

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

Halifax, Nova Scotia, Wednesday, May 16, 1883.

WHOLE SERIES.
Vol. XLVII, No. 20.

NEW SERIES.
Vol. XXVIII, No. 20.

J. R. WELLS, Esq., formerly of the Woodstock Baptist College, but lately editor of the Rapid City Standard announces his retirement from that paper and his intention of going further west. We shall hope to hear occasionally from our brother who used to give us frequent and very readable letters from Ontario.

We like to rejoice with our readers when they rejoice, and we are therefore pleased to find in the *Fitchburg, Mass. Tribune*, that the Baptist Church of that place are purposing to enlarge and improve their church edifice to the tune of \$3,200 and to increase the pastor's salary from \$1,800 to \$2,000. Rev. I. R. Wheelock, formerly of Annapolis County, N. S., is the pastor, and will shortly enter upon his ninth year with the Fitchburg Church.

The world moves. The Wesleyan of last week has the following paragraph respecting the Baptists and the British and Foreign Bible Society. We can easily imagine that some former editors of our contemporary would have been less willing to mention such a fact than our brother who now so ably fills that office.

"There is some prospect of the removal of the cause which led the English Baptists to withdraw their support from the British and Foreign Bible Society and to organize the Baptist Bible Translation Society. In the report read at the recent anniversary of the latter Society it was stated that the British and Foreign Bible Society had determined upon an important modification of their rules, so that in future their Editorial-Sub-Committee should be at liberty to retain in their issues of Scriptures in foreign tongues either a neutral term or the translated terms for baptize and baptism, and to place in the margin a reading or readings indicating the views of the translators—e.g., 'some translate 'immerse.' The chairman remarked with pleasure upon this alteration, which, he said, got rid of the stumbling-block which had caused the founders of the Society to separate from the British and Foreign Bible Society, and Dr. Underbill, in moving a resolution expressive of confidence in the Baptist Society, also spoke with pleasure of the alteration of the rules of the Bible Society, though what action the Bible Translation Society would take yet remained to be determined."

THE U. States Judge Noah Davis in speaking of the Dynamite plotters in that country, says, they are a society of fiends who disgrace our shores, and I speak of them because it is your duty, as American citizens, to frown down and denounce all their detestable crimes. I tell you the time has come when we must speak out on this subject. If not legally, we are morally responsible for all the dynamite that is sent to England, for it is all sent by American money. We and all respectable citizens should make it so warm, by our unceasing denunciation, for these Irish vipers, that they can no longer hide their cowardly carcasses behind the American constitution.

LOST, STOLEN OR STRAYED.—The N. B. Ed. of the *Visitor* says in his last week's issue with reference to the Year Books for our office, "Our mailing clerk affirms that he sent him (Ed. C. M.) 25 copies in three parcels, postage paid. Since proclaiming his wrongs we have sent him a hundred copies more for his own use, and that of the approaching Convention." Now, as it is customary to have 100 copies reserved for the use of the succeeding Convention, the editor of the *Messenger* will not be able to use any of the 100 copies sent, "for his own use," &c.,—to supply parties applying to us for the statistics of the Denomination, and we shall be glad to have any information of the aforesaid lost three parcels. Will our brother please apply at the St. John, N. B. Post-office.

Correspondence.

For the Christian Messenger.

Associations and Finances.

No. 2.

Mr. Editor,—Unless we are to infer from the number of Agents now in the field canvassing for the various denominational enterprises, that the "Convention Scheme," is to be abandoned, it is the duty of every pastor to do his utmost to develop that scheme.

Now to me it seems clear, that if the mark aimed at in the scheme is to be ultimately reached, it should, so far as possible, become the only channel through which the benevolence of the denomination may flow into the Treasuries of the different Boards. To those who hold that it is not baptistic to contribute money to be appropriated according to any fixed scheme, it may be answered that it is baptistic for a Baptist to do as he chooses, so long as he chooses to do right.

Now if every Baptist in these Provinces will just choose to contribute liberally and gladly toward our benevolent enterprises, and, at the same time, choose of his own free will and accord to contribute according to the Convention Scheme, he need have no fears about such conduct being unbaptistic. Brethren and sisters, try the experiment for four or five years any way. Give according as God prospers you, give as an act of Christian worship, gladly give according to the "Convention Scheme," and we venture to predict that the blessed results following such giving will soon remove all fears of its being unbaptistic.

But what I intend to say is this, All pastors, I presume, are satisfied that the policy adopted by the Convention for raising funds is a sound one, even though they may feel that some modifications are desirable. Now if the Scheme is a wise one, every pastor ought to be doing all in his power to make it a success. And in order to do that, we ought I think, so far as possible, discourage the churches in continuing the old custom of gathering a few dollars annually to send up to the Associations. So long as this old custom is encouraged it cannot fail to hamper the development of the general scheme.

