

# Messenger and Visitor.

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## Messenger and Visitor.

WEDNESDAY, DECEMBER 8, 1886.

### RAMBLINGS.

Our ramblings brought us from Lower Agterland down along the flank of the South mountain to Turbuck, on the Nicotian field. At a good season's work we had a little experience of how hard a wind may blow on the breezy heights overlooking the Annapolis valley. No place for mist and mists here. In the winter, when the drifting snows are on, it is decidedly such as our ministers on the mountains can testify. With the great panorama of the valley stretching across and up and down, where woods and orchards and meadows blend to make up one grand landscape, it is among the pleasantest places in summer.

As we skirted along the Nicotian field we heard many inquiries from the old people about Dr. Hill, whose work and worth while pastor here are held in loving memory. The first generation of the Baptist ministers here long since passed away. There are but a few of the second generation remaining. Dr. Hill is enjoying a green old age. Brethren Viddie and Obed Parker are living at Melvern Square. We suggested that we were unable to call on them when on that field. Brethren Oran and Sprague remain of the old New Brunswick ministers. These brethren have a heritage of precious memories. The generations come and go, as the great river of life rolls on. We shall soon be among the dead, but if we leave to this world a legacy of good deeds and faithful service, our lives will flow on with increasing volume of heaven-aimed influence, and we need feel sad and glad.

We found Bro. Clark, the devoted and earnest pastor of the Nicotian church, just getting his work in hand, after his return from his trip to the mother land. His energies, which had begun to flag under the strain of holding seven preaching stations, with all the accompanying work, have been renewed by his rest, and he hopes to see the cause advanced all along the line. Brethren of the church, be fellow workers with him. As we have traversed a large part of this field before, we spent only a part of a day here, and passed on to Pine Grove and

MELVERN SQUARE.  
 On this latter field Bro. Rowe labors. He is one of the youngest ministers in the valley. A Scotchman by birth, he has all the love of his countrymen for metaphysics, and is ever ready to take a header into the depths of thought philosophical, or run a tilt against any heresy, old or new. He needs to be young; for his field is one of the largest, stretching over sea-shore, mountain top and valley, and, in the winter weather, testing the vigor of the most vigorous. Bro. R. has had pastorates in Cumberland and Yarmouth counties, N. B., and in Jacksonville and St. Martins, N. B., besides spending short seasons of labour on P. E. I. and in Ontario. His present field comprises five preaching stations: Melvern Square, Stronach Mountain, Margareville, Prince Albert, and Farmington. Melvern Square is the center, and one of the pleasantest places in this very pleasant valley. The people here are chiefly Baptist. There is a small Presbyterian meeting house, which the Methodists are occupying at present.

Stronach Mountain is named from one of the earlier settlers of the place. The Baptist house of worship at Evergreen is so located that it draws its congregation from the Mountains and East Margareville. Here also, as in most of the Valley, our people are in the great majority. At Margareville there is a Baptist and a Methodist house, both very creditable structures. The largest congregation gathers at the former place of worship. Like all the villages on the shore of the Bay of Fundy, Margareville is not what it was before the railway cut off the trade from the valley by supplying a better outlet, and before the shipping trade began to decline. The fishing business is also a failure this year, so that times are hard all along the shore. One fisherman told us that his summer's work had netted him but about \$50 in place of \$500 or \$700 it used to bring him a few years ago. We noticed that the government had been making a considerable outlay upon the wharf at Margareville. The money thus put in circulation will be a great help to many families. Prince Albert is a settlement stretching across the North Mountain west of Stronach Mountain. The fourth Baptist place of worship is located here, and draws part of its congregation from Victoria Vale, which lies west on the other side of the gorge. Here, as in several other places in this vicinity, there was considerable disturbance a few years ago. Appointments were given out here for a certain Mr. Johnson, the hero of the New-Johnson controversy, without consulting either church or pastor. Mr. Johnson continued to preach in the house

for some time, under these strange circumstances. Considerable bitterness resulted. The good sense of the community could do nothing else than condemn such discourteous, high-handed procedure. It is to be hoped that all bad feeling caused by this unfortunate occurrence may subside, and that nothing like it may happen again. The last of Bro. Rowe's preaching stations is at Farmington. There is a union house here, occupied by Baptists and Methodists. It is to be hoped it may remain sacred to the intention of those who contributed to its erection. There has been altogether too much trifling with compacts and understandings in order to turn over union houses to a single denomination.

