MESSENGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, MARCH 25, 1891.

SINGING IN WORSHIP.

In many of our houses of worship may be found a plentiful supply of hymn books for use of the congregation; but in a larger number there is quite as marked a lack of hymn books. In some places where the church is large and is considered strong, intelligent, efficient, very few books will be found. So a congregation of hundreds will stand up in token of their desire to praise God, but their standing is the only evidence they give of the utterance of any thanksgiving. If it were a congregation of dumb people no less could be done in way of singing. If there is any melody it is not apparent. A few in the choir will sing, but the mouths of the people in the pews are closed as if they were forbidden to sing.

And not only are their mouths closed, but, with most, their hands are empty. If they were following the words of the hymn, their eyes fastened to the book, it might be said they were worshipping to the best of their ability, that they had no musical training and so could only read. But without any interest in the hymns it seems as if they have no interest in the worship.

How is this to be remedied? Let all means be used to get the people supplied with books. Let the pastors use their influence, let them preach about it, let them see that books are available for those who wish to buy. Let parents be urged to supply their children with hymn-books as well as with Bibles for use in worship. And when no more can be induced to purchase books for themselves, let the church furnish copies enough to supply the rest of the congregation. It will prove a profitable investment. Let all the people praise the Lord, and to this end let all the people have the songs of praise in their possession. Thanks to the labors of a few brethren, and the persistent enterprise of others, we have an excellent book sold so cheaply that all may have a copy. Let the churches, that are entrusted with the conduct of public worship, leave nothing undone to put this book into the hands of all our people.

But the possession of books will not be a guarantee for singing. The ability to sing and the desire to sing must be present. In regard to the power to sing it is encouraging to know that musical culture is being widely diffused and the number who know how to sing is constantly increasing. But much of this musical training does not qualify for singing hymns. It is useful in the parlor or on the stage for a certain kind of song, but is useless in the service of praise. There seems also to be need of special training for leaders of choirs and for using church organs. Our churches could greatly help and enrich their services by having a number of earnest brethren and sisters who had been trained for this special work. As our schools are coming to fill so large a place in our denominational life, may we not hope that they will before long be furnished with the means of training their students to lead efficiently in the musical part of our worship? To secure this desirable end a Professor of Music would probably be required and the department would need to be equipped with suitable instruments. Some universities provide courses in music as in other branches of liberal arts; and the man who makes this possible at Acadia will do a great work for vocal and musical culture in the country, and to provide for a considerable advance in the service of song in the house of the Lord.

Is singing in worship a duty? Or is it only a pleasing exercise? The latter seems to be the feeling in regard to it cherished by many. But Paul says, (Eph. 5: 19) "Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."

An exhortation (if it be an exhortation) has to the Christian consciousness all the force of a command. It is, therefore, binding upon us to fulfil this Scripture. And it will be found profitable to obey it. "Speaking one to another." Silent adoration is not enough. The lips, the voice must be yielded to Christ's service. To have the heart to sing is necessary, but cannot be a substitute for expression of the soul. But when we shall have attained our power to sing we must pray for that filling of the Spirit which shall make our utterance worship in Spirit and in truth and not a drawing nigh of the lips while the heart is far from our precious Saviour.

REV. DAVID FREEMAN, M. A.

It is with sorrow that we record the death of our venerable brother, Rev. David Freeman. As noted recently in our columns he had gone to Florida for the winter. He had been improving somewhat in health, as it was supposed; but a telegram announced his departure from this life on the 18th inst. Brother Freeman was, in 1847, an instructor in Horton Academy. In 1850 he was graduated from Acadia College, where he received the degree of M. A. in 1852. In 1853 he was graduated from Newton, and he afterwards studied at Rochester for one year. He was ordained at Granville street church, Halifax, August 1st, 1855. The Fifth Baptist church of Cornwallis was organized in 1862, under his ministry, and a revival there in 1863, during his pastorate, resulted in the addition of 62 persons. His labors were also blessed in Canning, where the Sixth Cornwallis church was organized in 1870. He was agent for Acadia College for some time. In 1860 it is reported that "he was doing a work which was essential to the very life of Acadia College." In 1859 he had given nearly one-half his salary as a donation to the college. He was at one time agent for the Home Missionary Union. He also labored with zeal and wisdom as a pioneer home missionary. For several years he has preached in remote settlements where the gospel was not carried by others. From these statements it will be seen that Bro. Freeman was well-known in the denomination. And he was known as a man worthy of all honor for his high character in piety, faithfulness, and self-sacrificing labors for his Lord. Deeply read in the Scriptures, and of a spiritual mind, he preached the gospel in purity and simplicity and approved himself a good minister of Jesus Christ. Having witnessed a good confession, he has finished his course and kept the faith. He has served his Saviour and has now entered into the joy of his Lord. Gentle and kind to his younger brethren in the ministry, modest, courteous to all, he was esteemed and loved by his fellow ministers. In our Associations and Conventions his counsel was sought and valued. In 1868 he preached the Convention sermon, and at the time of his death he was one of the Fellows of Acadia College. He was faithful in attending the meetings of his Association, and was appointed chairman of the Committee on Obituaries for 1891. Had occasion offered he would have been the man to write a loving tribute to the worth of a brother minister who had been summoned away; but now some other hand must trace in brief the story of Bro. Freeman's life. Truly, we know not the hour when our Lord shall come to receive us unto Himself. Bro. Freeman leaves a wife, a daughter (wife of Rev. Prof. Trotter, of Toronto Baptist College), a son in the senior class at Acadia, and a son who resides in Florida. All these will be remembered by our readers in these days of their sorrow for one so worthy of their love.

