

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
Vol. XXVII., No. 12.

Halifax, Nova Scotia, Wednesday, March 22, 1882.

WHOLE SERIES.  
Vol. XLVI., No. 12.

## Correspondence.

For the Christian Messenger.

### Modern Evangelism.

AN ESSAY NOT READ AT A LATE MINISTERS' MEETING.

The modern evangelist has a marvellous faculty of steering clear of unevangelized places. You may hint about Herby, Sackville, and the Back Road, and the Smith Settlement, but he cannot take the hint. He must spread his tent in a town full of churches, where the gospel is faithfully preached. A couple of youngsters, fresh from school, step in and take charge of the religious interests of the community, for the time ignoring the churches and their pastors, and run the religious machine generally for a month. If a pastor make a suggestion, say that each of the various bodies of Christians might each keep its own prayer-meeting on the regular night, something like an injured air is assumed by the dear evangelist, and the pastor is cajoled out of his proposal by the old women of either sex who uphold such uncommissioned lieutenants in the Lord's service.

I find fault with the system because it does not present a complete gospel.

I find that John the Baptist cried, "Repent!" that Jesus at the commencement of His ministry cried, "Repent!" that Peter in the opening of the kingdom, when asked, "What shall we do?" answered, "Repent, and be baptized every one of you." The apostle, who received the gospel direct from the Master, speaks to the Ephesian elders of "testifying to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." The same apostle, in addressing the polished Athenians, lays down broadly their duty, "God commands all men everywhere to repent." Before King Agrippa he declares that he showed the different peoples to whom he was sent "that they should repent and turn to God, and do works meet for repentance."

On the contrary, these evangelists hardly ever mention the word. Mr. Moody preached a sermon on repentance only after he had been publicly chided for not doing so. The burden of the cry is, "Come to Jesus; believe; you have nothing to do;" and this is illustrated by scrappy anecdotes, some of them very far-fetched, a few of them very ludicrous, some of them decidedly sensational and vulgar.

I must utter a protest against a system which shuts the mouths of its preachers on some of the important doctrines of the Christian economy. Who ever heard an evangelist insist on the doctrine of God's sovereignty? the Father drawing the sinner? etc., etc. When did an evangelist insist upon the truth that the Redeemer had left a church in the world, with its officers and ordinances? We have heard them speak as if Christ was glorified by minimizing the ordinances, e. g., "you are not saved by baptism, you are not saved by the Lord's Supper, you are not saved by being a church member." The impression is left that these are very unimportant matters. The modern evangelist never begins at the same Scriptures, and preaches unto him Jesus in such a manner that the convert should say, "Lo, here is water, what doth hinder me to be baptized?" Oh, no, that would be sectarianism! They are at special pains to tell us that they do not come in the interests of any denomination.

And here is my opportunity to protest against the moral cowardice of the class. They have convictions about these things, but they dare not utter them. Gentle reader, picture to yourself a New Testament evangelist,

like Philip or Paul, going into a place, say Philippi, and meekly rubbing their hands, and uttering the namby-pamby sentimentalism, "We are not here in the interests of any particular sect; we shall say nothing about churches, or repentance, or ordinances, but especially shall we be silent about baptism; that, might hurt the sensibilities of some of our Jewish hearers; we shall just dwell on such general truth as shall be acceptable to all parties." Fancy that, if you can.

I have been amused to hear one of these brethren exclaiming, with a degree of assurance certainly astonishing, "I have not shunned to declare unto you all the counsel of God!" One preacher had insisted upon the obvious truth that the "wicked should be turned into hell." He had given us a *melange* of horrible and awful anecdotes. He had apologized before and after the sermon for preaching this terrible doctrine, and, by way of clinching the apology, he said that he had not shunned to declare unto us all the counsel of God! The more I consider this system the more I am convinced of its anti-Scriptural origin, and, by consequence, its needlessness.

