

The Christian Visitor,

Saint John, N. B. December 10, 1879.

EDITORIAL NOTES.
Shediac.

Some seventeen years ago we had just completed the Arts course at Acadia. After taking a short vacation we visited Shediac and began preaching to the little church there. We found a comfortable and commodious place of worship had been erected largely through the benevolence of L. Wilbur, Esq. Many years had come and gone since we had seen the noble band of brethren there, until last Sunday we met with them and enjoyed the luxury of preaching to them again. The day, though rainy, did not prevent a good congregation from assembling. We found the church edifice had been properly cared for, and it looked as well as in early days. Deacon Evans, in the absence of a pastor keeps up the social meetings and Bro. John Caulder has organized the congregation into a Bible Class which he conducts. We were much impressed with the claims of the church upon the sympathy and support of the Home Mission Society. Brethren who with small means do so much to help themselves deserve help from others. The church now numbers about 30 members. They are having an occasional supply from Rev. J. H. Hughes. They much appreciate his sermons.

The Village of Shediac suffered much from the late destructive fire and one of our brethren was among the largest losers. The work of rebuilding is progressing rapidly and many of the merchants hope to occupy their new stores before Christmas. The crops in the parish of Shediac have been abundant. Wheat especially has been a good yield. It is estimated that 20,000 bushels have been raised in the parish. This will be a great advantage in these depressed times.

A Layman.

Mr. Moody, since beginning his evangelistic work, has made much improvement in his preaching, both as to the matter and manner of it. Some doctrines such as repentance used to find a very narrow place in his teaching and some peculiarities of the Plymouth Brethren type had considerable prominence. He used to believe in building tabernacles and working outside of the churches. He has changed his methods. His work in its results lacked permanency. We hope it is now more Scriptural and stable. A little clap-trap still clings to him, and his satellites, like imitators generally, put on the defects of their primary. In St. Louis the other day, Mr. Moody said to a reporter, "Don't put me down Rev., I'm no preacher, I'm only a layman. Call me Moody without any Mr. or Rev." We are not very particular about the title "Rev." although we think it a quite harmless designation of a given profession. But we object to a man giving his whole time to ministerial work, claiming all the rights of a minister, and then asserting that he is a layman. We are strongly in favor of lay preaching as such. But when a man like Mr. Moody gives his whole time to the ministry and then claims to be a layman, it sounds to us a good deal like what our old esteemed Hebrew tutor, Dr. Davies, used to call "humbug." We would not call attention to this matter, were it not that a crop of men are springing up who follow him in this clap-trap assertion. If a man is called to the work of preaching the gospel, let him be ordained and magnify his office.

The notice in another column concerning the opening of the New Baptist Church, Charlottetown, is an important one. We rejoice with our brethren in the consummation of their hopes. They have struggled manfully, and now have, after long years of waiting, a sanctuary that is adapted to their wants and a more fitting material exponent of the worth of the truths we as a denomination are pledged to promulgate. We trust that spiritual power and generous giving will mark the days of dedication, and that the coming history of the church may reflect much honor on the name of our risen Lord.

We direct attention to the letter of Rev. George Armstrong in another column respecting the amounts due him from subscribers prior to May 1878. He has lengthened the time for settlement six months, and we trust that all will endeavor to amicably adjust their old accounts within this period.

Remember the Sabbath Day and keep it Holy.

BY REV. J. HUNT COOKE.

Criminals suffering the punishment due for their wrong doing have frequently asserted that the first step of their downward career was Sabbath breaking. Without even running counter on the public opinion of our time, which is making great efforts to remove the breach of the fourth commandment from the category of offences, we may readily believe that departure from the right path may, and often does, begin with the neglect of the influences which Sabbath keeping secures. We live in an age of unrest. If ever there was a time when the Sabbath was needed, it is to-day. We live in a land of unrest. If ever there was a place where the Sabbath was needed it is earnest Great Britain. Thus, apart from all higher considerations we ought strenuously to oppose all efforts to secularize the Lord's Day. It is true, that in the full sense of the term, this can only be kept by true believers; by those who believe in the resurrection of the Lord Jesus from the dead, and set apart a seventh day for seeking, by the power of that resurrection, to rise from the grave of worldliness to a nobler life; but all should feel it a duty to sustain and avail themselves of the benefits of the custom, ancient as the world, of keeping for religion one day in seven.

