

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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SAINT JOHN, N. B., WEDNESDAY, MAY 8, 1898.

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In another column will be found the circular sent to the Baptist churches in New Brunswick, calling a meeting at Brussels street church, St. John, on May 31st, for a consideration of all the issues involved in the proposal for a separate Convention. It is, we think, very desirable that all the churches shall respond to this request and, whether favoring a separate Convention or not, send delegates to the meeting. Our attention has been called to the fact that the meeting, as now appointed, will occur at the same time with the anniversary exercises at Wolfville. This is much to be regretted, as no doubt quite a number who ought to be at the meeting will wish also to attend the anniversary. According to the MESSENGER AND VISITOR'S report of the Brussels street meeting of November 8th (see MESSENGER AND VISITOR November 9)—and that report is in accordance with our understanding of the resolution passed—the approaching meeting in St. John was called for the fourth Wednesday in May, which will be May 24th. We would suggest whether, under the circumstances, it would not be better to hold the meeting on the 24th, or if that is not now practicable, postpone it until June 7.

The frequent lynchings that occur in the Southern States are a standing and conspicuous disgrace to the people of the South. If it were always certain that the guilty party suffers, and suffers no more than a just punishment for his evil doing, it would still be a disgrace to any civilized country that so little confidence should be placed in the processes of law. But it is to be feared that, in not a few of the numerous lynchings, it is not the guilty party that suffers. The order of events is often this: A white woman is criminally assaulted by a negro. Some negro is suspected, seized by a mob, taken before the woman and identified by her as her assailant, and forthwith, in spite frequently of his protestations of innocence, the miserable victim is led forth to be riddled with bullets or hung to the nearest tree. The other day in Kansas, a mob was only restrained from lynching a negro charged with such a crime, after a fight with law-abiding citizens, and on examination it was shown that, though the woman assailed positively identified the negro as her assailant, he was really seven miles away from the scene of the crime at the time when it was committed.

The news of the death of Dr. O. S. Stearns, so long connected with Newton Theological Seminary as professor in the department of Old Testament interpretation, will have aroused in the minds of many of our ministers to whom he was personally known, feelings of regret and kindly memories. Dr. Stearns was a man of slight physique and a highly sensitive nervous organization. He had a kindly and sympathetic spirit, his spiritual and intellectual forces were large and his moral perceptions keen and strong. Twenty-one years of his life were spent in the active ministry, and both as preacher and pastor he was highly and justly valued. His connection with the seminary, as professor, began in 1868 and continued until 1892, when he resigned. To his work in the seminary he brought intellectual ability of a high order, and a studious and industrious habit of mind. Without taking rank as a great teacher, Dr. Stearns did good service for Newton and its students, and many will hold his name and his work in affectionate remembrance. His last illness was brief, and his death occurred on the 20th of April. He was in his 76th year, having spent nearly half a century in active work as pastor and as teacher.

To any of our readers who are thinking of attending the May meetings of the Baptists of the Northern States, to be held in Denver, May 22-29, it may be of interest to know that arrangements have been made for a "Baptist train" to leave Boston, Monday, May 15. Passengers going by this train will spend several hours at Niagara Falls on Tuesday, arrive in Chicago on Wednesday and remain there until the following Monday, spend a part of Tuesday in Omaha and reach Denver Wednesday morning, May 24. Returning, the train will leave Denver Wednesday, May 31, arrive in Chicago Thursday evening and in Boston Saturday morning, June 5. The trip will cover twenty days and will cost \$127.50, which includes a round trip ticket from Boston to Denver and return to Boston, pullman car service both ways (one-half section or one full berth), 18 or 20 meals en route, five and a half days' hotel rent in Chicago, seven days' board at the Windsor Hotel in Denver, one day's trip to Georgetown, which takes in the famous "Loup"—some of the finest

scenery in Colorado, all of which embraces nearly three weeks of most delightful comradeship with New England Baptists. Those who desire further information may address W. N. Harrison, or Dr. D. O. Cheney, 110 Boylston St., Boston, Mass.

The large amount of space required for the discussion of the Convention question has made it necessary to hold over to another issue some articles in reference to other matters. We are also obliged to hold over to next issue some articles in reference to the proposed Convention.