Considering the hard times, our success in introducing the MESSANGER AND VISITOR into the families was good. The list has been doubled. May the paper prove a great blessing to its readers, new and old.

### INDEPENDENT SUNDAY SCHOOLS.

"Sabbath School Workers" communication was published in our absence, before we had seen it. The principle involved in the issue between us is important enough to justify a more thorough discussion. We reply, first, to our brother's reference to our remarks:

1st. We are not inconsistent in saying both that Independent Sabbath schools have done good, and that they are anomalous and in an unfortunate position. The Salvation Army is doing good, and yet it is an unfortunate and anomalous position; because it ignores many of Christ's commands, and is under the absolute government of one fallible man. Our Pedobaptist brethren do a world of good; yet they are in an anomalous and unfortunate position, because they accept a tradition of men which destroys the very central idea of a church of Christ. They are all in an anomalous position; because there has been departure from the rule laid down in the New Testament. They are all in an unfortunate position, both because of this, in itself, and because they are hindered from doing as good a work as they otherwise might accomplish.

2nd. The point at issue between us is not whether Independent Sabbath schools have not done good; but whether it is best to have Sabbath schools under the control of the church or otherwise.

3rd. Upon the general question, we wish to say a little more. The work of the Sabbath school is justly regarded as of the most vital importance. Its object is to secure the souls of the children, before the devil has bound them fast in the chains of evil habit. No other work out-ranks this, in all that Christians have to do. If this is not in the direct line of work for which Christ has instituted the church, then we wish that other work to be named. Did not our Lord intend all his people to be in the church, and did he not expect all to do all their work for him in that character? If our Lord designed his people to do their work for him as church members, and if this Sabbath school work is of the very essence of Christian effort, where is there any reason why a few Christians should take to themselves the complete oversight of this most important of all the work of our Lord here on earth, and the church have nothing to say? Why should there be no report of this, of all work for Christ, to the church, as the body whose work it is? The Sabbath school should be laid upon the church as one of the most sacred of her trusts. All the membership should feel that it is theirs because it is the church's care. No only in this way that the church members generally can be led to take that deep interest in it that they ought. The true way is to bring the Sunday school into the business and thought of the membership of the church as much as possible. In this way all will grow to have an interest in it, and will be more inclined to work in it and pray for it. If we can rule the Sabbath school out of the church, what is the Christian work we would recognize it as her privilege to control? Are we to say that each part of church work is to be controlled by the part of the church that may engage in it, and the rest have no share in its management? This would virtually disorganize the church, and leave it a number of disjointed fragments. If a rule like this cannot hold good generally, why should it be insisted on in reference to the Sabbath schools?

No, all this is false in principle. The work of the Sabbath school is the very heart of that which Christ has committed to his church. Each church should be taught to take the Sabbath school into the warmest place in its sympathies and thought. If the school does not now have this place, instead of this affording a reason why it should be withdrawn from the care of the church, it is a reason why it should be persistently thrust into the very arms of the church, until she will nourish and cherish it, as her dearest and most promising offspring.

Brother "Sabbath school Worker" may think the teachers and children better qualified to select a superintendent than the teachers and church members, but he will have few to agree with him. It does not require a brother or sister to be an active Sabbath school worker, to be in a position to judge pretty accurately of the qualifications of a brother for superintendent.

We hope all our workers in the Sabbath school will think on this matter. If the church takes little interest in the school, consider whether it may not be due to the fact that the school has not been thriv-

ing upon the church, but withdrawn from her. At least, we every effort to interest the church in the school, by bringing the work of the school into the meetings of the church for business and for worship, as often as possible.

