

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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ment in advance.

A REMARKABLE religious awakening
is going on in Japan in connection with
the work of the American Board of Mis-
sions. It is so deep and widespread as
to deserve the name revival. The mis-
sionaries write that nothing like it has
ever been known there before, and say
that it seems almost like Pentecost.
Perhaps it may, like the work among
the Telegus, gather many thousands
into the Church of Christ. The Lord
grant it.

In Stockholm, Sweden, the Baptists
have now three churches, one of which
numbers more than two thousand mem-
bers; there are two large chapels al-
ready in use and a new one, larger and
finer than either of the others, will be
opened this fall. This is built entirely
at the expense of one man. Beside the
two chapels now open there is regular
preaching at seven Mission halls in
different parts of the city, and there are
between fourteen and fifteen hundred
children in the Sunday-schools.

Under the heading, "St. Mary's,
Southampton," the *Church Review*
publishes a letter from "One who
tried to worship there," who says:—
"Seeing in your columns a notice of the
opening of this church, I hasten to
warn any of your readers against ever
attending the Holy Eucharist there.
Canon Wilberforce is, I am sorry to
say, a temperance fanatic, and uses
unfermented wine at the Holy Sacrifice,
which, I need not say, is against the
Church's rule."

HOW TO REMEMBER CHRIST.—
An eminent Presbyterian preacher
and theologian, the Rev. Dr. Nevin, in
his "Practical Thoughts," says con-
cerning the sacrament of the Lord's
Supper: "Some who profess respect,
and indeed love, for Christ, remember
Christ in their own way, but not in His
way. They do some things in remem-
brance of Him, but not that which He
said 'do.' I wonder they do not adopt
His way. I cannot help suspecting
their love when I see they do not. It
always appeared to me that such a bene-
factor as Christ ought to be remembered,
and that sinners, whom He died to save,
should remember Him in that way, even
though it should not seem to them
the most appropriate and reasonable
manner of commemorating Him."
Furthermore Dr. Nevin says: "It is
enough for me that my Saviour inclined
to this mode of being remembered, and
expressed such a wish: the least I can
do is to comply with it. He did not
express a great many wishes. I can
not help regarding it as unkind that
this one wish of Jesus should not be
complied with; and especially when I
consider what a friend He was—what
a benefactor. All His wishes, I think
should be complied with, but this was
His last."

Correspondence.

For the Christian Messenger.
New W. M. A. Society.

TO THE SECRETARY OF THE N. S. C. B. OF
THE W. M. A. SOCIETIES:

Dear Mrs. Selden,—
Last April a suggestion was given by
a member of the W. M. A. Society in
Osborne, Shelburne Co., to a relative in
this place, that we make an effort to
organize a Society here, and promised
assistance if we succeeded.

When the suggestion was made known,
it was found that the Lord had prepared
hearts to receive it, and we resolved to
accept it as a special call from Him,
given through that sister. According
to appointment, several ladies assem-
bled in the church May 8th, 1884, and
with the assistance of Mrs. P. R. Foster
and five members beside from Osborne
Society, were constitutionally organized
into a W. M. A. Society. The meeting
was opened by singing, reading the
Scriptures, and prayer by sister Foster.
The object of our meeting together being
stated, Mrs. Foster was requested to
take charge and conduct the exercises,
which she cheerfully consented to do.

The Society was formed with fourteen
members, from whom were chosen the
following Officers for the ensuing year:
President—Mrs. John Dunlop.
Vice President—Mrs. James Dunlop.
Secretary—Mrs. Henry Harlow.
Treasurer—Mrs. Freeman G. Dunlop.
Auditor—Mrs. Howard Dunlop.

The Constitution and Bye Laws were
read and adopted. A short time was
spent in devotional exercises, and we
adjourned to meet June 5th; accepting
the first Thursday after the first Sunday
in each month for our regular meeting.

