

Messenger and Visitor.

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The secretary of Convention desires us to call the attention of pastors and clerks of the churches to the circular recently sent to them by order of Convention. The officers of the churches are expected to bring the message from Convention contained in the circular to the notice of the churches and congregations.

In a speech to a Welsh audience at Camarvon, Mr. Gladstone is reported to have said: "I am quite sure that we have reached a point at which establishment of strict religious equality will be good alike to the interests of all classes and denominations and for the harmony of the country." This would of course be a very different kind of establishment from that now existing, in which the interests of the mass of the people are subordinated to the supposed interests of a minority. But Mr. Gladstone is doubtless right in assuming that it is not in the interest of the Anglican church even to attempt to maintain its influence by titles unjustly levied on a dissenting and unwilling people.

Chicago is not satisfied unless she is eclipsing the world in the bigness of her undertakings, and the new Chicago University shares largely in the same spirit. The latest announcement in connection with this already world-famed institution is that, through the munificent gift of Mr. Charles T. Yerkes, amounting, it is said, to half a million dollars, the university is to be provided with an observatory and a telescope which will greatly surpass any now existing. The famous Lick telescope has an objective with a diameter of 36 inches. The new telescope will have an objective of 40 inches, capable, it is said, of gathering 25 per cent. more light than the Lick glass. The observatory is to be the finest in the world and the instrumental equipment in every respect unequalled. President Harper thus hopes to realize his ambition to make Chicago University the greatest centre of astronomical discovery and instruction in the world.

It is reported that a member of the Ontario Legislature intends to devote himself to the Christian ministry in connection with the Presbyterian church. The ripple of surprise which the report has caused is significant. It seems to be generally assumed that the politician and the preacher of the gospel move in spheres morally so far apart that passing from one to the other is out of the question. The assumption is not wholly warranted by the facts. There are, of course, in our parliaments—not both federal and provincial—a few sincere and earnest Christian men. The *Canada Presbyterian* says of the Ontario Legislature: "Most of that body are prominent in some church already, and that one of them should devote the remainder of his life to the ministry is a fact creditable to himself and the legislature in which he sits." At the same time it is only too true, we fear, that the influences which too generally prevail in the political arena are far from being adapted to elevate ethical standards or to develop strong moral character. If it is true, as we often hear, that a Christian man cannot enter parliament without doing, or at least taking advantage of, things which in his relations with the church or in the ordinary course of business he would utterly scorn, it is the most discouraging fact that can be stated in reference to the well-being of our country. This is a matter for the consideration not of the practical politician only, but of every free and independent elector who pretends to be an honest man. So long as Christian men will sell their hands with bribes, either by giving or taking, what hope is there of moral purity for the country? This is a subject on which sound and vigorous teaching should be heard from every pulpit and every Sunday-school in this Christian land.

By a communication appearing in another column from Rev. W. E. Molloy, the readers of the *Messenger and Visitor* are informed in reference to the steps which the brethren who are negotiating for a separate convention for this province are taking, with a view to forwarding that movement. In reference to this matter it seems unnecessary that we should have much to say at the present time. In our congregational system, it is well known, there is no central power to exercise authority over the churches. Whether, therefore, the Baptist churches of this province, or any part of them, will remain in connection with the present Maritime Convention or organize themselves as a separate body is a question which lies wholly within their own power, and which the church will have to consider and decide for itself. We shall only say

that here what, in substance, we have said before, that the proposal now being laid before our churches in this province is one that may involve very serious consequences to Baptist interests in these Maritime Provinces, and, therefore, before any more definite action is taken, the whole subject should receive the most deliberate, unprejudiced and prayerful consideration that can be given to it. It is easy at times, by a hasty movement, to make a mistake which it is far from easy to rectify. It is highly important at this juncture that those who instruct the thought and guide the action of the churches should weigh this matter well, and consider, with great care, whether an unprejudiced and intelligent conviction as to what is for the glory of God and the best interest of the churches points in the direction of a separate convention. If it can be clearly shown that separation is necessary to the highest welfare and efficiency of our churches in this province, we have no opposition to offer to the movement. But, in consideration of the interests in general of the Baptist church in these provinces, which interests it is the main purpose of this journal to promote and defend, we cannot do less than ask that, before any of our churches shall commit themselves to a course of action involving such issues as may result from the formation of a separate convention, they will give the matter so serious, unprejudiced and prayerful consideration as to put it beyond peradventure that the proposed step is really a forward and not a backward movement.

