

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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The Christian Messenger.

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ment in advance.

The *Craven Herald* of June 7 gives
the following:—"In a country church
—which for obvious reasons I do not
mention—the vicar, before morning
service, told the curate to give out a
notice about baptisms, and another
about some new hymn-books. In
reading the notice the curate reversed
their order, and gave them as follows:
—'For the future "Hymns, Ancient
and Modern," will be used in this
church.' 'There will be a baptism of
infants held in this church on Sunday
next. All parents wishing to have
their children baptized must send in
their names to the vicar before Wednes-
day.' The vicar, who was somewhat
deaf, heard the curate's voice cease,
but did not observe that the order of
the notices had been reversed; so he
rose and said, 'And I should further
like to mention that those who wish to
procure some of the latter can, on
applying at the vicarage, obtain them
for one shilling, or with extra strong
backs for eighteen pence.'

What a multitude of threads make up
a fringe and yet how beautiful when
completed. And here is found a beauty
of the real Christian life—the highest,
truest Christian life. There are not a
few who may be willing upon rare and
notable occasions to do or suffer some
great thing for Christ, but the ten thou-
sand little things of life are entirely be-
neath their notice as they also suppose
them beneath the notice of the Lord.—
P. S. Henson.

THE ASSURANCE OF NEEDED SPIRIT-
UAL ENLIGHTENMENT.—Remember
that the words (of the Bible) are *Spirit*,
and can only be profitably received by
the teaching of the *Spirit*. Thus
reading, and thus praying, you have a
scriptural warrant to expect that He
who wrote the Bible will tell you words
in secret which shall not only be life to
your own soul, but which, when you
proclaim them as you have opportunity
to others, shall be the glory of God and
the good of men.—Brownlow North.

The largest room in the world, under
one roof and unbroken by pillars, is at
St. Peter'sburg. It is 620 feet long by
150 in breadth. By daylight it is used
for military displays, and a battalion
can completely manoeuvre in it. 20,
000 wax tapers are required to light it.
The roof of this structure is a single arch
of iron, and it exhibits a remarkable
engineering skill in the architect.

An electric railway over a mile in
length is now in operation at Brighton,
England. The single car runs almost
noiselessly, being worked by a station-
engine which sends a current along the
rails.

A Baptist sister in Texas devotes to
the Lord's cause all the eggs laid by
her hens on Sundays.

Lazy Christians.

There are some in every church who
are willing to work, and do work. You
hear of them among the poor and sick;
you find them in the prayer-meeting,
and see them in all church activities.
They are always willing to do more
than their part. You can rely upon
them every time. But many professors
seem surprised that you should expect
any work from them. They come into
church to enjoy religion, not to help
others to be saved, not to work. As for
visiting the sick, feeding the poor,
gathering in destitute children, or speak-
ing to the unsaved, they never try it,
"have no gifts for it," and so pay their
money, hear the sermon, enjoy the sing-
ing, try to be respectable, and call that
religious living, without making a per-
sonal endeavour to do good from one
year's end to the other.

It is surprising what easy Christians
some men make. A set of merchants
who can run a bank or mill, and make
trade pay, and know how to manage
corporations, will let a church run down
for the want of a little religious enter-
prise, and very likely call upon the
women and children to help them out.
A community of Christian farmers, who
know how to improve stock and make
a farm pay, who, on hard soil, will get
a good living, and keep their own houses
neat and trim, will let the house of God
become shabby, and the church die out
because as farmers they work, but as
Christians they do not work. What
our churches and our committees most
need is not more talent, or more truth,
or more money, or more opportunities,
but downright and upright earnest work.

Correspondence.

For the Christian Messenger.
Ordination at Wolfville.

In response to a request from the
Wolfville Baptist Church a Council
assembled in the House of Worship at
Wolfville, July 2nd, at 3 o'clock, P. M.,
to consider the propriety of ordaining
Bro. Walter Bars, M. A. (Lic.), pastor
elect of the Calvary Baptist Church,
Victoria, British Columbia, to the work
of the gospel ministry.

