

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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NEW SERIES.
Vol. XXVIII., No. 46

WHOLE SERIES.
Vol. XLVII., No. 46.

News from the Churches.

Sussex N. B.—Dear Editor,—The Lord continues to bless the united efforts of his people here. Twice during October we visited the baptismal waters, and yesterday it was my privilege to administer the ordinance again. All the services of the church, together with the Sabbath School are largely attended and a deep interest prevails. Forty-six were present at our last Conference—a precious season of refreshing was enjoyed. A number of the brethren engage in evangelistic work on the afternoon of each Lord's day, in outlying sections of the church. Their work is being greatly blessed. A spirit of union and aggressiveness exists and there is a striving together with one mind for the faith of the gospel.

If the lay brethren in all our churches would organize for Christian work, the gospel would thereby be carried to destitute fields, and multitudes won to Christ. Those who thus occupy their talents and endeavor to save others are but exemplifying the spirit and teaching of our blessed Lord—their own souls are refreshed and they return to the centres stronger and better prepared for effective service. May every pastor have such a band of earnest men to hold up his hands.

Yours truly,
SYDNEY WELTON.
Sussex, N. B., Nov. 5, 1883.

RIVER HEBERT, CUMBERLAND CO.—Rev. I. R. Skinner on Sunday the 4th inst., welcomed three persons into the fellowship of the River Hebert Baptist Church. One by baptism and two by letter.

Correspondence.

For the Christian Messenger.
Notes from New York.

Dear Editor,—A few evenings ago I attended an Installation Service in a Unitarian Church. The names of those advertised to participate were a sufficient guarantee that there would be, at least, a "feast of reason," but about the "flow of soul" I was not so sure, knowing the tendency of the more advanced thinkers in this denomination to doubt its existence. But soul or no soul I knew it was immaterial, and therefore decided not to lose the opportunity of having my reasoning faculties quickened.

The occasion was the induction of the Rev. Theodore C. Williams into the pastorate of the church to which the late Dr. Bellows ministered for forty-two years. The doctor was considered one of the finest pulpit orators in the city, and in every respect a strong man. His successor is a young man only thirty-two—and a graduate of Harvard Divinity School.

Now, you must know that there are Unitarians and Unitarians; and one can no more tell what a man believes because he belongs to that denomination, than he can what Solomon believed when he wrote his Love Song. He may be as orthodox as Joseph Cook, or heterodox as Robert G. Ingersoll. He may be as much of a Trinitarian as Spurgeon, or no more than the late Dean Stanley. He may be a rank materialist or a good Calvinist; for there is certainly great latitude allowed in their ranks. But let them believe what they may there was not a single thought expressed on this occasion that would offend the most sensitive orthodox ear.

The sermon was by the Rev. Francis G. Peabody, and exalted the Holy Spirit as the one renewing and transforming power, without which it would be worse than useless for the pastor to enter upon his work. The thought seemed to be just the one needed, for each speaker in turn expounded and emphasized it more or less. Had Dr.

Castle been present, he would not have complained that the Third Person in the Trinity was either slighted or reduced to a Divine influence.

The installation prayer was by the Rev. Jas. Freeman Clark, D. D., and was to me, all that a prayer on such an occasion ought to be. I will not say, as did a reporter after listening to a Fourth of July petition, that it was the best ever offered to that audience; for I believe this was not offered to the audience, but to Him, who is present in every audience of his people, and present to bless. And as with his venerable head bowed, and in subdued tones he concluded as simply as might a child, "This we ask in the name of Jesus Christ; our Friend, Helper, Master, Saviour," I could but think he has certainly placed the Divine Son in about the same relation to God the Father and the creature man, as does the "Apostle's Creed," which we all believe.

The right Hand of Fellowship was given by the Rev. Robert Collyer, and I only regretted that there were not present a thousand young men who purposed entering the gospel ministry. Oh! no, he did not say a word about Moses or Aaron, nor yet about Paul or John, but he did say much about the duties and responsibilities of the position assumed; much about the life of the great city to which he had been called—its evil and its good, and what by Divine help he might do to stay the one and increase the other; much about God in the world, and the final triumph of right and truth; much that was calculated to help the young man in his hours of need, and direct him in his hours of doubt. And then as a fitting close, he touched again the key-note of the evening, by pointing him to the Saviour the source of all power and all grace. Throughout it was colloquial, but the diction and enunciation were perfect, and was listened to with marked attention.

The address to the church was by the Rev. Edward Everett Hale, D. D., and was worthy of the man whose name has been prominent in New England for a quarter of a century. I wish every church in our Convention had heard it. There was a time once when it was priest and people, but Protestantism has changed all that, and now there is but one Head, and all we are brethren, and as such, whether in pulpit or pew, are alike under obligation, according to ability and opportunity to live and labor for the advancement of truth and righteousness. Each member of a church is under the same obligation to live the life and do the work of a Christian as is the pastor.