It is not the best recreation from a week of toil to travel one hundred miles in a crowded excursion train, or to study the antiquities stored in museums. Something more restful is needed. Calm, thoughtful, hallowed meetings for the worship of God, from the dust and in of ordinary life, is like stepping out from the noise and heat and confusion of a large assembly, and entering a quiet retired garden, listening to the cool drip of the fountain, and looking up at a hemisphere of stars.

Apart from the Ten Commandments, the opening of museums and picture galleries would be a great error. The British Museum may be better than the Green Dragon, but it shows a lamentable ignorance of the whole subject to suppose that the contrast or alternative is found here. Let not Christian men, however, mistake the duty of the hour. The Church never has and never can receive true aid from the State. Legislation will take its course, and the Church must know its responsibilities. We must overcome evil by good; we must elevate our Sabbath engagements and work. As a rule ministers do their best; let our members do their best, too, to make the worship of the sanctuary real and lovely with the beauty of holiness. Let our worship be not only attended with our best clothes, but our best manners, our best regularity, our best punctuality, our best demeanour, our best courtesy to strangers. Our Sunday school teachers as a rule do their best for the children, but our cultured ladies and gentlemen must come forth and conduct such Bible classes for our young men and maidens as shall keep them from the attractive lures of the tempter. Our policy must be that of counter-attraction. This is our most practicable and best weapon. If Parliament beats us by law, we must beat Parliament by Gospel. We must make the story of the grand old deliverance from the Egypt of sin more attractive than the gallery of Egyptian antiquities. That Divine mercy which spared Nineveh of old must be shown to be more desirable than the sight of the Nineveh Marbles. The Epistle to the Romans must be made more interesting than the sculptures from ancient Rome. Young people must be taught to prefer for the Sunday the pictures of the Word of God with all their purifying power to those of the National Gallery. Excursions of thought into regions of Divine truth must be shown to be the best and highest refreshment amidst the anxieties of the world. In short, these movements are a loud call upon Christians to make Sunday a happy day in their households, and as far as possible a happy day for those young people who have not homes of piety. Above all, we must exemplify and declare that in believing on Jesus Christ there is "a joy unspeakable and full of glory." "His ways are ways of pleasantness, and all His paths are peace."

How a Difficulty was Settled.

BY REV. L. STEVENS.

In 1851, I was called to the pastorate of a church, of which the late Judge Swain, father of Rev. Dr. Swain, now deceased, was a highly honored and useful member. Like many other good men, however, he

was very sensitive, sometimes thinking himself injured when he was not. But then, like most men of similar type, he was very ready to forget an injury.

Shortly after my pastorate commenced, I became acquainted with a very amiable man by the name of Kelly, belonging to the congregation. In conversation with him, I found him very deeply interested in religion, upon inquiry I found that he once belonged to the church, but had been excluded upon a charge brought against him by the judge, of having, as he alleged, taken down or suffered his cattle to break down a line fence running between himself and Kelly. Kelly declared himself unjustly accused, but the church accepted the judge's statement and excluded Kelly. Kelly told me his story, but said he still loved the church, and would be glad to return to it. Nevertheless it was not easy to see what could be done.

After giving the subject some study I told Kelly that the case was very difficult, and that it was by no means certain that the relief he sought could in any way be obtained, but I told him also that I could point out a way by which he could return honorably to the church, provided he was willing to accept it. He thought he would be willing. The plan was, that losing sight of all the wrong that the judge had done him, as he declared he should, for one week, earnestly and prayerfully seek to find out what injury he had done the judge. He promised compliance.

At the end of the week he said that he could see no wrong that he had done the judge except that he became excited when the judge accused him of doing what he knew he did not do. For this he said he was sorry, as he knew it was wicked. I then proposed to him that, saying nothing about any wrong of the judge, he should come before the church and confess his own wrong in having been wickedly excited towards him in the matter for which he was excluded. I wished him, after taking a week to think and pray over it, to let me know what he would do. When the time was out he said: "Pastor, this is a hard case. Must I confess the incident of my excited feelings, when the judge, who by an unjust accusation excited me, is not even to be asked to confess his wrong?"

I admitted that, taking his statement of the difficulty, the thing I proposed for him was hard. But he must remember that the judge was in the church, and he was out of it, and that the judge had the support of the church, while he stood alone, unsupported, so far as appeared, by a single member. And more than that, the judge might honestly see the facts of the original difficulty, from a different standpoint from what he did. And most of all, I urged upon him that if he confessed what he knew on his own part, he would then be at peace with his conscience and with God and with the whole world. Besides I told him that in making his confession, he should not say a word about being restored to the church. He finally consented.