We have received from the clerk of the church at Hebron, a copy of an address presented to Rev. A. Cohoon, on the occasion of his removal from that place to take up his residence in Wolfville. The address expresses the very high regard in which Mr. Cohoon has been held by the church, both during the term of his pastorate and since. It alludes to his wise leadership in the pastoral office, his incessant toil and devotion in the Master's service; his readiness to advise and aid in all the undertakings of the church, and his unselfish efforts to do all possible to lighten the labors and trials of his successor, the present pastor. Affectionate mention is likewise made of Mrs. Cohoon, who, we regret to learn, is suffering from ill-health, and the other members of the family. For sixteen years Bro. Cohoon and his family have been a part of the community at Hebron, and for twelve of those years he was pastor of the church. The ties which bind him to the place and people must be very strong. The church owes much to his wise and strong leadership, and he has always spoken of the church in terms of strong regard. The address concludes: "Towards you all there is nothing to darken the kind relations which have existed, but the thought that you are about to leave us; and we shall cherish the memory of these relations, sincerely asking not to be forgotten by you; and as you go out from us, our united prayer is, that the family ranks may long remain unbroken, and that you may be abundantly blessed in all your way."

The question in reference to the successor of Mr. Spurgeon makes the present situation at the Metropolitan Tabernacle, quite an embarrassing one, and, as the *London Daily News* believes, "fraught with considerable peril to the great organization built up by the genius and labor of the late Mr. Spurgeon." The facts, as now stated, in reference to the matter are as follows: In April last, at a church meeting presided over by Dr. James Spurgeon, it was decided to invite Dr. Pierson to resume his duties for a further term as preacher at the Tabernacle. This was not, as seems to have been generally understood, a call to the pastorate, but simply an invitation to supply the pulpit for a time. It is also stated by a member of the church that this invitation would not have been extended had not the officers suppressed a letter, received from Dr. Pierson, in which he declared his intention not to surrender his position as a pedobaptist. Meantime the Rev. Thomas Spurgeon having returned home from New Zealand, where he had spent several years in successful ministerial work, has, by invitation of the church, occupied his late father's pulpit during the summer. Mr. Spurgeon would appear to be a preacher of much ability, and has evidently taken a strong hold upon the congregation at the Tabernacle. He is said to bear quite a strong resemblance to his father in personal appearance and voice, and also in the manner and matter of his preaching. Under these circumstances it was to be expected that there would be a strong desire on the part of many, that Thomas Spurgeon should be called to the pastorate, and a movement is being made to bring

Dr. Pierson has announced his acceptance of the invitation extended to him in April. It would appear, too, that there are many who desire Dr. Pierson's return, but whether they are more than those who favor the movement for Thomas Spurgeon is not made clear. It is stated that "Dr. Pierson's conduct throughout appears to have been most honorable and magnanimous," and he has written to a member of the church who is opposed to his coming, saying, "that no invitation extended to him must, for a moment, hinder them in calling a man who is likely to serve the church acceptably." When Thomas Spurgeon went to New Zealand some three years ago, it was made necessary by the condition of his health, and it is still doubtful whether he can continue to live and work in England. If the climate shall decide against him, of course that will settle the matter, so far as he is concerned. According to the understanding with Dr. Pierson, he was to resume his duties at the Tabernacle early in November, but under the circumstances it seems improbable that he will do so unless in the meantime an amicable settlement of the present difficulties can be reached.

A Convention for New Brunswick

At a meeting of the friends and advocates of a New Brunswick Convention, held in St. John on the 11th inst., the following resolution was ordered to be issued in circular form and sent to the churches throughout the province: Whereas, The Baptist convention of the Maritime Provinces, representing 392 churches, with a total of 44,000 church members, has now grown to large proportions; And whereas, The many denominational interests that are considered at the annual convention render it present far less attention than their importance demands;

Resolved, That the management of home missions, academic education and the annuity funds especially requires local and provincial control in order to successfully maintain the interest of our people in these enterprises; Therefore resolved, That in our opinion it is desirable that the Baptist churches of New Brunswick shall form a separate Convention; provided that, in event of such division, the interests of Acadia College and of our foreign mission work shall receive the joint support and management of the two conventions, which all other interests shall be managed by each convention in a separate capacity.

