

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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— On our fifth page will be found a notice of the annual meeting of the New Brunswick Education Society, to be held on the evening of Tuesday, the 30th inst. It was, we believe, the intention of the secretary that the notice should appear last week, but we regret that it reached us just in time to be too late for insertion in our last issue. Other notices of an important character appear upon the same page.

— Dr. FRANCIS E. CLARK, known as the father of the Christian Endeavor movement, in the course of his world tour has visited the country of the "unspeakable Turk," where he has met with experiences more exciting than pleasant. The government has antagonized Christian effort, and Dr. Clark writes that many of the Endeavor Societies have been destroyed. His literature and all his books were taken from him, and he was warned against using the name "society" or "organization" in any of his addresses. Dr. Clark will attend the National Convention for Christian Endeavor for England, to be held in Bradford about the middle of June, and will return to America in time for the Montreal Convention in July.

— "THERE is an orthodoxy of the spirit as well as an orthodoxy of the brain," truly and aptly remarks one of our exchanges. And we may add that in many cases the former is more important than the latter. The whole sum of truth is not capable of expression in logical formulae. As truth and life were divinely and indissolubly united in the personality of Jesus, so it should be everywhere. A religious truth finds its right expression only as it is inspired with the throbbing life of a sincere soul. "The tenderest truths of the gospel are wronged when the preacher's own spirit does not reflect them, and the severe and solemn doctrines of the Scriptures have no place in the utterances of one who does not proclaim them in the spirit of Christ."

— THE University of New Brunswick has this year named Prof. Keirstead, of Acadia University, as one of its examiners for degrees. He has also for some years past been called upon to perform a similar service for Kings College, Windsor. The selection in the case of the university is quite natural; as the professor is a graduate of that institution, whose ability as an educationalist is justly recognized. In the case of Kings College it is an instance of interdenominational courtesy, which deserves recognition at our hands. In this connection we may remark that Acadia cannot be accused of any narrow or intolerant spirit in this respect. While most, if not all, the professors and instructors in all our schools at Wolfville are active Christians, and most of them Baptists, there are several positions filled by those whose church connection is with other denominations. Thus one of the instructors in the college, we understand, is a Methodist; one in the academy a Presbyterian, while the secretary is a Lutheran, an Episcopalian and a Free Baptist on its staff. These facts may be taken as showing that, while the Wolfville institutions are Baptist schools, they are not open to the charge of being too narrowly sectarian.

— GENERAL S. O. ARMSTRONG, the man whom Whittier called "a Christian knight and a latter-day Galahad," died at Hampton, Vt., on the 11th inst., at the age of 64 years. General Armstrong's work for the education of Negroes and Indians in connection with the Hampton Institute is widely known and justly appreciated. This educational work at Hampton which General Armstrong superintended with so eminent ability and success was begun in 1868. His aim was the training of selected Negro and Indian youths so that they should become leaders among their own people, to this end teaching them self-respect and respect for labor, enabling them to attain to self-support through skilled labor and developing character by discipline. General Armstrong was born in Hawaii, his father having been one of the first American missionaries to the Sandwich Islands. He received his education in part at Oahu College, Honolulu. In 1860, he came to the United States, spent two years at Williams College, graduated and immediately went into the war. He won distinction at Gettysburg and became major. Afterwards he was made colonel of a colored regiment, and at the close of the war was advanced to the rank of Brigadier-General. His distinguished military services were, however, happily eclipsed by his work as an educator and philanthropist. General Armstrong's comparatively early death is deeply and widely lamented, but it is believed that the work to which he so enthusiastically gave himself will survive and flourish.

Further Comments on the Present Discussion.

With the editor, I regret that there has been in some cases—on both sides—a lack of becoming courtesy. Perhaps I am considered as one of the offenders. Bro. Hughes evidently thinks so. It has been my aim, however, to write with a due regard for the opinions and feelings of others, and if my letters have manifested an unkind or unchristian spirit, I very much regret it. At any rate I cannot see that Bro. Hughes, whom I have always esteemed for his many admirable qualities of mind and heart, was justified in using the language he has done concerning me.

Bro. Hughes wrongfully implies that I made "sneering insinuations" regarding the brethren whose names are annexed to the circular. My criticism referred entirely to the uncertainty as to what the issuers of the circular intended the names to indicate. There was no definite statement signed by these brethren.

