

Messenger and Visitor

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Messenger and Visitor

WEDNESDAY, JANUARY 6, 1886.

REVIEW.

THE union of the two old papers in the MESSENGER and VISITOR took place a week ago this week. For twelve years the movement to this end had been in progress. Many times it seemed as though the difficulties were insuperable, and the courage of many failed there; but at last it was accomplished.

And now one year of the career of the MESSENGER and VISITOR is ended. During this time there has been much to meet and overcome of which few know. The feelings of attachment to the old papers which had become strong, often by the growth of a life time, met with a severe shock, even though the new paper was but a continuance of the old ones. Fears were entertained lest the new paper might be tinged with local ideas and feelings, and might not be broad enough to embrace all our interests in all our provinces equally. There were scores of little things to arrange and adjust to the changed circumstances. The editor himself had special burdens to bear.

But the MESSENGER and VISITOR has kept on its course, and now the people are kept on the way in which it has met the promise of its beginning, and has met the hopes of those interested in the amalgamation. It would not be becoming to say much about the quality of the MESSENGER and VISITOR last year; this much can be said, however, that there has been very hard work done, and an attempt made, in the fear of God, to make our paper a power, to aid in the Lord's work in the denomination, in the family, and in the hearts of each of its readers. So far as the Master has blessed the effort, we are thankful. For the sympathy and co-operation of our pastors and hosts of our dear friends, and for leniency to our mistakes and failures we are deeply grateful. The MESSENGER and VISITOR has tried to be kindly, where there has been differences of opinion, firm where there were principles to defend or advance, and strong in loyalty to Christ and his truth. We do not think there has been a year when there has been less clashing of different views, when there has been greater stimulus to the Christian life through news of the Lord's work here and there, when there has been more to bind us together as a people in loving sympathy and common aims.

We face the new year with courage and hope. From all sides we hear nothing but kindly words of encouragement and cheer. The MESSENGER and VISITOR is making a place for itself in the hearts of its old readers, and is gaining new friends every day. Old prejudices are well nigh dead. The tide of new subscriptions is setting in steady and strong. It only requires persistent pressing to gain the MESSENGER and VISITOR a circulation of eight or ten thousand, and thus enable the Company to enlarge it until it is one of the best papers on the continent. We can only repeat the request, help us with your sympathies, and co-operation; but above all pray for the MESSENGER and VISITOR.

THE U. B. EDUCATION CONVENTION.

This meeting took place, in response to the call of the Directors of the U. B. E. Society published in the MESSENGER and VISITOR, on Tuesday, Dec. 28th, in Berryman's Hall, St. John. The attendance was not so large as might have been desired; but was much larger than many anticipated that it would be. The first business after the opening was the reception of a report prepared by a committee of the Directors. It gave a plain statement of the facts, showing that the Seminary had been run at a loss, and that the attendance had declined. Various reasons were given for the small attendance. The contest over the location; the abortive effort to secure the Jewett property; the scandal in connection with the late principal; and the impression which had gone abroad that the Seminary must be closed; all had helped to deplete the number in attendance. It was also stated, on the other hand, that the Seminary, during its three years and a half of work, had made a good record, 10 having graduated from its course of study; 12 having matriculated, the most at them into Acadia College, and that 24 ministerial students had received instruction in its classes.

In the discussion which followed all seemed fully persuaded that the Seminary was too necessary to the well being of the denominations represented, and the disgrace of failure would be too great to harbor the thought of abandoning it. The directors present candidly admitted that they had made mistakes; but hoped to profit by past experiences. The discussion resulted in the very hearty and unanimous adoption of the following resolution:

Resolved, That this convention having heard the report of the special meeting of board of directors of the U. B. Education Society, gratefully records its appreciation for the good work done by the institution, and while it regrets the mistakes made in relation to financial management of the affairs of the institution, it yet believes the continuance of the Seminary to be a necessity to the well being of the denominations having it in charge.

