

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
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WHOLE SERIES.  
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## News from the Churches.

### On the Wing.

Having recently passed through a portion of Kings Co. with eyes and ears open, it occurred to me that some matters presented themselves that might be of interest to others. It is a twice-told tale that the fruit crop is a failure, and that comparatively small returns will be obtained from orchards that in former years yielded largely. Hay does not reach an average. In some localities there must be a large reduction of stock. Potatoes and grain present a very fine appearance. Harvesting has commenced, and the return is good. On the western limit of the county, reaching across to Annapolis, is Lower Aylesford church, so long the home of the Rev. Dr. Tupper, whose memory remains fragrant with the aroma of practical Christianity, and who, although dead, yet speaks. Rev. F. Beattie holds the field, who preaches so strongly on growth in grace that some imagine that a little of blue Presbyterianism still clings to him. His people have presented him with a very handsome set of silver-mounted harness, and it is hoped he will not drive off with it.

UPPER AYLESFORD still enjoys the influence of the revival of last spring, and is being reinforced. Rev. J. L. Read has entered his twenty-fifth year as pastor. The history of this church is a strong witness to the benefit of a settled pastorate.

BERWICK is pastorless, although its pulpit is almost constantly supplied, either by aspirants for the pastorate or by those who love to benefit a pastorless church. A former pastor, Rev. E. O. Read, preached last Sabbath, (12th inst.), and we trust our brother may be soon able to assume full pastoral charge of some of our vacant churches. Berwick needs the labor of a strong and wise man. The church has in its limits men who are prepared to become Aarons and Hurs to the man of God who shall labor with them.

CAMBRIDGE is enjoying the patient, faithful labor of Rev. J. E. Bleakney, who is not without signs of God's approval of his labour.

BILLTOWN is once more fully equipped, and Rev. W. B. Bradshaw is comfortably settled, has already welcomed some into the church, and speaks in the warmest terms of the kindness of his people.

CANAD, "the mother of churches," rejoices in frequent additions to her numbers, not by the efforts of evangelists, not by so-called extra effort, but by the blessing of God on the earnest, faithful labours of our beloved brother, Rev. S. B. Kempton. Sabbath, the 12th, will be long remembered. Three persons put on Christ; two in early life, one at the advanced age of 94, a man who has been many years in public life, one whom the electors of Kings have often honored by their suffrages, and one who has now honored himself by full consecration to that God who called him 60 years ago. The scene at the baptism was most impressive, and the impression most profound. The spacious house was crowded, and tears flowed from many eyes. The impression produced in the whole region of this county is remarkable, and we believe under God will speak to many hearts. At the close of the service eight persons received the right hand of fellowship. Since the resignation of Rev. S. Welton CANNING and PEREAUX have been vacant, and need the services of a pastor. Canning church is small in numbers, but embraces some whole-hearted members, who mourn over their condition, and long for the advent of a pastor. Pereaux is supplied temporarily by Rev. D. Freeman, who is always in labors abundant, and whose record and reward is on high. His life

has been largely spent in looking after those for whom no man cares.

And now go to LOOK OFF, survey the valley, and see the goodly land that so many of our young men prize so lightly; mark Acadia and pray for her prosperity; see the restless tide roll round Blomedon; ask for such a tide of divine grace to roll through your own soul and over all the churches, and then descend, feeling you have been on the mount with God.

WANDERER.

### My Vacation.

\*Rev. A. W. Jordan writes under the above:

DEAR MESSENGER,—Feeling very much worn out, the church granted me three weeks' holiday, trusting that the Lord would permit me to return with renewed energy to labor for the salvation of precious souls. Although feeling quite ill at the time, I thought that to remain three weeks idle would certainly be an irreparable loss when we see there is so much to be done, and the time given us is so limited to perform it. I concluded, therefore, to spend a part of the time at least with the pastorless church at Fall River, Halifax Co. Taking the train on the morning of the 6th inst. I soon found myself at Windsor Junction, where I found Bro. Robert Williams waiting to convey me to his residence, where I was cared for in the most hospitable manner.

