

The Christian Messenger. Halifax, N. S., August 13, 1884.

TO JANUARY 1st, 1885, for 50 cents.

THE "TEACHING."

It will be highly disappointing to our Pedobaptist brethren to find out what now seems likely respecting the so-called "Teaching of the Twelve Apostles" that it is after all nothing but a forgery and a cheat.

A letter from a Constantinople correspondent of the Boston Advertiser brings very serious objections to its authenticity. He has visited the monastery of the Holy Sepulchre in which the original manuscript was said to have been deposited for so many centuries.

The N. Y. Examiner says: "Bishop Bryennios is very familiar with Greek manuscripts, he having made the study them for many years. If a forged document purporting to date from very early times were to be palmed off upon the world, no man living is more capable of making it then he."

The stupid question asked by some of the newspapers when this "Teaching" first appeared! "What will the Baptists do about it?" May now be very properly asked, What will the Pedobaptists do about it?

Since the above paragraphs were written we have received the Baptist Quarterly Review, July, August and September, which contains an article of some value on "The Sources of the Teaching of the Twelve Apostles," by Professor Long, of Crozer Theological Seminary. This article makes a careful criticism of the "Teaching," and institutes comparisons of portions of the document with other ancient writings, and without saying that it is intended to call in question its genuineness, plainly shews that it might have been very easily prepared by a person familiar with the latter, and that it is worthless as having any Apostolic authority.

BAPTISTS IN WALES.

Wales has long had a larger proportion of its population who were Baptists than any other part of Great Britain. The mountain fastnesses afforded them better opportunities of holding their meetings in the days of persecution without being discovered than in England. They have been largely separated from their English brethren by the use of the Welsh language, until late years, since railways have promoted rapid travelling, there has been a greater amount of intercommunication between them and British Baptists and a greater mingling of the people of the Principality with those of the larger portion of the Denomination. The following from a communication to the London Freeman affords a good picture of the annual gatherings of the body in Wales:

The Welsh Association meetings are now over, and it is pleasant to reflect, with the editor of the Seren for last week, that they have been so successful. Immense crowds have come together, important resolutions have been passed, and, no doubt, impulses have been given that will set the churches agoing with more earnestness during the coming year. Laymen are showing up in large numbers in our conferences—a matter of no small moment, for just as every minister ought to train his church to be as independent of him or any other minister as possible, so the Associations ought to make themselves as independent of any one class as may be. Too long the laymen have left all the speaking and voting to the ministry in the associations, quarterly meetings, college gatherings, &c. It is a sign for good that a change is coming about.

The Association is an institution very different in Wales from what it is in England. Both are alike in having a conference at which matters of importance are discussed. Beyond this, all the time—two full days—is occupied in preaching, not in the chapels, but from a large covered stage. In the middle of the stage you have the preachers. On one side of the preachers you have the choir, which for months has been practising the choicest of Welsh airs. To see the art and heart which they put into the singing is a rich treat, second only to the fiery preaching. On the other side of the preachers, spaces are left for visitors. In front of the preachers, stretching right away in the distance, there are thousands of people, who—except a few who have seats—will stand almost motionless listening to the preaching of Christ from seven in the morning to nine in the evening, with only an hour's rest or so for each meal. Their faces are the indication of the kind of preaching that is going on. The pathetic or humorous is shown by the smile—sometimes developing into a laugh—and the tear. During the Association days scarcely any work is done. Poor labouring men will sacrifice their wages willingly for the pleasure of seeing friends and hearing the preachers. In the country all the farms are done up, the walls are whitewashed, as are those of the humblest cottages. Relations, especially sons and daughters, are sent for from other parts of Wales, in some cases from England, so that home circles are made as complete as possible. Old times are freely spoken of, when so-and-so preached in every meeting of the Association. In the prayers, you will hear constant reference to the God of the Association, God of the former Association meetings, &c. The Helper of Christmas Evans, &c., is implored to aid the preachers of the day. References to the past are made in almost every sermon. The Association held in the same neighbourhood thirty years ago is recalled by some aged preacher, who recounts the preachers on the occasion and some stirring incidents.

THE APPROACHING CONVENTION.

