

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXIX, No. 6

Halifax, Nova Scotia, Wednesday, February 6, 1884.

WHOLE SERIES.
Vol. XLVIII, No. 6.

Correspondence.

For the Christian Messenger.

Recent Donations to the Museum of Acadia College.

Sir,—The following contributions have been received since my last acknowledgment.

Sept. 4 h. 1883.—Specimens of copper ore from C. Heath co. pr mine. C. B.; 3 copper coins and 1 silver coin. W. C. Balcom, Halifax.

Sept. 5th.—Bones from River John, Pictou; limestone, Middle River, Pictou. A. S. Murray, W. L. Wille.

Sept. 5 h.—Root from Weymouth beach. E. G. Sibley.

Sept. 7th.—G. lea, from G. Iway lead mines, Peterboro', Ont. C. E. Baker.

Sept. 14th.—Free gold in quartz; bank note from Buenos Ayres. A. C. Balcom, Acadia College.

Sept. 21st.—Several specimens of fossiliferous limestone from Irving's quarry, Truro. A. J. Denton, A. B., Halifax.

Sept. 24th.—Two coins of the reign of George III. Clarence Minard, Horton Academy.

Sept. 28th.—Wings and claws of an Arctic owl; bottle of sand from Serra Leone, Africa. Capt. Weeks, Baie Verte.

Sept. 28.—Inferior maxillary and 17 teeth of a sergent killed in 1755 by the Indians of Baie Verte. H. A. Ford, Acadia College.

Oct. 1st.—Twelve specimens of staurolite from Claremont, N. H. Dr. L. J. Graves, Claremont, N. H.

Oct. 2nd.—Clouded agate and fibrous gypsum. Miss Blanche Bishop, Acadia College.

Oct. 4th.—Stems of an opium pipe and two "tan" sticks. E. L. Coldwell, Portland, Oregon.

Oct. 15th.—Fossil rain prints, Horton Bluff; anhydrite and white gypsum, Kempt. A. E. C.

Oct. 22nd.—Two opium trays. E. L. Coldwell, Portland, Oregon.

Oct. 27th.—Two wasp nests. Edward Wallace, Wolfville.

Oct. 30th.—A boring of syenite from Silver Islet; 4 specimens of calcite and pyrite from Port Arthur; calcite carrying chalcocite, N. pegon Bay; quartz with pyrite, Bruce Mines. T. H. R. and D. C. L., Acadia College.

Nov. 5 h.—Box of purified moss, Cannon Falls, St. Paul, Minn. Miss Minnie Higgins, Portland, Oregon.

Dec. 2nd.—1 pair Chinese sandals; Chinese needles, egg and balance. J. F. Higgins, Portland, Oregon.

Jan. 6 h, 1884.—Copy of Boston newspaper, a fac simile of one a century old. John H. Rris, W. L. Wille.

Jan. 15th.—Piece of the shroud of Pizarro, buried 342 years ago at Lima, Peru. Rev. G. E. Tufts, Belft, Me.

Jan. 21st.—Specimen of Amazon stone from Pike's Peak, Colorado. A. J. Pineo, A. B., Wolfville.

Jan. 29th.—Tarantula, Contra Costa, California. Wm. Jesse, Oakland, Cal.

Jan. 29th.—Tropical shells and eye stones, Mani, Sandwich Islands. M. C. Smith, Cornwallis.

These donors will please accept the thanks of the College for their contributions to the Museum.

A. E. COLDWELL, Curator.
Acadia College, Jan. 30, 1884.

For the Christian Messenger.

The "Christian Visitor" vs. The Baptist Book and Tract Society.

The *Christian Visitor* of St. John, N. B., having come out in opposition to the action of the Baptist denomination of the maritime provinces with reference to the establishment of a "Baptist Book and Tract Society," that is now located in Halifax, N. S., I wish to bring several facts in connection with the existence of this Society to the attention of the N. B. Baptists, and will thank all editors who will please copy this article.

