

Messenger and Visitor

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RENEWALS.—The time has come for subscribers to renew. All our pastors are agents, and will forward all subscriptions handed them. Where there is no pastor or agent, if two or more subscribers should send together, it would save trouble and expense. We hope many old subscribers may send us in a new subscriber each.

Some subscribers are in arrears. Will they not consult the label on their paper, and remit us what is due. If any are unable to remit at once, and desire the paper continued, will they not kindly write us?

Please send all remittances by registered letter or post office order.

PERMITS AND OFFICE BAPTISTS.—We have already referred to the action of the London Baptist Association in refusing to adopt a credal basis, as it was called. Since then over thirty ministers have handed in their resignations. The authorities of the Association have requested them to meet them in conference, hoping that their action is based upon a misunderstanding which may be arranged.

EXHAUSTION.—All the old systems of philosophy have been pushed aside by newer ones. There is scarcely a treatise on any subject which has not become out of date. Newer thinkers begin where their predecessors have left off, and have dug deeper or laid another round on the ever-ascending temple of knowledge. What, however, do we find in the Bible? Here is a book written by writers whose lives, as we trace them back, stretch from a remote antiquity back to the time when the world was new. And yet its teachings have kept their place in advance of the best thought and the highest moral culture of the ages as they have come and gone, and are still recognized as peerless by the most advanced thinkers and the best and most reverent men of to-day.

WHITECHAPEL MEMBERS.—The death of half a dozen unfortunate women in the crowded streets of the East of London has sent a shudder of horror and a wave of indignation over the civilized world. This is well. But have the people generally not become so used to what is a thousand-fold more terrible than this as to be almost stolid in their indifference. There were but a half dozen destroyed in Whitechapel; there are thousands killed every year by the rum traffic. It is true, these poor creatures had a moment of mortal terror and of pains of pain, but it was soon over, through the rum traffic multitudes have to face a fate worse than death, and see it approach nearer and ever nearer until the awful end is reached. The victims in Whitechapel had no friends whose lives would be rendered wretched, and they were themselves of no service but rather a curse upon earth. The rum traffic is rending and breaking the hearts of thousands besides its immediate victims, while it strikes down those whose lives give promise of great usefulness. It is well for the people to be stirred to indignation by those who have fallen beneath the knife of the Whitechapel fiend; but what about the fiendish business which is a monster untold more terrific? How long before we arise in our might and crush it out? There is no rant in this—nothing overdrawn. The need is a thousand times more urgent that this traffic be crushed than that any "Jack the Ripper" be brought to justice. "How long, O Lord, how long?"

WORSER THAN IN CANADA.—The *Christian Index*, in referring to the immense sums expended in bribery at the late presidential election, sums up the situation in this short but caustic way: "Let. On real issues of national interest the people of the United States are almost equally divided. 2nd. The balance of power is held by the floating vote. 3rd. This vote can be bought. 4th. Both parties tried to buy it, and one of them did buy it. 5th. The Presidency of the United States has been reduced to the level of merchandise, for it has actually been bought. 6th. The defeated party will buy it the next time an opportunity offers—if they can raise money enough; if not, the other party will buy it."

THE WITNESS AND CLOSE COMMUNION.—Referring to our last, the *Witness* says: "Our brother thinks Presbyterians are close communionists in the same sense in which Baptists are,"—because we regard baptism as a prerequisite to the Lord's Supper. Well; Presbyterians are by no means perfect, and have much to learn; but let us see how they apply their principle of "close communion." They gladly extend communion to Baptists, Free-Will Baptists, Methodists, Episcopalians, Lutherans, Congregationalists,—in short, to all who profess their faith in Christ and their obedience to Him.

He then continues along the track he has worn so deep that he cannot easily get out of it. Baptists would not sit at the Supper with Chalmers, Guthrie, Rutherford, and all the other worthies whose names he has mentioned so often in pre-

cisely the same connection, while the Presbyterians would. And does this prove that Presbyterians are not close communionists in the same sense in which Baptists are? To make this plain, or to give our brother an opportunity to convince us of error, we ask him a few questions, which we request him kindly to publish in the *Witness* and answer. Did you believe immersion only to be baptism, could you receive the sprinkled to the Supper and abide by your belief that baptism is its prerequisite? You do not believe pious Quakers to be baptized, would you invite them to the Supper? If you would, how could you at the same time abide by your principle, as stated above, that baptism is prerequisite to it? If you are compelled to admit that your principle of baptism being prerequisite to the Supper would compel you to adopt our practice at the Lord's Table did you hold our view of baptism, how can you justify yourself in using all your skill to show up our practice so as to arouse the bitterest prejudice against it? Do you think that for us to stand by a principle is wrong, while for you and yours to stand by it would be praiseworthy? Do you think God to be a respecter of persons? When our brother has published and answered these questions we may have a final word to say.

