

# Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, JULY 11, 1894.

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—The National Division of the Sons of Temperance in North America meets this day, July 11th, at Waterville, Me. Preparations for this meeting have been carefully made, and it is expected that the occasion will be one of considerable interest. A large number of prominent men of the order are expected to be present. The Most Worthy Patriarch of the National Division is Mr. C. A. Everett of St. John.

—Mrs. Frances E. Willard who has spent the last year on the other side of the Atlantic has returned to the United States, and was recently given an enthusiastic reception in Calvary Baptist church, New York. The reception was held under the auspices of the W. C. T. U. of the State, and was presided over by Mrs. Mary S. Butt. Letters were read from distinguished friends of Miss Willard in all parts of the country, and inspiring addresses delivered by those who delighted to do her honor. Miss Willard's prolonged absence has been on account of impaired health, and her time for the most part has been spent quietly in England gathering strength for future work.

—Is a baccalaureate address recently delivered before the graduating class of the Mount Hermon school, Northfield, Mass., Mr. Moody warned his hearers against permitting themselves to be dominated by the invidious and weighty spirit of jealousy, saying: "A selfish, mean man of any profession kills himself for doing good work. I once had to do a terribly hard thing in Chicago. I found myself jealous of a certain minister, and I determined to cure myself. I invited him to preach and then I advertised and filled the church. I took a back seat and made my old human nature squirm. Pretty soon I began to like the man and have liked him ever since. No man can ever get a grip on the conscience if he is possessed of jealousy. I like a man with a fiery temper, but he must have it under control."

—On the seventh of December last the Dartmouth Baptist church held a special service which combined a commemoration of the fifteenth anniversary of its organization with a welcome to its pastor, Rev. S. B. Kempton. A neat pamphlet recently issued gives an extended account of the proceedings, which included an address by the chairman, Judge Johnson, also addresses by the pastors of other Baptist churches in Halifax and other brethren, and a responsive speech by Pastor Kempton, with a history of the church by William L. Bams, Esq. During its 50 years of history the church has had nine pastors; these have been Rev. A. S. Hunt, who was twice pastor of the church, Rev. John Miller, Rev. R. D. Porter, Rev. John Clarke, Rev. H. A. Spencer, Rev. E. J. Grant, Rev. C. W. Williams, Rev. W. M. Smallman and Rev. S. B. Kempton, D. D. the present. During these fifty years two hundred and eighty-nine members were added to the ten who composed its original membership. Of these 192 were by baptism, 97 by letters from other churches and by experience. From this number 61 have been dismissed to unite with other Baptist churches; 53 have been removed by death and 38 by exclusion. The total membership of the church on the 29th Oct. last was 142.

—In the MESSENGER and VISITOR of June 6th, some account was given of the recent flood in the Fraser River, County of British Columbia. This account was gathered from telegraphic dispatches which were then current and were supposed to describe the actual condition of things in the flooded country with a reasonable degree of correctness. But a correspondent now writes us from New Westminster to say that the reports of the damage inflicted by the flood were greatly exaggerated and that they were sent out by a Vancouver man who is now on trial, action having been taken against him by the C. P. R. Company for issuing false and defamatory reports. As regards loss of life, our correspondent says that only two persons were drowned, one of them a little child, and he does not believe that more than 50 animals of all kinds were lost, instead of thousands, as the reports sent out represented. The statement that boats were used over most of the city of New Westminster, he intimates, was entirely untrue, as the city is built on a hillside and not even the water front was submerged except in one locality. From accounts given by British Columbia papers also, it would appear that while the damages from the flood have been sufficiently widespread and serious, the first reports received were greatly exaggerated. The person who for the mere purpose of trafficking in sensational news or for still base motives, fabricates and sends forth such injurious reports should certainly be punished.

—The story, given out some months ago, that a Buddhistic life of Jesus had been discovered by a traveller through Central Asia probably obtained little credence, and evidence is now forthcoming to show that the pretended discovery was a hoax and the "translation" published, a forgery. It was said that the traveller, whose name was given as Novitch, having the misfortune to break his leg was carried to the Convent of Hemia, near the town of Leh in Northern India, and was there nursed by the monks who showed him a Pall manuscript containing the story of Issa or Jesus. The story, if not the manuscript, it was said, dated back to 200 A. D., and the account of the pretended discovery was accompanied by what purported to be a translation of the story. A Moravian missionary, Mr. F. B. Shawe, in the neighborhood of Leh, writing to the daily London News in reference to the matter, gives such information as makes it evident that the story of finding such a manuscript is wholly without foundation.