There had been a Book Room in connection with the *Christian Messenger* Office, in Halifax for several years, and more recently a Book Room was started in connection with the *Christian Visitor* office, in St. John, N. B.; but these Book Rooms were a satisfactory and insufficient to meet the growing demand of the denomination, and were the private property of the proprietors.

There being a strong and growing feeling that the Baptists of these provinces, not only needed but unitedly could have a successful "Book and Tract Society" and could put to work efforts were made to establish such a Book Room as would meet the growing demands of the denomination, and the N. S. Central Association made a report to the Convention at Hillsboro, in 1881, "on the question," and the Convention appointed a committee—Revs. G. E. Day, J. W. Manning, D. G. McDowell, E. Hickson, T. Toit, J. W. Bancroft, and J. P. Kempson—that committee having faithfully attended to their duty, "reported recommending that the following resolution be passed.

Resolved, That in the opinion of this Convention the report of the Nova Scotia Central Baptist Association on the question of the Book Room should be regarded with favor, and commended to the support of our churches." Report adopted. See pp. 13 and 20 of the Baptist Year Book, 1883.

In accordance with this recommendation of the Convention, a Book Room has been opened, and has already raised in cash and subscriptions, in Nova Scotia over \$6,000; and having confidence in the integrity of their N. B. and P. E. I. brethren, they being a part of the Convention, who assisted in the above recommendation, and a number of whose pastors are officers in the society, they have sent agents to these provinces to seek assistance of the Baptists in carrying forward this most desirable work.

Brother D. Archibald, a worthy brother, was sent to New Brunswick, and although present at the A. B. County Quarterly meeting, did not attempt to lead the brethren into a mistake, nor did he ask the Quarterly Meeting to endorse the action of the committee of the "Baptist Book and Tract Society," whose agent he is. But the pastors and members of the churches there assembled, regarding themselves as free and independent Baptists, and as being in every sense of the word in duty bound to sustain the brethren, who, upon the recommendation of the Convention, are labouring to establish one of the most powerful auxiliaries, under God, to the spread and establishment of truth, caused the following resolution to be put on record.

Whereas, We have a Book and Tract Society that has been organized by the recommendation of the Convention of Baptist Churches of these provinces, for the purpose of supplying Baptist literature, and whereas the society is now making an effort to raise the amount necessary to make the undertaking a success:

Therefore Resolved, That we recommend the agent of the Society, Bro. D. Archibald, to the churches, and ask our members and friends to do all they can to assist in raising the necessary funds.

We regret that Bro. Hopper declines to assist in carrying out the recommendation of the Maritime churches, as given in the Convention, but pursues a course of opposition and, attempts to interfere with the rights and privileges of the Albert County Quarterly Meeting, composed of intelligent men and brethren.

NEW BRUNSWICK BAPTIST.

For the Christian Messenger.

The Baptist Year Book.

At the last Convention held at Halifax, it was resolved "that 4,000 copies of the Year Book be printed under the supervision of a Publishing Committee, that the Boards pay the expenses as usual, to be recouped by proceeds of sales of the Books; that the books be sold at 10 cents per copy, and the proceeds to be sent to the Finance Committee, and that the time of publishing the Year Book be limited to eight weeks after the closing of the Convention."

The Publishing Committee consisting of Jonathan Parsons, R. M. King, Prof. E. M. Keirstead, and Rev. G. O. Gates, succeeded in getting the work admirably done, at the *Messenger* Office, in good time and at reasonable cost. The books were then placed in the Baptist Book Room, Halifax, and in the *Visitor* Book Room, St. John, and a standing advertisement has appeared in the *Christian Messenger* and the *Christian Visitor*, stating where and at what price the books could be bought.

The cost of publishing the Year Book was \$460.00 or eleven and one-half cents per copy. If the number published

could be sold at ten cents a copy, the price fixed by the Convention, a very limited amount of Convention funds would be required to cover the whole cost of publishing.

