

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LVI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR  
VOLUME XLV.

Vol. IX., No. 17.

SAINT JOHN, N. B., WEDNESDAY, APRIL 26, 1893.

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

The sketch of the history of the Baptist cause at St. George, which will be found on our second page, written by Dr. Saunders, will be of interest to many. For our aged readers it will recall many places in their memories, and to the younger people it should be of much interest as an instance and an illustration of the way in which our older churches were established.

Whether there is any truth in the cable report that the Pope is about to issue an encyclical letter urging upon all the faithful a more thorough study of the Scriptures, and especially upon the priesthood such a study of the Bible as will enable the church in its instructions to keep abreast of scholarly research and criticism, we do not know. It will be generally regarded by Protestants, we suppose, as rather too good to be true. Of course if it should turn out to be true that Roman Catholics are to be permitted and even enjoined to study the Scriptures, it would not, as the *Christian Union* intimates, involve any intention to put the authority of the Scriptures above that of the church, and "the fundamental issue between Protestantism and Romanism raised by Martin Luther will remain essentially unchanged." Even so it would be no small boon to the people to permit them to read and study the sacred Scriptures for themselves. For the entrance of that Word brings light, and when enlightenment comes liberty is likely to follow. It would be a change, indeed, if the bishops of Quebec, instead of instructing their subordinates to forbid the study of the Bible by the people, and to confiscate, destroy or mutilate such copies as come into their hands, should enjoin upon them a thorough study of the Scriptures and instruct them to permit the people generally full liberty to read the Word of God.

A RECENT event in which all intelligent students of the New Testament will feel more or less deeply interested, is the discovery, in the St. Catherine's convent on Mount Sinai, of a palimpsest containing the four gospels in Syriac. The copy is believed to be a very ancient one, and is attracting much attention among Biblical scholars. The convent has been the place of other valuable discoveries of a similar character. It was here that Tischendorf, in 1859, discovered the famous Syriac Greek manuscript of the New Testament. The palimpsest containing the gospels in Syriac is said to have been the discovery of two ladies, Mrs. Lewis and Mrs. Gibbons, who photographed several pages and carried the copies to London. The Pitt press, of Cambridge, then sent out Messrs. Burkit, Benaley, and J. Rendel Harris, who photographed the entire work. Whether it contains more than the four gospels is not stated. This Syriac MS., like the oldest two Greek MSS., does not contain the last twelve verses of the gospel of Mark. Prof. Harris, the expert now engaged in deciphering the palimpsest, is an Englishman, but was for a number of years engaged in educational work in the United States, principally in connection with the Johns Hopkins University. Some scholars are discussing the possibility of this newly discovered Syriac MS. being the original text of the gospels. It is more probable, however, that it is a version from the Greek.

Thus week again we surrender a good deal of space and forego the discussion of some topics of interest in order to give opportunity for the consideration by valued correspondents of the questions involved in the proposal for a New Brunswick Convention. The acknowledged ability of the brethren who are discussing this subject *pro* and *con* in our columns and the services which they have rendered the denomination entitle them to a respectful hearing. Some of our readers feel, no doubt, that it is unfortunate that such a discussion should have arisen. Perhaps it is; and yet we are strongly inclined to believe that it will result in good. If the consideration of the subject shall be marked by that broad and fair-minded spirit which should characterize Christian men, if there shall be an honest endeavor on the part of all, avoiding all unkind personalities and all aspersions of motives, to consider the question on its real merits, and getting free from all prejudice and misconception, to take a calm and intelligent view of the matter in all its bearings, and so to determine, in the light of experience and all available wisdom, whether some modification of our denominational system of work may be desirable, and if so what that modification should be,—if the consideration of the subject shall proceed along this line—and surely everyone will say this is the right and Christian course—

then we need not fear but that the outcome will be in the best interests of our churches and for the glory of God.

—REV. F. H. BEALS contributes an article, which will be found on our second page, on a subject of very serious importance, and one which we hope will not be entirely overshadowed by the subject which is engaging attention in our columns at present. Just now we have only space to commend what Bro. Beals presents to the thoughtful consideration of our readers. In another issue we may have something to remark upon the subject.