And may the Lord grant us many ministers of the like precious faith and consecration to make known the unsearchable riches of Christ.

Politics and Piety.

Politics and piety are two things that are not usually connected in our thoughts nor in the facts of life as we observe them. The former term is generally taken to signify nothing more or better than the policy of a party, its conflicts with its opponents, and the means, fair or foul, that it employs to gain its ends. An election like that through which we have just passed no doubt has its beneficial results. It must, to some extent, have the effect of creating an unselfish interest in public affairs, and of causing many to realize that they have not only their own personal welfare to regard, but a country to care for. It must in some measure lift many out of the dull and sordid routine of their daily lives and arouse in them an interest in public questions and national affairs. But it is very far from being an unmitigated blessing. Evil is mixed with its good. Whatever party may win victory or suffer defeat in a general election, this result has not been attained without the occurrence of much that is to be deeply deplored, and which shows that politics and piety have very little to do with each other. In the progress of the contest public speaking and private discussion have not been confined to the real questions at issue, but too often and too much vituperation and slander have taken the place of argument; baseless insinuations and false charges have been freely used; genuine facts have been repudiated and counterfeit ones substituted; painful revelations of character have been made; many, of whom better things were hoped, have proved themselves unable to resist the temptations of a heated political conflict; many have shown themselves to be influenced more by low than by high considerations; loyalty to truth and right has been proved to be less than was supposed; many professing godliness have found their co-workers more among the worldly and profligate than among the moral and pious, and if not personally guilty of that which was wicked have not hesitated to avail themselves of the results of the wrong doings of others; prominent members of churches have lost confidence and influence by their conduct in connection with the election; many friends have been alienated, churches weakened and families divided by the manner in which some participated in the contest. And all this has been as unnecessary as it is indefensible, and should have been prevented by the knowledge intelligent Christian men possess, and the principles by which they are guided.

In no country and at no epoch has a dispassionate and patient consideration of public questions been more needed than in Canada to-day. Our politics are beset with difficulties none can overcome, and are full of problems none can solve. Without the least desire to favor any political party or to advocate any political theory, we ask the reader to consider a few of the entanglements that belong to our public affairs.

In connection with the internal political life of the Dominion, the most important factor is the Roman Catholic element and the concentration of its power in the hands of a hierarchy to whom "the church" is everything and the country nothing. The first question to be asked of any political party is, What do you intend to do with the Catholic vote? Will you buy it, or will you defy it? The former is what every government we have yet had has done. The latter seems to be equivalent to a permanent exclusion from power. In connection with our external politics, or international relations, various possibilities may be suggested, but none free from apparently insurmountable difficulties. We may continue our present dependence upon the mother country, but many are dissatisfied with this and desire a change. What shall the change be? Some propose political independence, but they are not able to satisfy others that it would be possible for us to enjoy that independence, and also be able to protect ourselves against the aggressive and arrogant spirit exhibited by the United States in connection with our fisheries and the Behring Sea question. If some are in favor of annexation, so many are opposed to it that it could not be accomplished without a civil war. The advocates of a high tariff and those who favor unrestricted reciprocity are alike unable to convince others that the tendency of either is not towards annexation; while those who desire a low tariff fail to tell us how the deficit this must create is to be met.

These are a few of the difficulties which surround our political existence. In fact we are in a political maze full of blind alleys, and no one is able to show us the way out of it. None of our statesmen, living or dead, has formulated a policy in all respects satisfactory or entirely free from serious objections. Surely this should convince every sensible person that what we need is not the political bigotry that suspects and denounces all that emanates from the opposite party and which can see nothing but good in whatever originates with political allies, but the enlightened patriotism that will carefully examine and impartially judge anything that may be proposed for the benefit of our country. For this we have a right to look to Christian men as well as for the discountenance of all that is mean or dishonorable in political contests. With due charity for men let there be united a faith in God that will cause us to hope for a solution of our difficulties, which human wisdom seems to be unable to furnish, but which divine Providence may create.