At the June meeting one name was
handed in. Since that one of our num-
ber has died, which leaves the original
number—fourteen.

Enclosed please find four dollars
(\$4.00), the first offering of the little
Society in Sable River, accompanied by
prayer, that God will bless feeble efforts
for the salvation of the heathen.

I take great pleasure in thus intro-
ducing this Society to your notice, small
though it be.

Yours very sincerely,
ANNIE P. HARLOW,
Secretary.

Sable River, Shelburne Co., July 12.

For the Christian Messenger.
**Baptist Church at Milton,
Yarmouth Co.**

A CARD OF THANKS.

The members of the Milton Baptist
Church and congregation desire in this
public way to convey their heartfelt
thanks to Rev. C. Goodspeed, M. A.
as well as to his church and congrega-
tion and other friends who so generously
and kindly helped them by their sym-
pathy, presence and means, to pay off
their debt; so that they are now able to
rejoice in the possession of an excellent
house of worship and parsonage free.
May the blessing of Almighty God
richly rest upon the secular and
religious undertakings of our kind
brethren and friends is our earnest
prayer. On behalf of the church,
C. S. F. ROBBINS, Clerk.

When Rev. Mr. Gordon became
pastor in 1880 there was a book
account against the church of \$8 882
a mortgage of \$1,420. Besides
wiping this off the congregation have
paid during the four years for current
expenses and

Pastor's salary.....	\$5 200
Parsonage.....	1,375
Towards College endowment and aid to weak churches.....	2,350
Convention funds.....	450
Painting church.....	268
New foundation.....	470
Repairs just finished.....	300
Sundry odd bills.....	125

Of this total, \$20,761, all had been
paid off but \$3,600 when service was
held on Sunday morning the 13th inst.
There was no service in the First
Baptist church, and the pastor, Rev. C.
Goodspeed, and many of his congrega-

tion attended Milton Church. Rev.
Mr. Goodspeed preached a short and
impressive sermon on the organic union
of the Church of Christ and the duties
arising therefrom. Rev. Mr. Gordon,
the pastor, then addressed the congrega-
tion, giving figures to show what
had been done in the past, showing
that a debt of \$3,600 still remained
and urgently exhorted his own congrega-
tion and their friends from the other
church to wipe that debt off at once.
Subscriptions were then taken, and in
less than three quarters of an hour the
last cent of the amount required was
subscribed and the church was free
from debt.

The church is to be congratulated
in having with them a pastor who
combines with religious fervor a
knowledge of business affairs which has
done so much to place the finances of
the church in the excellent condition
they stand to-day.

The recent repairs to the church,
which cost \$300, consisted of sheath-
ing the interior of the church with thin
spruce, finished in shellac, and making
an exceedingly durable and handsome
ceiling. The work was done by Mr.
Chas. I. Kent, of Milton. The church
now possesses, free of all debt, a church
building valued at \$16,000 and a
parsonage valued at \$1,500. The
membership now consists of 127 of
whom 43 have been added during
Rev. Mr. Gordon's administration.

For the Christian Messenger.
Home Missions.
NO II.

I said in a previous article that upon
our success in Home Missions depended
our success in every other department
of our work. If we succeed here we suc-
ceed everywhere, if, on the other hand
we fail here we fail everywhere. Hence
Home Missions are our first and most
important work, and hence our obliga-
tion to give to this work the atten-
tion it demands at our hands.

If we do not realize our full measure
of responsibility in this matter, we
shall certainly suffer as a denomination,
and we must suffer just in proportion
as we fail to realize that responsibility.
And is it not just possible if we had
given to this work a larger measure of
our thought and energies in the past,
our success would have been very much
greater than it has been.

