

# The Christian Messenger.

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WHOLE SERIES.  
Vol. XLVII., No. 3.

**THE HISTORICAL SKETCH** of the First Yarmouth Baptist Church, on another page, will deeply interest many of our readers, especially those in Yarmouth County. Its preparation must have cost Rev. C. Goodspeed no small amount of careful research. He has done a good work for all the churches that have gone forth from "Old Zion." We have published a few extra copies and shall be glad to send it with the numbers from Jan. 1st to New Subscribers.

We have a very interesting letter from A Nova Scotian—a graduate of Acadia College—now in Germany, giving an account of his experience and observation in the districts where the floods have prevailed. We regret that it came too late for our present issue. It will appear in our next.

The following article should have appeared last week, and until our sheet had gone to press, we supposed it was in seeing that it was in type, but the necessities of space had crowded it out. This will account for the short editorial having reference to the article.

## Providing for One's Own.

BY REV. JOHN HUMPHSTONE.

"If any man provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." So Paul teaches Timothy, (1 Tim. v. 8). It is a declaration easily believed. Aged parents, industrious and helpful wife, helpless and, as yet, uneducated children; these create an obligation for the man whose "own" they are, which none but he can discharge. The very phraseology which asserts that they are "his own," implies that no other man can be expected to care for them, or provide for their wants. All those charitable agencies of the church, and of society, which aim to provide for the wants of those not kinned to the men thus charitably disposed, are, or ought to be, based upon the decease or the disability of him who is, naturally, "the provider" in the case. And that man who, professing to be a Christian, neglects to provide for his own, by such neglect dishonors Jesus Christ, discredits the gospel, "denies the faith." Such a man is worse than one who is actively opposed to the gospel; the influence he exerts is more deleterious; his own soul's condition is more hopeless.

This of course is the primary meaning of Paul's declaration to Timothy. But there is another application of the principle therein involved, to which, at this time, we wish to call attention.

Parents, wife, children; these are not the only trusts committed to men, which become in a true sense their own. God sometimes puts truth in the minds and hearts of men as a trust. He entrusts to some, truth which, as yet, it has not been given to all men to see and believe. To our Baptist churches He has given some such truths; and has set us for their defence. They are held and believed by us in complementary, and therefore important, relation to other truth, which we hold and believe in common with other Christians. But these particular truths are thus held and believed by us alone; other Christians either ignore, or disavow, or oppose them. It has come to be usual, therefore, to call them "our distinctive principles." The expression is a just one; and in the light of it, these truths become our "own," in such a sense as to bring them within reach of the Apostle's principle, with which we began. If we do not teach these truths, they will not be taught; if we do not provide for their exposition, enforcement, defence, who will?

Evidently, no one. But these truths unite to constitute a component part of "the truth as it is in Jesus." They ought therefore, to be taught in the spirit of love; in their due and lawful relations, with due regard to all the proprieties of time, and place, and manner; and yet in such a way as to give them complete, emphatic, earnest presentation.

The obligation to do this is, as Baptists, "our own." We cannot expect any besides ourselves to do this work. If we fail here, we are false to the special trust of truth which Christ has committed to us; and in a peculiar and important sense we "deny the faith."

This obligation assumes a double importance in relation to those within easy and natural reach of our influence; as, for instance, our own children. To Israel, of old, God said, "All these words which I command thee, thou shalt teach them diligently unto thy children." This is what God would have all fathers, mothers, guardians, teachers, do to-day. Baptist children ought every one of them, to be instructed in Baptist principles. As these truths are met in our regular study of the word of God, they ought, in Baptist Sunday-schools, (without bitterness towards others, but with loyalty to the whole truth), to be unfolded, defended, and enforced.

These remarks will apply with special force, to the lessons in the Acts of the Apostles which our schools are to study during the first half of the year 1883. Baptist principles and procedure will be taught, illustrated, justified, in almost every lesson by the utterances and example of the apostles and the first Christian disciples.