After listening to the prayers and addresses of these venerable men, and realizing that they were the outgrowth of ripe scholarship and life-long experience, I came away, thinking that in spite of all creeds and dividing lines, there is but one church—the Church of the first-born which are written in heaven; but one roll of membership—the Lamb's Book of Life; but one pastor—the Shepherd and Bishop of our souls; but one meeting place—the heavenly place in Christ Jesus; but one reward—to see Him as He is.

Perhaps over against this feast of good things I may place a service I attended last Sabbath evening in the Cooper Union. It was conducted by A. C. Sawyer, an Evangelist, and was of the Moody style: "When I was in Chicago I met a man." "In Philadelphia a woman said to me," "not long ago I heard of a boy." Who was it that characterized this age as the *anecdote age*? Whoever he was he certainly came very near the truth. I was glad that for his own encouragement as well as mine the leader several times quoted Paul: "But God has chosen the foolish things of this world to confound the wise." And, yet, who

can calculate the results of one such meeting? The man that goes into the realm of the spiritual to do his ciphering is going to be awfully mistaken. You can no more forecast the results of a single religious address, be the style what it may, than you can the Liberal majority in the Local at its next Session. The attendance was very large, upwards of fifteen hundred, and the singing good, but I came away hoping that others were more blessed than I.

But this is already two long, and yet before I close I must jot down just one item for the benefit of my many Presbyterian friends. Looking for a room in which to locate for a few months, I was fortunate enough to find one after but few trials, one just vacated by a young man who had gone to study for the ministry. I naturally asked to what denomination he belonged. "Oh," the landlady replied, "he belonged to the Presbyterians, but he felt it his duty to be baptized, and so joined the Baptists; for," she continued, "you know they don't baptize in the Presbyterian Church."

I engaged the room, and went out thinking: "Is it possible this is bid from the wise Divines, and revealed even to a woman?"

F. O. W.

November 4th, 1883.

For the Christian Messenger.
More Didactics.

Dear Editor,—

I suppose it will be considered presumption in me—one of "the small fry"—to move my pen on the subject that now agitates so many minds in the Baptist ranks, viz., *Didactics*. At the risk of being so considered, I must write a few thoughts from a conviction of duty. My deep interest in Acadia College, and my desire for harmony all along the lines is my apology. I shrink from doing this duty when I remember that I may be looked upon as criticizing the combined action of the Senate of Acadia College and the Board of Governors. But as I remember again that infirmity does not belong to fallen humanity, I deem it just possible that even these bodies although composed as they are of tried men—*good and true*—may have made a mistake in this matter. At any rate, it is very evident that the creation of the new chair in Acadia is received with disfavor in very many quarters, and is consequently in great danger of doing serious injury to our beloved institutions.

Many have written, anonymously and otherwise, strongly denouncing the step thus taken, (1) because of the mode of procedure—not letting the denomination into their confidence; (2) because of the already crippled state of the finances, leaving the prospects for the support of the new chair very dark, even if popular, for at least a few years; (3) because of the discrimination in salary—giving the new chair a support of \$1,800—at least \$250 more than the worthy President receives, even considering house rent, and \$400 more than any other professor; (4) because such a chair as the one just created is not a necessity; and (5) because if it is needed others are needed *very much more*, e. g., Modern Languages, Natural Science, &c.

I am compelled to say that I see good grounds for all these objections to the recent movement, objections supported by many weighty utterances to which nothing more need be added, although more might be said, and I have not yet seen a successful attempt at their removal.

Assuming for a moment that all these objections are "men of straw" that need not terrify us, the fact remains that the denomination is terribly divided in the matter, and this, to my mind, becomes a man of steel, a lion in the way, *living and not bound*. It is well known that for many years past the Treasurer's account showed a deficit, and of late years that deficit has been increasing, and that with every chair in the College having the united sympathy of the denomination, creating the new chair instead of the Theological chair just

removed to Toronto adds \$600 to the regular annual expenditure of past years, saying nothing about our duty to support in Toronto the chair which we have the honor of filling so well in the person of Dr. Welton. Allowing that the present year's income from the Agents' efforts to raise the amount of Acadia's indebtedness should lessen the interest paid in this direction to the amount of this additional \$600, (and certainly we cannot expect more) we have this year, with a *divided* denomination to raise what in past years we failed to do with *united* ranks. These are ugly facts, dear brethren, upon which we cannot close our eyes, saying nothing of the sin of giving no heed to the Apostolic injunction: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." . . . "that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."

