

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, DECEMBER 15, 1886.

RAMBLING.

The last visit of our trip was to the Pine Grove field. This field also stretches over a wide reach of territory. It might well be called a circuit. Beginning at Middleton, the next preaching station is Spa Springs; the third, Forest Glen, in the school house; from this the pastor swings around the arc of the circle to Gates' mountain; thence to Port George, where preaching will soon be begun; from this to Hanley mountain and thence, by way of Brooklyn, back to Middleton, again. This makes seven stations to supply, with all the other work falling to the lot of a pastor. In times of sickness and death, the funeral services alone are a severe tax upon a man's energies. Preceding pastors have had several such weeks, for a long time. As the people expect a sermon, in each case, even though the deceased be but a little babe, the strain is all the greater. If the people could see their way clear to be satisfied with a burial service and such allusion as the pastor might make to the departed on the Sabbath, it would be a great relief. This is the custom now almost everywhere, and the pastor's strength is husbanded for the more direct work of his calling. Still we can understand the feelings of bereaved ones who cling to the sermon at the funeral.

The building of the house of worship at Spa Springs, (Middleton) was due at first to the assumptions of the Episcopal people there. No one was permitted to have Christian burial in the graveyard, unless he had been baptized. Finally, those who did not sympathize with this kind of action left the house, and a friend gave a piece of land for a place of burial. The Episcopal house is just along side of it; but this body is now very weak, and preaching has not been had in it for some time. When these houses were built, they were in the quiet central place of the field; now, however, Middleton has built up around the station, over half a mile away, and the houses are unfortunately located. The attendance at the prayer meeting and Sabbath school is not what it would be, if the house of worship were in Middleton. Even the services of the Lord's day are not so well attended, especially in stormy weather. We hope the people will make up their minds to have a house in Middleton, before long. The denomination that builds a place of worship in the village, will have an immense advantage.

At Spa Springs, there is a house of worship, where regular services are kept up by brethren, whether they have a pastor or not. This interest is said to owe its existence, almost, to the labors of Dr. Gunter, who was chiefly instrumental in getting the house built. His name is kept in loving remembrance by many.

At Forest Glen, the people are chiefly Baptist; but the Methodist brethren do most of the preaching, they having more ministers on this field. Bro. Rowe preaches about a half mile away, at Prince Albert, and the Baptist people go there. Brother Tingley hopes to give a service here, occasionally. Gates' mountain is about a mile from Port George. When the meeting house is finished in the latter place, it will be the centre of this part of the field. Good congregations gather here; the prayer meetings, also, are well attended.

Port George was once one of the most thriving places on this part of the shore of the Bay. It was the outlet for all the trade of the valley for nine or ten miles, and a ship was built there every year. The railway has cut off the trade, and the ship building business has been given up, so the port is not what it was. Port George was the centre of the trouble between the Baptists and the Methodists, when Brother Sweet was on the field. The house, supposed by the Baptists to be a union one, was decided by the Methodist Conference, and shut against them. The result has been that the Baptists have a fine house in St. George approaching completion. It will seat over 800, and is to be finished in the most tasteful and comfortable way. There have been many instances of the helping hand of Providence in connection with the erection of this house. Capt. Bloomer, who has taken a leading part in pushing on the work, tells of a donation of several hundred dollars received from a gentleman in Lynn, Mass., and of \$200 from another in California, natives of Nova Scotia, who had prospered abroad. When the house is completed next spring, it is hoped that the interest in Port George will receive a great impulse.

At Hanley Mountain there is another house, built on the union plan, but decided by the Methodist Conference. Dr. Bill related in his history, how he was excommunicated from this house, years ago. It is now becoming dilapidated. The Baptists have a comfortable house here, and the ground is theirs. The present Methodist minister was asked to preach in the old house. He asked how

many Methodists there were there. It was said there was one, and he deaf. The brother declined to open a preaching station there, and regards it as a good piece of pleasure.