The Council was composed as follows:
Wolfville.—Rev. T. A. Higgins, Rev.
A. W. Sawyer, D. D., Rev. E. A. Crawley,
D. D., Rev. D. M. Welton, D. D., Rev.
E. M. Keirstead, Deacons K. Z. Chip-
man, C. W. Roscoe, J. S. Morse, Bro.
Prof. D. F. Higgins, Pa. D.
Billtown.—Rev. W. B. Bradshaw, Dea.
W. S. Sweet.

Canard.—Rev. S. B. Kempton, Dea.
William Thomas, Bro. Everett Rand.
Canning.—Rev. W. H. Robinson,
Deas. Levi Woodworth, E. M. Beckwith.
Dartmouth.—Rev. E. J. Grant, Dea.
W. L. Bars.

Falmouth.—Dea. Andrew Shaw.
Gaspereaux.—Rev. J. Williams, Deas.
John Payzant, Andrew Coldwell.

Halifax.—Granville Street. —Rev.
Alex. MacArthur, Deas. E. D. King, R.
N. Beckwith.

Do. North.—Dea. J. C. Dumaresq, Bro.
Geo. A. McDonald.

Do. Tabernacle.—Bro. C. Hubley.

Windsor.—Rev. H. Foshay, Deacons
Mark Curry, Henry Redden.

Invited Members.—Dea. J. W. Bars,
Dea. S. Selden, Rev. George Churchill,
Rev. George F. Currie, Rev. E. P. Cold-
well, Rev. Truman Bishop, Rev. J. F.
Kempton, Prof. J. F. Tufts, Prof. A. E.
Coldwell, David Minard, Howard Bars,
Burpee Witter, Fred Johnson, Austen
DeBlois, Everett Sawyer.

Rev. T. A. Higgins was appointed
Moderator, and Rev. E. M. Keirstead,
Clerk. Prayer was offered by Rev. A.
MacArthur.

The Records of the Church relating
to the call for the Council were read,
and reasons given for the action taken.
Bro. Bars then gave a full and very
satisfactory account of his religious ex-
perience, call to the ministry, and views
of Christian doctrine, and was questioned
on several points.

Rev. Dr. Welton moved, that:

Whereas, We believe in the Christian
character and standing of Bro. Walter
Bars, and have heard the full and very
satisfactory statements of his religious

experience, call to the ministry and
views of Christian doctrine.

Resolved, That, in agreement with the
request of the Church, we proceed to
the ordination of Bro. Bars to the
work of Gospel Ministry.

This was seconded by Rev. E. J.
Grant, supported by addresses from
several brethren, and unanimously
passed.

In accordance with this resolution
arrangements were made for the public
service of Ordination to be held in the
evening, and the Council adjourned,
after prayer by Rev. W. B. Bradshaw.

A large congregation assembled at 7 1/2
p. m., and the service was held, with the
following order of exercises:

- 1.—Anthem....."The Lord is King."
- 2.—Reading of Scripture.....Rev. J. F.
Kempton.
- 3.—Prayer of Invocation.....Rev. Alex.
MacArthur.
- 4.—Hymn....."Go preach My Gospel
saith the Lord."
- 5.—Ordination Sermon.....Rev. S. B.
Kempton.
- 6.—Ordaining Prayer.....Rev. Dr. Welton.
- 7.—Hymn.....(Composed for the occasion)
- 8.—Presentation of the hand of Fellow
ship.....Rev. H. Foshay.
- 9.—Charge to the Candidate.....Rev. Dr.
Sawyer.
- 10.—Anthem....."How beautiful upon the
mountains."
- 11.—Doxology.....Rev. Walter Bars.

By order of the Council.
T. A. HIGGINS, Moderator,
E. M. KEIRSTEAD, Clerk.

The following is the hymn composed
for the above occasion, and sung to the
tune Park Street:

Oh! Risen Lord, whose gifts descend
On all who in thy service share,
Hear us for him we now commend
To Thee in consecrating prayer.

Obedient to Thy last command,
And counting earthly gain but loss,
Among thy heralds may he stand,
True, faithful soldier of the Cross

From yonder heavens a sacred cloud
Of witnesses this scene surround,
With equal zeal and love endowed
May he pursue his toilsome way.