God has blessed us it is true, blessed
us wonderfully, but are we sure that
we have secured the full measure of
blessing from God he was so willing and
able to bestow upon us? And are we in
a position to-day to claim all at the
hands of our covenant-keeping God he
is ready to bestow. This I feel to be a
very grave question in view of the solemn
responsibilities that are resting upon us
as Christians and as Baptists. Baptists
are the only people in all Christendom
that are teaching the observance of the
"all things" our Saviour refers to in
his last commission to his church on
earth, and if any denomination of Chris-
tians in the world can afford to be
lethargic in their home work Baptists
cannot afford it.

I am not saying that we are giving
too much attention to Education. Per-
haps not. I do say, if we cannot do any
more for our Home Missionary work
than we are doing then we cannot do
so much for Education as we are doing
and planning for in the near future.

I would sooner see one else would
say this. If I mistake not many in the
ministry and out of it, feel just as I do
but if no one else will say it, I must. I
dare not take the responsibility of being
silent in this matter.

The locomotive would not get far
without the steam, and yet the driver
wants to know just when and where to
put his hand upon the brake. It is so
with us in running our denominational
work, we will not get far without the
steam, and may we have more of it, but
then we want to know just when and
where to put our hand upon the brake.
Our Roman Catholic friends spend
vast sums of money upon their educa-
tional institutions but we notice, they do

not do it to the neglect of their missions
either at home or abroad.

Their doctrines are not according to
the sacred scriptures, but we have to
confess that they succeed in propagating
them, and why do they succeed? be-
cause their work is missionary in
spirit and in methods of operation.

Our Methodist brethren are aggressive
in spirit, and their success during the
century of their existence has been an
astonishment to the Christian world.
And why have they so succeeded? because
they are home missionaries, and all
along their history have regarded their
home missions as their first work. May
God help us as Baptists to understand
all that is required of us in this matter.
I. E. BILL, JR.

Newcastle, N. B.

For the Christian Messenger.
Explanation Wanted.

Mr. Editor,—
Twice has my proponent charged me
with misapplication of his arguments.
In the first instance, I transferred them
from Keshub Chunder Sen to the
Pharisees. In the second, from Gamaliel
to the Brahmo.

Be it remembered, I argued on the
hypothesis that the Word of God recog-
nizes but two classes,—saved and
unsaved—sheep and goats.

If Mr. Chesley does not accept this
platform, will he please clearly state
his position. If he accepts it—I pre-
sume he does,—will he please explain
the following:

1. Why not use the same arguments
against all who are "without God," not
Christians, so far as their standing be-
fore God is concerned? This is precise-
ly what I did.

2. Gamaliel loved and obeyed the
truth, so far as known. But he is not
a Christian. Dr. Brooks on this is
endorsed by Mr. Chesley. Chunder
Sen loved and obeyed the truth, so far
as known. But he is a Christian. Will
Mr. C. explain how they walked in
the same direction but reached oppo-
site points?

3. Why transfer this reasoning from
Gamaliel to Sen?—He "must come
sometime to a knowledge of God?" Sen
is regarded as a Christian,—a "holy
man of God." If he is such a bright
and shining light, why connect him in
any way with the discussion on Probation
after death? In fact the reasons
given for claiming him as a Christian
are so flimsy that I willingly accord him
all the comfort this doctrine affords.

Here are the reasons: "He heard a
voice." Acknowledged it to be the
voice of God. Was willing to "vindi-
cate the righteousness of that Eternal
Voice." Therefore he is a Christian!
Profound logicians may see the connec-
tion between the premise and conclu-
sion. For my part, I am acquainted with
scores of persons who have heard as
much and acknowledged and vindicated
more, but who would laugh you to scorn
if you intimated that they are Chris-
tians. They know better.

In a line with the above is the follow-
ing:—"These are the words of John: If
ye know that he is righteous, ye
know that every one that doeth righte-
ousness is born of Him. Therefore I
claim that Chunder Sen was born of
the Christ. I hope no one will have a
quarrel with the inspired words of John."
Unanswerable! John said so and so—
Therefore Chunder Sen is a Christian!

