Messenger and Visitor.

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Vol. XII., No. 28. SAINT JOHN, N. B., WEDNESDAY, JULY 8, 1896.

—REV. T. TROTTER, of Wolfville, goes West for his vacation. He will visit his mother and other friends in Toronto and supply Bloor Street church (where he was formerly pastor) for a few Sundays.

—REV. B. N. HUGHES, who, by reason of ill health, has been for several months laid aside from the active duties of the ministry, continues, we are sorry to learn, in a weak and suffering condition. Many friends of Bro. Hughes will unite with us in sincere sympathy for him in his present affliction and will hope and pray that in the providence of God his health may be restored that he may again engage in his beloved work in the gospel ministry.

A CORRESPONDENT writes to make the following additions to our report of the proceedings of the N. S. Western Association: In the B. Y. P. U. column 3rd page, issue of June 24th, the address on Our Society in Educational and Denominational Life was given by Rev. G. R. White; that on Consecration by Rev. J. W. Tingley. In the report of Association the last address of the Sunday afternoon service was unintentionally omitted; it was on The Moral Influence of the Sunday School by Rev. Zenas L. Fash.

—MR. A. H. CHIPMAN, the Business Manager of this paper, returned from Boston last week, but not quite as he went—that is to say, not alone. The business which called Mr. C. to "the hub" was not primarily connected with the paper. It was of a personal character, and, as will have been gathered from an item which appeared in last week's issue in the column which it is said the ladies always read, it was important business. We have not the least reason to doubt that it will prove to be in the best interest of the parties immediately concerned and it is therefore a matter of satisfaction and pleasing interest to their many friends. The MESSENGER AND VISITOR gives its blessing and the editor is sure that all the readers of the paper will join him in the heartiest congratulations and good wishes to Mr. and Mrs. Chipman.

—PETER WHEELER who murdered Annie Kempton at Bear River on the night of January 9th, was tried at Kentville, convicted and sentenced by Judge Townshend to be hanged at Digby on Semptember 8th. The evidence against the accused man, though strong, was wholly circumstantial; but since his condemnation Wheeler has made a confession which has been given to the public. The confession goes to show that the prosecution was correct as to the theory that Wheeler was the gully party but incorrect as to the time when the murder was committed. According to the murderer's statement, which in all probability is true, the murderous deed was not accomplished in the early evening but near the hour of midnight. There is nothing, however, in the man's confession to mitigate the guilt of his awful deed. In motive, in conception and in execution the murder was as foul, as fiendish, as horrible as it had been supposed to be. In the light of his confession and the hardened manner in which it is said to have been made, the mysterious thing is how a man so destitute of moral sense and so capable of the basest deeds should have lived so long in a place without manifesting more of vicious propensity than Wheeler appears to have done during the years he has been a resident of Bear River.

—MRS. HARRIET BEECHER STOWE died at her home, Hartford, Connecticut, Wednesday, July 1st. Few English writers of the century have become more widely known than the author of Uncle Tom's Cabin. Mrs. Stowe was the sixth of Dr. Lyman Beecher's thirteen children, born June 14, 1812, a little more than a year older than her famous brother Henry Ward. Her fame, as it outran his or any other of that brilliant family, so doubtless it will outlast them all. It is some 44 years since Uncle Tom's Cabin was given to the world. Perhaps no book the world had seen had been received with so much avidity and had been so widely read. The genius that illuminated its pages, its humor, its pathos, its broad humanity, its reverence and faith and love of liberty, would no doubt have won for it a wide welcome apart from the purpose which dominated the author's mind and heart in telling the story of the negroes' wrongs. But that burning purpose found a sympathetic response in millions of hearts and powerfully helped to secure for the book its immediate popularity. But Uncle Tom's Cabin has long survived the intense feeling of the period in which it was born and the evil institution in the destruction of which the book was one of the most powerful factors. It is eagerly read by a generation which has never been moved by the feelings which belonged to the old days when negro slavery prevailed over a considerable portion of this continent, and it will be read with delight by generations yet unborn. Apart from her great book, Mrs. Stowe's literary labors would have won her recognition among the foremost American writers, but it is the one book which has made her name immortal.

