teach the opposite, and use for its overthrow the very revenue contributed to support a view.

BAPTIST SEMINARY.—We would call special attention to the appeal in re of the new seminary. If the brethren and sisters would only—how easily the \$10,000 could be raised in the next thirty days. Who will be the first to respond?

Roman Catholics in its Glory.

The republic (!) of Ecuador in South America is wholly under the dominion of Rome. A correspondent in the *Evangelist* has given a description of the state of the country which shows what the influence of the church is, when not neutralized or held in check by Protestantism. We give a few selections from this outline.

In Ecuador the Pope still names the president, the priests make the laws, and as a natural result, in that whole country there is not a railroad nor a telegraph, nor a stage-coach, nor a highway upon which a carriage or a cart can be driven except the great roads built by the Incas before the Spanish invasion, which have never been kept in repair, and are now almost useless. There is a law in Ecuador prohibiting the importation of books, unless they shall first receive the sanction of the church, and Jesuit priests act as inspectors at the Custom House, to prevent the dissemination of intelligence among the people. No records of the finances of the government are kept. The president of Ecuador and his finance minister were unable to give the United States Commission the amount of imports and exports, or the amount of revenues collected. Their ignorance as to the disbursement of those revenues was quite as dense, but the prevailing belief is that much of the money goes to sustain the thousands of priests, monks and nuns that keep the people in darkness.

Drunkennes, indolence and licentiousness are the lessons taught by the priests. To attend mass every morning, and confessional once a week, are the only requirements of good citizenship, and vice of every description is not only licensed but encouraged. Four-fifths of the population can neither read nor write, and the only knowledge they have is what the priests have told them. Ecuador is a Republic in name, but its constitution declares that the nation "exists wholly and alone devoted to the service of the Holy Church." The army is divided into four commands, called respectively, "The Division of the Blessed Virgin," "The Division of the Holy Ghost," "The Division of the Son of God," and "The Division of the Blood and Body of Christ." "The Sacred Heart of Jesus" is the national emblem, and the body-guard of the president is called "The Holy Lancers of St. Mary." There are no Protestants in Quito, and none are allowed to reside in the city. Everything is tolerated, but opposition to the church, and he who will not partake of the sacrament is stoned.

Two Extraordinary Occurrences.

I. WAS IT CELESTIAL MUSIC?

Early in May last, I read in a religious newspaper published in New York, the following statement, said to have been sent to the editor by Rev. David Street, pastor of the Presbyterian church in the town or village of Felicity, Clermont county, Ohio. I reproduce it in a somewhat shortened form.

On Sunday night, March 27th, Miss Lucy Zink, the daughter of a pious Methodist minister of this place, (Felicity), fell asleep in Jesus. She was about twenty-four years of age, and had suffered from rheumatism for eight years, so that she was physically helpless. It was about three o'clock in the morning when Miss Zink died, and messengers were then sent to several of the neighbors, to request their presence and aid in preparing the body for the coffin. One of these neighbors is a member of the writer's (Mr. Street's) church, the wife of a prominent physician, a lady of superior intelligence and education, and a talented musician. She was not informed of the death of Miss Zink, but only that the family desired her to come as "soon as possible." When she opened the door to pass into the street, she noticed that the air seemed vibrating with harmonious sounds, which seemed to proceed from the residence of Mr. Zink, a distance of two squares away. Her husband also noticed the singing. Both were surprised at it, and thought the daughter must be living, or the family would not be singing. On her way to the house, the lady called at the residence of a lawyer whose daughter had also been summoned. When the latter came upon the street, her attention was at once attracted by the singing, and she talked of it as they passed along. They called at the residence of a third lady, also a person of culture, sound judgment and Christian character. Her attention, and that of her mother was immediately

attracted to the strange music which floated on the blustering night wind. The four ladies listened to the music and talked of it until they were within a few feet of the bereaved family's residence, and then they ceased to hear it. Finding that the daughter was dead, they asked with some surprise who had been singing, and were informed that no person had been singing there since the early part of the evening.

At the funeral service, Rev. W. H. Sutherland, D. D., it a pastor of the Methodist church, related the foregoing facts. The physician whose wife is mentioned is especially averse to recognizing any supernatural appearance or special providence. When the writer asked him what he thought of this remarkable singing, he replied promptly, "It was supernatural." The credibility of the witnesses establishes the facts beyond a doubt, and the event has produced a profound impression upon the minds of the people, as the only reasonable belief is, that it was the singing of angels.

As the matter appeared to me to be one of considerable interest to the Christian world, I (H. C. C.) wrote a letter to the Rev. Dr. Sutherland, making detailed inquiries concerning the circumstances related and the character of the testimony. His replies to my questions verify the above statements in every particular. He says Miss Lucy E. Zink was a member of his charge, and a most lovely Christian character, daughter of Rev. M. P. Zink. She died in holy triumph, March 28th, at 3.30 a. m. Five credible persons, four women and one man, heard the sounds as described. None of them are spiritualists, and all are members of Christian churches. The first one did not call the attention of the others to the phenomenon. The sounds resembled singing, soft, low and very sweet. No natural explanation has been proposed by any person in the place. The sound could not have been caused by telegraph wires, since there is neither telegraph nor telephone in the place. Felicity is a village of 1200 inhabitants, and the dwellings are not built near each other.