In editorial articles in this and the two preceding issues, we have sought to present in a brief but intelligible form such information as should enable our readers to form a good idea of the several different plans on which the Baptists of this continent are organized for denominational work. We modestly hope that these articles may be considered worthy of a careful reading and that in the way of furnishing insights they may not be without value to the right apprehension of the practical question now before our denomination.

Grande Ligne Mission.

PELLER INSTITUTE.

The school this winter has been unusually interesting, the scholars more mature and studious, and the results of the school highly satisfactory to the teachers. Ten scholars were recently baptized and quite a number others converted. We regret that our beloved principal, Mr. Masse, finds himself unable to sleep through overwork and anxiety, and is obliged to take a rest, which we hope will be efficacious to his entire recovery before the recommencement in October.

MONTREAL.

Pastor Therrien is much encouraged in his work; several enquirers, more than the usual attendance of Catholics at his services, and some conversions. To say that this is a large and difficult field only half states the position—for half a dozen missionaries to try and reach 200,000 Catholics seems like trying to empty the sea with a tea-cup.

MASKINONGE.

The missionary is much encouraged on account of the acceptance of the gospel by some of the women, who not only refused to join their husbands last year, but were bitterly opposed to their joining the Baptist church. This has come about in a peculiar way, quite contrary to the general attitude of Catholics. A few months ago a child was born in one of the homes, and when the priest desired to have it taken to the church for baptism according to Catholic formula, the mother quietly told him that she more than half believed that her husband was right, and positively declined to have the child taken to the church without her husband's consent. The result was, that the mother came to put her trust in her husband's Saviour. Mr. Bullock held a service in the church, when the child's name was registered according to the laws of this province, which quite impressed the people, and led some of them to say that they believed this was just as good as sprinkling the baby in their own church. Latterly another mother has been led to take the same attitude in regard to her child, while the grandmother and grandfather have been so impressed by her attitude and words, that they refused to attend the Catholic Easter service, and will all doubtless be baptized together this spring. An attempt is being made to force the Protestants to pay their proportion of the cost of the Catholic church and buildings. The hearing of the case comes up at Three Rivers this week. Justice may not be obtained there, and if so the case will be carried in appeal to England.

Mr. Bullock is required to leave his house on the 1st May; there is no other place in the village, so he is feeling greatly perplexed. Money is not coming in to any extent for his house and church. We sometimes feel discouraged and hardly know which way to turn. The difficulty of getting contractors added to the opposition we have in the place, will make it more costly to build than we had expected.

We are much disappointed at the amounts received from the Maritime Provinces. The four per cent. through Mr. Cohoon for the six months has amounted to \$87.70, and from New Brunswick, through Mr. Manning, to \$78.35. We have received \$100 from the church in Moncton, and \$51.37 from Sunday-schools and other churches and individuals. Really, brethren, has the time not arrived that you will open the way for us to make a direct appeal to each church to make a contribution for this work? Prayers and desecration, what do you say? We need money for missionaries and general expenses; we need special contributions for this church at Maskinonge. Will you help us?

A. A. TYER.

Home Missions in New Brunswick.

"Great numbers of our people say: 'Let us have the management of our home missions in this province and we will give to the support of the work.'" "But home mission work is a very different thing. To interest our people in this kind of work it must have local supervision and control."

"These young men work these fields, and for a few months take off more money than the field can afford for a year, and the result is that the rest of the time the churches are pastorless, the cause run down, and our churches are dying out."

These sentences are taken from correspondence that has appeared in MESSENGER AND VISITOR in reference to a separate Convention for New Brunswick.

These statements appear to indicate that the opinion exists, in certain quarters, that the home mission work in New Brunswick is suffering in consequence of being managed by the Board of the Convention located in Nova Scotia, and that the churches do not give for its support as they would if it were managed by the Board located in New Brunswick.

Does a comparison of the work as managed by the Board of the New Brunswick Baptist Home Mission Society, with the work as managed by the Convention Board, warrant such an opinion? Let us see. It should be noticed that the comparison is not for one or two years, which could have but little value, but for nine years. The year 1870-71 is omitted because things were then in a transition state.