I am also inclined to dispute that these self-constituted officers have such a monopoly of the Holy Spirit that, because they go into a city, the set time has come. The hard-working pastor is the man who ought to reap the harvest, and he will "in due season, if he faint not," and will reap much better quality of wheat than the evangelists. I, for one, have no great faith in the converts who are brought in by the labors of these men. I have seen Elder Knapp's work, and I have seen the result of the labors of other living evangelists, and I must record my conviction that these men, while they do some good, do a counterbalancing amount of harm. The churches are injured in two ways. First, in the quality of converts. This is the necessary result of an imperfect presentation of the truth. They slip in too easily. They think they are obeying the gospel call, when, alas! there has been no conviction of sin, no repentance toward God, no restitution to the men or women whom they may have injured. They have come to an imaginary Jesus—a Saviour of the evangelist's painting, not the Saviour of the Great Four Evangelists. The second evil is that the churches are taught the baneful lesson, that they cannot have additions in any number without the aid of a professional revivalist. So they sit, and wait, and sleep till the evangelist comes, and then all is life, and hurry, and joyous alacrity, and hullabaloo,—and wishy-washy confessions from those who always come forward at such times, and who always will. Then the curtain falls, the foreign importation is gone, and the church settles down to "dream, perchance to sleep," till the next "revival."

AGIEE.

For the Christian Messenger.

### Ordination at Hammonds Plains.

In response to a request of the Hammonds Plains (1st) and Sackville Baptist Churches, a Council assembled in the house of worship at Hammonds Plains, Halifax Co., N. S., on Thursday, March 16th, 1882, at 10 o'clock, A. M., to consider the propriety of ordaining Bro. M. P. King, (Lic.), to the work of the gospel ministry. The following brethren were present:—

Hammonds Plains—Rev. Edwin Clay, M. D., (by special invitation of the Church.) Dea. John Thomas.  
Sackville—Dea. Francis Webber.  
Dartmouth—Rev. E. J. Grant, Dea. J. W. Johnstone, W. L. Barrs.  
Granville St.—Rev. E. M. Saunders, J. W. Ruhland.  
North Church—Rev. J. W. Manning, Dea. David Thomson.

Tabernacle—Rev. J. F. Avery, Wm. Davies, J. K. Hubeley.  
St. Margarets Bay (2nd)—Rev. A. W. Barrs, Dea. Jas. Hubeley, Anthony Webber.

Rawdon—A. H. Williams, (Lic.), Dea. John McLearn.  
Stewiacke—C. Haverstock, (Lic.), R. N. Sibley, Robert Sutherland.

Windsor—Rev. E. M. Keirstead.  
Invited—Wesley Hayes, Amos Bezanson, Peter Wamboldt, James E. Schmidt, Amos Thomas, Benjamin Thomas, James Haverstock, James Haverstock, Junr., Henry Haverstock.

Invitations had been sent also to Rev. Dr. Welton, of Acadia College, and Rev. W. P. Anderson, of Chipman, N. B.

Rev. E. M. Saunders was appointed Moderator, and Rev. E. M. Keirstead, Secretary. Prayer was offered by Rev. J. W. Manning. The records of the churches relating to the calling of the Council were read by Bro. J. E. Schmidt, and further explanations were given by Dea. F. Webber, of Sackville, and Dea. John Thomas, of Hammonds Plains. The evidence given showed that Bro. M. P. King had been called to the pastorate of these churches, that he had been laboring with them since June last, and is highly esteemed by the people to whom he ministers, that satisfactory arrangements had been made for his support and that the desire for his ordination was unanimous.

At the request of the Council Bro. King related his Christian experience, call to the ministry and views of Christian doctrine. He was then examined at length on the doctrines of the Bible. The answers given were such as to commend Bro. King to the public as a Christian teacher, and such as to show the benefits of his training at Wolfville, especially of the teaching of Drs. Crawley and Welton.

Moved by Rev. J. W. Manning, seconded by Rev. Dr. Clay and unanimously

Resolved, That the relation of the Christian experience, call to the ministry and views of doctrine are clear and satisfactory, and that this Council recommend that Bro. M. P. King be ordained to the work of the gospel Ministry.

On motion, a Committee consisting of Rev. J. W. Manning, Rev. E. J. Grant, Bro. M. P. King, Dea. John Thomas, and Dea. F. Webber, was appointed to submit recommendations as to the public services. Their report was adopted and according to its provisions a service held in the afternoon at 3 o'clock, conducted as follows:—

Reading hymns and Scripture—Rev. J. W. Manning.

Prayer—Rev. E. J. Grant.

Sermon—Rev. E. M. Keirstead.

Ordaining Prayer—Rev. A. W. Barrs.