The last station on the Pine Grove field is at Brooklyn. This is along the base of the North Mountain. There is a union hall here, and there is a movement begun to build a new one. The people are about equally divided between Baptists and Methodists. Our Methodist friends propose to give the people considerable preaching here. We hope it will do them much good.

It will be seen from all this that Bro. Tingley, who has just begun his work here, will have plenty to do. We are glad the field has a brother so genial and devoted. He had tempting offers of fields in New England when at Newton, but preferred to come home to labor on a smaller salary, and on a more laborious field. This is his first pastorate, after finishing his studies. He feels his work will be largely to edify the church, and train those already its members, the large ingathering, two years ago, making it improbable that there will be many to be brought in for some time to come. He will labor and hope, however, for the daily additions, if he may not expect the pentecostal outpourings. May much wisdom and grace be given Bro. Tingley. He deserves to have a large place in the esteem and affections of his people, and is fast gaining it. He has special need, too, of their most faithful co-operation. We bespeak it for him in large measure.

THEOLOGY.

It is becoming more and more the fashion to speak disparagingly of theology. We scarcely dare venture an opinion as to the reason for this. It may be due largely to the spirit of the age, which is destructive rather than constructive—inclined to analyze and tear to pieces rather than to put together, and build up. The time, too, is one of hurry and rush; there is not leisure for the deep contemplation needed to build truth up into a system, or to gain the comprehensive view of it that a knowledge of a system implies, when it is prepared. People are very apt to depreciate that which they are not fitted to comprehend, and to lead what is in the reach of their more limited range of attainment.

Still, while this may explain the vulgar depreciation of theology, it will not give a sufficient reason for the slighting way in which even able and scholarly men often speak of this highest knowledge of truth. It does not surprise us to hear street-corner philosophers or paragraphists in the secular press speak in a disparaging way of that about which they know little; but it is matter for both wonder and grief when we hear able men follow such an unfortunate example. Some have, doubtless, been disgusted by the way in which theologians have split hairs and tortured scriptures to meet the demands of a *flow spina* theory; but this prostitution of the theological talent ought not to lead any to esteem theology in its true meaning any the less.

But what is theology? It may be asked. It may be said to be the teaching of scripture and nature about God, arranged in a system so as to show the relations of each particular truth to all the other truths. Theology is the architect that takes the separate and detached doctrines and puts them together in the sacred edifice of divine truth, where their relations to each other are seen, where they supplement and modify each other and blend into harmony and symmetry. What should we say of the man who spoke with contempt of St. Paul's cathedral, while ready to go into ecstasy over the separate columns and timbers, etc., which are used in its construction? We would say each timber and column and stone was incomplete in itself, and could only be perfectly understood and seen in its full beauty or grandeur as it was joined to all the others in the imposing structure. So it is with the separate truths of God's word. Each has its full meaning only as it has its place beside all the others in the grand and symmetrical system which they combine to form. It is only as each truth can be seen in its true relation to other truths that it can be fully understood; or its beauty and full significance seen and secured. Separate truths are like the studies of an artist for a great painting. Here is a human form, there a piece of drapery; here a bit of sky, and there a patch of landscape; here a frowning mountain, and there a sunny dell. Each study has a meaning of its own; but the great artist had in mind when preparing each exquisite little sketch the great painting which should combine them all, and neither will take on its full meaning and beauty until each effect is heightened by the light and shade which each casts upon the other as they form parts of the completed work of art. While each separate truth has its own meaning, no truth can have its full and exact force until it is seen in the system which all truth forms in the mind of God, each truth heightening, modifying and supplementing all the rest. Let not, then, any flippant contempt for theology move any away from respect for this grandest of all attempts—to place the thoughts of God together so that we can see them as they modify and illumine each other, and blend in light from all into utmost harmony. It may be that so many of the pinnacles of the edifice of truth pierce the heavens that much can be seen only when we pass up whether our Lord has gone; but let us be sure God is

not displeased with us when we honestly try to see how he intends truths to lie beside each other, and give to each other consistency and force.

