

## The Christian Visitor,

Saint John, N. B. November 19, 1879.

## Against Impatience.

The Bishop of Winchester, in a sermon before a Church Congress, held at Swansea, a few weeks ago, declared that there was very much in the present condition of the religious world to encourage hope. It would be hard to show, he remarks, a balance sheet of work or money, or devotion more hopeful and encouraging from any age in history; and were that all, the augury would indeed be propitious; but, he continued, across this goodly escutcheon, there is a blemish, upon which is written large "Impatience." While Christians are zealous in work and speech for God and hope in Him, they would hasten His hand and have Him keep their time, whereas they ought only to abide His.

These words are wise, and for those who would be wise. While Satan rejoices in much Laodicean lukewarmness, and soothes many into the sin of sluggishness, he has special temptations for active, eager souls. It was Judson, we think, who said that when the devil finds a man too spiritually minded to yield to ordinary seductions, he lures him with the bait of Plymouth Brethrenism. There, beneath the guise of deeper piety and devotion, lurks the demon of bitter self-righteousness. The same or like danger besets the best workers in the Churches. The Lord's delays make them impatient. The slowness of Church progress, or seeming retrogression renders them morbid. In this mood they often become "accusers of the brethren," and indulge in carping severities, instead of kindly stimulating encouragements. Quite frequently they separate themselves in spirit from the Church and await, self-elected, a speedy coming of Christ to take them from a world unworthy of them. All springs from the root of impatience with men, and worse, impatience with God. After all, His purposes are being worked out: wait patiently for Him.

Not that we would clothe the wolf, Indifference, in the sheep's clothing of Patience. The rather let the lukewarm know that God will spew them out of his mouth. But we think it well to be hopeful, well to note the real and swift advances of the cause of truth and righteousness, and above all, to await in calm faith the development of the purposes of Him with whom a thousand years are as one day, and one day as a thousand years. He is not zealously affected to a good thing whose zeal leads to schism or heresy.

## A Thorn that Chokes.

We borrow a coal from a neighbor to kindle the fire of our thought. This time it is the Roman Catholic bishop of Salford, England, whom we make befriend us. Speaking recently of the British race, he said that "there was never a race of men, intelligent, earnest and energetic, that so completely gave itself up to the pursuit of wealth." Speaking of England, particularly, he declared that "beneath the outward film of union, there are being organized bands, more and more perfectly terrible bands and corporations, which are separating the people, and which act like wedges, cleaving society into portions, and separating one class from another. Unless this state of things is altered in time, and men cease to prefer the love of gold and silver to the love of their neighbor, the greatness of England will rapidly pass away."

Who doubts this? While the evil complained of is more fully developed in England, it no less really exists on this continent, and in the Provinces. Class distinction based more exclusively here on wealth, interferes with the working out of Church plans. Railroad and other Corporations, and consequent protective and trades unions, not to speak of countless other organizations, which owe their origin to wealth or to the struggle for wealth, are making wide lines of cleavage even here between different classes of society. What is the antidote to this evil—this evil seen by a thoughtful few? Not where perhaps our inspirer, the bishop, would seek, if under the Alps of universal Catholicism, which would crush all other organizations to exalt her own paternal selfishness. That has been tried, and days of anarchy and terror marked and mark its time. The antidote is in Christian Communism. That

consists in men regarding themselves as God's blood-purchased slaves (*doulos*), and in their glorifying Him in their bodies and spirits which are His; that consists in their looking not at their own concerns, but at the interest of their neighbors; that consists in their writing themselves every man's servant for Jesus' sake. Wonder is it not, that philosophic students of social economy and social science, do not find out and use this divine open secret. Surely their eyes are hidden, else they would see the true method of removing the thorns that cumber the world's else fair field, and which hinder the growth of good and grace in all its borders.

## EDITORIAL NOTES.

If the subscriber who sent us last week \$2.25 will give us his name and place of residence we will be glad to give credit for the amount.

Rev. T. H. Porter is on the Hill giving instruction in elocution. A large number of the students have availed themselves of the opportunity thus afforded. All who have received his lectures express great satisfaction with the instructions given. We can heartily recommend both the system, and Mr. Porter as a teacher, to any who desire to improve their reading and speaking. The system is common sense, and a knowledge of it, is easily gained. Every school teacher and professional man should make himself master of this system of elocution.—*Athenaeum*.