EXPENDITURE FOR HOME MISSION WORK IN NEW BRUNSWICK

as reported by the New Brunswick Home Mission Society:

1870-71.....	\$1,324 16
1871-72.....	898 77
1872-73.....	730 00
1873-74.....	539 81
1874-75.....	972 74
1875-76.....	482 41
1876-77.....	617 76
1877-78.....	789 00
1878-79.....	597 00

\$6,941.74

Referring to the above table we would notice: 1st, That during most of the year 1870-71, Rev. E. C. Cadey was agent for the Board, and is said to have "been of incalculable service in raising funds and otherwise advancing the interests of the great objects embraced in the mission society." Of the expenditure for that year, \$541 on account of his salary. 2nd, That for ten months of 1874-75, Rev. T. Todd was at work as "general missionary agent" of the Board. 3rd, The expenditure reported by the York Co. Board, has been included in the figures. 4th, That of the amount expended in 1877-78, \$250 came from the Estabrooks Fund, and of the amount expended in 1878-79, \$350 came from the same source.

EXPENDITURE FOR HOME MISSION WORK IN NEW BRUNSWICK

as reported by the Convention Board of Home Missions:

1880-81.....	\$1,329 72
1881-82.....	1,654 05
1882-83.....	1,097 88
1883-84.....	1,169 48
1884-85.....	1,855 08
1885-86.....	2,156 85
1886-87.....	3,093 35
1887-88.....	2,063 94
1888-89.....	1,576 55

\$14,586.80

Let it be remembered that this sum is for work actually done in New Brunswick, and does not include one cent of the working expenses of the Board. Neither is there anything for time spent by General Missionaries Wallace and McGregor, though they rendered valuable service to the work in New Brunswick in the period under review.

Here then we see that during the nine years preceding the transfer of the home mission work in New Brunswick to the Convention Board the expenditure was \$6,941.74, while during the nine years following the transfer it amounted to upwards of \$14,586.80, an average of \$771.90 per year under the old arrangement and \$1,620.75 under the new. Does that look as if the home mission work in New Brunswick had suffered by being placed along with the home mission work in Nova Scotia and P. E. I. under the management of the Convention Board?

FIELDS OCCUPIED AND RESULTS OF LABOR.

But what of the number of fields occupied and results of labor, how do they compare? From the reports of the secretary of the New Brunswick Board for eight years of the first period (the last report was not printed) we find that the highest number of fields cared for in one year was 13, the average number per year a little over nine. The number baptised during these eight years, so far as I can gather from the reports, was 374, and the number of churches organ-

ized as the outcome of the mission labor, two Baptist and one Free Baptist.

During the eight years of the second period, i. e. under the Convention Board, the greatest number of fields cared for in one year was 23, the average per year 18. The number baptised during the eight years 893, and the number of churches organized, 9; two of which, Fairville and Campbellton, are now self-sustaining and important fields.

THE LAST THREE YEARS.

But what of the years since 1888-89, has the same rate of expenditure and results been maintained?

During these three years \$6,663.91 have been expended for work done in New Brunswick. Of this amount \$1,964.24 came from the Bradshaw trusts and \$4,704.66 from the regular income, or an annual expenditure from regular income of \$1,568.22. During these three years 550 have been baptised by our missionaries in New Brunswick and four churches organized, one of which has four preaching stations, making a new mission field.

For the present year the Board is assisting 24 fields, besides one general missionary giving the whole of his time and another a part of his time to the work.

From this examination and comparison, it is manifest that if the home mission work in New Brunswick is suffering under the management of the Convention Board, it suffered more under the Board located in New Brunswick. When we say this, we mean no reflection on the brethren who managed the work. As their secretary states it, "Two great wants pressed upon them continually: want of men and want of means." In the face of these they strove manfully to do their best for the cause committed to them.

ABOUT THE GIVING.

It is intimated that the churches in New Brunswick do not give to home missions as they would if the management was in New Brunswick.

Now it has been shown that the receipts for home missions in New Brunswick for the nine years from 1870-71 was \$6,941.74, of which amount \$600 was from the Estabrooks fund, leaving \$3,341.74, or \$704.66 per year from the churches. During the thirteen years that the work has been in charge of the Convention Board the average annual income from regular sources in New Brunswick has been \$1,888.21. Hence it will be seen that there has been about the same rate of advance along this line as there has been along other lines of the work.

I may add as an encouragement to the churches in New Brunswick to give to home mission work, that all that they give, all the income from the Bradshaw Fund and about \$450 yearly besides, is being spent in the interest of the work in New Brunswick.

SEPARATION.