Toronto Correspondence.
The first term of the present session in McMaster Hall closed last Thursday, the 20th, with the monthly missionary day. Rev. John McLaurin and Rev. E. C. B. Hallam, returned missionaries, were present and contributed much to the interest and profit of the discussion, which turned largely on affirmations recently made by Canon Isaac Taylor to the effect that (1) "That the man who can best touch the hearts of the Indians must be a celibate and an ascetic, either a mendicant or working with his own hands, exhibiting in practice absolute self-renunciation, which is the only language the natives can understand." (2) That only Asiatics can appeal successfully to Asiatics. (3) That argument and discussion touching the evidences of Christianity are practically futile.

An emphatic denial was given by the returned missionaries to the first of these affirmations, and a modified denial to the second and third.

The session so far in McMaster Hall has been a prosperous one. The attendance has been respectably large, and attention to study has been as close and enthusiastic as could be desired. Principal Castle is sufficiently recovered to attend fully to his college duties. For the first time in six months, he preached last Lord's day; but his physician advises him not to repeat the act till his recovery is more complete.

The Moulton Ladies' College is so far a great success. A large number of applications have been rejected from lack of room. Probably steps will soon be taken to provide larger accommodation.

The Woodstock College is also in a healthy condition, and the present accommodation is being found inadequate to existing wants.

Chancellor McVicar is devoting himself with great energy to the working out of the educational problem that has been put into his hands, and present indications are that all the departments of McMaster University will be in vigorous operation at an early day.

Federation with Toronto University on the part of the Methodists and Victoria College appears to be hanging fire. The vote in favor of federation was carried in the General Conference by a very small majority, since which time a good deal of opposition to the scheme has been developed. Quite recently the Senate of Victoria voted against federation, and with such champions as Dr. Sutherland heading the opposition, it is doubtful if the measure finally carries. For the sake of the cause of education, I shall be glad if the Methodist body decides in the end to keep out of federation. I do not believe the cause of higher education would be helped by having it all conformed to one pattern or run in one mould, especially when the pattern and mould are far from being perfect, which is the case, I believe, with Toronto University. A system that favors special work before men are properly prepared for it, that permits non-attendance at lectures, and adjudges merit by examiners, can hardly be deemed worthy of universal adoption. If strongly and symmetrically developed men are produced under such system, it can never be by the system, but rather in spite of it. It is doubtful if any one of the six or seven B. A. courses in Toronto University is as valuable, educationally, as the one B. A. course in Acadia.

The Baptist cause is moving prosperously forward in Toronto. Last Saturday the corner-stone of the new chapel of the Parkdale church was laid, which makes the fifth corner-stone laid by Baptists in Toronto within the last fifteen months. This building, with furnishing and lot, will cost about \$11,000.

Up to the year 1866 there were but two Baptist churches in Toronto—the Bond street and Queen street (colored), with two small mission Sunday-schools. In that year the Alexander street church was organized. In 1874 there were six churches; while now, in 1888, there are twelve churches and eleven mission stations.

Last week the census of Toronto was taken, which reveals a phenomenally rapid growth. Fifty years ago the population was 20,000; twenty years ago it was 50,000; ten years ago it was 70,000; while now it is 171,000. That is to say, in the last ten years it has grown 100,000.

Boston Letter.
CHURCH ORGANIZATIONS, SOCIETIES, ETC.
At a recent meeting of the Baptist ministers of the city, this subject received a most earnest consideration. The Rev. Dr. Jutten, of South Boston, led off with a very able and clear presentation of his side of the question, which was, "That there is by far too much machinery and organization of church members into societies, and bands, and committees, etc., etc., which tends to divide the body of Christ rather than unite it,—in fulfillment of our blessed Lord's prayer in John's Gospel." The various methods were held to be unscriptural. For they cannot be carried on by all churches alike, and therefore must be foreign to the spiritual life which is the common lot of all true Christians. That cannot be a natural method which can only be employed by a very few with success. The life of the church is one—its organizations clear and defined in the New Testament, and no place found there for the one thousand and one appendages of church work as we behold them to-day. The tendency of this state of affairs is to shirk personal responsibility in church work off upon the broad shoulders of this society or that, with the usual formula, "Let us refer the whole matter to a committee." Thus it comes to pass that no one moves, unless the body or society moves, and often the work, though much needed, is left undone. "It is a purely military system introduced into the service of the Prince of Peace."