Then, when the warfare is complete,
The armor he at length lays down,
Casting each trophy at Thy feet,
May he receive a starry crown.

For the Christian Messenger.
The Heathen World.

Under this caption the praises of Rev.
Dr. Brooks flow from Mr. Chesley's pen.
Perhaps justly so. He is confessedly
one of the greatest divines on this con-
tinent.

But herein lies the danger. The pub-
lic are apt to receive, without question-
ing, any position taken by such a man;
and especially are Provincialists exposed
to this danger when the position is
endorsed by one of Mr. Chesley's ability
and learning. A word which once fell
from Spurgeon's lips has done harm
untold. He asserted that he could
smoke a cigar to the glory of God. Be-
cause of this, I have no hesitation in
affirming that thousands have either
learned or been confirmed in the expen-
sive and offensive habit.

While "honor to whom honor is due"
should ever be kept in mind, still one
may be excused for not accepting any
man's position without requiring proof.

In the quotations from Brooks there
is not a Scripture proof, yet some of the
declarations in reference to the Heathen
World will be readily accepted, because
passages of God's Word familiar to the
mind, and which justify such assertions,
will be recalled.

As 'o'er the gloomy hills of dark-
ness' missionaries gaze, how inspiring
the thought that "the Light of the
World" has been there, "lightening
every man" all the ages down! The
Christ is with the missionary, "even to
the end of the world," because He is
there always, and before the missionary.
May not this be the solution of the prob-
lem which has met and astonished the
missionary: the expectant attitude of
the heathen tribes in regard to the
white man and the Book?

But how a general statement on Mis-
sions throws any appreciable light on
the character of Chesub Chunder Sen
is not very clear. Far as India is from
America, so far, in all probability, was
he from the preacher's thought. He
does not mention him. And if he did,
his statement could have no weight un-

less Chunder Sen's life meets the
requirements of the great doctrines of
regeneration and sanctification, as re-
vealed in the Word of God. Does the
Brahma leader's life meet these require-
ments? Rev. W. B. Boggs speaks of
him in no flattering terms; and Rev.
Robert Spurgeon, another missionary in
India, writes of his followers in most
scathing words. Living among them,
studying their system, and seeing its
effects upon their daily lives, Mr.
Spurgeon writes of the things he knows.
Here is in part what he says of a Brah-
mo: "Holding a form of Godliness, but
denying the power thereof; ever learn-
ing, and never able to come to a know-
ledge of the truth. Now as James and
Jumbres withstood Moses, so do these
also resist the truth." "He praises
Christ with his lips, but refuses Him the
reverence of his heart." (Italics are
mine).

Indeed the severe language of the
Christ in denouncing the Pharisees can,
without the least strain, be transferred
to the Brahmo and the Brahmo leader
too.

I had not intended to refer to the sub-
ject again; but as Mr. Chesley emphasizes
his belief in the holiness of Chunder
Sen by trotting out Brooks with a gen-
eral statement on the heathen world, it
is but fair to oppose the belief with the
opinions of others quite competent to
judge.

One feels like emphasizing his dissent
from Dr. Brooks's 2nd head even more
than from Mr. C.'s deduction from the
1st. That those who "make the Chris-
tian faith more possible for others, must
somewhere, sometime, if not here, then
beyond—come to the Truth and to the
Christ Himself," has long been taught,
but until now I was not aware that it
had crept into Baptist ranks. That it
has any foundation in Scripture I am
not aware.

In advancing such a position it is
matter of surprise that the preacher did
not furnish one Scripture proof. Evi-
dently Mr. C. recognizes the mistake,
for in confirmation of the "last strong
and valiant words of Dr. Brooks," two
texts are produced: "Blessed are they
who hunger and thirst after righteous-
ness; for they shall be filled." "Bless-
ed are the pure in heart; for they shall
see God."

But where these texts have the
slightest bearing on the doctrine of
salvation offered men hereafter who
have rejected the Christ here requires
explanation.

But the popular view of this far-
reaching doctrine may be entirely
wrong. How welcome the intelligence
that many whom we have regarded as
lost are not lost at all, but are having
another chance, are coming in the
"beyond" to the Truth and the Christ
Himself!

