

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
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WHOLE SERIES.  
Vol. XLVI., No. 16.

## Correspondence.

For the Christian Messenger.  
Scraps from T. H. Porter's Note Book.

REVISED BY W. H. P.  
One never helps another without helping himself.

A true worker never works alone.  
He paid me a splendid compliment, when he said that I was no progressionist; I preached the old-fashioned doctrine; and he had given up all hope of learning anything new from me.

There is a great difference between watching and "watching over one another."

Ingratitude for mercies received, and unbelief concerning blessings promised, are the greatest hindrances to greater or continued ones.

Better doubt every person in the world wholly, than God any.

He that is satisfied with a little religion, has reason to doubt that he has any; and he that is willing merely to enter heaven, may have cause to fear that he will be shut out entirely.

Christians have everything to lose, and nothing to gain by worldly fellowship and conformity.

When preaching makes us feel uneasy or unhappy, which should be changed, the preaching or our minds and conduct?

Nothing is easier than to make a general confession; nothing harder than a particular one.

No one should ever stop praying until he gets into the spirit of prayer.

To ask a minister to spend time in visiting that should be given to pulpit preparation, is to ask him to starve or stint a multitude to feast a few.

I confess that I have but little fellowship for Christians from whom I never hear; and I think that such must have but little fellowship for each other.

There are Christians that I can never think of but with pleasure.

Every one is either a help or a hindrance to others.

In our church polity, the responsibility of the purity, unity and prosperity of the church, rests exactly where it belongs, on the individual membership.

Only the unfaithful and neglectful servant, thought his Lord a hard master. To the obedient and willing his yoke is easy and his burden is light.

The best way to prevent error is to pre-occupy with truth.

People should never indulge in the luxury of riding a "hobby."

People often have been, are, or may be guilty, of what they most condemn in others.

A person cannot thoroughly appreciate faith who has not thoroughly doubted.

No one can fully understand another, without occupying his standpoint.

I wish to gather around me no clique or party; but to be the centre of the true and good, and their attraction and inspiration.

Many appear almost to think that some souls are not worth saving.

The highest privilege and honor conferred on mortals is the gospel ministry.

O for the time, money and strength, to use for God, that are worse than wasted.

Talk about such great sinners being saved; the astonishing thing to me is that God intends to have such mean people in heaven.

It is as well to fight the devil in the church as out of it, and sometimes, perhaps more necessary and profitable.

We should be exceedingly cautious of whatever mars our Christian enjoyment, lessens our Christian usefulness, or weakens our Christian sympathies.

"See that ye love one another." For your own sake, 1 John 3: 14. For the sake of others, John, 13: 35. For Christ's sake, John, 17: 20, 21.

I wish Pa would go to sleep, said my little boy the other day. And so many would like for God to go to sleep, so that they might do as they please.

It matters little what a man believes or rejects, so long as he does not accept Christ.

There is nothing genuine and valuable but has its counterfeit.

With the carnal mind, arguments against religion are more effective than equally strong ones in its favor.

Leave out all the doubtful portions of scripture and the Christian system remains unchanged.

It is not necessary to talk of revivals even while laboring to promote them.

Ploughing with the law is the best preparation for sowing the gospel.

For the Christian Messenger.  
Temperance in Sabbath Schools.

MELVERN SQUARE, April 10, 1882.  
Dear Editor,—

The able paper by Rev. M. P. Freeman, on this important subject, should not fail to find a hearty response in the breasts of true temperance workers who perused it. (See C. M. March 29th, 1882.)

Our experience.—The writer, some years ago, introduced the "Temperance pledge book" in a Sabbath School he had charge of as follows, viz., occupied say five to ten minutes once each month on the Temperance question in an address; personally visited each class in turn; invited the teachers and scholars to voluntarily subscribe; and in that town-to-day may be found among the most active temperance workers, many whose names were thus enrolled early in life.

The Editor of the Baptist Teacher thinks it poor policy for Ministers to delve away on the top of some hard rock when his time might be profitably employed in the rich virgin soil beneath.

This figure is equally true in regard to preaching temperance to those set in their habits. Let the pure ennobling principles of temperance, as well as others equally pure and noble, be carefully implanted in the tender "soil" of the youthful heart, and the result, (the fruit gathering) will be satisfactory.

Proper "youthful training" is so important that it ought to occupy a foremost position, and we are glad to notice such timely "papers" bearing on the subject, placed before the public through the Press.

