

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
Volume I.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
Volume XXXVIII.

VOL. II.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 10, 1886.

NO. 45

—TO OUR AGENTS AND ALL LOVERS OF THE MESSENGER AND VISITOR.—Now is the time to get subscribers to the MESSENGER AND VISITOR. This is the season when people are deciding what papers to take for the coming year. If their attention is called now to their own denominational paper, many will subscribe who will not later, when they have committed themselves to take another paper. All our people should take the MESSENGER AND VISITOR in preference to any other. A host of them do so with a little kindly effort on the part of those already interested in the paper, very many more could be found to do the same. The editor is doing all he possibly can, and he has many helpers; but could not come more assist? Take names now to begin the first of the year, and send them on as they are obtained, and we will put them down to begin at that time. Let us try and add at least 1,000 new subscribers to the list before the first of January next. We are pleased to find that scarcely any drop the paper who once take it.

—COMMEMORABLE.—We have received five dollars from an unknown brother, to pay for three years for the MESSENGER AND VISITOR, going to one of our ministers who is laid aside. May the Lord bless this Christ-like disciple. Our company are doing their part to put the paper into the families of those in straitened circumstances; we are glad there are some to help them share the privilege, and the expense. Are there not others who will place it in the families of the poor, that it may do its work there?

—GRAND LIGNE MISSION.—We have received from Bro. Therrien, the agent of the French mission which has its centre at Grand Ligne, a historical sketch of the Lord's work in connection with this grand work among the French Canadians. It is very interesting reading for all concerned in the good cause of saving men from the errors of Roman Catholicism. The narrative reads like a page from the history of the heroic, martyr age of the church. We commend it to the Christian reader. It can be had, bound in cloth, for fifty cents, and in pamphlet form for twenty-five cents.

—INGERSOLL MUST DIE.—It is said that Robert Ingersoll is attacked with the same disease in the tongue as that from which Gen. Grant died, and that his case is pronounced hopeless by his physicians. What a dreary outlook there must be before him. He does not believe there is a God or an hereafter. His hope is to drop out into nothingness. How different from the devout believer who, as death draws near, awaits to have a translation into a higher state of being, where he shall have a nearer revelation of his God and Lord, and where the soul shall go on in an eternal growth in all that makes for goodness and blessedness. What is to be said of this mixture of sacred and profane, of wisdom and folly, of heroic Christian work and buffoonery? One almost fears to condemn a movement which has for its aim the noble object of raising the neglected and outcast; and yet as to the methods employed we cannot but condemn, seeing these are opposed to the teachings of God's word, irrelevant, and, to put it mildly, merry-making with sacred things.

—LIBERTY ENLIGHTENING THE WORLD.—This celebrated statue has at length been unveiled. The statue itself is one hundred and fifty-five feet high. Its pedestal, on Bedloe's island, in New York harbor, is one hundred and forty-eight feet in height. The torch of liberty in the hand of the statue is three hundred and three feet above the waters of the harbor. It is by far the most gigantic statue ever made. It has been presented by France to the United States. The cost of the work—\$250,000—was provided by the free will offerings of the French people. The means for erecting the pedestal, which cost considerable over an equal amount, were provided, in a similar way, by the people of the United States. The whole cost, from beginning to end reaches the grand total of \$700,000. The unveiling of the face of the colossus was a grand affair. President Cleveland and many of the notables of the U. S., and De Lesseps, Bartholdi, the sculptor, and other distinguished Frenchmen took part in the ceremony. There were processions on land and on sea, cannon firing, etc.

—LAYING OF CORNER STONE.—The corner stone of the new dining hall at Woodstock was laid Oct. 23, by Mrs. McEaster, Dr. Rand gave an address. After the ceremony was completed, Dr. MacArthur, of Calvary church, New York, an old graduate of Woodstock, gave an address in the chapel room. The new building is to consist of a main part 45 x 28, and a wing 50 x 37. It is to be four stories high, including the basement.

