

The Christian Messenger.

Halifax, N. S., November 15, 1882.

EVANGELISTIC WORK.

We are accustomed to speak of our Home Missionary work as evangelistic, in contradistinction to the regular pastoral labors of the settled ministry. Men are sometimes ordained for this kind of labor, who subsequently become the settled pastors of churches. The term has of late, however, obtained a somewhat different meaning, and an Evangelist is now understood to be one who is altogether engaged in visiting the churches, and holding continued meetings with them. Some men seem to be specially adapted to this work, and enter upon it when invited adopting methods of procedure peculiar to themselves. These, if in accordance with Scripture principles, whether successful in every case or not, must be good, but if unscriptural, whether there be apparent success or not, should not be encouraged, as the ultimate results must be deleterious to the body with whom they are held.

The object sought by the preaching of the gospel is the same, whether the preacher be the settled pastor of a church or a man known only by the reputation he has secured, or the credentials he presents. The salvation of souls—the conversion of the world, is the thing to be always kept in view by the ministry of the gospel; by the truth producing a change of heart and life in those who hear the message, and bringing them into right relations with God, and restoring his image in their hearts. It is not merely the rescuing of the drunkard from his vile habits, nor the changing of the thief to an honest man, or the idler and the gambler and making him an industrious, useful man. This might all be done, and the man's heart left as hard as ever, and his preparation for death and judgment as far off as ever. It is only when men are reconciled to God, and prepared to renounce all dependence on any but Christ for life and salvation that either the Evangelist or the settled pastor has completed his work. He, like the Apostle Paul, will labor to accomplish the same object that he did, when he said, "Knowing the terrors of the Lord we persuade men" and "we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God."

METHODS AND RESULTS.

Various methods are being adopted for bringing the gospel to the ears of the people, or—what is the same in effect—the people to listen to the preaching of the gospel. Whether the mode adopted by our modern Evangelists, or the regular preaching on the Sabbath and Prayer meetings during the week, are best calculated to awaken a greater and more wide-spread and permanent interest in "the old, old story," is a question not easily decided. It may be that both methods have their uses and are both to a certain extent apostolic. The "singing of the gospel" is by some thought to be a new thing, and hardly consistent with our more staid habits in these crystallized days. Many however suppose that Paul and Silas adopted that method on their missionary tour. It is certain they sang when they were cast into prison, and the probability has been suggested that Silas was the best singer of the two. He may have had a sweet voice like Sankey, or a powerful one like that of Mr. Chubbuck. Some are so liberal that they are altogether indifferent as to the methods adopted, and can overlook all extravagancies so long as the results are satisfactory. They can put up with all kinds of sensationalism if by such means, men become interested in the salvation of their souls.

We largely sympathize with this view, but are a little sceptical about the reality and true inwardness of what is brought about by means that are not in harmony with the results sought for. Unless the results of evangelistic work are a continuance of attendance on the means of grace, and a quickened life and greater activity in the congregations visited, after the evangelist has left, his visit is after all but a doubtful benefit.

The work done by an evangelist is

often that of bringing to a decision some who have already received the truth, but have lingered and been backward in making known the impressions already made upon them, by the gospel truth apprehended and received.

When a man is intensely in earnest in the endeavour to save men his methods will not be severely criticized, whether he be successful or not, but when his success is established the voice of the critic is but little heard, and regarded less. It must always be remembered that it is "by grace ye are saved, through faith, and that not of yourselves, it is the gift of God."

SENSATIONALISM.

if brought about simply for its own sake is not Christian, but is of this world and tends to worldliness. Neither is deadness and formality in religion true Christianity. Ritualistic performances and sensationalism are the two extremes which meet, but, are neither of them, the genuine spiritual influences of gospel truth.

Sensationalism seems to have reached its climax in the marchings, shoutings and other operations of the so-called Salvation Army. Their organ the *War Cry*, gives some of their Army songs, which seem but little short of profanity. In numerous places their marchings have resulted in rioting. Uproars are recently reported to have taken place at Whitby, Yeovil, Bootle, Hammersmith, Lincoln, and many other places in England.