## Unsung Testimony.

Stephen Merritt is one of the living powers for good in cosmopolitan New York. For years he was an ordained pastor in the Methodist Episcopal church, and had the prospect of becoming a Bishop; but realizing that he was especially adapted to Christian effort in certain neglected districts of New York city, he ceased itinerating, left the regular ministry and entered business—undertaking, in addition to his large and lucrative secular employment, he is the life of several missions, Sunday-schools and "Help" societies in that great city. He lectures, preaches, teaches, visits and also publishes and gives away a snug eight-page monthly paper, the *King's Messenger*, devoted to Christian work. He has a "Travellers' Club," where every morning from 5.30 to 7 o'clock he and assistants feed, speak with, and encourage any hungry persons who have no home, no friends. Some 500 come there every morning, among whom, he says, are college graduates, ex-preachers, whilom politicians; some just out of prison, all away from home and in bad plight. No questions are asked; they are not even required to wash before satisfying hunger. Coffee and bread and butter are provided every morning, and twice a week meat in addition. Bath rooms are provided, and supplies of clothing are sent in by many friends who know of Mr. Merritt's great work. He says: "A new and better complexion is found among the men: there has not been an ungentlemanly act in all the history of the organization. We meet, not as 'vagrabonds,' but as travellers; not as a charity, but as a social gathering, who with feast of reason and flow of soul enter upon the enjoyment of the things of this life. We read the Word, and talk, and laugh, and cry, and then we sing. All this time we eat and drink, and are glad. The travellers' club is 'not extraordinarily pious—but it is real good.'" Mr. Merritt is G. W. P. of the Sons of Temperance in New York, and he greatly helped to make the jubilee session last September in that city a splendid success. He is a very pleasant appearing, medium sized man of 60, eloquent, cultivated, and wonderfully sympathetic; a man who thinks for himself under Divine guidance, and labors and strives for the good of his fellows. He is still an active Methodist. All his waking minutes are filled with business, or work, or plans for the good of others—in many cases others that the rest of the world does not care for—all his large income except enough for himself and loved ones goes for benevolence. So his words and acts are of weight, and this is what, in a recent number of the *King's Messenger*, he says of baptism:

"In my infancy I was (so I believe) sprinkled in the Methodist Episcopal church. The subject of my baptism never gave me any uneasiness or trouble. When I entered the ministry, I sprinkled many, and a few desired immersion. I gladly gave each their choice; fully persuaded in their own minds, a number were thus baptized by me, always in lake, river or ocean; never in a pool or tank. The time came without solicitation or influence on the part of any, when the Holy Spirit seemed to whisper immersion. A favorable opportunity offered. To hear His voice was to meet with unquestioning and immediate obedience, conferring not with flesh and blood. Jesus, before He became a mouth-piece of the Father, went under the water and I was to follow Jesus. I mentioned the matter to Mary Eliza; she acquiesced. I spoke to dear Bro. Simpson; he seemed pleased. I went down under the water by the hands of my beloved brethren—Drs. Simpson and Mallory, and came up in the light, joy and liberty of the Holy Ghost, to be led by Him as was Jesus, as He came out of the Jordan. The Holy Dove of Peace has since rested upon my soul; my life has taken on a new complexion, my only desire, which has become the very joy of my being, is to please God and walk in the Holy Ghost. A baptism of water and of fire is mine to-day, henceforth and for evermore. Hallelujah! Amen."

—K. D. C. is especially prepared for the cure of indigestion and dyspepsia. Cure guaranteed. Try it, and be convinced of its great merits.

—Use Skoda's Discovery, the great blood and nerve remedy.

## The Baptist Convention Question.

NO. 1.

That the question of a separate Convention for New Brunswick and Nova Scotia should arise is not strange. In fact the constitution of the Convention has been changed and altered so many times and so much that the original draft is hardly recognized. This may be more a virtue than a defect, showing that changes have been constantly made to meet new demands. The growth of Baptists since the Convention was organized in 1846, has been so great—four fold—that it is not surprising that many think each province, which has now more members than all combined at that date, should think a separate Convention desirable in order to properly care for the increased local interests of to-day, embracing home missions, Annuity Society, and academic education, the latter subject having no place in the Maritime Convention, so far as the Baptist Seminary is concerned.

I have hesitated writing anything on this matter because I wished others, who probably would have more to do with this subject, to arrange it to suit themselves. It is quite true I have conversations as to what is best, but the appearance of my name as first on the circular calling for a meeting is a mere accident. I never saw the resolutions till they were formulated and presented to the public meeting, and my signature was secured some time after the public meeting by correspondence. My name is there, however, and I do not apologise for it, but make this statement so that no undue prominence may be given to it, as I do not wish to take away sight from the wisdom or folly of the prime movers in this matter.