How important then that our own schools should, in every instance, be provided with our own "helps." What our teachers need is to be able intelligently and loyally, to teach "the truth, the whole truth"—including that which is peculiarly "our own."—and nothing but the truth." The "helps" published by our own American Baptist Publication Society are in every way worthy of the truth and of the churches in whose interests they are published. In the finish and perfection of their typographical appearance, in their spirit and scope, in the ability of the editing they display, in the analytic skill, and spiritual insight of their Scriptural comment, in their comprehensive adaptation to all ages and every grade of mind, and last but not least, in their loyalty to the truth which is our own as Baptists. In all these respects, these helps are all that could be asked. Our schools ought, therefore, to give them: not "a trial" merely, but a constant and lasting use.

An admonition out of the usual line of church warnings has been issued by the Presbyterian Synod of New York, exhorting the members to avoid "all those financial, political, and social entanglements which endanger their good name, and may bring the profession of religion into suspicion and disrepute."

Messrs. Moody and Sankey will commence their mission in Birmingham on January 18, closing it on February 7. Bingley Hall, the largest building in the town, has been secured, and a large choir is in rehearsal. Mid-day daily prayer-meetings will be held in the room of the Young Men's Christian Association from the present time, Mr. R. W. Dale presiding at the inaugural meeting.

Let us serve God in the sunshine while he makes the sunshine. We shall then serve Him all the better in the dark when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—F. W. Faber.

A private of the Highland Light Infantry owed the preservation of his life at the storming of Tel-el-Kebir, to the fact that an Egyptian bullet struck the New Testament he was carrying in his pouch. Messrs Marion & Co., Soho square, have issued a photograph showing the shattered Testament.

Rev. Dr. Cuyler, who has received calls to the pulpits of three churches, has decided to remain in Brooklyn, where he has been for twenty-two years.

At the Congregational church, Belper, on Sunday the 11th ult., Mr. Jabez Brown, who was turning over the pages of the Bible before reading the first morning lesson, suddenly fell back and died almost instantly. For the space of fifty years he had been senior deacon at his church, and he held several public offices.

The flaming red posters which announced Mr. Moody's meetings in Paris were a surprise even to the Parisians themselves, for they were unaware that such liberty in the matter of religious announcements had been obtained under the Republic. Formerly the time and place of a religious meeting, other than the parish notices, were not allowed to be published, but now the most perfect liberty in that respect prevails all over France.

The following curious custom prevailed in Fifeshire forty years ago:— "Before starting for the kirk, the 'christening piece,' consisting of short-bread, cheese, and oatcake, was made up into a white paper parcel, tied with ribbons; this the mother held in her right hand as she left the house, and presented to the first person met by her, whether stranger or friend, gentle or simple. The christening piece was always accepted, and in return kind wishes were expressed for the future happiness of the child."

A well-built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies—to-day liberal to one cause, to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on Sunday, and break the eighth on Monday. He does not shirk an honest debt to make a huge donation. He is not in favour of temperance for other folk and a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrearsages for the meetings which he neglects. He does not so consume his spiritual fuel during revival seasons that he is as cold as Nova Zembla during all the rest of the time; nor does his spiritual fervours ever outrun his well-ordered conversation.—T. Cuyler.

It is a noticeable fact that Christ seldom sought directly to refute error. He very rarely made positive attempts simply to dislodge false views of truth from the minds of His countrymen. His mode of dealing with wrong views of truth was not so much to expel them by argument as to drive them out by the explosive power of their own great relative and antagonistic test. Christ dealt with a wrong creed exactly as He did with a wrong affection. This should be with us. The polemics of theology have no comparison in importance with its dogmatics. A vehement denial of error is never so effective as a bold proclamation of truth. "You cannot shovel out darkness," said John Newton, "but you can shine it out."—Dr. Darling.

The Malagasy Ambassadors breakfasted with the Committee of the Religious Tract Society, and warmly acknowledged the help rendered to the people of Madagascar by the liberal grants of papers and books sent for many years by the society.

## News from the Churches.

### Prince Edward Island Notes.

Rev. A. H. Lavers has resigned at Summerside and Bedouque, and accepted the unanimous call of the church at North River, Long Creek and Clyde River. He has already removed his family, and enters upon his work with the beginning of the year; a fine field and a good pastor. May their union be blessed.

The Baptist Sabbath School at Cavendish, had a Christmas tree at the Parsonage on the evening of the 25th Dec. Many loving gifts made glad the hearts of the little ones, and the evening was enjoyable to the large number of friends who were present. Before Santa Claus retired, the scholars and teachers of the school presented the Superintendent Arthur Simpson, Esq., with an address appreciative of his labors and devotion in conducting the school—accompanied by a handsome walnut writing desk. The superintendent was taken by surprise, but responded in a neat and appropriate speech.