Practical result.—Let each Superintendent try the experiment. It can do no harm, and may do much good, and save many a youth of to-day from becoming a drunkard when away from Sabbath School and other good influences.

W. J. G.  
P. S.—A second Sabbath of the month, say five to ten minutes could be profitably occupied in "mission work."

Practical result.—A deeper interest in missions among our youth, which is no trifling consideration.

For the Christian Messenger.  
Our Convention Finances.

Dear Editor:—

In agreement with the wishes of the Finance Committee, and of the Executive Committee of Acadia College, I have sent out circulars to the churches, kindly urging them to push forward the work of raising funds for Convention purposes. It is hoped, that the friends to whom these circulars were addressed will not fail to bring them before the Churches, as requested, and that the information sought, in the accompanying slips will be furnished as fully as possible.

Several responses have already been received. A live pastor writes thus:—

"Yours came to hand to-day, and, without waiting to bring the matter of circular before the Church, which I will do, I fill out the information wanted and return the slip. I may say further that I am deeply interested in this matter, and am doing all I can for it. I believe that if all our pastors were doing their duty, there would be no need of a Financial Agent. When I came here the Church was in the practice of giving about \$10.00 per year. I have introduced a system and have been trying to push it forward. I feel that I can do more than any other man on my own field, to bring the people to recognize their duty, and get them in the way of giving regularly. Of course, I should be glad at any time to have help in accomplishing this work, yet I feel that God has laid upon me the responsibility of the work. We hope to raise \$100.00 this year for Convention purposes. May God help our people to feel and do their duty."

A few workers of this stamp would

infuse financial life into our Churches, and speedily evangelize the world. May not all of us, who are pastors, get a useful hint from the above extract?

Another good brother who is deeply interested in our Denominational Institutions, and whose liberality has greatly cheered our various Boards, writes as follows:—

"I regret much to learn that the funds of the Convention, are so reduced. I will bring before the brethren the subject of immediately raising some money in this Church. The pastor I am sure will aid in every way possible."

We hope to hear from other brethren at their earliest convenience. If we can once get into the way of working together, in the same spirit, at the same time and with the same system, we cannot fail to succeed in our benevolent work.

Those of our Churches which have not been able to take up their quarterly missionary collections, in the earliest part of April, might attend to this matter between the present time and the first of May. By all means let us make an honest effort to carry out the Convention Scheme this year. Speeches and resolutions and talk at our annual gatherings, are all very well, but a little solid work in our respective churches, during the intervening months, is far better. And it is hardly worth while to spend time in discussing the question of "best methods" in raising funds.

Any reasonable method will do well enough for persons who really mean to give anything for Missions and other benevolent objects, whilst no method will be of much service among those who have made up their minds to give nothing.

W. H. WARREN,  
Financial Agent.  
Bridgetown, April 14, 1882.

We have had the following letter on hand for some time, but thought it best not to publish it while the discussion was going on between the two parties, "Bluenose" and "Tirosh." They have not exhausted the subject, for it is pretty nearly inexhaustible, yet, as they have each brought out the points in debate pretty well, anything further would be but confirmative of what they have already stated.

We hope our readers are now informed on this matter, and will be prepared to act according to their enlightened judgment in reference to their observance of the sacred ordinance of the memorial Supper, instituted by our Lord and Saviour.

For the Christian Messenger.  
That Wine Question.

Mr. Editor:—

Your correspondent "Bluenose," (see C. M., Feb. 1.) in contributing what he assumes will "interest some of the readers of the Messenger," brings forward certain learned Doctors and Professors to prove that wine must contain alcohol to be a fit emblem of the blood of Christ, and proper for use by our churches in celebrating the Lord's Supper, that indeed it is a very difficult matter to keep wine from fermenting. Now the learned Prof. P— and his "Bluenose" apologist, ought to know that thousands of churches in America and Great Britain, use nothing else; other than the pure unfermented fruit of the vine, and find no difficulty in keeping it any length of time; but Prof. P— is "one of the first scientists in America," hence facts must count for nothing. Another sage, a Dr. B—, (Bluenose withholds his name) says in reference to the first institution of the supper, "there seems to be no question but that the wine used was fermented." Now while your correspondent "Tirosh" has given a number of reliable authorities to prove the contrary, allow me, as a set-off to the array of names given in your issue of the 8th March, to add the

testimony of Prof. Moses Stewart, late Professor at Andover, an unquestioned authority; referring to the Passover he says:—"The Hebrew word kakahmattz means anything fermented," again "all leaven, i.e. fermentation was excluded from offerings to God."