Our readers do not need to be told that the Convention year is about closing.

It is also unnecessary to inform them that the various departments of our denominational operations, will at the approaching Convention report what has been done during the year in the prosecution of the work assigned them. We shall not attempt to forestall the reports by the several bodies entrusted with the management of our Foreign Missions affairs, our Home Mission work, Acadia College operations, &c., &c. A week or two only will pass when we shall learn correctly what the Boards have been about during the year, and shall have to consider what is needed to enable us to improve upon the past and do better than ever before, and let the year's experience lead to better plans, and so bring forth more satisfactory results in the future. A recognition of the need of the Divine blessing—thankfulness for the past—and entire dependence on the guiding Hand of the Most High will help the brethren and sisters to come up to the Convention in a prayerful state, and in this spirit we trust all will continue through the session.

The amount of work to be done should, if possible, have more time at command than we can give in the usual three or four days. Great care should be taken so as to employ every hour, and waste none on unprofitable discussion, whilst the greatest vigilance should be exercised to prevent the wasting of time and the introduction of matters of minor import, and by that means drive the important subjects from the minds of the brethren. Nothing should be omitted that will aid the Boards in the prosecution of their labors, and the gathering up of necessary funds to meet the pressing and increasing demands.

WOLFVILLE had an interesting event on Tuesday last which will be found duly recorded in our list of Marriage Notices. The connection thus formed between the younger members of the families of a former President of Acadia College and the present incumbent is a gratifying circumstance, and the happiest results may be anticipated. We congratulate our young friends as well as the members of both families on the happy union formed. Miss Crawley, the bride was attended by the sister of the bridegroom Miss Laura Sawyer and Miss Mary Bars. The bridegroom Mr. Everett W. Sawyer, was accompanied by Mr. W. F. Parker. The happy couple after marriage started for a short visit to the United States. On their return Mr. S. will resume the duties of his important office in connection with Horton Collegiate Academy.

THE VEGETARIANS.

The advocates of an exclusively vegetarian diet have recently come before the public in London somewhat prominently. An invitation was given to the President and Council of the Society for the Study and Cure of Inebriety to meet them at a dinner. The Company was a very influential one. A number of the invited guests including the Maori King and his suite, were prevented from being present by the crowded state of the thoroughfares.

The society which brought the company together are not vegetarians, but its president, and not a few of its members are well-known reformers on the question of diet as well as temperance, and they on this occasion practically demonstrated that an appetizing dinner can be served which at once affords variety, pleases the palate, and provides the essentials for the maintenance of health and strength. Indeed, in the ideal future which Dr. Richardson pictured, when science has dealt with these first products, we shall have food on which we "can live in the best of health to the oldest age, and with the supremest beauty."

The menu was as follows:— Soups.—Green Pea. Tomato. Savouries.—Vegetable pie. Vegetable steak and onions, Cauliflower au gratin. Macaroni italienne. Vegetables.—Cabbage. New potatoes. Peas. Sweets.—Apple tart. Tapioca pudding. Fig pudding. Hominy pudding. Currant tart. Stewed Fruit.—Apricots. Gooseberries. Mixed fruits. Ripe Fruit.—Cherries. Greengages. Bananas. Gooseberries. Cheese and salad. The wine list was also varied, although unobnoxious. Undermentioned Wines.—Muscat, Vesuvius, Madeira, Alto Douro, Bordeaux, Congress. Fruit Champagnes.—Raspberry, Strawberry, Pine Apple, Peach, Orange, Lemon, Ginger. Tea, Coffee, Cocoa, Chocolate.

The foregoing bills of fare certainly too ambitious for the poor, but three courses, equally well served, for 6d., are within their reach, and, speaking from his experience on the Royal Commission for the housing of the poor, Mr. Samuel Morley said the possibility of providing a substantial meal for this sum threw a new light on one of the greatest difficulties which they had been trying to solve in connection with the condition of our poor.