Rev. J. O. Reddin has got fairly settled down to work at Alexandra, Uigg and Belfast. His ministrations are much appreciated, and his prospects for success are good.

The Baptist congregation at Cavendish have completely renovated the interior of their meeting-house, giving the walls a handsome coat of paper and varnish, and repainting the body of the house.

Rev. E. N. Archibald has retired from Alberton and West Cape, and is extending his labors Eastward as far as Northam and Lyne Valley.

It is reported that Rev. W. B. Bradshaw is to be called to the pastorate at Summerside.

The Sabbath-school Convention held its annual session at Cavendish between Christmas and New Year. There was a fair attendance and an interesting and profitable meeting.

The records of P. E. Island history are fouled by the first case of manslaughter which has occurred for many years.

There have been four weeks of excellent sleighing, with about ten inches of snow up to the present.

The next session of the quarterly meeting will be held with the church at Long Creek, on the second Tuesday in February, commencing at 7 p. m.

J. B. W.

**THE KING'S COUNTY MINISTERIAL CONFERENCE** opened at New Minas, at 1/2 past 6 on Monday evening the 8th inst. The sermon, according to appointment, by Rev. J. C. Bleakney from Acts, 16, 14.

Contribution for missions 69 cents. Met again at 10 a. m. Tuesday; the following brethren were present. Revs. S. B. Kempton, J. E. Bleakney, J. W. Brown, (licentiate) Deacons J. Fitch, H. Bishop, J. Payzant, and brethren W. H. Seaman, Edward Parker, and J. C. Bleakney.

Rev. S. B. Kempton was appointed to the chair, in the absence of the President and Vice-president. Conference then proceeded to arrange for the next meeting. The meeting was appointed to meet at Port Williams, commencing at 7 p. m. the first Monday in March next. Rev. J. E. Bleakney to preach the sermon, and Rev. John Williams to be his alternate, and that collections for missions be taken at each preaching meeting.

Rev. S. B. Kempton was requested to write paper on Rom. 7, 19, and the Rev. T. A. Higgins be requested to write on 2 Cor. 5: 14, 15, having special reference to the words, "If one died for all, then were all dead." The secretary then read a paper on "The destruction of the material universe, viewed in the light of scripture teaching," which having been favourably

discussed was requested for the next meeting.

Met again at half past two P. M. and, in the absence of the appointed papers, the secretary was requested to read the notes of a sermon on Rom. 8, 37, which was endorsed by the meeting.

Rev. S. B. Kempton was appointed to preach in the evening.

I am unable to give any further report having left during the afternoon session, but presume that they had a profitable meeting.

I am directed to request that all the pastors, and a full representation of the churches, be present at the next ministerial meeting.

Respectfully, &c.,  
J. C. BLEAKNEY Sec'y.  
Berwick, Kings Co., N. S.,  
Jan. 10th 1883.

**MR. CHUBBUCK**, the evangelist's labors in Amherst are resulting in much good. Many are enquiring the way of life, and not a few profess to have believed unto salvation. The audience-room of the meeting-house is filled every evening, and there is a large attendance at the Bible readings in the afternoons. Pastor and people are heartily co-operating, and hopeful of large accessions of the saved ones. Such only are a benefit to the church, and we keep before the people the New Testament idea of a regenerated membership. As many as shall come professing repentance toward God and faith toward our Lord Jesus Christ will be heartily welcome. Our brother's sermons are full of the gospel, delivered in the right spirit, and great power rests upon the congregations. He is gradually winning the confidence of all parties, and the good work is evidently deepening. A temperance address was delivered on Sunday afternoon to a crowded house. We go into the third week of meetings with a solicitude for the "greater things than these" spoken of by our Lord, hoping for a Pentecostal outpouring.

