

# Messenger and Visitor.

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{THE CHRISTIAN VISITOR  
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NO 31.

**—PRESBYTERIANS.**—A Pan-Presbyterian council has been held in London. According to statistics there presented, there are throughout the world, 1,392 presbyteries, 209 synods and 3,609,225 communicants.

**—THE QUESTION OF A CREED.**—The London Baptist Association has decided to have a session to consider the question of the adoption of a creed or declaration of faith. This has troubled the *Freeman*, the organ of the Baptist Union, very much. A creed to many of our English brethren seems to mean something to compel agreement rather than to express an agreement already had. Of course a creed is a bad thing, when it is to be used for the former purpose. In religion men must be free. But why men should not assent to a declaration of faith, to recognize, emphasize and help to preserve the unity without which they cannot work together in harmony, we fail to see. If, as is to be feared, Baptists in England are so divided in belief that agreement upon a declaration is impossible, it may be well to face the fact at once.

**—THEY SHAME US.**—There is a Chinese Sunday school in Portland, Oregon. Eighty-two of the scholars are members of the Baptist church there; but there are only forty-five of these eighty-two residents there now. These forty-five have sent nearly \$600 to the foreign mission field, during the last year—that is more than \$14 each. When it is remembered that these converts are anything but rich, and are doubtless doing their share in bearing home expenses, their example ought to stimulate if not to shame us. If all our members in the Maritime provinces did as well, we should have over half a million dollars—more than is now given by all the Baptists of America—to spread the knowledge of salvation to the ends of the earth. How this emphasizes the lamentable neglect of the church! Yet if all gave one tenth of income, this might result might be attained.

**—BREAKING THE BARRIER.**—The *Presbyterian Witness*, under this caption, refers to a report that Rev. Thos. Dowling, of Cleveland, has invited others than those he considers baptized believers to the Lord's Supper, and adds: "It would be a happy deliverance for our Baptist brethren were they well rid of their close communion. . . . In the nature of things an enlightened and progressive body like the Baptists will grow out of this narrow practice." It is more than a little surprising that our wide-awake and kindly contemporary will indulge in such statements. Baptist close communion is only a refusal to receive the unbaptized to the Supper. Our Presbyterian friends will not do this any more than we, and are, therefore, close communionists in precisely the same sense we are. Does the *Witness* mean to imply that Presbyterians also are too enlightened and progressive to continue this, to our contemporary, narrow practice? Our friend has been very discreet in answering or not answering questions. We, however, ask another: Would the *Witness* or Presbyterians generally open the Lord's table to those they deemed unbaptized?

**—CONSISTENT.**—The Romanists of Boston have protested against any reference to their doctrine of indulgence, or to the facts about the issuing of indulgences in the past, appearing in the school books. One would suppose, when they are so careful that facts should not appear about themselves, that they would be most scrupulous not to allow damaging references to Protestants in their books. How far this is from the facts of the case can be seen from the following extract from one of the authorized school books in their parochial schools:

Question.—Have the Protestants any faith?  
Answer.—They never have.  
Q.—Why?  
A.—They never lived such a Christ as they imagine and believe.  
Q.—Of what kind is he?  
A.—Of such a kind as they can make him a liar with impunity, and make him say what they please.  
Q.—Will such a faith save Protestants?  
A.—No man can say such an absurdity.  
Q.—What will Christ say to them?  
A.—I know you not, for you do not know me.  
Q.—What follows?  
A.—They die in their sins, and are dead.

**—STRANGE.**—The Methodist bishops of the United States are elected for life. No provision is made for their removal from this office which gives them almost absolute powers, in respect of many things. This fact gives importance to the following: Bishop Foster, at the late session of the great Quadrennial Conference in New York, in a sermon he preached, took occasion to disparage and deny the vicarious atonement of our Lord, and to proclaim the most rank Unitarianism. He said: "It is the coarsest kind of cruelty to punish, to inflict a penalty upon the innocent for the guilty. . . . Moreover, it is not thinkable that guilt can be transferred to the innocent. . . . It is monstrous and unthinkable injustice to hold the innocent as guilty. The action of substituting a

supposed penalty inflicted upon Jesus for a penalty due the guilty, must be revolting to all sense of justice. Penalty inflicted as all, must be upon the guilty, and then pardon would be impossible. There would be nothing to pardon.

