

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LVI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR
VOLUME XLV.

Vol. IX., No. 20.

SAINT JOHN, N. B., WEDNESDAY, MAY 17, 1893.

Printed by G. W. DAVY, North Side King St.

— At the recently held meeting of the Grand Division of the Sons of Temperance of Massachusetts, Rev. Alfred Noyes, the presiding officer, said: "In the general temperance movements of the State the year has been one of substantial advance. There is now a majority of 22,000 against the saloon. The laws of the Commonwealth are substantially respected. Four-fifths of the municipalities of the State are under prohibitory law. But still there is need of activity, earnest and aggressive."

— Our brethren of the American Baptist Missionary Union have done well this centennial year of missions in raising funds, though they have not quite succeeded in rolling up the sum to the million dollars they had proposed to raise. New England Baptists have done particularly well. Though the legacies from the New England district for the past year were unusually small, being \$9,000 less than the year before, the income from legacies and donations for the year ending March 31st, 1893, according to the New England secretary's account, amounts to \$247,750. The donations from the living for the past year exceed those of the preceding year by \$110,842—an advance of nearly 90 per cent. It is worthy of remark that but little of this increase is due to the gifts of the wealthy men and women, from whom in this centennial year much was expected. This fact, though disappointing on the one hand, is on the other hand encouraging, since it seems to justify the hope that the increased contributions will, to a great degree, be kept up in the coming year. What the people have done without the aid of large gifts from the wealthy they can, and it is hoped will, continue to do.

— A note received from Rev. W. J. Stewart under date May 4, Chicago, says:

After a most delightful visit of about one month in Minnesota we left for Chicago, arriving here on Thursday before the opening of the Columbian Exposition. The weather has been very cold and stormy—rain and snow—ever since we left the east. The farmers say they never knew so backward a season. It is a little warmer to-day, and probably before long it will be hot enough. No body has changed their winter apparel. Ladies wear furs and gentlemen wear overcoats on the Fair grounds. I have preached every Sunday since I left St. John except last Sunday. In the evening I had the pleasure of listening to Dr. Henson in the First Baptist church. Subject: The New Jerusalem. The Doctor, although getting on in years, shows no signs of mental or physical infirmity. The sermon was grand, musical excellent and congregation large. On Monday, May 1, everybody went to the Fair to see President Cleveland touch the button and start the machinery of the great exhibition ever held in the world. It was estimated that a half million people were present, yet everything went so orderly and well conducted. I heard of no pick-pockets, or drunks, or thieves. It would be useless for me to attempt a description of the buildings and exhibits. One building, the manufacturers, covers 30 acres of land. Jackson Park, the site of the exhibition, is beautifully situated on the shore of Lake Michigan, contains about 700 acres of land, and there are now about 400 white buildings completed and others going up. Tell your readers who contemplate visiting the Fair—and everybody should who cannot to come before June; things are not ready.

— The *Intelligencer* is correct in supposing that the MESSENGER AND VISITOR may have had no special information in respect to the introduction of Normal School work in St. Martin's Seminary. During the past week we have made some enquiries in respect to the matter, and find that an application has been made on the part of the seminary for recognition as a training school. This action was taken, we understand, in accordance with a regulation of the Board of Education, by which teachers are permitted to qualify in regard to normal work at other recognized training schools than at Fredericton. The application was made, as we are informed, in view of the fact that there are generally a few students at St. Martin's who wish to become teachers, and it would be a matter of mutual advantage to them and to the seminary if they were permitted to qualify at St. Martin's, but that the application would not be urged if anything unjust or injurious were believed to be involved in it. The *Intelligencer* speaks pretty strongly against the proposal to give this training privilege to denominational schools, as it thinks it may be connected with a policy to favor the Roman Catholics. It is certainly evident that whatever concessions in this matter are made to one denomination, whether Catholic or Protestant, will have to be made to all. Whether it is wise to enter upon such a course should, it seems to us, be very carefully considered by the Board of Education, and St. Martin's should consider whether it is wise to assist in establishing such a policy.

PASSING EVENTS.

