

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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WHOLE SERIES.
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Correspondence.

For the Christian Messenger.

The Wine Question.

Dear Editor,

Please permit me to say a word or two in reply to "Tirosh's" last, and I shall have done.

I have looked up, Gen. xlix. 11, as he requested, and hope all who are interested in the discussion have done the same. What is there stated? It is that the wine shall possess great abundance of wine. What is the nature of the wine? Such as will inflame the eyes, as Tirosh might have learned by consulting the next verse. The same word, (yayin), is used in the original in both instances.

Allow me to give Delitzsch's interpretation of the passage: "Of wine and milk, the most valuable productions of the land, he will have such a superabundance, that, as Jacob hyperbolically expresses it, he may wash his clothes in the blood of the grape, and enjoy it so plentifully that his eyes shall be inflamed with wine and his teeth become white with milk." I will give also the interpretation of Calvin: "Judah shall wash his garments in wine and his eyes shall be red therewith." Nothing can be more evident therefore than that the wine here referred to was intoxicating if drunk to excess. But is there any reason in this, or supposing all the wines mentioned in the Bible possessed, as he believes they did, intoxicating properties is there any reason to be here found as Tirosh says, why "infidelity and scepticism rears its hideous head in our midst"? Assuredly not.

Let me quote a little farther from Calvin: "But it seems by no means proper that a profuse intemperance or extravagance should be accounted a blessing. I answer, although fertility and affluence are here described, still the abuse of these is not sanctioned. If the Lord deals bountifully with us, yet he frequently prescribes the rule of using his gifts with purity and frugality lest they should stimulate the incontinence of the flesh."

As the readers of the MESSANGER have doubtless noticed, your correspondent has dropped the main questions at issue, those upon which he was so dogmatic in his former letter, as to the nature of the wine used in the Passover, and that used in Palestine and the East at the present day, and dwells much upon "common sense," and the great injuries resulting in the world of to-day from the use of "alcoholic wine."

Common sense is, as he says, a "very necessary factor in the human make up," and he should doubtless have exercised it more before making such statements as we find in his letter, but it is a broken reed to lean upon in a question like that we are considering. This question, whether wine as commonly used in Christ's day had in it any elements of intoxication, is one of fact, is one demanding investigation, and not one to be warped and twisted into a shape to suit personal likings. To this it would be well for Tirosh to give heed.

And again if he had right conceptions of "our institutions of learning" he would know that it is their endeavor to reveal truth, and not to educate young men out of what he or any one else may be pleased to term "untenable notions." And altogether removed from their sphere is it to teach, and impose upon others, what they do not themselves believe. The majority of the leading institutions, both on this continent and in Europe are diametrically opposed to the positions of "Tirosh."

As to the great evils of the alcoholic wine of our day, I should be the last

to dispute with Tirosh. The nations of the world are becoming moral wrecks through the vile, poisonous, alcoholic compounds now every where so common. But that the wine-drinking of ancient times should be identified with the temperance question of the present day is altogether wrong.

Once more in closing, he says "the subject ought not to be debatable with men of good common sense."

This is certainly hard on you Mr. Editor, since in your editorial you said it was a question about which there was a wide diversity of opinion. It is also hard on our other denominational papers, which not only think the subject debatable, but are almost unanimous in their opposition to Tirosh. It is also hard on the professors in many of our institutions, and a large number of men whom we have been accustomed to consider learned, both in this country and abroad. Still, doubtless neither you nor they will be greatly affected thereby.

Thanking you Mr. Editor for the space you have kindly allotted me, I remain,

Truly yours,
BLUENOSE.

March 29th, 1882.

For the Christian Messenger.

Quarterly Meeting at Tryon, P. E. I.

According to appointment the Quarterly Meeting of the Baptist ministry, was held with the church at Tryon, on Tuesday, March 28th. The sermon was preached by Rev. A. H. Lavers, from Matt. viii. 11, 12. Throughout it was impressive, instructive and encouraging. On Wednesday morning, Rev. E. B. Corey was chosen Moderator, and the undersigned Secretary. After some time had been spent in devotional exercises, the pastors gave reports relative to the state of religion, on their various fields.

These were of a very encouraging nature, showing in almost every case hopeful signs of growth, among the members; also the spirit of enquiry in the ranks of the unconverted.

