

# Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY JULY 23, 1894.

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— We desire to call attention to the notice in another column from the chairman of the Entertainment Committee of the Bear River church for the benefit of prospective delegates to the Convention. Our Bear River friends have taken a pretty large contract in undertaking to entertain the Convention, and it is but fair to expect that those who are to partake of their hospitality will do all in their power to make the task of entertainment as light and as agreeable as possible. Bear River is a pleasant place, and though the facilities for providing entertainment are not so great as in a larger town, no doubt everything possible will be done for the comfort of the delegates. It is suggested that sound hearts and good muscles are indispensable for those who are to attend this convention, as those who are delicate may find the task of climbing the steep hills, in which the streets of the town abound, too much for them.

— THE Toronto despatches to the daily papers indicate that the attendance upon the B. Y. P. U. Convention, which, as we write, is still in progress, is large, and the meetings are of an enthusiastic character. Delegates are present from all the provinces of the Dominion and from nearly every state in the union. The Convention opened Thursday morning with a monster meeting at the Massey Music-hall. Large as this building is, with its seating capacity of nearly ten thousand, it could not begin to hold the crowds; and overflowing meetings were held in the Metropolitan Methodist and Jarvis street Baptist churches. President Chapman in a brief and eloquent address declared the convention open. Addresses of welcome were delivered by D. E. Thompson, Q. C., and by Dr. Elmore Harris, of the Walker Road church. Dr. Wilkins presented the report of the board of managers, showing a general progress in the growth of the Young People's Societies throughout the United States and Canada. The educational work is especially encouraging. An appeal is being made for \$50,000 to carry on the educational work of the convention. It is also proposed to seek legal incorporation for the union. The crush at the Thursday evening meeting is described as "tremendous," as it certainly must have been, if, as the despatches relate, 5000 persons tried to get inside a hall the seating capacity of which is less than 4000. A grand overflow meeting was held at the Metropolitan church. Among the speakers at these meetings were Dr. Lawrence, of Chicago; Dr. MacArthur, of New York; Dr. Morehouse, secretary of the American Baptist Education society; Rev. E. B. Boynton, of Hartford, and Dr. Gambrell, of Mercer University. Among the speakers at the meetings of Friday were: Dr. Ellis, of Baltimore; Rev. H. C. Mable, Sec'y of the A. B. M. U., and Gov. Northern, of Ga., vice-president of the Southern Baptist Convention. The officers elected for the year are as follows: President, John H. Chapman, Chicago; Vice-presidents, Frank Harveyfield, New York; J. N. Shenston, Toronto; Rev. George B. Taylor, Georgia; Recording Secretary, A. M. Brinkley, Philadelphia; Treasurer, Frank Morey, Milwaukee.

— CONCERNING the recent Christian Endeavor convention in Cleveland, Mr. H. C. Vedder, one of the editors of the New York Examiner in his report of the meeting says: "All the columns of the paper would not suffice for an adequate report of such a convention. Big the word is feeble. It is immense, stupendous; it is the megatherium of conventions." If it had not been for the strikes among the railroad men, he says, "Cleveland would have been swamped by the crowds and the convention would have been so unwieldy that it would have been a failure by reason of that very unwieldiness. It came perilously near it as it was. . . . There were throngs of Endeavorers unable to get in any where; and at the various meeting places there were in actual attendance from 25,000 to 30,000 people, everyone wearing the convention badge." The announced total registration was 40,000, nearly 19,000 being from outside Ohio. The total registration at Montreal last year was 16,500. While all the meetings were characterized by the presence of spiritual power, those of Sunday, the closing day, were especially so. Following is a paragraph from the report of the Saturday morning meeting:

"After an interesting address on 'Christian endeavor among the Germans,' we had an unexpected treat, in an address on 'Interdenominational Fellowship,' by Rev. Wayland Hoyt, D. D. There had been some rather

amusing gush at the open parliament about Christian unity, and whether Dr. Hoyt heard any of it and took occasion to administer an antidote, or whether he spoke what he had previously thought out, his remarks were very pat. He emphasized the two words, 'fidelity' and 'fellowship.' The fundamental principle of Christian Endeavor is fidelity—to the person of Jesus Christ, and fidelity to His church because it is His. If anybody here, he said, belongs to the moultsan, jelly-fish, it doesn't make any difference what church it belongs to kind of Christians, he didn't get any such mushy notions from Christian Endeavor. It was a speech that did as much good as this morning's bracing breeze from Lake Erie. It came just at the time and place where it was needed. The gushy brother and the gushy sister are here in full force, and an occasional breezy bit of common sense is greatly needed. Fortunately there is somebody at ways at hand to speak it. This time it was our own Dr. Hoyt."