The church would have been saved no end of injury, had men gained that rounded view of truth theology seeks to give. The one-sided views which partial or superficial study gives have led men into the strangest vagaries. In the depreciation of theology, which is at present too prevalent, we see the fertile soil for a crop of half truths, which teach a lie. The criticism of to-day, which places a sentence of God's word under a microscope which magnifies a thousandfold, may have its uses; but it cannot obviate the need of the sweep of the firmament of truth, as the theologian seeks to bring all truth into one grand whole. The former may stimulate autoneity; but the latter broadens the range of thought, fills with the grandest conceptions, and prompts adoring wonder.

Laying of the Corner Stone of the Baptist Seminary at St. Martins.

Thursday the 9th, was the day selected. Through the kindness of the managers of the I. C. R., and of Mr. Killam, manager of the St. Martins branch, a special train with about fifty excursionists, principally from St. John, proceeded from Hampton to St. Martins over the St. Martins and Upham railway. The party included Rev. Dr. Hopper, Rev. J. A. Gordon, Rev. G. A. Hartley, Rev. Jos. A. Cahill, Rev. W. J. Swaffield, Rev. Mr. Todd, of Hampton, Hon. A. G. Blair, C. A. Everett, M. P., Principal Wortman, of the Baptist Seminary, C. F. Clinch, of Musquash, Dr. F. McFarlane, of Fairville, Wm. Peters, E. C. March, H. H. Mott, J. J. Forest and others, and a number of ladies. On the arrival of the train at St. Martins the excursionists were met by the principal citizens. The St. Martins Cornet band was present and played a number of selections. The visitors were driven by the citizens to the spot on which the seminary is to be erected and at noon hundreds of people had congregated at the place. About twenty-five yards of the foundation wall had been completed, and the corner stone was laid at the right hand front corner of the main tower of the building. The stone was a nicely cut piece of freestone quarried near St. Martins. The exercises opened with the hymn: "O Christ, Thou art the Corner Stone," and Rev. Dr. Bill offered a fervent prayer, asking that God's blessing might rest upon the institution which was to be reared on the spot.

Capt. G. W. Masters then handed a silver trowel and Wm. Vaughan, of St. Martins, president of the society, placed in an iron box a number of newspapers and books, of which the following is a complete list: the *Messenger and Visitor*, *The Religious Intelligencer*, *The Canadian Record*, *The Youth's Visitor*, *The Sun*, *The Baptist Year Book*, *The F. C. B. Year Book*, *Daily Sun*, *Daily Telegraph* and *Daily Globe*; Rev. Dr. Bill's "History of the Baptist Church," the calendar of Acadia College for 1885-7, and the Union Baptist Seminary catalogue. Several pieces of silver were also placed in the box, which was put in its position.

Capt. Master's then said: "In the name of the Holy Trinity, Father, Son, and Holy Spirit, we have assembled to lay this Corner-stone of the Baptist Seminary, to promote the glory of the one God and the welfare of mankind. We lay it in humble trust in the blessing of our Heavenly Father, that he may make the edifice created here a means to promote truth in the earth, and the spread of that gospel which shall bless every land." The stone being laid, "I pronounce this stone well and truly laid, and join you all in the hope that the institution whose foundation we have now laid may by its work, tend to enlarge and preserve the liberties of our country, and promulgate the blessings of our common Christianity." The doxology was sung, and the benediction pronounced by Rev. G. A. Hartley.

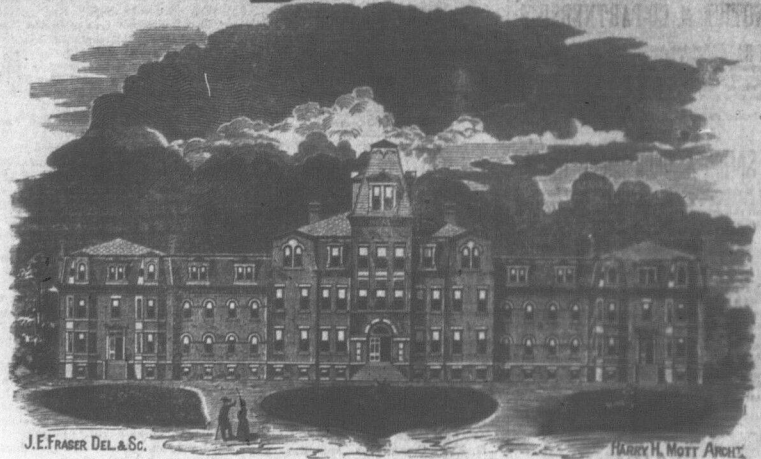
The public dinner in vestry of the Baptist Church, reflected credit alike on the generosity, taste and attentiveness of the St. Martins ladies, and the guests manifested their highest appreciation by partaking freely of the good things provided.