Hand of Fellowship—Rev. J. F. Avery.

Charge to Pastor—Rev. E. M. Saunders.

Charge to Churches—Rev. E. Clay, M. D.

The benediction was pronounced by Rev. M. P. King.

An interesting meeting was held in the evening when Rev. Dr. Clay preached.

(Signed),  
E. M. SAUNDERS, Moderator.  
E. M. KEIRSTEAD, Secretary.

For the Christian Messenger.

### Home Missions.

The Board held its regular monthly meeting yesterday, in the vestry of the First Baptist Church, Yarmouth. Treasurer reported receipts of the month \$49.10.

Reports from Missionaries.

McGregor, Kidson, Woodland, Herbert, Goudy, Williams, Spencer, Freeman, Skinner, Fletcher, Haverstock and Bishop, received.

### Voted.

1. To recommend Bro. D. R. Smith to the Alma field, Albert Co., N. B. Bro. Skinner, the present pastor having signified his intention of retiring from the field the 1st of April.

2. To send Bro. James Locke to take up the mission before voted to the Rolling Dam field, Charlotte County, N. B.

A. COHOON, Cor. Sec'y.  
Hebron, March 14, 1882.

For the Christian Messenger.

### The Ministerial Education Board.

Mr. Editor,—

Whether the Ministerial Education Board should disburse every year all the money that is in its treasury, is a question which, your readers will probably think, may be left to the Board and the body that appoints it.

The important fact in connection with this subject is, that the sum granted to the Board is not sufficient to meet the demands of the case. When a student needs assistance to the amount of seventy-five or a hundred dollars a year, in order that he may continue his studies at Wolfville, it makes no difference to him, whether an appropriation of twenty or one of twenty-five dollars is offered to him. He will either go to study in some other place, where he can receive assistance on a more liberal scale, or he will accept an invitation from some church and become a candidate for ordination. The young men, who have gone from these Provinces to study in the Theological Schools in the United States, are probably receiving aid this year to the amount of twenty-five hundred dollars. If any one will compare this sum with the sum placed at the disposal of our Ministerial Education Board, he will find himself face to face with some important questions. More than one is of the opinion that, unless much more can be done for our Theological students, it might be about as well to do nothing. If the condition of things thus indicated is not well known among our churches, this certainly is not because the men who are especially interested in theological education, have not frequently and earnestly called attention to the subject.

Yours truly,  
A. W. SAWYER.

### News of the Churches.

NORTH BAPTIST CHURCH, HALIFAX.—Rev. J. W. Manning baptized five young men on Sunday evening last, four of whom are from his Bible class; notwithstanding the severe storm there was a good congregation present. We are glad to see that our expectations have been realized in this respect, and hope there may be many more to follow.

Meetings are still being held on Mondays, Wednesdays and Fridays.

March 18, 1882.

J. C. BLEAKNEY.

Chipman, Queens Co., N. B.

Dear Messenger,—

In sending you these few lines; we would first mention that your patrons in this county, as indeed they must be everywhere, are much pleased with your improved appearance of late. We welcome the weekly visits of the MESSENGER with more than usual interest.

The quarterly meeting of the Baptist Churches in Queens Co., appointed for February did not come off, owing to the snow-blockade. It will probably be held this month. In this as in many other things the Baptists of Queens Co., N. B., are some distance behind their neighbours, and worse than all but few of us show any desire for more rapid progress. This is a fine county with immense lakes and noble rivers, good lands and everything that would

### From Berwick.

Dear Messenger,—

Permit me to chronicle a few items. Hughie, second son of Moses and Ann H. Brown, died, after eighteen months of suffering from pulmonary disease, aged 19 years. He obtained a hope in Christ some years since, and, although strongly attached to his loved ones, he was able to resign all for "the better land." His burial service was, in the absence of the pastor, conducted by the Rev. J. E. Bleakney, and the sermon was preached afterwards by the pastor at the "Black Rock" meeting house, to a large congregation of mourners and sympathizing friends. May the Lord bless all the mourners, and help us each to prepare to meet God.

We are now in the midst of special services, which were commenced at Berwick village, and continued with some interest for weeks, during which a number were received for baptism and church-membership, but discontinued on account of the severe storms until the 13th of this month, when we commenced again at the school-house on the Givan road, where God is blessing us with considerable revival interest.