Resolved, also, That steps be taken to lay this question before the churches of New Brunswick, requesting them to send two delegates each to a proposed meeting for a fuller consideration of all the issues involved. Said meeting to take place in the Brussels street church, St. John, on Thursday, Nov. 3, at 7 p. m. Several brethren who could not attend sent letters expressing sympathy with the proposed organization, and from information presented at the meeting it was learned that in nearly all sections of the province the feeling is general that a New Brunswick Convention has become a necessity.

A committee of some thirty ministers and brethren from different parts of the province has been formed, whose names will appear with the circular sent to the churches. It is hoped that every church will either send its delegates or give an expressed opinion on the matter.

On behalf of the committee, W. E. MOLLOY, Chairman.

Arrow Points.

BY PASTOR CLARK, COBBOURG, ONT.

Wealth is no proof of worth. Many read the Bible who do not want the Bible to read them. Every day brings on the last day. The faithful pastor must be true to his Master. Kind words are the best music. Live right, die right. He that is lowest at the Saviour's feet stands highest in the Lord's esteem. You can't do the Lord's work in the devil's spirit. The piety of Sunday should flow into Monday. Those who have great influence need great grace. The great Shepherd remembers all His sheep. Self-will is akin to Satan's will. Be as good in the shop as you are in the sanctuary. Be as kind to your friends as you would wish them to be to you. The biggest man is not always the best man, nor the tallest flower invariably the sweetest. Some whom men put to the front, God will place in the rear. Of words, words, words. The world is a noisy to-day. O ye who teach, O ye who preach, Make known God's truth, I pray.

Who Should Be Ordained?

We sometimes feel a little jealous when we have to take from the secular press information we think should be conveyed to us by our denominational organ, the *Messenger and Visitor*. The only report we have seen of the speeches at the "public educational meeting" of the Southern Baptist Association was that in the *Daily Sun* of the 28th ult. We had been reading the life of Charles E. Spurgeon, and laid it down to have a look through the *Sun*. When we laid down the life of Spurgeon we had just marked three sentences for further consideration. Spurgeon says: "I may be uncharitable in my judgment, but I thought the Calvinism of the theology usually taught to be very doubtful, and the fervor of the generalty of the students to be far behind their literary attainments. It seemed to me that preachers of the grand old truths of the Gospel, ministers suitable for the masses, were more likely to be found in an institution where preaching and divinity would be the main objects and not degrees and other insignia of human learning. Certain men will never get beyond an English education, and to detain them from their work is to repress their ardor without bestowing a compensatory advantage." The report in the *Sun* reads: "Dr. deBiols criticized the present method of ordaining ministers within the Baptist body, in its provinces, recommending in its place a system such as that in vogue among the Free Baptists, which insists upon the examination of candidates by a general council or conference of the entire denomination. The speaker further urged the adoption of an educational test, requiring a college course or the equivalent thereof as a prerequisite to ordination."

In *hinc*, we will say that one of the grand distinctive differences between the Baptist and other denominations is, while others require the addition of B. A. to the candidate's name before he can be ordained, the Baptists do not, and I may safely add never will. We believe that the Baptist denomination is built upon the teachings of Jesus Christ and those to whom He gave the great commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The commission was not to go to school, go to the academy or go to college, but "go teach." To avoid misconception we will say that we have, after very careful consideration, arrived at the conclusion that the man called by his Lord and Master to preach cannot be too well educated, but that education should not be the *sine qua non*. With Spurgeon, I think "certain men" called to the work of the ministry "will never get beyond an English education, and to detain them from their work is to repress their ardor without bestowing a compensatory advantage." We were brought up under the teachings of a denomination where it was believed that any man could be placed in the line of apostolic succession by education. We were educated at an institution where men were prepared to take their places in the apostolic procession, and where, after they had become B. A.'s, admitted to holy orders. The divinity students who outstripped the rest in the attainment of collegiate education, we have seen, from watching them during their after lives, taking places in the ministry far behind those of inferior scholastic attainments, and we could refer to some cases where the blockhead of his class who only got his degree by grace, took the highest standing afterwards in the pulpit. We have heard a great many men preach in our short life, and have heard sermons from men whose only educational qualifications were those they received at the village school under the tuition of masters who could not take them beyond the three R's, very superior to those of some of our D. D.'s.

