

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, JULY 27, 1887.

NO. 30.

SICK.—Bro. Hinson, the Moderator of the Eastern Association, was taken suddenly ill, on Sabbath evening, and had to leave for home on Monday's train, seriously indisposed. Special prayer was offered on his behalf. We are glad to learn that he has recovered, and expects to go to P. E. Island for a rest.

UNION.—As we noticed, some time since, there is a movement in progress to unite the Baptists and Free Will Baptists of the United States. Our Maine contemporary, *Zion's Advocate*, has taken the lead in the matter. In the last issue is a communication from a prominent F. W. Baptist minister in the West. It was first sent to the *Morning Star*, the F. W. Baptist paper of New England, and was refused. In this communication, this F. W. Baptist brother argues that if F. W. Baptists were at present in Baptist churches with their present beliefs, they would not think it necessary to form a new denomination. From this he concludes, that there can be no insuperable obstacle to union with the Baptists, and their separate existence should cease. Dr. Burrage, of *Zion's Advocate*, thinks the *Morning Star* the chief obstacle to union. We are sure this will not be true of the *Intelligencer*, in the movement for union in our provinces.

DEMINOMIATIONAL LITERATURE.—The following is the Report of the Central N. S. Association on Denominational Literature:

"Realizing as we do, in part at least, the mighty influence of a denominational newspaper, we would congratulate the Maritime Baptist Publishing Company on the success attending their efforts to supply the denomination with a first-class religious weekly, and while expressing our gratification in seeing the increasing circulation of the *Messenger* and *Visitor*, and the growing favor with which it is regarded, we venture the hope that it may receive a still wider and more practical endorsement until, if possible, it has a place in every Baptist home throughout these provinces."

If all our pastors and leading members will but assist us, the *Messenger* and *Visitor* can be placed in the most of our Baptist families. Help us all you can, brethren and sisters.

GAIN OR LOSS.—A fortnight ago, a communication appeared under the caption of "Gain or Loss." The subject referred to is a most important one. Our churches, and through them the work of the denomination, will be left in a crippled state, ending in decline, unless we have ministers to man our fields. In the past, when our students for the ministry went to Newton for theological instruction, a large part of them were lost to us. It was hoped that the affiliation of Maritime Baptists with McMaster Hall would save us partially, at least, from this loss. It is to be said, however, that our connection with McMaster Hall has been more nominal than real, up to the present. The graduates of Acadia who have sought a theological course, have, with one exception, gone to institutions in the U. S., the most of them to Newton. Of these, about the old proportion remain away. It is true that of those who have gone to McMaster, quite a number have not returned. There were special reasons, in one or two cases. At least five have come back to us. Others will be more likely to come in the future, than though they went to the U. S. They live in Ontario under similar conditions to those that exist among us, and they will not have tastes developed which would be a barrier to their return. There are not very many churches in the Upper Provinces, and the competition with our churches for men cannot be very sharp or last very long.

What we need to make the present connection with McMaster Hall effective, is to have a fund to pay the fares of the students to and fro. Could there be each year a fair proportion of the students of McMaster sent out among our churches during vacation, they would form attachments to fields, and have their minds turned to work among us, and would be held to our churches. The cost entailed upon us, in securing this arrangement, would not be a moiety of what would be necessary if we attempted theological instruction among ourselves, even upon a very small scale. This matter deserves serious consideration, as does the question how to get our churches to give their pastors a better salary.

WHO WILL DO LUKWAT?—A brother who is deeply interested in the denomination wrote, some time since, describing what a help it would be to all our interests could the *Messenger* and *Visitor* be placed in all the Baptist families of the Maritime Provinces. To this end he suggested that present subscribers each try to get one other to take the paper between this and Jan. '88. This is an excellent suggestion, and the little trouble it would entail on each would be one of the best investments of effort. This brother has already sent in several names. It is a fact that the denomination must depend for means for all its great entry time upon those who become interested in its work through the influence

and stimulus received chiefly through our paper. This, of itself, should lead all who desire the extension of the Redeemer's kingdom through us, to help the circulation of the *Messenger* and *Visitor*. Who will help?