— The dedication of the memorial to the late C. H. Spurgeon, in connection with the orphanage of which he was the founder, took place on June 20th, the day following the sixtieth anniversary of the great preacher's birth day. Many thousands assembled to celebrate the event. The services included the opening of the Memorial Hall, which is described as a capacious building, adopted for the many purposes for which it is intended, and the unveiling of a memorial statue. At the services in connection with the opening of the Hall, Rev. John Spurgeon, father of Charles Haddon and James A. Spurgeon, presided. On his right were his two grandsons, Charles and Thomas; and on his left, his son, Dr. J. A. Spurgeon. A correspondent of the Examiner says:

"The old gentleman, who is mid-way between eighty and ninety, gave an appropriate and touching address, referring to his distinguished son and his own father, who, he said, was a great preacher in his day. He said he was to bear testimony to God's Holy Word and blessed Book, which they believed in, and which was the food of their souls. He made interesting reference to his departed son, and to the one yet surviving, who, he said, the great helper and support of his brother, and on whom he leaned, and sometimes very hard, in his various undertakings." The memorial statue is twelve feet high and sixteen feet eight inches wide. It was modeled by Mr. George Tinworth and produced in terra-cotta by Messrs. Boulton & Co., of Lambeth. The central figure is a life size statue of Mr. Spurgeon, standing in the attitude of preaching, his right hand raised on the back of a chair and his left resting toward heaven. On the pedestal and panels are depicted scenes suggestive of the purpose and work of the founder of the orphanage.

**N. B. Southern Association.**  
(CONTINUED)  
Because of the time taken up on Monday with the discussion of the N. B. Convention question, a session of the Association was held on Tuesday morning, commencing at 9 o'clock. The attendance was not large as doubtless the interest of many centered in the subject of the previous days' discussion. The committee on systematic beneficence brought in the following most excellent report:

Beneficence, as the word is used, means more than its face value. It means more than wishing well. Real well wishing soon comes to mean giving, as true praying soon means giving.

The duty of Christian beneficence, like all other Christian duties, is so curiously and wondrously adapted to the nature of regenerated man that by proper and scriptural attention and exercise it develops and passes through successive stages—from a duty to a privilege; from a privilege to a pleasure; from a pleasure to a means of grace to the soul, and so to the grace of liberality—a fruit of the Holy Spirit. We therefore recognize the importance of Christian beneficence as it effects the prosperity and honor of the cause of Christ and the glorifying of God by the speculations of the church's work, but especially as it effects the spiritual life of the members of the church itself. The admonition of the apostles and the history of the kingdom of Christ teaches us that the best results in Christian beneficence are to be obtained, not by sudden, spasmodic efforts based on passing emotion but by a regular, well considered system of giving. This system should be based on the proper scriptural motives, namely, regard for the necessities both of saints and those who are about to be saints; regard for the opinion of God (for God loveth a cheerful giver) and of Christ, who will one day say: 'Inasmuch as ye did it unto me, ye did it unto me; and gratitude to God for His unspasmodic gift.

System in beneficence should be applied to both churches and individuals. Churches should see that the proportion between the amount spent for 'local purposes' and that spent for 'denominational objects' so-called, should not be too great for 'the fitness of things

supposed to be eternal.' Sunday schools should be trained and encouraged to think of some beneficence other than their own 'supplies' and each member of the church should, unless receiving help from the church, expect to give something to the church or to be disciplined, as the church deems fit, for covetousness.

System in beneficence takes into consideration both time and proportion. The amount then takes care of itself. The time for regular giving should be the first day of the week, and the so-called envelope system is most convenient.

The proportion is very important, and we earnestly recommend: 1st, that every Christian lay aside regularly from his earnings a certain proportion for the Lord; 2nd, that every Christian prayfully, and as he expects to give an account for his stewardship, consider if that voluntary proportion will be less than one-tenth of his income.

Again, whatever system is adopted it should be elastic, so that it would expand, but not contract. The Apostle Paul uses the word 'bounty' in writing of liberality to the Corinthians. His word implies not only a generous gift but a gift which gives with blessings, a gift and prayer so mingled that they become worship. This idea of giving would do away with the cent collections for the most part.