For various reasons I deem it proper to present some considerations that may be helpful in arriving at a correct conclusion. No one is more anxious for the growth of the Baptist denomination than myself, and as one who has no connection with any Board or committee of the Convention, I believe I can look at the question somewhat disinterestedly. If one Convention, as now obtained, is best to develop the spiritual life and benevolence of our churches, no one ought to desire change; but if it has partially failed to do this, especially in New Brunswick, and a provincial Convention will enlist the sympathy and benevolence of our churches more fully, all ought to be in favor of it. It is the work we want done, the kind of harness worn in doing it is a secondary matter.

The Maritime Convention was organized in 1846, and embraced among the larger enterprises of the denomination foreign missions only. In 1849 Acadia College was adopted under plainly expressed conditions as follows: "Leaving to each province the support and duty of maintaining and managing such schools and academies as it now supports, or may deem proper hereafter to establish." To give effect to this the college, then united to Horton Academy, was to be separated from it. The college was in financial straits, and this was the condition agreed upon by which New Brunswick agreed to adopt Acadia and help meet its heavy financial demands. The separation between academic and collegiate education in Nova Scotia was effected, leaving Horton Academy to be owned and controlled by Nova Scotia, and the Baptist Seminary retained its old status owned and controlled by New Brunswick, the college becoming the joint property of the three provinces.

This compact and division of the work assigned to each province and the Convention gave general satisfaction, and no effort was made to change it till 1863, or seventeen years after the Convention was organized, when it was proposed to bring Horton Academy into the Convention to be managed by that section of the Board of Governors of Acadia resident in Nova Scotia. This resolution was adopted in 1875 although objected to. It was asserted that the change was harmless because only Nova Scotia brethren had the management. The matter of the violation of the Convention compact in reference to academic education was thus explained away, and Horton Academy came into the Convention at the side door. The Baptist Seminary still preferred to maintain its original status. For twelve years this one-sided arrangement of academic education in the Convention continued, when in 1874 a resolution was offered putting Horton Academy under all the governors, and in 1877 an act of legislature was reported as having been secured for this purpose. To this day this is the status of academic education so far as Horton Academy and the Baptist Seminary are concerned, the former being in the Convention contrary to the original agreement, and the latter outside the Conven-

tion in harmony with the original agreement.

We would close here, only that some facts need to be stated as to the separate life of the Baptist Seminary. Since 1833 it had been doing a good work, but in 1873 it was closed, owing to various reasons well known to those interested. Soon after the building was sold and the money invested for the benefit of academic education in New Brunswick. Repeated efforts were made to secure these funds for academic education in connection with the institutions at Wolfville, but they were always voted down at the New Brunswick Association. The desire for the reopening of the seminary became so strong in New Brunswick, that in 1882 it was accomplished, rented premises being secured in St. John. It remained thus located and doing a good work till the present edifice was erected for it in St. Martins, when in 1888 it was removed thither.

It may also be proper to say that the seminary when opened in St. John was under the control of the N. B. Baptist Education Society. Its re-opening was opposed by the report of the Board of Governors for that year, but after a long discussion in Convention, it was withdrawn. The late Dr. Bill moved that a committee be appointed to confer with the N. B. Education Society with regard to placing its work under care of the Convention. A committee of five brethren, all from our sister province, were appointed, but strange to say they never attended to their duty, and never made any report. Subsequently the N. B. Education Society was merged into the Union Baptist Education Society, and under this society the seminary was worked till in the spring of 1891 its property was trusted to J. S. Titus, Esq., of St. Martins, and still remains in his hands.

From this it will be seen that the seminary has simply maintained its provincial character, that the Convention, so far as it has considered the question of its existence, was originally sympathetic in its treatment, but more recently changed its policy, and where it stands to-day is a matter of conjecture. One thing is certain, the seminary is not yet out of the wilderness, and whatever society shall have control of it after it has the good fortune to be taken out of its present anomalous condition, it will require much hard work and considerable more money to ensure its existence. Since September, 1891, the Seminary has been simply a private school, as the old Board of Directors, in May of that year, became insolvent and have not been able so far to recover the property. This condition of affairs renders it imperative that help come speedily from some source to enable the Board again to take charge of the school and ensure the property being secured by its old owners and held for the benefit of the Baptist denominations.

Next week I wish to say something on other phases of the subject.  
St. John, April 20. J. E. HOPPER.

## Seek for the Best Plan.

Scientists seek for truth through working hypotheses. Here is a working hypothesis for the solution of the Convention matter.

Is there need of any change? If the St. Martins Seminary is to exist as a feeder to Acadia College, and my prayer is that it may, then it seems to me that some changes in our present organizations are desirable, perhaps necessary.

