

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXIX., No. 42.

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News from the Churches.

TABERNACLE NOTES.—William
Huntingdon, S.S., wished always to
prophecy upon the thick boughs, as he
called preaching to a full and large
congregation, and the writer confesses
a weakness that way. Last Sunday
was a day satisfying and refreshing
even in that respect. But more especi-
ally so from the presence and manifesta-
tion of the Mighty to save in our midst.
At the close of the service, and since
we have been gladdened by the enquiry,
What must I do to be saved?

The right hand of fellowship was
given to two persons by letter and one
by baptism.

The Flower Mission closes this week,
over 1,800 bunches have been sent
out. The work will be continued in
another form throughout the winter; we
plan occasional visits to take papers,
magazines, etc., for spiritual and mental
cheer, and as far as means may be sent,
other trifles to cheer and comfort.

ALBERTON, P. E. I.—I have just
closed my year's labour on the western
field, and intend starting for Toronto
the 7th of October. It has been a
year of special interest to me, because
of the special blessings received. The
Lord gave many tokens of his favour,
and the people were so exceedingly
kind, that many a heavy burden was
made easy to bear. Just before leaving
Alberton I had the pleasure of extend-
ing the hand of fellowship to 16 most
promising members. May the good
Shepherd watch over the little flock,
and keep the wolves away. If our
brethren in the ministry on the Island,
can make it convenient to pay an oc-
casional visit to the west they will be
kindly received, and the brethren there
will be encouraged.

Yours in Christian fellowship,
H. G. MELICK.

MIDDLETON, ANNAPOLIS COUNTY.—
Dear Messenger,—A few words from
this field—encouraging or otherwise
may be of interest to some of your
readers. While many of our churches
during the last winter were blessed
with extensive revivals of religion, the
Pine Grove Church, was without a
pastor. During the month of May the
venerable Dr. Bill made a short visit
to this place and preached with much
acceptance and profit—especially to
those with whom he had labored here
in the early part of his Christian min-
istry. As a tangible result, five were
added to the church—three by baptism
and two by letter. Having received a
call from the church at the close of the
last College year, I accepted the pastora-
te for six months, intending at the
expiration of that time to resume my
studies at Toronto or Newton. Still
hoping that I shall be able to adhere
to my purpose, I have decided to hold
a series of special religious services

until my engagement with the church
will close. All my predecessors have
gone from this field under the unani-
mous protest of the brethren. And so
far as I am able to predict what the
feeling of the people will be when I
come to leave them, I will be no ex-
ception to this general rule. The field
has been under the most faithful cul-
tivation for many years, and when
the reaping time comes, the church
may expect a gracious ingathering
of precious souls. From present
indications a glorious harvest day is
already dawning. The dark clouds
are breaking, and the Sun of righteous-
ness through the rent is shining upon
the ripening, golden grain.

Yours very hopefully,

E. H. SWEET.

October 4th, 1884.

CORNWALLIS.—Two persons were
baptized in Canard yesterday by the
pastor. They afterwards received the
hand of fellowship into the church.
Canard, Oct. 12.

Correspondence.

For the Christian Messenger.

Stray Leaves from the Park.

No. I.—THE CONGO MISSION.

"It affords us unusual pleasure," said
the president of the Pattison Missionary
Society, on its first meeting for the
Sabbathary year, "to have with us to-night
Mr. Guinness, the founder of the Congo
Mission."

Tall and of fine figure; of firm and
erect carriage; of strong and yet mobile
face; frank and engaging in address,
and discovering a warm and earnest
spirit; the speaker would have gained
unflinching attention, apart from the
interest attracting to his name and his
work. The name and work are familiar
to all who acquaint themselves with
missionary enterprises of the present day.

Mr. Guinness is entitled to be consid-
ered one of the greatest evangelizers
of our times. He himself has preached
the evangel of the Christ for thirty
years, in different lands, and in differ-
ent languages. This, however, is but a
small part of his work for the world.
In East London, not yet twelve years
ago, there was founded a school, or insti-
tute, as it is called, with the one specifi-
c object of training men for foreign mis-
sionary service. Already three hun-
dred missionaries have gone forth from
its walls to all parts of the earth. At
the present day one hundred students
are there fitting for foreign service, and
every week, on an average, a man goes
to headhunting from this wonderful
school. The foundation, support and
control of this great work God has given
into the hands of Mr. Guinness. Said I
not rightly that he is one of the foremost
evangelizers of our day.

He has too large a heart to be con-
tent even with this, but has added
thereto the establishment of several
missions in various parts of the East.
Of these is the Congo Mission, in which
Baptists in America are especially inter-
ested. A short account of this, con-
densed chiefly from Mr. Guinness' ad-
dress may not be amiss.

