HISTORICAL SKETCH OF HOME MISSION WORK IN NEW BRUNSWICK, 1821–1879.

In the *Christian Messenger* of May 16th, 1877, we published a brief Historical sketch of Home Mission work. For want of materials from which to gather the necessary information we were obliged to drop New Brunswick after 1821, at which time "at the request of a number of brethren from New Brunswick it was unanimously agreed that the association which hitherto had included the two provinces, be divided and that the line which separates N. B. from N. S. be the dividing line."

It is proposed in this paper to continue the history from that point till the union under the Convention Board in 1879

The first meeting of the New Brunswick association was held in Fredericton, July 8th, 1822 Letters were received from twelve churches reporting 507 members. By vote of the association it was decided that "the association consider themselves a missionary society for extending the knowledge of salvation throughout this province." A missionary committee of nineteen ministers and deacons were appointed and instructed to hold quarterly meetings at Fredericton. During the sitting of the association a letter was received from Sister W. A Blakslee, Secretary of the Female Mite Society in St. John, stating that they had paid into the hands of J. W. Wilmot in aid of the mission, six pounds. From the Norton F. M. Society two pounds were received and a collection taken at the close of the introductory sermon amounted to ten pounds, eleven shillings and nine pence. "For this goodly sum (£18, 11s, 9d) as the beginning of a missionary fund," says the compiler of the minutes, "we have abundant reason to bless God."

The report of the treasurer J. M. Wilmot in 1823, shows that eighteen weeks of mission labor had been performed during the year by four missionaries, at a cost of thirty-six pounds.

In 1826 on the recommendation of a special committee on "mission concerns" a "standing board" of nine members was appointed to have charge of Home Missions, three to constitute a quorm. At the first meeting of this Board, July 11, 1826, Elder Joseph Crandall was appointed chairman and James Holeman, secretary. In 1827, some changes were made in the membership of the Board, apparently with the view of having the majority in St. John. Eight ministers were chosen "to act in conjunction with said board." This Board appears to have been re-elected from year to year, but nothing worthy of note appears till 1832. In the minutes of that year there appears a circular addressed to the Baptist churches throughout the province signed on behalf of the Board by J. M. Holeman, sec'y. In this circular the Board confesses to being guilty of great remissness for the past year or two and declares their purpose to adopt a "vigorous and systematic plan of missionary exertions for the future." The chief feature of the proposed plan appears to have been, the appointment of one or two brethren whose duty it shall be, constantly to travel throughout all parts of the province, visit principally the poorest and most destitute and most remote sections. This good purpose does not appear to have been carried out, but the next year a committee of seven was appointed to consider the propriety of continuing the mission Board as now established. This committee presented the following report:

Resolved, "That the Missionary Board remain as it is for the ensuing year—that the association recommend to the Board at St. John such missionaries as they deem proper—that the association pledge themselves to use every effort for the increase of the missionary fund." This report was accepted and seven brethren recommended for appointment. In the following year 1834, a committee was again appointed to recommend "the best plan for promoting the Baptist domestic missions of New Brunswick." The chief recommendation of this committee was the formation of a double Board of management, of which nine should be members of St. John and nine of Fredericton churches. This was adopted and the double Board appointed. This arrangement does not appear to have been satisfactory, for the next year another committee was appointed "to advise and report upon the subject of Domestic missions." The committee submitted their report which was not adopted, but the following resolutions adopted instead:

"*Resolved*, That the Province of New Brunswick be divided into four districts for Missionary operations. That the first district embrace the counties of York, Carleton, Sunbury and Queens; the second the counties of St. John and Kings; the third, the counties of Westmorland, Northumberland, Kent and Gloucester; the fourth, the county of Charlotte. That executive committees be chosen in Fredericton, St. John, Westmoreland and Charlotte who shall have the distribution of all monies collected in their several districts."