Again, our worthy brother has altogether misunderstood my reference to his visit to Fredericton. I had no thought of finding fault with his preaching here, nor of "twitting" him for it. I enjoyed his discourses, as I always have done. The fact that he preached in Fredericton twice and was in the neighborhood several days was mentioned solely as showing that he had opportunities of conversing with the pastor and active members of the church on the subject of his mission, but failed to do so, except perhaps in the case of those whose names appear on the circular.

I wish now to refer to certain statements used as arguments by the friends of the separation movement, which seem to me to be incorrect and misleading—I do not mean purposely so.

I cannot see how the action of 1863-4 in extending the scope of the Convention can be fairly regarded as a "violation" of the Convention compact. The provinces at first agreed to unite in the support of the college but not of the academics. Afterwards they agreed to assume the oversight of Horton Academy, delegating its management to a section of the Board of Governors. Again, at the Convention in Portland, N. B., in 1874, a resolution "putting Horton Academy under all the governors" was not merely "offered," but was adopted unanimously. Its second year was Rev. Thos. Todd. Every year thereafter, down to 1882, the associations in this province adopted reports or resolutions emphatically recognizing the academy and seminary at Wolfville as the property of the denomination in this province as well as the others. So if this arrangement was "contrary to the original agreement," it was at any rate approved by our New Brunswick associations.

It is claimed that the comparative smallness of the amounts raised for home missions in this province from 1871 to 1880 was due to the St. John fire and to the agitation for bringing this work into union with the other provinces. It is also claimed that New Brunswick was forced and worried into the union, but never gave it approval. On this it may be remarked:

1. The fire took place after six or seven of these years had passed.
2. The home mission funds in 1877-79, after the fire, were not much less than in 1874-76, before the fire.
3. The fire affected chiefly the St. John churches; and the contributions reported from these in the year after the fire (1877-78) amounted to \$105 or \$126 (it is uncertain which), as against \$94 in 1873-74. I have not the minutes for 1875 and 1876.
4. At our Western Association in 1879, the report on home missions drew a dismal picture of the lack of "zeal, energy and liberality" in the cause of home evangelisation, and deplored the "meagre" contributions, but did not attribute the state of things to the interference of the Convention nor to the St. John fire. For further reference to this committee, see below.
5. The committee recommended the association "to express its judgment on the question of union in home mission work," and the report was adopted; but the association did not put on record their opinion, thus showing that they were not very strongly opposed to the proposal.
6. The Eastern Association in 1880 adopted the report on home missions, announcing that the union had been effected, and the Convention Board had already (in eight months) expended about \$1,700 in this province. The report speaks as follows: "Now we can say we are properly united for mission work under one board for the Maritime Provinces. Your committee is of the opin-

ion that this is a right and prudent step. If carried out in the letter and spirit of united and systematic effort it will secure large success to us as a people."

Three of the writers in the MESSENGER AND VISITOR refer in a deprecatory manner to my statement, that in 1879 New Brunswick gave only \$280 to its Home Mission Society. Now, what are the facts? The committee on home missions, at the Western Association in that year, in their report referred to above, said "the contribution to our home mission by the churches of our two associations in this province" was "two or very small sum of \$280.19." "We are unwilling to write and publish," they continued, "how many cents per member this amount indicates. No wonder churches are dying out, and home missions languishing for want of sympathy and support." Among the names of the brethren who composed that committee is that of the brother who now writes, as though he thought my words untruthful, "Let us hear no more of New Brunswick raising but \$280.19."

In the case now before the public tribunal, certain gentlemen have appeared as plaintiffs, and certain others have appeared for the defence. The defendant is the Baptist Convention; but we have appeared in the case not so much in the interest of the Convention as in the interest of the Baptist churches in this province and the denomination at large, which we believe would sustain serious injury if the proposal for separation should be carried out. Perhaps I should not speak for the others, but such is the opinion at least of

HERBERT C. CHASE.

Rev. W. E. McIntyre and Annuity Funds.