Now it is certain, I think, that the amount asked for by the Convention does not exceed the ability of the churches, and if not, why is not that amount forthcoming? Surely it is not because the churches are not willing to contribute according to their ability. The cause of Christ has a claim on the Baptists of these Provinces which every one of us ought to feel is our highest privilege to meet.

Brethren, let us do our utmost to work up the Scheme adopted by the Convention, and thus save the expense of having two or three men in the field canvassing or begging for the Lord's money which we ought to give gladly.

I think that all must agree that the old way of hastily gathering up a small pittance a few days before the Associations meet, should be discontinued, and all the churches heartily adopt the general scheme.

Yours, &c.,
E. J. GRANT.
Dartmouth, May 11th, 1883.

For the Christian Messenger.

The Scott Act for Halifax County.

No. II.

Mr. Editor,—With your permission we would like to keep this matter before your readers in this County. Very much depends on the success of the Convention to be held in Dartmouth on the 24th inst. We would therefore emphasize the importance of ministers and all others

interested in the matter doing all in their power to have the County well represented at that Convention.

In some parts of the County, temperance men have been doing their utmost during the last two years to suppress the liquor traffic, and their efforts have revealed very clearly the insufficiency of our present legislation in this regard, the validity of the Provincial Act being called in question by the highest authorities in the legal profession.

Now if it is true—and such seems to be the general impression—that the Provincial Act relating to the liquor traffic are not valid, it follows evidently that in this Province we have no legislation regulating the traffic except in those Counties where the "Scott Act" is in force. Now we believe the time has come when public opinion calls for decided measures in reference to the sale of intoxicating liquors. This Act is doing good work in other Counties, and there is no reason why we should not have it in this County.

We have thought it best not to attempt at present to take in the city, as the vote of the liquor party there would, no doubt, far exceed that of the Temperance party, but we believe the time is not far distant when the Act will be in force, even in the City of Halifax.

Some think it would be better to have the Convention later in the season, but we know that in June the ministers will be away attending their annual church meetings. For some it would be doubt be more convenient to attend later in the season, but all things considered we think the 24th of the present month the most favorable time. We feel sure that ministers and temperance men will do all in their power to have every section of the County represented at the Convention. All who intend being present will forward their names to the committee without delay.

Brethren, make this Convention a grand success.

By order of Committee,
W. L. BARRS, Chairman.
A. S. WOLFE, Vice Chairman.
W. K. ANGIN, Secretary.

For the Christian Messenger.

To the Editor of the Christian Messenger:—Sir,—In your issue of May 9th you call attention to the "injurious custom" of standing with heads uncovered during burial services at the grave. Will you kindly inform the public of any authority of which you may be possessed for burial services at all, either at the house or church or grave? Do we get our warrant from Scripture or from "Rome," or where? Elder Knapp's conversion was partly brought about by his preaching a funeral sermon over a horse. Had he any less warrant than now obtains for services at the funeral of—say—a rumseller? You may have noticed that all the ministers of Bridgewater, save the Episcopalian, have issued a manifesto, in which they bind themselves before God not to conduct burial services over any person or body who had been engaged in the liquor business.

TO ALL WHOM IT MAY CONCERN.—We the undersigned, resident clergymen of Bridgewater, beg leave to call attention to the following statement:—In consequence of the recent tragic event in our village, arising from the fact that the liquor traffic is carried on in our community in defiance of law, human and divine; we pledge ourselves one to the other and each to all not to attend the funeral of any person dying while engaged in the iniquitous business. We beg also to add that such was the substance of the remarks made at the close of the lecture delivered by Mr. Lewis.

JOHN CAMERON, Presbyterian Minister.
A. L. YOUNG, Lutheran.
STEPHEN MARCH, Baptist.
DAVID HICKEY, Methodist.

April 26th, 1883.

So far as any authority goes is not the rumseller, or horse or dog, all on the same platform? No one doubts the possible propriety, but will you kindly give us the authority?

Yours truly,
T. M. LEWIS.
Yarmouth, May 10th, 1883.

For the Christian Messenger.

The Banner Province Again.

An act to incorporate the N. B. Baptist Education Society has passed the Legislature at Fredericton. The capital of the corporation is to be \$100,000, in shares of \$10 each. The object is to hold property for establishing and maintaining Schools, Academies, Seminaries and Institutions of Learning at any place or places in New Brunswick in connection with the Baptist denomination of that Province. The Board of Directors will consist of seven laymen and all the Baptist ministers in the Province who are in regular standing—making in all about one hundred, five of whom will constitute a quorum.