### DOCTRINE AND WORK.

The Baptist Review thinks that the gospel as it is apprehended in this nineteenth century is a call to labor, that the conception of Christian manhood that obtains most widely is that of "a workman" that needeth not to be ashamed, that this is an age of intense spiritual activity, that the Christian of to-day is too feverishly anxious to do, and not enough anxious to be, that in the activities and unceasing toil, which we call Christian work, there is no adequate time left for that profound study of the Word of God and that secret meditation and prayer which are necessary for the best development of Christian character. Life as seen by busy workers in New York is probably more intense than in this part of Canada, and the observations of the Review may have a greater basis in fact than would appear to exist in our churches, but even with this allowance we think the case is overstated. No doubt a goodly number of workers are overtaxed; and it is not so evident that Christian work in general prevents study of the Scriptures or continuous prayer. Neglect of the Bible and prayer will be mostly by those who do little religious work. The view entertained by our Convention on this point may be seen by referring to the report on the state of religion in the denomination. But Christian work and Christian character should not be set against each other; we need the study of Christian truth, and the work of spreading it abroad, the possession of Christian ideas and the dissemination of them. We often insist upon the need of active workers, but we do not forget that the value of our work in disseminating ideas will depend on the character of those ideas, that it is necessary to give attention to doctrine, to the matter taught, as well as to the work of teaching. The work will not be long continued, nor permanently useful, unless it springs from conviction, and conviction only comes from deep study of the truth and the interests involved. Our hearts and hands must be open toward our fellowmen; but our hearts and minds must also be open to our heavenly Father: we must receive freely of his spirit, his truth, his power, if we are to give freely to our fellowmen we must be not only a working people, but a reverent, thoughtful people. It is the more important that our attention should be given to this feature of our denominational life because our organizations only provide for business, our associations and convention make no arrangements for lectures or conference upon special topics. Of course the principal source of the truth we teach is the study of the Scripture by our pastors and churches, and herein we have the best guarantee of soundness of belief. But in the relations of Christianity to the world it seeks to win there are always topics of special interest requiring careful study. Moreover the pastor needs the encouragement and stimulus of other pastors can give him in a conference on the great subject so absorbing, so difficult, so weighty. It thus appears that ministerial clubs, or reunions, or ministerial conferences are necessary. The highest possible efficiency of our service will not be secured while each works by himself, regardless of his brethren and the great sum of truth of which he only sees a part. The necessity of some combination of effort, for the purpose indicated, is felt by the Baptists of the United States, and they have, accordingly, for some years held a congress, where papers on the living questions and special doctrines are read, and discussions take place. One of these meetings has just been held at Baltimore. As our denomination grows we shall feel the need of something similar. Our young men will ask for it; the increase of intellectual and spiritual culture will naturally lead to it. How the work shall be done is a question to be considered. Shall it be in connection with our associations or convention? Or shall it be at some other time and place? We have in these provinces no theological seminary, and therefore no one specially charged with the work of looking after matters like this, but we should therefore be the more careful to neglect no gift that is ours, and no responsibility for truth which belongs to us.

### Home Mission News.

#### GOOD NEWS FROM CANADA.

Very many will be glad to hear that the Lord is blessing the labors of General Missionary McGregor at Canoe. On Sunday, the 28th ult., he baptised seven under such circumstances that all felt to exclaim, "There is glory all around." Four others were received by letter. The whole place is being moved. Difficulties are melting away. Will not all who read this say that "the mountains may flow down" at the presence of the Lord, and all difficulties be completely swept away, and many be brought to Christ?

#### CAMPBELLTON.

Bro. Vincent baptised two, a mother and daughter, on the 28th ult. He writes: "The work is steadily progressing. Our people are strong in the faith. Though under a heavy expense for building, fitting up, etc., they will pay sixty, if not seventy, dollars, for Convention Fund." See how the Home Mission work helps all denominations.

ational work. This church is only about a year old.

#### CONTRIBUTIONS.

continues to come in towards the payment of the debt. We are now on the "home stretch" of the first thousand, and hope to reach it shortly. Received since last report: Per Rev. J. F. Kempton, \$1, from an "Old Friend," Mabon; Rev. W. J. Blakely, Springfield, \$1; Dr. W. R. Down and wife, Hebron, \$1 each; per L. M. Weeks, Harry, N. B. - Thanksgiving collection, \$7; J. A. Turner, 50cts.; A. Wills, \$1; J. M. Stevens, \$1; Wm. Dugwill, Upper Stewiacke, \$2; N. P. Whitman and Daniel, Whitman, New Albany, \$1; Rev. Truman Bishop and wife, Isaac Harbour, \$5; Henry Hunter, Greenville, \$1; from proceeds of autograph quilt, per Mrs. Charles Dimock, Rawdon, \$7. Before reported, \$589 57; total, \$620 07.