1. Let the present Convention continue to exist, and to have control of foreign missions and Acadia College. Some other interests might also be committed to it.
2. Let there be conventions, called by any names that might be adopted—one for Nova Scotia and one for New Brunswick. Let the churches of P. E. Island unite with either or a part of them with both of these conventions. Let the Convention of New Brunswick take charge, or their part of the charge of the Saint Martins Seminary, and of home missions on its territory. Let the Nova Scotia convention take charge of Horton Academy, Acadia Seminary and home missions on its territory. This, of course, would require the dissolution of the associations as they now exist.
3. Let the present Convention continue to exist, and to have control of foreign missions and Acadia College. Some other interests might also be committed to it.

As related to ourselves it is encouraging. From present indications we shall likely receive eight or ten more members by May 1. It is estimated that buildings to the amount of \$250,000 will be erected in Regina this season. The immigration outlook is bright. Competent judges say it will even exceed last year. We hope that such will be the case, and that the influx of our own people will be large. Rev. Alex. McDonald, formerly of Grafton, D. C., is now pastor of the Edmonton church, N. W. T. We recently held a workers' conference here, but I shall reserve a report of it with some other items till later.  
J. HARRY KING.  
Baby's cramp is cured by Hackmore.

By all means let us have a carefully formed plan of the new house before we take down the old one.

E. M. SAUNDERS.

## Regina, N. W. T.

In my last I boasted of mild weather, but a week after I wrote I was convinced that I had shouted before we were out of the wood, or the winter; for winter had only been playing with us. February and March have been cold enough for one to think that summer would never come again. The thermometer registered fifty below zero for over a week, and then played from ten to thirty below for six weeks. But in case you freeze, I shall stop by saying that now the weather is mild; the snow is melting fast, and we expect to have spring in full blast in about two weeks.

## Accessions.

We have had three accessions to our membership since last report, two by baptism—a young man and his wife just beginning life together, and one by letter—F. E. Barnham, of St. John, N. B., who came to us at the beginning of the year. His friends in the East will be glad to learn that he is superintendent of our Sunday-school and president of our B. Y. P. U., and that he is proving himself to be an earnest and consecrated worker.

## Building Fund.

Small amounts still continue to come to hand, decreasing our debt slowly but surely, for which we praise the Lord. The following amounts, received since last report in MESSENGER AND VISITOR of Dec. 28, are gratefully acknowledged:

Churches.—Weldford, N. B. \$1; Fredericton, \$5.50; Grand Falls, \$1; Nashua, \$1; Osborne, N. S. \$1.30; Weymouth, \$1; Millford, \$1; Digby Neck, \$1; 1st Yarmouth, \$10.70; New Salem, \$1; Ohio, \$1; Dalhousie East, \$2; New Germany, \$1; Brooklyn, \$1; Tusket, \$1.17; New Albany, \$1; Lansdown, \$1; North Halifax, \$2; New Ross, \$1; 2nd Cornwallis, \$3; Sand Point, \$1.04; Charlottetown, P. E. I. \$12.25; Alexandria, \$1; Ugg, \$1; Belfast, \$1. Individuals.—C. H. Clinch, \$1; a sister, Fredericton, N. B. \$50; Rev. J. G. Morse, \$1; Mrs. J. C. Morse, \$1; Mrs. J. G. Nowlan, \$1; J. G. Nowlan, 25c; G. F. Babean, \$1; Harris M. Foster, \$2; Mrs. J. Sanford, \$1; Wm. Morrell, Freeport, \$1; Rev. S. B. Kempton, \$2; Thos. Hardy, Jordan River, \$1; Mrs. S. McKean, \$1; Robert Pringle, G. B. \$2. Total before report, \$208.15; total to date, \$281.76.

It will be seen that the Maritime churches generally are responding. There are about 200 churches yet to hear from. Hope to be able to report them all next time. By a church giving the small sum of one dollar it will materially aid the work and purchase an interest in North-west missions.

## Opposing Forces.

The other denominations in Regina, and in the whole country, oppose us on every hand. To be a Baptist, especially when they are in the minority, means to be boycotted by others who either hate the truth or cannot see the reasonableness and scripturalness of our principles. I could refer to instances where honorable Baptists have had to leave Regina and other communities on account of persecution on a modern scale, but notwithstanding New Testament principles are taking hold of many on every hand. What is required of us for the present is faithfulness in all things, abounding faith in God. Worst of all, there are some people called Baptists who were either never taught New Testament principles, or are at present acting the hypocrite. They won't identify themselves with a Baptist church when they should. They court popular favors and go with the crowd, whether right or wrong. Praise the Lord, however, this class is becoming weaker; but they seriously militate against our progress. We do not believe in appealing to the undisciplined for help, so bear what burdens we can and look to our brethren to stand by us. Brethren of the East, you can not be too careful in training the rising generation in the principles of the New Testament if they are to make their homes in this country or any other.