THE Geary law passed by the United States Congress requires that Chinamen resident in the country shall register and secure certificates of residence from the proper authorities, or, failing to do this, be expelled from the country. The law came into force on the first of the present month. We believe there has been no general movement among the Chinamen to comply with the terms of the law, which is denounced as unjust, if not unconstitutional, by many of the people of the United States. The Chinese in the country appear to have acted advisedly in disregarding the provisions of the law. And steps have been promptly taken to test its constitutionality. A test case is already before the Supreme Court of the United States, and a decision is expected at an early day. It appears to be generally admitted that the law is in violation of treaty obligations entered into with China by the United States; and if the Supreme Court shall declare the law unconstitutional it will not only be, as the *Hartford Secretary* remarks, "a triumph of righteousness," but will extricate the United States from an unpleasant position. If the bill shall be enforced, the result, as we have before pointed out, may prove disastrous to American missions in China. It is well known that China is not without knowledge or sensitiveness in reference to the treatment of her citizens in America. Retaliatory legislation might be expected to follow the enforcement of the Geary law. It is reported that Chinese mandarins have been collecting lists of American missionaries, with a view, as is supposed, to their expulsion. No doubt that, in many influential quarters in China, any excuse to get rid of the missionaries would be hailed with delight.

MR. RUEKIN is not usually thought of as a poet, and the public has been led to believe that of late years his mental faculties have so far fallen as to reduce him to a semi-imbecile condition. For these reasons the announcement of his appointment to the vacant laureateship was received, on this side the Atlantic, with some incredulity. But it appears to be quite true that the appointment has been made. Readers of Ruakin know that poetic elements have a large place in his nature. Mr. Ruakin has written poetry too, especially in his earlier days, when it appears to have been his purpose by this medium chiefly to find expression for his genius. But somehow the attempt was not satisfactory to himself and he tried painting and sculpture. In this case, also, the armor did not seem to fit him; and he left all these to seek and at last to find a better expression for his thought in literature and as a critic in art. As an art critic and as a writer of pure and elegant English, Mr. Ruakin has stood unrivalled among his countrymen. He has written much that is beautiful and much, too, that is true. But in some respects his writings have seemed to his hard-headed countrymen as extravagant to the verge of insanity. Against the dominating utilitarian spirit of the age he has raised his constant and emphatic protest. Nature in its Arcadian simplicity was his ideal, the steam engine, the factory, and much else that is modern and utilitarian, seemed to him as a deformity and a defilement of nature. Inensibly one finds himself writing of Ruakin in the past tense, for the real Ruakin seems to have passed away. Mr. Gladstone's appointment, while it may excite surprise, will be accepted as a fitting recognition of the services of an Englishman of noble spirit and lofty genius. There will be no disgrace in the name of John Ruakin being associated with the laureateship.

THE approaching meeting of the General Assembly of the Presbyterian church in the United States, to be held in Washington, is awaited with a good deal of interest. As in other recent sessions, the body will have before it matters in regard to which opposing opinions are held, and held strongly, by different members of the Assembly. In addition to the famous Briggs case, there will be the question of revision of the Westminster Confession again to be considered. Last year the committee on revision presented a report embodying certain amendments or changes in the confession, and these have been sent to the different presbyteries for consideration and to obtain an expression of opinion from these bodies in reference to the proposed modification. Of 169 Presbyteries which have reported, it is said that sixty approve in part, fifty-one disapprove, thirty approve entirely, and twenty-four took no action. Besides there are sixty-six presbyteries

which add a request for a new creed as a supplement to the Westminster Confession, which they desire shall remain unchanged. Just what use it is proposed to make of this supplementary creed we do not clearly understand. The natural inference from the statement as we have it, would seem to be that the body of truth which the Presbyterian church holds is well expressed by the Confession so far as it goes, but that there are certain religious dogmas held by Presbyterians which are not embraced in that historic statement. It is not, we presume, the meaning of these presbyteries that this supplementary creed shall stand in an alternative relation to the Confession, so that members of the body may subscribe to that statement of doctrine with which they find themselves most in accord. Such a proposition has, however, been made by Dr. J. H. Eoboe as a solution of the difficulties now besetting the Presbyterian body in the United States and threatening its dismemberment. Dr. Eoboe would have the General Assembly adopt a brief scriptural ironic creed, embracing all that is essential to life and godliness, and let this stand beside the Confession as a symbol of equal authority. Such a constitutional basis in essentials, he thinks, would give "the common ground of peace and work and a large open play-ground for flying our speculation kites." The *Chicago Standard* (Baptist) alludes to Dr. Eoboe's proposition as "the most practicable suggestion we have seen," and adds: "A simple, scriptural statement, or creed, would remove at once the load of the Westminster Confession from ministers who now bear it only because of the fiction of accepting it 'for substance of doctrine,' and not for what it plainly declares. Interested as all Christians must be in the welfare and advancement of this great and influential denomination, we trust that some basis of permanent peace, consistent with loyalty to the Master and the Word, may be found."

