

Messenger and Visitor

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The African Baptists of Nova Scotia.

According to the report in the Year Book of 1900 (the last report available) there were, in the Nova Scotia African Baptist Association on May 31, 1900, fifteen churches having an aggregate membership of 635. We regret that the Year Book of 1902 does not contain statistics and reports from the African Association. Eleven Sunday Schools reported an enrolment of 413 scholars. What progress has been made in three years we do not know. But it is with much satisfaction we learn that the Home Mission Board has appointed Rev. W. A. White, who was graduated at Acadia in June, to labor among the churches during the coming year.

It has long been felt that we were not doing for our African brethren all that ought to be done. The lack of money has hindered us; and also the lack of men fully adapted to the work.

It has now come to pass that our College has helped us to obtain the services of a brother who seems to be the man for this work. And this is the way it came to pass: Miss Helena Blackadar, now our devoted missionary in India, after graduating at Acadia went to teach in Wayland Seminary, Washington. Then Mr. White was preparing for College. By Miss Blackadar's advice he went to Acadia, and during his course the brethren interested in Home Missions made up their minds to secure him for the work to which they have now called him.

Mr. White is well recommended by the church at Baltimore to which he belonged and by the Faculty of the College. He is considered a man of good principle, good spirit and as one possessing wisdom and ability to do the cause "some service."

His ordination at Wolfville was both interesting and suggestive. Rev. Mr. Green, pastor of the African Baptist church at Truro was present and gave Mr. White the right hand of fellowship in most cordial and appropriate terms. Rev. Isaiah Wallace, whose labors in Home Mission work make him worthy to be placed among the Fathers of the body, offered prayer. Rev. E. J. Grant, Secretary of the Home Mission Board, preached the sermon making a strong argument for unwavering faith on the part of the minister. He should go "nothing doubting." At the laying on of hands Rev. Alfred Chipman, Moderator of the Council, offered prayer for God's blessing on Bro. White's ministry.

We hope other brethren may be raised up from the African churches who will avail themselves of the culture provided in our schools and go forth to teach the way of the Lord more perfectly to those who are still in the shadow of death.

While the United States sends us Brother White it is gratifying to know that we are represented in the teaching force of the South. Miss Blanche Burgess, B. A., leader of Acadia's Class of 1898, is doing excellent work in the Hartshorn Memorial College, Richmond, Virginia, and Miss Mabel Parsons worthily represents Acadia Seminary as a member of the staff of Spelman Seminary, Atlanta, Georgia. It was for many years our honor to be represented in the work for the freedmen by the Rev. Charles H. Corey, D. D. His work here has closed but the work itself goes forward in Canada and in the United States.

Help from the Pews.

Last week we referred to the need of more frequent services in many of our country fields. We need to have the Gospel preached regularly at these stations and as often as possible. We hope more laborers may be sent forth to gather the harvest in these places and that means may be ready to support the reapers. In the meantime, however, cannot much be done by our churches to maintain these services. We think of Windsor, N. S., as an illustration of what members of churches can do by personal work.

For a number of years Deacon A. P. Shand, while carrying on a large business, spent the Lord's Day very often in helping the services in Waterville and other places that could be reached from Windsor. His labors were blessed and the interest grew in power and stability so that now organized churches flourish where only a few once met for worship. Deacon John Nalder has conducted Sunday Schools and prayer and preaching services with much profit to the people in Windsor Plains and other localities. For eighteen years Deacon C. Henry Dimock has been constant in his attendance at Martock, where he has acted as superintendent of the Sunday School and taught in the same, and where he has conducted a religious service on the evening of Lord's Day. It has cost him much of course, in effort and absence from his family, but God has blessed the labor. The whole community feels the good of the work done at that station, and lately a considerable number of converts have been baptized. The school has seventy engaged in study of the Word and in worship. It is safe to say that if these brethren had not given themselves to this noble work the several stations would be unknown to our records.

Deacon William Cummings, of Truro, for many years did most effective work in the districts around his place of residence. The demand for his services as preacher and teacher has been proof of the fruitfulness of his message and the need of guidance, of which the people are sensible. Bro. Cummings has done a noble work in holding these religious meetings and preaching the Gospel to those otherwise destitute.

Probably there are other brethren doing similar work in other churches whose names are unknown to us. We hope there are many. We wish for many more of similar spirit and purpose, whose consciences will not let them rest until they have preached Christ in the regions round about.

Is There Antagonism?

"Church independence has its advantages, no doubt, which we cannot wisely abandon: but it has its disadvantages also, and these we should try to minimize by fostering a more earnest denominational spirit."