M.

A Few Words for the Young.

Of all sins there is none that is to be dreaded more than the sin of self-righteousness, because for such there is no Saviour and hence no salvation. When one has become thoroughly self-righteous he is hopelessly lost, and if he has not sinned against the Holy Ghost he has sinned a sin that is unto death.

I am satisfied that you, my young friends, have not yet become thoroughly self-righteous, because it takes time to develop such a character. It is the outgrowth of honest comparison between self and others in which self is discovered to be better than others, along the lines of comparison, and the conclusion is drawn in harmony therewith. That is to say, the person honestly believes, by actual comparison, that he is not as other men. He is a better man.

It is because I believe that every respectable person, who does not walk with God, is in danger of becoming a self-righteous person, I wish to warn you. I know you are respectable young men and women, for only such care to read the Messenger and Visitor. Therefore I am satisfied that if you, who are even now reading these lines, are not walking with God, you are on dangerous ground. The temptation to compare your upright life with others, especially with many of those who profess to be Christians, is very great, and to do it is extremely dangerous. The more upright your life, the more honest your purpose, and the stronger your convictions the greater your danger. You cannot persist in it without becoming self-righteous, and to become thoroughly self-righteous is to make sure and certain shipwreck of yourself for all eternity.

Pennsylvania.

Mission News from India.

In my last letter I promised to say something more about the two recently baptized at Kimedy. The family is one in which our missionaries have been interested for some time. Mr. Wells is the apothecary at Kimedy. For many years—if not from childhood—they have been connected with the Church of England. They have both, however, for some time entertained grave doubts as to the New Testament authority for certain teachings and practices in that church. The husband was especially skeptical on that point. Believing that immersion was the only valid baptism he would have asked to unite with us a year or two ago. But owing to the fact that his wife was not entirely in sympathy with him, he decided to wait for a time, believing that in due time she too would be convinced of the errors of the church with which they were connected. Her mother was living with them, and though for many years a member of the same church, she died (a few months ago) a Baptist in everything but name. Upon her death-bed she advised her daughter and her husband to join the Baptists. No unfair influence whatever was brought to bear upon them by us to lead them to join us. They themselves expressed their desire to be immersed. Mr. Archibald and I had a long conversation with them and felt convinced that they were sincere Christians, and were influenced to become Baptists by no other conceivable motive than the conscientious desire to obey the truth. On the 3rd of November last, when I was in Kimedy, they were received and baptized. In a small cistern on the compound they were buried with Christ by baptism. It was especially an occasion of joy to me, as it was the first time that I had ever enjoyed the privilege of administering the ordinance. But the joy which they experienced in the consciousness of *full obedience* to Christ was, I believe, even greater than mine. In the evening our Christians gathered in Mr. Wells' house where we had a very profitable experience meeting. Mr. and Mrs. Wells spoke very feelingly of their faith in Christ and their desire to serve Him. This desire was not allowed to remain long an unfulfilled resolution, for they at once consecrated one-tenth of their income to the Lord and began to take hold of work in our little Telugu Sunday-school.

THE QUINQUENNIAL.*

Each session was preceded by a devotional meeting, which lasted from half an hour to an hour. We felt these devotional gatherings especially helpful. One of the things which the missionary so much misses, and so often yearns for, is the helpful and refreshing devotional services so often enjoyed in Christian lands. Those who have never been in heathen lands cannot realize the joy with which missionaries meet and greet each other. When the weary traveller in the lonely desert meets a kindred spirit, how sweet the fellowship! Somewhat the same is our experience, I fancy when after months of lonely and weary work we come together for conference and fellowship. Then what a yearning for united prayer, and what a longing for the blessing from above! How the past months have convinced us, as we stood comparatively alone in the midst of the thronging heathen, of our weakness and our insufficiency for the mighty task before us! How depressing has been the heathen atmosphere! How we long to breathe the incense-freighted air of the sanctuary! How dear are the hymns and prayers of our mother-tongue! Unitedly we meet to ask for the "gift of the Spirit." Our weariness and loneliness vanishes when in answer to our prayer the Saviour comes and "sups with us." How our hearts "burn within us," and how we long for deeper love and fuller consecration in the service of our blessed Lord!