DISCIPLESHIP BELIEFS.—The following, which we clip from the *Religious Herald*, shows what Disciples avow as their belief, when they speak freely: "Baptism is a sacrament, the new birth," says a writer in the *Christian Leader*, a Disciple paper of Cincinnati (see issue of June 14). An editorial in the same paper speaks of "baptism as one of the conditions of salvation," and urges that preachers should baptize those who ask for it as soon as possible, since to delay is to "endanger their eternal salvation." In early times, infant baptism was introduced, from a similar fear, based upon a similar reason. Baptism was thought necessary to salvation, and so the infant must be baptized, to insure his safety.

EXPLANATION.—We have received a note from a reliable gentleman that the most of the excursionists on the special Sunday train to the Eastern N. B. Association, came for the purpose of attending the religious services, and but few went picnicking. We are glad to hear this; but we are still sorry that the train was run; for, in these times, when the world is seeking to capture the Sabbath for its business and amusements, we cannot be too careful not to give any countenance to the secularization of this holy day.

"Mongrel Holiness."

Such was the term applied a few days ago by a scholarly and earnest Congregationalist minister to that "holiness" which is so loudly professed and so earnestly promoted by certain persons at the present time. The term seemed to me just and apt. This view was confirmed later by a conversation with one of the "perfect men." Last winter he received the "second blessing." "Inbred sin" was taken completely away. From that day he had been perfectly sinless. His heart was absolutely pure.

These pretensions were so amazing, that I piled him with questions, until the following facts were learned. (1.) Although "inbred sin" had been taken away completely, it was liable to return. (2.) He had felt some condemnation once or twice since becoming perfect, but he had not sinned. (3.) It was his heart which was perfect, not his head. His head was liable to err in judgment. (4.) He was a member of one church, but attended another. He had not attended his own church, nor taken communion there, for a great while. He was therefore violating his covenant every week, and yet he had no sense of condemnation! Truly, he was right when he declared that his head was not perfect. He might have professed also that his conscience was not perfect.

If this man was a fair type of his class—and he was well read in the tracts, books and periodicals which teach this "mongrel holiness,"—what monstrous folly these teachings are. To what hypocrisy they are liable to lead. Observe the absurdity. A man of fallible judgment on all other matters, professing infallibility of judgment in matters relating to his heart! "The heart is deceitful above all things, and it is desperately wicked, who can know it?" The Lord declares that He can know it. And these "perfect men" stand up and boldly declare, "and we also."

James Brainerd Taylor is celebrated for the great piety to which he attained. He received a "second blessing," in response to earnest pleadings and sacrifices, and a third, and fourth. If ever a man was holy it was he. Now read this extract from his diary: "This morning did that for which I felt condemned. It was when off my guard. I raved my cry to the Lord, and trust He heard me. Learned some lesson, 'watch and pray, lest ye enter into temptation.' No one was injured by my sin. Lord, cleanse thou me from secret faults." Four days later we find him writing as follows: "Night before last I got away from God, by sinning against him. Alas! how aggravated my sin, after such overpowering visits of love! Surely I ought never more to have offended

him. Since then, but more particularly today, till noon, I felt wounded to the quick. Being enabled at noon, while reading a tract, to arraign myself more closely at the bar of conscience, I pleaded guilty—fell at the feet of Sovereign mercy, and God was abundantly gracious to a rebellious child. He restored my soul. He delivered me out of all my distresses." These extracts show how this holy and blessed man, who had been baptized again and again in the Holy Ghost, and was conscious of a most unusual and exalted degree of spiritual attainment, was accustomed to deal with himself. He was so near the glorious Light that every stain seemed black and terrible. In answer to his prayers God had given him wisdom liberally, so that his conscience being enlightened, he was able to feel condemnation, and gave no pretence, harmless name to sin.