It has been said that the new Professor will do \$400 or \$600 worth of work in Acadia Seminary and Horton Academy that may be justly charged to these institutions, but that does not alter the matter, any additional expenditure there comes out of the denominational pocket at the end; and, besides, the denomination is well satisfied with the present quality and quantity of instruction imparted in these admirable schools.

But the divided state of the denomination on this point frightens me more than anything else, and to my mind the question becomes simply this:—*Is the new chair that causes this division essential to the future advancement of Acadia College?* and shall all those whose pens have written in ringing tones condemnatory of the movement, for the reasons above indicated, be considered mere "grumblers," "sons of Belial" imitating those who opposed the coronation of Saul the son of Kish as king over Israel, even although the Lord permitted the mistake which had so sad a sequel?

It appears to my little mind that nothing less than *absolute necessity* can justify the *cause* of this division. It also appears to me that the creation of a Chair in Didactics at Acadia, to be filled by a man pre-eminently fitted for the position—"the man of all men in these Maritime Provinces by universal acknowledgment the best fitted for the position," (and in this I heartily concur) is not absolutely necessary, since Dr. Rand himself studied only at Acadia and at a time when a Chair in Didactics was not dreamed of, and never, I suppose, stood at the door of a College or University where such a chair is established (for I understand they are very scarce). My argument is this:—Dr. Rand studied only at Acadia and is pre-eminently fitted for a Professorship in Didactics without ever studying under such a professor; *ergo* a professorship in Didactics is not essential to the education of Acadia's students—even in Didactics. Perhaps Dr. Higgins will say "Why the *ergo*?" Yet it seems clear to my mind.—Can a man become pre-eminently qualified for a professorship in Modern Languages without studying under such a professor? The same question may be asked in regard to the Natural Sciences. Both these chairs are loudly called for and are essential to the future advancement of the University of Acadia College, and certainly we may be pardoned in thinking that they have a prior claim upon the benevolence of the denomination.

A certain tradesman has a large family of children, owning neither horse nor cow. He has not means enough to procure both. It is very inconvenient not to be able to ride to church on Sunday. Water is not very nourishing and the children are suffering and crying for milk. I think that tradesman would make a big mistake in procuring the horse and letting his children cry on for want of the cow. He certainly will discover, before long that a sleigh ride and water is not as nourishing for the children as a footwalk and milk. But what would be said of him if, being already in debt, he went into debt deeper to procure the luxury of a sleigh-ride. Political economy would teach him to

procure the milk first and the luxury of a sleigh ride when he can afford it. Acadia's children are crying for the milk of Modern Languages, Natural Sciences, &c.; Let us procure it for them by all means, and as soon as possible but let them *walk* for their Didactics until we get richer, for others have found Didactics on foot, and without a guide. "What man has done, man can do." When the essentials are provided, if we can afford it, we will all talk with one voice about Didactics.

But what is to be done in the mean time? Here are two grave facts staring us in the face. On the one hand Dr. Rand, a man who has labored faithfully for the cause, has received his appointment from the Board of Governors, at the recommendation of the Senate. He accepted the appointment in good faith—resigned his position as Superintendent of Education for New Brunswick, and is now preparing to enter upon his new duties. On the other hand, the chair created, to be filled by the doctor is most unpopular in many quarters, so that there is reason to fear that the people will withhold their support to such a degree as to threaten the Governors with failure in meeting the expenditure thus engendered, and seriously divide the denomination in one branch of our Christian work. To go back on the steps already taken would be to put Dr. Rand to great loss and inconvenience. To go forward, under the circumstances, would, in my humble opinion, be to interfere with the harmony of the denomination and strike a heavy blow at our educational work.

Oh for wisdom from above at this important crisis! But who am I that I should venture my opinion against the opinion of the men whose action my trembling pen dares to criticize! I hope I am, with others, striking at "a man of straw." Be it so I frankly confess that his resistance to my feeble blows hurts me. If this be "straw," either it is remarkably well packed or the parts of me that come in contact with it are peculiarly tender. It hurts brethren, it hurts.

Accept my apology, worthy brethren and fathers, for writing some of what is in my heart. Although I am not as old nor good as Eli my "heart trembles" for our educational "ark," and my present feeling, whether it be prompted by wisdom or folly is to advise an *immediate reconsideration*.

With best wishes to every object and person concerned.
D. G. MACDONALD,
Sackville, N. B., Nov. 2, 1883.

For the Christian Messenger.
The Kings County Ministers' Conference.