Lastly, to be practical we commend to the consideration of the association a letter published in the MESSENGER AND VISITOR, April 11th, 1894, addressed by the treasurer of the denominational fund for N. B. and P. E. I., Rev. J. W. Manning, drawn up in conference with the Ministerial Association of St. John, to the pastors and churches of the New Brunswick Southern Association.

We recommend that the churches endeavor in the coming year to raise at least the amount named in this request. A short discussion and the report was adopted.

The work of the Sabbath-schools was introduced by a report of the committee having this matter in hand, which was read by the Rev. J. J. Baker. That the Sunday-school through the many years of the past has been doing grand and glorious work for the Master no one would even venture to doubt. It was also pointed out that in many instances the work of the Sunday-schools has been done in the dark, and that many have received instruction in the Word of God, the value of which is beyond the human mind to estimate. Recognizing these things to be true, we do not pause to consider:

First—Are all our membership deeply interested in the Sunday-school, and do parents manifest their interest by their attendance and helpfulness.

Second—Is our money well supplied by a competent committee. In this connection we would call the attention of our Sunday-schools to the Baptist Book Room in Halifax.

How shall we increase a missionary spirit in our churches? We believe that missionary objects and purposes should be more thoroughly presented and encouraged in all our Sunday schools, and something definite be introduced to interest the young of our land.

Due consideration was given to this report, so far as time would permit, and it met the approval of the body. A committee was appointed to select and recommend a suitable Catechism for the use of our people.

**B. Y. P. U.**  
The following report, signed by A. K. deBlais, J. J. Baker and G. A. Lawson, was adopted.

Whereas We believe the work of the Baptist Young People's Union has been productive of noble and far-reaching results in the promotion of Christian activity and the development of Christian character; and

Whereas Several unions have already been formed within our churches; therefore Resolved, That we record our hearty sympathy with the aim and methods of these unions, and urge their multiplication;

And Whereas, That we recommend the immediate formation of an associational B. Y. P. U. for the purpose of fostering the interests of the unions; and

Therefore Resolved, That each local B. Y. P. U. have the privilege of sending one delegate to the annual meeting of this association.

The committee on denominational literature reported by the Rev. H. E. S. Malder: 1. That we consider literature hav-

ing a deep religious and strong denominational tone a positive necessity in the homes of our people and in our Sunday-schools.

2. We would express a very decided fear that many of the semi-religious novels found in our Sunday-school libraries do much harm by fostering a taste for light non-religious reading matter with which many Christian homes are far too well supplied.

3. We heartily commend the MESSENGER AND VISITOR as a good family paper, and at the same time would suggest to the editor the necessity of devoting more space to information about our home mission fields, particularly the location, needs and work being done on them, as such information would interest a large class of readers, and would tend to awaken a deeper interest in this department of our work.

This was considered and passed upon by sections.

A resolution carried to the effect that arrangements be made for publishing the minutes of this association in pamphlet form for the use of our churches, and that moneys be sent next year with church letters for this purpose.

The 'circular letter' was read by the writer, the Rev. W. C. Goucher. This excellent paper was accepted, ordered to be read in all our churches and published in the MESSENGER AND VISITOR.

The committee on nominations reported committees and arrangements for the coming year. This committee also recommended that the associational quarterly meeting be divided into quarterly meetings for each county in its territory. This was accepted and chairmen for each county were appointed.

The thanks of the association was given to the Rev. J. J. Baker for the associational sermon and a request made for its publication.

Rev. H. E. S. Malder, J. H. Hughes, A. J. Kempson and E. J. Grant were appointed delegates to the Eastern N. B. Association; Rev. J. H. Saunders and Daa. N. B. Cotte delegates to the Maritime Convention.

When the report on Home Missions, tabled Monday came up, in order, the Rev. G. O. Gates moved as a substitute the following:

"In view of the present condition of affairs in this province in re home missions,

Resolved, That we appoint a committee of seven, who shall be known as an Advisory Board, through whom the general board or boards shall be requested to make all appointments and appropriations within the bounds of this association, and to serve as a general medium of advice on home mission matters within our associational limits."

After some discussion this was adopted without division, and the said committee was appointed.

This brought to a close an association of more than ordinary interest. The usual votes of thanks were passed to the hosts, R. R. line, choir, moderator and press reporters, &c., when all separated with God will to all, and the question in every mind, what next?