After dinner a large congregation assembled in the audience room. Wm. Vaughan, Esq., president of the U. B. E. Society, occupied the chair. After singing by the choir, and prayer by Rev. Thos. Todd, letters were read from His Honor Lieutenant Governor Tilly, Hon. Dr. Foster, Hon. Senator Boyd, Mayor DeYeber, and Rev. Dr. Sawyer, expressing regret at being unable to be present, and wishing the enterprise the largest measure of success.

Charles A. Everett, M. P., addressed the meeting. Fifty years ago he as a student entered this seminary, then located in Fredericton, and presided over by the Rev. Mr. Miles, M. A. Though the seminary closed, the impressions made, the instruction given, and influence exerted by the teachers, were abiding. He rejoiced in the present prospect. He considered the moderate climate and moral influence of St. Martins favorable.

Hon. A. G. Blair, attorney-general of New Brunswick, was then called upon. He expressed his pleasure at being present. He owed much to the seminary, for there he studied. Mr. B. paid a high eulogy to the memory of Dr. Spurgeon, who had the charge during his time. He rejoiced in the prospect of organic union between the two branches of the Baptist family.

Rev. G. A. Hartley said he had more than ordinary interest in this movement,



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THE NEW BAPTIST SEMINARY BUILDING.

(DRAWN FROM THE ARCHITECT'S PLANS.)

in the light of the contemplated union. He hoped the day was not distant when the two bodies would be one. He believed in educational institutions where the heart as well as the head received attention. He was willing, if need be, to be impoverished in giving his children such education as can be obtained under christian influences.

Rev. I. E. Bill, D. D., said since 1840, when he was one of the committee having the seminary in charge, his belief in the need of such an institution and his interest in it were unchanged and unabated. We want money, for without that it cannot succeed.

Rev. J. A. Gordon felt a degree of righteously pride in our Baptist Educational Institutions—Wolfville, McMaster, Woodstock with their Academies, &c. St. Martins contributed liberally, but was receiving full compensation in the enhancing of the value of property as a result of locating the Seminary, in the facilities afforded for educating their sons and daughters, &c. Cities are not the best places to send our boys and girls to, if not under the care of parents or guardians during the formative period of their life.

Rev. J. E. Hopper, D. D.—As a former student and teacher in the Seminary, he felt double interest. An educational institution located under christian influence is a better investment than ship yards or cotton factories. Its products are an abiding wealth. Every department of life, religious, literary and political are enriched by the Baptist Seminary, and so has a claim on the kindly consideration of all.

After singing by the choir, Rev. W. J. Swaffield pronounced the benediction. The visitors were driven to the station where the train was waiting.

The people of St. Martins are thoroughly in earnest and determined, by the help of the Baptist brotherhood, to make this enterprise a success.

The Seminary will be one of the handsomest buildings in the province. It will be built of brick and stone. It will consist of three departments, viz., the centre building for scholastic purposes, and wings at each side for male and female departments, connected with the centre building.