The Year Book is a very neat pamphlet of 164 pages, and contains a vast amount of information which should be possessed by every Baptist family in the Maritime Provinces. Besides a General Review, the Conventional Record, the names of the officers and Committees of the Convention, the Minutes of the Convention, the valuable reports of the Finance Committee, the Home Mission Board, the Foreign Mission Board, the Board of Governors of Acadia College, the Central Boards of W. M. A. Societies, it has a good likeness of the President of the Convention, and an excellent map of the Telugu Mission field, drawn by J. March, Esq., Secretary of the Foreign Mission Board.

The Year Book of 1883 is more valuable than that of any preceding year, from the fact that it contains the Minutes of all our N. S. Associations, the Minutes of N. B. Eastern Association, and those of the P. E. I. Association. There are many other items of interest in the Book which enhance its value. If it should remain unsold, therefore, it will occasion a serious loss. Hence we venture to suggest that each Church in the Convention vote to take a number of copies of the Year Book, send for them immediately, and have them distributed among its members. The outlay will be trifling. The investment will be good. The results will be beneficial to the Churches and to the denomination. May we not hope that the pastors will give this matter the consideration which its importance demands.

G. E. DAY.

Yarmouth, Feb. 1st, 1884.

For the Christian Messenger.

The Jewish Church, and its True Successors.

When Presbyterians speak of the Jewish Commonwealth, they invariably, I notice, use the expression "*Jewish Church*." By this means it is evidently thought possible to reflect backward upon the Jewish nation, some of the qualities of the Christian church, and thereby add a fibre to the slender thread on which hangs the fabric of Presbyterian church polity. Are not, they gravely ask, the Israelites called the "church in the wilderness," by Stephen, a man "full of faith and of the Holy Spirit?"

THE EARLY CHURCH AMONG THE ISRAELITES.

What sort of a "church" was it of which Stephen spoke?

The members of that church had just been redeemed from the galling yoke of an intolerable slavery by the direct hand of God. At that very moment the most vivid and awful manifestations of His power were before their eyes. Sinai trembling to its very base, was wrapped in the clouds which hid from them their great leader, who stood in the very presence of Jehovah. "And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the work of their hands. But God turned, and gave them up to serve the host of heaven." They were at that date, it seems, simply a horde of degraded idolaters.

THE CHURCH IN ITS LAST DAYS.

What kind of a "church" was it when looked upon by the eyes of Christ himself, in the hour of its dissolution, ready to vanish away?

For centuries it had enjoyed the special favor and protection of God. To it had been committed His Oracles. It had occupied the solitary spot in the surface of the earth illuminated by Divine Truth. In external structure it was complete. Its laws and ceremonies were observed to their minutest detail; while its leaders vied with each other in their professions of righteousness, and of devotion to God. The husk was there, but the kernel, where was that? Corrupt and worm eaten it was fit only to be cast out, and trodden under foot of men.

In the words of an eminent Presbyterian minister: "They rejected Christ with infinite contumacy; they spat upon Him with contemptuous scorn; they bounded him to the most ignominious of

deaths; and they danced with fiendish joy, around the cross to which the cruel Roman soldiers had bound him."

They had killed God's prophets, and digged down His altars, and now they crucified the Lord of glory himself. Clearly the resemblance between this institution and the kingdom set up by Christ is not of the most startling character.

CHRIST'S KINGDOM A NEW INSTITUTION.

They who would make Christ's church a mere continuation of the Jewish nation, thereby depose Him from his kingly throne, and relegate him to the rank of a prophet, a second Moses at the best. But he was a King; and solemnly claimed from his fellow countrymen, as his right, their loyal and unquestioning obedience. He illustrated his sovereignty not at all in the way they had expected, but, as a Judge, he referred his decisions, which he affirmed to be irrevocable, to the world to come; as a Lawgiver, he pronounced the laws of Moses abrogated, and enacted for the government of his kingdom, laws which were to continue in force till time shall end; and lastly, he exerted the same authority by which Jehovah had called a nation into being through the call to Abraham, from whose loins it was to spring. He was the Founder of his kingdom, a spiritual one purely, through the call he now uttered to his fellowmen: "Believe in Me!"

His kingdom was to be confined to no merely national boundaries, but the call was to be sounded out over all the world to every creature; and its tones were to be at once the summons to obedience, and the winning-fan separating his disciples to himself from every nation under heaven.