In the afternoon session it was decided to make an immediate effort, beginning in St. John, to pay off the \$1,000 forfeit for breaking the bargain for the purchase of the Jewett property, and to employ one or two agents to canvass the country for stock. More than half the \$1,000 was secured before the convention closed, and it is hoped the balance will be made up without difficulty. The report of the Committee mentioned above also speaks in high terms of the teachers, and the thoroughness of the work done.

Dr. Sawyer was present, and expressed himself very strongly on the necessity of the Seminary, and gave much valuable advice. He and Acadia College both have a high place in the esteem of the N. B. Baptists because of his coming and of his wise and weighty words.

It is of vital importance that the Directors take the matter entrusted to them in hand, at once, and press the work of securing subscriptions to the stock. If our pastors would all take hold of this work, and that of inducing students to attend our Seminary, there is no doubt but that success would attend the effort. Will you not do so, brethren? It will do no good to refuse to go forward, because everything has not been to our mind, in the past. With unity, courage, and the faith which proves itself by its works, the Seminary will emerge from its difficulties, and do a grand work for coming generations. Who will help?

One word of explanation. During the last year we left the matter of urging the claims of our Seminary in the hands of others who, from their more immediate acquaintance with its history and working, we supposed could present them more efficiently. Hereafter we shall take the subject more into our own hands, while still glad to have anyone use the paper for the best interests of any of our institutions. One great purpose of its existence is to push forward our denominational work, in all its branches. While the present editor has anything to do with it, we hope so just ground of blame will be found with the MESSENGER and VISITOR on this score.

THE WEEK OF PRAYER—WHAT NEXT?

As this issue of the MESSENGER and VISITOR goes forth to its readers the whole Christian world is engaged in the week of prayer. In most of the larger villages and towns, in all the cities, and in some of the country places, the various evangelical denominations unite in religious services as this tends to remind all Christians of their common brotherhood, as they share in the same salvation with its grace; its motives, its hopes and its aims, it must be well. The broad range of subjects for prayer must also help to enlarge the ideas of Christian workers and suggest a wider range of interest and activity.

At the same time we fear the meetings of the week of prayer are not so full of power as they might be—perhaps, as they once were. Where but one service is held in a town or city, although the attendance may be largely it is not so large, usually, as the aggregate of the uniting bodies should make it. It is composed, chiefly, of the most active workers in the various churches, and there is little or nothing done to reach other than a part of the ordinary church-goers. There are several ministers usually present, and they are all expected to take part. There is little more than time enough for them to do the duty expected of them, and so the meeting is carried on almost exclusively by them and a very few of the more prominent lay brethren. The subjects are often not met in union with the felt need of a large number of those in attendance. There is little to appeal to flesh, warm, Christian experience. Most of the people at each meeting are in a strange place, or are ashamed by the number of strangers present, and there is not that home feeling which is so desirable in social religious service. It often results, from all these causes, that the services of the week of prayer are formal, lacking in spontaneity and the power to stir the deeper fountains of feeling and the more profound springs of action. They have value as a general preparation for more direct effort; but it is only as they are followed up by each church, after they cease, that much good will result. This brings us to our question, after the week of prayer:

WHAT NEXT?

The time has now fully come which is commonly the spiritual harvest season of the year. Unless the members of our churches bear themselves at once this time will pass without result. How much, then, depends upon these first weeks of the new year! What need there is of looking squarely at the issues depending! The unit of value in the computation is the worth of a soul. The worth of a soul is measured only by the eternity of its existence, the boundlessness of its capacity for growth, for happiness, for misery, and its power to start other souls upward or downward by its influence. These souls, worth each more than the whole world, by the salvation of one Lord himself, worth more than so many can tell, by the redemption price paid for them, are in all our communities, still lost, and depending upon the Lord's people, instrumentally, for

salvation. Lost men and women and children sit around our tables, in our families; they jostle us in the aisles of our churches every Sabbath; they look into the eyes of teachers in the Sabbath-school; they confront us in the place of trade. Everywhere we go the currents of lost soul life eddy around us,—life so precious,—hurrying down toward the fatal and final plunge. This year, in all our communities, some of those who are lost must be saved or lost forever. Father, mother, sister, brother, friend, one of those may be your own dear one.