At Bombay, India, a telegram received Oct. 21st, said:—All the members of the Salvation Army, having persisted, contrary to the orders of the police, in marching in procession through the native town, have been arrested and imprisoned.

A serious accident occurred at Hanley, in the Potteries, on a recent Sunday evening. About three hundred Salvationists, belonging to the body of which ex-Gipsy Smith is the head, were holding a "holiness meeting" in a room over the Imperial Circus, when the flooring gave way, and the whole of those in the room were precipitated below. Forty-five persons were injured, some very seriously.

A brass band seems to be more necessary to the Salvation Army than a military band is to the regular army. It is advertised that a Salvation Brass Band can be had at headquarters for £31 7s. 11d. The "General" has just ordered £730 worth of brass instruments.

On the 12th of October, Mr. Booth, son of "General" Booth, was married by the General in the Congress Hall, Clapton, England. The wedding was a "gate-money business." Spectators were admitted at a shilling a head. The form had this peculiarity, the declarations made by the man and woman to accept of each other were taken from the Prayer Book, with this additional obligation:—"And never seek to prevent him (or her) doing or giving anything to help the Salvation Army, and will you promise to use all your influence to promote enduring self-sacrifice for the salvation of the world?"

These are some of the more recent extravagant methods that are said to produce good fruits in the reformation of men and women. Doubtless many have been rescued from the lowest depths of vice and sin, and raised into a condition of joy arising from salvation. The genuineness of their conversion is proved by their readiness to engage in acts of self-sacrifice and earnest labor for the salvation of others, such as are not found in many steady going Christian people of our churches.

The success of this Army in their work of reaching the masses of the people has been spoken of seriously as a reason for the Church of England Clergymen to take hold of the movement, but that could never be. It would not be possible for that church to touch the Army without finding that their weapons would be like Saul's armour on David.

The Evangelistic Meetings this week, are being held in the Tabernacle. The meetings were very large on Sunday. On Monday evening Rev. J. W. Manning offered prayer. Mr. Chubbuck's address was on "The tools of the Bible." Last evening, "The Prodigal's Return," was to be the subject under consideration.

THE CHRISTIAN MESSENGER

is the old established Christian newspaper of these provinces—the father of them all. A good religious newspaper has much to do with the happiness of every family into which it comes. It becomes a centre of interest and intelligence which cannot be otherwise enjoyed. It is the medium of communication between the ministers and members of churches such as cannot be secured in the any other way. It awakens and sustains the sympathy and co-operation of the churches in their benevolent enterprises. No Christian man can despise the fraternal relationship of churches of like faith and practice without injuring himself in all his relations.

If the churches would have the full benefit of their religious weekly, the members who already take it should seek to induce all their brethren who are able to do so to become subscribers. We believe there are

Thousands of Families

who would be benefited in every respect, and that to a very large extent, by becoming subscribers to the *Messenger*, who are now depriving themselves and their families of what they should know as well as those who are already subscribers.

We commence this week

A NEW SERIAL.

which will increase in interest from week to week as it goes on to the end.

We have printed a few extra copies for New Subscribers, and we now propose to send from the present week to all new subscribers for 1883, and so on from the date of subscription, so that

EVERY NEW SUBSCRIBER WHO SENDS ON HIS TWO DOLLARS WILL RECEIVE

THE CHRISTIAN MESSENGER

FROM THE DATE OF OUR RECEIVING THE PAYMENT TILL DEC. 31, 1883. MAKING THE REMAINDER OF THE PRESENT YEAR, FREE.

Will the Ministers kindly announce this to their congregations at some convenient time, and speak a word to encourage those who are not subscribers to become so at once. This is the best time to subscribe. Brethren, help! Sisters, help! *Agod friends, Help!* Young People Help!!!

The *Acadia Athenaeum*, No. 1 of vol. 9, comes out with its well-filled pages of readable college items. It is well printed on thick tinted paper at the Visitor office.

It gives a good word for the St. John Baptist Academy and its teachers.