The Rev. W. E. McIntyre says: "Nothing but a violent effort on the part of New Brunswick Baptists has checked the absorbing and dominating power of the Maritime Convention in this affair. As a result we conduct the Baptist Annuity Association of New Brunswick without expense beyond a dollar or two for postage, and I presume the Halifax society can do the same."

I can greatly improve this statement made by Bro. McIntyre. If he will draw on his memory, he will recollect that I, as the delegate of the Convention Annuity Board, said to the annual meeting of the Baptist Annuity Association of New Brunswick at Fredericton last June, that the Convention Board did not want to take charge of the Bradshaw funds. The Convention Board would rather the present corporation should hold that fund in its own hands and be responsible for its administration, but if the Board did not wish to do so, the Convention Board was in favor of a union of the two funds under the Convention Board. So much for that.

The Convention Board did, however, want the Bradshaw Board to come into an arrangement with the Convention Board in administering the funds. And this is why they wanted to have that done. First, that all the territory might be open and free for building up a \$100,000 fund, worthy of the Baptists of the Maritime Provinces. Secondly, that all annuitants, both in New Brunswick and the other provinces, should get equal amounts. As it is now, the brethren on the Bradshaw Fund get \$80 a year, while those on the Convention Fund get \$150 a year. Now some New Brunswick annuitants get \$150, while others get only \$80. I do not know what other people think of this, but I would like to see all the annuitants in New Brunswick get the highest figure—\$150.

Again, Bro. McIntyre says the New Brunswick funds cost nothing for administration except postage. Well, by the kindness of a certain brother half the amount is quietly lying in a bank, drawing five per cent. That makes the matter very simple. Anybody knows that this is a special favor. Banks do not give over three and a half to four per cent. How has it been with the Convention Board. For twelve years it has taken care of the Ministers' Relief and Aid Fund. Every dollar of it has been invested at six per cent. on real estate security in small amounts. It has increased from \$3,000 to \$6,000. The disbursements have been made half yearly to about 20 beneficiaries, mortgages have been paid off and reinvestments made, insurance policies kept in force, monies collected and deposited in banks till the amounts were enough to invest in mortgage, letters written in great numbers; and for all this there has not been charged one cent except for postage stamps. Mr. McIntyre has been president of the Bradshaw Association for one year, a fund resting mostly in a bank, and having four or five annuitants, and he has tempted me by the folly of

boasting to be foolish in boasting for the Convention Board.

More than this, the Convention Board has gathered in small sums, all over these provinces, about \$9,000 for annuity, which is all well secured, and all available, drawing six per cent., and now this board and the Convention want that all New Brunswick annuitants shall have the same amounts. Bro. McIntyre seems to think it best to keep some of the New Brunswick annuitants down to \$80 while the Convention pays others \$150. I confess that my sympathy is with the purpose of the Convention.

E. M. SAUNDERS.

Union is Strength.

In a few days the delegates from the churches will meet in St. John to deliberate about forming a Baptist Convention for New Brunswick. When that day comes it is to be hoped that all will meet filled with the desire to do what is best in the interest of our denomination. I have already expressed my dissent from those who advocate the formation of a Baptist Convention for New Brunswick, and the letters that have appeared in the MESSENGER AND VISITOR have not changed my opinion. I admit that Bro. Hopper, Hughes and McIntyre have shown conclusively that the working of our Convention as now constituted has not always been in the interest of or conducive to the prosperity of the denomination, but they have not shown that all the remedies for mistakes and mismanagement have been exhausted, and that remedies cannot be used without destroying the unity and fellowship that should exist. I admit that widespread dissatisfaction exists with the working of our Convention, and that there is a general belief among laymen that too many of the interests committed to the care of the Convention are mismanaged and worked entirely in the interests of individuals, that results are not commensurate with cost, and that the working of the body has fallen too much under the control of a few who act as if they were the imperial rulers of the denomination. Bro. Hopper, Hughes and McIntyre have arrayed on their side facts and reasons that have not and cannot be met as far as they prove mismanagement and condemn the usurpation of individuals and show that the rule in the Convention has been Diotrephian; that the independence of the body has in a measure been stamped out by a few who delight in having the pre-eminence. I will say no more on that, but give some new reasons why the Convention should not be divided.