—The Prohibition convention held in Montreal on Wednesday and Thursday of last week was attended by Neal Dow, Frances Willard and other prominent prohibitionists and temperance reformers. The convention adopted the report of the Dominion Alliance, declaring the time had come when the Dominion parliament should enact legislation for the total prohibition of the liquor traffic; that the provincial legislatures should use all the power they possess towards the same end; that the prohibition candidates should be nominated and supported wherever necessary. Resolutions were also passed recommending the diffusion of temperance literature, and endorsing the political position of the World's W. C. T. U., addressed to the rulers of all countries in the world, asking the suppression of the liquor traffic; also a resolution calling upon members of parliament to oppose the ratification of the French treaty, if the treaty would interfere with or hinder future prohibitory legislation. It was recommended that plebiscites on prohibition be taken in territories and provinces where they have not yet been held, and also that prohibition clubs be formed in the various counties to organize the temperance vote in view of the approaching Dominion elections.

—On Tuesday evening of last week a service was held at the Tabernacle church, St. John, for the purpose of extending a welcome on behalf of the Baptists of the city to the newly settled pastor, Rev. E. K. Ganong. The evening was unpleasent and the attendance was no doubt smaller than it would have been had it been fine. It is but just, however, to say that the attendance was smaller than it might and should have been under the circumstances. A hearty demonstration of goodwill and sympathy toward the brethren of the Tabernacle and Pastor Ganong on the part of the other churches would have been very much in place. We certainly believe that among the Baptists of St. John generally the feeling toward the brethren who worship at Haymarket Square is one of good-will, and the dampness of the evening ought not to have proved sufficient to prevent a fuller expression of that feeling. The pastors of the city, however, were present in force and performed their duties heartily and well. The Schubert Quartette were also present and added to the enjoyment of the evening by their singing. Prof. Keirstead, of Acadia College, and Rev. Adam Burwash, of Quebec, who happened to be in the city, were also present, so that on the platform there was almost an embarrassment of talent, but the seats showed a conspicuous absence of the Baptist people of the city. After singing, reading the Scriptures and prayer, an instructive and earnest sermon was preached by Pastor Gordon, of Main Street, his text being 1 Chron. 12: 28. Pastor Baker, of Leinster Street, heartily and with appropriate remarks extended to Pastor Ganong a welcome on behalf of the Baptist pastors and people of the city. Pastor Carey in words of wholesome counsel gave a charge to the pastor, and Pastor Gates performed a like service toward the church. Prof. Keirstead and Rev. Mr. Burwash gave brief addresses, and the meeting closed with a few words from Pastor Ganong in which he declared his firm belief in the Christian doctrines as held and taught by Baptists, and his purpose to preach the gospel of Christ. We trust that Pastor Ganong and his people may be mutually and greatly blessed in the relations into which they have entered.

—A very serious railroad accident occurred early on Monday morning July 2nd, on the C. P. R. near the station of Moosehead, Maine. Owing either to obstructions placed upon the track or to the unsafe condition of the wooden trestle work by which the iron bridge over a deep ravine is approached, the trestle work gave way and the engine, baggage and mail cars with the second class and the first class passenger cars were thrown from the track and precipitated into the ravine. The sleeper was the only car which did not leave the track. Four persons were killed outright. These were Fred. Leavitt, engineer; Walter Starke, mail clerk, of St. John; F. Foss, station agent, at Greenville, who was riding on the engine; and a second class passenger named Hoyt, from Fort Fairfield. Two others, Angus McDonald, fireman; and C. G. Grant, of Jackman, were so badly injured that they are not expected to live. Several others were more or less seriously injured, and all the passengers in the second and first class cars were pretty badly shaken up. The cause of this terrible accident is the subject of much enquiry and discussion. On the part of the C. P. R. officials and employees it is said to be confidently asserted that it was the work of train wreckers, that there is evidence that sleepers had been placed across the track, and that the fact that the engine jumped, go to show that an obstruction had been on the track before the trestle gave way. It is also stated that the trestle had been inspected only a week before and had been found safe. On the other hand, some of the passengers and others are understood to express the opinion that the wrecking of the train resulted from the weakness of the trestle work. The utterly diabolical character of the deed, with no apparent motive either as to revenge or plunder, makes one hesitate to accept the theory that the disaster was the work of train wreckers. It is to be desired that the investigation of the matter will be made as thorough as possible. It is stated that the C. P. R. has offered a reward of \$4,000 for the apprehension of the person or persons who caused the wreck. If McDonald, the fireman, who is believed to be fatally injured should regain consciousness, it is hoped that he will be able to throw light upon the point in question. Further investigation of the cause of the disaster, according to reports received since the foregoing was written, appears to leave little or no room for doubt that it was the work of some fiend or fiends in human shape who deliberately planned to wreck the train. It is to be hoped that so diabolical a crime may not go unpunished. The station agent, Charles Grant, the fifth victim of the disaster, died from his injuries Friday morning last. Fireman McDonald remains unconscious, but may yet recover.