Then, too, look at

THE MOTIVE.

which press the Christian: Christ has done so much to save the lost. Think of his mighty stoop, his utter self sacrifice, his crushing agonies. He did all this to save men. He has availed us at this great cost, and now he waits unceasing to be his "helper" as he sits in heaven, in the work of leading the lost to accept his salvation. What impulse in the thought that we can help him whom our hearts love, that he wants us to help do for others what he has done for us at such a cost!

In view, then, of all this, and much more that will be suggested to the Christian reader, it is difficult to answer the question after the week of prayer: what next? Pastors, churches, individuals, should there not be a rededication to God, and personal and combined effort for the salvation of the lost, looking to the dear Saviour for help? We hope to hear good tidings from all quarters soon.

Again.

I am under the necessity of asking for a small space in your highly prized paper, which I trust you will not refuse. I am not disposed to join issues with you or any one upon the constitutionality of the so-called Scott Act, further than this: I believe, and so stated, that the parliament of Canada had no jurisdiction in the matter; and endless litigation would arise, and the outcome would be the bungling legislation of the men who passed the Scott Act, would eventually be overthrown, and Provincial rights would be recognized in granting to our own Legislature the right to enact such laws to restrict the traffic in strong drink as, in their wisdom and the state of public opinion, seemed to them expedient. Believing, as I do, in the inviolable rights of Provincial legislation, I could not have said less; and you saw by the recent decision of the Imperial Privy Council that my remarks were only in harmony with their late action.

In your criticism upon my article of 23rd inst., you certainly rise above the position of editor when you repeat what I denied, viz., that I was speaker for the rum party, led by law-breaking liquor-sellers, etc. I am not prepared to say more than this: I know nothing of the habits of the party in Fredericton who opposed the Scott Act. I was only personally acquainted with one man whom I had reasons to believe was in the liquor business, and him only slightly, viz., Mr. Edwards, of the Queen Hotel. I have understood he took an active part in the campaign. Beyond that I know nothing of the party.

I certainly think the general sentiment of the intelligent Christian world would say you were not called upon to make any expression of lack of sympathy in the matter. To-day some of the most staunch Baptist and thorough temperance men will tell you the few remarks I made tended to help the cause which they thought at the time it opposed—such is the power of prejudice over the human heart.

The men in the liquor business stamp my remarks as every way detrimental to themselves.

You say I grieved my brethren. I am sorry for it—very sorry to grieve any person. I would say more, Mr. Editor, were I conscious of two things, viz., (1) that I had done anything through which any brother had the phantom of a reason to feel grieved, I would be the first man to make such reparation as lay in my power; (2) that other reasons than the few remarks which I made on the Scott Act actuated you, sir, in this matter. I cannot feel that you would so ruthlessly scatter the seeds of slander and endeavor to create the impression that I am in favor of the liquor traffic. I hold character too dear to be thus assailed. I am as conscious of my own weaknesses as any man. I am not the kind that makes no mistakes. I know the mistakes of my life have been many. I also am of opinion that, had my action been of a decidedly aggravating character, your course is, as I read the words of life scarcely such as would tend to reclaim. I stand, Mr. Editor, determinedly opposed to the traffic. I never use liquors; I hope never to use them in any form. I have given some of the best years of my life to trying, in my humble way, with my very limited ability, to do some little in advancing the great principles of total abstinence. I feel deeply your expressions upon my action, while absorbing any intention myself to place myself or my denomination in a false position. WILLARD P. ANDERSON.

in reference to the above we need only say—

First—Bro. Anderson has confounded the Scott Act with the Dominion License Act. The Scott Act had been carried from court to court and been mistimed, finally by the Imperial Privy Council; and for that very reason it has the very claim upon our support. He supposed it did not have the latter Act which has been declared

void.

Second—He uses strong words when he accuses us of slander. Our remark was that he was speaker for the liquor party, led by law-breaking rum-sellers. Our brother says he did not know what was the constitution of the party for whom he spoke. This does not alter the fact; and ought he not to have known?