It remains to be seen whether the Methodist church will take this utterance upon and deal with the bishop for attempting to overthrow the very central doctrine of their church. The innocent are made to suffer for the guilty in all the relations of life. This happens according to the general law of existence and life on earth, which must be regarded as God's. Good parents suffer for bad children, wives for bad husbands, communities for bad men generally. So far as suffering for the guilty is concerned, if we deny its rightfulness, we challenge the justice of the most general and pronounced of God's laws. There are mysteries connected with the idea of vicarious atonement, it is true, but they are not greater than those about many laws we acknowledge to be from God. When this doctrine is clearly taught in the Bible, we should not stagger at it, because we cannot understand all there is involved. And that it is taught is manifest by the fact that Unitarians, to overthrow the doctrine, have to deny that the Bible is authoritative.

**—THE MAPLE LEAF.**—The *Maple Leaf* refused to publish our reply to Mr. Paisley or to return our communication as requested to do. It still persists in its refusal to return it. This is the whole matter in a nutshell. It will take a good deal of bluster to cover up this plain piece of discourtesy and injustice.

**—STATISTICS OF EASTERN ASSOCIATION OF N. B.**—From letters received after the statistical summary of last week was forwarded, the totals are:

Baptized	509
Total gain	631
Total loss	242
Net gain	389

There have been added by baptism, in addition to those reported last week: Sackville, 46; North River, 35; Rockport, 30; Third Elgin, 17.

**—STARTLING.**—We clip the following from a contemporary: "All the State institutions of the West put together have furnished to our Seminary at Morgan Park only fourteen ministerial students in twenty-one years. Probably not one in ten of the young men having the ministry in view who enter the State institutions but find his ministerial aspirations quenched by the secular and sceptical atmosphere he breathes, before he has been three years." We believe this is true generally. If we are to have the ranks of our ministry kept full, we must have our young men educated where the directly religious influences are of the strongest kind, and where they are taught that a life devoted to God and men in unselfish devotion is the highest and truest one. We believe the great reason why the Baptists of the Maritime Provinces have been noted for the number of ministers they send forth, is that their promising young men have been educated at Acadia. What this means for our denominational progress, and for the cause of Christ generally, it is impossible to overestimate. Let our people remember this and not let Acadia be crippled for want of financial support.

**—LONG-SUFFERING OF GOD.**—When we hear the ravings of a R. G. Ingersoll against God, the question often arises, why does he permit such an one to live? He not only suffers men of this kind to live; but continues to them the most transcendent powers, to be used against himself. Is not this, however, a proof of the divine confidence in the power of the truth? God is willing even to let truth have odds against it, in his serene knowledge that it will in the end prevail. This has been the divine procedure in the past. The nations that have been most powerful have opposed God; and yet they have been brought low, in his own good time. It is like a knight giving to his adversary the sword of the best steel, while he takes for himself but a staff. He knows the power he wields, and can suffer the Pains, the Ingersolls, the Strausses, and the Coleszoes, with their keen intellects, to seek to overthrow his rule or that of his word in men's hearts, and can slowly and surely overcome them by the simple truth in the hands of common men. This but gives us a grander view of the divine almightiness.

**—HORTON ACADEMY AND SEMINARY.**—We call special attention to the notice of the opening of the new term at Horton Academy and Seminary. These institutions have had an enviable record for solid work. It is to be hoped they may continue to be filled with the flower of the Baptist youth.

**—WOODSTOCK COLLEGE, &c.**—We are glad to see that Prof. J. H. Farmer has been appointed to the principalship of Woodstock College, in its remodelled form. The Montreal Ladies' College in Toronto, to be opened in the autumn, is to have Miss Elizabeth Cooley, B. A., a graduate of the University of Chicago, as Principal, and

Misses Haigh, of Chicago, and Fair, of Ontario, both university graduates, as members of the teaching staff. The Principal of Woodstock prior to Dr. Rand's term of service, Rev. N. Wolverton, is to be the Mathematical professor of McMaster University when it is opened.