Pastor Hoar, of Charlestown, followed with a paper, in which he maintained that Missionary societies, Sunday school, church choir, &c., were the natural outgrowth of the church's life,—forgetting, it seems to me, that the only missionary organization on record in the New Testament is that of which every member was a part—the returned Apostles, reporting directly to the assembled church at Jerusalem of the progress of the Gospel in regions beyond. The only benevolent society for raising funds for church purposes is that outlined in 1 Cor. 16: "On the first day of the week," &c. The church was the great worker—every one, without waiting for any signal organization, were everywhere preaching the Gospel.

One speaker held that no organization should be admitted into the church which has not spiritual help for its object. Hence he would rule out all that savors of fair—"cooking stove apostasy," &c. And truly it does seem out of place for a minister, after he has been preaching Christ to his people and offering the unconverted the Bread of Life without money and without price, to proceed, and in the name of some church society or other, to give notice "That on the next evening, in that place, stewed oysters will be served at 20 cents a bowl"—proceeds towards sending the free Gospel to the poor heathen.

Another held that "Every organization, in the church should be a sample of the whole spiritual life of the church." This would remove many a little body that now acts more like a wedge to divide than a body to unite.

HEATHEN FUNERAL IN CHRISTIAN BOSTON.
On Tuesday afternoon, Dec. 18, there was a novel sight in the shape of a Chinaman's funeral, with all the appendages of heathen sepulture. It took place in Mt. Hope cemetery. Han Toy Sing had been for a long while resident in Boston, but had not been converted from idolatry to serve the true God. After the usual and weird ceremonies had taken place, and the body lowered into the grave, a basket of rice, and parcels containing boiled chicken, apples, oranges, cigarettes, and a bottle of wine, were

placed on the coffin, the grave closed. But no hope shone in the faces of his comrades as to the future—it seemed all dark before them. And all this in Christian Boston—and sadder still to know—

"That a million a month in China Are dying without God."

The leading denominations in the State occupy, at the present, about 116,500 church buildings. Of these the Methodists have 47,000; the Baptists, 41,000; the Congregationalists, 4,000; Presbyterians, 13,000; Protestant Episcopalians, 4,500; and the Romanists less than 7,000.

CHRISTMAS IN BOSTON.
Never before, at least "in the recollection of the oldest inhabitant," did Christmas Day dawn so brightly and its sun smile so warmly as it did this year. The elements seemed in league with the devout New Englanders, in their effort to celebrate, with holy mirth and joyful song, the birth of the world's Redeemer. The poor of the city were cared for with a liberal hand; children, poor and rich, enjoyed the old time Christmas tree and a visit from Santa Claus. Gifts were bestowed with a lavish hand, as well they might, when all the memories of the day told of the bestowal of God's greatest gift to the world—even His Son Jesus, and with Him life eternal.

Our Ministerial Students.
From equisimade, I find that there are, at least, 55 of our young men of the Maritime Provinces engaged in study at different institutions, with a view of preparing themselves for the work of the Baptist ministry.

They are divided among the different schools as follows:

Acadia College and Horton Academy	31
Dalhousie College	1
New Brunswick Seminary	5
Toronto Baptist College, (McMaster Hall)	7
Newton Theo. Seminary	9
Rochester Theo. Seminary	1
Brown University	1

A few of these men will be ready to settle in the pastorate in the spring; but now is the time to secure them. Those that are abroad are willing to return to us if sought after and reasonable encouragement is held out. They must not be expected to come and beg for the privilege of preaching to our church when churches where they are, are pressing them to become their pastors.

From personal acquaintance with nearly all of these young men, I can testify that they are worthy of the confidence and esteem of the Denomination. It is a pity that our Ministerial Education Board is not in a position to give them more pecuniary aid. Many of them have to work their own way, and consequently, have to endure no little hardship. If, instead of \$25.00 each (the amount given last year to the ministerial students at Wolfville), we could give them \$50.00 each, at the least, it would make their burdens a little lighter.

Besides those at school, there are a few others at work on mission fields endeavoring to do some work for the Master, and at the same time gather something to start themselves in a course of study.