The centre building will be 77 feet long by 66 feet deep. The wings at either side will be 54 feet wide by 73 feet deep. The connection at either side between the centre building and the wings are to be 3 1/2 feet by 25 feet deep, making a total frontage of 217 feet. The entrance to the centre building will be through a tower 22 feet wide by 50 feet high, projecting from line of centre building 13 feet. The front of the wings, accommodating the male and female departments, will each be finished with an entrance for students, on either side of which are to be bay windows, extending up through each story and finishing a top deck roof. The connection between the centre building and wing, as well as the wings are to be finished with mansard slate roof. The walls of the centre building will be five feet higher than those of the others. The roof of the main building will be finished with a glass dome in the centre 36x20 feet, which will light the main staircase, hall, etc., and through which a system of ventilation is to be arranged for the academic hall and class rooms. The ell work of the main building will be 66 feet deep by 39 feet wide, the entrance end of which is to be finished in three stories, the remainder in two stories with a truss roof. The ground floor of the centre building will contain two class rooms, library, museum, general reception room and the principal's apartments. The ground floor of the male and female departments will contain music and recitation rooms for each department and eighteen student's rooms and bath rooms. The ground floor of the centre ell will contain dining room 30x50 feet, with 14 feet ceiling, also kitchen, scullery, pantries and entrance to janitor's rooms. The second floor of the main building will contain four ordinary class rooms, two large class rooms and a studio. Twenty student's rooms will be supplied by the second floors of the male and female departments, The centre ell will contain academic hall 36x20 feet and 16 feet ceiling, with janitor's apartments in the rear. The third story will contain 33 rooms to be used as dormitories and study rooms, with the necessary

provision for water supply and bath rooms. The contractors have arranged to have the freestone which will enter into the construction of the building, quarried near St. Martins this winter. Half of the bricks needed will be manufactured there by Mr. James Lee, of Lee Bros., and the remainder will be purchased in this city.

Work will not be resumed on the foundation until the spring, and it is confidently expected that the building will be completed in October next.

Notes by the Way.

Last Thursday morning I entered the train on my way to attend the ministerial and missionary conference at Bridgetown. On board I found the Rev. P. R. Foster, who has recently accepted the pastorate of St. Mary's Bay church. The field on which Bro. Foster enters is a large and important one; and although he is an indefatigable worker, he will have ample scope for all his powers. At Bridgetown I found the ministerial conference in session. There were present Revs. W. H. Warren, R. D. Porter, John Clark, George Taylor, late from Washington Territory, Rev. Dr. McNair, who is supplying the church at Paradise, N. S., and Rev. Dr. E. T. Rand. An excellent outline of a sermon was furnished by Rev. John Clark, of New Brunswick, and an exhaustive paper by Rev. W. H. Warren, on the glory and shame of Solomon. An interesting discussion, shared in by several brethren, reading the meaning of these papers. Licentiate Benj. Miller, and several prominent lay brethren, took part in the proceedings of the meeting.

My chief object in attending the conference was to get the brethren to agree to hold a series of missionary meetings throughout the county during the winter. This they very cordially agreed to do. If the ministers in each county in the three provinces will hold such meetings, they will help each other, and do much general good.

In the evening we had a very interesting missionary meeting, addressed by Revs. R. D. Porter, the writer, Dr. S. T. Rand, John Clark, and the pastor of the church. The conference then adjourned to meet at Lauretostown in February. The next day Mr. Warren kindly drove through a portion of his field of labor. The sleighing was as good as it could be, probably better than it will be again this winter, and everything seemed cheerful. I was pleased to see signs of improvement on this field.

The sale of 4300 barrels of potatoes from this place to the Spanish West Indies, and of immense quantities of apples in England at remunerative prices, has brought a great deal of money to the people here. Business is considerably better than it was last year at this time. People realize the improvement to some extent. At Centreville extensive repairs have been made on the meeting house. It is now very neat and comfortable. The people at Waderville, another section of this field, are preparing to repair their house of worship, and the church here is beginning to see the necessity of having a new house built for the Lord. The pastor, who is one of our best men, and invigorated by his recent vacation, is re-entering upon his work with much energy. His field, however, is too large for one man. It would be much better, it seems to me, if Granville Ferry, Waderville, Litchfield, and Hillburn would unite, and then Bridgetown, Centreville, and Clarence West would make a field sufficiently large to tax the energies of any pastor.

