Messenger and Visitor.

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— THOSE who are looking for facts bearing on the question: In what way can our denominational work be best conducted? will be interested in what Rev. J. J. Baker writes in another column respecting the way in which mission work—especially that of home missions—is conducted by our brethren in the Upper Provinces. It seems to us quite possible, as we have before intimated, that the plan by which the Convention board shares responsibility and work with local boards avoids some difficulties which are incidental to our system.

— A PRIVATE note received early last week from Rev. W. E. McIntyre, secretary of the committee which is arranging for the meeting shortly to take place in Brussels street church to consider the proposal for a separate Convention, explains that the committee thought it best to change the date, because of the 24th being commonly a day of much disturbance in the city. Mr. McIntyre had suggested the 31st, not knowing that the Wolfville anniversaries occurred at that time, but naturally supposing they came later. He further intimates that the arrangements made with railroads and steamboat lines makes it impracticable now to change the date. We wrote Mr. McIntyre expressing the hope that a change in the date of meeting might still be arranged, but as we have no reply up to the time of going to press, we presume that to do so is considered impracticable.

— SOME of our readers are perhaps thinking that the Convention discussion is occupying an undue amount of space in our columns. It should be considered, however, that but little in reference to the subject has appeared in the paper until within a few weeks. It has seemed well to us, therefore, that the question now agitating the minds of our people in this province especially should have as thorough a discussion as possible in the paper previous to the meeting which is shortly to take place, in order that whatever facts and arguments can be presented either for or against the proposed change should be in the possession of the people and be duly weighed by them; so that those who are to be called upon at the meeting to speak for themselves or their churches in this matter might be in a position to do so intelligently. The discussion will not, however, be unduly prolonged.

— THE World's Religious Congress Auxiliary will hold meetings at the World's Exposition on the first of September. We have learned that a number of Baptists in Canada have been appointed on the Advisory Committee. This congress invites all religions to send delegates. Buddhism, Hinduism, and all the denominations bearing the Christian name are expected to be represented at this congress. The doctrines of the different religions will be presented by speakers appointed for the purpose. So far as we have learned the following Baptists of Canada have been appointed on the Advisory Council of this religious congress: Rev. E. M. Keirstead, M. A., Acadia College; Theodore H. Rand, D. C. L., chancellor McMaster University; Rev. E. M. Saunders, D. D., Rev. F. D. Crawley, Fredericton, N. B. By the blessing of God good may come of the proposed meeting of the representatives of the world's religions.

— THE situation in Great Britain in respect to the Home Rule bill is for the present somewhat more peaceful than it was a few weeks ago. The furious excitement which had been aroused in Belfast by anti-Home Rule oratory has subsided. In fact the more prudent among the leaders in anti-Home Rule agitation discovered that they were going too far, and that the violent demonstrations of the Orange element were tending to discredit their cause with the British public. The supposed attempt upon the life of Mr. Gladstone by a half-crazed man named Townshend, has had a similar effect. Mr. Gladstone's opponents declare confidently that his faculties are failing, and that, on several occasions recently in the House of Commons, he has made assertions which indicate that his memory no longer serves him as of old. It is said also that he manifests other evidences of failing power. How far these reports are true, and how far they are exaggerations, for political effect, it is difficult to say. There is, of course, nothing incredible in the report that Mr. Gladstone's intellectual forces are waning, but at all events those who have been supporting him do not appear to have lost confidence in his leadership, and his government is steadily pursuing its course in spite of the very formidable opposition which it encounters.

The Convention Question.

As several worthy brethren have recently presented views contrary to those advanced by the promoters of a New Brunswick Convention, perhaps we may again be heard. Among the articles on this question there are two that, at least in part, deserve some notice and review. These are contributed by Rev. C. Goodspeed, of Toronto, and Mr. Creed, of Fredericton. Several of their statements have caused me the greatest surprise, and have, no doubt, left a misleading impression upon the minds of many. I venture to examine some of them.

Mr. Goodspeed says, "New Brunswick Baptists were not forced into union with Nova Scotia Baptists in home mission work, neither were Nova Scotians the chief movers in the matter." To the record and the facts. In Dr. Bill's History, page 513, we are informed that in the Convention of 1874, after a resolution moved by Rev. George Armstrong on the desirability of having one board for the Maritime Provinces, "Rev. A. Cohoon gave notice of a motion to amend the constitution so as to make home missions one of the objects of the constitution." On page 523 we also read that in 1875 Dr. Cramp moved "that a committee be appointed to report at the next annual meeting of the Convention upon the advisability of bringing the home missionary enterprises of the denomination in the Maritime Provinces under the consideration and direction of this body." The resolution passed, and a committee of twelve was thereupon appointed, Dr. Cramp being the chairman.