It was further Resolved, "That the several committees constitute a general Board of directors whose duty it shall be to meet annually, during the session of the association, and to make such general regulations as may be deemed expedient to the progress of the cause of Missions."

"That at the annual meeting of the Board of directors, the several committees report their proceedings during the year, which reports, if received, shall be embodied in one and published in the minutes of the association." A fifth district was made in 1837 known as the "Miramichi or North District." This being very weak was discontinued in 1846 and the county of Albert made a district. This arrangement of district Boards continued till the organization of the N. B. Home Missionary Society in March 1853. Some of the districts failed to report regularly to the general Board and the report of the general Board does not always appear in the minutes. The first reports of the Secretary and Treasurer show that £248, 5s, 7¼d was collected for the year. In this amount, however, is included all that was collected by the missionaries on the fields where they labored. In 1847 the amount collected was £224, 5, 5¼d. These amounts are representative the sum being larger or smaller according to the number of missionaries employed.

The objection to the management of the H. M. work by district Boards is thus stated in the first report of the N. B. Home Missionary Society 1854 "The whole amount collected not being very large and this sum being divided amongst so many Boards no one Board had the means of sustaining a missionary long at any given point." The consequence was that fields of much promise were left to go to waste and precious seed sown by the faithful missionary, in too many cases, soon became choked with thorns, and produced no lasting fruit. Efforts were made to meet this want by requesting the District Boards to sustain a missionary for a year or six months in some neglected section of the province, and also in some other ways but with no great success.

The New Brunswick Home Missionary Society was organized March 21st, 1853. In the report of the committee on Home Missions appointed by the Western Association for that year it is stated that whole counties numerously populated and destitute of Baptist preaching; churches are without pastors, or have an inadequate supply of ministerial labor.

From the first report of the new Board presented June 5th, 1854, it appears that five missionaries had been employed, two all the time, two for half of the time and one for three months only. Bro. Peter Knight was also employed as a missionary to the French for a part of the year. The receipts for the 14 months are put down as £443, 13s, 10½d, about $1775. An examination of the accounts, however, shows that all the money collected on the fields by the missionaries was included in these receipts, according to the custom of the District Boards, which custom continued till 1861.

Rev. I. Wallace was appointed General Missionary and Financial agent in 1855, and the report of 1856 shows that, of the £ 519, 1, 11 receive that year, £ 172, 15, 8d were collected by him. He witnessed interesting revivals at St. Francis, Queensborough, Johnston and Coverdale, in which about seventy-three persons were added to the churches by baptism.

The report on Home Missions presented to the Western Association meeting at Jacksontown that year contains the following: "Your committee greatly rejoice in the onward progress of the N. B. Baptist Home Mission Society, and the success which has attended its labors during the year. It reports twelve English laborers in the field, a portion of all the time during the year; the conversion and baptism of many precious souls; the organization of five new churches. It reports also, one missionary to the French, Brother Peter Knight, whose work is prosecuted with commendable zeal, and prospects encouraging. Two colporteurs have been laboring under the auspices of the Society."

The report of 1857 shows considerable falling off in the receipt. This, the report states, was due to the absence of a financial agent.

It having been decided in 1859 to reorganize Union Societies with the following scale of appropriation, Home Mission, 2s, Foreign Mission, 7½d, General Education 7½d, Ministerial education 9d, Sunday schools 1s, 6d, Infirm ministers 6d; Rev. Thomas Todd was appointed Financial agent and General Missionary of the Board.

Brother Todd entered upon this work with his accustomed zeal, and his first report, of ten and a half months services, presented in 1860, states that about £760 had been subscribed to Union and Home Mission funds, of which £490 had been paid in. Including the amount collected by Mr. Todd for Home Missions and amounts collected by missionaries from their fields the receipts for the year were £306, 2s, 11d.

The report of the Society for that year gives the following as the results of the work of the society from the date of its organization, between seven and eight years: Churches formed, eight; chapels erected, three; number baptized two hundred and fifty.