The largest Church in America is the First African Baptist Church in Richmond, Va. It has a membership of over 3,000. The largest church in Great Britain is the Baptist church, worshipping in the Metropolitan Tabernacle. It has over 5,000 membership. The largest Mission Church in the world is the Baptist in Ongole, India. It has a membership of over 10,000. So far as large churches are concerned it appears that the Baptists lead the van.

ONE of our oldest and most intelligent ministers says, in writing to us pledging his renewed support: "The Visitor has greatly improved since it came into your hands." We were pleased to receive this unsolicited commendation and pledge of support. It shall be our aim to keep the Visitor fully equal to the best religious paper published in Canada. To this end we need the help of all to increase our subscription list, and the contributions of our best writers. All our ministers in the Maritime Provinces are requested to furnish items of religious news.

## News from England. No. 7.

YORK TOWN, SURREY.

7th Nov. 1879.

## GLASGOW UNIVERSITY.

By the generous hospitality of our Scotch friends we were induced to prolong our stay after the Union Meetings had closed, and on Friday we visited the Glasgow University. Englishmen gratefully remember that when English Universities kept Non-Conformists at a distance, the Scotch Universities from the time of their foundation in the fifteenth and sixteenth centuries, have opened their doors wide, and made welcome men of all nations and all creeds. Our English Universities are now no longer denominational but national, and the current of students are, of course, from nearer home; but many ministers rejoice in the remembrance of student life in Glasgow. We ventured to sit in the "Black-stone Medalists Chair," with its sand-glass suspended over head, in which, when under examination on certain subjects, the student sat, to reply to examiners' questions before the sand had run down; some literary men visiting the University now, occasionally remark, with emphasis, "I once sat there," as though the recollection were still fresh in their minds.

## SCOTCH SCENERY.

We proceed from Glasgow by rail to Ballock, at the Northern end of Loch Lomond where a steamer waits to convey passengers up the Loch. The scene from beginning to end is one of remarkable beauty; Islands seem suddenly to rise from the middle of the Loch, while on either side the rugged rocks appear in gigantic proportions. The steamer after some two hours run, landed us at "Inversnaid" where Wordsworth met the Highland girl, whose charms he sang in one of his poems. Here passengers take the coach for Loch Katrine—a distance by road of five miles, over a barren moor, overshadowed by the northern shoulder of Ben Lomond. On the way we pass Inversnaid Fort, now in

ruins, erected in 1713, to keep in check the lawless band of Rob Roy. At the Stronachlachar on Lake Katrine we find the steamboat waiting and are soon steaming down one of the loveliest of Highland Lochs, famous in the realms of poetry as the scene of Scott's "Lady of the Lake." It is but a short sail (too short for the beauties surrounding us) the steamer is soon at the jetty and the passengers scrambling on the coach for Trossachs, which is familiar to all who have read Scott's poem. Scott speaks of this extraordinary pass as "a wildering scene of mountains, rock and trees thrown together in disorderly groups." We stay a little while at the Trossachs hotel, and then through this rugged pass the coach runs towards Callender, past Loch Achray, and Loch Vennacher, after a ride of nine miles Callender Station is reached, from which we return by rail to Glasgow, via Stirling.

## SALT COATS.

On following day we proceeded to Saltcoats, 28 miles from Glasgow, and 2 miles from Ardrossan, one of the most thriving of the seaports of the Lower Clyde. Here we found the "Mission Coast Home," instituted in 1866, in which the sick poor of all nation, and those who are reduced in strength through hard struggles with poverty and trial, find a temporary home and are well cared for, and good plain food combined with the kindest medical supervision, baths &c., speedily restore the sufferers and renew their strength; better still they see so much of practical Christianity, that the influence of Christian teaching, backed up with so much that is God-like is irresistible, and they come to the conclusion of the poor Jew in London, who, when supplied with a free breakfast said, "that cannot be a bad religion that does such good things." This Mission Home is entirely in the hands of Mr. Wm. Bryden, a gentleman who gives freely his time and the benefit of his advice. In him are combined the father and the doctor. His first thought seems to be to inspire with hope the sick patient who is fortunate enough to find a refuge in the home. "Oh we shall soon be able to put you all to rights," were the cheery words we heard addressed to the suffering as we passed from room to room, with Mr. Bryden, the good Samaritan. We volunteered to let the benevolent know that it is possible for them to help this truly Christian movement. A yearly report and balance sheet is issued by which we see the income last year was £1054 and the number of persons admitted were 1241. We preached on Sabbath evening in the large dining room of the Home to a congregation numbering over two hundred persons, and consisting of patients in the Home, and residents in Saltcoats, and left praying God to bless good Mr. Bryden and his Mission Home.