During the last few weeks there have been conversions, in parts of brethren Bradshaw and Woodland's fields. Another interesting feature of the reports was, that new fields are being opened to the gospel.

On Wednesday afternoon, Rev. A. H. Lavers read his paper on "Repentance."

Rev. W. B. Bradshaw presented his essay on "Hints on Pastoral Duties."

Rev. D. G. McDonald gave some verbal hints on "The best methods of reaching the unconverted."

Rev. J. B. Woodland read his paper on "The Pastor."

Upon all these subjects there was the most interesting, and friendly discussion; and the papers were all heartily received by the quarterly meeting.

The evening service consisted of a sermon by Rev. R. B. Kinlay, in which he encouragingly presented the subject of Prayer. Text Gen. xxxii. 24-29.

The following subjects were assigned as work to be presented at the next quarterly meeting:

"The responsibility of the churches in seeking out, and encouraging young men to enter the ministry," by Rev. A. H. Lavers.

"Faith," by Rev. J. B. Woodland.

"Hints on the best methods of reaching the unconverted, with a view to their salvation," by Rev. D. G. McDonald.

"Prayer meetings," by Rev. R. B. Kinlay. An exegesis of Matt. xii. 19, by Rev. W. B. Bradshaw.

"The aims, and best methods of conducting Quarterly Meetings," by the Secretary.

Every pastor to present a sketch of a sermon recently preached.

Exegesis of Rom. x. 4, by Rev. E. B. Corey, also that bro. Corey preach the next quarterly meeting sermon. The meeting extended a most cordial welcome to Rev. A. H. Lavers whose presence added much interest to all the work; and who is already being encouraged on his field.

The system of grouping the churches was discussed; and the faithful carrying out of that principle among us, is considered a necessity.

At a late hour the meeting adjourned to meet at North River, on the Wednesday evening preceding, the gathering of the Association.

C. C. Burgess, Sec'y.
North River, P. E. I., March 31, 1882.

For the Christian Messenger.

Help, Lord!

The dearth of revival news is remarkable. From whole sections of our country we hear nothing of the conversion of sinners, and as little of the edification of saints.

The time usually given to special work is passing away, with what results eternity alone will fully reveal. But surely it is time we should see something.

Help, Lord! the godly man cries as he looks abroad over the church; for he sees much to stir his soul—apathy, worldliness, formalism. And, as his mind dwells upon these things, the question comes to him, "Has the Lord forgotten to be gracious?" He thinks and thinks again, but as often he is thrown back upon himself, until, as is ever the case with the godly, he turns to the Word of God, and there he reads, "My help cometh from the living God which made heaven and earth."

Having been led to see where help is, he pours out his soul with an earnest and importunate cry, Help, Lord!

It is high time that there was one united, agonizing cry sent up to God for quickening grace. But while this is so, it is well to know what we want when we approach the mercy-seat.

There are many who pray to God from habit, but whose thoughts as to what they mean by all their asking is both dim and hazy. This class is by no means small. It includes a great many more than some of us think. May not this account, in some measure at least, for the lack of the revival element in so many of the churches at the present time?

When we ask God to help us what do we mean? Help is aid, or assistance,—not the whole of the power needed. You ask your friend to help you in your work. He does not understand by your request that he is to work alone, but that what he can do is to be added to what you or others do who work with him. Your wife can do only a part of the work to be done in your family, perhaps. She needs help, which means somebody to assist her. With this assistance which somebody renders the work is done.

And no one ever calls that help which is the whole of the force or power needed for accomplishing a definite work. To furnish all that power is not to help to do it, but to do it.

To me there seems to be a distinction which is too often lost sight of by many who desire to see the work of the Lord prosper.

When appeal is made to God in a time of religious decision do we mean help, or do we mean that God is to be asked to do wholly to do—all that is to be done, just as if we had no connection with it whatever? If not careful may we not offer insult to Him who has made us "laborers together with God." If I pray to Him for help to believe or repent, or to love Christ or souls; or to labor to save them, it is insulting to Him not to put forth all the energies of my being in securing what I ask for. And yet are there not scores and hundreds in all our churches

who are content to attend the weekly prayer-meeting, and offer a prayer to God of a very general character, with the feeling that their whole duty is done, and the result is with God, that He alone is responsible, even though nothing more is heard from them in heaven above or in the earth beneath, until the next evening for prayer. But have such done their whole duty? And have such persons any right to expect God to answer such prayers? Here is a ship at sea, she has sprung a leak. By putting the men at the pumps the vessel can be kept afloat. Instead, however, of doing this, all hands fall on their knees and cry, "Help, Lord!" Ought they to expect God to answer prayer under such circumstances? Surely not.