Our Canadian Conference, which met during the Quinquennial, decided to publish Mr. Stillwell's paper, "The Missionary need on our Telugu Field," and send it to Canada as our appeal for this year. Will not the pastors help to circulate this pamphlet among the churches and unite with us in the prayer that it may touch thousands of hearts? Apart from the Spirit it will be nothing but words and sentences which may be read with curiosity but nothing more. But this little tract goes from us, as we trust, steeped in prayer. If all our pastors, and others who are deeply interested, take up the pamphlet and the prayer (circulating the *one* among the people and lifting the *other* unto Him who is able to help) what a glorious mission this tract would have! Let us not give God nor our fellow Christians any rest until the glorious harvest dawns, and these benighted millions have been gathered in. Let us raise our banner and continue the fight (against our own selfish worldliness, and heathen darkness) until India's myriads have acknowledged their allegiance to the Christ of Nazareth.

Another paper was read by Rev. John Davis on "The support of native pastors." He deprecated the idea that native preachers must forever be supported by mission funds. In the early stages of a mission it is necessary, but so soon as possible the native church should be taught to stand upon its own legs and not encouraged in infantile weakness. Mr. Davis thinks that in order to secure the proper relationship between pastor and people, and in order to secure the best development in the line of self-support, the church should be required so soon as possible to provide for the support of their own pastors. The motto should be: "Mission money for missionaries and native money for native agents." In the weak state of many of our native churches this would be a task almost as difficult as the plan is radical. But our missionaries believe that it can be done and ought to be undertaken. It is either that or keep the churches in helpless infancy. Of course this plan of self-support could not be adopted in all the churches just yet, as many are too weak. But a beginning must be made and vigorous and persistent efforts must be put forth toward the desired end—self-support. It is pleasing to know that the native young men studying for the ministry have expressed themselves so strongly in favor of this idea of self-support. At a meeting held in Samulcotta recently, an appeal was made for volunteers who would go out to their work, looking to the Lord and the native churches for support. The readers of the Messenger and Visitor will be glad to know that the first one to respond was a young man from the Chicacole field. After him one after another arose until the volunteers numbered thirty. If the native pastors are with us in this matter, at least, comparative self-support need not long remain a dream. If the native churches take hold of this work earnestly, the home churches, relieved of some of the burden which now rests upon them, can devote themselves more especially to the great work of sending and supporting the 52 missionaries.

Wednesday of the Quinquennial was devoted to the work of the women. Several good papers were read and discussed. The one on "Medical Training for Missionaries" called forth considerable discussion. It seems to be a growing impression that the missionary's usefulness may be largely enhanced by some medical knowledge. Some suggested that it might be well in some cases for men to take a Medical rather than an Arts course. This opinion, however, did not meet with much sympathy, as the majority present were *decidedly* opposed to the idea of giving up the Arts course. Were the missionary's work *chiefly* to "publish the story" and get the heathen to listen to it, the Arts and Theological courses might perhaps be dispensed with and the Medical course substituted. But to lay broad foundations for the future growth of the native church, to mould, train, and develop its young life so that the religious thought and character may be as far as possible emancipated from the insidious and subtle errors which history has proved to be so disastrous to the spiritual life of those who have just come out of heathenism, is perhaps the greatest work to which the missionary must devote himself. For this he certainly needs the broadest training in Arts and Theology that he can possibly get. After four or five days spent in the Quinquennial, we separated to meet in a similar conference (D. V.) five years hence.

M. P. CONFERENCE.

Returning from the Quinquennial our Maritime Province missionaries met in Vizianagram for the annual conference and Telugu association. Others will no doubt write more fully about this gathering and hence I shall say but little just now. We all enjoyed it very much and found it easy to spend two or three days in talking about our own work, and in making plans for the future. I feel convinced that our missionary conference will be from year to year more and more valuable and a necessary institution. It will give *unity* to our work and system to our plans as perhaps nothing else will. Several subjects were pretty thoroughly discussed, such as: "The receiving of government grants for denominational work," "One boarding school for boys, and one for girls, for the entire mission," "Sabbath observance in India," "Examinations for missionaries," etc., etc.