The report of the Board for 1861 says: "It will be seen by the above statement that the labors of your Board during the past year are far in advance of any preceeding year. Nineteen missionaries altogether have been in the field, and all of them engaged all the time with the exception of three or four whose term of service has varied from six weeks to six months. The remuneration from the Board has been in many cases small when compared with the labor performed. But the great object of the Board is to encourage a permanent ministry, and to stimulate the weak churches to help themselves in relation to this matter. A great work remains to be done. Churches are dying out for the want of the ministry of the word. Vast tracks of country are a moral waste." Rev. Mr. Todd in his report to the Union Society for that year says: "Many of our churches are alarmingly destitute of pastors and yet many, very many of our ministers are without churches. What can be done to remedy this fearful evil? Some of our larger churches from the St. Croix to the head of the Bay of Fundy, and from Shediac on the Gulf of St. Lawrence to the St. Francis are without a stated ministry." Mr. Todd resigned the agency at the end of one year and ten months.

The Treasurer's statement shows the receipts of the year to have been $537.33. This seems to be a considerable falling off from the previous years. It is to be explained by the fact that the amounts collected by the missionaries from the fields are not included in the receipts of the Board. This becomes the rule from this point on.

The report for 1862 opens as follows: "After the meeting of the Western Association last September, the time when our Financial Agent resigned, we found ourselves with a treasury overdrawn $40, with seven or eight missionaries in the field to whom, with others whose term had expired, we were largely in debt. This state of things opened to our minds the fact that we had employed more men, and promised them more assistance, than our funds would warrant, even if our agent had continued his labors with his former success. The report goes on to show the steps taken to reduce the missionary force and the efforts made to secure funds which do not appear to have been very successful, and adds "the result of all this is we have now no missionaries, but are in debt to those who have been (our missionaries) nearly $200.

In 1863 the Board say, "we have accomplished but little simply from the want of funds." They complain of the slowness of the churches to contribute anything for our benevolent objects, in consequence of which they have only been able to pay off the debt of two years ago. They report the Board free from debt, however, and hope to enter upon a new and more prosperous career. Receipts for the year $276 06.

The report for 1864 says: "The state of our affairs is more encouraging this year than last. Our finances have been in a more hopeful condition than during the previous two years."

The following years to 1871 show but little change. The annual expenditure ranging from about $600 to $900. In 1871 Rev. E. C. Cadey was appointed agent of the Board, though sustained by funds raised outside. His labors are said to be of incalculable service in raising funds and otherwise advancing the objects embraced in the Union society. He does not appear to have remained long in the work however, for no mention is made of him in the report of 1872. In his report for that year, the Secretary J. W. Hart, Esq., says, "Two great wants press upon them (the Board) continually; want of men and want of means." The expenditure for the year was $898.77. In February 1874 Rev. T. Todd was again appointed to the work of general missionary and agent. The report for that year refers to the "sudden removal of J. W. Hart Esq, who for a lengthened period filled the office of Corresponding Secretary." Of the condition of the work the report says: "There are many small and feeble churches suffering for want of pastoral labor, and falling into a disorganized state, which, were the means afforded, might be rejoicing in a state of spiritual prosperity under judicious and zealous ministerial watch-care; and there are also many settlements and districts entirely without the means of grace. While this destitution exists, several of our pastors are compelled to resort to secular work to eke out a living for their families, and others leave the Province to labor in fields where a proper support may be found."

After ten months service Mr. Todd resigned the position of general missionary and agent and accepted the pastorate of the Moncton church. His labors, the report of 1875 says: "Though not as successful in respect to pecuniary matters, as he or the Board could have wished—have, we trust, been highly useful in stirring up the zeal of the churches, in awakening new life in some sections where religion was in a languishing state, and in rendering valuable assistance to several brethren who were engaged laboriously in extensive revival services." The expenditure for the year, including the $408 12 paid to Rev. T. Todd, general missionary and agent, was $1171 22.

