

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLIII.

VOL. VI., No. 12.

SAINT JOHN, N. B., WEDNESDAY, MARCH 19, 1890.

Printed by G. W. DAT, North Side King St.

—Dr. Theodore L. Cuyler, gives in the *Evangelist* this rendering of a very familiar passage: "Many are called but few are chosen." He says that "Dr. Arnold and many others insist that this is the right rendering of the verse. At any rate it is sound theology; for choice Christians are more scarce than they ought to be."

—Tobacco.—In our temperance column to-day will be found a symposium on Tobacco. Our good brothers and sisters who are indulging in the use or sale of the weed are taken severely to task by these writers for their habit, and influence for evil. And although we have it in our heart to shield if possible some of these dear brothers and sisters, yet we cannot find a word to say for them—we are powerless. We really wish they would quit.

—OUR CHURCHES.—In our columns are found some very cheering reports from our churches. With great joy we record that lost, wandering ones are coming home to the Heavenly Father's house. And quite as happy are we to report the wise tokens of good will so many of the pastors of our churches are receiving at the hands of their people. If it shall be found that any of our churches have neglected to co-operate most heartily with their pastor, or to cheer him on in his toils by special expressions of love and sympathy, let them with all diligence see to it at once. The report of friendly tokens to other pastors falls heavily upon the heart of the minister who is neglected by his own people. It is not the amount he receives, but the effort of love that cheers the pastor.

—THINK OF IT.—One of the happiest circumstances of our life is that almost every body has the privilege of living at the hub of creation. At the same time, out of this condition of things, comes one of the most perplexing trials of the business editor's life. Business letters are constantly coming to hand from some very important and well known place to the writer, but entirely unknown and unheard of by the editor, and without record in the latest post-office directory. Then what is the editor to do but to mourn over his ignorance, keep his patience, and write to some one, that if possible he may find where his friend's hub is. If our subscribers and correspondents would just give us the name of the county and province in which they live, and then write their names plainly, they will do much to make our bookkeeper happy, and prevent many otherwise unavoidable mistakes in our accounts.

—In the *Congregationalist* we find this record and truthful comment: "It is commonly supposed that when a church calls a man, it need only signify its desire for him and then await his reply. The first church in Lynn, however, when it called Dr. Dunn the other day, showed that there is another and a better way. The hundred or more members present when action was taken rose and signified their intention to be present at the prayer-meeting and co-operate in every way with the new leader. 'Yes,' would be a more frequent answer to waiting churches if the document were accompanied by such intimations of purposed fidelity on the part of the people.

In the absence of the special action of this church or any church, is not this pledge of co-operation always implied when an honest call is extended to a pastor? This pledge of co-operation is always given with every honest prayer offered to God for a pastor; either when prayer is made for the Lord to fill a vacant pastorate or to bestow the work of an incumbent. All pastors of churches have a right to this. If they fail to receive it, they are defrauded.

—FREE EDUCATION.—The subject of free schools is commanding the attention of English statesmen. All public funds now granted are there given to private and sectarian schools. In this way some \$3,000,000 are expended of the public funds. If the government should maintain free schools for all classes, the tendency would be to withdraw all aid from existing institutions. This measure appears to be opposed by many of the most eminent educators of England, both Catholic and Protestant. The chief arguments there used against free schools are that these admit all classes and conditions of children to educational privileges—the very arguments that are urged in favor of this system on this side the Atlantic. The working of our educational laws is being carefully studied. Free elementary education by the government is the necessity of a free government. As the latter prevails the former is sure of support. The extension of the franchise in Great Britain is at the bottom of this educational movement. An honest and intelligent constituency is the strong factor of national life.

—LET BOTH GROW TOGETHER.—While special calls are being made for our Foreign Mission work, let not our Home Missions be forgotten. Sowing and reaping preserve their true relations in all these efforts of the churches. The *Watchman* gives a piece of history which may serve to direct us in our labors and contributions for our own far western fields. It says:—

The Vermont *Chronicle* well urges on behalf of Home Missionary work, that New England is a great field not to be safely passed by, when it says:—"Christian life languishes without interest in missionary work, and this interest is increased by distance. New England has long been the field from which money has most freely flowed to maintain missions in the west, and it seemed a little amusing when recently Sunday school children in Montana and Oregon sent contributions to help plant Sunday schools in Maine 'for those poor children in the far east.' But they were probably better able to do this than the Maine children to help those in Oregon. The proposal from some churches in Kansas to contribute to missionary work in Vermont is reasonable and important. The help is needed, if Christianity is to be maintained in the country districts of the latter State."

