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The Independent says the Friends in America are becoming more evangelistic in their methods. They have evangelists and organizers and reject in great numbers being added to their societies. These changes are not acceptable to the Friends in England.

This July number of the *Missionary Review* referring to an address by Bishop Tucker in Exeter Hall concerning the results and prospects of missionary work in Uganda, says: "The hunger for the Word of God in that region has been met by some 25,000 Gospels, 5,000 Gospels and Acts bound together and 1,500 New Testaments. It is intense that hunger that the Roman Catholic Bishop has had to succumb and make the required concessions. His words are, 'After much hesitation I have concluded that it is necessary for us also to distribute the New Testament which the Protestants are spreading everywhere. . . . The chief reason is that we cannot prevent our people from reading it.'"

CHRISTIAN missionaries are sometimes criticized for not adopting the same mode of dress and general manner of life as the people among whom they labor, and it has been gravely advanced that the greater success of Mohammedans in converting heathen peoples to their faith is to be explained by the fact that the Moslem missionary conforms to the manner of life which obtains among the people whom he seeks to convert. Replying to this kind of criticism the *Missionary Herald* says: "Moslem missionaries as a rule do live as the heathen live. They make no call for the moral reformation in their converts. Their converts may have as many wives as they can buy or capture as slaves. They may lie and cheat, and retain all their old mode of life without rebuke. One or two ceremonies may be required, but these over, the converts to Mohammedanism may remain just as much heathen as they were before, and their missionaries live just as they do. What is wanted is missionaries who will not live as the heathen live, but will lift them up out of their heathenism, first of all morally and spiritually, and then, as fast as possible, out of kraals and mud shanties and dirt into a cleaner and better life. It is absurd to expect that missionaries who work for such results will win converts as fast as those who make no protest against the vices and corrupting customs of paganism."

The meetings held the first week of June, in London, in celebration of the jubilee anniversary of the organization of the Young Men's Christian Association were attended by some 2,000 delegates, of whom 200 were from America. Many of the services were evidently of an impressive character. George Williams, by whom the first Y. M. C. A. was organized, has recently been knighted by the queen. A great pavilion for the use of the convention was erected by the council of the city of London, near the Waterloo Bridge, on the Thames Embankment. The initial service of the convention was held in Westminster Abbey, when Dr. Temple, the Lord Bishop of London, preached. At the informal reception given to delegates in Exeter Hall, prayers were offered in French, in English and in German. On Sunday, 3rd June, it is said that 1400 churches in London devoted themselves to the Y. M. C. A., and special services were held at the City Temple, the Metropolitan Tabernacle, St. Paul's Cathedral and many other places. The great meeting of the convention was held on the evening of June 6th in the Royal Albert Hall, which is said to seat 12,000 people. The principal event of the meeting was the unveiling of the bust of Sir George Williams. The address was by Lord Kinnaird. In his reply Sir George recalled the time, fifty years ago, when the first association was started in a little room over St. Paul's Courtyard. One of the most inspiring scenes of the gathering was the closing of this meeting with a doxology written especially for the occasion, translated into twenty different languages, and sung by each delegate in his own tongue. According to published statistics of Y. M. C. A. work, the whole number of local organizations is 4014, with a total membership of 467,515. Of these associations 1192, with 247,707 members, are in the United States; 597, with 87,464 members, in Great Britain; 987, with 38,799 members, in Germany; 744, with 16,222, in Holland; 78, with 15,909, in Canada &c. The whole number of countries represented is 40.

The Nova Scotia Western Baptist Association

Met this year in its forty-fourth Anniversary with the Brookfield church. This is the third time this body has met in what is known as the Northern District of Queens Co. since its organization. Its first meeting here was in Caledonia in 1850, its second was in Brookfield in 1872. Located as these churches are in the interior of the province, quite removed from the general lines of travel, it has not been their privilege very frequently to entertain the brotherhood, though their willingness and ability to do so is all that is desired.