I leave your readers to form their own judgment and draw their own inferences from the facts stated. To me they seem significant.

II. HOW LONG MAY MEN LIVE?

In a post-script to his letter, Dr. Sutherland asks whether I know of a family named Sutherland, living in Nova Scotia, which, ten years ago, consisted of three brothers and a sister, named William, John, George and Jennie, and aged respectively 121, 123, 124 and 137 years. He saw the account of this family, some ten years ago, in a paper (he thinks) *The Nova Scotia Standard*, which was mislaid, so that he has not the address. He thinks, from the names and early home of these persons (Clynn, Sutherlandshire, Scotland), that they were probably the sister and brothers of his grandfather. Naturally enough, he is desirous of obtaining information concerning them.

If any person who reads this knows of the family, their residence, and their history, and will kindly send such information to me, I shall take it as a favor, and will forward it to Dr. Sutherland.

HERBERT C. CREED,
Fredericton, N. B., June 23, 1887.
(*Weekley and Presbyterian Witness please copy.*)

HALIFAX NOTES.

Fifty Years Ago.

The first number of the *Christian Messenger* was issued on the 6th of January, 1837. It was styled, *A Repository of Religious, Political and General Intelligence*, for Nova Scotia and New Brunswick. The conductors of the paper announced that they were "friendly to social order and careful obedience to existing authority; in a quiet and constitutional reform of public abuses, wherever such may exist or may arise; to perfect equality of religious privileges; and to the protection, but not the pecuniary support, of religious worship by law." The great aim of the paper was to be "to uphold the word of God, and exhibit that connection between religion and human conduct and that firm and salutary control of the former over the latter, and that chastened and harmonious subjection of the latter to the former, which is believed to be the design of God and the secret of human happiness." The editors acknowledge it to be an obvious and cheerful duty "to suggest and forward whatever measures may most effectually conduce to the promotion of sound and practical education among all classes of society, and this in relation as well to the all-important but neglected subject of primary schools throughout the province, as to the advancement of learning in the higher departments." The *Messenger* was to be published every Friday, on good paper and in a fair legible type. Communications were to be addressed to the care of Mr. J. W. Bares, Water street, Halifax. The copy before me is printed in "fair legible type," on good paper. Its appearance is highly creditable. The

number is filled chiefly with extracts from new books, and reviews; but this matter is interesting to-day. In a department headed "Original," are communications pertaining to matters of special interest to the churches. The first article in this department is by Richard McLearn, agent for Horton Institution, giving an account of a visit to the United States to collect funds for the Academy. The education society had found itself loaded with a debt of 2,000.

"The people of the province," Mr. McLearn adds, "were not sufficiently enlightened as to the advantages of education to come forward and pay the demand," and agents were employed to go out and search for the money. The visit in New England was not productive of large returns. The agent found the people engaged in so many religious enterprises of their own that he felt it to be unreasonable to expect much aid from them. Nevertheless he was deeply impressed by the fact that benevolence was earnestly cultivated. He had "seen both rich men and poor, with unremitting diligence, laboring in their respective professions and callings to obtain money for benevolent purposes." A young man was paying annually two hundred dollars into the treasury of the Lord. An aged lady said, "If they were not visited by an agent every week, soliciting aid for some foreign object, they would scarcely hope that they should prosper in the world." I wonder if any representatives of that faith are now to be found. Mr. McLearn's visit was extended to the Southern States, where he was very kindly received. He reported some \$2500, as the amount of his collections. It is a noteworthy fact that the first number of the *Messenger* contained a report of an agent for the institution at Horton, and the last issue of the *Messenger and Visitor* contains an appeal from an agent of the Institutions at Horton calling for an increase of funds. Continuous service has called for continued support.

In this first copy of the paper Home Missions is placed alongside of education. A member of the Board of Domestic Missions calls attention to a vote passed by the Board recommending that a collection be taken in all the churches during the month of January to aid in the erection of a meeting house at Charlottetown, P. E. I. Following the announcement of this action of the Board, is a report of a missionary tour by James Munro. He visited the Island, found in Charlottetown a church of eight members, gave some assistance in selecting a site for a house of worship and preached in the surrounding country.

Such were the fostering influences under which this important church was helped through its years of trial and weakness. Among the few business notices of the paper is an advertisement by Edward G. W. Greenwood, and also one by John W. Bares. The last line of the paper is, "Printed by Joseph Howe for the Proprietors."

I have found the first number of the old *Messenger* so interesting, that I intend to continue my readings through the volume, making notes especially with reference to education and missions.

MELVILLE.

HALIFAX NOTES.