The time spent in these conferences is in every way helpful and refreshing. The hearts of all were touched by a letter received from Secretary Stewart, informing us that we might look for a large reinforcement this year. We hailed with delight the news of the volunteers at Acadia. God bless all who are turning their faces and their hearts toward the heathen! Doubtless there are scores whose faces are turned this way, and whose hearts are with us, but who cannot come. To many such it may be a cross to be unable to come. May the Lord bless such! They are foreign missionaries at home and have a great work to do. Many such are needed at home to keep the watch-fires brightly burning. While we rejoice greatly in the fact that many are getting ready to launch the life-boat and brave the raging billows, to reach the wreck and save the perishing ones, we equally rejoice in those who "keep the fires burning." Sad would it be for rescuers and perishing if the *fires* go out. Brethren at home, the success of the mission lies largely with you. Without your prayers and gifts the work cannot go on. Will you not keep the fires burning so brightly that the men in the life-boat will have everything done that is possible to help them rescue the perishing? Then when you cannot do more, will you not fall upon your knees on the shore and, amid the roar of the breakers, cry unto Him in whom alone is our help? Thank God you are sending us fresh rescuers from the shore. They are coming none too soon. During the last year three have been compelled to drop the work or lose their lives. In March one went, in October another, and now in February a third has gone. Sometimes the men in the life-boat perish upon the rocks because the watch fires are allowed to go out. Let both those on the shore and those in the boat be unremitting in their zeal and toil until the last perishing soul has been rescued. Then we shall all "rejoice together" when we meet our Lord and receive from Him His blessed "Well done."

Chicacole, Feb. 3. W. V. Higgins.

*As a quite extended notice of this conference appeared in our last issue, it does not seem necessary to publish what Bro. Higgins has written in reference to that matter in full. Some extracts, however, will be of interest.

Missionary Meeting.

At the last meeting of the Foreign Mission Board, it was unanimously resolved to hold public missionary meetings quarterly during the year, in the city of St. John and Fairville. The plan is that once in three months the Board will ask one of the city churches for the privilege of using their house of worship in which to present to the public the claims of missions. The pastor of the church and choir where the meeting is held will have charge of the music and general arrangements of the service, but the Board will provide the speakers and take charge of the collections.

The first of the series will be held in the Leinster street church on Tuesday, evening, March 31, at 8 o'clock. As this is the first it is hoped that the Baptist people and all friends of missions will turn out strong. The speakers will be Rev. C. H. Martell, Rev. G. O. Gates and Rev. J. A. Ford.

The Board is deeply impressed with the idea that the time has come when greater efforts must be put forth at home in behalf of our mission in India, and they have adopted this as one of the methods of showing their own interest in the matter, and trust that their efforts may have a beneficial effect on the churches generally. W. J. Stewart.

Important Notice.

At a conference of our missionaries recently held in Vizianagram, it was unanimously resolved to request all the churches embraced in the Convention of the Maritime Provinces to observe Thursday, March 26th, as a day of fasting and prayer for our Telugu mission. It is the earnest prayer of your Board that this request of our missionaries may be universally observed on the day mentioned. It is hoped that the pastors will preach, that the brothers and sisters will pray, and that offerings will be made in all the churches on that day for our beloved mission. W. J. Stewart,
Sec'y F. M. Board.

The Impulse of the True Convert.

This morning, I received a post office order for $7.85, "A Gift from the Boys," accompanied by a note from the pastor of the Fredericton church, in which he says: "In the recent revival a number of lads were converted, and some have united with the church. These little fellows, whose ages range from 10 to 13, acting under the impulse of the true convert, conceived the plan of raising some money for missions. Apart from outside suggestion, they arranged a little entertainment at the house of one of their number, and realized the amount enclosed."

The gift is thankfully acknowledged, and the note given in the hope that it will be helpful to the boys, and stimulating to all who seek to exemplify in their lives "the mind that was in Christ."

J. March,
Treas. Foreign Mission Board.

Baptist Mission Chapel.

The dedicatory sermon was preached yesterday afternoon in the Baptist mission chapel, corner of Agricola and Bloomfield streets, by Rev. H. F. Adams. His text was Mark 8: 36, "For what shall it profit a man if he shall gain the whole world and lose his own soul." It was a very practical sermon. Prayer was offered by Rev. A. W. Jordan and W. E. Hall. Closing remarks were made by Rev. J. W. Manning, who gave an outline of the formation of the mission, which was formerly located on Kempt road in a tenement house. This work was begun by two sisters and afterward given over to the North Baptist church by the Halifax Baptist Union. For four years the work has been carried on with marked success by members of the North Baptist church, principally by J. A. Thompson. The church owns the lot and erected the building, which is a one story wooden structure, well lighted, airy and roomy, well suited to the requirements of the work. J. C. Dumaresq supplied the plans, and contractor W. T. Harris completed the work. About 300 persons were present yesterday. The North Baptist church choir furnished the music for the occasion and a collection, amounting to nearly $25, was taken in aid of the work. G. A. Mcdonald conducted a choral service in the evening aided by a number of musicians. Stirring addresses were delivered. Master Willie Clay recited "A Sermon," which drew forth a liberal collection.—*Halifax Evening Mail*, March 16.