Here I learned the church was not in a very healthy condition. No Baptist minister had preached for them for some time, and that something was needed to stimulate a more lively interest among them. The church was cold, prayer seemed to have frozen on the lips of many. The weekly prayer meeting abandoned, the conference a rare occurrence, but peace and harmony prevailed among them. On Saturday they circulated word that there would be a conference meeting in the evening. A goodly number assembled, and quite a number told of the dealings of the Lord with them since their last meeting on a similar occasion. All felt the influence of the Holy Spirit in the meeting. On Sabbath morning at the close of the service we administered the Lord's Supper, and enjoyed another season of refreshing from the presence of the Lord. At three o'clock at the prayer meeting some ten or twelve took part, thus making one of the most enjoyable prayer meetings I ever attended. In the evening the little house was filled to its utmost capacity to hear the word of life. We spoke particularly to the ungodly, offering them, as our Saviour did, the water of life freely, presenting to them a full and complete salvation without money and without price, warning them of the one condition regarding this salvation, namely, believe on the Lord Jesus Christ and thou shalt be saved.

Monday and Tuesday were spent in visiting "from house to house" and speaking of the crucified Saviour during the day, and very refreshing prayer meetings in the evenings. The members gave evidence of deep and stern piety, and a growing zeal for the Master's cause. They are anxious to have the word of the Lord preached, and listen to it with marked attention. Struggling as they are amidst adverse circumstances and formidable foes on every hand, they need the prayers and good wishes of all God's people. I enjoyed a most happy time among them. Newport Station, Aug. 11, 1883.

HAMMONDS PLAINS.—Rev. Wallace Lucas writes August 5th: "I had the pleasure of baptizing seven willing converts. We feel glad that the Lord has not forsaken us, that we can rejoice with those that do rejoice for His wonderful works to the children of men."

EAST POINT, P. E. I.—Rev. R. B. Kinley writes Aug. 16th: "God is giving some tokens of His favour. It was our privilege to administer the ordinance of Christian Baptism to two converts on Sabbath morning last."

Mrs. Kinley wishes to express her heartfelt thanks to the ladies of East Point for the valuable present they made to her last evening."

## News of the World.

On Thursday last Mr. Parnell in the House of Commons declared that unless the deficiencies of the Land Act were speedily remedied he would lead a deeper and a more desperate agitation than any that has been witnessed.

A Dublin correspondent writes as follows: It has been learned that the late James Carey early in 1882 sent two men to London to shoot Right Hon. Wm. E. Forster late Chief Secretary for Ireland, but their courage failed them.

A farmer named Michael Connors was shot and dangerously wounded by a party of agrarians near Killarney on Friday. Two of the parties concerned in the shooting were arrested.

On Saturday last the House of Commons adopted a clause in the Irish Tramways Bill devoting £50,000 of church surplus for migration in Ireland. The bill passed in Committee.

A handsome prize cup has been offered by the King of the Netherlands to the Royal Yacht Squadron of Great Britain.

A private insane asylum in Tealing, Middlesex county, was destroyed by fire last week. Many of the inmates were severely burned. Dr. Boyd, proprietor of the institution, was killed while attempting to save the lives of patients. His son perished also in the flames.

The prohibition of the importation of Egyptian cotton into Switzerland has called forth many protests from various quarters. If the authorities persist in enforcing prohibition 35,000 persons employed in the manufactory where this cotton is used will be thrown out of work.

The sanitary commission has decided to remove the cordon around Alexandria: The deaths from cholera in Egypt on Sunday 12th, number 407.

There were 467 deaths from cholera in Egypt on Wednesday.

Two thousand Bedouins attacked a sanitarium at Sinitak and were repulsed with the loss of sixty killed. The soldiers defending the place lost seven men and civilians lost five. Sinitak is fifty miles from Suakin, a town in Nubia, on the Red Sea. The attack was incited by the False Prophet. It is reported that Suakin is also threatened with an attack.