How this contrasts with the pretentious professions of some in our day. And much to their disadvantage. They need to charge their souls solemnly, as did he, "watch and pray, lest ye enter into temptation." Instead of inventing arguments to prove that their sins are not sins, they would do better, like him, to "arraign themselves more closely at the bar of conscience." Then they also might secure "overpowering visits of love," which would enrich them infinitely more than the tinsel joys of a pretentious self-righteousness.

O. C. S. WALLACE.

Lawrence, Mass.

Exhortation for Earnest Prayer.

We are often dazzled with the beauty of the sparkling brook that trickles down the mountain side, forgetful of the fountain in which it has its origin. So it is of times with the church of the living God. The eyes of Christians become dazzled by the splendour of the reports, which inform us of the large additions to the churches, of the many consecrated young men, who are coming forward to the noble work of bringing the world to Christ, and of the sudden opening of large portions of heathendom for mission work. They are forgetful of the source of this wonderful work. What is the result? The church is paralyzed in her efforts, her treasures are almost empty, and some of her members are becoming disheartened. Is there no remedy for this distress? Ah! let us listen to the wise injunction of the Apostle. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Surely the Omnipotent One, who sent the brook coursing down the mountain's slope, is able to send his constraining love into the hearts of those whose sates are filled with gold, causing them to burst the locks, and exclaim, Here Lord all is thine. "Thy will be done." What is a thousand dollars to many men of our denomination? What is it for the Lord to move their hearts. Let us take hold of the powerful lever (prayer), which opens the windows of heaven, and wrestle until our Father supplieth all the needs of Zion. Herein lies the success of all the schemes of the church for the extension of Christ's kingdom. We may use as many agencies as we like, but unless we plead with God incessantly, we labor in vain. May God impress his people to pray as Jacob of old, is the prayer of

C. F. W.

Boston Items.

This "Hub" is a lively place. Everybody seems on the bounce, even our Provincial "slow-coaches" get energized and quickly learn the fashion. As in London, one sees life in great variety in this famed city. But the millionaire and artisan mingle together with much less distinction than in the old world, probably because the former was once the latter and has travelled the tollsome road from poverty to wealth, whilst in the old world the majority of the rich were born rich.

Lynn and other factory localities are largely made up of Province men and women, most of whom are industrious, and good christian workers. Whilst some take to the "deceptive cup" and fall to a sad level, not a few are leading christian and temperance workers, and refer to their dear old native home and friends in tender terms.

Rev. Dr. Lorimer is officiating for a few Sundays in Tremont Temple and attracts full houses even these hot days. His sermon on the "Birthright," on Sunday evening, as published in the *Boston Herald* of Monday, was a masterly production. The vast audience was held spell-bound, almost equal to a Spurgeon sermon. He dares to say what he thinks and evidently thinks what he says. He dealt out hard blows to the Boston clergies for importing from epidemic districts for a shade more profit and saving Boston laborers. "Shame! Shame!" bawled loud applause.

POW. VINDICATE.

The business men feel but little sympathy with our Government or people on this subject, but

say our Nova Scotia men who fish out of American ports are the greatest grumblers. Sir Leonard Tilley, in his National Division speech, in Tremont Temple, said he "would be willing to allow the National Division to settle the dispute." Neither party can afford to seriously quarrel over the matter, and will not, to any great extent. Our respecting interests are so identical and our people so intermingled that one almost seems at home here. We are in such close proximity, geographically and financially, that we cannot be far separated. It does one good to take a peep out of our shell.

Our religious folks, whose hearts are right, find plenty of "rescue work," and enjoy it.

W. J. O.

Dakota Correspondence.