Gesenius, an eminent Hebraist, says, that "leaven applied to wine as really as to the bread."

Your correspondent however has discovered that "the juice of the grape is not properly called wine until after it has fermented." Now as this question has to do mainly as to what was called wine in Christ's time, I will quote from writers of that period. Josephus evidently thought unfermented grape juice was wine. Joseph and Pharaoh's butler are together in an Egyptian prison, and the butler tells Joseph his dream. "Henceforth said that in his sleep he saw three clusters of grapes hanging upon three branches of a vine, large already, and ripe for gathering; and that he squeezed them into a cup the king held in his hand, and when he had strained the wine, he gave it to the king to drink." Joseph let him know that God bestows the fruit of the vine upon mankind for good, which wine is poured out to him, and is the pledge of fidelity and mutual confidence among men, and puts an end to their quarrels, takes away passion and grief out of the minds of them that use it, and makes them cheerful. "Thou sayest that thou didst squeeze this wine from three clusters of grapes with thine hands," &c. Antiq. Book 2, chap. 5, sec. 2.

Pliny, who wrote in the same age, says:—"The Roman wines were as thick as honey," "that the Albanian wine was very sweet or luscious, that it took the third rank among all the wines," (see Patten on Laws of Fermentation.) He says further, expressly, "that a good wine" was one that is destitute of spirit." (Book 4, chap. 13)

I make the above quotations to show what was known as wine, "good wine," in the time of Christ, that it was unfermented and harmless, but how different from what your correspondent says is wine. It appears to me, however quite unnecessary to labor in establishing these facts, as it is quite clear from the sacred text itself, that fermented wine was not used on the occasion of instituting the Lord's Supper. Christ called it the "fruit of the vine," now chemists tell us, that the fruit of the vine contains only certain healthful and nourishing constituents, of which it may be truly said, "destroy it not there is a blessing in it," it contains nothing harmful, it has seen no corruption, and is beautifully appropriate as a symbol of the blood of the covenant; but how unfit as an emblem in the Holy Supper is it, after the germs of fermentation, by their corrupting power, have done their evil work; all that is healthful, nourishing and God-given, is destroyed, it is no longer the fruit of the vine, "look not upon" this "wine" at last it biteth like a serpent and stingeth like an adder," it has become "the dark beverage of hell." (God never made this wine, "cursed is the man that putteth such" to his neighbor's lips," this wine, however, is what Dr. B— recommends for the Lord's Supper, but suggests to take it very weak, to send to California or Ohio, and get it with only three per cent. of that devil's invention, alcohol, in it; it will be so much more appropriate than the "fruit of the vine" that our Saviour used. Surely in being "deceived" thus, he "is not wise."

On the other hand I rather like the reason given by Dr. B— for being a teetotaler, "if drinking wine causes my brother to offend, I will drink no more wine &c." Now let me say that the use of alcoholic liquors at the Lord's table causes many of Christ's flock to offend, and they are made weak, so that if otherwise right to use

it, (and I emphatically claim that it is altogether wrong in every way), this one argument is conclusive. Facts, sad in their consequences, bear testimony, that reformed inebriates dare not tamper with alcohol at the Lord's table any more than they can with impunity take the simple taste of ale in the ordinary rumshop. Our churches are gradually freeing themselves from the delusion of strong drink, and I exceedingly regret that any of your correspondents should seem to recommend three per cent. alcohol stuff, just strong enough to effect much evil. These same California wines of which your correspondent writes, are proving as great a curse to the Pacific states, as the three per cent. ales and beers of England are to her people.

Some forty years ago temperance societies were established in Nova Scotia, whose members were pledged to drink nothing stronger than wine, and no more than three glasses per day. They were a miserable failure.

Dr. Howard Crosby of New York, the present advocate of moderation, has become at once the hero of the rum-sellers, and the laughing stock of America, so will it ever be with the advocates of "just a little wine," and that very weak. The time is coming, and now is, when the churches, at least, will have none of it for the Lord's work.

Yours &c,  
T. M. K.

P. S.—Our church uses the pure fruit of the vine prepared in Vineland, New Jersey. The manufacturers' agent in Halifax is H. A. Taylor, Druggist. It is about as cheap as that "doctored whiskey," called wine, that some churches I know of, get from the rumshops, and is at the same time, a delicious beverage, entirely free from alcohol, and will keep so for any length of time, if properly cared for.

T. M. K.

For the Christian Messenger.  
Home Missions.

