Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, OCTOBER 24, 1888.

"IS UNDERSTANDING BE MEN."

The obligation to the intellect is not fully recognized by all Christians. In our zeal for the worship of the heart we forget that we are to worship the Father *in truth* as well as in spirit, and that to worship Him in truth we must use the power of thought. It is a part of the great commandment that we should love God with all our *mind*. It seems to be understood that love is of the heart, but the heart is not fully moved with affection unless the mind bows in hearty recognition of superior worth. The demand for love with the mind is, therefore, a summons to seek for mind with which to serve and worship God. The young men and women who have recently begun a Christian life will do well to cultivate their minds, not only by study of the Word of God, but by earnest pursuit of the generous culture to be obtained from choice literature as well as from the schools within reach of all. It is time the false idea that ignorance is the mother of devotion gave place to the conviction that to know is a help to love Him that is "altogether lovely." To know the needs of the world and the sources of help in Christ will stir the heart to pray and the hands to labor for "the glory of God and the relief of man's estate."

Many of our readers look perhaps upon wealthy men as having a large responsibility in these days when money is so much needed. Of course this responsibility is great: for unto whom much is given of him shall much be required. But these same readers think themselves possessed of good minds. If so let them recognize their own riches and be faithful unto their trust. It will be they preach to wealthy men they condemn themselves. "In understanding be men"; let the best possible be made out of mind. It is God's gift; He bids you use it well and for Him.

We remember distinctly the importance which the late Dr. Lincoln, Professor at Newton, attached to the intelligence of the minister. A large part of the minister's duty is to teach truth. He must make himself an intelligent leader. This is harder now than formerly. If inferior to the people in intellectual power and acquirements, his influence is impaired. Ministers worthy to be leaders are generally distinguished for diligence. . . . The minister's power as a teacher can be maintained only by a life of hard study. More men fail in the ministry for lack of study than from any other cause. Nothing will compensate for lack of hard study. Given common sense and piety, a man must succeed with study. There is constant danger of letting down the standard. It is hard to keep up the mental stimulus alone; one doubts if study is in the people; one thinks the people do not appreciate study. These are mistakes. As a minister's life is a crowded life study must be arranged by an inflexible law. He must know the time of study as readily as of a meal. With this inflexible plan of study there is scarce any amount of work one cannot accomplish. . . . Let all the mornings after Monday be devoted to study. Let the time average five hours a day given to genuine study, hard reading and writing. Let one hour, the first hour of the day, be given to study of the Bible and this will crowd you with subjects for sermons and meetings. Study theology, good solid food; study philosophy, science and history; study languages, literature, poetry, and especially biography . . . These were some of the thoughts delivered with all the earnestness he could command, of a man whose work and career justified all he said. Perhaps our pastor will not think it necessary to have this lecture repeated for their benefit. But observation only emphasizes the need of earnest, life-long study, by all who teach and preach.

But how can our ministers be students with their wide fields, the numerous demands upon them, and their limited means? To this we answer that something can be done by a determined will. Wesley and Baxter were full of work, yet hard students, and the example of the late Dr. Tupper shows how circumstances will yield to the demands of a Christian conscience. Moreover, the people who demand instruction from their minister should see to it that they supply, whatever else may be lacking, the food out of which strength may come. To demand bricks without furnishing the necessary material is not reasonable in the true Israel.

—A Pennsylvanian American recently [illegible] wrenches me to rob a rock at [illegible].

That [illegible] that think of the satisfaction of [illegible] rare to hit

"IN ACH."