There are alarming signs of an earthquake in Sirra, on the Island of Ischia. The springs are drying up and smoke issuing from fissures in the ground. The Minister of Public Works has issued an order for immediate erection of huts for the accommodation of people in case they are compelled to vacate their houses.

The Standard's despatch from Durban reports that there has been a two days battle between the followers of Cetewayo and those of Usitepu with great slaughter on both sides. Usitepu is said to have been defeated and to have fled.

There have been three deaths at Flushing, Holland, from ordinary cholera. There have been no cases of the Asiatic variety and no alarm is felt.

The Republicans in France now have a majority of 79.

A great storm raged in Switzerland on Wednesday, especially in the vicinity of Neuchâtel. Three villages in the vicinity of Pyrene and Morat were set on fire by lightning.

A British Jew representing Raphael Tuck & Son, a business firm of London, who arrived at St. Petersburg on Wednesday last provided with proper British passport and credentials to banking firms, has been expelled from Russia by order of the authorities.

A mob of 500 men attacked the Jewish quarters in the Prague on Wednesday night. The rioters were dispersed before they had done much harm. The frequency of the riots is causing much alarm among the authorities in Austria. The Police and military officers have been ordered to crush with the utmost energy every outbreak however small. Forty of the populace and six police were wounded in a riot at Agram on Tuesday. The

mob subsequently forced the jail and released the rioters.

The Temps says that a Spanish regiment has revolted in Catalonia and that conflicts have taken place between insurgents and loyal troops at Seo d'Eurgel, Gerona and Figueras.

Many fugitive soldiers from Badajoz presented themselves to the Spanish Consul at Elvas on the 13th and asked pardon, stating that they had been deceived.

A train running between Barcelona and Granollers, in Spain was stopped and plundered on Tuesday evening by thirty armed men. It is reported that the robbers obtained booty to the value of 50,000 pesetas (\$10,000).

The strike of the telegraphers and linemen has collapsed. On Friday afternoon at 3 o'clock master workman John Campbell sent out a despatch from New York to all the local assemblies of the Brotherhood throughout the United States and Canada, stating that the executive committee had come to the conclusion that the strike was a failure, and authorizing all members of the Brotherhood to return to work immediately. A circular bearing the seal of the Brotherhood was also mailed to each of the assemblies giving the reasons for abandoning the strike.

At Garden City, L. I., a flock of sheep on Mrs. A. T. Stewart's farm were struck by lightning, under a tree, where they had taken refuge, and forty of them killed and twenty severely injured. In New York city the storm was severe, but no serious damage is reported.

Gentlemen representing a capital of \$150,000,000, at a meeting in New York organized a New York, Danbury and Boston Railroad Company, with a capital of \$10,000,000, to open a new line between New York and Boston.

## Literary.

FUNK & WAGNALL'S STANDARD LIBRARY is being enlarged by a new 25 cent volume, every week, supplying a variety of reading which it is difficult to keep up with except by those who have but little else to do.

No. 14, WINTER IN INDIA, by the Right Hon. W. E. Baxter, M.P., gives a number of lively sketches of that land of wonders by a masterly hand drawn in a familiar style, coming very appropriately after the preceding vol. No. 13, INDIA, WHAT CAN IT TEACH US, by Max Müller, the latest volume. No. 14, SCOTTISH CHARACTERISTICS, by Paxton Hood will be a fund of much amusement to many readers of Scottish descent. It is full of the curious features of the dialect of North Britain, and the peculiarities of its people.

GATHERED LAMBS, by Rev. Edward Payson Hammond, Funk & Wagnalls, New York. A small bound volume full of interest for the young concerning lambs, and leading to the Lamb of God, also containing a number of sketches of the young followers of the Lamb who have been gathered into His fold.

A PAPER on Cape Cod will be the opening article of the September CENTURY. "Will New York be the Final World's metropolis?" is a question W. C. Conant will ask in the September CENTURY and answer in the affirmative with a curious array of facts and arguments. He predicts that before another century passes New York's population "will surpass that of London, and that it will be the unrivaled center of finance and commerce, of luxury and fashion, of art and literature, the heart and brain, in a word, of the civilized world."

THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL.—The special work of this magazine is to furnish information in reference to all archaeological researches, explorations and discoveries, whether in the U. States or in European or Oriental countries.

The topics included by the magazine are numerous and varied embracing nearly everything connected with the science of Archaeology and Ethnology, and many things which belong to the department of Philology and Mythology and other kindred subjects. The field covered by it is also a large one, as it numbers among its correspondents gentlemen in all parts of the United States and Europe, as well as residents in China, Japan, India and other parts of Asia and Africa. \$3.00 per year in advance. Jameson & Morse, Publisher, 106 Clark St., Chicago.

THE PULPIT TREASURY for July has sermons and articles from leading clergymen in the various denominations. The Methodists are represented by Dr. J. H. Vincent, Bishop W. L. Harris, D. D., Dr. J. M. King and Dr. C. F. Deems; the Presbyterians by Dr. B. M. Palmer, Dr. John Hall, Dr. T. DeWitt Talmage, Dr. A. E. Kittredge and Rev. Professor J. B. Brown; the Congregationalists by Professor S. I. Curtiss, D. D., Dr. J. P. Newman, Dr. J. H. Hitchens, Dr. Newman Hall, Rev. E. Paxton Hood and Rev. W. Jones; the Baptists by Dr. R. S. MacArthur, Dr. P. S. Henson, Dr. J. T. Elder and Rev. C. H. Spurgeon; the Episcopalians by Canon F. W. Farrar, and the Reformed Church by Dr. Talbot W. Chambers. Their instructive contributions to this number of The Pulpit Treasury fully sustain their well-earned reputation. An excellent portrait of J. H. Vincent, D. D., furnishes a frontispiece, and a well executed view of the Metropolitan Methodist Episcopal Church, Washington, D. C., the 162d page. Yearly in advance, \$2.50. Clergymen, 2.00. Single Copy, 25 cents. Sent on trial six months for \$1.00. E. B. Treat, Publisher, 757 Broadway, New York.

## Correspondence.

For the Christian Messenger.

"COMMUNION AND MEMBERSHIP.—The Moderator of the Reformed Presbyterian Synod (America) preached a discourse from which we make two extracts:

"There should be openness of communion in the church to-day, as there was in apostolic times. No branch of the Church has a divine warrant to dis fellowship a single child of God who is living a God-honoring Christian life. There are denominations that do this. They may claim a denominational warrant for their procedure, and their warrant may be centuries old; but we challenge, late as the day is, the scripturalness of their conduct, and demand chapter and verse. We are champions for sectarianism. We are champions for the fact that 'There is one general Church visible held forth in the New Testament,' (Ch. Gov.) and that the Church of to-day ought to correspond to this teaching. Between the world and the Church let there be the broadest possible line of demarcation; but between part and part of the Church let it be our aim, by the use of every right effort, to obliterate all lines of separation. Living in the midst of denominational schisms, we would deprecate if it were not for one or two thoughts which give us comfort. There is this thought: Real Christian communion is dependent on the Spirit of God and is beyond the reach of human decree. Men in their religious associations may deny us the outward signs of communion, but if they and we possess the indwelling of the same Spirit of God we have communion without the signs. There is this thought, also: Broken up as the Church is into sects, the world recognizes in practical life the spiritual unity of Christians. It demands one life from all Christians; a life in exact correspondence with the teaching and example of Christ. The body of assembled elders that fails to remember the oneness of the Church will conflict with the catholicity of true Presbyterianism in their decisions and declarations."

This is sound Presbyterian doctrine, Catholic, and true,—worthy of the successors of the apostles and elders. The next extract is also abominable: (This word is probably a typographical error and should have been admirable). "The Church should meet a man at its door with the Bible. Its terms of admission should be scriptural. It has no divine right to make anything a condition of entrance that Christ has not made a condition of salvation, however much it may lay upon a man after he becomes a member, as it seeks his perfection. The man whom Christ fellowships is in the Church *de facto*, and he should be publicly received *de jure*. It is just as unscriptural to require too much as it is to require too little. It is not requiring too much for church membership to demand what God requires as a condition for salvation. Christ makes the terms upon which men are admitted into the Church. He gives these in his word. We should keep to his word."