—THE NEW DEPARTMENT AT WOODSTOCK, ONTARIO.—We are glad our brethren of the West have seen their way clear to apply for university powers, and to have the new institution controlled by the representatives of the denomination, rather than by a close corporation. The first action settles the question of the independent existence of this institution, which begins its new career

with so much promise. It also opens the door for a growth, limited only by the ability of the denomination. It is ever most depressing to an institution of learning to have it limited in the scope of its purpose. We believe, also, that the denomination will have more interest in it, when they share the control.

—A NEW MISSION.—The Universalists of the United States are about to establish a foreign mission. This is a new departure. This body has not much to stimulate to mission work in its doctrines. It is very much as the old Quaker put it, when a Universalist minister went into a rural community to preach. He arose and said, "Friend, if thy doctrine is not true, we do not want thee; if it is true, we do not need thee." Still, they may desire to make men better off in this world, although they think the heathen made secure for the next world by the work of Christ. It is doubtful if the mission will have much spirit thrown into it when the supporters have no stronger motive, from the human side.

—THE MEETING ON UNION.—The meeting called by the joint committee of the Baptist Convention and the F. Baptist Conference, to be held in Germain St. Baptist Church, St. John, on the 17th, is one of great importance. The reader will see the official notice elsewhere. It is hoped that as many of the members of our various denominational Boards as can will be present, and that a good representation of other leading brethren may come. Especially it is desirable that the brethren in Nova Scotia make an effort to attend. Let there be much prayer for the spirit and wisdom of the Master.

—MORE OF IT.—Our poor old friend, Rev. A. Estabrook, has obtained insertion for one of his peculiar effusions in the *Moncton Times* of Oct. 28. We do not think it worth our while to notice anything further what the strange spirit which possesses him may prompt him to write. We wish him well. The MESSENGER AND VISITOR will try and support the right and uphold truth, in the fear of God, and with goodwill to all. If any one becomes bitter, although that one may be entirely sanctified, we cannot help it. We shall try and do what we shall not fear to meet when we stand before the Judge of quick and dead. It is matter of rejoicing to us that the stand of the MESSENGER AND VISITOR generally commends itself to all who are in sympathy with our denomination.

—SALVATION ARMY IN TORONTO.—The *Canadian Baptist* has the following: The Salvation Army has been on parade Toronto for a week, and their Temple has been the scene of immense gatherings, drum-beating, handkerchief-waving, shouting, fiddling, and, we believe, dancing, praying, earnest and fervent; speaking, wise and otherwise; displays of true heroism, much consecration and much foolishness. What is to be said of this mixture of sacred and profane, of wisdom and folly, of heroic Christian work and buffoonery? One almost fears to condemn a movement which has for its aim the noble object of raising the neglected and outcast; and yet as to the methods employed we cannot but condemn, seeing these are opposed to the teachings of God's word, irrelevant, and, to put it mildly, merry-making with sacred things.

The *Canadian Baptist* thinks the Army will finally settle down as another denomination, casting off its sensationalisms and outwre character. Our contemporary thinks Gen. Booth forces and tears this.

—PULPIT BOOKS.—This star preacher of the Episcopal church, devoted a large part of his sermon to his people, in Boston, on the following Sunday after his return from the Convention in Chicago, to the question of the change of the name of their body, from "Protestant Episcopal Church of the U. S.," to "The Catholic Church of America." He looked upon the result of the discussion, at Chicago, and the narrow majority against the change, with alarm. In his sermon he said:

"Now, giving our church an exclusive name, such as has been urged within the last few weeks, such as I tell you, my friends, these is exceedingly dangerous; that the church will receive one of these days, is the distinct adoption of this theory (the apostolic succession). That has never been done yet. There is no line in the Prayer Book which declares any such theory. It has, however, been a theory held only by individuals. It has been a theory which many and many, both of the ministry and laity, have freely and frankly avowed that they disbelieved. I tell you, my friends, I never could for a single day consent to that. Let us face it fairly. Encouraged by the result reached by our convention during the last few weeks, the promoters of this movement are going to make the effort more and more to force it upon our church, to make our church accept and declare that as its position. To one who believes that the Christian Church is the aggregate of all who believe and follow Christ, whether they call themselves as Baptists, or Methodists, or Presbyterians, or Congregationalists, or by whatever name, to such a one the acceptance of such a title as this by our body which has called itself heretofore by a name that implies that it was a part of the great Christian bodies, is entirely absurd."