Among the various modes of teaching there is one which we as a denomination have need to emphasize more than in the past, viz, the training of soul winners in the methods of work and the truths to be taught. Sometimes we have to protest against Union Conventions, because they ignore certain truths of God's word. But we have to note the increasing demand for these Conventions. All over the Continent, especially during the summer months, Sunday-school Institutes and Ministers' Associations are held, at which the very best men are secured to give their best thought to the large number of earnest workers and enquiring young men who are hungry for knowledge that is of real value in their service. So after Mr. Moody has obtained a wide audience he establishes his summer school, at which among others hundreds of young men from the Colleges find advantage in studying together the Bible doctrines, and in comparing ideas of the methods of work. In all these cases there is a directing mind, a controlling spirit, and the doctrine taught, the inspiration given will be determined by the character and purpose of that strongest person. Often, perhaps generally, this spirit and ideal is not in full accord with our denominational views. The purely evangelistic ideal which is represented and held up in some of these gatherings, ignores or lessens regard for the edifying of the church and the full growth of Christian character. But unless the churches do this work of teaching others will do it, and our young ministers and Sabbath-school workers will see in these irregular Conventions what our body should provide for them. While we protest sincerely against a teaching organization which by profession or otherwise omits doctrines essential to Christian life and duty, we must also remember that our protest will not be enough unless we supply the demand for teaching with what is true and helpful. We are therefore glad that at the late meeting of Convention, a committee was appointed to hold an Institute in connection with the Annual Meeting. We have reason to believe that the brethren having this matter in charge, will do all they can to make a good beginning of what is an important work. Subjects of the greatest importance are constantly pressing upon us so that we need not lack for questions. The greatest difficulty will probably be experienced in finding men who can answer the questions. But even in this we believe we are not wanting in men who have ability and experience. We hope, however, that County organizations and Quarterly Meetings will not omit their papers and discussions because of the proposed Institute.

MR. SPURGEON'S REPLY.

In another column will be found Mr. Spurgeon's reply to the resolution passed by Convention. It will afford evidence of the greatness of the struggle through which he is passing and how keenly he feels the separation from those with whom he has so long worked. Even those who do not agree with Mr. Spurgeon's doctrinal views must admire his courage, manliness, and spirit exhibited in the work he has undertaken. The sense of duty is strong in him. With the true spirit of the servant of Christ he is ready to suffer with his Lord, if suffering be necessary, for the truth as it is in Jesus. It is evident also from the letter that Mr. Spurgeon appreciates the sympathy of our people. We must all have our feeling for him increased by the cordial expressions he uses, by the suffering he endures, as seen in the extracts preceding the letter to Convention, as well as by the devotion to Christ which is the master passion with him. Let the prayers of our people ascend that this honored servant of our Lord may be spared many years to proclaim by voice, and through the press, the unsearchable riches of Christ.

THE FREE CHRISTIAN BAPTIST CONFERENCE OF NEW BRUNSWICK.

This body met at Blissville on Saturday, Oct. 13. From the reports we gather the following:

There have been added to the various churches in the different districts by baptism 381 by letter 80—total 461, less by decrease 339—net increase 122. Seventy-one churches have regular weekly prayer meetings, 94 have regular monthly conferences, and 85 have pastoral labor some portion of the year. There have been paid:

For support of ministry	$11,195 65
" current church expenses	2,929 49
" buildings and improvements	3,112 81
	$17,237 95

There are 98 Sabbath schools in connection with the churches of the seven districts into which the province is divided, having an attendance of 4079. There have been 126 of the scholars converted during the year. The schools have contributed $891.91.

There has been quite an increase of enthusiasm in connection with home mission work. These brethren have made little more than a beginning, however, in this work of prime importance. About $400 have been raised for this object, and one general missionary has been supported for a part of the year, whose labors have been blessed to the ingathering of about fifty into various churches by baptism. Other churches have had small subsidies to aid them to support their pastors.

They are pledged to support two missionaries on the Foreign field, in connection with the mission of the F.W. Baptists of the United States. The missionaries are Bro. Boyer, who was an instructor in the Seminary in St. John, and his wife. They have had the joy of seeing heathen led to Christ this year, in connection with their labors.

The report of the committee on Union between their body and ours referred to the communication sent our Convention, and which has already been published in the MESSENGER AND VISITOR, and recommended the continuance of a committee to have the matter in hand. This leaves it in *statu quo*.