"Echoes of the past" call up remembrances of the old building that "went up" so suddenly. "Our Institutions" gives a pleasing account of recent progress. Whilst last year thirty-six students was the maximum, the present number is fifty-three but the prospect of attendance by arrivals, through the term make the increase nearly one hundred per cent. The senior class in the Collegiate Academy has twenty-nine pupils, part of whom intend to matriculate.

The Ladies Seminary has a total enrollment of over sixty-five.

We copy the following further items: "Putting a twenty-seven pound cannon ball is the favorite after-dinner sport with the college students. A Cape Breton Sophomore leads, with the stout Senior a close second."

"We are glad to hear that Dr. De-Blois has improved considerably in health, though he will probably be unable to resume his pastoral duties for some time yet. The Rev. T. A. Higgins is filling the pulpit in a very satisfactory manner."

At the Church of England Congress recently held at Derby, one of its striking features was the appearance of Father Ignatius in the monastic garb, with shaven head, and wearing a crucifix. In the course of his remarks he expressed his conviction that "not more than one in twenty of the clergy has really received the Holy Spirit, and said he would far rather listen to a Methodist minister who had been in the Holy Ghost's school and possessed the Holy Ghost in his heart, than to all the college dons who had ever yet sought religion and Christianity."

Father Ignatius is following the Congress at Derby with an eight days' mission.

ADVISED from Sierra Leone announce that the trial of the two employees of the Church Missionary Society W. F. John and John Williams, together with their wives, for the wilful murder of a young native girl in 1877, terminated on the 18th of September. The prisoners were found guilty of manslaughter, and were sentenced, Williams and his wife to 20 years' penal servitude, John to 18½ years' penal servitude, and his wife to two years' imprisonment with hard labor. According to the evidence the deceased ran away with another girl from the service of the Prisoner John. On being brought back they were whipped with barbarous cruelty, and one of them succumbed to the injuries she received.

The musical world is anticipating a serious interference with the established condition of things. A new concert pitch is proposed to be adopted.

Concert pianos will have to be made at once in the new pitch, and a general lowering of the scale will then naturally ensue. A day will be fixed, not later than the spring, for the reform to go into effect.

The New York Philharmonic Society has formally agreed to adopt the new pitch; and as the distinguished body of musicians is admitted to be the first of American orchestras, and its members constitute the most valuable portion of all occasional orchestras in that city, and the nucleus of the chief festival bands elsewhere, it will become necessary for other players to follow their example.

The editor of the *Church Guardian*, undertakes to denounce such Clergymen as perform a marriage without asking another question besides those required by the Civil Law. He says "there are priests of the Church who will hasten to perform the Marriage Service, asking, if there seems to be ground therefor, the necessary questions as to age and kinship that the Civil Law requires, but never having a thought to put the question—'Are you Baptized?' Of course in a land, as in Mother England for example, where Infant Baptism was and is the rule, and not the exception, as it is in many places in America generally, it was not necessary to put this question. But will any one doubt its need among us, at least in some country parts, where the officiating priest knows full well that a large proportion are unbaptized? But what shall be said of any priest who knowingly marries a couple, where one or both of the parties are unbaptized?"

Where does our contemporary find any authority for asking such a question? Does he wish to correct the 39 Articles, and again make Marriage one of the Sacraments, as it is regarded by the Roman Catholic Church? If baptism, so called, is to be made a prerequisite to marriage, what is to become of the thousands who object to such prostitution of a religious rite?

Our contemporary ventures to call in question, the recent act in this direction of the Archbishop of Canterbury, and adds immediately after the above excerpt:—

"And what of him who will marry an infidel, or Deist to a Christian, one perhaps who ridicules Christianity, and who only submits to the performance of a religious, or Christian rite, out of deference to the wishes of the other party? Are such married in the Lord? We know the Archbishop of Canterbury did it, in the case of Lord Roseberry and Miss Rothschild. Everyone knows too how it was regarded by Churchmen as a scandal. While it may seem as if one was 'speaking evil of dignities' we make bold to say that it was felt that the Archbishop's example was not one that should be followed."