The Baptist Ministers' Conference for Kings Co. met, according to appointment, at North Kingston, on Monday, Nov. 6th. There was preaching in the evening to an attentive, though not large, audience. On Tuesday very interesting papers were read before the Conference by Rev. David Freeman, and Rev. Dr. Armstrong. An animated and useful discussion followed each paper. The attendance of ministers was not large,—not so large as was anticipated,—for it was hoped that the Conference being in session so close to Annapolis Co some of the ministers from that County would attend.—It seems very desirable that all who belong to the Conference should bear it in mind, and make preparation beforehand to attend it.

The next meeting is to be at Berwick on the first Monday in December. Rev. F. Beattie is to preach on Monday evening; the Conference to meet for business the next day at 10 a. m. sharp. Assignments of papers on important topics have been made, and a profitable meeting is expected. Will not the Baptist ministers of this County remember the meeting without further public notice, and come?
S. B. KEMPTON, Sec'y.
Canard, Nov. 11th, 1883.

News of the World.

A London despatch says the further prorogation of Parliament until the 19th December is officially announced.

During a fire in a factory at Bourbaix, France, on the 5th inst., a quantity of benzine was ignited and exploded with fatal effect. Ten persons were killed and twenty others injured.

In London it is rumored that the police have discovered proofs that the recent explosion at the underground railways was the work of New York

dynamiters. The police are reticent, but hopeful that the clues already obtained will lead to the detection of the guilty parties.

It is also said that another explosion has occurred at Moorfield Colliery, at Accrington, while parties were searching for the bodies of the victims of the previous explosion!

The Prince of Wales has received many pressing invitations to make a state tour through Ireland, and Mr. Gladstone is encouraging him to make the tour, assured that his presence will have a salutary effect in quieting the existing troubles.

At Berlin the festival in commemoration of the four hundredth anniversary of the birthday of Martin Luther opened on Saturday morning by a gathering of eighty thousand school children, who formed in fifty-three divisions, and accompanied by bands of music marched to the various churches, where they attended religious services in honor of the great Reformer, whose bust was placed before the altar in each of the edifices. The Emperor and Crown Prince, accompanied by the officials of the Imperial University, all the city officials and the clergy proceeded from the Town Hall to St. Nicholas Church in a grand procession to attend the services. The streets of the city were packed with people.

The festival at Hamburg was celebrated by the unveiling of a colossal bust of the Reformer, and a popular feté in the Moorsweide.

Throughout Germany the event was honored enthusiastically by all classes. In Italy and Spain all the Protestant communities celebrated the affair by special features.

The projected visit of the Crown Prince Frederick William of Germany to King Alfonso is received in Madrid as conclusive proof of the growing importance of Spain in the eyes of the powers of Europe.

An explosion took place on Wednesday last in Monkfield colliery at Accrington, Lancashire. A hundred and ten miners were in the colliery.

Massachusetts has gone almost solidly Republican. Butler is defeated by from 15,000 to 20,000. The Republicans have secured three-fourths of the whole legislative machinery. Connecticut has been carried by the democrats; New Jersey elects Abbott (democratic) governor by 25,000. The democratic ticket is carried, Nebraska goes Republican; Virginia not known, but pretty safe for Democrats.

A remarkable wedding occurred in Chattanooga, Tenn., on Thursday night. Three sisters, named McClure, members of a well known family, were married at the same church, by the same minister, and all were united by the one wedding ceremony. The three couples left on their bridal tour together.

The barque *Margareta*, while loading oil for London at the Seaboard refinery, Bayonne, N. J., caught fire and was burned to the water's edge. 1,375 barrels of naphtha and 2,100 barrels of refined oil were destroyed.

At the Capitol building, Bismark, D. T., on Tuesday morning the elevator rope broke and five men were precipitated to the bottom, a distance of fifty feet. Wm. Buxton was killed and the others may die.

A special despatch from Springfield says: "Shortly after 2 o'clock on Monday 5th inst., the city was visited by a destructive cyclone, demolishing residences and other buildings. The storm followed a line between the city proper and North Springfield for three blocks, levelling dwellings in both towns, then turning a little to the northward, the tornado passed to Bridgetown, a suburb of North Springfield. The total loss is estimated between \$150,000 and \$250,000. Probably several persons were killed and many injured.

Four more persons have died from the effects of their injuries in the late storm, making eleven deaths in all; two others are not expected to live.

The entire roof, inside walls and iron and stone columns of the new south wing of the capitol at Madison, fell on Tuesday killing four men and seriously injuring six others. The causes which led to the accident are variously stated. Some ascribe it to defective iron pillars. The *Commonwealth* says the plans were approved by the State architect and the blame cannot be laid on the builders. The loss cannot be estimated at present. James Kelly, one of the injured died on Thursday and James Dowell was dying.