The most exciting and, at the same time, the most distressing question before the Conference was that of how to deal with those who had adopted the doctrine of instantaneous and entire sanctification. This was discussed long and anxiously in the Elder's Conference. The report of this Conference to the General Conference was a recommendation to withdraw fellowship from the ministers persisting in this view. As we have found, when brethren feel bound by conviction to hold to a doctrine which the denomination, just as conscientiously, is sure ought not to be harbored among its members, there can be no other course than that those who have lapsed from the belief of the body leave its ranks. In such a case there always must be a grievous wrench. It is well if the severance take place with no unnecessary irritation. It is most distressing when there is added to the natural pains the wounding of suspicion and bitterness. We are convinced from what we saw and heard, that all the best men among our F. C. Baptist brethren feel deeply over this action, and have delayed action until all hope of agreement had gone.

We were glad to see a growing disposition practically to plan for and to press aggressive work. The year has not been one of marked prosperity, owing partly to the widespread division over the Holiness question.

The action taken as mentioned above, cuts off five of their ministers from the denomination. Their names are: G. W. McDonald, W. Kinghorn, B. Colpitts, G. B. Trafton, G. T. Hartley. There are also two or three other brethren who are preaching in churches of the body who will be cut off by the resolution adopted. The vote was practically unanimous in the Conference, but one in addition to the brethren affected voting nay. The Nova Scotia Conference of the Free Will Baptists has taken similar action in reference to Mr. Kinney, of Maitland and Beaver River. His churches have voted to continue him as their pastor, notwithstanding the advice of the Conference.

The Conference at Blissville passed a very hearty resolution commending the Seminary to the sympathy and practical support of the people.

THE WEEK.

Matters political are comparatively quiet throughout the world except in the United States, where all other interests seem overshadowed by the canvass for President. It appears that New York and Indiana may be the pivotal States and that in them the situation may be decided more by money and cunning than by the sober best thought of the people, there being so large a class of voters ready to go with the side that gives the highest price.

The Mormons beginning to feel uneasy in Utah are said to have purchased a large tract of land in Mexico. Already a number have settled there and the prospects are there may be a transfer of all hands from Salt Lake to new head-quarters, south of the United States line.

Reports continue to come of the yellow fever ravages in the South, but it is thought and hoped that the disease has nearly spent itself and the panic is decreasing.

The *Times* defence in the Parnell libel action has been presented to the Scotch courts. Parnell on August 10th, a day prior to the opening of the Edinburgh action, obtained a writ in the Court of Queens Bench for the same libel. The case, therefore, must first be tried in the English courts. The *Times* indicts 64 Irish members of parliament. A list of other persons includes the names of Anna Parnell and others of the Ladies League. A long list of names of some of the most prominent Irishmen at home and abroad are cited who are alleged to be guilty of crime or advocates of treason, sedition, assassination and violence, with whom said members of parliament continued to associate. That from and including 1879 there now existed numerous societies in Ireland, Great Britain and America all forming one connected and continuous organization with which these members of parliament and others were connected. The ultimate object of the organization was to establish the absolute independence of Ireland as a separate nation. With a view to effect this, one of the immediate objects of said conspiracy was to promote agrarian agitation against the payment of agricultural rents, thereby securing co-operation of tenant farmers of Ireland, and at the same time the impoverishment and ultimate expulsion from the country of Irish landlords, who were styled as English garrison. The action was taken to organize a system of coercion and intimidation in Ireland which sustained and enforced boycotting and commission of crime and outrages. There are fourteen sections enlarging on the above, specifying the inciting to commission of crime, etc., by raising funds and paying such persons, by speeches, dissemination of literature, advocating resistance, paying guilty parties defense, associating with criminals, and by publicly denouncing crimes in which they afterwards privately claimed insincerity. One instance of this, of which said defendant proposes to give evidence, is in the following series of letters: Letters from C. S. Parnell, dated May 15, 1882; letter from same, June 16, 1882; another from the same of same date.

There is a possibility of the young German kaiser taking a trip to America after the close of his journeying in Europe. Since he reached the throne he has visited Austria, Denmark, and Russia, and he is now in Italy to see the king and pope. He is kept out of France by the unfriendly relations of the French and German governments, and out of England by dislike of his grandmother, Queen Victoria.