Of all rivers that run to the ocean,
the Congo falls behind but three in
length. Starting from its source in the
interior of Africa, far toward the south,
it takes its way 3,500 miles in a north
and west course, to the Atlantic, where
it sends its stream in straight line 300
miles into the sea. Immense affluents
1000 or 1200 miles long join it as it runs.
The area it drains is equal to all of the
United States east of the Rockies,
and has a population about equal to
that of the United States. This vast
population are of one stock, both in
blood and speech, forming a part of the
Bantu family, which reaches from the
Soudan to the Cape. The people are
of superior physical and mental condi-
tion, and offer a most promising field
for the Gospel. With the exception of
a few limited districts they are totally
without missionary effort, and are atan-

doned to the most degrading forms of
fetichism.

The Congo Mission is a new work, but
has been pushed forward with energy.
The idea, if I understand it, was to
work up stream, planting mission posts
at suitable points, till the shores of the
whole river should be dotted with sta-
tions, and the heart of the Dark Continen-
t be lighted up. The line of
stations at present extends from the
coast inland some 600 miles, and covers
one of the most difficult and dangerous
parts of the whole river, being the lower
cataract portion. Five years and twelve
lives of missionaries were spent in gain-
ing 200 miles, a missionary dying for
every new outpost. Fifty missionaries
have been sent out in the five years of
the mission's existence, houses have
been built, schools established, books
printed, and an admirable beginning
made.

This work is now transferred to the
American Baptists. Mr. Guinness found
himself unable to carry on the under-
taking satisfactorily in connection with
his other great and important enter-
prises, and fifteen months ago began
negotiations with the American Board,
for its transfer. Mr. Guinness is in Amer-
ica now to complete the transaction.
By it the Baptists of this land have
placed upon their hearts and hands a
new and vigorous mission, well manned
and equipped, with a brief but heroic
past, and a future upon which depends
largely the evangelization of fifty mil-
lions of souls. May the denomination
prove worthy of this new and high
trust!

SELEAC.

Morgan Park, Chicago, Oct. 8, 1884.

For the Christian Messenger.

Thoughts on our situation.

In a late *Messenger* is a very timely
letter from the earnest pen of Rev. A.
Coburn on "Our great want and how to
supply it." It has aroused a few thoughts.

I believe we should group our weak
and small churches together, so that they
could secure the services of a five man
—one *live man* can do more work than
a hundred dead ones.

II. Secure godly men with large heart
and good brains, and then pay them
well, "as unto the Lord and not unto
men." Give your pastors poor salary
and his soul becomes fretted by debts, his
valuable time spent in doing work he
should be able to pay for the doing, his
library very meagre and never replen-
ished by the stirring thoughts of master
minds; his wife worn out, weary, spirit-
less, whereas a minister needs a spirited,
sprightly, vigorous wife, who enters
heart and soul into his work. His sermons
become like himself, dull, dry, spiritless,
hopeless—there is one thing he can do
admirably, that is disperse the congrega-
tion. He has no means to allow him to
visit Associations, Conventions, etc.
This is a great loss to churches, as
mingling with his brethren fills his soul
with new thoughts and fires him to fresh
zeal in the work.

III. Secure a home for your pastor.
Beautify the grounds—the less land you
have the better—have good pasturage
for horse and cow. Put above all else
your parsonage as near a good school as
possible. Many of our churches are
losing ground by not having a home for
a minister.

Don't expect that your minister is
going to clear the grounds of all rubbish,
stones and rocks, and beautify it, etc.
and preach thrilling sermons also. It
can't be done. A man can't work like
a beast of burden and preach such
sermons as teach the people. Reading,
studying and meditation must be done
to succeed. The people must be visited
in their homes, read, and talked to and
prayed with. The Baptist Home Mis-
sion Board and the Baptist Con-
vention are doing a great deal to keep
our young men in the Dominion.
There is one thing that should not be
lost sight of, and that is, that the most
important part of a pastor's education
is a thorough English culture. I have
known young men studying Hebrew who
could not write decent English. Such
a thing is absurd. Let our old ministers
remember when they were young, and
not discourage young men. Praise
rather humbles than exalts worthy men.
S. J. ARCHIBALD.
New Ross, Oct. 4, 1884.

For the Christian Messenger.
Delegation to the Free Baptist
Conference.