He adds:—

"But unless this feeling and intention of the laity in our church (which gave the largest majority against the change) come out more strongly than in the past, I declare it is absolutely certain that in a few short years our church will have taken its place crowded with a name like this among the little denominations of the country. It will doom our church to become the church of a little fantastic sect. It is not a question whether this theory of the apostolic succession is right or wrong; but whether right or wrong, no man can remain in its ministry—and I do not see how any man can remain in its membership—who does not somehow or other, accept that doctrine."

Means of More Effective Work.

NO. 5.
AN INCREASE OF PASTORAL LABOR.
It is not surprising how rapidly the pen becomes when once liberty is given it? It was by no means my intention to write so fully when I set out, but my thoughts would not down, so, placing upon them what restraints I could, I have let them take their course. But, though much remains to be said, and many more "means" might be enumerated, I shall mention but one more and then leave the field for others. This last that I shall name follows, it seems to me, as a natural sequence from granting the premises of former papers. From a view of the field we have seen need of organization, of discipline, of a development of the benevolent spirit in church members generally, of better system, and the question now arises, how can these needs be met? My aim in writing has been to discover what is true in regard to our condition, and what are the best remedies that can be applied to make our condition more hopeful. We now come to the question, who shall apply these remedies—the physician to take the disease in hand? and my conviction is that the responsibilities must fall upon the pastors of our churches. This, if we consider it, is but natural. The foreseeing, the planning the disposing of troops to meet new emergencies, the whole responsibility connected with furnishing and conducting a campaign lie upon the superior officers, and ministers are the superior officers in Christ's great army. And I see no way of their relieving themselves of these responsibilities, should they be disposed to do so, without being held accountable. Here is an enemy to be dislodged, a hard-to-hand encounter to be waged, but the command is most explicit, and it seems to me, capable of no two interpretations to take up this department of labor, and pursue it with all the thoroughness and despatch possible. Now I speak of taking up this work as if it was something new. The work itself—the necessity has been in existence a long time; but, as I mentioned in my first article, there has been hitherto, in a large proportion of our churches, but little attention paid to it. By reason of which, the necessity has grown until to-day it reaches vast proportions, and threatens the success of all our undertakings. It is right, therefore, to speak of this work, and look upon it as a new one to fully undertake and discharge. Now let us take a step further and enquire what are the qualifications requisite for successfully prosecuting this work to be sought for and built up in the pastor. And in the first place I may say that I believe the usually received instructions of the schools are of but little direct aid. Church History, Theology, Old and New Testament Interpretation, Homiletics, &c., are all excellent, and contribute directly to prepare the mind and heart for the successful proclamation and enforcement of Biblical truth. But of that science which deals directly with life, which takes the crude material of unregenerate, or but newly regenerate human nature, and fashions it into new forms, organizes it to pursue new methods, instructs it in higher ambitions and loftier hopes, very little is gained. This latter belongs to the practical, the former usually too exclusively to the theoretical, part of life.

Now that work to which we are referring is practical to the fullest extent. To pursue it, therefore, pastors must, I believe, after having been educated, proceed to educate themselves—to educate themselves in business methods; in the power of leadership; in the ability to organize, systematize, develop; to teach men, and train them, and lead them into prosperity and success. While preaching must continue to occupy the place it has ever occupied, and develop in efficiency, with the development of the age, in our churches; at least, there has got to be a greater laying hold of that known as pastoral work; of the personal supervision and watch-care of every member of the flock; of the training of these for battle as a captain trains his company. And to do this, beyond the education that I have referred to, there is also necessary a more settled and stable mind in pastors. The injury that often results from a pastor severing too hastily his connection with a church, cannot be estimated. Why, it is getting to be that a pastorate of five or six years is quite a rarity, while many last for only a year and some even less! Very much of the general inefficiency of many