The municipal authorities of Berlin, presented the Empress Frederick an address stating in grateful recognition of the Empress Frederick's efforts to develop the capital of the empire, the people desired to found an institution to perpetuate his memory; £25,000 will be granted for this purpose. The precise objects of the proposed institute will be left to the discretion of the empress.

They seem to have their share or more of public difficulties in Manitoba. Two leading journals, the *Free Press*, Liberal, and the *Call*, Conservative, have preferred grave charges against Attorney Gen. Martin. These charges are explicitly denied, and action has been taken for criminal libel against the offending newspapers, the editors being committed for trial. The legislature has met and been prorogued without transacting any business. If the charges of corruption can be proven in the courts it may go hard with the government when the legislature again assembles. There also is likely to be serious trouble over the crossing of the Northern Pacific's portage extension over the C. P. R. Supt. White, of the C. P. R, had about 150 men on guard to prevent Northern Pacific employes from crossing their track

The Convention and Mr. Spurgeon.

At the late annual meeting of the Baptist Convention of the Maritime Provinces a resolution of sympathy with Rev. C. H. Spurgeon was passed. The resolution was forwarded to Mr. Spurgeon who has sent the reply printed below. It may be of interest to members of Convention to read the following extract from a note which accompanied the letter addressed to Convention: "I am pressed beyond measure with work, and I was forced to put my secretary on to the last part of the enclosed letter. (The greater part of the letter is in the hand-writing of Mr. Spurgeon). Weary, and worn, and ill,—my motto is 'faint yet pursuing.' 'He is near that justifieth me.' The inspiration of Scripture is the point assailed, and with it all true religion stands or falls. May you be kept from this dread tidal wave which is rolling over our country! I am obliged to take my annual rest on Nov. 5, and I shall carry into retirement the memory of your great kindness."

E. M. KEMPTEAD, Sec'y of Convention.
Wolfville, N. S., Oct. 18, '88.

UPPER NORWOOD, LONDON,
Oct. 5, 1888

To the Ministers and Delegates forming the Baptist Convention of the Maritime Provinces of Canada:

DEAR BRETHREN IN CHRIST:—I heartily thank you all for the words of cheer which you have sent me. Such a resolution, from such brethren, at such a time, gladdened me greatly. From the depths of my soul, I thank all the brethren, and I pray the Lord richly to recompense them. I am grateful that you have not misjudged my action in reference to the English Baptist Union, from which I have felt bound to separate myself. I have not acted from sudden impulse, much less from any personal grievance; but I have been long protesting quietly, and have been at last compelled to make a stand in public. I saw the testimony of the churches becoming obscure, and I observed that in some instances the testimony from the pulpit was very wide of the Word of God, and I grieved over the state of things which is sure to follow upon defection from the gospel. I hoped that the many faithful brethren would be aroused to the peril of the situation, and would earnestly endeavor to cleanse their Union of the more flagrant offenders. Instead of this, I am regarded as a trouble in Israel by many, and others feel that, important as truth may be, the preservation of the Union must be the first object of consideration. Nothing could have more fully proved to me that my protest is rather too late than too early.

On surveying the position, I perceive that the basis of our Baptist Union afforded nothing to work upon if a reform were attempted, for any person who has been immersed is eligible for membership. So far as anything found in the printed basis is concerned, every immersed person has a right to join it. Within its bounds there is neither orthodoxy nor heterodoxy, for all have an equal right of place. This does not appear to me to be the right condition of matters, and therefore I quitted the confederacy. Altogether apart from the soundness or unsoundness of individuals, the compact itself is on wrong grounds, and can never produce real unity. There are numbers of faithful, honored, and beloved brethren in the Union, but these, by their presence and countenance, are bolstering up a confederacy which is upon a false foundation. It is not for me to censure them, any more than it was for them to censure me; but I cannot but feel that a more decided course of action on their part would have secured for our country a testimony to the truth which is greatly needed in these evil times; whereas their shielding of the false and erroneous has given a sanction to evil teachers which they are not slow to perceive.