D. A. STEELE.

**MR. REGINALD RADCLIFFE**, one of the so-called "undenominational" workers, having in the *Christian* expressed it as his opinion that the people show a general desire to hear the Gospel, Rev. A. G. Brown, of the East London Tabernacle, writes: "As one who has had some little experience, I affirm that so far from the masses hungering after the Word, the very reverse is true, and getting daily more so. If not, why the need for the worldly addenda of solo singing, bands, etc., in order to bribe the people to hear of Christ? If the people were hungering for the Word my heart would be lighter than it is. The utter and awful indifference of the masses weighs on my spirit. Last week 10,000 houses were visited, and the inhabitants pressed to come to some services being held in this neighborhood. Result: a congregation of 120. This does not look like the masses hungering for the Word. This fact has just been communicated to me, by a devoted Wesleyan minister, who with myself mourns over the condition of the masses and the condition of Christian (?) work."

A correspondent of the *Christian Leader* mentions that, while visiting the Island of Mull recently, she came upon a little burial-ground entirely devoted to unbaptized children who were thus severed in the grave from those who had been interred with a hope of resurrection to life. Only one adult lies with the little babies, an old Christian woman, whose last dying request it was that she should be buried along with the unbaptized children.

Of the 484 ministers who left the Established Church of Scotland at the Disruption in 1843, it is said 105 are still alive.

We speak popularly of "the future life," and are apt to forget that it is also the present life to an innumerable company. In fact, this film of an earthly life floats in that greater sphere which is all around it, above, beneath, touching at every point.—Maclaren.

Things which never could have made a man happy develop a power to make him strong. Strength and not happiness, or rather, only that happiness which comes by strength, is the end of human living. And with that test and standard the best order and beauty reappear.—Phillips Brooks.

## Review of Books.

**THE WORD AND WORKS OF GOD.** By Gilbert S. Bailey, D. D. Philadelphia, American Baptist Publication Society. 255pp. Price \$1.00.

From the advance notice of this book, we were led to expect something unusually good, and our examination of it has more than satisfied our expectations. In ten chapters the author has given us an admirable argument for the divine authority of the Bible; showing first the character of evidence that is required to establish a fact, and then following with different classes of proof, internal and external. The harmony of science and the Bible is abundantly shown, the Bible being proven to have been in advance of, as well as in harmony with, science. Some objections are answered, and a comparison is instituted between Infidel and Christian Scientists. It would not, of course, be possible to compress into such a volume all that can be said on such a vast subject; but Dr. Bailey has given us the cream of the subject in these pages, and in such a lively and readable manner, that thousands will enjoy the volume who might never have access to larger works on the same subject. The book ought to have a very large circulation. Its keen point will find its way between the very joints and marrow of skepticism, and will no doubt, be the means of saving many a soul from the rocks of infidelity and destruction.

**THE BAPTIST HAND-BOOK**, is the Book of Statistics of the Baptist denomination in England. The advance sheets for 1883 are appearing. We learn from the London *Freeman* that the number of members of Baptist churches in England is given as 210,787; in England and Wales together, 279,522; while the total for the whole kingdom, England, Wales, Scotland, and Ireland, reaches 290,918. The Sunday scholars of the United Kingdom in connection with our churches number 436,667, under the instruction of 45,751 teachers.

This however, is not a true and correct view of the numbers, seeing that the membership of the churches is returned in figures which show about 5,000 less than last year's returns. Many of the pastors and deacons of the churches, probably moved thereto by the frequent criticisms on *Handbook* statistics, have this year been exceptionally accurate in their returns, after very careful revision of their church books. In some cases they have withheld altogether their figures, requesting the editor of the *Handbook* to leave blank spaces in preference to inaccurate statistics. As it has this year governed the returns of several of the large churches, the apparent deficiency is easily accounted for.

**TYPES AND EMBLEMS**, a collection of Sermons by C. H. Spurgeon. Carter and Brothers, New York. For sale by MacGregor and Knight, Halifax. pp. 289. Price \$1.00.

A choice and neat volume of sixteen sermons, selected from Spurgeon's Sunday and Thursday evening discourses on special subjects. The publishers of this volume state that it is their intention to bring out other volumes selected from Spurgeon's recent sermons, as they are called for.

MacGregor & Knight have received Hackett's famous Commentary on the Acts. Price \$2.00, already reviewed in our columns; also a new and cheap edition of "Evening by Evening," and "Morning by Morning," both devotional books by Rev. C. H. Spurgeon. Price \$1.00 each.

**OUR HERITAGE.** A Sermon by Rev. C. B. Pitblado, preached and published in Winnipeg. For sale by MacGregor and Knight. Price 12 cents, post paid.