Third—We have not impugned his motives. We have dealt with an ill-advised act, not with the motive for it. We are glad to hear that Bro. A. is an advocate of total abstinence. Indeed, we never doubted this. We hope, however, he will not feel called upon again, when there is a square issue between the temperance party and its opponents, to appear as a speaker for the latter. We don't believe he will.

Halifax Notes.

I propose to give your readers a brief summary of the

PROGRESS FOR 1885

of the Baptist Churches of this city and Dartmouth. All have enjoyed a fair measure of prosperity. All have received considerable accessions by letter and baptism. We cannot report any special manifestation of the Holy Spirit in our churches; but a quiet work of grace has been in operation during a large part of the year. Additions have been, in most cases, by ones, twos, or threes. Growth made in this manner, is likely to be more substantial and solid than when large additions are made at one time.

In regard to aggressive Christian work, I think I am safe in saying that there has been a forward advance along the whole line. The churches are becoming more thoroughly organized for the work. Earnest workers are going out into this section and that section to labor for Jesus. Young members of our congregations are receiving more careful training, and efforts are being put forth to instruct in Church doctrine and to have them actively engaged in Christian work; Mission Stations are being planted and projected. There is no lack of workers. The seeming lack of an opening or a field for work has, in the past, lulled into spiritual death, many a Baptist in Halifax. Now there is no excuse. The churches are being aroused to greater zeal and activity. The benevolent funds of all the churches show in nearly every case, a decided increase. Although 1885 has been a year of depression, yet all the churches are in a healthy condition financially. I am not able to give all details in full in regard to each church, but the following are among the most important.

DARTMOUTH CHURCH, six years ago, was receiving \$290.00 yearly from the H. M. Board. This year the church will contribute (without receiving any aid from H. M. B.), about this amount into the denominational treasury. A most gratifying growth both spiritually and financially, has taken place. The congregations are good, prayer-meetings larger than ever before, Sabbath-school flourishing, prospects for the future never better than at the present time. The pastor's Bible class on Tuesday evenings is largely attended and is said to be very helpful and profitable. Statistics—Baptisms, 16; by letter, 1; total 17.

TANBRIDGE.

What has been said about Dartmouth church, can in large measure be said of all. The Tabernacle has received by baptism, 18; by letter, 7; total, 25.

The finances of this church are in a remarkably healthy condition—Surplus above current expenses, over \$200. Surplus in Sabbath-school, over \$100. In hand for building fund, over \$400. etc. Bro. Avery and his people believe in "paying as you go." They have a very comfortable, spacious, and excellently furnished basement or vestry, and are hoping when the good ship comes in, to build the superstructure. We hope that day is not far distant. This church is doing nobly in the way of giving; but at the present time, owing to its heavy and pressing home obligations and needs, is not able to contribute to the support of our benevolent funds as largely as it desires. However, with a simple and comprehensive system of giving as outlined by Dr. Day, it can do wonders.

GRANVILLE ST. CHURCH.

The year 1885 has been a red letter year for this church. It can report additions as follows:—By baptism, 21; by letter, 26; total, 47. Dismissed by letter, 6; lost by death, 2; net increase 33.

Others are coming. More money is being contributed to convention fund than formerly. The church has resolved to sell the present house of worship on Granville St., and build a \$25,000 house on Spring Garden Road. As soon as \$10,000 were pledged for the new building, the trustees were to proceed with the erection. That \$10,000 was pledged during the last week of 1885.

The spiritual life of the church has been greatly quickened. Pastor Cline is growing—yes, and although he has arrived to the stature of a man,—will continue to grow in the affections of his people.

THE AFRICAN BAPTIST CHURCH.

Additions—by baptism, 7; by letter, 4; total, 11. Present membership 135.

Sabbath-school, prayer meetings and preaching services well attended. This church continues to grow; finances in a fairly prosperous condition. The pastor, Rev. A. W. Jordan, is zealous and active.

THE SOUTH OCEAN CHURCH

has had one of its most prosperous years.