According to the statements of those in a position to know best, the Atlantic coast of Nova Scotia is now literally lined with American fishing schooners. Mackerel and other fish are reported as being plenty in a number of localities, and the enterprising Yankee captains, with their provincial crews, seem bound to secure a generous share of them. With this purpose no one could reasonably find fault so long as the foreigners keep beyond the designated three mile limit. But good authority affirms that within the last few days a number of Cape Ann schooners have been seen taking fish within half a mile of the beach, in localities not more than miles from Halifax. Such treaty violation must go on until we have double the present number of cruisers, or what is much better, an amicable understanding of the matter between all the governments concerned.

Our Jubilee celebration passed off with a measurable degree of success. For two days the city was crowded with visitors. The number of strangers could not have been less than ten thousand, and they appear to have come from all parts of the province, and also from Boston and other American cities. For some reason the impression got abroad that Halifax intended to give a display of extraordinary character. As a consequence, many who came in from the country went home a bitterly disappointed. Others complained that hardly any attraction could be seen until a stiff admission fee had been paid. As such fault-finding follows almost every celebration, and with only \$3,000 to spend the committee could not be expected to accomplish wonders. The most interesting feature of the affair, was the turn out of

nearly 5,000 school children. On the morning of coronation day they marched from various sections of the city, and gathered on the northern slope of Citadel Hill, to hear speeches, listen to music, and join in singing a hymn prepared for the occasion.

Baptist mission work in Halifax, after a long delay and much uncertainty, is at last in a position that enables our correspondent to report something definite. At the last regular monthly meeting of the Halifax and Dartmouth Baptist Union, which has charge of this interest, it was decided to take measures at once for procuring the services of a permanent missionary. During the ensuing week the committee appointed to perform this duty were fortunate enough to meet Rev. E. T. Miller, who has for the present abandoned his proposed journey to the Pacific coast. Subsequently Brother Miller accepted a call to the mission pastorate, and will formally enter upon his duties next Lord's Day. Brother Miller comes to us with the prestige of a spiritual success which has thus far constantly attended his ministerial labors. In Halifax he has a very difficult task before him; to a large extent he will have to work upon new and untried ground, and he cannot expect to escape the reactions that hamper the beginning of all our mission enterprises. But our missionary seems to have an equipment especially adapted to such labor; and with the faithful co-operation of our pastors and laymen, and above all with that spirit of unflinching devotion which commands the blessing of our Father, the brother's efforts cannot fail of glorious success. The missionary will preach in the Quinpool Road chapel every Lord's Day, and at another mission station, as soon as a location can be decided upon. Brethren who have been connected with our mission work from its inception look upon this step as of the utmost importance for the interest of our denomination, and for the general work of non-salvaging.

NEW SCOTLAND,
Halifax, June 25, 1887.

Wesleyan Conference, Toronto.

ON THE LIQUOR AND TOBACCO QUESTION.

The determined attitude of the Conference speakers at the mass temperance meeting Saturday evening, with the solemn and earnest deliberations of their general superintendent, shows this body to be fully up in a line with other religious bodies in the Dominion on the above questions of our day; and in fact, the resolution ably discussed and unanimously passed on Friday takes an advanced step. The speakers boldly assailed both government and opposition at Ottawa, and the Senate as well, for their adhesion to the liquor combination. Prohibition pure and simple is the ultimatum, and will be pressed by the body as never before. The tobacco users and sellers also had some hard blows dealt out to them, and it is full time. These matters are now of such vital importance that our representative bodies should do more than simply pass strong resolutions. Discussion by our ablest men and determined action on the part of all Christian men and women, is the evident necessity of our times, if we would turn back the awful death tide and defeat the organized liquor combination.

W. J. G.

Literary Notes.

Curiosities of the Bible pertaining to Persons, Places and Things; comprising Prize Questions and Answers, Bible studies and Test exercises; founded upon and answered in the Bible. Including black-board outlines, emblem, allegories, &c., &c., with many ready reference tables and maps. By a New York superintendent. With Introduction by Rev. J. H. Vincent D. D. Published by E. B. Treat, 71 Broadway New York. Here again the Title Page very fully indicates the contents of the book. It is a book that shows marvellous ingenuity and industry. It may be made exceedingly useful in the family circle and in the Sabbath School. We do not wonder that the volume has reached the 60th thousand.

MR. STURROCK ON UNION.—The pastor of the Metropolitan Tabernacle gives expression to very decided views on Christian Union, as agitated by certain religious journals, and expresses himself thus in the April number of the *Sword and Trowel*: "On all hands we hear cries for unity in this, and unity in that; but to our mind the main need of this age is not compromise, but conscientiousness. 'First pure, then peaceable.' It is easy to cry 'a confederacy,' but that union which is not based upon the truth of God is rather a conspiracy than a communion. Unity by all means; but honesty also. Love, of course, but love to God as well as love to men, and love of truth as well as love of union. It is exceedingly difficult in these times to preserve one's fidelity before God and one's fraternity among men. Should not the former be preferred to the latter if both cannot be maintained? We think so."