One brother writes: "I had partly decided not to send it, the calls for help are so many; but the item about 'The Lord's Pocket Book' in MESSANGER AND VISITOR of December 1st has brought me to a decision. Hope the Lord will put it into the hearts of his people to pay the debt, and raise double the amount for next year's work." To this we say, Amen.

A. CONROY, Cor. Secy.

Hebron, Dec. 3.

#### Chicago Letter.

"The summer is past and gone" and winter is once more upon us. It was ushered in by what we Westerners call a "blizzard"—that is, a low thermometer and a tremendous gale of wind, driving the people in from the streets and wrecking many vessels on the lake. There must be a great many families in the city badly prepared to meet the rigor of the cold, owing to the fact that, for several months, thousands of laborers have been engaged in a series of "strikes." No snow has fallen, except a few flakes; business is fairly good and promises to be better; the strikes are apparently over for the present, and factories and stock yards are in running order once more.

#### THE PROPHETIC CONFERENCE.

has been the great event, religiously, since my last letter. It was a very remarkable gathering, composed of men eminent for piety and scholarship, from almost all the leading evangelical denominations, such as Dr. Pierson, of Philadelphia, Dr. A. J. Gordon, of Boston, Drs. Goodwin, Henson, and Lorimer, of Chicago. Greetings were received from distinguished preachers and theologians the world over. Among these may be named Canon Faussett, of York; Dr. Archibald G. Brown, of London; Rev. Dr. Bonar, of Glasgow; Prof. F. Godel, of Switzerland.

The doctrine emphasized by the Conference is, that the coming of Christ is imminent and will usher in the millennium. Until He comes the world is growing worse and is drifting towards antichrist. They do not believe that the promised conversion of the Gentiles and final restoration and redemption of Israel will be brought about by the "present agencies." This, they claim, is the special prerogative of the Messiah. The addresses partook largely of a missionary character and in this respect it may be said to have been one of the most remarkable missionary meetings ever held in the city. The Conference was held in Farwell Hall, continued for one week and was attended every day by thousands of interested persons.

The *Christian Herald* in commenting upon it, says: "In glancing over the many elaborate papers presented, we find as wide a difference in their spirit and aim as in the men who presented them. Some are Rembrandt pictures heavily shadowed. The faithful few of the church hold up but tiny tapers shining with faintest ray against the blackness of a world hastening to its doom. Some, we can but feel, are pessimistic in tone, while the general optimism, or perhaps better, the enthusiastic faith of others, arches a murky sky of a sinful world with God's bow of promise." Take it all in all, it was a remarkable gathering and its utterances, whatever one's views may be as regards the personal reign of Christ on earth, are calculated to arouse a slumbering and worldly church. It surely is high time to awake out of sleep!

#### ENDLESS PUNISHMENT.

was the theme of a paper, read by Dr. Halbert, professor of church history in the seminary of Morgan Park, before the Ministers' Conference a couple of weeks ago. It was prepared for the Baptist Congress held last week in the city of Baltimore. He first of all showed that we can get no absolute assurance that there is a future life, from any source except the scriptures. Reason, conscience and sentiment are inadequate to solve the mysteries of futurity. In his appeal to scripture, he confined himself exclusively to the teachings of Christ. In answering the question, "What did Jesus teach concerning a future state?" he claimed that He taught:—(1) That some men will not be saved; (2) That the unsaved are to have their place in hell; (3) That in hell the unsaved shall be punished—not annihilated; (4) That in hell the unsaved will be punished eternally. There was very little philosophizing in the paper, but a tremendous array of words that fell from the lips of the Great Teacher. No applause followed the reading, and very little discussion. All felt that it was an awful subject and that silence was better than speech.

