

Messenger and Visitor.

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We are requested by President Sawyer to state that Acadia Seminary will open September 7, and that the public exercises in connection with the formal opening of the new building will take place September 15.

The name of Dea. S. Selden was inadvertently omitted from our notice in last week's issue of the report of the committee on Obituaries presented to Convention. The report contained appreciative reference to Mr. Selden's life and the services he rendered to the denomination.

PRINCIPAL OAKES calls our attention to a typographical error in his communication under the heading Manual Training Fund, in our issue of Aug. 17, in the sentence, "The committee will need over \$10,000 to expend in equipment of the new department, etc." Instead of "\$10,000," read \$1,000.

In order to give our readers as full a report as possible of the proceedings of the Convention, the space usually devoted to other matters has been curtailed in this issue as much as possible. Still we have been unable to complete the report this week, and the proceedings of Monday evening, Tuesday and Wednesday, as well as a further account of the Y. P. Union and the Institute are held over to another issue.

We would call the attention of the treasurers of our churches and others who forward money for Convention fund to the notice given by the secretary of Convention in another column of the action of Convention in the matter of finances, whereby a change is made in the treasurers. Instead of sending money to Dr. Day, as has been done for many years, it will be sent to Rev. J. W. Manning, St. John, and churches in N. S. to Rev. A. Cohoon, Hebron, N. S.

The universal feeling among the delegates appeared to be that the recent session of the Convention was among the most pleasant and profitable in its history. Several things conspired to this end. The weather, which has so much to do with the comfort—and consequently with the conduct—of such a body, though pretty hot for the first day or two, became cool and comfortable, thus enabling the delegates to sleep at night and to come rested and refreshed to the meetings. An excellent spirit prevailed from the first. The connection of the Young People's Union with the Convention appeared to be most helpful to its spiritual tone. The early morning meetings were marked by deep interest and spiritual power. Prayer was requested by pastors on behalf of themselves and their churches, and by others on behalf of their friends. At least one soul was brought from darkness to light during these meetings, and there were others, doubtless, who received deep impressions. There was manifest a strong desire to seek divine guidance in all the business of the Convention. As at other Conventions, there were matters to be dealt with in respect to which differences of opinion were known to exist, and the discussion of which it was feared might produce friction, but through all these discussions a spirit of harmony and Christian fellowship was preserved. Brethren who came to us from the West—especially Rev. A. Grant, of Winnipeg, and Dr. Wilkins, of Chicago, added not a little to the interest of the meetings. Some familiar faces were missed, especially that of the late Mr. Selden, of Halifax, who had for so long been a constant attendant upon our annual gatherings. J. March, Esq., of St. John, treasurer of the F. M. Board, was unavoidably absent, for the first time, as we are informed, in 35 years. A good many pastors, too, were absent who were missed by their brethren and who would doubtless have derived enjoyment and profit from the meetings had they been present. President Gordon guided the business of the Convention with tact and ability, discharging the difficult duties of his office with courteous impartiality. The secretary, on whom so much depends, was, as always, prompt and efficient in the performance of the most valuable services which from year to year he renders the Convention. Too much credit cannot be given to Pastor Young and his people for their indefatigable and most successful efforts to entertain the delegates and to render their visit to Bridgetown as agreeable as possible.

Stanley told his hearers at a recent donkey and pony show in London that his chief reliance in passing through one of the most savage districts of Africa was a donkey named Mirambo, which used to bay in the most stentorian manner at the word of command, to the great consternation of the natives. This recalls an old proverb and might suggest a new one.

A WORD FROM THE BUSINESS MANAGER.

We wish to take all the subscribers of the MESSENGER AND VISITOR into our confidence for a little, and talk business with them. The treasurer's report of the last year's work shows a few facts in which all the Baptists of these provinces are interested. The cash expenditures of the year by the company were largely in excess of the cash income, and this not because the expenses of the year were so much in excess of former years, though the MESSENGER AND VISITOR had been greatly improved; but because there had been a falling off in our receipts of more than \$1,000 from our subscribers. In short, while we had done more work and business for our patrons, we had received less money from them. Making all due allowance for the hard times which are upon us, we see that we are confronted with something worse. The indebtedness of subscribers to the MESSENGER AND VISITOR has largely increased during the year, though all reasonable means have been taken to collect. This trend must be arrested or the business of the paper is ruined.