**—S. S. CONVENTION.**—It was not our privilege to attend the S. S. Convention in St. John. From the reports in the press, however, we conclude it was very inspiring and instructive. Colonel Cowden, who took the chief part, seems to have studied the whole question of S. S. work well, and to be able to give wise suggestions and solid instruction. While we cannot approve of these general, undenominational conventions establishing Sunday schools to be run apart from church supervision, they are fitted to do a good work so far as they seek to stimulate general interest and give practical instruction in methods of work.

**—THE SEMINARY AT ST. MARTIN.**—By Bro. Gordon's acknowledgments in another column, it will be seen he is meeting with a good measure of success. He has not yet fairly entered upon his work; but the response to his solicitations is encouraging. It will be noticed that the largest figures are shrewd business men. This shows they have confidence in the future of the Seminary, and are not afraid to invest in it. It is to be hoped that many others may follow their example. Bro. G. is delighted with the very cordial welcome given him wherever he has gone on his mission.

### Woodstock Notes.

A rain-storm this afternoon prevents my visiting among the people, and so I will write a few lines for the *Messenger* and *Visitor*, which, by the way, is the only old friend I've seen for the past ten days.

My first impressions of Woodstock are very favorable. For business activity and natural beauty it could scarcely be surpassed. In the evening, when the streets and places of business are illuminated with electric light, it presents quite a city-like appearance. I have had the pleasure of two drives out into the country ten or twelve miles. The farms are broad, the soil rich, crops abundant, and most of the people apparently wealthy. Situated in the centre of such a magnificent farming district, Woodstock must continue to grow in wealth and population; and, other things being equal, it would seem that there must be a bright future for the Albert street Baptist church. I need say nothing about the unhappy division in the Baptist forces in town. It is well known, and I don't not, deeply regretted by most of our readers.

But when one is on the ground, and sees what a power we could be present an undivided front to the world, we cannot but deeply regret that the many excellent brethren who used to compose the old Main street church cannot see their way clear to fall into line. They have the finest church building in the town in course of construction, and if the two bodies were united they could complete the building without difficulty, and so have a magnificent church home and greatly enlarged facilities for prosecuting the Lord's work.

It must be confessed that the prospect of union is at present not very hopeful. But we remember that with the Lord nothing is impossible, and if a union would be for His glory and the advancement of His kingdom, we know that he is able to bring it about.

The Albert street church, as doubtless you know, has a very neat and attractive house of worship; but we hope that in a little while it will be found too strait to accommodate the congregation.

Judging from the short acquaintance I've had with the members of the church, I feel justified in saying they are an earnest, warm-hearted, intelligent band of Christian workers, and with God's blessing upon the work, there seems to be every reason to expect growth and prosperity.

Of this, however, I hope to be able to write more fully later on.

It is said that Nova Scotia trees do not take kindly to New Brunswick soil. I do not know whether the same is true of N. S. ministers or not. I confess to a slight feeling of home sickness; but still I think that will soon pass away, and I shall feel as deeply interested in the work here as I did at home.

I am just beginning to realize that my connection with the beloved flock in Dartmouth is really severed. Could I have realized beforehand what it was going to cost me to cut the tie, I fear I should not have had the courage to do it. It would be wrong I think in me not to make grateful mention of the kindness shown, and the loyal, hearty support given me by the brethren there during my pastoralate of about eight years.

For reasons which some could help, and which do not vary generally, the work there was very disheartening. But cheered and encouraged by the kindness, sympathy and hearty co-operation of the church, and

with many tokens of the Master's favor and blessing upon the work, they were to me very pleasant years.

I hope that Judge Johnstone, the worthy senior deacon, whose many generous gifts to me culminated, on my leaving, in the presentation of a magnificent gold watch and chain, will pardon me for making special mention of him. Whatever of friendships, successes or failures may come to me in the future, I can never fail to cherish with pleasure and gratitude the memory of the many true friendships formed in Dartmouth. I can never cease to pray that the Lord's richest blessing may crown their labors in the future more abundantly than in the past.