What was the state of things in New Brunswick at this time on this question? On page 621 of Bill's History we are told that in 1875, the same year as above, "both the New Brunswick Home Mission Board and the Western Association adopted resolutions adverse to the proposed union."

Nothing daunted, however, our Nova Scotian friends proceeded with the matter. Accordingly, in 1876, Rev. T. H. Porter gave notice of motion to bring in home missions as one of the objects of Convention. This resolution was duly carried the following year and a committee of five appointed to attend to it. The committee having reported favorably, a Board of thirteen members was appointed in 1878, and the following year an act was obtained from the Nova Scotia legislature incorporating the Board.

In 1879 the Maritime Board made its first report, and Dr. Bill (p. 550) tells us that "a communication was received from the Home Mission Society of New Brunswick asking the Convention to appoint a *separate* Board to conduct the home missionary operations in that province." This does not, at this date, look much like either anxiety or even willingness on the part of New Brunswick Baptists to go into the union. A committee of thirteen members, appointed by the Convention, then drew up the following resolution, which was passed:

"*Resolved*, That this Convention does not deem it advisable to respond at present to the request that has come to it from New Brunswick, but would urge upon the brethren there to carefully review the whole question; and that the Home Missionary Board of this Convention, in its operations within New Brunswick during the current year, be requested to confer with the Board of Home Missions appointed by the Home Mission Society of New Brunswick, in order that there may be no collision between the operations of the two organizations."

And so before our Board had given up its work a Convention Board forced itself upon our territory, just as in later years a Convention Annuity Society has forced itself in this province, where one already existed. If this act was not intended to be compulsory toward union, then it is hard to understand it at all. Finally, according to the home mission report of 1880, "the New Brunswick Board agreed to transfer its fields and work with the understanding that $2,200 should be spent in that province during the year."

And thus, after repeated endeavors, the New Brunswick Home Mission Society was worried into the union, not, as we think, through the efforts of New Brunswick Baptists, but rather by the persistent policy of Nova Scotian brethren who largely controlled Convention affairs.

Again, Mr. Goodspeed says, "those who remember the next to nothing that was done for home missions in New Brunswick before the union will not, many of them, I am sure, wish to run the risk of reviving old conditions by going back to the old abandoned policy." Mr. Creed also states that, in 1879, New Brunswick gave only $280 to its Home Mission Society, while in 1891 our gifts to the Maritime Board amounted to $1,543; "and these," he adds, "were not exceptional years." He also says, "It is an indisputable fact that the benevolence of the Baptists of New Brunswick has been drawn out far more largely in the cause of home missions under the Convention Board representing the three provinces, than it ever was under local and provincial control."

These statements to me are amazing. I am willing, of course, to admit of some undue haste in a hurried paper, prepared in the time of a discussion, when if the writers had taken more time and looked up the full history, their statements would certainly have been modified. Let us, then, briefly review some of the facts in this connection.

In 1852 the New Brunswick Baptist Home Missionary Society was organized and soon thereafter began its work. According to Dr. Bill's History (page 608, etc.), this society in 1854, the year of its first annual report, received contributions amounting to $1,775; in 1855, $2,272; in 1856, $2,204, and in seven years, ending with 1860, a total of $10,000, or an average of $1,428 per year. Now it must be remembered that the numerical strength of the denomination in this province was then much smaller than at present, ranging from 4,806 church members in 1850 to 7,828 in 1860. The average annual contributions during these years amounted to about $22.50 to each one hundred members throughout the province. I have not all the reports of the New Brunswick Home Mission Society, but these that I have, as found in the minutes of the Eastern and Western Associations, also establish the fact that our gifts to home missions have, in this province, declined since we entered the Maritime Board in 1880. The decade from 1870 to 1880, the last of the New Brunswick Home Mission Society, scarcely affords fair ground for comparison, as these were years of constant agitation by Convention men to break up our board. They succeeded in drawing several in New Brunswick to their way of thinking, among whom, perhaps, was Mr. Goodspeed. On account of the winding up of the New Brunswick Board, the year 1879, cited by Mr. Creed, reports a small contribution, and is most certainly an exceptional year. In 1871 I notice the contributions amounted to $1,345, but the latter years of this decade were also seriously affected by the St. John fire of 1877.