Glorious! What difference that the
Brahmos by the thousand oppose the
Gospel by imitation, and refuse the
Christ the reverence of the heart! They
speak of Him, of His life, death, resur-
rection, and thus "make the Christian
faith more possible for other men;" there-
fore they "must somewhere, sometime
—if not here, then beyond—come to the
Truth!"

What difference that the people in
Apostolic times scattered and peeled
the Church of the living God. Those
scattered everywhere preaching, and
thus "made the Christian faith more
possible to others."

What difference that some became
"the betrayers and murderers" of the Son
of God. In this way only could the
Christian faith be possible to any. Then
how rich the reward awaiting those vile
murderers! How quickly they must
"come to the Truth beyond!"

"What difference that they cried:
"His blood be on us and on our chil-
dren." What difference that they lived
and died in unbelief and sin, the only
qualification required to start them on
their future search after "the Christ
Himself," whom they must find "some-
where sometime," is that they "made
the Christian faith possible to other
men!"

Brahmos are not Christians. Perse-
cutors of the Church were not Chris-
tians. The murderers of God's Son
were not Christians. Neither was
Gamaliel, of whom Dr. Brooks particu-
larly speaks. But because "he made

the Christian faith more possible to
others, he must somewhere, sometime—
here or beyond—come to the Christ."
So says Brooks. Now we claim the
same privilege for the Brahmo, the
persecutor, and the murderer of the
Christ. And we claim it on the same
ground.

The light will shine. "Let there be
light."

Yours truly,
L. M. WEEKS.
Shelburne, June 26, 1884.

For the Christian Messenger.
Women's Missionary Aid Meeting
at North Kingston.

A Missionary meeting for the ladies
connected with the Central Association
convened at North Kingston was held
on Monday, June 30th, at 3 o'clock, p. m.,
presided over by Mrs. J. T. Eaton;
Mrs. F. Beattie, and Mrs. J. F. Kem-
pton occupying the platform with her.

After singing the 855th hymn and
reading part of the 2nd chapter of
Isaiah, Mrs. L. Woodworth engaged in
prayer.

An address of welcome was then pre-
sented to the returned missionaries—
Mrs. Sanford and Mrs. Churchill, by
Mrs. Kempton who very touchingly
recalled our sympathy with them in
trials so patiently endured and bravely
overcome, for the love they bore the
Master and His glorious work. Mrs.
Churchill responded for the missionaries
in an appropriate and touching manner.
After which the 885th hymn was sung.

Reports from Societies were then
called for and responded to by Mrs.
Kempton of Chester, Mrs. Woodworth
of Canning, Mrs. Grant of Dartmouth,
Miss Clara Porter of Pine Grove and
others. Mrs. Kempton made an urgent
appeal for a revival of missionary in-
terest in all our churches; and gave
an account of the working of the
Chester Mission Band, and the good
accomplished. In the young lies our
hope for the future. Mrs. Woodworth
read a short report expressing gratitude
to God; and desired greater usefulness.
One encouraging feature of their society
was that their attendance was *always*
good.

Mrs. Grant reported twenty-two mem-
bers, meetings well attended, prompt
in payment. Mission Band in connec-
tion with their Sabbath School have
raised \$25.00 for the purpose of sup-
porting a native child in school.

Mrs. Sanford was then invited to ad-
dress the meeting, she responded by
expressing her pleasure in meeting
them once more. Her confidence in
God's continued goodness and faith for
the future.

Prayer by Mrs. Churchill. Miss Wright
missionary elect was then introduced.
She spoke of her attention first having
been drawn to missions in the Sabbath
School, but then, rejoiced that it was not
Hettie Wright that had to go there, this
interest deepened by the instructions
of a pious mother; and after conversion
further developed until seeing her way
clear, she had fully decided to offer her-
self for work among the heathen. She
made an urgent appeal for the *continued*
prayer of the sisters for the two inex-
perienced labourers just starting out
in their life work.