The Convention Question.

Two important reasons for a division of the denominational work are to be found in the present centralization of power and the growth of costly machinery. At the outset the prime movers in obtaining a Maritime Board of Home Missions pleaded that one Board could do what the two home mission societies had formerly done, thus saving the care and annoyance of one Board at least. The reason seemed plausible, and, as has been shown, our Board was persuaded at last to give it a trial.

And what has been the result? For a little while things ran on smoothly as before; but the experiment was each year trying its friends to the utmost. Mr. Cohoon, while holding the Hebrew pastorate, endeavored to carry on also the additional work of secretary to the Home Mission Board. He was paid for a time a partial remuneration for his services, but soon, at the meeting of each Convention, it began to be hinted that the work demanded the full time of a salaried officer.

Accordingly, after the Home Mission Board had become, as [was supposed], a permanent fixture, we find the Convention arranging to make an office for the secretary which would give him an independent income. A few leaders in consultation decided upon the move, and, like many other issues, it soon appeared before the Convention and was adopted. A one-man power followed. The secretary visited the fields, reported his opinions to the Board, and frequently, notwithstanding the protests of experienced brethren, and notwithstanding the fact that he was a comparative stranger in many localities, virtually forced his control over large numbers of our churches. I now state what I have heard expressed in several instances. Liberty of action on the part of churches was laid down. It was almost fatal to a field to disobey "the Board." Ministers followed in the track of the churches and became afraid to show any independent spirit. Why should they attempt to do it when oligarchic wisdom reigned supreme?

Now as to the second reason. A glance at the home mission account, as reported in the Year Book of 1892, will show the costliness of the working machinery in this department. I quote the following items for last year:

For Mr. Cohoon's salary.....\$1,000 00
His travelling expenses..... 196 00
Postage, stationery, &c..... 116 00
One-third cost of Year Book..... 204 00
Other expenses..... 113 00

Total.....\$1,529 00
Thus, while a total expenditure of only \$6,745 was laid out on the home mission fields of the Maritime Prov-

inces, there was a dead expense of \$1,529 in connection with it. In other words, for every dollar laid out on the fields there was an additional twenty-four cents for expenses. We may well pause and reflect upon the statement made by Nova Scotian brethren on our going into the Maritime Board, that the union would effect a saving to the denomination. The very opposite has been the result.

The case, too, of the Foreign Mission Board in this respect deserves notice. We have now, under the same plan, established a paid secretaryship, and Mr. Manning, in addition to his regular salary as secretary, must also receive about the same as Mr. Cohoon for travelling expenses and other items. And all this in the face of the fact that the Foreign Mission Board is already several thousand dollars in debt, and every month is making urgent appeals to the churches. The two missionary boards, home and foreign, are now costing us three thousand dollars a year in working expenses. Will our people endure much longer?

It is also quite probable that the same course of affairs found in these departments would have been attempted with regard to the annuity societies. If it had been possible to carry the New Brunswick fund away, the next thing we might have expected in Convention, concerning this branch of our work, would be that, owing to the large amount of transactions by the society and also to look after the aggregated funds, the business would require and warrant the employment of a paid secretary-treasurer, with travelling expenses and the usual paraphernalia of the office. 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.

Now we are asked, What do we propose to substitute for the present machinery in existence? We answer: Keep the boards and business on its smaller scale, and let each province do its own local work in connection with every department possible. With a New Brunswick Convention, one treasurer could handle all our denominational funds in this province, or, if thought advisable, there could be one for home missions and another for foreign. A pastor holding an ordinary field could easily fill the office, and for \$200 or \$300 do all the work required. I believe for many years the business in some of these boards has been transacted without charge by lay brethren, and I have no doubt it could be so done again. In this way the three thousand dollars of annual expense in the management of home and foreign missions could be brought down to about one thousand at the most, and this, we think, is about all our churches can afford.

Again, the practical need of a provincial Home Mission Board is felt for other reasons. Chief among these would be the calling out of local benevolence. One of the correspondents in this discussion claims it to be an excuse for meanness when a man says he will not give because of some misgivings he may have with regard to the management of affairs. Many will call such a statement in question. Let me suggest an instance of well-known generosity of this kind.