It would be easy for a minister to say that he would only officiate in a marriage, when the two persons are both members of his own particular Church. Perhaps our contemporary wishes to teach the Clergymen, who accept his teaching, to adopt that line of policy. If so, we think they will prefer to follow the Archbishop of Canterbury.

THE directions given by the Apostle Paul with respect to a believer entering into the marriage relationship with an unbeliever are sufficiently explicit for Christians now as then, and should be well considered beforehand by the parties most concerned. Much sorrow

would doubtless be avoided if young Christian people gave heed to the teaching of the Word of God on this matter as on all others.

The question whether the formation of such relationships can be controlled by the clergyman to whom application is made, refusing to officiate in marrying two persons, one or both of whom made no profession of faith in Christ, is one that must be determined by each pastor of a church for himself.

The Young Men's Christian Association, are this week holding their Week of Prayer. This is being observed throughout the World. It has been done for several years on the second Sunday in November, and the week following. There are in the various countries, throughout the world 2600 Y. M. C. Associations.

The evenings of the week are being observed by Prayer. On Sunday last, Mr. D. L. Chubbuck, addressed the Gospel Meeting in the Y. M. C. A. Hall.

On Monday evening at 8, an address by Rev. Dr. Hill, "The Lost, Found," Luke 15: 12-24.

On Tuesday, "Rely not upon human means, but upon the Lord": by Rev. J. J. Teasdale.

This day Wednesday, "What Witness are we bearing?" Luke 19: 18-21; Acts 4: 8-13. Prayer Meetings in all the Churches.

On Thursday, to-morrow, "What am I building upon?" Matt. 7: 24-29. Address by Rev. J. W. Manning.

On Friday, "There is such a thing as coming too late." Luke 13: 28-27; by Rev. Dr. Burns.

On Saturday, Bible Class for Young Men.

A letter received on Friday last from Rev. I. C. Archibald, sent by the pilot who left the steamer *Dominion*, on the 30th ult., below Father Point, says:—"We have on board seven adult passengers and three children. One of the adults is a young Wesleyan minister, and another, an aged Roman Catholic priest, on his way to Rome."

We are anticipating a very pleasant voyage. Expect to reach Liverpool, Thursday Nov. 9th."

A VERY unusual occurrence took place one day last month in London, which in former days would be regarded by the superstitious as an evil omen:

A little before noon, a bird of vast proportions was seen flying between the Bank and the General Post Office. It at length alighted on the cross of the steeple of St. Vedast, and such a large crowd collected in Chesham and around the Post Office to view the strange visitor that the efforts of the police were required to keep the thoroughfares open. A tradesman in the neighborhood, by the aid of a good telescope, discovered the bird to be a vulture of huge proportions. The bird remained on its lofty perch for some time.

VITAL STATISTICS.—There is we learn some prospect of an effort being made to call the attention of the authorities to this much neglected matter. We are told by the *Herald* that—

"A deputation of medical gentlemen from Montreal waited upon the Minister of Agriculture for the purpose of drawing his attention to the necessity that exists for a system of obtaining vital statistics. The deputation consisted of Dr. Campbell, of McGill College; Dr. Larocque, health officer; Alda. Mooney and Mount, Mr. Boxter, C. E., and Mr. Beaudry, C. E. Hon. Mr. Mousseau, accompanied them. The importance of establishing a Dominion vital statistics bureau was urged by the various speakers, who favored a commencement with the large cities, Montreal, Toronto, Ottawa, Quebec, Halifax, and St. John. They believe that when the advantages which would be sure to follow a compulsory system of reporting upon deaths and the diseases which brought them about became apparent, the system might be extended to the whole Dominion. Mr. Pope expressed himself favorable to the views of the deputation and announced that next year a larger sum than was voted, last year (\$10,000) would be asked for the purpose."

It is probable that a larger deputation consisting of delegates from all the capitals of the provinces will shortly wait on the government respecting this matter.

Those of our friends who have not already sent on their subscription will do us a great favor by sending the amount due without delay.