The delegation from the churches began to arrive in the neighborhood of the meeting, in quite large numbers, on Friday evening, June 15. By previous arrangement a meeting in the interest of the B. Y. F. U. assembled at 8 o'clock, when an appropriate sermon was preached by the Rev. G. J. C. White, of Annapolis. A meeting was proposed for Saturday at 9 a. m., for the purpose of organizing an Associational Union.

On Saturday morning the meeting arranged for was held and after devotional exercises a provisional Union was formed by the appointment of Rev. A. T. Dykeman, president, Rev. F. H. Beals, secretary, and an executive committee of five brethren.

At 10 o'clock the Association was called to order by the moderator, F. H. Beals. Prayer by Rev. W. McGregor. The list of delegates reported by the clerk showed a large representation of the churches.

The officers for the year were appointed. Rev. A. T. Dykeman, moderator; Rev. I. E. Bill, clerk; Rev. A. F. Browne, assistant; Dea. F. Teifer, treasurer; Dea. B. H. Parker, assistant treasurer.

The committee of arrangements reported in part the order of services for today.

Revs. G. J. C. White, D. E. Hatt, H. A. Giffin, N. B. Dunn, I. W. Carpenter—new members of the Association—were introduced and welcomed by the moderator, to which these brethren responded by brief addresses.

Letters from the churches were read. Thirty-one churches reported 325 baptisms. Fifty-eight churches in all reported. From fourteen churches belonging to Association, no letters were received.

Rev. A. Burwash, of Grande Ligne Mission, was invited to the platform and responded in a few words to an introduction by the moderator.

The reading of letters from the churches was continued for thirty minutes. The committee on obituaries reported. The deaths of Revs. Wm. Rideout and Nathaniel Vidito were mentioned with brief sketches of their peculiar characteristics and work. This report was prepared by Rev. Addison F. Brown and heartily accepted by the association.

The committee on systematic beneficence reported through Rev. I. E. Bill. System in detail was recommended in this report. Rev. A. Cohoon called attention to this fact that it is not a want of ability in our churches, but because the churches do not look upon this matter of collecting money for missions as a regular part of church work; noticing that as a rule churches who are relieved of the support of pastors because they are pastorless always fail to keep up their usual contributions; this is not because of lack of ability, but because of a lack of devoted purpose. He advocated the Convention plan as a free and reasonable method of raising denominational funds.

Rev. R. B. Kinley referred to the clause in the report in which decline of our mission work was mentioned. He feared the cause of this was a want of loyalty to our Christ and His cause.

Rev. F. M. Young regarded this as the practical question of this association, and so the most important. He set a high value on the Spirit's influence along the line of Christian benevolence.

Rev. S. Langille advocated giving the gospel to the poor. Our profession demands of us that we give of the good things we possess.

Rev. A. F. Browne was in favor of giving a tenth of our income.

Bro. J. M. Freeman thought there was a want of confidence of the members of churches in the officers and managers of our denominational work.

Rev. F. H. Beals spoke of his confidence in the managers of our denominational work.

Rev. A. Cohoon explained the usual financial operations of our managers.

Bro. F. N. Jackson claimed that our lay members had responsibilities as well as privileges and should exercise themselves in these.

Bro. J. A. Gates advocated the giving of a tenth of income. The report was referred back to the committee for additions.

The committee on Sunday-schools reported through Bro. L. W. Elliott. This report took encouragement from the history and progress of the work. It recommended the practice of committing to memory portions of Scripture by the young. The hour of adjournment having been reached this report was tabled for future consideration.

SATURDAY EVENING.

After social services for half an hour the moderator called the association to order, when reading letters from the churches was continued to a finish.

A missionary meeting was the next in order. The committee on missions presented its report by Rev. A. T. Dykeman, chairman.