This was the doctrine emphatically stated by Dr Hodge at the Evangelical Alliance Conference in New York; this is virtually the doctrine of the Confession of Faith."

The above, from the Presbyterian Witness, deserves a passing comment, and it may be noted that while the learned Moderator of the Reformed Presbyterian Synod now poses as an advocate for open communion, yet not many years have passed away since the late Rev. Dr. Clarke,

of Cumberland, the leading minister of that body in this province, refused to admit to the Lord's Table members in good standing of the other Presbyterian churches in Nova Scotia.

The editor of the Witness endorses the statements in the strongest manner. Is he prepared to follow them to their logical conclusion? Let us hold them up to the light and see where they will lead him.

"There should be oneness of communion in the Church to-day as there was in apostolic times." True enough, but the Church was then one body, and when the "branches" cut off the human excrescences which have produced the divisions of later days, and return to the pure simplicity of apostolic times, communion will again be one.

"Between the world and the Church let there be the broadest possible line of demarcation." By those churches which "keep to his word" and preserve the apostolic model that line is kept at the broadest possible mark. Into these churches no applicant is received until he has complied with the conditions laid down by Peter, "Repent and be baptized." But how is it with the churches represented by the Moderator above-mentioned and the Witness? Where is the line of demarcation there? Every one is made a member in infancy; at what age does he cease to be a member?

"The Church should meet a man at its door with the Bible. Its terms of admission should be scriptural." The advice is perfectly correct. What are those terms? They were laid down by Peter in the words already quoted. They are simple, easily understood, and have never been abrogated. But does any Presbyterian church act on the principle so clearly laid down? I have seen several babies received into the Presbyterian church, and likewise into the Church of England, and the Methodist and Universalist churches, and in no case were they met at the door with the Bible. For very obvious reasons no questions whatever were asked of them. To be sure, in the Church of England, some other people were asked questions on their behalf, but to ask repentance and faith of the babies themselves would have shown how often the sublime is perilously near the ridiculous. No, the babies themselves, the parties most interested, were not consulted, in the matter, and, *volens volens*, often in spite of their vigorous protests, they were made members of what the Moderator calls the Christian Church. Why are they not "met at the door with the Bible?"

The Moderator next declares that the Church "has no divine right to make anything a condition of entrance that Christ has not made a condition of salvation." What are the conditions of salvation? "Ye are children of God by faith in Christ Jesus," says Paul. "He that believeth in the Son hath everlasting life," says John. Clearly there is then but one condition of salvation, and doubtless the fulfilment of that sole condition has opened the gates of Paradise to hundreds of penitent sinners. With their new-found faith came the spirit of obedience conjoined, and their redeemed spirits awoke in the presence of the Saviour. Is the Witness prepared to demand that faith alone is or ought to be the single condition of entrance into the Presbyterian Church, or of admission to the Lord's Table? Still further, if the candidate has made such compliance with any other condition of entrance as may satisfy his own conscience but not such as the church deems requisite, will the Witness or the Moderator yet urge his admission to communion? If not, of what value is their plea? What can save it from the charge of being specious and misleading?

"The man whom Christ fellowships is in the church *de facto*, and should be publicly received *de jure*." How is the Church to know the man whom Christ fellowships? The answer is plain and simple. The Church has been furnished with one criterion and only one, "If ye love me, keep my commandments."

"It is not requiring too much for church membership to demand what God requires as a condition of salvation. Christ makes the terms upon which men are admitted into the Church. He gives these in his word. We should keep to his word." Nothing can be truer. I have quoted the terms. By thousands of churches they are strictly adhered to; but whoever heard a Presbyterian minister demand anything of a baby whom he was about to receive into the church. Clearly there is something wrong. The remedy is to be found in the concluding sentence of the extract. We commend it to all concerned. "We should keep to His word."