Let us now look at the period under the Maritime Board. According to the Year Books, in 1881 we contributed only $1,123; in 1882, $1,015; in 1883, $1,093, etc., to 1892, when our gifts amounted to $1,211. In a statement published last June, Mr. Cohoon says that from 1880 to 1890 contributions from New Brunswick averaged $1,398 annually. During this period the church membership has ranged from 12,000 to 15,719. The average yearly contributions during the same time would be about $0.80 per one hundred members, or less than half of the average in the period above referred to. If we were giving to home missions now as then the denomination in New Brunswick ought to raise about $3,000, instead of $1,200 or $1,300 annually.

These facts may well cause us to pause and ask ourselves whether we have not made a mistake. What has brought about the decline?

The cause, we think, lies in the fact that the Home Mission Board has been removed from the province and the business is now conducted on too large a scale to call out a proper degree of interest. Instead of concentrating the attention and sympathy of our people, we have scattered them, and, under the glamor of a larger concern, we have dissipated that attachment which must always bind Christians to their work.

When, as formerly, the New Brunswick Home Missionary Society held its sessions with and reported to the annual gatherings of the two associations then in the province, direct attention was called to the details of its work. The fields, which were well known to nearly all present, were taken up one by one and received an amount of time and attention not possible under the present maritime arrangement. A keen interest was taken in the business of the society, largely owing, no doubt, to the very fact that its affairs were thus closely brought to the attention of the people. On this account we find by the records the gifts were about double what they now are.

There are many other points raised by these brethren that will probably be attended to later on; I wish especially to call attention to the ungenerous insinuations concerning the brother who secured most of the signatures to the circular. In justice to this brother I may say the offence of others in this respect is greater than his. At the October meeting, called by the advocates of this movement, a committee was chosen to take the proper steps to lay the matter before the churches. That committee, of which the writer was chairman, urged Bro. Hughes to undertake this work, as he seemed at the time the freest and most suitable to do so.

As to our right to do this we plead the right which Mr. Creed exercised when, in 1882, he distributed pamphlets over this province to inform our people that we did not need the New Brunswick Seminary. The same right that Mr. Goodspeed exercised when he went over these provinces canvassing up a joint stock company to buy out the two papers and consolidate them. And almost the same right he now takes of meddling with an affair that does not belong to him. I humbly request these brethren to be moderate on this point.

If it is urged that the regular way would be to have gone to the Convention, where our case was hopeless by reason of a Nova Scotia majority, or to the associations where we had less to fear, our answer is that there was no time for such a discussion at these gatherings. We thought best, therefore, to lay it squarely and openly before the churches of New Brunswick that it might have a full and free discussion, for we had firmly resolved to raise the issue, and of this, I think, neither of these brethren can now have much doubt. That it will be discussed, notwithstanding the opposition of what Mr. Knapp calls "the oligarchy," I am also confident.

Concerning Mr. Goodspeed's extensive knowledge of the membership in this province I think there are several who can dispute his claim either three years ago or now. When we remember that during the last twenty years he has spent a large part of the time outside the province, and was only for about five years connected with our denominational paper, his claim must appear doubtful. The statement that he does not remember to have heard any expression of desire for separation from Nova Scotia goes also against the claim. I well remember to have heard that desire expressed by many hundreds of our church members ever since the re-opening of the Seminary in 1882, but perhaps Mr. Goodspeed may have forgotten some of the utterances at that time.

The circular has also been censured. I can assure these brethren that if signatures had been wanted we could easily have had twenty names to every one now on the list. In the twenty churches of Queens, where only a few names are given, it would be hard to find, I imagine, a score of our churches of Mr. Goodspeed's opinions, and we could, without difficulty, have obtained forty names for every one on the circular. Some of our churches, having from 100 to 900 members, are now passing unanimous votes for the change, while only one or two names of their deacons, with occasionally a few other brethren, appear on our printed list. The brethren need not run away with the idea that we had to make any undue effort in this direction. Let the story be fairly told, and then the manner and spirit of the discussion will be more harmonious.

W. E. MCINTYRE.

Home Missions in New Brunswick.