Surely we have reason to thank God that he is calling so many of our young men into this work. Let us see to it that we treat them in such a way that we can, with good conscience, ask Him for more.

A. CONOON,
Cbr. Sec'y H. M. Bd.
Halifax, Dec. 28, 1888.

Westport Notes.
The inefficiency of the Bay Service gives us tardy mails. The *Messenger* and *Visitor* comes irregularly. But with well provided means of grace and grub we are about as independent of outside people's talks and stocks and works and worries as we well can be. Few people can understand the select advantages of a genuine sea-girt habitation; especially in the winter, when communication with all the world is irregular and difficult. How well it is to be thrown on our own resources for enjoyment. How marvellously abundant we find them. How wonderfully susceptible of development. "Neglect not the gifts that are in thee," gets a new meaning here. And then when one is not a strong man it is so fitting for him to contend with the world, the flesh and the devil on a small scale. As one looks out on the harmless yet magnificent furs and foam and fury of old ocean, as it is stirred to desperate endeavor by tides and tempests, our faith in God catches a fresh inspiration. "Thus far shalt thou go," is heard and

the tide ebbs. When the enemy comes in like a flood the Spirit of the Lord shall lift up a standard against him, and the dominion of evil is circumscribed.

Our Sabbath-school enjoyed a well filled Christmas tree and social entertainment on the 25th inst. Some one hundred and fifty presents were distributed to the scholars, teachers and officers of the school. A large audience was entertained by songs and recitations.

A short address was given by the pastor on the work of the Sabbath-school teacher as indicated by the Incarnation of Christ. A good collection was taken for the benefit of the school. Near the close of these exercises a very neat surprise was sprung upon the superintendent. On behalf of the school, Capt. Thomas Peck came upon the platform and presented a very kind and flattering address, in which was set forth in well chosen words, the work and character of just such a minister as the pastor of this school greatly desires to do and be; and at the proper time young friends rolled in a very nice easy chair as a gift token of appreciated services and good wishes. The recipient did his best to make a suitable reply. Our Sabbath-school starts on its New Year's course very hopefully. To my brother ministers and to you, Mr. Editor, I gladly send the Compliments of the Season. While you wrap yourselves in your fur coats and Japan bear sleigh robes, and turn out in storms and long drives to carry the Divine message to the people, I with no such appliances or demands will seat myself in my easy chair and study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth. May we each in our place so do the Lord's work in the Lord's way as shall command His blessing upon us and our people.

Dec. 31.
J. H. G.

Lunenburg County Items.
Truen.—The earnest pastor, under trying circumstances, is nobly steaming the tide. Death has removed some of the members, and one of the largest helpers has met with reverses; still the good work goes on, and the church is well established, but the balance still due is a heavy load for the struggling band to carry. The kind-hearted should further aid them.

Mahone Bay, etc. have the earnest labors of Bro. John Williams and the work goes on favorably.

Bros. Dodge and Mutch are doing good service in the Bridgewater and surrounding fields.

Deacon Isaac Durland, one of the best workers and highly respected by all classes, was called to his record on Saturday, Dec. 22, and will be greatly missed.

Chesler.—Bro. Taylor is occupying this field with earnestness, and Bro. Stephen Langill (late) the New Ross field. On Sunday he preached with good acceptance at Chester and Chester Basin in Bro. Taylor's place. Two more practical half-hour sermons I have rarely listened to. I feel especially interested in this good brother, for he is one of our most earnest temperance workers in the Grand Division, S. of N. of Nova Scotia.

I regret to report that in the three first named places much sickness and death prevail, but are abating.

The rails on the Central railroad are laid from New Germany to Bridgewater out almost to Mahone Bay.

The gold mines are opening up richer than ever.

Vessel building is pushed forward rapidly.

The fishing business is fairly successful and large prices obtained.

So good worldly prospects are in view and our people would do well to better themselves to push forward equally their religious work.

—Rev. Dr. George C. Lorimer, of Chicago, has inaugurated what will be known as the Vineyard Literary and Scientific College at Cottage City. This association will number thousands from the Baptist denomination all over the country. Four new buildings will be erected near the Baptist Temple, and the first annual session will be held next summer with a term of six weeks.

In a late address, from which we have elsewhere quoted, Dr. Parkhurst, of New York, said: "I have seen a man whose piety was so effusive that in conversation with him you would think that his wings must be all grown and plumed for flight; I have seen such an one march into church with his family, half an hour late, and order the usher to turn out a paw full of young men who had been seated there almost half an hour before."