of our churches is attributable more directly to this cause than any other. A pastor, possibly a succession of pastors, have been settled. These have entered energetically upon the work of preaching salvation; a revival follows; and in the reaction, sure to come afterwards, some misunderstanding arises, or the prevailing coldness dampens the pastor's zeal, and he resigns in hopes of finding a new field where another gathering may be expected. The church thus operated upon soon gets into a most deplorable condition, unless more than usual grace and ability and faithfulness and I know not what else are found among its members. Perhaps I am speaking too freely, and possibly should not live out the precepts I so particularly emphasize, but I am seeking the truth in all I say, and am willing to bring down the rod of deserved chastisement on my own head as well as on those of others. In order that our churches have broad and deep foundations laid beneath them and be built up strongly and surely, leaders in the work must not be too often changed.

A good illustration of the result of pursuing other methods is at hand. Near by, a short railroad is being built. The work was commenced many years ago. Scarcely a season goes by without a new company comes into power. The result has been in every way disastrous. Thousands of dollars have been squandered and the work is yet far from completion. The tenant system is ruinous wherever found. And is not that pursued in our churches too nearly allied to it? Pastors accept their charges by the year, how many, like occupants of city tenements, move when the year is up!

No, that the work of building up properly done, there must needs be a feeling of proprietorship in the breasts of pastors. They should take their fields, more as husbands their wives, for better or for worse, with a willingness that it be for life. But I must draw my writing to a close. Perhaps I should have done so sooner, or better never have commenced, but in my present inactivity, as I have had leisure to behold the great and pressing needs of our denomination, my soul has been stirred, and my interest aroused, as never before. And I believe many are similarly affected. Are not these, my brethren, evidences of the Spirit's working, and may we not take them as pledges that God is still with us and ready to help? Oh, that his kingdom may come and his will be done on Earth as it is in Heaven; and when that blissful time shall come, to Him shall be all honor and glory.

G. R. B. DODD.
Grande-Ligne Mission.

In the year 1835, Henrietta Feller, a cultivated young woman, lavishly endowed with intellectual and moral qualities, left a lovely home in Lausanne, Switzerland, and came to Canada to devote her life to the work of evangelization among the French Romanists. She began her work at Grande-Ligne, P. Q., in the attic of a log hut still in existence, having half the attic for her dwelling place, and the other half for a school-room. She gathered around her children and adults to whom she taught reading, writing, and especially the blessed truths of the Gospel. In the meanwhile Louis Roussey, a young missionary, full of holy zeal and of the love of Christ, who had come to this land, from Yvev, Switzerland, with Madame Feller, preached the Gospel at Grande-Ligne and vicinity. Souls were soon converted, and eighteen months after their arrival, a church was organized. Such was the foundation of the Grande-Ligne Mission.

For the little log hut has been substituted two large and substantial stone buildings, where eighty or ninety young people are received annually to be taught in the common branches of education and the Word of God; a church costing 5,000 dollars, half of which sum was contributed by the converts of the place, has been erected and dedicated free of debt. Since the foundation of the Mission thirty preaching stations have been opened, twelve churches organized, from twenty-five to thirty missionaries educated, trained, and sent in various fields, over two thousand young people have passed through the school, the great majority of whom were converted to Christ while there, and more than four thousand converts were gathered from the ranks of Romanism through this mission alone.

This work is signally owned of the Lord, is still in progress. Over one hundred happy converts have confessed their faith by baptism within the last two years, and hundreds of copies of God's Word have been distributed among the masses of Roman Catholics who form the great majority of the population in the Province of Quebec.

Two hundred and twenty-five applications to enter the school came before the Educational Committee last Fall, when only eighty-five could be admitted. The rest had to be reluctantly turned off, on account of lack of room and funds!