The pain I have felt in this conflict I would not wish any other man to share; but I would bear ten thousand times as much with eagerness, if I could see the faith once for all delivered to the saints placed in honor among the Baptist churches of Great Britain. I resolved to avoid personalities from the very beginning; and though sorely tempted to publish all that I know, I have held my peace as to individuals, and thus have weakened my own hands in the conflict. Yet this also I had rather bear than allow contention for the faith to degenerate into a complication of personal quarrels. I am no man's enemy, but I am the enemy of all teaching which is contrary to the Word of the Lord, and I will be in no fellowship with it.

Nothing has occurred to cause in my mind the least alienation from Baptist brethren who hold the doctrines taught in Holy Scripture. For otherwise. I have never had a doubt as to the Scriptural correctness of our view of baptism; and I rejoice that with the mass of those who obey the Lord in this matter I am still in hearty union. Assuredly I am *one with you*, and all the more consciously so because you have not hesitated to stand by me in the hour of trouble when many shun my company and condemn my conduct.

God bless you, my beloved brethren, and keep you in his faith as at this day! May the Lord also increase and strengthen you more and more, and bless all the Maritime Provinces through your works of faith and labors of love. You are not ashamed to state your beliefs. You do not wish to cover up error by a cloudy, indefinite state of things which, like darkness, encourages evil. You love the truth, and therefore do not shun the light. May the Holy Ghost be with all your ministries, and dwell in all your members! Peace be to you and grace!

Unable to write all that I feel, I turn to prayer, and beseech our God in Christ Jesus to bless you exceeding abundantly above all that we ask or even think.

Yours most gratefully and lovingly,
C. H. SPURGEON.

A Salutation From Pastor J. F. Avery, of the Mariner's Temple, New York.

The year has been one of advance and helpful and faithful endeavour. The difficulties of our position are many. But the sufficiency of grace is manifested in the fact that God has graciously visited us, and the results of the effort put forth during the past year are such as to evidence that missionary zeal for God in lower New York is not in vain. From the first in all departments there has been evidences of a renewal of life and growth, so that the outlook for the future is brighter than for some time in our history.

There have been and are gracious evidences of a true spirit of revival, not only of attendance and interest, but of piety and true Christian activity. Only those who know the position and surroundings of the dear old Temple can appreciate the difficulties. Surrounded by a Catholic and Jewish population, the Temple is nevertheless an important centre for zealous and aggressive missionary work. It is a spot where if Christ be lifted up many will be saved from drifting into the sea of eternal hopelessness. We are right hard by a moving, changing crowd of men whose homes are in the cheap lodging houses of the Bowery and Chatham Square. With these the Lord has wrought very graciously through our visitations. Many have been induced to attend the meetings, and some of our worthy and respected young men were thus brought in and they are to-day living epistles of the mighty and reforming power of the gospel and grace of God.

Many wrongly estimate the character of the men to be found in such places. Too often drink is the first and worst cause which brings them there, where unless arrested by some loving Christian influence they find themselves gradually losing self respect and sinking deeper in the social and moral scale, until, without God without hope, they join the don't cares, who are a menace to our city's welfare and safety. Our list of members recieved and baptized does not at all fairly show the real gain and soul winning. Many a poor sailor has been benefited, some saved and baptized. But more have gone away with new cheer and hope, and none can estimate the final result. 482 signed the pledge roll. 20 were added by baptism and 9 by letter. The kindly appreciation of work done by the brethren of the New York Association was such as to melt us to tears. Their kind words nerve to fresh zeal and endeavour, and in the name of the Lord we resolve to go forward.

Last Sunday we commenced a new year, and it was specially cheering to go down into the water with two young men who showed by many months of consistent living that our labor is not in vain in the Lord. In words we can hardly express the pleasure we enjoyed last summer in our visit to the provinces, and whilst we say pray for us, we promise in word and thought our interest in you shall live.

With pleasure we receive an read the MESSENGER AND VISITOR, and then place it on the table in our Free Reading Room always open to sailors and travellers. New York is full of political thinking and canvass, but it goes on quietly if not of compulsion. Men are free, or think they are, to act and vote. They would be so but for men who are called boodlers. They buy and sell men and honor. The prohibition question is a live one. The cause is right, it must grow, and growth means success.