**The Baptist Convention.**  
We have before us one of the circulars sent to the churches of New Brunswick. The circular requests these churches to send delegates to a meeting to be held in the Brussels street meeting house on May 31st, 1893, to consider the subject of a separate convention for N. B. It is signed by 27 ministers and nearly 200 other church members.

In response to this circular a large and representative meeting of delegates from the N. B. churches took place, and after enrollment of delegates and the appointment of officers a resolution favoring a separate convention for N. B. was adopted. This resolution was adopted by a two-thirds vote after thoughtful discussion, and a committee of twelve of the delegates present appointed to make known the expressed wish of the N. B. church to the convention.

This committee, with a committee appointed by the convention of like number, after much deliberation with prayer by both and for both committees by others, unitedly presented to the convention a resolution to hand over to N. B. churches for future management their home missions, academic education and other local interests. This resolution was adopted. Although 24 voted for an amendment to it 71 voted for the adoption of the resolution.

There are those from the minority of the Brussels street meetings who, since these gatherings, have made themselves conspicuous through the press by their opposition to the expressed wish of the N. B. churches by their delegates at the above named meetings, and we see by the MESSENGER AND VISITOR that

the associations of Nova Scotia favoring this minority are adopting resolutions to negative the motion to be made at the next meeting of the convention by Judge Johnston for a change of certain words in the constitution and then nullify the action taken last year by the convention in the matter referred in this communication. To do so, will it be honorable, will it be Christian like, will it help the object, still to be cared for by the convention?

July 16.  
The Y. P. S. C. E. Convention.  
The thousands have come up to the feast and gone. The great Convention is over, but has left an influence of surpassing power. It was a success throughout. An army of 40,000 strong mustered to the roll call. "Strike or no strike" as Tyler said, "the convention would be held, there was one line they could not tie up and that was called the Jacob Ladder line, and they were expecting the largest delegation along that line."

At the opening meeting Thursday morning, 10,000 gathered at Sangerfest Hall. It was necessary to hold an overflow meeting for which they had not provided and 15,000 filled the tent. A second overflow meeting was held in the Epworth Memorial church where 3,000 gathered, and still the crowds poured; they were turned into the streets and the streets were overflowed. Christian Endeavour had possession of Cleveland.

Gov. McKispy gave the address of welcome to the Buckeye state. I quote one sentence: "There is no currency that passes at such a premium as Christian character."

The Baptist Rally in Euclid avenue Baptist church, Thursday, was addressed by a number of eminent men in our denomination, the most notable, among whom, were Hodder, of New York; Boardman, of Philadelphia; and Dixon, of Brooklyn.

**W. B. M. U.**  
NOTO FOR THE YEAR:  
"Lord what will Thou have me to do."  
PRAYER TOPIC FOR JULY  
For our mission workers at home and abroad.

Until further notice is given, contributors to this column will please address Mrs. J. W. Manning, Carleton, N. B.

Any Mission Band, W. M. A. S. or individuals having anything they would like to send our Missionaries, if they will send it to the address: Rev. J. W. Manning, MESSENGER AND VISITOR office, Prince William St., St. John, N. B., it will be carefully packed and sent by the missionaries going out after Convention. These gifts are a great pleasure to our loved ones in that far off land, and a very little thing for each one of us to do. They have asked for picture rolls used in the Sabbath School. These should be pasted upon thin cotton or muslin as it makes them so much more durable.

**Maria Regina Christina Gobat.**  
In December, 1833, Miss Maria Regina Christina Zeller, of Zolingen, Switzerland, was betrothed to Rev. Thos. Gobat, a most successful Abyssinian missionary. They were married on May 23rd, 1834, and shortly afterwards started on their perilous journey to Abyssinia. Their voyage on the Red Sea was made in Arab dhows, or sailing vessels; and they crossed the desert on camels or mules. Not long after their arrival at Massawah, Mr. Gobat became very ill. After some delay they reached Adowa with great difficulty. Mr. Gobat became much worse and there was confined to his bed for two years. They were without friends, excepting the natives who showed much kindness in their way, entirely without medical advice or assistance, and without medicines. Here Mrs. Gobat's first child was born, and Mr. Gobat seemed very near the Eternal Gates.