This field is large, and the work laborious, but the kindness of the people and the progressiveness of our work make it pleasant "toiling on." I have not published the many acts whereby my people have from time to time shown their interest in their pastor, but it is all written upon the tablets of affectionate hearts and appreciative memories, where it will be read when the newspapers are all defaced. Indeed it would consume much of your space for me to give a detailed account of "pound parties," overcoats, silver watch, wood piles, etc., etc., which have been presented to me and my family by the people of this place, and by persons of other communities where I formerly laboured who have not forgotten us, though we are now absent from them.

Much has been said by way of leading pastors to endeavor to ingratiate themselves in the affections of their people, but I am persuaded that the desired object can be done equally as well, if not better, through the churches showing a deep interest in their pastor.

The pastor is but one among many, and he has many adversities to grapple with that his church know nothing about. But the church is composed of the many, and they are able to help the pastor to bear his burdens. And, when they do so, it both creates an unceasing attachment, and, through the blessing of God, brings increased success. The continued evidences of the sympathy of our brethren and sisters is next to the blessing of God, indeed it is a blessing from God, and produces increased earnestness on the part of the pastor. I am very thankful to God and my people for all these cheering manifestations which it has been my privilege to receive. May the Lord help us all, both churches and pastors, to be faithful unto death, and then give us the crown of life.

Yours on the field of battle,  
J. C. BLEAKNEY.

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conduce to make a happy and contented people.

Just now we have some who are interested about the proposal to establish a Baptist Academy at St. John. It appears the present age is one of speculation particularly in paper Universities and Academies and the like. When Mr. Editor do you think the shadow will pass and we will reach the substance.

It was our lot to administer the ordinance of Christian Baptism yesterday. One more left the ranks of the sprinkling priests and united with the church of Christ. A Council is called to meet with the Baptist Church at Cumberland Bay to consider the propriety of ordaining J. W. Higgins on Wednesday 15th inst., of which notice will be sent the CHRISTIAN MESSENGER. CORRESPONDENT.  
March 14th, 1882.

REV. C. Y. SNELL, formerly of Parrboro, is removing from Port Colborne, Ont., to Grand Forks, Dakota, U. S. The *Canadain Baptist* says:—We very cordially commend our brother to the confidence and affection of the brethren in the new Territory where his lot is now to be cast. He has for several years been a faithful and successful pastor among us, and we trust he may still be blessed in his work for the Master.

COW BAY, C. B.—Rev. J. C. Spurr is at work here. He writes: "During the winter the congregations in all parts of the field have been large and attentive. Last week we commenced special services at Mira. There are some anxious about the salvation of their souls, and we are praying for and expecting better times."

HEBRON.—Rev. A. Cohoon, writes March 13th, "Dear Bro. Selden,—It may encourage some of your readers to know that in addition to the five previously reported, two were baptized at Hebron, on Feb. 12th, and five more yesterday, March 12th. One was also received by experience."

MONCTON, N. B.—Rev. G. O. Gates writes, that in the 1st Moncton Church, of which he is pastor, there is an increased interest in spiritual concerns. The meetings for prayer are seasons of refreshing. One was baptized by him on the 5th inst., two on the 19th, and one received by letter. He reports the outlook as very hopeful.

WESTPORT.—Rev. A. E. Ingram writes: "We have been holding a few special meetings during the winter. Neighbouring pastors assisting each other. Results at Westport, the church quickened, and one added by baptism. To God be the praise."

A Scotch Baptist Church has been organized in Patagonia.

The American Committee of Revisers of the Old Testament meets monthly, and has finished a first revision, except Ecclesiastes and the Song of Solomon. The second revision will take the whole of 1882, and the complete Bible will be published in 1883.

"Present Day Tracts" is the title of a new series projected by the Religious Tract Society of London, designed to meet the needs of those who are disquieted by current speculations concerning the fundamental truths and principles of the Christian faith.

Lord Radstock, one of the few English noblemen who like the Earl of Shaftesbury and Lord Polmarth, are actively engaged in evangelistic work, writes from Lineux, France, where he is laboring at present: "God is graciously working here. From one hundred to two hundred Roman Catholics come every night. More than half of France has given up Romanism. They see the need of something better. But the laborers are as yet only a handful for those thirty millions."