Referring to the comparison in the last number of the MESSENGER AND VISITOR it may be asked: But how does the increase of expenditure of the nine years under the Convention Board as compared with the nine years under the New Brunswick Board compare with the increase shown by comparing two nine year periods under the New Brunswick Board? Let us see:

For the nine years preceding 1870–71 the New Brunswick Board expended $5,261.07 in home mission work, or an average annual expenditure of $584.56. For the next nine years, as before shown, the expenditure was $6,941.74, or an average annual expenditure of $771.30. For the first nine years under the Convention Board the expenditure was $14,586.80, or an average annual expenditure of $1,620.75. That is to say the average annual increase in the second period under the New Brunswick Board over the first was $186.74, while the average annual expenditure during the first period of nine years by the Convention Board over the last nine year period under the New Brunswick Board was $849.45. A. COHOON.

April 27.

— Not one person in a hundred wholly escapes from taking cold at this season. Therefore at least 99 out of every 100 should be supplied with Hawker's Tolu, the great cough cure.

The Disunion Movement.

NO. IV.

Now the question is continually coming up, Who are New Brunswick ministers? That anybody should have made it necessary to raise the question is a thing to be deplored. But we have to meet it. In selecting presidents and vice-presidents for the Convention, in disbursing the funds of the Annuity Association, and in other ways, it has been generally understood that brethren *resident* in this province are New Brunswick ministers or laymen, as the case may be. Revs. Elijah Estabrooks, Samuel Elder, Joseph Crandall, John Marsters, John Magee, Samuel Robinson, Dr. Charles Spurden, J. A. Smith, in earlier days, and in later times such men as Dr. Bill and Rev. Thomas Todd, have commonly been regarded as New Brunswick ministers, though not one of these was born in the province. So also we have reckoned among our New Brunswickers A. F. Randolph, John March, T. H. and M. S. Hall, and others. But now-a-days a man must be a native in order to be deemed "a New Brunswick minister." See Bro. McIntyre's letter "About the Circulars" (Dec. 7, 1892), in which he says there were present at the meeting "ten Nova Scotian ministers," and "only five of our New Brunswick ministers." No doubt the pastors of several influential New Brunswick churches were reckoned among the ten Nova Scotians—men who have lived and labored in this province for many years, and who are as likely to live and die here as if they were natives.

There are several matters on which our friends should enlighten us. They should outline a plan by which the Foreign Mission Board and the Board of Governors of the college can be controlled by two Conventions concurrently. Moreover it should be understood whether the policy of the denomination is to be and should be shaped by the vote of a caucus, the churches, the associations, or the Convention. And further, assuming that the meeting in May, or the associations later, will take steps to have the question referred to the churches, we may fairly ask, What will be the position of those churches that decline to favor the disunion movement? Suppose two or three churches in St. John, and those in Fredericton, St. Stephen, Sackville, Jacksonville and dozens of other places, decline to adopt the pulling-down-and-breaking-up policy. Are they to be coerced?

In Bro. A. B. Macdonald's admirably conceived and ably written letter he makes one strange assertion. "It has now become necessary," he says, "to form a Convention of the New Brunswick churches to care for our seminary and for the Annuity Fund. . . . *This much we are bound to do at any rate.*" Why is this necessary when our seminary is controlled by the Union Baptist Education Society and, in part, by our associations, and our New Brunswick Annuity Fund is controlled by the Baptist Annuity Association? But our esteemed brother has settled the matter in his own mind. "We are bound"—that is either determined or certain—"to have a Convention for New Brunswick at any rate"; and does he mean no matter how many may be opposed to it, and no matter what the consequences may be?

Many of the strongest ministers and laymen in this province are convinced that this movement has not originated in any general or deep conviction among the Baptist people of this province that the change proposed is necessary or desirable. No doubt many are sincere in espousing a cause which seems to them patriotic from a denominational point of view. But why should the best interests of the denomination in this our beloved province be sacrificed to the determined purpose of a few who would have us forget that in union is strength, *in disunion, weakness.* H. C. CREED.