My quarrel is not with the Bible,
but with Mr. C's interpretation and ap-
plication of it. At least, we should
have been shown how Sen "vindicated
the righteousness of the voice."

In referring to Probation after death,
it is said: "Gamaliel was not a Chris-
tian. He has another chance because
he loved the light, so far as known."
Therefore the light was not sufficient to
bring him to a knowledge of the truth.

But does this justify Mr. Brooks in
pressing the case of Gamaliel upon a
Boston audience?

If Bostonian Gamaliels love the
truth, so far as known, is there not
light enough to bring them to a know-
ledge of the truth in this life?

Either there is or there is not. If
there is, they "must come to the truth
here." If there is not, what a reflec-
tion on Christian lecturers, and teachers,

and preachers over there. No wonder
that Mr. C. is home to recruit his
strength.

Obscure Nova Scotians living in ob-
scure regions, who love the truth so far
as known, speedily come to the Christ.
Bostonian Gamaliels have either more
or less light than obscure Nova Scotians.
If they have more, they don't require
probation after death. If they don't
use what they have, they don't deserve
probation after death; if less, mission-
aries, and Bibles, and Tracts must be
immediately sent.

All good Gamaliels will instantly take
advantage of the greater light and come
directly to the truth. So Boston, in
either case, has no need of such a
doctrine as this.

Well for them that they have not, for
it isn't in the Bible so far as can see.
Let those who believe the doctrine pro-
duce the proof. It is to be earnestly
hoped that none of our ministers will
respond to Mr. C's call for help. The
controversy has already reached an un-
desirable length; and the letters are
much too long.

The reason assigned for calling "old
friends" into the controversy is an ex-
aggeration of the case. He is "expect-
ed to defend,"—not "two Divines," but
two points of doctrine. And if Mr. C.
cannot successfully defend them, in
vain will "old friends" come to his aid.
This is said without the slightest reflec-
tion on the latter.

Yours truly,
L. M. WEEKS.
Shelburne, July 24th, 1884.

P. S.—It is but justice to Mr. Chesley
to say that my reply to Mr. Rowe was in
the printer's hands before his appeared.
L. M. W.

In Memoriam.

REV. ARTHUR N. ROBOCK.

Your readers will hear with regret of
the death of this amiable and devoted
young servant of Christ. He died on
Tuesday, the 22nd inst., aged 31 years,
at the house of his father, John Roscoe,
Esq., Cornwallis. When about 14 years
of age, he was baptized by Rev. James
Parker, into the fellowship of the Baptist
Church at Billtown, of which his parents
are members. As he grew in years, he
grew in grace, and in the conviction
that had early fastened upon his heart,
that he was called of God to preach the
Gospel. Feeling satisfied in his own
mind that he must enter the ministry,
soon after he was of age, he went to
Wolfville to secure preparation. He
entered Acadia College in the regular
course, but at the end of the second
year, was obliged to leave on account of
failing health. The Baptist Church at
Port Medway, Queens Co., being with-
out a pastor at the time, he went to
supply, as far as he might be able to do
so, their pulpit for a while. There, in
1880, he was ordained, at their request.
A year after his ordination, he went to
Newton Theological Seminary for fur-
ther study. But again want of health
interrupted his purpose. Leaving New-
ton, he went to Dakota, U. S., and
remained for a few months with a brother
there, hoping by a change of climate
and rest to gain strength. But all was
in vain. He returned home about two
years ago, weak and ill. Since then
there has been steady decline of strength,
with the usual alternations of better
and worse that mark a slow illness, until
death set the happy spirit free. His
mind was uncommonly clear and calm
to the last hour of life. His sense of
the Divine presence was so strong and vivid
as sometimes to astorish those who
called to see him, and to cause them to
say as they went away, "Let me die the
death of the righteous." He was greatly
respected and beloved in the community
where he lived and died. Here, where
best known, he has left a memory
fragrant of grace and goodness. To all
who saw him during his illness, saint
and sinner, as long as he was able, he
sought to commend the religion of
Christ. His parents and brother feel
that the light of their home has been
suddenly quenched by his removal. He
is remembered by his fellow students as
a faithful student, a genial companion,
a sincere friend, and a consistent Chris-
tian. "The name of the righteous shall
begin everlasting remembrance." In the
absence of their pastor, the writer, by
request, preached to the large and