The annual expenses of the society range

from nine to ten thousand dollars; nearly one third of which is contributed by the converts, through the churches and the school. Nineteen Missionaries, including the wives of seven of them, are now employed, and three others are preparing to enter the field.

The evangelization of the French Canadians is the best and only Christ-like way of solving the "race difficulties" which threaten the peace of our fair Dominion, and by this work alone can we carry out the injunction of "the great commission" among a million and a half of our own countrymen who are in the darkness of superstition and error.

Christian brother, or sister, will you help us, according to your ability, in carrying out this work for our common Lord and Saviour?

REV. A. G. UTHAM, President.
REV. T. LAFLEUR, Secretary.
JOSEPH RICHARDS, Treasurer.
REV. A. L. TREMBLE, Collector.
Montreal, Sept. 3rd, 1886.

The Minnesota Baptist Convention.

One day last week we started for Duluth to attend the Baptist Convention. After about one hundred and fifty miles of travel, performed at night and with most vexatious delays, we arrived at the "zenith city," as Duluthians are pleased to term it, and were met by a delegation of the church and taken to breakfast. Need it be said we did justice to this first hospitality of our Duluth brethren and sisters? We were on the road all night you know. Well, notwithstanding the fact that a gentleman was kind enough to inform us, as the train approached the city, that every citizen of Duluth was a committee of one to boom their favorite town, and that it would be dangerous for any of the delegation to speak anything disparagingly of it, we were somewhat disappointed with the city of Duluth. The city is built on the shore of Lake Superior and its site is a precipitous hill or cliff. It is long and narrow—I don't know how long for I was not to either extremity,—and I don't think it is more than a half mile in breadth, and the difference in altitude between the front of the city on the lake shore and the back on the hill is about five hundred feet, I would judge. This hill is a solid rock of a soft granite species, I think, so that in my opinion there is not much of a chance for a very extensive city without an immense amount of work and an enormous cost. However, if it seems that commerce demands that this shall be a large city, the peer of either of the twin cities of St. Paul or Minneapolis or both, I have no doubt but that the energy and ambition of man is equal to the emergency, and that some way or other these hills will be lowered and that land will be made on the lake shore which will answer all the purposes of an immense centre of commerce and industry. At all events this is the dream of the enthusiastic Duluthian. Real estate is a great business here. A man buys a piece of property for a few dollars and allows the sun to rise and set but a few times, until he has doubled and trebled the amount of his investment and thus it is men are amassing fortunes by simply signing deeds. It is said no man ever lost money in Duluth real estate. Duluth has one of the finest harbors which it has ever been the privilege of our correspondent to see. A point about eight miles long and perhaps an average width of one hundred and fifty yards forms a natural breakwater. This point evidently is the work of the current of the St. Louis River, on the one side, which at this point makes the boundary line between Minnesota and Wisconsin, and the wash of the lake on the other. The formation of the point would seem to be conclusive evidence of this, as on the lake shore it is composed of sand and gravel, and on the other, rich, alluvial soil, such as is formed by deposits from rivers. Through this point on the Minnesota side a canal has been cut. On the inside, when your correspondent was there, all was calm and peaceful, while on the lake shore the waters were turbulent, even boisterous. At the entrance to the canal on the lake side is a steam fog whistle, the exact counterpart of that in the harbor of St. John. Its tones are just as monotonous and, as I was awakened in the middle of the night by its dolorous moan, I could hardly believe but I had been transported to the Bay of Fundy. Superior City is on the other side of the St. Louis river and the point of the lake, and has a location very favorable for the building of the city. One would think that naturally it should be there, as they could have, with a little expense, equal harbor privileges; but Duluthians claim that the citizens of Superior City lacked enterprise and so "got left." As it is, it reminds one forcibly of Longfellow's "Deserted Village."

The pastor of the First Baptist church, Duluth, with whom the convention met is a Prince Edward Island man, and a good many of the readers of the MESSENGER AND VISITOR will remember him—Rev. E. F. Simpson. The church edifice on approaching looks small, but as one enters he meets with pleasing disappointment, for it has a

large, cheery, and tasty audience room, comfortably and neatly furnished. There is another Baptist meeting house in Duluth, but no church has been organized, as they are not able to support a pastor. A Sunday school is sustained, however.