### The N. B. Baptist Convention.

The N. B. Baptist Convention is now a fact, and those who feared that this movement had gathered considerable strength, will breathe more freely since its full strength has been exhibited in Brunswick street on June 20. No one will doubt but that every church in sympathy with the movement sent delegates to that meeting, and if my information is correct, at least two of the strongest churches represented at the meeting on the 20th are strongly opposed to the separation.

Let us see then what is the strength of this new Convention, according to its own showing in the St. John Sun newspaper.

Of the 163 N. B. Churches, 29 were represented at the meeting. Of these 29 churches 15 gave nothing last year for denominational purposes, according to report in Year Book. The other 14 gave \$683.83. The total membership of the N. B. churches, as reported last year, is 16,096. The membership represented in the new Convention is 3,274. Hence we see that after years of canvassing and special pleading on the part of those who are leading in this movement, they represent less than one-fifth of the denomination in New Brunswick.

Yet this bold little body is actually seeking to force the whole denomination in this province to break faith with the sister provinces, and according to the report of its proceedings in the press, has appointed a committee to demand the control of funds held in trust by that body for the whole of New Brunswick. This could hardly be regarded as extreme modesty on the part of the brethren who have taken

the liberty of seceding from the general body. I will hardly presume to give an opinion on a legal question, but it seems to me very doubtful whether the board holding the funds in trust for the Convention as now constituted, would have authority to hand over any part thereof to a few brethren who are determined to control our H. M. work in this province. But suppose it were competent for the board to dispose of the funds in that way, even then, it would seem most unreasonable for less than one-fifth of N. B. brethren to demand control of funds which belongs equally to the whole body. This, however, is but an illustration of the unreasonableness and undue haste which has characterized the movement from the beginning. The more one thinks of the matter, the more inexplicable it seems, that brethren, whom we cannot doubt have the best interests of the cause at heart, should persist in this course, when they must see that it can lead only to a division of the N. B. churches.

They are not going into this new organization ignorant of what is the feeling of the vast majority of New Brunswick Baptists in regard to it. They know that two of the associations last year voted almost unanimously against such organization, and they certainly are not ignorant of the fact that all the strong churches of the other association are opposed to it, and so if the new Convention shall at last find itself with but a small territory and a weak constituency it will have no just ground of complaint. We are glad however that it has now taken definite shape and that its strength is no longer a question of doubt. Looked at from any point of view you please, it represents less than one-fifth the strength of the body in New Brunswick. We will certainly be able to make it clear to the Maritime Convention when it meets two months hence, that the vast majority of the N. B. churches have no sympathy with the attempt to break with the Convention as now constituted, and it would seem evident that the Convention will then be in a position to make any arrangement it may think best for the care of home missions in the Maritime Provinces. There seems no doubt but that the continuance of a central home mission board will be a necessity, and I think that the general feeling is, that there ought to be local boards (say three or more) in each province having control of the work in their respective territories and the central board acting only on recommendations from the local boards.

The N. B. churches would, no doubt, have been a unit for some such arrangement as this had the brethren who have seceded, been willing to listen to some readjustment short of breaking up the general convention.