Do we want a separate Convention for New Brunswick? A thousand times, No. I have taken special pains to make some enquiries into this matter; and the universal verdict is, "What a pity that such a thing is even whispered." It can be successfully maintained that the agitation for separation is confined to the ministry, so far as this northern part of New Brunswick is concerned.

I make this statement only after careful enquiry. I know of but one layman north of Fredericton who is favorable to separation. In all this region of country I know of but two pastors who sympathize with secession. If, as one of our heavy men intimates, the pulse of the people beats in favor of separation, I cannot ascertain who, in this part of the land, are in that condition. To talk and argue with a man at length before getting his signature to a paper pledging himself in favor of this unfortunate movement, and then state that his pulse beats in favor of disunion, is, to say the least, a strange proceeding.

Our Baptist people as far as are not in favor of separation. If our ministers at the quarterly meetings and associational gatherings would cease decrying the management of our enterprises, and preach the gospel of hopefulness and loyalty there would be no trouble. To accept the statement of some man that he does not give because he has no faith in the management of our denominational affairs, is simply attaching a lot of importance to a lame excuse for practicing meanness.

Baptist brethren and sisters, remember the few ministers engaged in agitating this question are alone as yet in their demands for separation. Arise and enquire: "Do we, as a laity, want so radical and dangerous a change as over-rule in this important matter." B. H. THOMAS.

Foreign Mission News and Notes.

Rev. George Churchill, who has been assisting Bro. Higgins in the work of building at Kimsdy, writes an encouraging item concerning work on his own Bobhill field. In a letter dated March 18th, Bro. Churchill writes:

"After Sunday-school in the morning we had a church meeting and examined a man and received him for baptism. This man is a Mala—poor, but I hope the root of the matter is in him. He has been hearing for several years. He lives in one of the villages where some of the Rajah men live who profess to believe. They all give this man the name and character of being honest and sincere, and he has been talking to many of the people in his own and other villages about the new way. He is too old to do much for him in the way of an education. The report that he brings from his own and other villages is somewhat encouraging. He says several are meeting together to study the Bible and pray, and two men intend to be baptized when a good opportunity offers. Bassavana has just returned from a tour among these villages. One of the Rajah men says he is truly believing, but cannot be baptized on account of the opposition of his family. And so there are lights and shadows in life abroad as well as at home."

It may not be known that Mrs. Barrs has been and is very seriously ill, and is at present at Ootacamund, having been ordered there by the Madras physician whom they had consulted. This place is a health resort for disabled missionaries. The climate is delightfully cool, and it is most earnestly hoped that Mrs. Barrs may regain her old-time strength and energy. This is a sore trial to our missionaries. They were just about to take possession of their new station at Palconda, where they hoped to spend many happy, useful years in loving toil for the Master. Will not our brethren and sisters unite with the Board in earnest prayers for the health of this dear sister?

Bro. Sanford, in a postal card just to hand, says that he is able to report himself improving for about a week, and has good reason to hope that this is of a permanent nature. Our brother has had a very trying winter. In his weakened physical condition the cold, backward spring has been very much against him. Let us all pray that the God who has so graciously preserved the lives of our missionary band may preserve the ranks unbroken if it can be His will. Meanwhile let us not forget to pray that the way may be opened up for advanced work.

J. W. MANNING,
Sec.-Treas. F. M. B.

A Reply.

The following resolution was passed by the Foreign Mission Board at its last session in reply to the appeal of the Canadian Baptist Missionary conference held in Ootacamund in January:

"Whereas: This Board, while deeply sympathizing with our missionaries on the field in view of the great needs of vast multitudes as yet not reached by gospel teachers, and while we are anxious that our staff of workers on the foreign field be largely reinforced, we are at the same time painfully conscious that, owing to our present financial condition, it is impossible for this Board under the circumstances to hold out any hope of further reinforcements of our present staff in the very near future unless we are placed in funds."

Will the members of our churches and all who are interested in this work of giving the gospel to those who have it not take to heart the closing sentence of the resolution? If the secretary-treasurer of the Foreign Mission Board might offer a suggestion, it is that the great need is not so much a question of money as of spirit. If we want the Teltags to have the gospel we can give it to them.

J. W. MANNING.

Not a "Socialist."