Preliminary to the convention the meeting of the Pastors' Union and the Woman's societies took place simultaneously in the Congregational and Baptist meeting houses. The meeting of the Pastors' Union was a most interesting one. Rev. Dr. Chas. preached the opening sermon, taking for his subject the "Endowment with power from on high." In the afternoon session Rev. Dr. Woods spoke on the "Minister's relation to the temperance question," which is a vital one in Minnesota at present. We are on the eve of an election, and the nominees of the Democratic party is an avowed anti-temperance man. He has been and is at present mayor of Minneapolis, and runs the civic affairs of that city on what is known out here as the "wide open" policy. That is, give the saloon men all the range possible, and allow them to carry on their deadly traffic without restraint. The Republican party have adopted a plank in their platform binding them to high license and enforcement of existing law, which is not much progress, but is a little better. Then the Prohibition party have their men in the field. This is the situation which the pastors discussed, and discussed warmly too. Dr. Wood took the ground that prohibition was what was wanted, but that they were sure of not being able to get at this time, because public sentiment was not educated up to a point where it could be successfully carried. Besides the prohibition party in this state is totally an offshoot of the Republican party, and consequently would weaken that party and probably the result would be the election of the "wide open" Democratic nominee. In view of these facts Dr. Wood felt called upon to support the Republican party this time. When the Dr. finished, the prohibitionists, fired with rare enthusiasm, began jumping up all over the house, and with commendable zeal extolled their party as the right, which, by the way, nobody questioned. The difference of opinion was as to how prohibition could be best attained, and in this difference of opinion the pastors seemed about equally divided.

The convention proper opened on Tuesday evening in the Grand Opera House, the church it was feared would be too small to hold the congregation. The opening sermon was preached by Rev. D. D. Reed, of Rochester. This was followed by an address of welcome by Rev. B. F. Simpson, and the reply of the President. There were two hundred and three delegates present. There are in the state 138 churches, including the Swedish, the Dane and Norwegian, and the German. 118 are supplied with pastors, and 62 without pastors. The work of the year was shown to be quite encouraging, there being quite an increase in numbers and benevolence. The educational meeting was held on Wednesday afternoon, and was quite interesting. The matter of the Owtomac Academy received considerable attention. The president of the convention, Hon. Geo. A. Pillsbury, done a grand thing for this institution last year. He donated a boarding hall for the seminary, which it was agreed at this meeting, should be called Pillsbury Hall. This was a most noble gift, and the donor intimated that the bottom of his pocket had not yet been reached for that institution. Mr. Pillsbury is a most liberal man and does much for the churches of the denomination.

A quite warm discussion took place on the report of the committee of Systematic Benevolence. Rev. H. C. Mable, D. D., pastor of the First Church, St. Paul, and with whom many of the readers of the MESSENGER AND VISITOR are quite familiar, was chairman of that committee, and prepared a report. The Dr. was not permitted to be present, however, on account of the illness of his wife. The report was read by a brother, and it was found to strongly recommend the old Jewish system of tithing, as a good system of giving to the Lord. Not that a tenth was all one should give, but the least. The paper was admirably prepared, as is all that comes from the doctor. Rev. M. Gates, of the Central Church, Minneapolis, led the discussion on the opposite side, and very ably too. He laid down the broad principle that all was the Lord's, and that we should give, if needs be, it all for the support of his kingdom. After a discussion of about one hour and a half it was quite evident that the doctor's paper and Bro. Gates' were not nearly so much at variance as all the talk would seem to indicate.

The Convention adjourned on Thursday evening, after what was a very pleasant, and what all must have felt to be a very profitable session. Of course in this letter I have not attempted to give a full outline of the work of the Convention, but have merely cited what impressed me as most likely to be of interest to your readers.

West St. Paul, Minn. C. S. S.

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