The Committee appointed by the
Convention at Moncton, on the matter
of Union with the Free Christian Bap-
tists in Foreign Mission work, met with
that body, in the General Conference,
at its recent session in Fredericton. A
cordial invitation to a seat in the Con-
ference, was extended to the Committee
and accepted by them. As Dr. Bill, the
chairman, was not present, being too ill
to leave his home, Dr. Hopper was
called on to state the object of the
delegation.

In the course of his remarks he stated
that the Baptists and the Free Christian
Baptists of New Brunswick having united
in the work of Academic education in
N. B., it had been suggested that a fur-
ther union between the two bodies in
Christian effort was desirable, and could
be effected if really undertaken. The
Baptist Convention had therefore ap-
pointed the committee now present, to
confer with them in reference to a union
of Baptists and F. C. Baptists in the
Foreign Mission enterprise. A brief
discussion followed—brief only because
the hour of adjournment had come—and
a committee of seven was appointed to
meet with the committee sent from the
Baptist Convention to confer with them,
and to report to the General Conference
before the present session closed.

The two committees met in the evening,
at the close of the public Missionary
Meeting of the Missionary Convention,
—a number of the members of the
Convention remaining on invitation.
The meeting was of an informal conversa-
tional character. Questions on various
points, were asked and answered,
and information freely and frankly
given. The differences that divide the
two bodies were talked over, and the
hope expressed that these would not
prove insurmountable.

The Committee of the Baptist Con-
vention learned that the union desired
and contemplated by the Free Christian
Baptist Conference is not a union in the
Foreign Mission enterprise. Their de-
sire is a complete union throughout, on
some basis that can be accepted honor-
ably by both bodies. In Foreign
Mission work they are now in organic
union with the Free Will Baptists of the
United States. That connection they
do not care to sever, unless they can
effect a broader and fuller union with
the Maritime Baptists than that now
proposed by them, viz: Co-operation in
Foreign Missions.

The Committee were informed that
the Free Baptist Conference of Nova
Scotia, had already discussed the ques-
tion of the desirability of a union with
the Baptists, and had unanimously de-
clared in favor of it. And they had
instructed their delegates to the Gen-
eral Conference, to vote favourably,
should the matter come up at the
General Conference. Such being the
state of the case, and such the feeling
on these matters indicated in the Free
Christian Baptist body, nothing very
definite could be done, as the Com-
mittee sent from the Baptist Con-
vention had instructions to discuss only
the matter of co-operation in Foreign Mis-
sion work. In a general way however,
a good deal was effected, as will no
doubt appear when the Committee
shall have reported to the Convention.

For now the whole question of a Union
of the Baptists and Free Baptists, in
some organic way, can, and must, come
up for discussion and decision. And
the interview had by this joint Com-
mittee, may materially aid in discussing
and settling the matter. Time must be
allowed and prudent, prayerful delib-
eration secured, before the end can be
reached, but it may be the first step has
been already taken. The prayerful
hope of many hearts is, that ere long
Baptists and Free Baptists will be seen
working together in these Provinces at
least, in full sympathy and loving har-
mony.

The formal report of the Committee
can be presented only at the next
meeting of the Convention, but I feel
assured that your readers will want to
hear something of the results of the
delegation sent to the Free Baptist
Conference as soon as possible, and I
have therefore written on my own ac-
count, the above.

I will only add that the delegation
from the Baptist Convention, was re-
ceived by the Free Baptists in a most
Christian and brotherly manner, and
their views of the question under con-
sideration were given to us in a frank,
manly and generous way. May grace
and wisdom be granted to guide both
denominations to such conclusion as
shall redound to the good of men, and
the glory of God.

S. B. KEMPTON.
Cornwallis, Oct. 10, 1884.

For the Christian Messenger.

"The Ministry we need and how
to obtain it."

The formal opening of Toronto Bap-
tist College took place in McMaster
Hall, on Friday evening, Oct. 3rd,
when the commodious chapel of the
Institution was filled with the wealthy
and cultured of the city to listen to the
opening address by the Rev. Dr.
Welton.

It is hardly necessary to say, that
the theme, "The ministry we need,
and how to obtain it" was the most
happy and timely that could have been
chosen.

Nor is it necessary to inform those
who have had the pleasure of listening
to Dr. Welton on other themes, that
the subject was ably and vigorously
handled.

After a few introductory remarks
showing that there is a great scarcity
of ministers both in Canada and the
United States, the lecturer proceeded
in the most pleasing and forcible man-
ner to set before his hearers the type of
ministry needed to proclaim effectually
the Word of Life.

The address was fresh, forcible, and
stimulating, and could not fail to im-
press all who listened from the stand-
point of ministerial students, with the
solemn responsibility of the work
to which they are looking forward, as
well as with the rare qualities of mind
and heart essential to its acceptable
and successful prosecution.