Could not more of us answer many of our prayers? Certain I am that a different state of things should exist in our churches, and if so, who is responsible, God or the churches? Brethren, ponder.

[The following came to hand just as we were going to press last week, and as we had the tribute of affection, which then appeared, to Mr. Corey, already in type, from another pen, we deferred this one.]

The late Rev. W. A. Corey.

Dear Editor,—It has been my privilege to know the late Rev. W. A. Corey, who was the pastor, and strong testimonials to his usefulness and his holy life. He was widely known and profoundly loved throughout the Province, but more especially in the southern counties. The following facts from his record may not be uninteresting to your readers:

WILLIAM ALLEN COREY was born of Christian parents. He was the sixth child of William and Elizabeth Corey, of Canaan, Queens Co., N. B., and born on New Year's Day, 1836. As a child he grew up amiable and promising. His godly mother was firmly persuaded that he was "born again" at an early age, and that it was due to the divine life within that his native amiability developed in beauty and power. At the age of seventeen, without consulting his friends, and with no special admonition, and unmoved by any revival interest, he went to the Conference Meeting and asked for baptism. He was received and baptized by Father Merritt. His subsequent labours in prayer-meeting work, in different places, were signally blessed. His work as a preacher of the gospel began in his twentieth year at Cole's Island, Queens Co., where he was associated with Rev. G. W. Springer. He was ordained at Kars, Kings Co., Dec. 9, 1858. He accepted the pastorate of the Springfield churches in 1860, which place he filled until 1878. He then removed to Sussex, and two years since became pastor at Portland. His ministry has been richly blessed. His labours were fruitful both in the conversion of souls and in building up the churches. Between four and five hundred were baptized in his pastorates; his churches enjoyed the blessing of harmony, and his preaching of the Word was always largely attended, and attentively heard.

With qualifications that made him a good preacher and a superior pastor, he was even more beloved because of his being so bright an example of the spirit and life of his Master. He at once illustrated and proved that the religion of Jesus Christ is the true manna of the soul.

The strongest principle of his life, the one that apparently actuated, and shaped it, was love to Christ. Like Nathaniel in his blamelessness, he bore

a nearer likeness to "the disciple whom Jesus loved." This love, which Paul places before faith and hope, which helps us to bear one another's burdens and is the fulfilling of the law, was the wellspring our brother's virtues. It clothed him with humility, made him frank, clear as crystal, and helped him to lay aside all bitterness. The same principle controlled his preaching. He preached the truth in love. A firm Baptist, with clear conceptions of the doctrines, he was able to preach them with a loving persuasiveness that never provoked, but often convinced the gainsayer. The same love he carried in his work from house to house. He was a son of consolation, a true Bethany servant of the Lord Jesus Christ. The sympathy of Jesus was photographed in him. As might justly be inferred, he was a tireless worker. He was a martyr to his work. During his pastorates he was ever looking after weak churches; self-sacrificing, he was ever ready to endure hardness as a good soldier of Christ. His life must remain a beautiful illustration of the Christian character, and above all a testimony to the power of the Christian principle of love. His sudden death deprives us of one of our most experienced and best beloved pastors. We can only say, "Thy will be done." Funeral services were held in the Portland Baptist Church attended by pastors of different denominations, and on Thursday last his remains were taken to Springfield. The sermon was preached by Rev. J. E. Hopper from 2 Tim. i. 12, and the service throughout was solemn and impressive.

At the meeting of the St. John Baptist Ministers subsequently held, the following resolutions were adopted:

Whereas, It has pleased the Lord to call to his reward our beloved brother, Rev. W. A. Corey, pastor of the Portland Baptist church:

Therefore Resolved, That this ministers' meeting, express their deep sense of the loss we have sustained, and the high esteem and warm attachment, in which our brother was held among us. Prudent in counsel, strong in christian love, faithful in work, his ministry has been abundantly blessed, and his sudden removal inflicts a severe loss on the ministry of the city, and the denomination in the Province.