But as they, in their wisdom, have gone their own way, the Convention will now be at liberty to make such changes as may seem best, and if the brethren who have gone out from us shall see their way clear to fall in line with the new arrangement, we will all rejoice in that; but if not, we will wish them God speed in their work and we will do the best we can without them. I may be taking a very optimistic view of the situation, but I cannot but believe that the way is now very clear for the Maritime Convention to make such arrangements as will be satisfactory to all the churches that have remained loyal to it, and to adopt such methods as shall more fully than ever develop the resources of our whole membership in the work so dear to all our hearts.

With the facts and information that will be brought to the attention of the approaching Convention, it does not seem to me possible that that body will for a moment entertain the thought of disruption.

The Lord has helped us and guided us in the past; most of us have never doubted but that He guided the brethren (some of them now in heaven) who were most influential in the formation of the Maritime Convention, and I do not believe that the Lord will suffer now to be torn down, what He helped His servants in the past to build up. Let us have faith in God, and in each other, that He may lead us on to the greater strength and unity; to nobler endeavor and to ever enlarging success, and not to disunion, disruption and consequent weakness and failure.

Somer, June 21st. E. J. GRANT.  
This article was held over on the supposition that Mr. Grant might wish to modify some of the statements contained in it, but as he desires that it be published as it is, his request is complied with.—Ed.

### Conventions and Associations.

The New Brunswick Convention, thus irregularly and hastily constituted, and unsupported at the present time by most of the churches which contribute largely to denominational objects, asks the Home Mission Board of the Maritime Convention to hand over the New Brunswick part of its work and funds to the "supplementary committee" of the new board of directors. Is this committee an incorporated body, so that it can legally hold funds, borrow money, receive legacies, etc.? Possibly it is so, under the unpublished act of incorporation. We do not know. And what about the debts of the Maritime Home Mission Board, incurred largely in connection with work in this province? Will the "committee" claim the right to assume these also? They were not so directed by the resolution. In proof of the statement made above with regard to contributing churches, the following figures taken from the Year Book for 1893 will suffice. The thirty-three churches represented at the N. B. Convention contributed last year to the objects embraced in our Convention plan a total of \$662; while, of the churches opposed to the movement, nine might be named which together contributed \$2,730;—nearly three times as much as was given by any other nine churches in this province, whether favoring or opposing the separatist movement,—and more than half of the total amount raised in the province for these objects.

One Association—the N. B. Western—has recently pronounced in favor of the new Convention. The opponents—let me say the unionists—were not there. Another—the Western of Nova Scotia—has pronounced strongly against taking home missions and academic education out of the Maritime Convention. Now suppose three or four other Associations should agree with the latter, in what position would we then be, if the separatists in this province persist in their policy? Four or five of the seven Associations supporting the general home mission board and receiving the benefit of its work; the Convention as a whole, including the delegates from all the seven Associations, still having the appointment of that board, and receiving its reports; but at the same time two or three of the Associations carrying on a little home missionary arrangement of their own! It must be evident that such a state of things would be unnatural, and could not long continue. And matters would be still further complicated if a large number of churches in these last-named Associations, strongly disapproving of their action, should continue to make their contributions through the H. M. Board of the Maritime Convention. Our friends of the N. B. Convention will say (judging from what they have said before) that this is a very reasonable suggestion. It is not a suggestion at all, however, but merely a natural supposition as to what may come to pass.

The comparison made in the second paragraph above suggests other comparisons which may be instructive. And first, it should be borne in mind that at the N. B. Convention in St. John, on the 20th ult., there was probably present as large a representation of the ministers and churches favorable to the N. B. movement as could well be got together. Now let us see how largely representative a gathering it was, and compare it in this respect with (1st) the representation from New Brunswick churches at the Maritime Convention at St. Martin's last year, and (2nd) with the representation at one Association held under circumstances perhaps equally favorable, namely, the Western Association meeting at Fredericton, in 1892.

At the N. B. Convention, 32 churches were represented, out of about 160 churches in the province. Fourteen ordained ministers were in attendance out of about 70 in the province. The delegates came from the three Associations as follows:—Southern, 14 churches represented by five ministers and 20 laymen; Western, 15 churches represented by six ministers and 25 laymen; Eastern, three churches represented by three ministers and two laymen; making a total of 67 delegates, of whom 55 were laymen.