Believe in Me! Thou art the Christ, the Son of the living God! On this rock, said Christ, I will build my church! The slender thread is severed in twain.

WERE THE APOSTLES PRESBYTERIANS?

It is certain, at least, that John the Baptist was not, for he found the false doctrine of hereditary sanctity, which corresponds to the modern birthright theory of grace, widely prevalent in his day, and the first recorded sermon of the pioneer Baptist preacher is a vigorous protest against it. "Think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham."

The preacher was rude in speech, and stern in manner; but, there was something in his voice and language that recalled to their imaginations the startling tones and burning words of Elijah.

If the apostles were Presbyterians, their language at the Conference described in Acts xv, is simply inexplicable. If they believed baptism to be merely circumcision in another form, why did they not say so? Why did the Jewish Christians continue for so many years to circumcise their children, and how could any occasion for the Conference have arisen? Why is it that the language used at the Conference is such as could have been uttered by Baptists alone? Is it thinkable that Presbyterians could possibly have neglected so admirable an opportunity for explaining and emphasizing the substitution of baptism for circumcision, the basis-principle of their polity?

Appropos to this subject I append the following note by Rev. Dr. Ormiston the American editor of Meyer's *Hand-book on the Acts of the Apostles*, on p. 299 of that work.

"Except ye be circumcised. These words introduce one of the most exciting and important controversies in the history of the Christian church—the first famous controversy, which threatened the disruption of the church into two sections—a *Jewish* and a *Gentile* church—or, as Meyer designates them, *Pharisee* Christians and *Gentile* Christians. The only other topics of equal moment which have arisen, are the doctrine of the Trinity, which shook the church to its foundation in the fourth century—a question concerning the person of Christ; and the doctrine of justification by faith, which was the grand central truth of the Protestant Reformation, —a question concerning the work of Christ. The question which so early and so long agitated the primitive church was whether the law of circumcision was still obligatory or abrogated? whether it

was necessary to require all to enter the church through the gate of Judaism? or regarding these rites as superceded by a new dispensation, to open the door for all who simply believed on the Lord Jesus. The conservative party held that circumcision was a divine ordinance, and asked by what authority these new teachers set aside what God had established? Not only did they make circumcision a condition of church communion, but excluded the uncircumcised from a hope of salvation. So that the real question at issue between the disputants was whether Christianity should be confined to the narrowness of a Jewish sect, or be propagated as the religion of the world?—the distinction, in this respect between Jew and Gentile being forever done away.

The judaizing teachers declared that it was necessary for the Gentiles "to be circumcised and to keep the law of Moses." Paul and Barnabas asserted that this was directly opposed to the principles of the Gospel—that the true Christian doctrine is "that God was in Christ reconciling the world unto himself," and that "he that believeth and is baptized shall be saved."

The same writer, on pp. 216 of the same work, referring to the conversion of Cornelius, says: "The two visions at Caesarea and Joppa were both real and supernatural, and divinely adapted to each other—a striking illustration of Divine Providence in the management of human affairs. The design of both was impressively and practically to teach the lesson that God is no respecter of persons; that mere external adventitious circumstances—as parentage, nationality, profession or rank—are neither a passport nor a barrier to the divine favor; that in Christ Jesus there is 'neither circumcision nor uncircumcision, barbarian, Scythian, bond nor free.'"

Dr. Ormiston is a distinguished Presbyterian minister of New York. In the work quoted, he speaks as a scholar, only; but it would be interesting to know, whether in his defense of infant baptism before his own congregation, he like his brethren, here calls up from their graves the same old fictions, and parades them as if they were living truths, breathing the air of heaven, instead of the ghostly shadows they really are, obscuring the truth, and slowing in their baleful influence their evil source.

I am compelled to reserve the remainder of this subject for another time.

PETER.

For the Christian Messenger.

Mr. Editor,—

It would be interesting, no doubt, to many of your readers to know just how the difficulty in regard to the Chair of Education at Acadia has been settled; and I am also of the opinion that denominational interests will suffer unless your readers are made acquainted with the facts of the case. Since the giving of this information has been overlooked by those interested in the establishment of the chair, I will try briefly to perform the arduous task.