As one listening from that stand-
point I was convinced that the highest
possible efficiency had by no means been
reached, and this conviction was soon
followed by a more intense yearning
than I had ever been conscious of be-
fore, to be just such a minister as the
one described, earnest, unselfish, con-
secrated, body, soul, and spirit, to the
great work, and it was doubtless true
of all the young men who listened to
the Dr.'s earnest words, that they came
out of the chapel desiring more earnestly
—if possible—than ever before to be
true ministers of the gospel of
Christ.

In listening to the second part of
the subject, "how to obtain such a
ministry" one could not but wish that it
were possible to have the lecture
delivered in all our churches.

It was shown clearly that the re-
sponsibility of furnishing the ministry
needed, rests very largely with the
churches.

The churches should note the young
men possessing suitable qualifications,
and encourage them to prepare for the
work, but above all, they should
earnestly heed the command to "Pray
the Lord of the harvest that He would
send forth labourers into His vine-
yard."

The lecture was listened to with
closest attention throughout, and re-
ceived the hearty applause of the
audience, which we are sure was the
smallest part of the lecturer's reward, his
greatest reward being the helpful and
stimulating effect of his lecture upon
the students.

In the course of a few weeks we
are to be favoured with two or three
lectures by the Rev. Dr. Henson of
Chicago, and a little later on we are to
have the pleasure of listening to Dr.
J. B. Thomas of Brooklyn, N. Y.
Bluenoses are highly pleased with

the "Queen City of the West,"
especially with McMaster Hall, its
accommodations, and excellent facilities
for the acquisition of sacred lore.

ELIHU.

McMaster Hall, Toronto,
Oct. 4th, 1884.

Courage in every-day Life.

Have the courage to do without that
which you do not need, however much
your eyes may covet it.

Have the courage to show your re-
spect for honesty, in whatever guise it
appears; and your contempt for dishonest
duplicity by whomsoever exhibited.

Have the courage to wear your old
clothes until you can pay for new ones.

Have the courage to obey your
Maker, at the risk of being ridiculed
by men.

Have the courage to prefer comfort
and propriety to fashion, in all things.

Have the courage to acknowledge
your ignorance, rather than to seek
credit for knowledge under false pre-
tences.

Have the courage to provide enter-
tainment for your friends within your
means, not beyond.

Thirteen O'clock.

The Duke of Bridgewater was very
fond of watching his men at work, es-
pecially when any enterprise was on
foot. When they were boring for coal
at Worsley, the duke came every morn-
ing, and looked on for a long time. The
men did not like to leave off work be-
fore he remained there, and they be-
came so dissatisfied at having to work
so long beyond the hour at which the
bell rang, that Brindley had difficulty
in getting a sufficient number of hands
to continue the boring. On inquiry,
he found out the cause and communi-
cated it to the duke, who from that
time made a point of immediately walk-
ing off when the bell rang—returning
when the men had resumed work, and
remaining with them usually until six
o'clock. He observed, however, that
though the men dropped work promptly
as the bell rang, when he was not by,
they were not nearly so punctual in
resuming work—some straggling in
many minutes after time. He asked
to know the reason, and the men's ex-
cuse was, that though they could always
hear the clock when it struck twelve,
they could not so readily hear it when it
struck one. On hearing this, the duke
had the mechanism of the clock altered
so as to make it strike thirteen at one
o'clock, which it continues to do to this
day.—*Christian at Work.*

A minister who had lately occupied
the pulpit of a brother was dining with
the family of the absent minister, when
the conversation turned upon the sub-
ject of teetotalism. The lady who pre-
sided at the table said, "Ah! I do not
like your doctrines, you go too far in
refusing the good creatures of God." No
notice was taken of the remark for
some time; the minister kept on with
his dinner, but at last he said, "Pray
madam, can you tell me who made
this?" pointing to a glass of water that
stood beside him. The lady replied,
"Why, God, I suppose." "Then," said
the minister, "Madam, I think you do
us an injustice when you accuse us of
refusing the good creatures of God." Silence
again reigned. By-and-bye he
said, "Madam, can you tell me who
made yours?" pointing to the glass of
beer that the lady preferred. "I can't
exactly say." "Then, madam," re-
plied he, "allow me to say there is
some apparent inconsistency in your
first remark. You prefer taking a thing
that man has made to that which God
has bountifully provided, and yet you
accuse me of rejecting God's creatures,
because I prefer water to beer. Madam,
I leave the matter to your more serious
consideration."

Policy consists in serving God in such
a manner as not to offend the devil.—
Thomas Fuller.