In a recent issue of the MESSENGER AND VISITOR among the Denominational News appeared what seemed to be a report of the Belfast church, together with mention of a social held in the church, January 4, the proceeds of which realized \$106. Now the point I object to is the sum realized as the proceeds of the social. There are in the Belfast church a few faithful and fearless followers of Jesus Christ, who look upon a church entertainment, of whatsoever name, as an abominable thing, who would scorn to have themselves entangled with those "ecclesiastical theatrical performances," but who have contributed voluntarily towards paying for the "organ," so that the sum realized as the proceeds of the social must be considerably less than \$105.

Belfast, April 26.

—That cure of Geo. W. Turner, of Galway, N. Y., of scrofula, by Hood's Sarsaparilla, was one of the most remarkable on record.

W. B. M. U.

more for the year.
"As the Father has sent Me, even so I send you."—John 9: 21.

"God Wants the Boys."

A very large majority of the young who are to-day under missionary influence and training, are young women and girls. It is not an unusual thing to find a missionary society composed of young ladies; it is an unusual thing to find such a society composed of young men. Our bands are conducted mainly by the girls; the perplexed ladies asking again and again: "How can we secure the attendance and interest of the boys?" Before this desired end can be reached, we who are mothers must do more than we are doing to awaken a missionary interest in the hearts of the boys. The girls need much of our time and thought and prayer; the boys need more. A feeling of pity is more easily awakened in the heart of a girl than in the heart of a boy. It is easier to lead a girl to a life of religious devotion than it is to lead a boy to such a life. A girl and a boy will sing:

"Stand up! stand up for Jesus!
Ye soldiers of the cross,"

and the girl weep, remembering the story of Calvary, but the boy?—a few minutes later this young soldier will probably be seen striding up and down the room with a wooden sword in his hand challenging his brother to a contest. Do not undervalue his energy and heroic spirit, but pray the Lord to sanctify these and to lead the boys to feel that of all the heroes in the world the missionary hero is the noblest.

The girls are such company! They sit beside us and chatter away and just love to talk about missionaries and all such things. The boys would just love to talk about all such things if they were influenced to be interested in them. Certainly they do not want to be called from that game of ball that is infusing new life through their winter-worn frames; but boys, as well as girls, have their quiet moments. If they drop before the fire, on the sofa or at the window, and are really quiet, we probably think they have played too hard and suggest that they go to bed. But if we unlock the little hearts and look in we find that the restlessness has been suppressed by a burden of thought. In such a moment a "wild boy" once said, half aloud, "I wish I had died when I was a baby, then I wouldn't ever have done anything bad." There are times when even the boys "hunger and thirst after righteousness." At such times let us remember the quiet prayer with and for them when none but God is near. Let us draw them close to us and tell them that the power of Jesus is able to keep them, and tell them that God wants them—that He wants them for His work in the earth. Let us tell them of the lives of missionaries, who were once just such boys as they, and they will be led to a desire to emulate the character and work of these noble men. What boy's heart will not leap for joy as he hears how the long-imprisoned Judson pushed from the shore the little boat in which sat his wife and only child, while over the waters rang his words, "Free! free!" Let a boy become familiar with the record of Paul's trials and dangers and he will read and re-read the story as eagerly as he will read Robinson Crusoe.

Alexander McKay, of Uganda, received his first missionary desire during Sunday evening visits with his mother. Story after story of missionary zeal and devotion was rehearsed, the Holy Spirit gave His blessing and the young heart was won for Africa. Those who know the life of Missionary Paton—through whom God has done wonderful things for the New Hebrides—know that his missionary zeal is largely the outcome of parental influence. He tells us that it is impossible for him to estimate the value of his father's prayers and exhortations as an incentive to his work for the Master; and when his youth was buried in the grave of his mother his manhood became marvellously enriched by the influence of her life. And how many servants of God bear the same testimony. "It was my mother who first imparted to me the desire to consecrate my powers to God, and it was she who, in later years, confirmed the desire." Let us beware lest, under the pressure of many outside duties, we fall in our duty to the boys and are content to clothe and feed them, teach them the golden text and hear them say their prayers. If we are faithful to them the vacancies in our missionary ranks will be filled, and God will have the boys.

IDA BAKER.

—W. A. Robertson, of Lynn, Mass., has written to say that a bottle of Hawker's Tolu cure cured him of a severe cold, and that he gave it to a number of friends with a like good effect.