Mrs. Churchill then gave a very in-
teresting and earnest address telling of
her work among the Telugus, she
touched upon her home work, study of
the language, school work, Zenana visit-
ing etc.

While Mrs. C. was dressing some
children in Telugu costume a collection
was taken up, amounting to \$9.08. In
the interim Mr. Churchill was invited to
exhibit some idols he had with him. He
gave some vivid word pictures of the
native women in their homes, their
blind worship of roughly carved bits of
wood, &c., &c.

As the three young girls passed up
the aisle, dressed in the costume of the
east, we could almost fancy ourselves in
heathen lands; all were intensely in-
terested in seeing the dresses and hear-
ing a description of them. Mrs. C. also
displayed to the meeting various other
articles she had brought with her. The
missionaries sang two Telugu hymns,
after which Mr. Churchill pronounced
the Benediction, and closed a very
large and exceedingly interesting mis-
sionary meeting.—Com.

Paradise, July 4th, 1884.

For the Christian Messenger.
Concerning the Proposed New
Hymn Book.

DEAR EDITOR,—
Permit me to express the hope that
the Committee appointed at the Con-
vention last year to provide a Hymn Book
for the uniform use of our churches in
the Maritime Provinces are at work, and
that in our approaching meeting in
Moncton, they may be able to report the
business in a forward state.

From personal knowledge of the wants
of our people, and especially in mission
fields, I cannot too strongly advise that
something be done as early as possible.
Our Methodist friends have shown com-
mendable zeal in meeting a long felt
need among their people, and a uniform
book at a moderate price, is now very
widely circulated. In a community
recently visited, where the population is
mixed, I found a cheap edition of the
Methodist Hymn Book, costing about
25 cents, in circulation very widely, and
our people either unwilling to pay 75 or
80 cents for a Psalmist, or hearing of a
proposed change, they may be unwilling
to invest in a hymn book until they hear
of some settled policy of the denomina-
tion. Meanwhile we are suffering much
inconvenience and loss as all must
readily perceive.

Yours truly,
ISA WALLACE.
New Glasgow, July 3, 1884.

For the Christian Messenger.
W. M. A. Meeting at Wolfville.

A special meeting of the W. M. A.
Society was held in Wolfville on July
2nd, in the vestry of the Baptist Meet-
ing House, at 3 p. m., when a large
number assembled.

Mrs. T. A. Higgins presided and after
the usual devotional exercises, a short
address of welcome to our returned
missionaries was read by the Secretary,
Mrs. Churchill responded saying that
this was the sixth public occasion on
which she had listened to similar ad-
dresses, and expressed the pleasure and
encouragement derived from receiving
such assurances of kind feeling.

Mrs. Currie also addressed the meet-
ing, referring in an interesting manner
to her varied experience since leaving
her native land. The singing of a hymn
in Telugu by Mrs. Churchill and Mrs.
Currie interested the audience.

Miss Wright our Missionary elect was
then introduced, and listened to with
much pleasure, as she spoke of her first
impressions with regard to the impor-
tance of missionary work, referring to
her mother's early teaching and Mrs.
Armstrong's earnest appeals as having
specially influenced her in deciding to
enter upon it.

Mrs. J. F. Kempton and other sisters,
added to the interest of the meeting by
speaking with reference to the cause
dear to all, and Mr. Churchill by
invitation then gave an address felt to
be peculiarly appropriate.

After this three young girls dressed
in native costume were brought in by
Mrs. Churchill, who described each
caste represented, and also exhibited a
number of Indian curiosities which
elicited much admiration and interest.

A collection was taken up and the
meeting closed by singing the Mission-
ary hymn.

SINNER AND SAINT.—How different
are the sufferings of the sinner and
those of the saint! The former are an
eclipse of the moon, by which the dark
night becomes still blacker and wilder;
the latter are a solar eclipse, which
cools off the hot day and casts a roman-
tic shade, and wherein the nightingales
begin to warble.—Wit, Wisdom, and
Philosophy of Richer (Standard Lib-
rary No 117).

There are two and a half millions of
printed books and the immense number
of 92 000 MSS. in the French National
Library. About 45,000 books are
added yearly. The British Museum
acquires only about 10,000 each year.