E. J. GRANT.

### Correspondence.

Though unknown to you, your name is very familiar to me. Both the *Messenger* and *Visitor* were constant visitors at my father's home in the Annapolis Valley, where as a boy I read them over and over, but always sought the story page first. Now that the two are united, I find the stories just as good and the substantial and denominational matter greatly improved. The Association for Western Washington and British Columbia held their session this year with the First Church of Tacoma, of which I am pastor, and by vote of the Association I was requested to correspond for the *Messenger* and *Visitor*. This will account for my letter at this time.

Our Association covers a very large district; it being over 400 miles by the most direct line of travel from one end to the other; but we have comparatively few churches. In this country, for the most part, we have no churches except in our cities.

There were 30 churches that sent up letters to the Association; and there were upwards of sixty delegates present. The letters showed an increase of 92 by baptism, 127 by letter, and by experience, 16; total, 235; dismissed, 1; death, 7; letters, 65; excluded, 23; new churches added, 19; total net gain, 159; members last year, 955; present, 1114.

Seattle Scandinavian work is increasing, having trebled her membership, beside colonizing a church at Dog Fish Bay. Beginning with 14 members last August, the pastor has baptized 23 and received 25 by letter. Total addition, 48; net gain, 29.

The Victoria church, of which our beloved Bro. Bares was the last pastor, reported 133 members, a gain of 25. Tacoma First Church stood next in point of increase, reporting 22 additions for the year, 19 of which have been gathered since the advent of the present pastor, two months since. Seattle first church reports a membership of 235; this membership having wrought efficiently during the past year in 8 different Sunday schools, one of which was organized into a church on June 11th, with appropriate service and the baptism of four persons.

The afternoon of Friday was given up to the consideration of the advisability of dividing the Association and forming a Convention, which was finally done by letters of dismission being granted the churches north of Pierce and Mason counties.

The Association took a recess of half an hour, and raised the entire debt of \$600 hanging over the Association. The Doxology was sung as a song of praise, and Rev. A. B. Banks, who had been appointed to raise the money, then led in a prayer of thanksgiving.

The evening session was devoted to the discussion of our educational interest. An appeal was made for the Baptist College at Colfax, which was reported in financial distress. It needs \$2000 to enable it to complete its building, and indeed to keep it from being sold for debt.

A committee of five were appointed at the close of the meeting to consider ways and means, if these be at hand, where and when to build a college in the western part of the territory.

The Association took a recess at 11 a. m. on Saturday, for the purpose of organizing a Convention, including the work in western Washington and British Columbia and Alaska. The Convention was duly formed by the adoption of a constitution and the election of the proper officers, after which it adjourned to meet with the First Baptist church of Seattle in September.

The General Missionary, Rev. A. B. Banks, was then requested to occupy twenty minutes in showing what had been done in mission work in this field.

During the year six new pastors had been secured, seven have removed, and twelve churches still remain without pastors. Two years ago we had no church building at Victoria, New Westminster, or Vancouver, B. C. To-day these cities have the finest church edifices possessed by our denomination on this north coast. We then had no parsonage. To-day we have two, both of which rank among the best houses in their respective cities. At Toledo, Winlock and Mount Vernon church

buildings are in course of erection, and lots have been secured for at least two more churches. Then the largest salary was \$1200, now it is \$1500. We then had seventeen churches, and now thirty-two. Then our membership was not over 700, to-day 1140.

But I fear you may consider my letter already too long. I wish, however, to say that here where our membership comes from all parts of the globe, there are no Baptists more highly prized than those who come from New Brunswick and Nova Scotia. Among the ministry, Bro. Bares, from Wolfville, stood, when among us, at the very front. Bro. Beckwith, of Nictaux, is a natural leader, and heads the young men in every good enterprise connected with our work at Victoria.