At the Maritime Convention in 1892, there were present 41 ministers and 72 lay delegates from 38 churches in New Brunswick, divided as follows:—Southern Association, 19 ministers and 32 laymen from 16 churches; Western, 11 ministers and 21 laymen from 11 churches; Eastern, 11 ministers and 19 laymen from 11 churches.

At the N. B. Western Association, in 1892, there were present 14 ministers and 64 lay delegates, representing 86 churches. Such are the facts, any one can make the inferences. HERBERT C. CHERRY, Fredericton, July 4.

### W. B. M. U.

MOTTO FOR THE YEAR: "Lord what will thou have me to do." Contributors to this column will please address Mrs. Baker, 311 Princess Street, St. John, N. B.

### PRAYER TOPIC FOR JULY

For our mission workers at home and abroad. The Western Association of Nova Scotia is meeting this year in Brookfield, Queens Co. Away from the railway at least twenty miles. No traveler spot could be found. Whether correct or not, we have always thought the trees larger here than in any other part of our province. In Brookfield, great magnificent pines and other forest trees stand like tall sentinels round the church and form a beautiful shade during these hot days.

Our Women's meetings have been two. The first was held on Saturday afternoon in a small hall opposite the church.

On Saturday, the first half hour was spent in prayer, the meeting being led by Miss Steadman, of Mill Village. She gave the key to the meeting in her inspiring words from Paul's first chapter to the Romans, in V. 15, "I am ready," and in V. 1, "Called to be saints."

Prayer and praise followed in quick succession, and then the secretary called the roll of Aid Societies. A goodly number out of the 41 in the Western Association responded. Then Mrs. Churchill spoke and was warmly received. A collection of \$7.97 was taken at this meeting.

The Monday afternoon session was preceded by a half hour of praise, prayer and testimony. Grand stirring addresses followed by Mrs. Churchill, Mrs. Brown, Miss Stradman, and Rev. Mr. Burwash, of the Grande Ligne Mission. This meeting was led by Mrs. L. H. Barnaby, of Milton, our Co. Sec'y for Queens.

Towards the close the secretary urged upon the delegates the importance of making an extra effort in raising money during this year, in order that there be no deficit. Several matters of business were attended to, a collection taken and the sisters separated for another year's work, realizing, we think, that it was good to meet together in the interests of the Redeemer's kingdom.

On Saturday the first meeting of delegates from the aid societies from the Central Association was held in Windsor. Our cor. secretary led the devotional meeting, and then when the secretary was about to call the roll, it was suggested that we limit our session to one hour; many of the sisters being S. S. workers were anxious to hear the discussion on S. S. work which was to commence at 3:30 in the association proper. This was, on motion, agreed to, and at 3:30 the meeting adjourned. Before doing so, however, the following resolution was moved by Mrs. Hall, of Halifax, and seconded by Mrs. Brown, of Bridgewater:

"Resolved, That in future we hold but one session during our association gathering; that meeting to be held at a time which shall be decided on by the provincial secretary; the notice of said meeting to appear in the MESSENGER and VISITOR at least two weeks in advance."

It really seems that this resolution will solve a problem which has occupied some of us for several years. Many of our sisters want to attend the association meetings, and of course it is impossible for them to be in two places at one time. Our annual meeting coming so soon after it is impossible to have full reports at our June gatherings; therefore it seems desirable that our W. B. M. U. meetings at the associations should, in the future, partake more of the nature of a workers' conference. It will be easy for the provincial secretary to coordinate the chairman of arrangements for the association, and thus choose an afternoon when business of less importance to us than S. S. work is under discussion.

Our second meeting in Windsor was held on Monday afternoon. This session was to have been led by Mrs. Nalder, our secretary for Hants, but Mrs. Nalder being detained it devolved upon the provincial secretary to take the chair. Excellent addresses were given by Mrs. Currie, Mrs. Martell and Mr. Burwash; and as many reports from the societies were heard as there was time for. Many were obliged to leave by the afternoon train, which interrupted a little, but could not be avoided. A beautiful solo which touched all hearts was given by Miss Shand, and an interesting letter from Mrs. Archibald (written to be in time for this gathering) was read by Mrs. Nalder. The meeting adjourned after the benediction was pronounced by Rev. Mr. Burwash.

AMY E. JOHNSTON, Prov. Sec'y, N. S. W. B. M. U.

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