About one-half of our subscribers pay promptly in advance. About 1,000 have not paid us anything since January 1, 1890. Special agencies must now be employed to collect these arrearages. Will all our friends do their best to assist us? During the year more than five hundred names have been dropped from our mailing list. All in arrears have been billed, besides the figures on the labels told every week just the date to which your paper is paid. That the MESSENGER AND VISITOR may do its best service our list must continually be enlarged. As we can afford it we have it in our hearts to improve its efficiency.

Will not all our pastors speak a good word for us from the pulpit? Will not all the leaders in our several denominational enterprises do what they can to increase our circulation, as we are doing so much to assist them in their work, and so do much to help forward their own particular departments? Will not our young people, just now entering upon a glorious career, permit us to assist them as we purpose to do, and unite with us in making the MESSENGER AND VISITOR the best family paper and the model journal of the Maritime Provinces? We are assured that such united endeavors as we suggest will meet the approval of our Lord and bring great blessings to our churches.

The St. Martins Seminary.

For a long time I have been impressed with the idea that the schools of the Maritime Provinces do not sufficiently emphasize the value of correct manners and deportment. I find that the lack in this respect is becoming more and more apparent to the people, and especially to parents. In seeking to supply this deficiency in our own school I have met with singular good fortune, as the following announcement will indicate.

Miss Fitch, lately of Paris, has consented to give lectures and practical drill in Etiquette and Deportment, and will also give lessons in French. Miss Fitch for several years conducted a high-class school for young ladies in St. John. She afterwards visited France, and taught both in Normandy and in Southern France. Among three hundred applicants she was chosen to take charge of a school in Paris, of which the Princess, of Wales was the patroness. She also, and for some time, gave private instruction to the children of Mme. de Witte, the daughter of Guizot, the historian. Miss Fitch is a brilliant lady, of broad culture and eminent ability.

Some weeks ago I spoke of Miss Tucker, B. A., our new preceptor. Since then I have received the following testimony from the president of Wellesley College: "Our professors give to Miss Tucker their unqualified commendation. A certificate from her to the effect that an applicant was prepared for Wellesley would admit the applicant without entrance examinations at the college." Perhaps no more emphatic word of commendation could be spoken; I therefore select this amongst the multitude of testimonies which I have received. The same letter continues: "Miss Tucker's pleasing presence, her successful experience, her superior qualifications, and her strong, earnest character will give her a prominent place in the noble army of teachers."

One of the best known and most successful educators in New Brunswick said to me the other day: "I firmly believe that you now have at St. Martins the very best school of its kind in the Maritime Provinces."

Announcements with regard to the "St. Martins Seaside Summer School" will be made at an early date. Plans and arrangements are now maturing.

ATKIN K. DEBON.

THE CONVENTION.

(Continued from fifth page.)
MONDAY AFTERNOON.

The reading and discussion of the Home Mission report were resumed. The report, which is very full and comprehensive, discusses the work according to associations, and is accompanied by a tabulated statement giving particular information as to the different fields, the missionaries employed and their labors, with information as to the number baptized on each field, salary raised on the field, amount given by the board, &c. This report is printed in a pamphlet form with the intention, we presume, of its being freely distributed. It is unnecessary therefore to attempt to give here any account of the work in detail. The report recognizes the goodness of God in preserving the lives of the members of the board and of its missionaries. The mission fields have for the most part enjoyed a good degree of prosperity. Work undertaken in new fields has been especially encouraging, and some of the old fields that were in a feeble condition have wonderfully changed for the better. The work of the year is summarized as follows:

"Two general missionaries have been at work all the year. Of the 66 fields counted as mission at the beginning of the year 37 have had continuous ministerial labor for all or nearly all of the year. With one or two exceptions the remainder have had some attention, either by general missionaries or student supplies. The reports received show 2,171 weeks of labor, 238 stations occupied, 5,912 sermons preached, 4,695 other meetings held, 12,196 pages of tracts distributed, 16,089 religious visits made, 724 baptisms, and 157 received by letter and experience. Four churches have been organized and 3 houses opened for Divine worship. The work of the corresponding secretary is not included in the above. During the year he has visited mission fields in Yarmouth, Shelburne, Queens, Lunenburg, Kings, Halifax, Colchester, Cumberland and Pictou counties in N. S.; and in Westmoreland, Northumberland, York, Kings and Queens counties in N. B.; has preached 105 sermons and given a large number of addresses on home missions and other departments of our work."