J. F. AVERY.

Our Denominational Finances.

It will be noticed by our secretary's report of the Yarmouth County Baptist Quarterly Meeting, given in last week's paper, that the Convention plan of grouping the churches and appointing visiting committees has been heartily adopted. The meeting felt, however, that something more was needed. In order to secure the best results every church must adopt some certain system, and as the best system must be a failure unless worked, provision should be made for working that system. Accordingly it was resolved:

1st. That the Quarterly Meeting request the churches of the county to contribute *quarterly* instead of annually or semi-annually to the Convention fund; and

2nd. That the Quarterly Meeting advise the churches to adopt either the "Convention envelope" for quarterly collections for Convention fund, or appoint committees to canvas the various sections of the church *quarterly*.

It will be seen that both of these resolutions are very important. The system and the means of working it are herein provided for. It is suggested that early in the Convention year four of the envelopes be given to every family with the request that one be returned the last of each quarter with a contribution, much or little, from each member of the family for the Convention fund.

It will be the work of the committees not only to lay before the churches the work and its needs of the denomination, but to endeavor, as far as possible, to introdube the above system into every church, where it or some other good system has not been already adopted.

The chairman of the county and the chairmen of the various committees are getting their work in hand and we are looking for good results, by the blessing of God, upon the effort put forth.

The editorials in the MESSENGER AND VISITOR the last two weeks on this subject are very timely and to the point.

Now what is needed is a general movement all along the line.

Time is flying. One quarter of the Convention year is nearly gone. Every county that has not already done so, should organize for this great work as soon as possible.

Without prompt, united and systematic action our talk and our plans at Associations and Conventions amount to but little, but with such action grand results for Jesus and his cause may be achieved. An open door is set before us. Brethren shall we enter in?

As the Quarterly Meeting requested the writer to order the collecting envelopes for the use of the churches, I would like to say if any more of the churches in the county, or anywhere else, need any and send on their orders to me, I will be happy to supply them at cost. The price is $2.50 per thousand, or 25c. per hundred. On one side several texts of Scriptures are printed, with room for the names of several contributors; on the other side our work and its needs is set forth. Sample copies will be sent free.

I. E. BILL,
Chairman for Yarmouth co.

Coegoggin, Yarmouth, N. S.,
October 11.

P. S.—Correspondents please address: Yarmouth, N. S.

Albert County Quarterly Meeting.

The above met with 2nd Elgin Baptist church, Oct. 11th, at two o'clock, in conference. The power of God was felt to be present. The 7.30 session was occupied with a most excellent gospel sermon, delivered by Rev. J. F. Kempton, of Hopewell, founded upon Matt. 11: 27. Friday morning at 9.30 Sister Kempton met the sisters, and spoke to them on the mission question, after which she enrolled the names of some twelve or fifteen sisters and organized them into a Mission Aid Society.

At the 10.30 a.m. session Rev. L. M. Weeks, of Harvey, delivered an excellent gospel sermon, founded upon Isa. 32: 1, after which names of delegates were enrolled, and the following churches were found to be represented, viz.: 1st Harvey, Hopewell, 2nd Hillsboro, 1st Coverdale, 2nd Coverdale, 2nd Elgin, 3rd Elgin. Ministers present: Revs. J. F. Kempton, L. M. Weeks, D. Blakney, J. E. Fillmore, I. W. Carpenter.

This being our annual gathering, the meeting proceeded to election of officers for ensuing year, resulting as follows: Rev. J. F. Kempton, president; J. E. Fillmore, vice president; I. W. Carpenter, secretary and treasurer.

All the meetings were largely attended and most harmonious. The church and congregation of 2nd Elgin were most unbounded in their hospitality toward delegates in attendance, and much good, we trust, was accomplished for the cause. Collections were taken for Convention Fund amounting to $8 46. Next session of quarterly meeting to open (D. V.) with Hopewell Baptist church at Albert in conference, at two o'clock p. m. on the 15th of January, 1889.

I. W. CARPENTER,
Sec'y and Treas.