## The Prospect.

As related to ourselves it is encouraging. From present indications we shall likely receive eight or ten more members by May 1. It is estimated that buildings to the amount of \$250,000 will be erected in Regina this season. The immigration outlook is bright. Competent judges say it will even exceed last year. We hope that such will be the case, and that the influx of our own people will be large. Rev. Alex. McDonald, formerly of Grafton, D. C., is now pastor of the Edmonton church, N. W. T. We recently held a workers' conference here, but I shall reserve a report of it with some other items till later.  
J. HARRY KING.  
Baby's cramp is cured by Hackmore.

## W. B. M. U.

NOTES FOR THE YEAR.  
"As the Father has sent Me, even so I send you."—John 30: 11.

## Prayer for April.

"That the Lord will raise up in all our Societies consecrated women to attend to the home part of our mission work."

## Letter From Mrs. Churchill.

Our box with all its contents arrived in Bobbili some days before Christmas. There it remained in the dining room unopened, and I looked at it a great many times a day, wondering what it contained. Mr. Churchill was away, and as I could not think of seeing and enjoying all by myself the good things that were in it, I waited till he came home from town. Christmas Eve he came, and after dinner the box was opened and all the beautiful things looked at, examined, enjoyed, and the donors' names talked over with very grateful hearts. Each ticket and note was carefully put into a packet, a string tied around it, and everyone whose name was in that packet was to receive a note of thanks, and some loving message from your missionaries at Bobbili. That was Christmas Eve when those notes and tickets were so carefully tied up and that grateful determination made. This is March 3rd. That packet has been carried to Chicocole; the association and conference meet there the first of January. It has been carried to Cocanada, and back home to Bobbili; and here it has been lying on my writing table ever since, reminding me daily of the dear ones who seek us so much Christmas cheer, and yet I cannot find time to commence to write these notes of thanks or these loving messages.

My duties do not seem to grow less day by day, and my strength to undertake more does not seem to increase, and so to-day, in despair of getting time and strength to write a letter to each, I have concluded to send a note of thanks to all, through the MESSENGER AND VISITOR. Do you think it is worth while for me to wait any longer to carry out my original intention?

I am sure many of you who so kindly and lovingly sent us presents and loving messages attached, will begin to think that your things never reached us, or that we did not appreciate them.

Now let me say to one and all of you, your presents were received with thanksgiving and joy, the accompanying tickets or notes were read with full hearts, and now from this full heart of mine I thank you for every article you sent to Mr. Churchill or myself, to our helpers and to my boarding children and the pupils of my girls' school. Everything was appreciated and thankfully received by the recipients—blueberries, beans, canned fruit, tablecloths, towels, soap, quilts, sheets, napkins, cloth for dresses or jackets, aprons, handkerchiefs, basket and contents, tea cloths, cup, saucer and plate, sofa pillow, cushion, dollies, shawl, silk bags, crazy work, socks, and yarn to knit more, slippers, books, cards, pictures, picture books and albums, photos, pin cushions, needle books, buttons, needles, pins, tapes, thread, bags, clothes, pen wipers, paper, pencils, cups, clothes made up for my school children, and cloth for same, dolls, toys, marbles, &c., &c.—everything was useful and highly appreciated.

You ought to have seen the sparkling eyes and smiling faces of my pupils when the dolls, books, needle books, clothes, cards, marbles, &c., were given to them, on our prize-giving day, for good attendance or superior scholarship during the present year. It would have repaid the boys and girls who sent them I am sure.

Now, dear friends, will you take this loving message from me instead of all those letters I intended to write? If I still find I can, I will drop a card or note to some of you whose addresses I know yet, but if you never receive it, rest assured each and all of you, private individuals, Sabbath-school classes, Mission Bands, Aid Societies, Cheerful Gleaners, Willing Workers, Kings Daughters, Rosebud Band, &c., that each and all of your precious presents were fully appreciated and enjoyed, and to one and all of you herewith please receive a very loving thank you from

Your grateful missionary,  
M. F. CHURCHILL.  
Bobbili, March 3.

## Of Course You Read

The testimonials frequently published in this paper relating to Hood's Sarsaparilla. They are from reliable people, state simple facts, and show beyond a doubt that Hood's Cures. Why don't you try this medicine? Be sure to get Hood's.

Constipation, and all troubles with the digestive organs and the liver, are cured by Hood's Pills. Unrivalled as a dinner pill.