#### HEAR-AND-THEAR.

The La Salle Avenue Baptist church is building a beautiful house of worship. It

is nearing completion and will be ready for occupancy about the beginning of the New Year. Rev. T. B. Thamer, their pastor, is doing a grand work in the north division of the city. Dr. Galusha Anderson, formerly president of the University of Chicago, and at present pastor in Salem, Mass., has accepted a call to become President of Denison University. He is a born educator and one of the grandest men that ever breathed. Dr. Boyce will soon publish his *Systematic Theology*. Dr. Wood, for four years pastor of the Memorial church of this city, has gone to the Strong Place church, Brooklyn.

#### WESTERN.

#### McMaster Hall—Collection Day.

Permit me through your columns to call the attention of the Maritime churches to the arrangement made at the late Convention in St. John, touching aid to ministerial education in connection with Toronto Baptist College. The following resolution was most cordially and unanimously passed: "That an annual collection be made by churches on behalf of the work of ministerial education as carried on at McMaster Hall, and that the Faculty of our Theological Institution be requested to name the time."

In harmony with this arrangement I would therefore suggest the 26th inst., the fourth Lord's Day in December, for this purpose. It is hoped that this date will suit most of the churches, that the movement may be simultaneous, and just at the season when we are in the greatest need of funds. If this date is inopportune for any of the churches, it is requested that such will at once fix the earliest suitable day.

Collections may be sent to the undersigned, who will not only duly acknowledge the same, but keep a separate account of all monies received from the Maritime Provinces. The College, I am happy to report, is in a most satisfactory condition, as regards attendance, devotion to work, and Christian zeal.

J. H. CASTLE,  
 Toronto, Dec. 3. President.

#### Literary Notes.

The *Baptist Quarterly* for October contains: "Genealogy," by Professor William Arnold Stevens; "The Millennium," by the Rev. G. A. Cleveland; "Christ in Art," by the Rev. W. F. Taylor; "The Poetry of Robert Browning," by Prof. J. H. Gilmore; "The Pastor's Leadership of His Church (IV. The Services of The Church)," by R. S. MacArthur, D. D.; "Suggestions from the Dates of the Books of the New Testament," by Wayland Hoyt, D. D.; "Editorial Department"; "Bibliotic Department"; "Review of Current Literature."

It will be noticed that the second article is by one of our promising provincialists. It is concise and clear. His idea of the millennium is seen in the following extract: "Our Lord is reigning now. All power has been given to Him in heaven and on the earth. And this passage, which tells of the millennium, together with the rich promises of the Saviour to those who love Him and His cause more than they love their earth life, indicates that there is given to those who have suffered in His service, a share or a fellowship in His government which no other know. Instead of remaining in the 'intermediate state' until the final resurrection, they are associated with their Lord in His government of the world, and the extension of His kingdom among men. This is the special reward of those who have been faithful unto death; and this is the millennium."

Dr. MacArthur believes in an after prayer meeting Sunday evening—

"We think it very important to follow the evening meeting with an after-meeting. The net should be thrown certainly once every Sunday and often it ought to be thrown in connection with the Sunday school, and occasionally in connection with the morning service. Ministers often lack the pluck, push, courage, and faith, which would lead them to cast the net, and thus fail to secure the results. We do not say that special revival services should not sometimes be held. When churches are cold, they should be warmed by almost any process. When a patient is about to die, we should give him any stimulant rather than that he should sink into syncope and death. But the sad thing is, that a patient should be allowed to reach that condition."

He is guarded in recommending Young People's meetings!—"The holding of Young People's meetings and the formation of Young People's Associations should be the result of absolute necessity. When the young people greatly increase and there is a positive demand for separate meetings, then and then only ought such meetings to be held. The formation of Young People's Associations requires great practical wisdom on the part of the officers of the church. There ought to be no organization in the church not amenable to the control of the church. Whatever organizations are formed should hold the election of their officers subject to the approval of the church as expressed by its vote." He suggests that one of the regular monthly prayer meetings be for the Sunday school. We commend this to the serious attention of all our pastors. He is a thorough believer in conference meetings.