It is now just four years and two weeks since your correspondent, for reasons that appeared more satisfactory at the time to himself, than to many of his loved and loving friends, left with painful regrets the scene of ten years of the most arduous and yet the most joyous labors of his ministry thus far.

A quiet but busy life has been his during those four years, and not without some cheering fruit of prayerful labor. During those years, the cause of the Master has made rapid progress in North Dakota. Two years previous to the date mentioned, the first Baptist churches were organized in North Dakota. That year, that is in 1883, the first Baptist Association was formed; and a year later the North Dakota Baptist Convention was formed; and the following year the second Baptist Association was formed. "The Red River Valley Baptist Association."

We have now a well organized Missionary Convention; an efficient Minister's Union, meeting annually at the same place as the meeting of the Convention, and a day previous; a nucleus of a University, with the prospect of a liberal endowment, just now doing good work under the cognomen of "The Tower City Academy," two associations and about fifty churches; also two S. S. Conventions, one in connection with each of the associations, and at least forty or fifty Sunday schools. These, under God, have been established and matured to a very great extent through the careful management, indomitable energy, and shrewd directorship of our excellent General Missionary, Rev. G. W. Huntley.

Last week, the Red River Valley Association held its third annual meeting at St. Thomas, with the church of which Dr. J. Crawford is pastor; the old friend and co-laborer of the editor of the *Messenger* and *Visitor*. The weather was all that could be desired, the travelling was good, the attendance was fair for this new country, and there was a time of great enjoyment and profit spent. The S. S. Convention held its meetings the day previous, when the following topics were discussed: "Methods of Teaching," (for infant, intermediate and adult classes, respectively); "The Inspiration of the Bible"; "The Spirit of Missions in the Sabbath School"; "The Relation of the Teacher to the Pupil"; "The Service of Song in the Sabbath School"; "Best Methods of Securing Attendance at the Sabbath School"; and "The Question Box."

On Tuesday morning, July 6, after an hour spent in united prayer for Heaven's blessing, the associational sermon was preached by Pastor G. H. Davies, of Hamilton, from Col. 4:5. It was a discourse of great clearness, faithfulness, and force. We hope to have it put in some permanent form, whereby it can be circulated beyond the bounds of our own association. We may send you a copy of it for the columns of your excellent and widespread paper, for I feel assured you will deem it well worthy of a place among the valued sermons you publish.

The reports from the churches of our Association were generally cheering, but two or three told of great and gladdening blessings bestowed upon them, and many sheaves having been garnered during the year. One new church has been added to the Association, and several laborers have entered the field since our last annual meeting. There is still loud crying, from various parts of the field, for more laborers to be sent into the whitening harvest.

Our summer weather here has been all that the most exacting could wish for. Showers sufficiently heavy, but not too inundating, have followed each other during the season at short intervals, and warm days, with these, have promoted a luxuriant growth of grain of all sorts. The crops generally are simply magnificent; and whilst devastating storms have visited some parts of the Territory and done much damage, in some cases, to life and property, we have been to a great extent exempted from them. The grain is much of it well advanced. Some of it is just beginning "to turn," as the old eastern farmer would say, when it begins to assume its golden hues. Our new railroad, which I mentioned in my last, is beginning to be a fact, and soon

its iron steed will be scorching through our streets. Freight and fares will then be cheaper, and we may more reasonably look for our eastern friends to come and pay us a vacation visit, when they are afflicted with those oppressive "dog days" and nights, which we gratefully escape here. Say you come, brother, and spend a week or two in breathing this pure, buoyant, health-promoting atmosphere, that we have here so plentifully and so very free. We promise you a cozy corner in our Western cabin, and a "right gild welcome" should you come, "for the days of auld lang syne."

A. McD.

A Family Gathering.