THE WESTERN N. B. BAPTIST ASSOCIATION.

The Western N. B. Baptist Association was held at Doaktown in connection with the Blissfield church. The first session was held on Friday, June 26, at 2.30 p. m.

This church was organized in 1865. Among the earlier preachers in this beautiful valley of the Miramichi were Revs. James Toser, James Bleakney and W. M. Edwards. It was in connection with the churches in this valley that the latter did the greater part of his life work. Rev. M. P. King is the earnest, faithful pastor at the present time. He ministers to four churches and has six regular preaching stations. To assist him this summer he has Bro. Nathan Rogers, and in order to give these brethren something to do they have enlarged their field of labor by taking in Underhill and Curtis Settlement, thus giving them eight preaching places along a stretch of country 45 miles in extent.

Doaktown is a little village lying along the northern bank of the Miramichi and is beautiful for situation. It takes its name from one of the early settlers, whose descendants still reside in the place. It is well cared for religiously having four places of worship. The Baptists are the most numerous and possibly the most influential, and the principles for which they contend are spreading. It needs but the faithful, persistent preaching of the Word and the consecrated lives of the people who receive it, to make the churches of our denomination a power in the land.

The Moderator, Rev. F. D. Davidson, took the chair and conducted a social service of a deeply interesting character in which a large number took part. At the close of this service the regular work of the association was taken up and the following officers for the year were elected: Rev. W. E. McIntyre, Moderator; Bro. C. N. Barton (Lic.) Clerk; Bro. Nathan Rogers, Asst. Clerk; and Rev. M. P. King, Treasurer. Revs. J. W. Manning, E. Bosworth, C. C. Burgess, Principal L. B. Oakes and others were invited to a seat. A Committee of Arrangements with Rev. M. P. King as chairman; a Nominating Committee, Rev. J. A. Cahill, chairman; and a Committee to read church letters, consisting of Bro. G. C. Durkee, Rev. E. C. Jenkins and F. D. Davidson were appointed.

The evening session was a platform meeting in the interests of Foreign Mission work and that of the Grande Ligne. The claims of the former were presented by the Rev. J. W. Manning, Secretary of the Board, and that of the latter by Rev. E. Bosworth. The addresses were of the usual order and what might be expected from such brethren. Reports on these departments of our denominational work were presented by Revs. F. D. Davidson and Chas. Henderson respectively.

SATURDAY MORNING.

Devotional exercises were conducted by Bro. M. S. Hall, after which the business of the association was resumed.

The Committee on Denominational Literature was read by the Chairman, Rev. W. E. McIntyre. The report was an admirable one and awakened considerable discussion. It called attention to the kind of literature that is creeping into so many of our homes, some of which is positively injurious, and urged upon pastors and all lovers of our cause to see to it that every effort be made to introduce good, wholesome literature instead, and not to be afraid of having it Baptistic in its teachings. THE MESSENGER AND VISITOR received hearty endorsation as also the Baptist Book Room. Regret was expressed by many that the genial editor of the paper or its enterprising business manager, were not present. But when it was known how the latter was engaged, nothing further was said.

The attention of the association was called to the fact that in the Spelling Book used in the common schools of New Brunswick the word *baptizo* is translated "I dip, I sprinkle," and as there is no standard authority for the second definition, the Board of Education was asked to correct the manifest error.

In the afternoon session the reports on the Grande Ligne and Foreign Mission were taken from the table and passed.

The Committee on Grande Ligne recommended the churches to do all they could to give the Gospel as we hold it to the French people living near them, and a committee was appointed to gather information concerning the needs of these French people—the chairman of this committee to be the Associational Secretary for the Grande Ligne Mission.

Rev. J. W. S. Young read the report on Home Missions. The report showed that encouraging work was done during the year, deplored the lack of funds and consequently the inability to occupy promising fields. An interesting discussion arose on the subject of the claims of the weaker upon the stronger churches, the need of vigorous, aggressive work on the part of all if we are to expect the best results was duly emphasized. The report itself was not discussed very fully as Sunday evening was to be given up to addresses on Home Mission Work including the N. W. Mission.