We may be taught some useful lessons by the political past of the Maritime Provinces. These Provinces now have three governments, each with enough political machinery for the whole if united. To account for this I will go back one hundred and ten years. How did it happen that we are now loaded with so much unnecessary political machinery? After carefully studying the history of these provinces I have formed my own conclusions—conclusions that no careful student of history will dispute. In old Nova Scotia politicians found that there were not enough offices and emoluments to satisfy all who desired the *otium cum dignitate* of official life, and the political knife was used once and again to cut up what should never have been divided so as to make places for ambitious aspirants who wanted money and power to extract it from the pockets of the common people. While the division has cost us millions more than one government would have cost, we are to-day overtaxed and suffering on account of the political divisions that have imposed on us three political machines and made us the mere tail end of the confederation, with but little influence in its councils. It is said comparisons are odious, and I will not carry mine far enough to show that forces may be at work in the Baptist denomination very much like those that led to the severance of the political unity of old Nova Scotia. Another Convention will increase our denominational machinery, and it is but reasonable to say the cost of running it by increasing the number of agents it will take to run it. Bro. McIntyre's last letter must have opened our eyes about the expense of running our home and foreign missionary undertakings, as he has shown conclusively that it takes twenty-four cents to distribute each dollar. Allowing that nothing more could be got for home and foreign missions when we have two Conventions than now when we have only one, and that it will take the same number of agents and an equal amount of machinery to run the new Convention that it does the present Convention, the cost will be doubled, and when we spend forty-eight

cents out of every hundred for management I am afraid that our missionaries at home and abroad will fare worse than they do now. The answer to this perhaps will be that the foreign missions and Acadia College will be left to the joint control of the Conventions. Make another Convention and all unity between it and the old one will soon terminate, and the estrangement instead of dying out will become more intense. First the New Brunswick Convention will declare off from supporting Acadia College, and after that there will be a split in the management of foreign missions.

Laymen have not become excited over this new Convention agitation, and are carefully considering the consequences. We are ready to act with our ministers in removing the inconsistencies that exist in the constitution of our Convention that have made the present agitation for division possible, and to assist in carrying out all needed reforms that will make it the executive of the churches and not the mere instrument of an oligarchy. We want our money contributed for the spreading of the gospel to go for the legitimate purpose and not for the support of individuals whose services we can well dispense with. We want to have the Convention so managed that existing jealousies may be buried without the hope of a resurrection. We say, "call no man master," let none of us "love to have the pre-eminence," banish Diotrephes, or let him depart to some denomination where he will be more at home, he is not wanted in our churches, associations or our Convention. Lately I conversed with a very excellent minister of another denomination who had carefully read all that has appeared in the MESSENGER AND VISITOR, and from what he said I became painfully aware that others are watching us in this movement for another convention. I have been thrown into the company of many laymen who have intimated that this desire for another convention comes from the pulpits and not from the pews.

"Union is strength." "United we stand, divided we fall," is just as true of denominations as it is of secular societies. We cannot afford to do anything that will separate the Baptists on one side of a mere political line from those on the other side. Let us carefully and prayerfully work together to remove all obstacles to Christian fellowship by removing from our Convention all *oligarchism* and *cliquism*. Let us have no divisions, and when we meet in Convention next August let us come together influenced by the sole desire to do all that in us lies to conduce to the extension and unity of the kingdom of our Lord and Master.

CHAS. E. KNAPE.

To the Churches of N. B. and P. E. I.

Will you kindly permit me to call your attention to the fact that the amount received for denominational work to May 1st has been \$1,766.41. Of this sum the churches in the Western Association contributed \$475.57; those in the Southern, \$467.89; and in the Eastern, \$455.79. The miscellaneous receipts from individuals, quarterly meetings, &c., in New Brunswick were \$214.88. The churches in P. E. Island contributed \$152.28. There were fourteen churches in the Western, thirteen in the Southern, twenty-two in the Eastern and eight in the P. E. Island Associations that sent contributions. Where are the others?

There remain three working months. These are the harvest months, or have been such for many years past; but those who have already given will have to do more, while those who have sent nothing as yet into the Lord's treasury will have to bestir themselves before July 31; and they cannot begin too soon if we are to do anything like what we ought to do for the various denominational enterprises entrusted to our care, and dependent upon our liberality for their growth and prosperity. Brethren, the need is great, the call is urgent and the claims very pressing. If the signs of the times are properly discerned funds will not be lacking. If we must curtail, let it not be in our offerings for the Lord's work. At the close of the year there ought not to be a single church with a blank after its name.