KINGS COUNTY CONVENTION.—The W. M. A. Society of Kings Co., N. S., held their annual convention with the society at Lower Canard, on Thursday, April 27. The afternoon meeting was devoted to the hearing of verbal and written reports from the societies in the county, and devotional exercises were held, which were felt to be inspiring and helpful. An excellent paper, prepared by Mrs. Witter, of Berwick, was read by Mrs. Crandall. A large congregation was present at the evening session, which was of a most interesting character. Papers were read by Miss Chipman, of Wolfville, Miss Blackadar, of Acadia, Miss Mabel Eaton and Miss Avola Dickey. These were all good, as was also a recitation by Miss Irene Eaton. The music was well rendered and appropriate. Rev. Mr. Kempton, the pastor, gave a brief and interesting address at the close; and all present felt that the meeting was a success. We trust all our counties will endeavor to hold these conventions. The interest of our work requires it.

W. B. M. U.

MOTTO FOR THE YEAR.

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

PRAYER TOPIC FOR MAY:

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

Extracts from Mrs. Sanford's Letter.

READ BY MISS MINNIE CHIPMAN AT THE KINGS CO. CONVENTION, APRIL 27.

"While I am pleased and more than willing to have a little talk with you, I do not know just how to interest you, at least I do not quite know in what way I can help you most. As societies I doubt not you will be interested and perhaps helped in hearing something concerning the poor Telugus for whom you have so long been working, giving time, money and strength, and prayers, that they may be brought to know the love of the Lord Jesus Christ. You may hear from me some items that you already know, as so much has been written and said on this subject. Be this as it may, I will now merely answer some of the questions that have been put to me since our return to the home land.

"Of what color are the natives of India? All shades, from a light brown to a deep jet, but their features are not unlike our own. In regard to the dress of the women the remarkable thing is that there is not a stitch of sewing (except in the little jacket sometimes worn), nor a pin, hook, button, or string required to keep it in place, yet it is very becoming and comfortable. Both men and women wear jewelry. The women wear a great deal—those who can afford to do so—on the fingers and toes, wrists and arms. Nose and ear rings are used, and chains around the neck and head. Gold and silver belts are also worn by some. These ornaments are called by a Hindu woman her 'joys.' However well a woman may be dressed, she very seldom wears anything on her feet. Many of the men wear sandals and decorated slippers. Their dispositions are, as a rule, peaceful; they are respectful, patient, even-tempered, and, for the most part, temperate, yet their faults are numerous. There is in them a great want of truthfulness; they are insincere, selfish, and have a love for money. As an instance of their selfishness: If a fire breaks out among them, and a bystander should be begged to help in putting it out, the cool reply would be, 'Why should I? they are not my buildings.'

"Some think because our work is among the Telugus that this is the chief language of India, but this is not so. There are not less than one hundred and twenty languages in India. Telugu is one of the most difficult to acquire. At our station, Bimlipatam, where there are about nine thousand inhabitants, *i. e.* in the town, we find many who speak Tamil and Hindustani. The educated young men are very ambitious to get English, and many of them speak it fluently. They, of course, belong to the higher classes. It is a rare thing at any of our stations to find a woman who can speak English, except those who are taught in the mission schools, and they are not encouraged to give much attention to this, as it would be of no service to them in working among their own people. I may say here, that we expect nearly all our school girls who have a gift for teaching to become Bible-women, and those who are converted quite young are always happy to work in this way. It is not strange that so many languages are spoken, or that there are so many religions and castes, when we think that the people of India belong to so many different races and tribes.

"The Hindus worship millions of gods, though this fact is not acknowledged by themselves. The lower and uneducated classes worship almost *anything* and *everything* that is visible to the eye—such as certain reptiles, beasts, trees, stones, the earth, sun, moon and stars. Many of them, from constant intercourse with Christians or civilized people, are led to see the folly of such a religion, yet the practices of their forefathers keep them from embracing a new religion, even though they may admire it. They all have the impression that religion is purchasable and by no means a *free gift*. They think there must be some good works of merit before one can entertain any hope of heaven. Oh, how much our Telugu converts have to *unlearn!*

"As you meet together, my dear sisters, from month to month, with your offerings and your prayers, do not forget to pray for those who *have been brought to Christ*. We all, of course, are kept by His almighty power, but the Telugus, in many instances, are exceedingly weak and easily led into temptation. When they would do good evil is present with them. They are surrounded by heathen influences which are enough at times to depress even those who are "built up in the faith." The very atmosphere we breathe seems tainted. It can only be purified by the light of the blessed gospel of Christ, and this is our hope—that it may shine into every heart, that those who have been brought out of the great darkness may help to lift up others into the true light." MARY L. SANFORD.