When the late Mr. Bradshaw took it into his head and heart to give a magnificent amount to home missions he looked about for a board with which to lodge his trust. On being recommended to place it in the hands of the only Home Mission Board we had, namely the one in Yarmouth, he said: "No, I will not give it to that board; I wish to make my gift to the Baptists of New Brunswick." And so, not finding any Home Mission Board in this province, as there was formerly, he lodged his home mission gift in the hands of the Foreign Mission Board in St. John, because, as he said, that board was composed of New Brunswick men. And he was so particular on this point that he inserted a clause in the deed of trust, so that, if by any reason the Foreign Mission Board should be removed from New Brunswick, provision is made to hold the trust forever in this province. We wish our Nova Scotia friends to know this in time, simply to save any trouble about it.

Now just what that brother has done other generous brethren are doing for denominational work in every state of the American Union. They give largely to the home mission work of their own state, for local reasons, and leading brethren there commend them for their

generosity. I know from conversations with many brethren here, and some of them liberal gives, that they do not now give to home missions, mainly because, as they think, the one man power over these interests has already too much patronage in the hands, and besides the fields are so scattered that they might as well give to foreign missions abroad as to what is practically to them foreign missions at home. The very name of home missions suggests a close local attachment which in our case is lost. Nor do we want so nonsensical a thing as a Home Mission Board for each association, as some of our Nova Scotian brethren have in derision suggested. A New Brunswick board, nothing more and nothing less, is our demand.

With such a board I am convinced numbers of the brethren could be induced to give double what they are now doing. There are more yet of Mr. Bradshaw's spirit, and these men we are not now reaching, because of a defective and artificial system of machinery. The statements already made public on this point concerning the old New Brunswick board are convincing to any investigator who seeks to know the facts and their true cause.

Are we then, I ask, to endure the present state of affairs longer? While every year the fetters that hold us in the Maritime Convention are being more securely fastened by a Nova Scotian majority and our wishes ignored, are we to give over to a listless indifference and heartlessness in our Christian enterprises? Let the eloquent blanks in the columns of the Year Book speak for themselves. With half our churches doing nothing for home missions, and many others uninterested in almost every department of work, largely because of the feeling that we are a governed people; with an iron-wheel policy forced upon us, need we wonder that many of the oldest and most gifted workers in this province are becoming discouraged and that the liberality of our people is drying up?

The Nova Scotia idea fully carried out, as applied to this province, is about as follows: Take home missions and all home mission funds from New Brunswick and get them under Nova Scotia control; crush the academic work in this province and teach Baptists here that they need nothing beyond what is furnished at Acadia; carry off our Annuity Fund, under the plea of union; hold the home mission work under Acadia domination, using New Brunswick money to support favorites and plant them on our fields, and leave to us a bare wilderness of churches, blighted by foreign control, and utterly lacking in that *esprit de corps* which is the all-essential of Christian activity. Then when New Brunswick brethren rise and protest, blandly assure them that "this is the policy of the body." True enough it is.

It is with much unwillingness that we defend our position in this movement as we are now driven to do, simply because of the persistent opposition we have encountered at the hands of brethren, but for once we lay the record open. Baptists of New Brunswick, shall we arise and put our hands to this work? We want a Convention around which to gather provincial interests, foster and develop them; a Convention which shall be a true home for our missionary work, our Annuity Association, and especially for the alternate annual meetings of the St. Martin's Seminary, which, for want of this very organization, has now been foundering along during ten years of uncertain existence. We want it to inspire our churches with a common purpose and develop their giving along natural channels; we want it to unite our ministers in closer bonds and lay more fully their responsibilities upon them; we want it to call out the best talents, financial and spiritual, in the possession of the brotherhood, and lay all under tribute to Christ for the advancement of His glory in our land. May the Lord lead in this matter, inspire His people with loftier purpose and greater wisdom in all things, that we may render effective service in every part to that cause which we believe is yet to prevail to the ends of the earth.

W. E. MCINTYRE.

— "The flowers that bloom in the Spring" are not more vigorous than are those persons who purify their blood with Ayer's Sarsaparilla. The faded Eliza who could scarcely impart greater vivacity to the countenance than this wonderful medicine.

— Kendrick Outhouse, of Tiverton, N. S., is a thoroughly intelligent and conscientious man. He says that Hawker's Tonic and Liver Pills saved his life. Read his testimony in another column.