Legacies amounting to \$305 have been received by the Board during the year, and the Women's Missionary Union has contributed to its funds \$750. In the Church Edifice department of the Board's work there had been appropriations during the year to the amount of \$142, and a loan of \$50. It is stated that there should be an income for work in this department of at least \$1,000. In this connection a letter was read by Rev. S. Langille from the church at Clyde River, N. S., showing, on account of the opposition of unfriendly persons, the Baptists of that place had felt impelled to secure a place of worship for themselves and appealing to the Convention for aid. Rev. T. M. Munro, pastor of the church, confirmed what had been said. A collection was called for and resulted in the raising of \$132, which was placed in the hands of the H. M. Board to be used in aid of the building.

In reference to a sentence in the report expressing regret that so many of the independent churches of the N. B. Western Association were pastorless, Rev. B. H. Thomas asked what was the ground of distinction between dependent and independent churches? Secretary Cohoon replied that the question was not easy to answer. But it might be said there were a number of churches which were not able, or were not disposed, to raise more than \$400 for a pastor's salary. Yet if these churches were aided it would bring censure upon the Board, as it was generally believed that these churches were able to support themselves.

The report showed that Manitoba and the North-west have sixteen pastors and four others about to settle. Their liabilities are \$2,363. The Maritime Baptists have contributed nearly \$2,000. The demands of the great West are very urgent.

Rev. Alex. Grant was asked if settlers in the North-west were coming and going. He replied that the experimental period had passed. The people are more settled in the North-west than in the Maritime Provinces. Delegations were continually coming from the States. They say that the best advantages are in the North-west.

Rev. J. A. Gordon, president of Convention, lately having made a visit to the North-west, said he met a half dozen delegations from the United States. He corroborated what Mr. Grant said—streams of people are coming from the States.

In the absence of Prof. Tufts, who also had lately made a visit to the North-west, Dr. Sawyer referred to the very favorable opinion which Prof. Tufts had expressed to him in respect to the country and its resources.

A committee was appointed to confer with the delegates from the North-west and Grand Ligne in reference to the proportion of denominational funds to be devoted to these interests.

One clause of the report noted the fact that young men wishing to enter the ministry were in some cases assisted by the Board to prosecute their studies—certain pledges being in such cases required. On enquiry it was learned that one of the pledges given was that students so assisted should remain for a time unmarried. This did not appear to meet with universal favor. A lively and rather amusing discussion took place on this point, but the Convention sustained the Board.

The report of the treasurer of the Home Mission Board was presented:

Receipts, including balance,.....	\$6,392
Expenditures.....	8,377
Deficit.....	1,985
Other monies received reduces deficit to.....	91

The treasurer of the Convention Fund reported the receipts of this year about \$2,500 more than last year. Foreign missions has had more than all the gain. Eighty churches did not contribute to the Convention Fund:	
N. S. Western Association contributed.....	\$4,500 85
N. S. Central Association.....	6,994 26
N. S. Eastern Association.....	3,805 47
African Association.....	20 95
Miscellaneous from N. S.....	1,600 98
Total from N. S.....	\$16,822 51
N. B. Western Association.....	2,154 07
N. B. Southern Association.....	2,428 63
N. B. Eastern Association.....	2,202 18
Miscellaneous from N. B.....	374 25
Total from N. B.....	\$7,159 13
P. E. Island Association.....	\$1,066 58
General receipts.....	1,862 96
Grand total.....	\$26,554 96

Other amounts have come in since the books were closed, which would make the grand total larger.

THE BACK SEAT PROBLEM.

These back seats in the prayer and conference room; why are they so much sought after? Many people seem really disappointed when they come to the prayer-meeting and find them all taken up. True it is, those who are fortunate enough to find them empty compel their neighbors to do what they themselves were unwilling to do, take a seat further up. Have these seats more grace than others? We fear they have less. A more pitiable sight in the house of the Lord is hard to find than to see forty or fifty Christians crowding each other on the back seats, while there are from six to twelve empty seats between them and pastor's desk. We are told that the spirit runs from heart to heart as oil from vessel to vessel, but surely not over empty seats. One reason why we have so many dull prayer-meetings is that the Holy Ghost is powerless to work in such meetings. There is not a Sunday-school teacher in all the land who could successfully teach a class separated from them by the space of ten or twelve empty seats; but that same teacher will expect his or her pastor to conduct a lively prayer-meeting on Wednesday evening, while they complacently sit separated from the leader by twelve empty seats. In such a meeting the pastor is shorn of much of his strength, and Christ, his Master, is robbed of a united, warm-hearted service. There is nothing in all my pastoral duties that has so saddened my heart as this God-dishonoring habit. It appears to me the very angels must feel sad if they hover over such a meeting. Then these poor sinners, who do possess the genuine publican humility, and would drop into a back seat to catch some word of cheer, but the back seats are all taken. Experience tells you he can't go to the front, so he turns to the world to drown his sorrow. Christians! leave these back seats for the publicans and prodigals or you will answer it in the day of judgment.