After months and months of weariness and suffering for both of these children of God—during which time Mrs. Gobat had been twice prostrated by cholera—a doctor happened to be in the country, was consulted, and Mr. Gobat was ordered to go to Europe at once if he wished to save his life. At first such a thing seemed to be impossible. How could they take such a journey? But Mr. Gobat realized some benefit from the journey, and at once, although his wife's sufferings increased. The journey to Massawah was made with great difficulty; then they embarked for their voyage up the Red Sea. They could not stand upright in the cabin of the Arab boat, and had scarcely room to walk about on the deck. The voyage was nearly two weeks longer than was expected, and their food was reduced to rice boiled in half-sour water. The goat, which the missionaries had taken with them to furnish milk for the baby, died. Consequently the child fell ill. The suffering of the babe added to the sorrow of the young mother. Here surely was a severe test of a woman's faith. But the worst was yet to come. At Cassier, Nov. 14th, 1835, they began their journey over the desert. The suffering child moaned and cried incessantly day and night. The awful journey was made, under a burning sun, with no proper hats, no umbrellas, no shoes, food and scarcely any water. Mr. Gobat gained steadily, although slowly; but Mrs. Gobat's sufferings still increased. To reach Cairo the music maria had to travel by boat on the Nile for some days. Here the babe grew worse and died a few hours before Cairo was reached. The broken-hearted mother held the lifeless form of her child in her arms until they landed; then they laid little Sophie away in the Coptic burial-ground in Cairo. Here the worn and sorrowful travellers found shelter in the house of a Rev. T. Lelder, where, five weeks later, Mrs. Gobat's second child was born. They reached home in September, 1836. After two years' rest, Mr. and Mrs. Gobat were sent to Malta to superintend the translation of the Bible in Arabic. They spent three years on this island. After filling various offices, Mr. Gobat was nominated by Frederick William IV., of Prussia, to the see of Jerusalem. On Sunday July 5th, 1840, Dr. Gobat was made Bishop of the church of England. The husband and wife then proceeded to Jerusalem and began their life-work with a devotion and zeal undiminished by the bitter experiences of their earlier missionary life. After laboring together for forty-five years, Dr. Gobat was called home, and his wife was permitted to follow him after a few weeks patient waiting. Her life was one of sacrifice, of loving and happy ministries, of examples of marvellous faith and unlimited courage and cheer. All Jerusalem mourned when from which she to the New Jerusalem from which she should "go no more out forever."

Thursday evening Dixon decidedly gave the address of the whole Convention. The Canadian delegates were true born sons and daughters of Britain. At the close of the singing of the American national hymn, that noble band of patriotic souls sang underneath the Union Jack the hymn of England, "God save the Queen." The immense audience broke into a storm of applause and the old blood was sent bounding through the veins of those of us whose homes were beyond the distant border.

England leads the world in number of new C. E. recruits, and the Baptists there lead in number of Christian Endeavorers in their ranks, the reason being, as Secy. Baer explains, that they are all surrounded by water.

The Christian Endeavor army in the world numbers 2,027,800. Throughout the entire Convention Christ, our crucified Lord, was kept very pre-eminent; truly it has been said, "Unto him shall the gatherings of the nations be."

Last night at the close of the Convention meeting 30,000 sang the Christian benediction, "God be with you till we meet again."

I leave to-morrow to attend the B. P. Y. U. Convention at Toronto.  
INGRAM BILL,  
Cleveland, O., July 16.

Delegates to the Maritime Baptist Convention will take Notice:

1. We shall be pleased to afford free entertainment to the extent of our ability.

2. Hotels and private boarding houses will provide accommodation at moderate rates for such as prefer to pay and for such as cannot be accommodated in our homes.

3. All delegates must send their names to the undersigned not later than Aug. 6th.

4. We shall consider it unkind on the part of any who will not take the trouble to inform us of their coming, and yet present themselves to the entertainment committee, at meeting of convention, and expect to be provided for.

5. Delegates who purpose coming in their own conveyances should state this in order that they may be so located as not to be obliged to make use of public boarding stables.

6. Attention to the above will greatly relieve us in the difficult work of locating pleasantly the large number of delegates usually attending Convention.

EDWARD CLARKE,  
Chairman Entertainment Com.  
Bear River, July 5, '94.

**New Brunswick Convention.**  
The article in the MESSENGER AND VISITOR under the heading: "A Wrong Course and its Results," is misleading to all right-thinking Baptists of New Brunswick. The only reply the communication can expect is: "What are you going to do about it?"

M. S. HALL,  
Fredericton, N. B., July 5, '94.