Each share-holder is entitled to ten votes for every share. Any one can make himself an annual member with the right to vote by the payment of one dollar a year, and at any meeting of the Corporation he will have as many votes as he has paid dollars into the treasury in the year. Nothing beyond the property of the Corporation will be liable for the debts of the Corporation. All Baptist ministers in New Brunswick in regular standing will have the right to participate in all meetings of the Corporation and will have each one vote. Probably each one can have as many more as he may wish at the rate of a dollar a vote. The fund obtained by the sale of the Fredericton Seminary, with the interest accumulated thereon, is declared by the act to be the property of this new Corporation.

Thus the calls are multiplying and the work enlarging in magnificent proportions. This year we have had this N. B. Education Society formed and an agent has been put into the field to raise as much of the \$100,000 as possible.—The N. B. Annuity Society has issued its call for \$100,000.—The Maritime Colportage Society has been organized, and it will need \$20,000.—The N. S. Colportage Society has opened a house and calls for \$10,000,—and \$20,000 is asked for to unite the two papers. All this has been laid upon our people either contemporaneously with the explicit direction of the Convention to the Governors of Acadia College last August, that they should employ means to liquidate the debt of \$33,000 within this Convention year, or subsequently to that decision. And all this has been undertaken at a time when the various Boards of the Convention are in distress for want of funds, and the convention is totally unable to accomplish the objects for which it is supposed to exist. Is it not time for us to reflect with seriousness on the case of the man who began to build and was not able to finish?

For the Christian Messenger.

Dear Editor,

The letter of Professor Jones which appeared in the last issue of the *Messenger*, and which, I may say, I have read with no little amazement, calls for a brief reply from me. I have known the Professor intimately for upwards of twenty years, and have cherished towards him nothing but the most friendly feelings; and, I feel persuaded, that notwithstanding his recent discourtesy of tone and language towards me, since it takes two, at least to accomplish that purpose, there will be some difficulty in getting up a quarrel between us.

I regret exceedingly that it seems necessary for me to refer publicly to the circumstances which called forth my brief letter in the *Herald* about a fortnight ago; because on behalf of those for whom it was intended I have since received explanations of the most satisfactory character. I am assured that a mistake was made without design, and that no disrespect was intended. Besides, the matter is, somewhat, of a private and personal character. The facts are simple enough, I was invited to the dinner and attended, not

as a private individual but as "President of the Alumni Society of Acadia College" for the purpose of receiving in my official capacity the honors which the Dalhousie Alumni, I have no doubt, desired and intended to pay to the Alumni of a Sister College. Dr. Trenaman was invited in the same way to represent the Alumni of Kings College.

I was informed on the day before the dinner that the fraternal toast would be "Our Sister College," and that I would be expected to respond on behalf of Acadia. Through some misapprehension, however, on the part of the gentleman to whom the duty was assigned of proposing this toast, a mistake was made in calling for the response from Acadia. No one has blamed Professor Jones in the matter, for one moment. He did perfectly right to speak when called upon, and gave, unquestionably, a much better speech than I could have framed. It was certainly much more popular, too, than any thing that I could have uttered. I remained after the Professor had spoken until responses had been called for and made on behalf of the Normal School, and the Halifax Medical College, and then left the room. Professor Jones says that "the College did not send him to represent it" there. Very true. On the other hand, I was commissioned to represent the Alumni Society of Acadia; and herein lies the whole point of the "courtesy question." As I have explained, already, however, I have no quarrel with any one in regard to the matter, and, certainly, never had any with Professor Jones.

A more important part of your correspondent's remarkable letter remains to be considered. The Professor speaks of "deceit and hypocrisy" and I am represented as one of those "sneaks who make lunges at him in the darkness of ambiguity and insinuation." He charges that some one,—it is not very clear to whom he refers,—has been conducting correspondence in the *CHRISTIAN MESSENGER*, greatly to his prejudice in a manner that is not "open and above board." Now all this is to me simply incomprehensible. Indeed I would find great difficulty in believing that it had emanated from the pen of my genial and courteous friend were it not for the fact that, his name is appended to it. I don't know what Professor Jones means by the strong and offensive expressions he has used.

The only correspondence I have seen in the *CHRISTIAN MESSENGER*, in respect to the matter has been from Professor Jones himself, and the only correspondence in which I have indulged relating to it has been my brief note to the *Halifax Morning Herald*, over my own signature already referred to. Two short sentences are the only allusions to your correspondent. Let me quote: "The only response given on behalf of Acadia was made by Prof. Jones, who spoke with his usual ability. He was careful to explain, however, as I was glad to notice, that he spoke only for himself." These, your correspondent tells us are "insinuating and ominous sentences," full of "deceit and hypocrisy" and written, if I rightly understand him, by one of those "sneaks who make lunges at him in the darkness of ambiguity and insinuation!"