THE Great Procession that recently passed through some of the streets of London had another interesting incident in addition to that mentioned by Rev. John Brown. It is given by a correspondent of the Liverpool Daily Post who says:—It was a great Problem as to how the Premier was to get from his house in Downing street to his seat on the Treasury bench. He could not drive, as all vehicular traffic was stopped. There was nothing for him but to walk, and at twenty minutes past four he set out on the journey. As soon as he turned the corner to get into Parliament street he was recognized with a joyous shout. Without waiting for the interposition of the policemen, the crowd fell back right and left, leaving a lane through which he passed walking bare-headed, in acknowledgement of such a reception as a public man rarely receives; the procession moving slowly northward up Parliament street, cheering and waving hats as they passed. The crowd on the pavement and in the roadway took up the cheers, and through the hurly-burly walked the Premier bare-headed, bowing and smiling. The cheers continued all the way down to Palace-yard, the crowd leaving him there with a shout that was heard within the walls of the House.

The Daily Telegraph refers to the demonstration in the following terms:—"There can be no shadow of doubt that the demonstration of yesterday in London has proved a great and signal success. We declare it, without any hesitation, to have been the most remarkable and imposing ever witnessed during the present reign, in the metropolis. Dull, indeed, or hopelessly prejudiced, must that Englishman have been who, whatever his way of political thinking, could gaze upon so vast a company of his fellow-countrymen and not feel proud of their energy, order, sobriety, and self-restraint."

The Daily News says in reference to it:—"The assemblage of yesterday was beyond question the greatest of the kind ever seen in London. It was the greatest, not merely in numbers, but in its impressiveness, its good order, and the effect of its general arrangement. Those who remember the great Reform processions and mass meetings in London during 1866 and 1867 will be ready to acknowledge that none of them equalled in numbers, in order, and in general organization the surprising display of yesterday."

REV. W. F. ARMSTRONG AND MRS. ARMSTRONG.—A Rhode Island correspondent of the N. Y. Examiner gives the following information concerning our brother and sister Armstrong, formerly laboring in connection with the Board of the Maritime Provinces:

"Rev. W. F. Armstrong and wife, formerly tried and faithful missionaries to Burmah, having regained strength in their native land, are about to return to their former field. For the past two years they have been in Providence, where Mr. Armstrong has very happily and efficiently served as an assistant pastor, missionary and colporteur with the Rev. Richard Montague, in the Central Baptist church. Farewell services were held by that church July 27th, when tender addresses were made by pastor Montague, Dr. George Bullen, Rev. W. F. Bainbridge, Dr. M. H. Bixby, Rev. W. M. Lisle, and the departing laborers. The devoted heralds go with the smiles of Heaven upon them. Still brightly burns the flame of missionary faith in the little State that was founded by a missionary."

Since the above was in type we have received a more detailed account of the farewell service as given in one of the local papers. We give the substance as follows, which will interest many of our readers:

The heavy rain, last evening, did not prevent the many friends of the Rev. W. F. Armstrong and his wife from gathering in large numbers in the Central Baptist Church, to take a formal leave of the two who, during the short time of their residence here have endeared themselves to every member of the congregation. Mr. Armstrong was called to this city to assist the Rev. Mr. Montague, the pastor, in his work, and with what success he has performed his duties, the parting words of the pastor, last evening, showed very plainly. In a few days Mr. Armstrong and his wife will have left the city, and soon after are to leave the country to pursue missionary work in Burmah, in the city of Maulmain. Both the missionary and his wife have had upward of ten years experience in India, under the auspices of the Canada Board of Foreign Missions (This should have been the Maritime Provinces of Canada Board of Foreign Missions) and are well qualified for the earnest duties before them. The services were begun by an appropriate hymn and the reading of the second Psalm by the Rev. Mr. Mills followed by prayer for the missionary work and particularly for the labor about to be commenced. Mr. Montague made a few introductory remarks. He spoke feelingly of the work of Mr. and Mrs. Armstrong in the church, and of the significance of the occasion. He then introduced the Rev. Mr. Bullen, of the First Baptist Church, Pawtucket.

Mr. Bullen spoke glowingly of the work of foreign missions, and wanted to see a generous supply of money to support them. "It is a beautiful thing to do the Lord's work from impulse; it is popular to censure him who does that work as a duty; but I long for the time when people will enter into this work from a sense of duty."