What is herewith noted merits earnest attention. We are wise and we act in the true spirit of the Master, as we keep and cultivate our Home Vineyard while not neglecting to respond to calls from more distant fields.

Forming and Dissolving the Pastoral Relations.

There are few relationships in this life more sacred than the relationship existing between a pastor and his church. In proof of this it will be sufficient to refer to the words of Paul in his address to the Ephesian bishops or pastors. "Take heed unto yourselves, and to all the flock, in which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with His own blood." Let these words be pondered, and the sacredness of the relationship must be felt.

The sacredness of this relation demands:—
1. That it be entered into understandingly, not in ignorance or blindness. It is justly regarded as a most unwise, not to say wicked act, for parties without any knowledge of each other, to enter into the marriage relation. Is it not the same in this? Is there not reason to fear that such a union will be brief and unsatisfactory, one or both parties discovering that a mistake has been made?

But how shall the necessary information be obtained? Must the "candidating system" be resorted to and a man be invited "to spend a Sabbath with them," that they may see and hear him? Beyond the matter of personal appearance and voice and manner in the pulpit, they will not be much wiser by such a visit. The man may, in reality, be a poor preacher, but on that occasion appear as an able one. Or he may be a very good preacher, but on that occasion appear as a very inferior one. The minister, in like manner, can learn little concerning the church except as regards a few externals. And some of these will not appear in their normal condition, for word having gone out that a new minister, a candidate for the pastorate, is to preach, a congregation considerably above the average will be likely to come together, the choir will all be in their places and the offering will be unusually large.

There ought to be, and there are men, who in almost every case can give a church more trustworthy information concerning the man they are thinking of calling, than can be obtained by any such brief visit. And the same is true in regard to a minister obtaining information concerning a church. If the needed information cannot be obtained in this way, then let the church invite the man to spend a few weeks with them with a view to a settlement. Or if a minister invited has not the knowledge he desires, then in answer to an invitation to settle, let him say, "I will spend a few weeks with you, with a view to remaining."

2. That in negotiating, there should be the utmost frankness and honesty. Surely in all transactions between "the church of God" and "the steward of God," there ought to be the entire absence of everything like deception. In answer to the enquiries of the minister whose services are sought for, those whose duty it is to speak for the church should tell the whole truth. Let the church be seen as it is, as near as may be. If old grievances between leading brethren exist; if the church is divided into parties; if it is controlled by outside influence; if it has failed to meet its obligations to former pastors and to the denomination; if any or all these things exist, let the truth be known. If the minister is a true servant of God, he

will not be driven away by these things, but he will enter upon his work knowing what he must meet and remedy.

We are hearing every now and then expressions like these: "I had no idea of the real condition of things when I came here," or "there are old troubles of which I knew nothing," or the "complaint of not paying their pastor's salary, has become chronic. I must get away." How is this? Were there no pains taken to ascertain the true condition of things or was there deception somewhere?

But there must be honesty on the other side as well. If a minister is called to spend a few weeks with a church with a view to a settlement, let him be as near as possible his own average self. The pet sermons, if he has any, had better be left at home, they will work in well afterwards, and a few of his average sermons taken along. Or better still, after the first Sunday, at most, let him prepare his sermons on the ground. If he preaches the whole gospel, not excepting the duty of Christian beneficence, it is better to have the church know it, so that they may know what to expect. If he does not like pastoral visiting and does not practice it to any extent, then it will not do for him to show great zeal in that direction during his visit, not even for the sake of becoming acquainted with all the families, unless he gives the church to understand that he does not intend to continue, in this matter, as he has begun. If he is fond of the pipe and croquet playing, and is determined to carry his point and have his own way at all hazards, it is but fair that the church should know these things. In a word he should conduct himself during these weeks according to his real manner of life, just as he will continue to act after he has been settled in the pastorate for months and years, only, that as the years go by, there will be increasing devotion and faithfulness in his work.

3. That it should be formed with a view to continuance. Short pastorates are injurious to ministers and churches, and both should unite in making them a thing of the past. As a step to this, there should be a view to "hiring by the year." Let the call be given and accepted with the intention and expectation of a union for many years, with the understanding that sufficient notice is to be given by the party desiring to dissolve it.