I have asked a number of pastors of late what their experience in this matter is, and I have received answers as follows: "It is sad"; "My heart is pained"; "You can't do anything to help it." I have gone in private and asked individual members to come up; I have scolded, I have entreated for Christ's sake, I have called for the front seats to be filled before I would open the service; I have shamed them, and I have begged over it, but the evil still exists. Some have suggested that we take our Bibles and go down to the people, if they will not come up to us. At the

battle of the Alma, in the Crimean war, one of the ensigns stood his ground when the regiment retreated. The captain shouted to him to bring back the colors, but the ensign replied: "Bring the men up to the colors." Now, to go down to the back seats with your Bible in your hand is too much like becoming a partner of the evil you wish remedied. "Bring the men up to the colors."

But at this present, when the young disciples of Christ are so nobly coming to the front, would they not do honor to their saviour by making it a bye-law of each society that the front seats in the prayer meeting shall be filled first. It is not pride nor conceit to take the front seat in the prayer meeting, it is only loyalty to Christ or a holy boldness, such as characterized Peter and John when before the council. Pride and conceit, if there be any, sit to-day on the back seats at the prayer meeting, and on the front seats at the show, the concert, and the lecture. I have not said all I could on this subject, but will pause to hear from others—pastors, laymen, or those who occupy back seats. It may be they have reasons for so doing, of which we have never heard. We have heard a great variety. A PASTOR.

Dedication.

It is always an event of interest and importance to a community when a house of worship is opened and dedicated to the service of God—one more centre for the radiation of light and dissemination of truth. It was the writer's privilege to be present and participate in services of this kind on Sunday, August 14, when the Baptist house of worship was opened in Marysville, N. B. Through the earnest and successful labors of Pastor Nobles a comfortable, commodious and handsome edifice now stands practically free of debt in the flourishing town of Marysville, where the Gospel according to the faith and polity of Baptists will be promulgated. A little more than a year ago Bro. Nobles held his first service in this village. The people came out in large numbers to hear him, and urged him to continue coming. In a short time the little rented hall was too small to accommodate the people who wished to attend the services. Bro. Nobles looked carefully and prayerfully into the matter, and concluded to "arise and build." He discovered that in the village there were in the neighborhood of two thousand people, and church accommodation for less than one thousand. There were many people who were not attending divine service anywhere, and he felt that the Lord had opened the way for him to make provision for some of these who were not living in the enjoyment of Gospel privileges. The next question which confronted Pastor Nobles was, where would the money come from to build such a place? He first made a very generous subscription himself, and thus, in a practical manner, showed his own confidence and interest in the movement. Having done this, he then called on Bro. A. F. Randolph, of Fredericton, who is always so ready to assist every good work, and told him his plan. Said Mr. Randolph, "Your plan is good and I will cheerfully give you two hundred dollars." Bro. Nobles then drove to the house of Bro. Asa Dow, and told him what he was desirous of doing. Bro. Dow gave him five hundred dollars. These gifts gave the movement a grand start, and every person who was interviewed in the matter cheerfully responded. When the building was completed and furnished the cost was about two thousand dollars. Of this amount there remains a debt of about two hundred dollars. About one week before the dedication a Miss McGee called on Bro. Nobles and told him that her grandfather (Rev. John McGee) was the first Baptist minister to preach the gospel on the Nashwaak, and she would like to make a contribution to the church. When her letter was opened it contained one hundred dollars, which, by the donor's request, was used in the purchase of an organ for the new church. After Pastor Nobles had secured sufficient contributions to enable him to begin operations, he began to look about for a site for the new house. He went to Mr. Gibson, who owns all the land in Marysville, and told him what he wanted. Mr. Gibson said, "Yes; he would give him a piece of land for that purpose." The site proposed by Mr. Gibson was not considered suitable for the house, and for sometime Bro. Nobles was troubled. He felt that God had led him in this movement so far, and had put it into the hearts of the people to subscribe largely, and now it seemed likely to be defeated for the want of a proper site; but it was not long until the difficulty disappeared. A number of years ago a man had bought a pretty knoll in the heart of the village, expecting some day to erect thereon a dwelling house. This was just the spot for a church—beautiful for situation. Bro. Nobles interviewed the owner of this delightful spot and succeeded in purchasing it for his new house. Thus the last difficulty vanished, and the Bible Mount Zion will, we trust, prove to be a joy to the whole earth, and especially to