The pastor, in introducing the Rev. Mr. Bainbridge, spoke of the "Christian minister who, making a tour of the world a few years ago, made the acquaintance of a missionary and his wife in India. The acquaintance ripened to friendship, and the minister was delighted to find on his return to this country that his friends were here too. Mr. Armstrong was the missionary, and Mr. Bainbridge the travelling minister. The latter then made a few brief remarks describing his encounter with the missionaries on a steamer in the Bay of Bengal. He spoke of his experiences abroad and thought the quality of the work done and the clear understanding of the underlying principles of Christian missions by ministry and laity of more importance than the quantity of workers in the cause. As Protestants we are dazzled by the results that the Roman Catholics accomplished by their numbers. But I tell you that rather it is the intellect and earnestness of some of their leaders." Mr. Bainbridge wanted every Christian to practically understand and practically work for the foreign missions, and thought the subject worthy of study and devotion; as to results there was no cause for anxiety.

The Rev. Dr. Bixby was next introduced as the founder of the English Baptist Church at Maulmain, but he made a correction, that he was not the founder of that church, but had done his best to build it up. He described Maulmain as a city of 50,000 inhabitants, once of the importance of Rangoon, and being the capital as Rangoon now is. The Telugus, among whom Mr. Armstrong had labored, were found to the number of 20,000 in Maulmain, and there was a good field there. In fact, from his personal experience, there was plenty of work for earnest missionaries.

The Rev. Mr. Lisle, of the Stewart Street Church, in a few pleasing words told his hearers of the many things that they all could do to aid the absent friend and cheer him in his work. A missionary, thousands of miles away, was only the tips of the fingers of a great body; unless they could feel the life glowing through that body, they would be powerless. There were many ways to remind the missionary that he was not forgotten. Bright letters from the young people, new and fresh books so numerous in our stores at all seasons, would be wonderfully acceptable. Mr. Lisle begged, too, that the congregation would not forget the little daughter that was to be left behind.

The hymn, "Jesus shall reign where'er the sun does his successive journeys run," was sung by the congregation, after which Mr. W. F. Armstrong rose and, with a voice full of emotion, said: "At this late hour I can only speak four or five minutes, though a thousand recollections are forcing through my mind, and I feel thankful to the kind Providence that led me here, and at the same time I know that he has blest me here." He related the experience of his unexpected call as assistant to the pastor of the church, and spoke in a feeling manner of his pleasant connection with the pastor and the congregation, and of the regret it gave him to leave them. His voice trembled as he referred to his little girl, his oldest daughter, that he was leaving behind, and he spoke of this great sacrifice that he was making to the work. He closed with "Remember us in your prayers, I believe God hears them, and that the richest blessings men receive come in answer to prayers."

Mrs. Armstrong, while saying a few touching words, was hardly able to retain control of her voice; and, when she spoke of "little Katie" who was to be separated from father and mother she broke down completely, and many in the congregation in sympathy with her were visibly affected. The services closed with a short address of parting from the pastor, singing the mission hymn, and an appropriate prayer benediction. At the close, many of the congregation gathered about the platform to say a parting word, and to wish the missionaries "God speed."

THE question of Disestablishment of the Church in England and allowing it to take care of itself, is occupying much attention in Great Britain just now. Our contemporary the London Freeman speaks of this after the following fashion:—

WOULD DISESTABLISHMENT CRIPPLE THE CHURCH?

We are not a little astonished to note how fearful Churchmen are as to the effect of this separation of Church and State on themselves. For instance, the Rock speaks of Disestablishment as though it would "deprive the Established Church of the means of fulfilling her mission" to "evangelize the masses." Do richly-endowed clergymen do much in evangelizing the masses? Is it not true that the richest incumbents have least to do with the masses? Ninety-nine out of a hundred churches in densely-populous districts in London and our large towns are not richly-endowed parish churches, but churches with small endowments, and endowments which Disestablishment would scarcely touch. It is one of the anomalies of the Establishment that these rich endowments are not available for the evangelization of the masses. City churches are more largely endowed than churches in the East of London. Certain parish churches in rural districts yield much larger incomes to incumbents than do churches in the worst parts of Birmingham, Manchester and Liverpool. Disestablishment will scarcely affect other than ancient parish churches and these do very little to evangelize the masses. Our point is that endowments are not helpful to evangelization. In this matter we agree with Mr. Spurgeon. As well lean on a broken reed as on them. The spirit of enterprise, fostered by self-support and the zeal of voluntarism, is far more favorable to the evangelization of the masses than would be endowments if they could be placed where money is most needed, and be devoted exclusively to maintenance of evangelists, Wesley and Whitefield were not supported by endowments. If they had been, Methodism would never have become a great fact. Endowments hinder rather than help evangelization.