In the report of 1877 we find the following: "The Missionaries aided by the Society have reported very encouraging results. Eighty-eight converts have been baptized, and the gospel has been preached in many parts of at least seven counties of our province. But we regret to say that the Board has been unable to do anything for the three Northern Counties, viz: Kent, Gloucester, and Restigouche. These counties are wholly destitute of Baptist preaching. The expenditure for the year was $617.75.

The books of the recording secretary and treasurer were consumed in the great St. John fire of that year, which also deprived the Board of its accustomed place of meeting and in consequence of the severe loss by the St. John churches, of a considerable part of its income. Hence in 1878 the report states that had it not been for the $250 paid the treasurer by the trustees of the Estabrooks bequest, the Board could not meet its demands. As it was the treasury was over-drawn $89.94, the expenditure being $789.

The report presented in 1879 was lost, and so does not appear in the minutes. The following is taken from the report of the committee on Home Missions adopted by the Western Association that met in Rockland, Carleton Co., in June of that year.

"Notice the vast extent of field open to and requiring Home Mission labors; it includes a large portion of the Province in which our lot is cast. The Society has no Missionary in Madawaska, Victoria, Carleton, Restigouche, Gloucester and Kent counties, while missionary work is needed in many parts of the following counties: Charlotte, Kings, Queens, St. John, Westmorland, Albert, Northumberland, Sunbury and York. The ministers and churches in Carleton and York have earnestly carried on and sustained a missionary in each of those counties, through local organizations. . . . . The total inadequacy of the funds contributed by the churches to meet the expenditure, even on the present contracted scale of our Home Missionary operations. A considerable amount is yet due to our missionaries for work performed in the year just closed. The amount received by the Board during the year was only $667.09; and of this meagre sum $387.50 came from the Trustees of the Estabrooks Fund, leaving the very small sum of $280 19 as the contribution to our Home Mission by the churches of our two Associations in this province. . . . . There are therefore very pressing demands for an immediate and very large increase, nay, almost creation of zeal, energy, and liberality among us in the great cause of Home Evangelization, in order to carry on our Home Mission enterprise with tolerable fidelity to Christ and His church, to ourselves and our country."

"In view of past remissness and failure to discharge our duty to destitute places and feeble churches in our province, humiliation and reform are urgently called for."

In November of that year (1879) the work was passed over to the Home Mission Board of the Convention.

A. Cohoon.

Wolfville, N. S., March 21.

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THE HISTORY OF THE ENGLISH BIBLE.

By Dr. T. Harwood Pattison, Professor of Homiletics and Pastoral Theology in the Rochester Theological Seminary. American Baptist Publication Society, Philadelphia. This book can be ordered from the Baptist Book Room, Halifax.

A large number of books have been written on this subject, but persistent investigation supplies new materials. Professor Pattison has not failed to avail himself of the latest results of research; and added to this, he has treated the subject in a way natural, interesting and new.

He has joined together with much skill and learning the history and influence of the English Bible—so to speak, the life and labors of God's word among English speaking people have been told in one story. As at the present day, the world is disposed to judge of the divine origin and mission of the Bible by what it has done—by results—it is well that the author has told his readers so successfully, not only of the history of the English text of the Scriptures; but, at the same time has set out in clear discourse of facts and argument, the great influence the divine Word has had upon the world.

He reminds us that Heine says this of the Book itself:—"What a book! Vast and wide as the world, rooted in the abyss of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, life and death, the whole drama of humanity are in the book."

After dealing with the early manuscripts; John Wycliffe; William Tyndale; Coverdale and the Great Bible; Queen Elizabeth and the Bishop's Bible; the authorized version; between the versions; the English of the versions and the revised version, he then shows how the Bible has influenced literature, the nation and life, which he calls Scriptural life.