In conclusion we don't say that men called to preach should not, if the work to which they are called is not urgent, and their circumstances will admit of it, devote some of their time to study at some institution, or that provision should not be made by the denomination to enable them so to do; but we do say that when a man is called to preach he should do as Bunyan did, as Spurgeon did, as the fathers of the Baptist denomination in these Maritime Provinces did, confer not with flesh and blood, but commence the work committed to them by their Lord and Master. Our prayer is, as we look over the field and see places—in these our provinces—where many are almost as ignorant of those great truths that by the blessing of God

are able to make men wise unto salvation as the brightest heathen, that the Lord of the harvest will send more laborers to gather into His granary the souls ripening for eternity without having been made wise unto salvation. C. E. K.

Halifax Notes.

On Sunday, the 9th, the Tabernacle was dedicated with appropriate services. Where the Rev. W. E. Hall is, church buildings, if needed, spring up as naturally as the grass in spring time. Seven years of waiting is rewarded with success. The foundation which has long accommodated the church is now crowned with a neat, commodious structure. In dedicating this new house to God the Tabernacle secured the services of the Rev. J. A. Gordon and the Rev. G. O. Gates. Their labors overflowed. By preaching three times Mr. Gordon was able to give the First church a sermon in the morning and the North church one in the evening. They were both highly appreciated. In the morning the North church was closed so as to give the congregation an opportunity to attend the service at the Tabernacle. The sermon in the morning at the Tabernacle, to a full house, was preached by the Rev. G. O. Gates. The presence and power of the Holy Spirit, indispensable to the success of Christian ministers and churches, was his theme. The command to the apostles to remain in Jerusalem till they were endued with the Spirit was his text. The sermon was with muchunction and power. The dedication sermon proper was preached by Mr. Gordon in the afternoon. The mission of the pulpit was the subject of a very appropriate and earnest sermon. Ezra's pulpit of wood was the text. Although the text was wooden, the sermon was pure gold. A crowded congregation heard it with rapt attention.

There were present in the afternoon the Revs. E. M. Saunders, Wm. Smallman, R. E. Phip, and Rev. Mr. Newcomb, of Thomaston, Me. The prayer of dedication was offered by Rev. E. M. Saunders. The other brethren present took part in the exercises.

The Rev. G. O. Gates preached again in the evening to a packed house. Many were unable to get in.

On Monday evening Rev. Mr. Gates gave a very interesting lecture on Carey in the audience room of the Tabernacle. The collection went to help pay for the gasless. A comparatively large and attentive audience heard this excellent lecture. Sabbath was a good day for the Baptists of Halifax. All were hearty in their sympathies and congratulations for the Tabernacle brethren. They have done nobly, and all feel stronger on account of it.

The audience room is not ornate, but it is neat and cheerful. There are three large entrances, which give abundant facilities for the incoming and the going out of the congregation. The audience room is 80 by 48 feet. There is a large platform, and, back of it, is a recessed stage accommodation for a large choir. The ceiling is reasonably high, and is of spruce, narrow matched and beaded and made in 118 panels. It covers a coat of plaster. The walls are white and wainscotted to the windows in white wood. The doors also are of white wood finished in oia like the ceiling.

In the rear of the pulpit there is a passage way to the basement and two large rooms—one for a ladies' parlor and the other for the pastor's Bible class.

The material and workmanship of the whole building is a credit on J. L. Olive, the contractor, W. H. Brush, his foreman, and J. C. Dumaresq, the architect. The pews are circular, of ash and trimmed with walnut; they were made by C. H. Beattie, of Truro, and are neat and comfortable. The ladies of the church, with Mrs. Hall—a successful and indefatigable worker—at their head, have raised the money to pay for the pews. They are now arranging to pay for the cushions. Mrs. J. W. Heckman gave the desk for the pulpit platform. James H. Harris and W. H. Johnson, belonging to other denominations, showed their sympathy with the congregation; the former decorated the platform for the occasion with plants from his hot-house, and the latter put in a fine organ for the day. A good many people outside the Baptists have given liberally to help the Tabernacle people in their efforts to complete their place of worship.