THE EDDA AMONG THE ALGONQUIN INDIANS.

In the Atlantic Monthly for August Mr. Charles G. Leland, of Philadelphia, author of several works on the Gypsies of Europe and America, has published a very interesting article under the foregoing title. He has collected directly from the Indians of New England more than a hundred legends. He has borrowed from Rev. S. T. Rand, whom he designates, "the original discoverer of 'Glooskap, the Hiawatha of the North,' but a creation inconceivably superior to Hiawatha," eighty-five Mic-Mac tales, forming a folio volume of one thousand pages. In addition to these, he has had access to other Indian stories collected in New Brunswick and New England.

The Algonquin subdivision of the six or seven stocks of American Indians includes forty principal tribes. Of these the Wabanaki, or Abenaki, the children of the dawn, or, as we would say, the down-easters, embrace the St. Francis Indians, the Micmacs and Malisets, the Passamaquoddies, and the Penobscots. All of these have in common a mythology and legends which, Mr. Leland says, are as a whole "far superior to those of the Chippeways, or, so far as I know them, to those of any of our western tribes." All of the Wabanaki tribes in their oral or wampum records tell of Glooscap, a superior heroic demigod. "There is no proof of the existence among our Indians of a belief in a Great Spirit, or in an infinite God before the coming of the whites. Glooscap was, however, more than a Hercules or a Meno Capac, for he created man and animals before teaching agriculture, hunting and language. He was a truly grand hero; his life was never soiled with the disgraceful, puerile, and devilish caprices of the Manobozho, whose more creditable deeds were picked out and attributed by Mr. Lonnellow to the Iroquois Hiawatha. A singular admixture of grandeur, benevolence, and quiet, pleasant humor characterize Glooscap, who of all beings of all mythologies most resembles Odin and Thor in the battlefield, and Pantagruel at home."

Mr. Leland "concord" these Wabanaki legends with those of the Norse Edda, and the results are a startling surprise. It is clear that they have been derived from a common source. Here are not only incidents but verbal passages almost identical with some in the Edda. He says that there are not in the Chippeway or any other Indian tales known to him, such indications of culture as are found among these Micmac and other Wabanaki tales. Regarded as literature they are marvellously accommodated to the European style and standard. There is a large-hearted, genial spirit of strength, health, and humor in them, which is, one may say, Norse, and nothing else,—the spirit of Rabelais and of Shakespeare. Glooscap, the lord of men and beasts, the sublime American Thor and Odin, who towers above Hiawatha and Manobozho like a colossus above pigmies, the Master of the mighty mountains, has still a wonderfully tender heart. He has one ever-repeated joke,—his canoe, which he lends, always saying, "I have often lent it, and everybody has promised to bring it back, but I have always been obliged to go after it myself."

How comes it that there is so much in common to these legends and the Norse? Mr. Leland replies: "The latter were in Greenland for three centuries. They left there the ruins of four score churches and monasteries. In their time the Eskimo are believed to have ranged as far south as New York. The Algonquin live to-day in Labrador. When I wrote recently to the Rev. S. T. Rand to know if the Micmacs ever visited the Eskimo, he did but go to his next Indian neighbor, a woman, who told him that her husband (lather?) had passed seven winters with Eskimo." If it be objected that these Greenland Norsemen were all Christians, Mr. Leland replies, "So are the Indians every one good Catholics."

Mr. Leland believes that the most ancient and important myths still exist among the Algonquin of the far north, and that our historical societies or the government would do well to employ