We shall ever remember the kindness and hospitality of our Scotch friends of whom we may have more to say another day. Sad that in a country so beautiful and amid a people so brave, the confession should be made: "The great curse of Scotland, sir, is whiskey." We in England cannot throw stones across the border, for indeed drunkenness abounds with us; the Englishman is brutalized with beer and the Scotchman rendered helpless by whiskey; from both may many be delivered by the power of the Gospel and the example of the Christian Church.

JOHN EDMUND CRACKNELL.

For the Visitor

## "His Appearing and His Kingdom." No. 8.

Another objection which deters some persons from examining into the truth or falsity of the Pre-Millennial doctrine is that its tendency is injurious. In an article on this subject published in the *N. Y. Examiner* last year—an article which seemed to me characteristically able but lamentably erroneous,—Dr. Heman Lincoln said: "The theory has, on the whole, been harmful to the religious life of the church. It seems, by its normal influence, to lure with a fatal fascination, to warp the judgment, to disturb the mental balance, compel exclusive attention and study and become, with many, the favorite theme for thought and preaching." The editor of a Baptist paper, in commending Dr. Lincoln's article to his readers, wrote thus: "Our brethren will do well to beware of doctrines that history shows us have been destructive to Christian life, and . . . tend to scatter mischief and dissensions in Christian churches."

These are grave charges against the doctrine, but they lose much of their weight when we notice that in part they contain their own answer, and in part they

"beg the question." If they were well-founded, no one should have been permitted to present this "dangerous" subject to the readers of the *Messenger and Visitor*. But Dr. Cramp and Rev. J. Brown, "Mark" and "E," Rev. J. A. McLean and "An Elder" have written to these papers in opposition to the doctrine, or to those who have ventured to uphold it, and none of them have hinted at any danger. Certainly it is not among the dangerous doctrines referred to in the Scriptures. And if it can be shown to be the very teaching of the Book of Books, then the baneful results supposed to flow from its adoption must either be imaginary evils or must be the consequences of some perversions of the truth.

Let those who read this article think of the character and work of such believers in the pre-Millennial Advent as Alford, Baxter, Bunyan, Calvin, Chalmers, Dorner, Ellicott, John Gill, Robert Hall, Irving, Luther, Milton, Muller, Newton, Ryle, Spurgeon, Trench, Tyng, Watts, Wesley, and many others,—a whole alphabet of names—which will be admitted to count for something when we are told that the belief they all held is destructive to Christian life, tending to warp the judgment, disturb the mental balance and scatter mischief and dissension in the church.

But the charge sometimes takes a more specific form. It is said that to teach the people not to look for the conversion of the world at large, through the preaching of the gospel, before the second coming of Christ, will destroy their interest in the great work of Foreign Missions. The general answer to this would be that we are to accept the teachings of the Bible without regard to any anticipated results. But here are two facts which may serve to illustrate the baselessness of this assertion. Of the sixty-one graduates of the East London Institute for the Training of Ministers who are "already in the field," forty are found "labouring in the Foreign Missionary work," and the Rev. Grattan Guinness, the head of the Institute is said to be one of the ablest and most pronounced writers in favor of Pre-Millennial views. Again, the statement is published that "twenty-three out of twenty-nine members of the senior class of the Alleghany Theological Seminary have offered themselves as missionaries;" and Dr. Kellogg of that Institution is one of the first theological professors in the United States to take a strong stand in support of these views, and to teach them clearly to his class. Rev. A. J. Gordon, of Boston, says: "It is admitted by learned authorities, on both sides, that the Millenarian was the prevailing doctrine of the first two and a half centuries of the church—centuries which were distinguished pre-eminently, for missionary activity."

Nov. 15, 1879.

LUKE.

## Another at Rest.

It is our painful duty to record the death of another of Acadia's honored graduates, that of

W. A. D. MACKINLAY, ESQ., A. B.,

formerly of Charlottetown, P. E. Island. Being constitutionally weak, he spent many years seeking a congenial climate in different parts of the United States. During the past summer he resided in Petersburg, Virginia, with the family of his brother-in-law, Rev. W. B. Bradshaw.

On Saturday, the 8th inst., he came to Bridgetown, N. S., intending to spend the winter with his sister, Mrs. W. H. Warren. The fatigue occasioned by the journey, together with the enfeebled state of his health, evidently exceeded his power of endurance. He sank rapidly after his arrival, and passed away to rest on the following Tuesday, in the 34th year of his age.