The additions have been—by baptism, 19; letter, 40; total, 44. Losses by death, 20; 14; net increase, 30. More are coming. Three have been received since the new year came in. The receipts for current expenses exceeded expenditure, although the pastor's salary was increased \$200. The Sunday-school has a surplus of over \$60, and the Mission Band of \$41. The Mission Band, which is the whole Sunday-school, has raised over \$91 this year, and contributed more than any other Mission Band in the Maritime Provinces to Home and Foreign Missions. It sent \$40 to Foreign Mission Board for the support of P. David, and \$25 for general purposes, and \$25 to Home Missions. The contribution to the Convention Fund will for the years 1885-86 greatly exceed that of any past year. Altogether the outlook for all the churches is hopeful. In respect to growth, we hope a new era has been inaugurated. The following account of a mass meeting of the city and Dartmouth churches, held in Granville Street Church, Dec. 28th, as made by the Morning Herald reporter, will give your readers some idea of what we are doing here in regard to development and growth. This year, 1885, will be memorable in the annals of our churches, I believe, on account of this new departure. So much for spiritual growth. I may, at no distant date, give you a synopsis of our material growth as a city.

THE BAPTIST UNION.

A NEW EFFORT FOR GREATER AND VIGOROUS BAPTIST MISSION WORK.

The first meeting of the Baptist union of churches was held in the Granville church last evening. After prayer from Rev. J. F. Avery, the chairman, Mr. Denton, announced the object of the meeting and gave a brief outline of the origin and aims of the union, which are for the promotion of social and fraternal intercourse between the churches and for the carrying on of mission work. The union was formed last winter. One reason for its formation was that the Baptist churches of the city did not appear to be working together, seeming too independent. He said a mission school had been started on Chestnut street, off Jubilee road, which was already very successful. Rev. Mr. Grant spoke at some length on "duties, social and fraternal, and how to discharge them." He recommended as a means of bringing the churches more together interchange of preaching which while giving the pastors more time for general pastoral work would be thought to be appreciated by the various congregations. Rev. Mr. Manning spoke on "our duties to engage in Christian work and how to succeed in that work." He recommended that a committee of the best and wisest men of the denomination be selected to make a survey of the city, to ascertain where missions should be established; each church should have a mission committee to report monthly, each church should make an appropriation for mission work. Mission schools should be established and cottage prayer meetings held under the direction of the executive committee. Rev. W. H. Cline spoke on our present mission and its needs. At present about 50 names are on the roll as members of the Sunday school, with about 40 of an average attendance, and about the same average at the prayer meetings held Thursday evenings. The committee have purchased a piece of land at the corner of Quinpool road, and propose erecting thereon. Having commenced the good work, he trusted they would carry it on to complete success. At the close of Mr. Cline's remarks, a subscription was taken up, and more than the needed amount in subscriptions from \$20 to \$2 was realized. Rev. Dr. Saunders closed with a brief address.

The Objects of the Convention.

INTRODUCTORY.

Since the Convention Scheme was first presented to the public it has been frequently referred to on the platform and through the press that our churches should be thoroughly acquainted with it. Perhaps they are; but as Dr. Chalmers is said to have attributed much of his success as a minister to repetition, it may be well to repeat what has often been said in regard to the Convention Scheme and the objects of Convention.

The first session of the Baptist Convention of the Maritime Provinces was held at St. John, Sept. 19 and 21, 1846. The representatives of our churches and societies then decided that they needed combination for the better prosecution of the work to which the Master had called them. Foreign Missions, and the Bible Cause, and the Fund for Superannuated Ministers and their Families, were the objects which chiefly engaged the attention of the first Convention. Other denominational matters were soon considered of sufficient importance to be brought under the control of the newly-formed society. This will be seen from the passage of the following resolution: "That this Convention is of the opinion that there are no existing jealousies in relation to education or domestic institutions that should prevent an active union of the Baptist denomination in these two objects, through the medium of the Convention." In accordance with this resolution, during the meetings of Convention held the next year at Niagara, reports were presented on Home Missions and Education. At the next session of Convention the following resolution was adopted: "Whereas education is one of the objects