The regular church meeting was soon to occur. Satisfied that Kelly was now rightly affected, I was concerned only to have him, in appearing before the church, say just enough and not too much. Were he to forget himself and say too little of the wrong of indulging in unholy excitement, or, talk about the illusage he received from the judge, I knew that his case would be lost. I saw that I must provide for this liability. I therefore wrote the confession he was willing to make, asked him to put his name to it, and desired him to be present at the church meeting, when I would read his confession and then call on him to rise in his place and say whether or not it was his free act. After his answer should be given, told him that I would request him to withdraw from the meeting. He agreed to all that I proposed.

Everything went forward, just as I had planned. The church meeting was large and the Holy Spirit was evidently present. When I called up Kelly's case the greatest surprise was felt for not a member knew that I was interesting myself in his behalf. I read the confession. There was general weeping, none weeping more than the judge. I then said that the confession made was a proper matter for consideration, that whilst Brother Kelly had not asked for restoration to the Church, if the Church were satisfied from what he had said that he ought to be restored, they could act accordingly. It was then voted, first, that the church is satisfied with his confession, and secondly, that he be invited to return to the church. A committee was chosen to inform him of these proceedings. The invitation of the Church was accepted and from that time forward to his death, William Kelly was one of the most loved, honored, and useful members of the

church. As for the judge, who lived but a few years, he was evidently the happiest member of the church in view of Kelly's return. There was not the slightest reason to doubt that he was sorry for the course he took in securing Kelly's exclusion.

This case was very peculiar, and yet I know not how it could have been treated otherwise than it was. Good man as the judge was, he would probably never have initiated measures for Kelly's return. The church having acted upon the charge of the judge sustaining him, gave him an opportunity to object, if he saw fit, which he did not, to Kelly's confession, unless he would make personal confession to him. Finally, Kelly, in returning as he did, was obliged to yield his right to demand a personal confession from the judge.

Great Falls, N. H.

For Visitor.

The Memorial Telescope.

DEAR EDITOR,—It will no doubt afford some pleasure to yourself and to the readers of the VISITOR to learn that a magnificent Telescope has just been secured for Acadia College, and that in a few days it will be given in charge of the proper authorities.

In the early part of June, 1871, the members of the Senior Class of Acadia, who were just about to graduate and to go forth from their Alma Mater to engage in the practical duties of life, met together in one of the recitation rooms of the old College building to discuss an interesting question. In a few days their orations would be pronounced. Latin blessings would be gravely bestowed upon them, admitting each one "ad gradum Baccalaurei in Artibus, eique omnia insignia et jura, honores, dignitates et privilegia ad hunc gradum spectantia fruenda."

This simply means that, with parabolic curves of snowy goose—down upon their backs and graceful rolls of classic sheepskin in their hands, they should go forth into the great world as perpetual bachelors—in the technical rather than in the conventional acceptance of that term, however, for the ladies have seen to it that eleven of the apostolic dozen have been duly rescued from the fatal snares of social bachelorhood.

The question discussed at the meeting referred to was, "Shall we not pledge ourselves to raise funds sufficient for the purchase of a suitable present to be left at Acadia as a class memorial?"

All at once agreed that such an attempt should be made forthwith, and that a telescope would be about the most useful and appropriate thing to secure. Written pledges were signed on the spot, and persons appointed to carry out the enterprise.

Eight years have passed away since that farewell meeting was held, but the pledges of the class have not been forgotten or disregarded. Having been instructed by members of the class to enter into negotiations for the purchase of a suitable instrument, I corresponded with Prof. Elder and others, and subsequently visited Boston for a personal inspection of different glasses. It was my good fortune to find a gentleman who had two superior instruments for his own private use, but either of which he was willing to dispose of on most reasonable terms. Having fully assured myself, by the aid of the most competent judges, that the instrument was an excellent one and its price far below that of the manufacturers, I ordered the glass to be sent to Bridgetown by packet. About a fortnight ago it reached this town in perfect condition; and in a few days it will be conveyed to Wolfville.

The instrument is about nine feet in length, and is valued at \$700.00, but through the liberality of Mr. R. A. Miller, of Boston, it was purchased for \$450.00. As there is no tariff on philosophical instruments intended for Colleges, we were spared a heavy outlay in this respect. Through the kindness of Capt. Nicholson, of this place, the glass was brought to Nova Scotia, free of charge for freight. With the exception, therefore, of my expenses in visiting Boston and a small outlay for apparatus for the instrument and railway fare to Wolfville, there are no incidental expenses, and a telescope valued at \$700.00, has cost us not more than \$475.00.