Hacknomore cures colds and coughs.

W. B. M. U.

NOTICE FOR THIS YEAR.
"As the Father has sent Me, even so I send you."—John 20: 21.

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

Minutes of the Executive Board.

The quarterly meeting of the Executive Board was held at the mission rooms Thursday afternoon, May 11, to accommodate the treasurer, Mrs. Smith. Present in the chair. Meeting opened by singing "He Leadeth me." Scripture reading, Luke 7: 36-50, and prayer by Mrs. Allwood. There were present Mrs. Manning, Mrs. Allwood, Mrs. Mary Smith, Mrs. Gates, Mrs. Jas. E. Masters, Mrs. J. F. Masters, Mrs. Alfred Seely, Mrs. John Harding, Mrs. Alfred Ferris (invited to a seat) and Mrs. Martell. The treasurer's report, presented personally by Mrs. Smith, was adopted.

Correspondence was read from Mrs. Archibald, Mr. and Mrs. Higgins, Miss A. E. Johnstone, Miss Nellie Hoben, Mrs. Lavers, Mrs. Long, Revs. J. W. Manning, H. G. Mellick and J. H. King. Miss Wright's health is improving. Special prayer was made that she may be fully restored and able to engage in her loved work. Mrs. Bares' removal to Ootacamund has not made any favorable change in her health. It is becoming only too apparent that Bro. and Sister Bares must return to the home land. "God moves in a mysterious way His wonders to perform."

Mr. and Mrs. Higgins are at work on their new field—Kimedey. They see the needs as only those who can stand face to face with idolatry. The heartfelt appeal from our brother was freely discussed, and the following resolution was passed:

Whereas, An earnest appeal from W. V. Higgins has been made to the Executive Board of the W. B. M. U. for two young ladies for Kimedey this autumn; and whereas, The Foreign Mission Board has reached its furthest limit of expenditure until their income is increased; therefore resolved, That we appeal to the sisters of our churches that special prayer be made to God that He will call forth these laborers for the foreign field and put it in the hearts of our sisters to increase their offerings so that the request of Bro. Higgins may be promptly met.

The following resolution from the Foreign Mission Board was duly considered: Resolved, That the W. B. M. U. be requested to hold meetings in the interest of foreign missions at all our associations." In view that as we stand pledged to improve every opportunity for extending the interest of the missionary enterprise among our women and others, it was resolved that the request from the Foreign Mission Board be complied with, and it was also resolved that the provincial secretaries and corresponding secretary arrange for public meetings at their respective associations, similar to those held last year. And further recommended, that these meetings shall not take the place of the usual Saturday afternoon meeting held for mutual help to all concerned.

In discussing methods for increasing the missionary seal of our women, a proposition was made that our lady missionaries be requested to alternately write a letter which will be printed in leaflet form, and sent to the president of each W. M. A. Society to be read at the monthly meeting, as a direct communication from some one of our stations. The treasurer stated she had made inquiry as to the expense of printing, etc., and found it could be done at a mere nominal cost to each society. The corresponding secretary was instructed to write the lady missionaries in reference to the matter, and with their concurrence the proposition will be brought before the annual meeting of the W. B. M. U. for further consideration.

Mrs. L. A. Long, of Fairville, who, with her daughter, has been visiting different parts of Europe during the past year, has been communicated with in reference to the appointment of New Brunswick Provincial Secretary. After having the great need and an appeal for her help placed before her, she says: "My only hesitancy in accepting the office is my inability to fulfil its requirements." The Executive, feeling confident in the ability of Mrs. Long to successfully perform the secretarial duties for New Brunswick, appointed her as Provincial Secretary, with the understanding that the Corresponding Secretary shall continue to attend to the provincial needs until Mrs. Long's return, which is expected early in the summer.

Mrs. A. H. Lavers, of Westmorland, being obliged to resign the office of county secretary on account of ill-health, Mrs. Willard Estabrooks, of Sackville, was appointed to fill the vacancy. Miss Nellie Hoben, owing to the pressure of her school duties, feeling unable for the duties of county secretary in York, asked to be released. The corresponding secretary was instructed to seek another sister at the earliest date. Mrs. J. J. Baker was appointed on the Executive Board to fill the vacancy made by Mrs. W. J. Stewart's removal.

A. C. MARTELL, Cor. Secy.