It has been reported that Dr. Rand resigned his position at the meeting of the Board of Governors in Dec. last, and that this action settled the difficulty. This is, however, not the whole truth. It is true that he did place himself unreservedly in the hands of the Governors; but the chair of Education and History could not have been established if it had not been that a friend of Dr. Rand guaranteed \$500 per year for five years towards the Dr. Rand salary, and other friends the remainder of the salary for the present year; and it is further understood that these same or other friends will continue to support the chair for the next four years also. It is the effort expected at the new chair will not cost the denomination anything for five years. In the meantime, there will be ample opportunity for a warm and ardent adversary to endow the chair permanently.

I may be gratifying to the memorialists to know that their action, so ably seconded by the Rev. D. G. McDonald, of Sackville at the meeting of the Board, was largely instrumental in bringing about an acquiescence in the present arrangement. But it is to be distinctly noted that this acquiescence is based upon the continuance of the present arrangement.

A. J. DENTON.

Halifax, Feb. 2, 1884.

News from the Churches.

Notes from Great Village.

The Great Village Baptist Church made their annual *donation visit* to their pastor on the 15th January. The result was about \$40.00 cash besides articles of service for the family. The young people had previously left at his door various useful things to the value of \$10.00, the result of a pound party at the house of Bro. Abram Layton's. May the Lord multiply his mercies to these kind friends a hundred fold.

The little church here is holding on its way though often losing from death and removals to other parts. But valued members have recently been added to their number, and this mitigates their sorrow in losing those who have long been pillars in the church.

The church at Acadia Mines has united with the brethren at the Village in the support of a pastor. This is a suitable arrangement, and it is hoped that good will come from the union. The little body of believers at the Mines, are taking hold of the Lord's work and are hoping for a blessing. They have had a good record in the past and will continue, we trust, faithful in the midst of discouragements and trials.

Bro. Miles has been for several years giving them a portion of his time—though the large field he has occupied has put a tax upon his energies. Through his influence and by the efforts of the friends of the cause, a very neat and comfortable meeting house has been erected at the Mines—a credit both to the church and their former pastor, always abundant in labors for the upbuilding of Zion.

Your readers have doubtless been informed of the recent disasters to the shipping and notably to the vessels sailing from Gloucester, Mass., to the fishing banks. Capt. Benjamin Nickerson, a consistent member of the church in this place, and a respected citizen, is among the missing. He commanded the schooner Chas. H. Hildworth. He sailed from Gloucester, September last, and has not since been heard from. The probability is that he with his crew have found a watery grave. His wife, daughter of the late Rev. Levi Marshall, has the sympathy of many friends in her bereavement.

M. P. F.

The BEAVER RIVER Baptist Church

is enjoying tokens of the Divine favor. A large number have expressed anxiety, and a number have found peace in believing. Yester day the pastor, Rev. Jas. I. DeWolfe, baptized eight. Next Sabbath, Feb. 3rd, the Maitland section expect to dedicate their new house of worship.

Beaver River, Jan. 28th.

LIVERPOOL.—Dear Editor.—We have entered upon the work of another year with this church. It is our privilege to labor with a kind considerate, and intelligent people, with indications of God's special blessing upon our efforts. On Christmas eve our good deacon and wife who live opposite us, made us a visit, bringing with them some valuable tokens of the friend-ship of the people. Among the presents was a very nice baptizing gown, which we were privileged to use the first Sabbath it was in our possession and again last Sabbath. Since the week of prayer we have been holding special meetings at Brooklyn, a section of this church, with good results. God has blessed us with the higher and richer gifts of reviving grace. Quite a number have professed conversion, and others are anxiously seeking salvation. This good work began among the young people, but is extending to older persons. Our meetings are large, impressive, and increasing in interest. May God help us to be faithful in ministering to seeking souls, and grant us yet a larger blessing, in my sincere prayer.

J. W. WEEKS.

Liverpool, Jan. 31, 1884.