This sentence from the *New York Examiner* seems to imply that a regard for the independence of the churches is antagonistic to regard for the denomination. This view we do not accept. It does not follow that the more a man loves his wife the less he can love his children. Is it not probable that the more his affection goes out to his wife the more he will love the children who are both his and hers? So we think the more a man really loves his church, the more he sees what it stands for, what a Gospel it has to preach, how complete its organization, how adapted to dispense life in its richness, the more he will value the other churches making up the denomination. And we believe the independence of the church, its direct responsibility to Christ, the fact that it is not dependent on the whims and fancies, the unholy lust for power that surely rule more or less when the churches are dependent on some external organization, will increase the love for the church and at the same time loyalty to the denomination and anxiety for its absence.

It used to be said that the cure for the evils of freedom is more freedom. So we think the cure for our denominational ills will not be found in putting a yoke upon us that our fathers were unable to bear, but in the intelligent appreciation of the trust and responsibility we have in the priceless gift in each community of the church that Christ loved and for which He gave Himself.

The Laborer's Day of Rest.

A meeting was held on Tuesday evening of last

week in St. John, which it is to be hoped may have an important effect in discouraging the illegal and demoralizing Sunday labor which has become so constant a feature in connection with the loading and unloading of steamers at Sand Point during the winter season. It was a mass meeting of laborers, held for the purpose of discussing the observance of the first day of the week and the effect that labor unions might have upon the movement for a better observance of the day. Mr. Charles McCrystal, president of the Trades and Labor Council, presided. The meeting was addressed by Mr. Peter Sharkey as a representative of the laboring men, by J. G. Shearer, General Secretary of the Dominion Lord's Day Alliance and others. Mr. Sharkey spoke in the interest of the laboring man, contending for a fair wage for a day's work, and for one day's rest in seven, which under existing conditions was often denied him. Mr. Shearer explained that the object of the Lord's Day Alliance was not to compel a religious observance of the Sabbath, but to protect the people in the enjoyment of a day of rest. The Sabbath, he said, was a national as well as a religious institution and was a boon to the laboring man as a day of rest and of social intercourse with his family and friends, as well as for its religious privileges. As an expression of the feeling of the meeting the following resolution was adopted:

Resolved that we would call the attention of the gentlemen who have addressed us to-night and others associated with them in the Lord's Day Alliance to the immense amount of Sunday work, much of it unnecessary, that has been carried on at Sand Point during the past winters, and invite their careful attention to the same, in the hope that they will devise means to prevent its continuance, so that the laboring men may have the opportunity, like others, to enjoy Sunday privileges.

This movement on the part of the laboring men of the city to resist encroachment upon their weekly day of rest is certainly a wise one. The day of rest is of priceless value to the man who earns daily bread for himself and his family by the sweat of his brow. He needs it for rest of body, for social intercourse with family and friends and for culture of mind and spirit. And it is shame indeed to the men whose names appear in the lists of shareholders and on the directorates of railway and steamship companies that the laborer's rights in this matter cannot be secured except through protest and resistance and special efforts to enforce the law of the land.

But the laboring men of St. John have this matter largely in their own hands, and if the boon of a day of rest is taken from them, it will be because of their failure to stand by each other in a determined resistance to the pressure of soulless corporations. If the unions say that this Sunday work must come to an end, their decision will be respected, for in such a contention they may be sure of the sympathy and support not only of those who are formally or officially connected with the Lord's Day Alliance, but of the whole body of the best thinking people in the city and the country at large.

Professor William Elder.

Intelligence of the death of Professor William Elder of Colby College, which occurred at his home in Waterville, Me., on Thursday morning last, will be received by many in these provinces with deep regret. Professor Elder was a native of Nova Scotia and some of his near relatives still reside in the Province. About thirty years ago he was for a few years professor in the Physical Science department of Acadia College. He was then comparatively a young man and had not yet accumulated that richness of scholarship and experience which in after years he gave to Colby, but he was recognized, even then, as a teacher of remarkable ability and a Christian man of strong personality. It is safe to say that there are none of the men, who, as students, came in contact with Professor Elder during the brief time of his connection with Acadia but who have cherished for him a profound measure of respect and a warm personal regard. Professor Elder studied nature as he studied the Bible, reverently. All truth was sacred in his eyes and all trifling with truth inexcusable. He expected his students to be alert and serious, employing their best powers to investigate and understand the subject of study, as those who sought to decipher the writing and interpret the thoughts of God. He never scolded or prodded his students, but few men cared to risk encountering in the glance of his eye and the tone of his voice the fine scorn which the professor could not but feel and express for the drone and the trifier. In Professor Elder's intellectual organization there was a rare combination of the analytical and the poetical. He loved nature not merely as a field for experiment and for the