The circular letter was then read. The subject was: "The Sacred and Secular," the writer Rev. J. H. McDonald. It was well received and the request made on motion that it be published in the MESSENGER AND VISITOR.

Rev. W. E. McIntyre was requested to prepare a paper for publication in the MESSENGER AND VISITOR, which should embody the facts as to Baptist writers, etc., to which reference was made in the report on Denominational Literature.

The Committee on Systematic Beneficence reported through the chairman Rev. M. P. King. It was a good report despite the criticism that it was too general. The members of our churches were recommended carefully and prayerfully to study this question of Christian Giving in the light of God's Word, and act accordingly.

Rev. J. A. Cahill reported in behalf of the Committee on Temperance. The importance of this great question was duly emphasized. The Dominion Government was condemned for its attitude toward the report of the Royal Commission and its readiness to receive into its treasury $9,000,000 from the traffic in strong drink. The report was a vigorous arraignment of all who in any way aided directly or indirectly the liquor traffic.

The Committee on Education called attention to our institutions of learning at Wolfville; of the great work they are doing; of the numbers in attendance; of the highly moral and religious atmosphere of each school; of the number of young men (between 40 and 50) who are studying with the Gospel ministry in view as their life work; of the claim for support which these institutions have upon every member of our churches. Regret was expressed at the resignation of Dr. Sawyer who has been for the past 27 years a tower of strength in our denominational life. Miss True was spoken of as a valuable acquisition to the strength and efficiency of Acadia Seminary. The report closed by affirming that the source of their life, (i.e. the institution of learning) is the loyal sympathy and financial support of every Baptist man and woman in these Provinces.

The remainder of the session was occupied by the reading of the letters from the churches. Of the churches reporting there were additions by baptism of 275.

The public meeting in the evening was devoted to the subject of Education when addresses were given by Principal Oakes, Inspector Mersereau, Revs. J. Robertson and Augustus Freeman. The different speakers emphasized the need of an all-round training—intellectual, moral and spiritual. The meeting was a good one and the work at Acadia was brought well to the front.

The Lord's Day opened fair and beautiful. It was a lovely morning. The prayer meeting at 9.30 was a fitting prelude to the strong sermon which followed, of which pastor Davidson was the preacher, from the text, Gen. 1: 27. The sermon was well received, and made a good impression.

The afternoon was given to Sunday School work. Instead of a formal report, Rev. G. R. Baker the newly ordained pastor of the Second Grand Lake church, read an admirable paper on the subject, "How to make our Sunday Schools more efficient." It was well prepared and contained many suggestive hints. He was followed by Rev. C. C. Burgess in an earnest and forceful address. Rev. E. C. Jenkins, of Andover, came last and gave some suggestions of how Sunday School work could be done, illustrating his theme by his own experience.

The evening session was given up to an evangelistic service led by Bro. Young, assisted by brethren McIntyre and Burgess. The exercises were deeply interesting and very impressive. A large number of the visiting brethren took part. This meeting was a fitting close to an association where christian men and women gathered to do business for their Lord. Perhaps 15 or 20 rose for prayer when an opportunity was given for them to do so. The presence and power of the Spirit seemed to be present.

The attendance at this association was small owing no doubt to the place of meeting being so far from the ordinary lines of travel, and possibly to the great physical exhaustion following the efforts put forth by so many in the late political conflict, and possibly for other reasons not quite so apparent. But whatever the reason the attendance was not what might be expected from so large a constituency. To an observer taking notes, it was very clear that when brethren are appointed in committees to prepare reports, etc., these ought to be read, and if brethren cannot be present in person the reports ought to be there. It is to be hoped that next year will witness an improvement in this direction. More time ought to be given to the discussion of the important questions that come before our associations. The aim ought to be to interest as many of our people as possible in our denominational work. Of course there are some branches of the work that are relatively more important than others notably those which are dependent solely upon the churches of these Provinces for their support.