Mr. MacKinlay was a young man of most amiable and gentlemanly disposition, and was endowed with an intellect which placed him in the very first rank of successful students. He pursued a course of studies at the Prince of Wales College, Charlottetown, P. E. Island, and subsequently graduated with honors at Acadia.

His aspirations were high, but constitutional infirmities seemed to defeat his best efforts to realize the ideal of his life. But few know how patiently and persistently he struggled to overcome the difficulties which beset him, and to bear with submissiveness the necessary burdens of life. At times his spirits seemed to glow with radiant hope, and again the light faded away leaving the darkness of disappointment and hopelessness. His conflicting feelings are finely described in the following lines found written on one of his scraps of paper:—

## LIGHT AND DARKNESS.

Why live, when life is sad,  
Death only sweet?  
Why fight, when closet fight  
Ends in defeat?  
Why pray, when purest prayer  
Dark thoughts assail?  
Why strive, and strive again,  
Only to fail?  
Why hope, when life has proved  
Our best thoughts vain?  
Why not cool heart and brain  
In the deep wave?  
Why not lie down and rest  
In the still grave?

Live—there are many round thee  
Needing thy care;  
Pray—there is One at hand  
Helping thy prayer;  
Fight—for the love of God,  
Not for renown;  
Strive—but in His great strength,  
Not in thine own;  
Hope—there is heaven's joy  
Laid up for thee;  
Love—for true love outlives  
Its agony;  
Fight, pray, and wrestle on,  
Loving God best,  
Then, when thy work is done,  
Lie down and rest.

That longed-for rest has at last been obtained, and the dim twilight of life's uncertain hopes has, we feel assured, given place to the noon-day glory of the life beyond.

The remains of the deceased, accompanied by Rev. W. H. Warren, arrived at Charlottetown by steamer on Friday last, and were conveyed thence to the old home at Franklin Point. On Saturday appropriate funeral services were conducted by Rev. C. C. Burgess, and a large number of relatives and friends followed the body to its last resting place in the Cornwall cemetery.

Nov. 13th, 1879.

W. H. W.

## Home Missions.

The regular monthly meeting of the H. M. Board, was held in the vestry of the First Baptist Church, Yarmouth, on Monday, the 17th inst.

Secretary read reports from six missionaries. Applications for aid were considered, and the following grants made:

1. To the Argyle and Pubnico Field, \$50.00, for year ending July 31st, 1880. Bro. E. P. Coldwell, missionary.
2. To Shelburne Field, at the rate of \$150.00, till July 31st, 1880. Bro. G. H. Goudy, pastor.
3. To New Glasgow field at the rate of \$300.00, till July 31, 1880. One week per month to be spent at Barney's River. All the amounts collected there to be placed to the credit of the Board. Bro. C. K. Harrington, missionary.
4. To Parrsboro Field \$50.00 for year ending July 31st, 1880. Bro. J. F. Kemp-ton pastor.
5. To Margaree and Mabou Field \$100 until July 31st, 1880. Bro. P. R. Foster pastor. This vote was passed at a special meeting, held Nov. 3.
6. Voted to employ Bro L. P. Rossier of Worcester, Mass, as an additional missionary for the year.

Rev. G. E. Day on behalf of the Committee to confer with the N. B. Home Mission Society, on the carrying on of that work in New Brunswick, reported that the N. B. Board had voted to hand their work and field to the Board of the Convention, this Board agreeing to spend not less than \$2,200.00 in Home Mission work in New Brunswick during the Conventional year. Report adopted.

A list of appointments, furnished by Rev. J. E. Hopper, Corresponding Secretary of the N. B. Board, having been read, it was voted to accept them as the mission appointments of this Board.

In behalf of the Board

A. COHOON.

Cor. Sec.

## News from the Churches.

## NEW BRUNSWICK.

ANDOVER.—The good work of the Lord is progressing at Andover. I have been engaged with the Church since have been one quarter of the time. There have been 25 added to the Church, so we see that the labors of those who preceded me have not been in vain. To the Lord be praise who has given the increase.

Yours, truly,

C. HENDERSON.

FREDERICTON.—The "York and Sunbury Quarterly Meeting" will meet with the Church at Upper Kingsclear, on Friday evening, the 12th of December, at which a large attendance is hoped for, as matters of great importance are to be brought forward for deliberation.

M. S. HALL, Sec-Treas.