I have had several opportunities of testing the quality and power of the instrument, and must express my entire satisfaction with the results of my observations. The view presented by the moon was magnificent. The irregularities of the lunar surface, the mountain ranges and the vast ravines were all distinctly visible. The belts and satellites of Jupiter are clearly seen in all their grandeur and beauty, and other planets are viewed with equal satisfaction.

Our Class of '71 have reason to be proud of their memorial offering. Prof. Elder, in a letter of recent date, remarks: "I think your Class have done nobly." The total amount of funds raised is \$561.85, of which about \$86.00 still remains at interest, awaiting further orders from the Class.

It is well that the instrument had not been purchased prior to the burning of the old College buildings, for it would most certainly have been destroyed with the other valuable contents of the Museum. Besides this, the funds, bearing a good interest, have been steadily accumulating, as a result of which a handsome amount is now available for some other useful purpose.

We cannot but hope that classes, which shall in future graduate at Acadia, will make arrangements for the purchase of similar Memorials. In this way our College could soon be furnished with an ample supply of useful and necessary philosophical instruments.

W. H. WARREN.

Bridgetown, Dec. 4, '79.

To the Baptists of P. E. Island and the Friends generally.

Dear Brethren and Friends:

Our new place of worship will, (p. v.) be opened for Divine service, on Lord's Day, 14th inst., services to be continued over the 21st. Programme as follows:

First Day: An address on the origin and progress of the Baptist Church in Charlottetown, by Pastor D. G. McDonald, at 10½ a. m., to be immediately followed by a Gospel sermon from Pastor W. J. Hinson, Evangelist from London, England. Pastor M. Ross to offer the prayer of dedication. Service at 3 p. m. to be conducted by Pastors Cowperthwaite, (Methodist minister) and J. M. McLeod, minister of the Zion Church, both of Charlottetown. Service at 6½ p. m. to be conducted by Pastors John Knox, M. D., and C. C. Burgess.

The Sunday School will give a concert on Monday evening at 8 o'clock. A treat may be expected. Lecture by Pastor Hinson, on Wednesday 17th, at 7½ p. m. (subject will be announced in due time). The extraordinary talents of this devoted man cannot fail to be appreciated. On Lord's Day, 21st inst., Pastor J. W. Woodland of Cavendish will preach at 11 a. m., assisted by Pastor W. F. Swaffield, Evangelist from London. Service at 3 p. m. to be conducted by Pastors Harris, "Bible Christian" minister, Campbell, Methodist minister, and Kidson, Baptist minister. At 6½ p. m., Pastor John A. Gordon will preach, assisted by Pastor E. N. Archibald of Bedeque, and Trueman Bishop of Tryon. We earnestly desire the prayer and the presence of our friends on these occasions, and we fondly hope that tangible proofs of sympathy—sympathy that can be counted in dollars—will cheerfully and bountifully be given.

Friends who cannot come will kindly send their donations

D. G. MACDONALD.

Chairman of Com.

Charlottetown, Dec. 5th. 1879.

Letter from Rev. A. Estabrooks.

DEAR EDITOR.—In answer to the numerous inquiries of my friends as to whether I intend to return to Burma. I reply that such is my intention as soon as my health is sufficiently recruited.

I hope before long to be able to visit few places in my native Province to try to increase the interest in the work of Mission by stating a few facts and experiences gathered from a pastorate of nearly four years in connection with the English speaking Baptist Church of Maulmain, Burma. The work of preaching the gospel in a torrid climate makes such a serious draught on one's physical and nervous energy that it requires some time, even in colder regions to regain these lost powers. Nevertheless I hope by patience and care to regain my health so as to justify my return before many months to the land which I have chosen as my field of labor.

Since I left my native land for the east I have had some sad and trying experiences, so that death would have been a happy release from sorrows too great to describe, agony too bitter and terrible to dwell upon. But when I have thought it possible to live, there has come a calm to the stormy sea of affliction, and the sweet peace nourished the flickering taper of life into activity and renewed energy. To dwell upon these scenes is to live the life over again. It is better to forget the things that are behind and reach forth unto the things that are before.

I hope to be able from time to time to write you of my health, and prospective future work.

I pray God to bless you in your arduous work, and help you to still to contend earnestly for the faith once delivered to the saints.

A. ESTABROOKS.

Fredericton, Dec. 6, 1879.