The hospitality of the good people of Doaktown was abundant. Everything was done by Pastor King and the people of his charge to make the visitors feel at home among them and they succeeded. Should the Doaktown people invite the association again they may reckon on a larger attendance, but not a more appreciative delegation.

Western Association on Annuity.

I have noted the resolution passed at the Western Association. It is gratifying to see an increasing interest in the claims of ministers not able to work.

(1) The present plan, which has been in operation eight years, is formulated in the Constitution. It is plain both in its general outlines and in its specific details. The principle on which it is based is the same that governments and sundry corporations have adopted in annuity schemes. The civil servants of the Dominion government contribute to a common fund to which the government itself also contributes. Out of this fund annuties are paid. Various banks, not necessary to mention, have adopted the same principle and are acting upon it.

(2) When the present annuity plan was adopted, eight years ago, a number of the ministers still working were nearing the close of their active labors. It was then believed that the amounts given by benevolent individuals and churches would be given especially for those who had borne the burden and heat of the day, and who had done the hard, pioneering work for the younger men. It was also judged that the younger ministers would be glad to have provision made for their elders, even if it did seem to be, for the present, some disadvantage to them. It will take a good deal more than I have seen or heard yet to make me believe that the younger ministers of today would drive their aged brethren and their wives into a hard place because of some seeming disadvantage to themselves. Some of those who in 1865 had no children to educate fought against being taxed for the support of schools. An appeal was not made in vain to their benevolence, even in this secular matter. They saw their duty and accepted the law, and now no complaint is heard about this alleged injustice. There were some who tried to rip up that free system of schools to get it on a "business principle", but they did not succeed.

Now, the Board would like to have any amendments or changes, that brethren think could be made to the advantage of the scheme, sent to them through the MESSENGER AND VISITOR or in any other way. They would take them into account, and if they seemed to promise good they would recommend them to the Convention.

One fact, however, is patent to all. Some of the ministers who failed to unite with the fund at first, and are now required to pay up large arrearages, will find it difficult to do so. Whatever may have been the reason of their failure to unite with the fund, it is now clear that their case is very difficult. I think it is altogether likely the Board may in their next report suggest some means of relief on this point, also a plan for consolidating the Ministerial Relief and Aid Fund, which, if wisely done, will no doubt be of great service in helping forward the great work of ministerial support after the work of life has been finished, and also in cases where, through sickness, it has been suspended for a time.

E. M. SAUNDERS.

Annuity Again.

I have done my very best to answer all the questions of the Rev. B. H. Thomas. But he tells me I have given him no light. I regret this very much. Who is in fault?

I am glad, however, that he loves and esteemes the old ministers, and I would like to join him in hunting down that "autocrat." Autocrats have no place among Baptists. They have always been favorite game for me.

One sentence in Bro. Thomas' letter grieves me not a little It is this: "I hope our churches will thoroughly consider the matter before they respond to another appeal for charity from the Board."

Ah that's painful? An aged brother and his aged wife a few weeks ago fled from their burning cottage in the clothes they happened to have on at the time. They had no insurance on their humble home. They took refuge in an old meeting house till they could get a cottage roof over their heads again. Brethren, don't wait till Bro. Thomas gets the benighted convention on "business principles" in the matter of annuity. If you want to send old brother and sister P. O. Rees a little help to get them clothes and a roof over their venerable heads. Lealand Station, York Co., N. B., will find them. Great was the pain of the Board, a few days ago, because they could send these beloved ones only half the maximum on annuity for the last half year. Bro. Thomas has lately come from the United States. He is full of good intentions; but it will take him some time to get us all right.

All that the churches have given to annuity has gone directly to needy ones—those to whom the churches are morally bound to support.

It was a cold November day. The aged minister was in bed sick. The aged wife, as I entered the house, gave me her hand. It was ice cold. "Why without a fire?" was my inquiry. "My husband is comfortable in bed. We have no means to buy fuel, and I can endure cold," was her reply. I did not wait for Bro. Thomas to reform the Baptist Convention. My appeal had a large and hearty response. The old minister and his wife were relieved.