solemn congregation assembled at the
funeral, from Heb. 11. 4: "He, being
dead, yet speaketh." Brother W. H.
Robinson, of Canning, assisted at the
service.
S. R. KEMPTON.
Canning, July 25th, 1884.

DEATH OF MRS. E. W. KELLY.

We were greatly surprised and grieved
on Tuesday evening of last week, after
the CHRISTIAN MESSENGER had been
mailed, to learn, by postal card from
Professor Kierstead, of the death of Mrs.
Laura Kelly, wife of Rev. E. W. Kelly,
at Maulmain, Burmah, on Sunday, the
20th inst., of liver disease. The tele-
gram was dated Maulmain, July 22nd.
The message must consequently have
come all that distance on that one day
—a marvellous feat of rapidity, seeing
that it had to be repeated from several
stations in different countries. Mrs.
Kelly was the daughter of the late Rev.
A. R. Crawley, and a most estimable
young lady. She was born in Burmah,
and we believe Mr. Kelly occupied the
station where her father labored so long
and successfully. We tender our most
sincere sympathy and condolence to the
widowed mother and friends in this
country, as well as to our sorrowing
brother so sorely bereaved in that dis-
tant land. Rev. E. W. Kelly was for
some time pastor of the Windsor Baptist
Church, and subsequently of the Leinster
Street Church in St. John, N. B., up to
the time of his engagement with the
American Baptist Missionary Union,
under whose auspices he is now laboring
in Burmah.

News from the Churches.
CANSO.—Rev. James Scott writes,
July 23, 1884:—During the present
month I have baptized four candidates,
one at Canso and three at Crow
Harbour. The work at Crow Harbour
still goes on and others are seeking
the way of life.

BRIDGEWATER.—Rev. S. March
writes on the 21st:—Yesterday I had
the privilege of administering the
ordinance of Christian baptism to two
rejoicing converts and welcoming them
into the fellowship of the Pleasantville
church. We trust this is but the begin-
ning of a good work yet to manifest
itself. Pray for us.

NICTAUX.—Three candidates were
baptized in the Annapolis River on
Sunday last by the Rev. J. Clark.

It is a mistake to suppose that con-
verts from heathenism do little to pro-
vide themselves with Christian privi-
leges. Nearly one-half of the churches
in the Baptist Mission in Asia are self-
supporting, and many others partly so.
Almost all the money sent from this
country is used for preaching the Gos-
pel to the heathen or in training those
who are expected to engage in this
work.

"How slight a cause may move dis-
sension between hearts that love." One
cannot deny the sincere Christian sym-
pathy that exists between men who
have long worshipped together. They
are nevertheless human, their
affections are subject to ordinary earthly
trials, and when a matter of conscience
arises up disunion will slip into the
church. The amazing point is that such
a little matter may become a
conscientious scruple on which a sturdy
saint will feel bound to set down his
foot or turn his heel according to his
getting his own way or not. To us, who
have known the age of flutes, bassoons,
and violins in church choirs, it is a
puzzle how man can resist the use of
the organ, much more how they can fly
away at the sound of a hymn. Yet
time was when Baptists sang no hymns
at all. Schisms took place at their
first use in our churches. Let us then
have some pity of the kindly sort for
such sticklers for the old paths as have
given reason for such a paragraph as
this:—"The first church having resolved
to introduce the singing of hymns in the
Sabbath service a secession has been
made; and as the second church is
about to introduce an organ the seceders
rely on a large accession from that
quarter. It is likely therefore that a
new church will be founded after the
strictest sect of the Presbyterians."