The Home Missionary Board held its regular monthly services on Monday the 10th inst.

The Treasurer reported the receipts of the month \$487.94. Though all this had been paid out, orders amounting to about \$800 are still unpaid.

Reports were received from Missionaries Spurr, Archibald and Sterns.

A subsidy of \$100 a year was granted to the Advocate Harbor field. Rev. A. Freeman, pastor.

Rev. M. Ross was appointed a mission of 6 weeks to Uigg, Belfast, Bell Creek and Wood Islands, P. E. I.

The third quarter of the year ends with the present month. A large amount will then be needed to pay the quarterage. It is hoped the receipts for this month may be unusually large.

A. COHOON, Cor. Sec'y.  
Hebron, April 12th, 1882.

News of the Churches.

BERWICK, N. S., April 15th.—God has greatly revived his work on the North Mountain. I have been holding meetings at the Garland School House, for weeks. During which time wanderers have returned, and sinners have been converted. We have visited the baptismal waters twice, baptizing four each time, and our has been restored. And yet the work goes on.

Respectfully,  
J. C. BLEAKNEY.

MIDDLETON.—The Lord has given us blessings of grace at Pine Grove. The church is revived and strengthened, and sinners have been converted. Thirteen have been baptized. The future looks hopeful.

At Hanley Mountain also, a revival is experienced, and we expect a large ingathering there.

The pastor and family also have reason to feel grateful for valuable donations amounting to over \$100.00.

Yours truly,  
April 15th. J. H. ROBBINS.

PORT LORNE, April 13th.—Dear Brother.—Since my last communication to the Messenger, the Rev. J. S. Young of New Brunswick, on a visit to friends in this place, has joined us in the glorious work. His labors are greatly appreciated.

On Lord's day, April 9th, five were baptized into Christ, and welcomed into the Baptist Church at Hampton.

Yours, &c.  
E. H. SWEET.

MONTAGUE, P. E. I.—Rev. W. B. Bradshaw, writes April 15th. Your readers will be glad to learn that Murray River Church has had nine additions to her members recently: one by letter, and eight by baptism. There is a good interest all over this field.

PRINCE EDWARD ISLAND.—Rev. E. N. Archibald is enjoying a revival season at Cape Wolf, one of the stations he occupies with so much efficiency. Five persons were baptized on the 3rd inst. The meetings are deeply interesting.

MONCTON, N. B.—Rev. George O. Gates, under date of 17th inst., writes We are still encouraged in our Master's employ. Two were baptized on the 9th inst., and eight received into the church yesterday, five after the ordinance of baptism, and three by letter. Hope to baptize again next Sunday.

HAVELOCK, N. B.—Rev. I. J. Skinner informs us he has closed his labors with the Mission Church on the Alma field, and entered on his new field at Havelock, on the 3rd inst. He says:

My labours have been expended chiefly at Alma, Point Wolf, Sinclair and Hastings Settlement. If the fruits of those labors are to be measured by the number baptized, they would seem very little, for I had the privilege of baptizing only one. One other who professed conversion among us was baptized in another place. I trust, however, that seed has been sown that may produce fruit hereafter. I leave the matter in the hands of Him who sees not as man sees, and who cannot err in judgment. The Baptist church in Alma is very small, and our congregations and supporters have been partly made up of other denominations, and it is with the utmost pleasure that I bear testimony to the uniform kindness and Christian courtesy received from all denominations. And furthermore, the amount contributed for the support of the gospel and the promptitude in paying would not suffer in comparison with many larger and more wealthy churches. That field is now vacant, but I trust it will soon be supplied. May God send them a faithful under-shepherd.

I have scarcely had time even to look over the different sections of this field but the more I become acquainted with it, the more I feel the necessity of wisdom from above to qualify me for the work which lies before me. My prayer is "O Lord, revive thy work," and that I am not alone in this petition I fully believe. Let us have an interest in your prayers, and those of all the brethren, that this church may be built up in the faith of the gospel and become a power for good in this land.

I. J. SKINNER.

P. S.—My correspondents will please note that my address till further notice, is Havelock, King's Co., N. B.—I. J. S. April 4th, '82.

METHODIST.—There has been a great work done in Newcastle, England, and a great number have been gathered into class, among them a notable atheist and pugilist. This man's description of the manner in which his children stared with astonishment when he opened a Bible to conduct family prayer for the first time was most pathetic. He bids fair to be as valiant a soldier for his new Master as he was for his old one.