In answer to the advertisement of the Wilmot church, Paradise, for a pastor, I understand thirteen applications were sent in. After they had been considered carefully, and perhaps prayerfully, the church gave a call to the Rev. Mr. Mainwaring, of Hopewell, N. B. As I do not pretend to be infallible, I will not find fault with this method of securing a pastor. Would it not be better, however, to have an intelligent committee, as they do in England and in some parts of the United States, to put pastorless churches in communication with pastorless and movable ministers? That may be, and perhaps is, a small matter. If the churches will come to the help of the Lord in the matter of Christian giving as they ought, they will easily

secure suitable pastors, and of these there will be no lack. But how is it with us? Absorbed with the business and cares and pleasures of life, we are prone to forget those who are and whom we profess to serve. We too frequently think and act as if we were our own, and what we call ours really belonged to us. There are seasons, however, when we are compelled to enquire if the position we have taken is indeed tenable. In our calm and better moments, when pain stabs the frame, or when a friend suddenly falls at our side, we are forced to question our sides. We are here, we did not make ourselves. We are not the products of chance. How came we here? God hath made of one blood all nations, to dwell in all the face of the earth. He hath made us, and not we ourselves. We are surrounded by dangers from which no human power can deliver us. We are constantly oppressed with wants which none but our Creator can supply. Who defends and supports us? On whose bounty do we feed? In Him we live, move, and have our being. By him all things consist. Who hath saved us from death? "I have delivered thee from going down to the pit, for I have found a ransom."

If, then, God is our Creator, Preserver, and Redeemer, we belong to him and owe all to him. We are trading on borrowed capital. Our Lord has given us talents, accompanied with the command, "Occupy till I come." And to each one of us he will say by and by, "Give an account of thy stewardship," for every one of us must give an account of himself to God. Very pertinent and forcible, therefore, is the question, "How much owest thou unto my Lord?"

G. E. DAY.

Yarmouth, Dec. 11.

Home Missions.

CONTRIBUTORS.

for the payment of the debt continue to come in, as the following will show: Received from Wm. Longley, Paradise, \$1; Susan Crosby, Ohio, \$2; Judson H. Morse, Sictaux, \$1; Mrs. J. C. Clark, Cavendish, \$1; Rev. J. C. Spurr and wife, do., \$2; A Cape Breton Sister, \$2; Class 11, Annapolis, \$1; James Stevens and James Lawson, Annapolis, \$1 each; Mrs. J. H. Saunders, Westport, \$1; J. G. A. Helyar, Shelburne, \$1; Eva B. McDorman, Caron B. McDorman, C. Welford Layton and Raleigh H. Layton, Great Village, \$1 each. Before reported, \$620.07; total to date, \$645.07.

GOOD EXAMPLES.

A sister who has taken a great interest in collecting for this debt writes: "After talking to my class, last Sabbath, a little about our 'Home Mission work, I asked them if they were willing to forego the pleasure of receiving Christmas cards and allow me to send the amount to H. Missions. They were unanimous in giving their consent, so please credit class 11; Annapolis, \$1; Mrs. J. C. Clark, \$1." She adds: "How many dollars could be saved for the work in this way; besides, the little sacrifice on the children's part give them a feeling of interest, and teach them a practical missionary lesson."

Another writes: "My wife had some money laid by for the purchase of a silk dress which she very much needs, but your appeals so stirred her spirit that she could not rest till this offering was made." Brethren and sisters, we cannot tell you how much these contributions, coming as they do every day, cheer our hearts. We have sometimes thought that but few cared anything for the work of giving the gospel to the destitute at home. But now we find that all over the land many are interested in this good work.

A. OSOON.

Cor. Sec. H. M. Board.

CONCERNING.—My information was mis-leading in respect to the survivors in the family of the late Dr. Armstrong. There are three sisters: Mrs. Ross, of San Francisco; Mrs. Smith, of Hagelton, Penn.; and Mrs. Nelson, of Passaic, N. J. Mrs. G. K. MacKeen, a daughter in North Sydney, survives her dear father.

Spring Garden Road, Halifax, Dec. 7.

"MESSENGER AND VISITOR" TO JANUARY 1887, FOR \$1 50.