Dr. Pattison employs a rich flowing style, not florid but full and smooth.

Here is a sample taken from a mere enumeration of distinguished men of the first hundred years after the Bible was published in the English language:—"To lose that hundred years would be to lose Raleigh, who turned to literature after the most brilliant course ever run by a soldier of fortune, and doing so added fresh lustre to his renown; and Spencer, who gave his name to the stanza which owes only, if it err at all, by excess of sweetness; and Hooker almost alone in the host of theologians for his command of stately prose; and Shakespeare, with the peerlessness of his range; and Isaac Walton who represents the best speech of our daily life, and who has taught us how to bait our hook, in language which almost makes us envy the worm dying to such pleasant music; and Jeremy Taylor, the poet of the pulpit, and his rival, Robert South, who wielded as no other Englishman has the dangerous weapons of irony and scorn. Nor would the loss be any less in the sphere of thought. What should we do without Bacon, who makes Science as clear as a summer brook; and quaint George Herbert, the most devout of our English poets; and Milton, who moved as masterfully among his words as Satan amid his legions; and Leighton, the divine, so rich in unction; and Owen, the theologian, more voluminous than humorous indeed, but treading serenely lofty levels of holy speculation; and Baxter, whose fervor grows forever in his impetuous appeals; and Bunyan, who, by virtue of his marvellous familiarity with the soul's pilgrimage, travelled all the road from Destruction to Deliverance, and closed with notes that even an angel before the throne might emulate? The loss of such a period as this hundred years would be not so much the loss of the keystone to the arch, as the loss of the arch itself, and that the centre arch in the bridge of English literature."

THE ARGUMENT FOR CHRISTIANITY.

By George C. Lorimer, D.D. Baptist Publication Society, Philadelphia. Baptist Book Room, Halifax.

This is a volume of 460 pages. We thank Dr. Lorimer in the first place for giving his book a plain English title. He was wise enough to forget "Apologetics" and that sort of Greek rubbish for the title of his defence of Christianity, and employ a sensible term in the language spoken by his readers. He accordingly proceeds in his vindication of the faith once delivered to the saints to make his argument good for it by examining (1) Christianity and its Arguments; (2) The argument from history; (3) The argument from Christ; (4) The argument from testimony; (5) The argument from miracles; (6) The argument from prophecy; (7) The argument from humanity; (8) The argument from achievement; (9) The argument from concession; (10) The argument from comparison.

No one can follow Dr. Lorimer through his argument over the 460 pages without feeling that the time was profitably spent; that the mind thereby had been enriched, and the faith in Christianity confirmed. Dr. Lorimer does not employ the compact, terse style of bishop Butler; but he sustains his argument in employing his own style, often rich in metaphor, and rhetorically animated with a diction all his own.

It is one of the readable books on this subject, and will, no doubt, have a large circulation and be generally useful.

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What Can a Man do Concerning Accepting Jesus Christ as His Saviour?

This is a subject on which much can be written, but I will confine myself in this paper to the experience of Blind Bartimaeus and my own.

Blind Bartimaeus could never open his own eyes, but he could "cry out, and say, Jesus, thou son of David have mercy on me," before "his disciples and a great number of people," showing that he was not ashamed of Jesus before saints and sinners; and when "many charged him that he should hold his peace, but he cried the more a great deal, Thou son of David have mercy on me." Bartimaeus here met with a class of people who discouraged him in his asking of mercy (which God blessed to him, for He takes good out of evil) but thanks be to God that he (Bartimaeus) met with another class of people who encouraged him and said "Be of good comfort, rise: He calleth thee."

When Bartimaeus here *did what he could*—ask mercy publicly and honestly, "Jesus stood still, and commanded him to be *called* and also asked him, "What wilt thou that I should do unto thee," which goes to show that Jesus is always ready to grant our request for mercy when we *publicly* and *honestly* come to Him for mercy.