The collections during the day amounted to about \$400. The collection on Monday evening goes to aid the young people in paying for the gasless. Dr. Kirkpatrick gave the chairs for the pulpit. The gasless were made by the Bailey Reflector Co., Pittsburg, Pa. The young people of the congregation purchased them. Two of the 64-inch sills make the whole house as light as day.

W. B. M. U.

W. B. M. U. YEAR: "As the Father has sent Me, even so I send you."—John 20: 21.

For the officers of our Home and Foreign Mission Boards, that great grace and wisdom may descend on all, and thus the kingdom of our Lord be advanced this year.

For Our Mission Bands.

Dear Young Friends: When the call came last year for new mission buildings in India, you responded nobly, and showed as well what you could do that our W. B. M. U. has decided to ask you to take up another special bit of work for this year. It is one that will enlist all your sympathies, viz.: that you undertake to raise Mr. Morse's salary of one thousand dollars (\$1,000). Already is he called the "Children's Missionary," but to be that in truth you must support him. His weekly visits to your homes, through his letters in the *Messenger and Visitor*, are eagerly looked for now, but I venture to say that your interest will be increased ten fold when you realize that you are responsible for his support.

One thousand dollars is a large sum, and it will mean steady work all through the year. Can it be done? Let us see: Nova Scotia has forty-seven mission bands and New Brunswick eighteen—sixty-five. Now if each of these would make it their aim to raise this year \$18, Mr. Morse will be secure. I cannot find the number of bands in P. E. I., but with their help Mr. Morse will be able to do perhaps some extra work on the field, which may be only waiting for a little money. Now will every band and every Sunday-school and Young People's Society help? Bimilpatam must belong to the young people of the Baptist denomination in these provinces. Learn all you can of the place, and every-day ask God that a rich blessing may rest upon your missionary. Here are the names of the native preachers and helpers at Bimilpatam. Suppose you take a large piece of white card board and put those names on it in colored letters. Hung in the Sunday-school room it will be a constant reminder, and you will soon learn even the hard names:

- BIMILPATAM, 1892. POPULATION, 105,000; OUT STATION, RAIDA. OUR MISSIONARY, REV. L. D. MORSE. MISS GRAY. NATIVE HELPERS: PREACHERS: K. APPALAWAMY, CH. CHITTAH, B. N. TAMMIAR; COLPORTERS, R. PAULUS; TEACHER, P. JESSE; BIBLE WOMAN, D. YERRICA.

I must leave for another letter what I wanted to say about our banner, which our president means to present next August to the band which raises the most money.

Home Mission Leaflets for Aid Societies.

"The Christ Visitor," 1 cent; "Why should young women be interested in Home Missions," 2 cents; "Union of the Mission Causes in our Churches," 1 cent; "Hour to hold a Home Mission Meeting"; "What is that in Thine Hand"; "Aunt Parson's Story." A complete list will be given next week. The maps have arrived and will be mailed to any desiring; price 30 cents. Every band should have one. I am sorry that, through unforeseen circumstances, our leaflets have not been in the hands of our workers before this. In a few days now they will be ready. ANY E. JOHNSTONE. Dartmouth, N. S.

Notice.

A convention of the Women's Baptist Missionary Union of P. E. I. will be held in Charlottetown on the 29th of October. Tickets will be issued at one first class fare from all stations on the P. E. I. Ry. on October 25th and 26th, good to return October 29th. Ask for tickets to above convention, stamped good to return to secure getting excursion rates. Certificates of attendance will be issued for presentation with ticket on return journey.

W. B. M. U. RECEIPTS.

From October 1 to October 12: Germantown, P. M. \$5; Dartmouth, a brother, G. L. M. \$1; H. M. \$2; North Brookfield, F. M. \$10; Dividend Missionary Link, \$28.75; Port-au-Pique and Upper Economy, F. M. \$10; Fort Egis, F. M. \$4. MARY SMITH, Treas. Amherst, N. S.

PELOURET'S SELECT NOTES.—The 1893 edition of this standard commentary on the International Lessons is announced for easy publication by W. A. Wilde & Co., Boston. Its universal use in years past has proved its intrinsic worth to thousands of teachers and scholars who have been materially helped in their Bible study, through its original and carefully selected comments on the Sunday school lessons.