On the 17th inst., one of the most remarkable gatherings occurred, which probably ever took place in the Dominion of Canada, at the home of Henry A. Bears, Murray River, P. E. Island. The mother, Mrs. Dorcas Bears, the eldest daughter of the late Abraham Whitman, of Canoe, N. S., now aged 87½ years, still enjoying all her faculties and in good health, was favored with the gathering of all her family of thirteen children, who met for the first time to greet her as an unbroken family, except the father, who died some 14 years ago, aged 77 years. The first place where all met was in the "Temperance Hall" to engage in the worship of God together. When the 90th Psalm was read, and God's praises sang, the Rev. Mr. Phinney preached from Gen. 17:1, "Come thou and all thy house into the Ark."

After service, the whole family repaired to the homestead and "took tea" together; seated with the mother at the head of the table, the first born on her right hand and the rest in order in which they were born, bringing the youngest on the mother's left. The evening was spent in social conversation and singing.

On Monday morning, an artist was secured and a picture of the family group was taken. The names and ages of the family are as follows:

The mother, Dorcas Bears, aged 87 years, 6 months; James W. Bears, 67 years, 8 months; Sarah A. Cook, 66 years, 3 months; Dorcas L. Grant, 64 years, 9 months; Abraham W. Bears, 63 years, 9 months; Meroy C. Horton, 61 years, 8 months; Isaac A. Bears, 59 years, 9 months; David A. Bears, 57 years, 3 months; Rebecca E. Cook, 55 years, 6 months; Hannah E. Cuddy, 54 years; John F. Bears, 51 years, 8 months; Henrietta J. Brebant, 48 years, 10 months; Henry A. Bears, 45 years, 6 months; George W. Bears, 43 years, 6 months, making a total of 826 years, 10 months.

The grandchildren now number 65 living and 28 dead; the great-grandchildren are 73 living and 4 dead. There were present also at the gathering, a brother and sister of our father's, whose united ages are 148 years.

After the completing of the pictures, the piece called "Thy Will be Done," was sung, and prayer offered, and the gathering broke up, perhaps, never all to meet again in this world.

July 18. ONE OF THE GROUP, (Provincial and United States papers please copy.)

Acadia College.

DONATIONS TO THE MUSEUM OF ACADIA COLLEGE SINCE LAST ACKNOWLEDGMENT.

Dec. 9th.—Commission with large seal attached, dated 1827, appointing Commissioners of Dyke Lands for Horton. Capt. Geo. Johnson, Wolfville.

Dec. 15th.—Fern from the Sydney Coal Measures. A. White, Wolfville.

Dec. 20th.—Specimen of printing for the blind; copy of Ulester County Gazette of Jan. 4th, 1800, with obituary notice of Washington. Rev. G. E. Turf, Belfast, Me.

Dec. 30th.—Collection of articles from India. 1 mat, hand made, Kimidy; 2 Tongas or Axes from the Jeyro Agency; 1 Sword from Jeyro; 1 Bamboo Floor-mat; Wood of Palmyra Palm; Native Machine for extracting seed from cotton; Samples of Book used for the Mission Buildings at Bimlipatam; Basket made at Aden from bark of roots; Chata or Telugu Hand-tray; Set of Modern Beads; Stick used by the Sanyasi or "Holy Man" of India; Eight Samples of Grain raised in the vicinity of Bimlipatam, viz: Ulasandara, Guntala, Pesala, Teorilla, Chilla, Joulai (white and green), and Minnavulu. Rev. Rufus Sanford, India.

Jan. 10, '87.—Lignite—Magnetite (pol. r) from West Gore, Hants Co. W. B. Wallace, Acadia College.

Jan. 20th.—Fungus growth, enclosing (twig). Emory Bishop, Kentville.

Jan. 20th.—The Standard Winchester Measures of Kings Co., presented by the Municipality, consisting of four weights of 1, 2, 4, and 7 pounds each, six measures from 1 pint to a half bushel, and a pair of balances made in London, 1785, of alloyed copper.