A good Methodist woman came to me, and took pains to come to me, to lecture me about leaving one of our old ministers so destitute that she and some of her neighbors were obliged to give out of their poverty to assist them, so that they might have the bare necessaries of life.

Don't wait brethren till Bro. Thomas gets the Maritime Baptists on the firm foundation of business principles before lending a hand in the matter of discharging your duties to the aged and sick ministers and their families.

I wish Bro. Thomas had been around nine years ago when the annuity was started, so as to have started us right. This pulling up the bean every day to see how it grows, may be very gratifying to the curiosity of the one who pulls it up, but it is bad for the bean.

E. M. SAUNDERS.

Boston Letter.

BY AUSTIN F. KEMPTON.

The great International S. S. Convention has come and gone. Like all great conventions it was unreportable. The impetus given to S. S. work was great, and no doubt the good done by the bringing together of so many workers will be lasting. One of the most enjoyable and interesting parts of the convention was the exhibition of books, papers and all the appliances for S. S. work. The many things now furnished for the Primary and Kindergarten departments make us all feel that we were children too soon. If the children, nowadays don't learn much and well it will not be because great efforts are not made for them.

The Moody meetings which were held every evening and also at noon were times of great spiritual refreshing and blessing.

Probably the most stirring addresses were made by Dr. Lorimer, Hon. Sam. Blake, of Toronto, Dr. Diaz, of Cuba, Hon. John Wannamaker, Dr. Schauffler, S. F. Jacobs, and Dr. Potts, of Canada. I cannot attempt any mention of even the subjects discussed, in this brief letter. It will be sufficient to say that the best men were brought on the platform for each separate department of the work. Your correspondent was glad to see so many delegates present from the provinces. Among them he recognized the following:—Rev. J. C. White, Annapolis, Rev. H. Roach, Rev. C. Jackson, Mr John Grierson, Miss Allen, Rev. E. Crowell, Mr. and Mrs. Langard, Mrs. J. Thompson, Mr. A. Robbins, Mr. H. C. Sabean, Mrs. A. G. Cann, Mrs. S. A. Crowell, Miss T. Frazier, and Mrs. A. Stewart.

I have been favored lately by calls from Rev. Wm. Routledge, Rev. C. Jackson and Rev. Mr. Bosworth, of the Grande Ligne Mission.

A CHAPEL CAR FOR CANADA.

During a conversation that I had with Rev. C. H. Spaulding and Boston W. Smith, about chapel car work, I learned to my joy that they had it in their hearts to build a car and place it in Canada. I encouraged them all I possibly could and urged that one of the cars be sent to Berwick, that those attending the convention might have a chance to see the car and talk with some one who knows about chapel car work. The probability now is that one of the chapel cars will be in Berwick at that time.

The basis on which the American Baptist Publication Society, which these men represent, is willing to send the car, is this: They will build and equip the car fully and place a man in charge. He to have access to the Baptist churches for contributions for the work say yearly. All the offerings to go toward the work in Canada. All the deficit on the salary and expenses the American Baptist Publication Society will meet. The car and the work will be under the direction of the Baptist conventions and Home Mission Boards of Canada and the Society sending the car. As to the need of the work, all who know anything of our vast Dominion and the new towns and cities springing up so rapidly understand that the need is very great. The purpose of the work is not to go into places where there are plenty of ministers, but where there are few or perhaps none and preach and organize Sunday schools and churches where it seems best. I can say that I know that the number of souls saved in this work by the four cars now in operation in the United States, is very great.

I will be glad to answer any questions and furnish any information possible to any desiring it. My address till August 9th will be Milton, Queens Co., Nova Scotia. During my vacation trip through the provinces I am to furnish some letters for the *Watchman*, our good Baptist paper in Boston.

W. B. M. U.

MOTTO FOR THE YEAR:
"We are laborers together with God"

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

PRAYER TOPIC FOR JULY.