It is not wise for a church to strive to secure a man that there is no reasonable prospect of their being able to keep with them. Nor should they, on the other hand, call a man whom they would not be willing to continue, because they cannot then do any better. A minister ought not to "light" in a pastorate merely to await the opening of a more inviting field. By so doing he may prevent the church from securing a pastor who will remain with them, and encourage an injurious practice, that is, also, becoming all too common among us. Hebron. A. CONOOR.

A New Departure in Sunday School Work.

The following communication from a correspondent of New Haven, Conn., to the *Religious Herald*, describes a change in methods of Sunday school work, which, if adopted, and heartily wrought out, will, doubtless, be an improvement on much of our present plans:—

"For some years past, Prof. W. R. Harper, of Yale University, and his associates, have been laboring to perfect a plan of Bible study for Sunday schools. With the beginning of the year 1890 they made their first publications in this line. Some of the leaflets lie before me. They are entitled 'Inductive Lessons on the Gospel of Luke, by Prof. W. R. Harper and George S. Goodspeed, of Yale University. In Four Grades—Advanced, Progressive, Intermediate, and Elementary.' The *Advanced Grade* is published only in the 'Old and New Testament Student'; the others are furnished by The Student Publishing Company, 336 Asylum street, Hartford, Conn.

"At a recent meeting, a committee of the Calvary Baptist Sunday-school of this city recommended the use of these lesson leaflets for the year upon which we are entering. Several reasons conspired to commend this move: the International and the Inductive lessons for the whole year are in Luke; both the authors of the Inductive lessons are members of the church in question, one of these being the leader of the weekly teachers' meeting. These things, together with the superiority of the Inductive lessons, as the committee saw them, led to the recommendation referred to above. Accordingly, on last Sunday the announcement of the change was made to the school, and elaborate explanations were

given of the method of study to be pursued.

"Many readers of the *Herald* will be interested in a brief mention of some of the good points of these new lesson leaflets: (a) They do not contain the text of the lesson; thus making the use of the Bible in the class indispensable. The 'leaflet' in, under no circumstances, to be used in recitation. Indeed, it is so prepared as to prevent its use there. (b) They include a study of every verse of the book assigned. They do not afford the Bible and common sense by skipping here and there through a Gospel for 'practical lessons.' I notice that the first lesson of the International series in Luke—I mention this for the sake of clearness, and not to institute a comparison prejudicial to the International series, it has done too much good for that—the first lesson of this series omits the first four verses of the Gospel. The Inductive series regards these verses as of great importance, and treats them accordingly. Their thought is stated somewhat as follows: Many persons have written down what the apostles told them about Jesus. So I looked up their writings, and I determined to write you this story, Theophilus, in order that you might be sure that the things your teacher taught you about Jesus are true. (c) They require considerable use of notebook and pencil on the part of the children, and encourage them to independence in stating the contents of the paragraph studied. (d) While, of course, the 'religious teaching' of a paragraph is brought out, the chief effort is to make the child familiar with the Bible—with the specific contents of each paragraph, chapter, book—a frequent question being, 'What does it say?' In order to this each passage is studied under two headings: on successive Sundays, viz: (1) Examination of the Scripture Material; (2) Classification of the Scripture Material. (e) Not to protect this characterization, I mention a fifth and last point—viz, the teacher is made, by the necessity of the method, a teacher, and cannot lapse into the cheaper function of preacher. The time allotted for class exercise is divided between examination of the work of the preceding week and assigning the work for the week following. The child becomes a student of the Bible, and the teacher is his teacher and not his preacher—drawing out what is in him, what he has learned in the study assigned, and not 'cramping' him with cheap talk. The writer knows a fine young man in his twenties who is a graduate of a first-class college. He is now a teacher. For thirteen years he has faithfully attended a so-called first-class Sunday school, having received honorable mention for faithfulness. He has been under so-called competent teachers for the thirteen years. He recently confessed that he knew nothing about the Bible. He knows where the Book of Psalms is, and can recite Psa. 23rd. He cannot find Hebrews without looking through the whole Bible, and as to placing the minor prophets, that is out of the question! A method of Sunday School Bible study—it is nonsense to call it 'Bible study'—which leaves results like these within the remotest range of possibility is, to speak mildly, not the best. The results of the experiment of testing the new methods herein referred to will be watched with unusual interest."

The Larder of an Ocean Steamer.