Feb. 8th.—Natural History Specimens, consisting of the nest of a Chimney Swallow with 5 eggs, Snipe with 4 eggs, Yellow bird with 3 eggs, Bobolink with 6 eggs, Cow-bird with 3 eggs and Wood Swallow with 5 eggs. Ausen Kempton, Canard. March.—Specimen of Spruce Felp from New York State. Rev. Dr. Sawyer.

April.—Copper Coins from Hayti—Six Centimes, 1846. Louis Moreau, Horton Academy.

April 26.—Mummified Mouse found in an old partition. C. Y. Johnson, Wolfville. May 9th.—Foot and Lower Limb of Ostrich from the Cape of Good Hope; Mammoth Star-fish from Barbadoes. Capt. Gormley, Wolfville.

June 4th.—Rattlesnake Skin. I. H. Tiser, Horton Academy.

June 8th.—Cannon Ball (11½ lbs.) relic of the French war; ploughed up at Jeddore, Halifax Co., May, 1885. L. A. Cooney, (Lic.) West Jeddore.

The donors will please accept the thanks of the College for these contributions. A. E. COLDWELL, Curator of Museum Acadia College, July, 1887.

DONATIONS TO THE LIBRARY.

From June 1st, 1886, to June 1st, 1887.

Letters to N. S. Western Association for '82, '83 and '85. Rev. G. E. Day, D.D. Sessional Papers for 1886, Vol. XIX in Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, in all 13 vols. Statutes of Canada, 1886. Journals of the Senate, Geological Survey of Canada, 1885, Vol. I. Census of the North West. Journals of the House of Commons. From the Dominion Government.

Regent's Report of the University of New York, 5 vols., 1880, 82, 83, 84 and 85. University of New York.

Transactions of the Royal Society of Canada for 1885. Royal Society. Canadian Economics. Montreal Commission.

Journals of the House of Assembly N. S., 1885, '86. N. S. Government.

N. S. Blue Books for 1886—St. E. Andrews, M. P. P.

Complete Husbandry, London, 1759. Earnest Freeman, Acadia College.

Belcher's Almanacks, 1884, '85, '86. Ebenz. Coldwell.

Annals of Scientific Discovery, 1860, '61, '64. Ripley's Sacred Rhetoric, Diary of Amos Lawrence. Emerson's English Traits. Forster's Monuments of Assyria. Malcolm's Theological Index. Barrett on the Languages. Adam's Historical Chart. S. Selden, Halifax. A. E. COLDWELL, Librarian.

June 9, 1887.

The LITTLE BOOT BLACK.—A hundred years ago there lived a little boy in Oxford, England, whose business it was to clean the boots of the students of the famous University there. He was poor, but bright and smart.

The lad, whose name was George, grew rapidly in favour with the students. His prompt and hearty way of doing things, his industrious habits and faithful deeds, won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposition; and he soon surprised his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a brier," said another, "and pluck enough to make a hero."

"But we cannot stop to tell of his patience and perseverance. He went on, step by step, just as the song goes—

"One step and then another."

until he became a man—a learned and eloquent man, who preached the Gospel to admiring thousands. The little boot-black became the renowned pulpit orator, George Whitefield.—*Christian Neighbor*.

—Nothing in the world gives such a scope to discontent as idleness, no matter whether forced or voluntary. A man had better be darning stockings than doing nothing.—*T. Carlyle*.

—The devil is wily enough to know that churches, ministry, educational institutions, missionary societies, and kindred institutions, are not likely to do his cause any harm while there are so many whose christianity does not lead them to perform substantial work for Christ. The salvation of sinners and the glory of the Saviour depends, under God, on the earnest, self-sacrificing efforts of those who feel that these objects are first in importance. Thank God there are many who to-day are saying,

"All that I am, and all I have, Shall be forever thine; What'er my duty bids me do, My cheerful hands resign." And may they be encouraged and greatly prospered in their work in the prayer of

Utile Deus.