For our Home Mission work in the Maritime Provinces, that the laborers may be greatly encouraged and the seed town bear fruit an hundred fold.

Notice.

The Ladies' Missionary Meeting will be held at N. S. Eastern Association, at Homeville, Cape Breton, Saturday, July 11th. N. B. Southern at Hampton, Saturday, July 11th. N. B. Eastern at Port Elgin on Saturday, July 18th. These meetings will commence at 2 p. m.

Upper Dorchester.

The W. M. A. Society of this place held a concert in the church on the evening of the 22nd inst. The program which consisted of readings, recitations, dialogues, and music, was all of a missionary character, and was participated in by many, who though not yet members of the society, willingly volunteered their services, manifesting an interest plainly indicating that their sympathies are being aroused in the right direction. Much of the success of the undertaking is due to the energetic and persevering efforts of the President, Mrs. J. B. Tingley, and others who willingly devoted a considerable of their time to the arranging and carrying out of the affair. A goodly number were present, among whom were Rev. S. W. Kierstead who delivered an appropriate address. Ten dollars was raised for missions. The little society which was organized about a year ago with but nine members has since then increased its membership to nineteen, and others are promising to unite themselves shortly.

Pundita Ramabai's Heroism.

There is a deal of excitement in India over the Pundita Ramabai and her home for Hindu widows. When she established this institution she pledged herself not to use it to make Christian proselytes. It was to be a protest against the abusive treatment of child-widows in India, and an asylum for them. The Pundita herself is a pronounced Christian, yet she promised not to make her institution obnoxiously Christian to the Hindus. It was rather a social than religious provision. But a result not contemplated by Pundita Ramabai has been brought to pass, for twelve of the child-widows have professed faith in Christ.

This was due, not to the direct effort of the Pundita, or any one else, but to the silent effect of her life as a Christian, and to the general principles she inculcates. This result, so unlooked for, so striking, aroused great excitement, especially in Padua. Native society has fiercely turned on the Pundita, and charged her with being a wolf in sheep's clothing. The student class was particularly vehement in its denunciations. But Pundita Ramabai determined to go straight to the students and to make her defence. It was a dangerous thing to attempt. In front of the hall a mob of young men gathered, full of threats and with angry and scoffing looks. Rev. Mr. Smail, a Free Church Missionary, who tells the story, says that everybody was looking for an explosion. Fearlessly and faithfully the Pundita addressed the audience. She spoke in her own Marathi language. She asserted that the Hindus were morally and spiritually slaves to Hinduism, that they were utterly unable to aid themselves, that they were crying out to England for spiritual privileges, and yet were tolerating the miseries of a cruel domestic system, and that they weakly yielded to the clamor of orthodox Hindus, even when that clamor went in the face of right and duty. Then, with her Marathi Bible in her uplifted hand, the Pundita charged that it was because they had left the true and living God that all this moral degradation and helplessness had come upon them. *They* were slaves, *she* was free. It was the Bible that had made her free. She assured them that their opinion of her action, their threats of physical injury, should not move her. She had lived up to her promise, and the results were beyond her working; they were of God. The audience with repressed excitement heard her to the end and allowed her to leave unmolested. It is a sublime illustration of Christian heroism in the mission life of India to-day.—F. S. Dobbins in Examiner.

A Good Investment.

Many years ago a young man in Maine was converted under the faithful preaching of a Canadian Missionary, Rev. Edward Manning. This young man received a liberal education and early imbibed a missionary spirit. It was his good fortune to see our first missionaries leave America for heathen lands. Moving to the far west, he became an advocate of missions. Though advanced in life at the commencement of Rev. J. Clough's work among the Telugus, he engaged to support a native missionary. For years this man has worked among his dark-skinned brethren, while our friend at home, depriving himself of many personal comforts, has maintained this splendid investment in India. Now that the Telugu converts are annually numbered by tens of thousands, and the grand work of preaching Jesus from one generation to another continues, is this not certainly a splendid investment? Eternity alone can tell the total value of such investments. In fact the great account, with its continued large credits, cannot be computed until the Book is are finally closed.