The great steam-ships which cross the Atlantic so constantly and so swiftly as to make New York and Liverpool seem much nearer each other than they did twenty years ago have been called floating palaces, as indeed they are. Some of the larger ones might almost be called floating cities—the number of people they carry would make a very respectable town, at least, and from this list of articles carried by and eaten on board of the Umbria in one of her trips from New York to Liverpool we should conclude that either there was not much seasickness suffered by the passengers, or else that it did not seriously affect the appetite. This is the list given by an English paper, the *Pall Mall Gazette*: 9,500 pounds of beef, 4,000 pounds of mutton, 900 pounds of lamb, 256 pounds of veal, 150 pounds of pork, 140 pounds of pickled legs of pork, 600 pounds of corned tongues, 700 pounds of corned beef, 2,000 pounds of fresh fish, 200 heads of calves' feet, 18 pounds of calves' heads, 450 fowls, 240 spring chickens, 120 ducks, 50 turkeys, 50 geese, 600 squabs, 300 tins of sardines, 300 plover, 175 pounds of sausages, 1,200 lbs. ham, 500 lbs. bacon, 10,000 eggs, 2,000 quarts milk, 700 pounds of butter, 410 pounds of coffee, 87 pounds of tea, 900 pounds of sugar, 100 pounds of rice, 200 pounds of barley, 100 jars of jam and jelly, 50 bottles pickles, 40 bottles sauces, 20 barrels apples, 14 boxes lemons, 18 boxes of oranges, 5 tons of potatoes, 24 barrels flour.

The Scriptural Rule for Giving.

REV. L. M. WESKA.

With much interest we have read Dr. Saunders' vigorous letter in opposition to the *Messenger and Visitor* on tithing, and the editor's clear and strong rejoinder. A discussion of this exceedingly important question has not, we think, come too early.

Much in Dr. S's letter we gladly accept, but we have to take exception to his position on tithing. On general principles, certainly, the least God required from His people under the old economy is the least He requires under the new. But we base our acceptance of tithing on even more than general principles. We believe it to be an institution with the nature of a moral obligation.

The Jewish civil and ceremonial laws are not binding on Christians, we admit, and Dr. Saunders admits; but his moral laws are still binding, we both admit. And we both declare that the law binding us to honor God with our substance is still in force. Therefore, the law of giving is not civil, ceremonial, or ritualistic, but moral. This we both conclude. Very well. Now, if I give a tenth because I believe the law of tithing is scriptural, and Dr. S. gives a tenth because God has prospered him, why is my giving ritualistic and his not? Certainly neither giving nor the proportion given constitutes ritualism. Then, if I believe that God determines the proportion for me, and Dr. S. does not so believe, but himself determines to give the same proportion, does the fact that I believe God determines my proportion make my giving ritualistic, and his disbelief making his moral? Yet, by implication, our brother charges believers in tithing with ritualism.

He may reply, however, that it is because tithing is Mosaic. He asks, "Is Moses preferable to Christ?" But tithing is no more Mosaic than a part of the Ten Commandments, still the whole decalogue is accepted as of moral obligation. The fact of the matter is, tithing was practiced hundreds of years before Moses was born (Gen. 14: 20); then it was incorporated into the Mosaic constitution, and afterwards, when Judaism was laying down its weary bones of typical and ceremonial peculiarities in the land on which Moses last gazed, the greater than Moses commended tithing.

Standing in the presence of the Pharisee, the Christ exclaimed: "Woe unto you, for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith; but these ye ought to have done, and not to have left the other (tithing) undone."—Matt. 23: 23. Now, if the Saviour knew tithing to be merely Mosaic and had repealed it, or even intended its immediate abrogation any more than the repeal of judgment, mercy and faith, this language is unaccountable.

And the way in which our brother gives tithing beginning of days and end of years with the "Old Testament ritual," without a word of proof, misrepresents the position of those who believe in it. If under "the Old Testament ritual" one tenth of the two or three tenths demanded from the Jews were devoted to ceremonial or sacrificial purposes, but on account of Christ's great sacrifice there exists, "on this side the cross," no need of such appropriation, surely that tenth may be abolished or applied to carrying the glad tidings to a ruined world, without so much as touching the principle of tithing, or laying believers therein open to the charge of ritualism.