Will not some brother or sister see to this at once? Now is the time for action. Need more be said? The Lord bless you all yet more and more, especially with the grace of benevolence.

J. W. MANNING,
Treas. for N. B. and P. E. I.

— When indigestion is cured cholera is prevented. K. D. C., the king of dyspeptic cures, is the greatest cure of the age. It cures the first and prevents the second.

W. B. M. U.

NOTES FOR THE YEAR.

"As the Father has sent Me, even so I send you."—John 9: 1.

FEATHER NOTES FOR MAY.

That the two young lady missionaries for whom Bro. Higgins has asked may be ready to go next autumn to India.

Notes from Mrs. Lafamme's Letter.

READ BY MISS MINNIE CHIPMAN AT THE KING'S CO CONVENTION, APRIL 27.

"It is now three years since Mr. Lafamme first came here to Yellamanchil with two native preachers. Since then the gospel has been preached much in this town and the surrounding villages, and a few profess to believe, but the multitudes are still mad on their idols. On any new field the time of preparation and seed sowing must necessarily be long; still we have been looking and longing for some fruits before the end of this year; and we are not the only ones who have been praying for this, and now the answer has indeed come.

"Last Sunday two men—one about 25 and the other 31 years of age—were baptized before a large crowd of people, quiet and attentive throughout the entire ceremony; and afterward the preaching service was attended by at least 150 people. The younger man is one of my own servants—has been with us just a year. For some months he has said that he believed, but he did not ask for baptism, and I could see that fear of his relatives was still a power to hold him back—all of them being much opposed to his being a Christian. During that time I had many talks with him, and found that he lacked only the courage to confess Christ before all and take the consequences, whatever they might be. Two weeks ago in one of the evening prayer meetings, after one or two had prayed, he rose and said, 'I will pray.' I cannot tell you how my heart stood still for joy, and I felt I must break forth into singing.

"During the afternoon he had written on a slip of paper the few words he wished to say, of which I have made a copy in English. He is very intelligent, can read and write well and understands very quickly anything told him. I mention this because these people generally are like children requiring to be told again and again. The following is a copy of Ramasami's prayer: 'O Lord of hosts, who numberless companies of angels praise, saying, 'Holy, holy!'—hallowed be Thy name upon the earth. May Thy kingdom come to us. My Father, having known the truth since many days, I now through Jesus Christ, the true way, without shame and with my whole mind, confess Thy name before Thy servant, the Rev. Mr. Lafamme, and before these people gathered here. As I have been blessed, so, O Lord, bless these assembled here who do not believe. Although they know Thou art the true God, give them yet more understanding, and as Thou hast taken all fear from my heart, so will Thou take fear and the love of this world from the hearts of all, that without fear they may receive the kingdom into their hearts. This I beseech Thee through the name of Jesus Christ. Amen."

"The other convert is a man from a village three miles from here. He first heard the gospel when Mr. Lafamme and the preachers came here three years ago. From the beginning he had the hearing ear and the understanding heart. The past year he has been coming frequently, and has said that when some trouble concerning his property was settled he would receive baptism. He feared if he became a Christian at once he would lose everything. But a week ago he came and said whether he lost his property or not he must confess Christ in baptism without delay. We asked him if he seriously counted the cost, for being a caste man we knew a great deal of trouble awaited him. He answered that he knew it all, but felt that he must fear God rather than his relatives. After examining the converts thoroughly in our regular conference meeting, they were received and baptized."

ACKNOWLEDGMENT.—An assurance of the continued sympathy and good will of our people was practically given on Thursday evening, April 27th, when a representative gathering from our North Temple congregation invaded our home. After a very pleasant social evening they quietly withdrew, leaving our purse and larder the richer by about \$35.00. The value of the visit to the pastor and his wife, as an expression of good will, cannot be estimated in currency, but was fully appreciated by the present recipients. God bless the donors.
T. BRIDGEMAN.

— There will be serious trouble if you don't overcome those dyspeptic symptoms. Hood's Sarsaparilla is the medicine you need.