The *Presbyterian Review* for October is a number of great interest. It contains: "Hosea's Testimony to the Pentateuch," by Prof. William Henry Green, D. D., L. L. D.; "Home Missions and the Presbyterian Church," by Rev. Joseph L. Wright; "Instinct," by Prof. T. S. Doollittle, D. D.,

"Samuel Grabbe, A Short Chapter in the History of Philosophy," by Prof. Nicholas Murray Butler, Ph. D.; "The Pecuniary Support of Churches," by the Rev. E. K. N. White, D. D.; "The Crusade Against the Aborigines," by Prof. James C. Moffat, D. D.; "Critical Note: The Prophecy of Immanuel (Isaiah vii.-xii.)," by Prof. John Forbes, D. D., L. L. D.; Editorial Notes; Reviews of Recent Theological Literature. The first article is an elaborate criticism of Hos. 8:12. The prophet Hosea is admitted by all critics to have lived in the eighth century before Christ. The New Criticism, represented in its extreme form by Wellhausen, puts the date of the Pentateuch long after his time. The article argues with great cogency that this passage refers to a written law, and that, therefore, the date of the Pentateuch must have been before and not after Hosea's time.

Dr. Doollittle defines instinct as "an innate, blind impulse derived from a nervous organism and corresponding disposition, and directing all the individuals of the same species to the same ends by use of the same means." He rejects the evolution theory of the origin of instinct: "Thoroughgoing evolution counts the idea of a thing created under the guidance of design, and derives Instinct and Reason from a fortuitous concurrence of atoms according to the process above described. How, then, can it account for the fact that the larva of the female stag-beetle excavates for itself, as preparatory to passing into the chrysalis state, a hole exactly its own length; while the male larva fashions for itself a hole double its own length, so as to provide room for the growth, during its unconscious condition, of horns equal to its own length? How did this female larva know it would acquire no horns in a future stage of its existence, and hence would need no room for their development? and how did the male larva find out that it would have horns, and that it would be a wise thing to prepare room in its sleeping-place for their extension? Somebody surely knew these things, and since the little insects working under absolutely blind instinct could not have known them, there must have been a Creator who did both know and intend that his creatures should do just these very things and nothing else. And to secure their being done he interposed into the being of these insects, not fortuitously, but intelligently and purposely, certain laws or impulses compelling them, without either knowledge or volition, thus to act. Nor does it help the matter at all for the evolutionist to claim that Instinct is the offspring of experience. Experience may modify an Instinct, and the modification may in time be transmitted; but this is far from explaining the origin of Instinct. Thus island birds learn by experience to fear man as an enemy, and after a few generations this fear becomes hereditary. Here plainly is a variation as to the occasion of instinctive fears; but certainly no solution of their origin. The susceptibility to such fears was already in the constitution of the bird, and therefore they sprang into activity under a new and appropriate stimulus. In the whole realm of Instinct there is nothing more wonderful than the seeming sagacity, foresight, and skill which workers and ants display in their manner of transforming eggs or larvae either into undeveloped females or fertile queens as necessity requires; and yet it is accomplished without any preceding experience, and without hereditary influence. The parents of the workers were not themselves workers, and being themselves sterile they cannot, of course, transmit to the next generation any knowledge or tendency to knowledge which they may have acquired from experience."

The review section of this able periodical is especially full.

#### To Pastorless Churches.

Dear Brethren,—Several young men from these Provinces are now completing their preparation for the ministry at McMaster Hall and Newton Seminary. Some of these will wait settlement in the spring, as will also some of the students at Acadia. If you wish to secure the services of these men you should move in the matter at once. If you do not act promptly and energetically, they will be secured by others that are seeking for them, and be lost to our provinces. The time was when ministers would go from church to church seeking for a field of labor. That is fast becoming a thing of the past, and the church that now desires to secure an efficient pastor must not wait for "some one to come along." Be assured that our young men who are studying abroad, surrounded by churches eager to secure their services, will not come to you begging for an opportunity to work for the Master. Nor does the Master require it. The churches should call the men, not the men the churches.

I am in correspondence with these brethren, and shall be glad to furnish the names, or any information in my power. Those at Newton and Wolfville could probably arrange to visit you either during Christmas vacation, or during term time if desirable.

Now, brethren, we have lost valuable men every year because of our slowness to act. Do not let us repeat the experience this year.

I am ready to do all in my power to assist worthy brethren to secure settlements, and churches to accept pastors.

A. CONROY.

Cor. Secy E. M. Board.  
 Halifax, N. S. Dec. 4.