We cannot understand 1 Cor. 16: 2 "Upon the first day of the week let each one of you lay by him in store, as he may prosper," unless there is a law governing the exact proportion we are to give. For example: "Honor the Lord with thy substance, (Prov. 3: 9) and with the first fruit of all thine increase," is as binding on us as on the Jews. The Doctor admits it. Well, in what light did the Jew read this text? Certainly in the light of the law of tithing. Otherwise it would be unintelligible. But shall it have this definite meaning to the Jew when it was first written, and an indefinite, entirely different meaning to him a few hundred years after, but still binding on him? And if it had this definite meaning to the Jew in Solomon's time and also in Paul's, should we not give the same meaning to a very similar passage in 1 Cor. 16: 2? And it gives point and power to this question to remember that Paul in this very letter (1 Cor. 9: 9-15) shows the law of tithing to be authoritative still.

This subject, it seems to me, is reduced to these two questions: 1. Are laws of moral obligation binding on Christians? 2. Is the law of tithing of moral obligation?

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR MARCH.
"Prayer for our native preachers and Bible-women."

Dear Readers of the Column: Last Tuesday we got home from our annual meetings, which convened at Bobbitt and at Coanada, and as different requests have come from friends at home, for something for you, suppose I give you a brief outline of these gatherings.

The Telugu Association began its meetings at Bobbitt, on Saturday, the 4th inst. There was a fair representation from all the churches, and the interest grew to the last. The church letters manifest growth in various directions, and reported twenty baptisms from the three fields—Bimbi, two; Chicacole, twelve, and Bobbitt six.

Subraji preached the sermon on Sunday morning from Hosea 10: 12. It was good, and we hope will do good.

One of the most interesting subjects discussed was that relating to the independence of the churches and to self-support. It was introduced by P. David, and he spoke upon it with a vigor and freshness that did us good. The removal of the London missionaries from Visnagram set him to thinking. After about seventy years of work they have gone, leaving scarcely a visible trace behind them, and David's idea was, suppose something happens and the missionaries leave, is a fate similar to this to be ours? We had a good deal of talk along these lines which is sure to work healthfully.

Other and important subjects were discussed, and much interest evinced. The meeting closed Wednesday noon, and in the afternoon Basavannah, of Bobbitt, was married to Mary, of Chicacole.

On Thursday, towards evening, we missionaries started for Bimbi in three carriages, where we arrived Friday morning, and had the long postponed pleasure of meeting our new missionaries.

As usual, when we go to Coanada, we had to embark on Sunday, and we went deck passage, as that wonderful steamer had no other accommodations, being built for carrying coolies.

We were very comfortable, however, and saved our money, which is quite a consideration.

When we all met for the conference we found there were twenty-eight missionaries present, and two absent, so the two missions now have thirty Canadian workers. But dear friends, out of that number you have eleven only. The meetings were all good, and the seeing of so many new faces encouraging. We are beginning to realize the necessity of prayer, and feel that it is a more powerful instrument than many used in this work, therefore more time than usual was given to it. We inquired of the new missionaries from different parts of Canada regarding the appeal we sent you last year. Upon the whole we were not discouraged, and decided to send you another.

In conjunction with the Telugu Baptist missionaries farther south, we have appointed the 4th day of April next as an occasion of special prayer for this work, and it would cheer and encourage us if our friends at home, in the churches, societies, and in private, would remember this day with us in seeking the outpouring of the spirit of God. Some of the sisters who read this may be so isolated that they cannot meet with many others. There are only three of us here, you know, but we can all come into the presence of the King, and He is a king to whom His subjects do not cry in vain.

We reached Bimbi last Saturday afternoon, and as soon as possible got away to our own work, from which we had been absent nearly three weeks.

Many of you know that I have expressed a wish to return to Canada this spring, for my health's sake. The way has not been open, therefore I remain on the field. Where is the Lord's man for this station? Where are His men for the other stations, which should be opened on this large and important field? Yesterday we asked our Christians to pray as never before, that He would lay His hand upon them and lay this work upon their hearts in such a manner, that they would have no doubt as to their calling, nor what they were called to. He is calling for men to preach the Gospel to those on this field, who have never heard it, and he who hears and accepts the call receives a great honor at the hands of Him to whom all authority and power are given.

Pray also for native laborers. Men who will go about the country, telling the glad news of salvation to their brethren, who will count all things loss for the excellency of Christ Jesus our Lord.

C. H. ASCHEBAAP.
Chicacole, Jan. 21, 1890.