New Brunswick has furnished the First church of Seattle with a deacon. She also furnishes two most efficient officers for the Vancouver church, in Deacon Edwin Rand, formerly of Canoeing, Cornwallis.

The Westminster church has not only found a deacon, but one whom by common consent seems to have been set apart by the Baptists of British Columbia on the mainland as their layman leader.

In my own church, Mrs. Hill, formerly Miss Amphibald, of Cornwallis, is one of our most efficient and faithful workers.

A. B. BANKS.

Tacoma, Washington Territory,  
July 5, 1888.

### Ordinations.

#### SALMON CREEK.

Pursuant to a call from the Salmon Creek and Chipman Baptist churches, a council was convened on Wednesday, July 18th, 1888, to examine, and if deemed well to ordain Bro. W. G. Corey to the work of the Gospel ministry. Rev. W. P. Anderson was chosen moderator, and Bro. Geo. A. Wilson (Lic.) clerk.

The representatives of the church having reported themselves, the church accepted the council as constituted. Bro. Corey's account of his conversion, christian experience and call to the ministry was very interesting. He was examined at great length on the teachings of the scriptures and church polity, etc., and his answers were very satisfactory.

It was determined to proceed with his ordination in the evening (at the following order: Reading of hymns, Rev. W. P. Anderson; reading of scriptures, Bro. Geo. A. Wilson (Lic.); prayer, Rev. G. W. Springer; sermon, Rev. B. H. Thomas; ordination prayer, with laying on of hands, Rev. J. D. Wetmore; right hand of fellowship, Rev. M. P. King; charge of the church, Rev. W. P. Anderson; charge to the candidate, Rev. G. W. Springer; benediction, Pastor W. G. Corey. A large congregation assembled at half past seven o'clock, and the above programme was duly carried out. Bro. Corey has already won the confidence of his people, and good congregations are gathering to hear the word. A warm earnest spirit pervades the church, and it is expected that this will become a strong cause at no distant day.

REV. W. P. ANDERSON, Moderator.  
Geo. A. WILSON, Clerk.

#### PINE GROVE, N. B.

A number of brethren met together at 10 o'clock on July 17th, in response to invitations addressed by the Pine Grove Baptist church to sister churches, calling a council for the purpose of considering the advisability of setting apart Bro. E. E. Locke (Lic.), Acadia College, to the Gospel ministry.

On motion, Rev. R. D. Potter was called to the chair. Rev. G. F. Mainwaring was chosen to act as Secretary of the Council.

The Coronation hymn having been sung, prayer was offered by the Rev. N. Vidlin. Bro. Gates, clerk, read the records to the effect that the church had decided in favour of ordaining Bro. Locke, who had been ministering to them for some months with great acceptance, and carrying out the behests of the church. The clerk had addressed letters to sister churches requesting them to send their pastor and two delegates each to sit in Council with them as above. The following list of delegates present was made out by the secretary: Pine Grove, Rev. R. D. Potter, Dea. Obediah Dodge, Dea. Roop, Bro. C. Skinner, Bro. C. Weaver. Nictaux, Dea. B. H. Parker, Dea. Wm. More.

Lower Aylesford, Rev. E. H. Howe, Dea. I. L. McKenny, Bro. Alder Banks. Laurenceville, Rev. J. T. Eaton, Bro. G. Charlton, Bro. Walter Palfrey. Paradise, Rev. G. F. Mainwaring, Dea. Edward Marshall, Bro. C. S. Phinney. Bridgetown, Rev. N. Vidlin.

The Rev. Isaiah Wallace being present was invited on motion to a seat in the Council.

Bro. Locke then gave a succinct and impressive account of his conversion, and call to serve God in the ministry of his Son.

Having done this the candidate gave a full and lucid statement of Christian doctrine, and was thoroughly sifted in the questions put by the brethren present. On the whole the candidate acquitted himself in a highly creditable manner. The candidate withdrew by request that the Council might have an opportunity of considering the question of his ordination. After some time spent in deliberation, it was moved by Bro. Wallace, seconded by Bro. Howe, "that in the opinion of this Council the statements made by Bro. Locke on this occasion are satisfactory and in view of the general circumstances attending his case the Council recommend his ordination to the ministry."