comprised in the Convention, that in the present state of the Provinces we recognize Acadia College as the College of the Convention, and consequently as the College of the three Provinces represented in this body." In reports to the Convention held at Bridgetown in 1849 mention is made of Bible Translation, Ministerial Education, Home Missions, Foreign Missions, Infirmary Ministers, and Education Society. These were the chief objects comprised in the Convention at that time. The following year the Constitution was slightly amended and the objects of Convention were said to be Foreign Missions, Domestic Missions, Acadia College, and the Fund for Superannuated Ministers. A new article was then added to the Constitution, which practically put the objects of Home Missions in charge of the associations. At Yarmouth, in 1857, the Constitution was again amended "so as to limit the special objects of the Convention to the maintenance of Acadia College and Foreign Missions." These were the denominational objects controlled by the Convention until 1879, when, after prolonged agitation, Home Missions came under Convention superintendence, and a report on the subject was presented to that body. From that time to the present, Home Missions, Foreign Missions, Acadia College, Ministerial Education, and Ministerial Aid and Relief have been the chief objects of the Baptist Convention of the Maritime Provinces.

G. E. DAVENANT.

Yarmouth, N. S., Jan. 2.

Letter from Rev. D. Crandall.

The following letter from our venerable brother will be read with interest. May the Lord sustain and bless him.

"As I was now kept from enjoying the privilege of public worship and intercourse with my Christian friends, on account of the infirmities of old age, being in my 89th year, I find it a great privilege to enjoy the contents of the MESSENGER and VISITOR. Its weekly visits encourage prayer for the prosperity of Christ's kingdom. I often wonder that so many Baptist families neglect taking it. But few copies of it are taken in this place. The people who need it the most do not take it. This is very much on account of not having a proper agency to attend to its circulation. I think if some capable agent could visit this part of the country and explain its benefits to the people they would take it. Some of our ministers do not seem to do much for its circulation. When I was able to go forth in the Master's work I connected our denominational paper's circulation with my other duties. Dr. Hopper and Dr. Bill know that. But here I am a prisoner of hope; but my daily prayer is not only for the Lord's blessing on your arduous labor as editor, but for all the instrumentalities connected with the prosperity of Christ's kingdom. I hope to have an interest in your prayers.

D. CRANDALL.

Example vs. Precept.

In one of our N. S. country towns the following suggestive conversation took place between a leading official, who had not attended church for years, and his son: Father—"Walker, why don't you go to church?" Son—"Why don't you go, father?" Father—"Well, you might go to please your mother." Son—"Father, why don't you go to please mother?" The father hung his head and left, while his hopeful said to his servantant: "If father can do without religion I can." Sad conclusion, surely. It would be wise for fathers who desire to have church-going children to say "Come" instead of "Go." "Remember the Sabbath to keep it holy" comes in very well just here, and "as the twig is bent the tree is inclined." Surely the living are leaving foot-prints on the sands of time to be seen in the years to come. W. J. G.

Quarterly Meeting.

The York and Sunbury Co's Quarterly Meeting held its last session of the year with the Baptist church at Prince William. The various services were interesting, full of fervor and deep paths.

An interesting and spirited conversation took place at our business meeting, upon the necessity of our body making an advance upon some new territory, hitherto unoccupied by us, and laying broader plans to advance the principles of truth and righteousness. Some good hints and valuable suggestions were made, which we anticipate will result in much good for the master's cause.

The meeting for prayer and social conference were calculated to make a deep and abiding impression upon the minds of those present, a member of the Free Baptist body uniting with us in these services.

The pastor of the Prince William church, Rev. B. N. Hughes, was deeply moved, and prayed and pled most earnestly for a revival of piety and undivided religion among the people of his charge.

Notwithstanding the weather, on the Sabbath, prayer stormy and disagreeable, large congregations assembled, and listened attentively to the word proclaimed by the several pastors who occupied the pulpit throughout the day.

The collection taken for convention fund amounted in all to \$11.00.

Addressed to meet with the second Kingsley church on the 12th of March, 1886.

J. A. BLACKBARD, Sec. Treas.

Kingsley Ridge, Dec. 30, 1885.

How many old subscribers

and how many new name this

year?

NEW YORK

NEW YORK