Further Resolved, That we express our heartfelt sympathy with his bereaved wife and children, who mourn an affectionate husband and father—and likewise with his church deprived of a most faithful and beloved pastor. Our prayer is, that the God of all comfort, may sustain them with the rich consolations of the Gospel.

For the Christian Messenger.

Concerning the Ordination at Kempt.

Mr. Editor,—The essential parts of an ordination, according to Baptist usage, are the choice of the Candidate as Pastor by a church, a call for a council, an examination of the Candidate by the Council, and enquiry into other necessary matters, and concurrence of the Council in the wishes of the Church. If the church and Council were then present, the ordination might be completed, as laid down in Acts vi. 6, without further public exercises. I may say for the satisfaction of "Justitia," in his reference to the ordination at Kempt, that the candidate acquitted himself very creditably in regard to Baptist doctrines, not excepting the Communion question, and the concurrence of a strictly Baptist Council, with the vote of the Church, was unanimous.

As a certain order of public services is generally pursued by Congregationalist and Baptist Churches, it was deemed best to follow it; for although sermons and charges are not demanded by Scripture in connection with ordinations, they are never wrong as such. Most gladly would we have shared the responsibility of the Council, and the

work of the more public exercises, with ministering Brethren who had expressed their intention of being present, and no doubt would have been if the impassable state of the roads had not prevented.

As it was, the Rev. Mr. Royal and Rev. R. Williams, being present in the public congregation, the former was asked, by these to whom the carrying out of the public exercises had been entrusted, to read the Scriptures and offer prayer before the sermon; just as he might in any ordinary service, and kindly consented. As it is customary on such occasions to have an address given to the church, (though not demanded by Scripture) on the care they should have for the interests of their pastor chiefly in temporal matters, the Rev. R. Williams consented to deliver it and performed the task in a satisfactory and acceptable manner. However, it might have been omitted without marring the validity of the ordination if one, had known in time, to please "Justitia." The Lord's Supper was not administered on the occasion, and consequently there was no open Communion in connection with the services.

I trust these explanations will be satisfactory to Justitia, but hope that in future, if he chooses to hide behind an anonymous signature in order to attack others in the discharge of duty, and to insult those who had given him no occasion, he will choose a "Nom de plume" more in accordance with his true object.

JAS. I. DE WOLFE.
Milton, April 7, 1881.

For the Christian Messenger.

Discordant Elements.

Our common interest in the life and fame of the poet, Longfellow, has led us to follow the narrative of the events connected with his death and burial with something of the feeling of a personal loss; and the strength of this feeling prompts to an expression of regret that the memorial services in the Appleton Chapel of Howard University were marred by the introduction of a hymn, that, to a large number of the poet's friends, will seem inappropriate to the occasion. At one stage of the services, the choir rendered Mendelssohn's *Beati Mortui*, and at a later stage an English version of the *Integer Vixit*. It is true we do not know how near the version which was used, comes to the Latin, but if it is literal enough to suggest the original, it introduces associations that are not in harmony with any occasion that would appropriately call for the words of (the first of the pieces named above. Surely in the large range of christian literature, something might have been found more suitable to such services than this half-in-earnest composition of an old Roman poet.

The singing of the same ode in Latin was one of the parts of the funeral services of the late President Garfield in Cleveland, that were marked by the absence of the good taste which was manifest in the earlier stages of those public ceremonies. Mr. Garfield was a lover of Horace; but he was also a lover of christian hymns, and it would have been in accordance with his judgment, that some of them should be used instead of this Latin composition, in the services that mark the close of a Christian's earthly course.

In the same line of remark, we are led to question the judgment of the Laureate, as shown in the song which is said to have been intended by him for national use, on the next birthday of the Queen. Doubtless there are many who will cheerfully respond to the call to drink "To the great cause of Freedom." And the great name of England round and round; but there is also a large number of Her Majesty's devoted subjects, who will prefer some more rational and moral mode of expressing their loyalty and patriotism. What was intended as a national song, must become, from its nature, the song of only one class of the people. Evidently there is much of the thought and feeling of nominally christian people, that is not yet affected by the leaven of the Gospel.

ZETA.