The following arrangements were carried out in connection with the ordination service:

Ordination Sermon, preached by Rev. Isaiah Wallace; Charge to the Candidate, by Rev. J. T. Eaton; Ordination Prayer, by Rev. E. H. Howe; Hand of Fellowship, by Rev. G. F. Mainwaring; Charge to the Church, by Rev. N. Vidlin. The Rev. John Rowe, pastor of the Upper Wilmet Baptist church who had been invited arrived during the proceedings and delivered a short and stirring address appropriate to the occasion, after which the benediction was pronounced by the pastor, Rev. E. E. Locke.

R. D. POTTER, Moderator.  
G. F. MAINWARING, Sec.  
July, 17th.

### BROOKFIELD.

By invitation of the Baptist church at Brookfield, a council was convened at 2 p. m. to consider the propriety of ordaining Brother M. L. Fields to the work of the ministry.

Delegates were present as follows: Truro—Rev. J. E. Goucher and Dea. Wm. Falkner; Dartmouth—Bro. J. W. Johnson and James Gates; First church, Halifax—Rev. W. H. Cline; North church—Rev. J. W. Manning and Dea. J. C. Damarsq; Lower Stewiack—Rev. J. R. Skinner; Onslow East—Rev. D. P. Harris, Dea. John Smith and J. W. Lynds; Upper Stewiack—Bro. Wm. F. Cox and Wm. Bentley; Economy—Dea. Josiah Soley; Great Village—C. S. Siers (Lic.); Dea. Ezra Layton, Rev. T. B. Layton; New Annapolis—Rev. F. D. Davidson and John A. Wilson. Invited brethren—Rev. P. S. McGregor, General Missionary; W. W. Ross (Lic), Bro. A. J. Walker and James Page, of Truro; Wm. Miller, Alex. Sutherland, of Lower Stewiack; Bro. E. D. Davidson, of Partridge; Silas Morrison, of Onslow; E. N. Bentley, of Stewiack; C. L. Mareh, of Onslow East.

Rev. J. W. Manning was chosen moderator and T. B. Layton clerk.

It was resolved by the church to accept the advice of the council as constituted. By request of the council the candidate related his christian experience, views of christian doctrine and call to preach the gospel. He was questioned by different members of the council. His statements and answers being entirely satisfactory, it was unanimously resolved to proceed to ordain him in the evening. Services were commenced at 7:30, and conducted in the following order: Reading Hymns by Bro. C. S. Siers (Lic); Reading Scripture by Rev. J. R. Skinner; Opening Prayer Rev. D. P. Harris; Ordination Sermon by Rev. W. H. Cline; Ordination Prayer by Rev. J. E. Goucher; Charge to the church by Rev. P. S. McGregor; Charge to the candidate by Rev. J. W. Manning; Right hand of fellowship by Rev. M. L. Fields. The congregation was large, services very interesting. Prospects for success are good. Bro. Fields stands very high in the estimation of the people, his labours have been blessed while among them.

J. W. MANNING, Moderator.  
T. B. LAYTON, Clerk.

### Literary Notes.

Dr. Benjamin Rand, a graduate of Acadia and now in Harvard University, is another of our graduates who has won some distinction and is destined, should health and life permit, to win more. He has just completed a work on Economic History since 1763. A leading journal speaks of it as follows:

"The work in this book (which embodies some careful translations) is too important not to be quickly recognized, and Dr. Rand, who, it will be remembered, is a Nova Scotian, has a ready and the satisfaction of having his book adopted not only in Harvard university, but in other leading colleges in the United States. The production of the book may be said to mark an epoch in the teaching of political economy in this country, to make possible a new branch of study in the curriculum of the universities of America. We are glad it has been so successfully undertaken by one of Nova Scotia's sons."

"Build a little fence of trust  
Around to-day;  
Fill the space with loving work,  
And therein stay.  
Look not thro' the shell'ring bars,  
Upon tomorrow;  
God will help thee hear what comes,  
Of joy or sorrow."