the people of Marysville. The house was packed with people inside and outside (if a house can be packed outside) at 3 p. m. on Sunday afternoon, who had come to attend the dedicatory services. On the platform were the Revs. B. N. Nobles, Dr. Day, P. R. Knight, and W. J. Stewart. The sermon was by the writer; text—Eph. 2: 19, 22; prayer by Dr. Day. The other services were conducted by Bro. Nobles and Knight. The music, instrumental and vocal, under Bro. M. S. Hall's leadership, was inspiring. The people were deeply interested in the exercises throughout and showed their appreciation by a collection of some seventy dollars toward the debt. In the evening Rev. Dr. Day preached an admirable sermon to a full house, and this closed a day of great interest to the people of Marysville and to the Baptist cause in general. Bro. Nobles is entrenched in the affections of his people, and is doing a grand work for the Master in the community where he resides.

W. J. STEWART.

W. B. M. U.

MOTTO FOR THE YEAR
"As the Father has sent Me, even so I send you."—John 9: 21.

FRATERNAL TOPIC FOR SEPTEMBER.

That God will open the hearts of our church members to give liberally to His cause, and especially that those to whom He has entrusted wealth may feel compelled by it to glorify His altar.

Mass Meeting.

At 2:30 on Saturday afternoon a large number of delegates and friends gathered for the platform meeting, which was a grand gathering. Marked interest was maintained throughout the session. The meeting opened by singing "Joy to the World the Lord has come"; scripture reading—Psalms 2 and Romans 10—by Mrs. Crandall; prayer by Miss Emma Hume.

Mrs. J. W. Manning, president of the union, in an opening address spoke of this centennial year of missions as a depository into which the past is pouring its treasure, and urged strongly the duty of enlargement; increased benevolence, circulation of missionary literature and enthusiasm, dwelling with earnestness upon the duty of faith in God and reliance upon the Holy Spirit.

Mrs. Sanford, recently returned from Hindupatam, India, expressed her great pleasure in meeting the sisters at home, and contrasted feelingly the civil and religious privileges of our Christian lands with the condition of life in the far east.

Mrs. Bordette, of the American Baptist Mission, also recently returned from work, spoke on "Women's Work for Women" in that land, giving a vivid description of Indian house-life.

Farwell addresses by Miss Wright and Mrs. Archibald, who are about to return to India, were listened to with the deepest interest. These women go forth again, notwithstanding the shadows of missionary work.

In well chosen words the president spoke a few words of farewell to our lady missionaries, who are to leave us in a few days—assuring them of the bond of unity and sympathy existing between us, and that they would ever be followed by our prayers. Mrs. Martell offered prayer, committing them to the loving care of our Father in heaven. The claims of the North-west were presented with earnestness and power by Mr. Grant, of Manitoba. The vastness of the field and the varied nationalities of the rapidly increasing population render the spiritual needs of the territory difficult to meet.

A letter was read from Mrs. W. V. Higgins, of Chicago, by Miss Chipman by request.

This meeting closed by singing "God be with you till we meet again," and prayer by Mrs. J. F. Kempton.

The delegates of the union remained to dispose of some items of unfinished business—votes of thanks to the sisters, at Bridgetown for their most generous entertainment of the delegates of the W. B. M. U., the pastor and trustees of the Methodist meeting house, where all our meetings were held except the 67th Executive Board meeting. The corresponding secretary was also requested to convey to Bro. and Sister Morse our sympathy with them in the sorrow which has befallen them, and pray that the tender Shepherd, who has folded their little one in His own arms may Himself comfort their hearts.

Before separating several gave expression to the inspiration received by attending the Convention. After spending a short season in a heart-to-heart talk, all feeling that in very deed the Holy Spirit had pervaded each session, and the precious memories shall be a continual aid, the meeting closed.

The following resolution was adopted at the meeting of Friday afternoon:

"Whereas our Foreign Mission Board has not yet sanctioned the school at Viazanaram; therefore resolved, that we write Miss Gray the union think it would not be advisable for them to appropriate money for the school until the decision of the F. M. Board is made."