Now with my own Christian experience, which is in harmony with Bartimaeus' experience.

After the reading of the 28th chapter of Deut. as an act of worship, God, in His spirit came to me and said you must now pray to me publicly, and asking His strength I fell down on my knees before my own family and said what God gave me to say at the time, and continued so doing for two, or three days; when a voice came to me and asked me, or rather, I asked myself, "Am I a better man now, because I publicly pray to God," and instantly in reply a voice spoke to me and said "Why do you look to yourself, look to me" and at that moment the scales fell off my eyes, and I looked and saw Jesus, first as *my substitute*, and afterwards as *my Saviour*, and all in all.

My aim in this paper is to show you dear reader who are yet ignorant of Jesus Christ as your Saviour how possible it is for you to accept Jesus, because of His spirit which is striving with you, for "God is not a respector of persons." "We can do all things through Jesus Christ who strengtheneth us." We can publicly and sincerely ask Jesus to open our eyes, through his strength, and when we will do that, there is no lack on Jesus' side of this important question at any time.

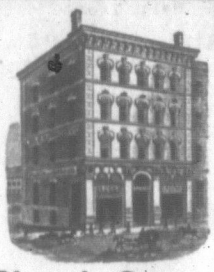
P. R. MacIntyre,
Lime Hill, C. B.

Unity Impossible Without the Gospel.

"The Methodist *Times* comments as follows upon Mr. Stead's moralized plan of organising his ideal church for the universe, which the *Review of Reviews* was to have been the medium for establishing:—"Mr. Stead, indeed, laments that while he has realized his ideal of reaching every section of the English-speaking world in every part of the planet, he has not been able to build up an organization for the propagation of his ideal. But he has failed in that particular because he has attempted an impossible task. It is impossible to improve upon the method of Jesus Christ. Our Lord has taught us everywhere that the great Christian programme, which Mr Stead has so eloquently put before mankind can be carried out only by those who are inspired by a personal love to Jesus Christ. As the *sine qua non* of participation in this work Christ invariably says, "Lovest thou Me?" Now Mr. Stead has attempted an impossible combination, which is to include reactionary Roman Catholics at one end, and anarchic Agnostics at the other. There are elements of great nobility and magnanimity about this magnificent proposal, but it has no rational basis and no effective motive. By all means let him try to indoctrinate Roman Catholics and Agnostics with the teachings of Jesus Christ; but until they have accepted it, and have become the true and intelligent disciples of Christ, it is morally impossible for them to carry out the programme of Christ."

CHARACTER.

Character is in itself authority. The man who gets obedience, or hollow obeisance, merely because of physical or nominal prowess, depends upon that which is external and mutable. But he whose authority has the basis of personal character will always have that by which he can influence men, no matter what his situation or surroundings may be. The child realizes the difference between a limp, characterless parent and a parent of that moral and mental strength which commands respect and secures obedience without violence or seeming insistence. No class feels this difference in kinds of authority more than the criminal. A young man who was in a reformatory institution for theft was asked by Mr. Arthur Macdonald, an expert criminologist: "What would you suggest about reforming a boy? If you were going to have an institution, how would you run it? If you had a fellow like yourself, and were trying to make him 'straight,' so he would not 'run off the track,' how would you do it?" And the criminal's answer was that they should have a different sort of keepers from those that are generally employed; and he added: "All the keepers I have ever seen cannot be looked up to by the men under them as their superiors . . . I think prisoners ought to come in contact with better men than the prison-keepers we have here. I think the majority of keepers are hired more for political reasons than because of fitness or anything else." It is not alone children and criminals that need someone of character over them, to whom they can look up. Fussiness, instability, hotheadedness, and general untrustworthiness, deprive of the best power employers, overseers, physicians and nurses, teachers in day-school and Sunday-school, and all others who ought to command by character rather than by main force.—Sunday-school Times.



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