Miss Hammond writes an interesting letter to the *Missionary Link* describing her visit to the mountain Sanatorium at Udayagiri for the restoration of her health. Miss Hammond writes for the young, but it will be no less interesting to the friends who are a little older.

MY DEAR YOUNG FRIENDS.—Away from Chicacole four or five hundred miles, and between two and three thousand feet nearer the clouds, is it supposable that one ought to write for the *Link*? My opinion would be a decided negative, especially as I am assiduously looking for something that was not lost here. Because of that acknowledgement will the little people who read this consider me unusually dull? Perhaps some of you would like to know where I am; so suppose you take an imaginary bandy while I take a real one, and we set out from Chicacole on the 5th of June.

We pass out of the compound; through the town; ford the river; climb the hill on the other side; and move on down the straight road. I hope you like the appearance of those boys walking by the bandy; they are James, two Davids, two Nerrisimblees, and Subriedu. After a few earnest words and good byes, all but the latter turn back, and we settle ourselves for the night's journey. I hope you will get such a refreshing sleep that you will not mind the uncomfortable day in the bungalow that to-morrow is sure to be; but the jolting and creaking wheels are not very soothing. Between our efforts to go to sleep and also to keep the bandy man awake, we do not journey very rapidly towards dreamland. Sit up after a while and discover that the other bandy with Subriedu is nowhere to be seen. The bandy driver notes it also and says we must stop, while you and I say we must go on. He coolly turns the bullocks of the road and prepares to rest. We tell him that for every hour we are in the sun after six o'clock we will fine him two annas. Then he asks if I am not afraid to go on alone, for you know he does not see your imaginary cart. I say "No" very emphatically, and mean it, yet think of several places that are preferable to the present, and we move on. Morning finds us at the bungalow, where we wait two or three hours for that laggard bandy which contains our lunch. A kind-hearted villager thinks the Dora Sonne must be hungry, and offers to cook some rice and curry, which in my experience is a very unusual thing for a heathen native to do. With many salaams we say we will wait a little longer, and presently Subriedu appears with the lunch basket. The bandy gets in about an hour later.

day is trying to avoid the sun, which sends broad rays through the leaf roof, and thankful to escape with only a headache, we resume our journey, and reach Bilni in time to arouse Mr. and Mrs. Churchill at daylight. We miss Mr. and Mrs. Sanford, Lottie and Rowlie, spend a few pleasant days, and take the steamer for Cocanada. Our first effort to get on board is unavailing, as the waves, with their white caps, very heavily trimmed with sea foam lace, toss themselves about so proudly and dangerously that no boats can go out. We, however, reach the Mission house in safety, and find the dwellers therein preparing for the long sail down the canal. Embark on the *Canadian* and sail west on and on past the Godavery and Kistna Rivers, into whose waters I look and wonder if I really once lived in New Brunswick; turn south, and on the evening of the sixth day find ourselves at Ramapatnam, in the pleasant homes of our Nova Scotia friends Mr. and Mrs. Boggs. It is good to look into faces we have seen in the homeland, and the mention of familiar names brings absent ones near.

Another bandy journey, of sixty miles, accomplished in three nights, and we reach the foot of this hill in early morning, in the rain. It is the highest I have seen in India, and my first view of it, crowned with clouds and storm, was almost startling. We make the ascent by old stone steps, up which, many years ago, people with very different purposes came. I walk as far as I can, get into that indescribable conveyance with Mrs. Timpany, and am carried by coolies.

Come into the house, the only European one on the hill, and look at the fireplace, in which we have really had blazing fires, and around which we have gathered and warmed ourselves and talked of home. Think of a fire being comfortable in this part of India in July, and marvel! We have been here now some weeks and are feeling quite at home, so let us go outside and see what of interest there is.

This is a queer old place to which we have come, and the remains of extensive fortifications on every hand testify that we are in an old fort. The Telugus did the most of the work some hundreds of years ago. It was taken from them by the Mohammedans, in whose hands it remained till the conquest of the country by the English. Nature has supplied immense walls of solid rock, whose stones look almost as carefully laid together as those in yonder high wall, which we know is the work of