What can he mean? I meant just what I have said. The Professor's speech was in many respects admirable—an earnest plea for higher education. He, however, if rightly understood by myself and those around me, announced distinctly his belief in the "one College doctrine,"—a sentiment which evidently fell upon willing ears, and was loudly cheered. As I listened, I thought of "frail and peccable humanity," "the last resting place" and "that, and felt glad that before altering this opinion he was "prompted by the sheerest modesty" to explain that he spoke only for himself. I suppose I have a right to be glad, and to say so, even if I am only a "plebeian." Perhaps, considering the time and place, it would have been pardonable had I characterized such an utterance as most injudicious and uncalculated for, but, restrained by the "sheerest modesty," I made no criticism whatever.

Just now, the friends of Acadia are called upon to put forth a little extra effort to raise money for the "College

Building Fund." This "preaching of the one College doctrine"—by one of our Professors, may possibly for aught I know, with some persons, and in some places, prove helpful, in connexion with that work. In this city, however, where we have, at our very doors, a College, so well endowed it has an effect the very reverse. I am persuaded that it will afford far more comfort and encouragement to us all to believe that all our brethren are in hearty sympathy with the great work to which we Baptists have put our hands at Wolfville, and while this belief prevails there will, in my humble opinion, be little need to invoke the aid of the "gods" or to soar among the "thunderbolts."

Yours &c.,
EDWIN D. KING.

Halifax, May 12th, 1883.

For the Christian Messenger.

Collegiate Education.

Mr. Editor.—Some time ago some remarks of the Superintendent of Education appeared in the *Messenger*, to the effect that graduates of Acadia went straight to Harvard, because a diploma from Harvard, like a diploma from the London University, was current coin anywhere. On examining the last Report of the Alumni Society, it appears that out of 84 graduates of the College in the last ten years, seven have studied in the Arts Course at Harvard. This is rather a narrow basis for the broad statement of the Superintendent.

KINGS.

Baptist Book and Tract Society.

104 GRANVILLE ST., HALIFAX.

(Continued.)

- Subscription to Capital Fund:—
Aylesford.—Rev J L Read, \$5; Rev J S Young, 1; H M Parker, 2; V P Spurr, 5; B Graves, 1; D W Morton, 5; S O Neily, 5; D Bishop, 5; Samuel Bowley, 5; Wm Ogilvie, 5; George West, 3; Clark West, 2; A D Whitman, 1.
Arcadia, Yarmouth Co.—Grant Hersey, \$2; S M Allan, 2; Mrs Ansa Robbins, 1.
Berwick.—Leander Sweet, \$1; Capt O E Easton, 1; Rev J E Blakely, 2.
Canso.—A M Whitman, \$20.
Port Hawkesbury.—Capt Jno Reeves, \$1.
St. Mary's Bay.—Charles McNeil, \$5; H W McNeil, 2; I R McNeil, 1.
New Tasket.—Stephen P Sabean, \$2; A C Sabean, 2.
Parsonsboro.—Mrs J F DeWolfe, \$2.
Yarmouth.—C Goodspeed, \$10; C L Power, 1; James Bain, 2; Alex Bain, 2; G E Lavers, 5; B R Williams, 2; Mrs Isaac Goodwin, 1; Mrs Samuel Haley, 50 cts.; Joseph Allan, 2; Lewis Allan, 5.
Westport, Brier Island.—Connor McDermon, \$2.
Pereauz.—J W Sandford, \$5.
Lake George.—Benjamin Churchill, \$1; Mrs Cogswell, 1; Jessie Cann, 1; Edward Fenwick, 1; Rev A Cogswell, 1.
Geo. A. McDONALD, Secy.
May 12th, 1883.

A traveller relates how on his last voyage home, at sea, a cry was raised—"A wreck! a wreck!" Hastening to the poop they saw on the larboard bow a small flag, or signal of blue cloth, distinct among the tops of the waves about two miles off. Two figures were discerned: a white man and a man of colour sitting waist up in the sea. The flag of England, symbol of help and deliverance, was hoisted, a boat lowered, and five stout and willing hands pushed off to the raft. Every eye was stretched towards the point. No one moved, not a word was uttered, even breathing seemed difficult. But when the first man, and then the second, stiff, benumbed, and swollen with the water, had been softly lifted into the boat, the pent-up feeling found utterance in the almost simultaneous exclamation, "They are saved!" Some persons wept, others seemed ready to faint under emotions of sympathy and joy. How much more deeply shall there be "joy in the presence of the angels of God" under a keener estimate of the value of spiritual life; and gladness in the progress of the work of redemption "over one sinner that repenteth."

Bear the cross! Far heavier is self.—
Fenelon.