The first speaker was Rev. Adam Burwash. He spoke of the condition of religion in the Province of Quebec; here the power and practices of the Romish church prevail; people are scattered abroad as sheep without a shepherd. The clergy are masters, the people are slaves. The light of the glory of God in the face of Jesus Christ is not permitted to shine upon this people. They have no assurance of sins forgiven and the joys of heaven. There is for us an open door to enter and evangelize this people.

Our school is prospering. New fields are opening up for the preaching of the Word. New converts are coming to enquire of the missionaries. Our aim is to work along New Testament methods, just as Christ would have us work. We go two and two and abide in one house as we find them worthy to receive us.

We want to get our churches more closely in touch with this mission. We must have a training school for the preparation of missionaries. We need more men—the harvest is great; we are trying to get in more perfect sympathy with Jesus for these people. We must tarry at the throne of grace until we are endued with power of the Holy Spirit.

Rev. A. Cohoon gave some pleasing reminiscences of early days spent in Brookfield. Last year was the best we had ever had in home mission work, but we closed with a debt of \$3000. This was a discouragement. It has not been the policy of the board to only organize churches, the greater work has been to assist weak churches in the supply of pastors. This work is the duty of the stronger churches. If the treasury of the Board is properly filled, the best talent will be supplied to these weak churches. Now as it is probable that the N. B. churches are about to take upon themselves the support of the missions of their own province, we shall be prepared to lift this work to a higher plane of efficiency in N. B. An effort should now be made to clear off present indebtedness. Present opportunities are presenting themselves and inviting us to enter in Cape Breton and other places.

Miss Johnston was introduced and spoke of the relation of M. A. Societies to the home mission work. The degradation of curiares in foreign fields first led us to mission work, but of the followers of Christ the home fields must claim the prayers and efforts. The Grande Ligne and North West missions are the voice of the Master to us to arise and give of our own proper good to this work. If we really believe the words of the Master we should make this work of giving the duty of our members, as we now teach them to obey the command to be baptized. This obedience would fully replenish our treasuries.

Rev. W. H. Jenkins spoke for the N. W. Missions, of his experience out in the new country and the pressing necessities and the grand opportunities for mission work, and how his churches are mission churches, how accessible these migratory people are—how earnestly they are seeking for the truth. This address, though at a late hour, was listened to with marked interest. This may also be said of all the addresses of the evening. The speakers were at their best. The audience was in a receptive mood, and it is reasonably hoped that good impressions were received and worthy results made.

The Sabbath services were well attended and much enjoyed. Large numbers met for prayer and praise. All the pulpits in this part of the county of Queens were supplied. At Brookfield a meeting was held at 3 p.

m. in the interest of foreign missions. The Rev. J. W. Manning, secretary of the F. M. Board, and Mrs. Chrochill, returned missionary, were the speakers. On Monday morning the work of our Acadia French mission was under consideration, and was referred to the care of Rev. A. Burwash, who was present as a representative of the Grande Ligne Mission.

The committee on denominational literature presented its report through Rev. R. B. Kinley, chairman. This report had many good things to say of the work and influence of our Baptist Book Room and the Messenger and Visitor. Its suggestions as to the duty of our people in providing and using a pure literature in our households and Sabbath-schools were wise and timely. The addresses on the resolution adopting this report showed that our people are not indifferent to its importance, while too many are neglecting opportunities which lie within their reach for increasing their knowledge of the right way and their efficiency in the service of the Lord.

At the hour appointed the circular letter was read by the Rev. F. M. Young, who had prepared it. By it the churches have their attention called to the Holy Ghost in the fullness of His power as the great need of our people. The association asked to have this good paper published in the Messenger and Visitor.

At 11 o'clock the annual sermon was preached by the Rev. J. H. Foshey. The theme discussed was the Extent of the Atonement as found in the text Isa. 55: 6. The sermon is a strong and clear presentation of this wondrous truth. It was much enjoyed by the believers present. The association requests that it be published.

MONDAY AFTERNOON.

The committee on B. Y. F. Union reported by Dea. J. F. Saunders, the chairman, and was passed upon. The chairman of county organizations gave verbal reports of the work done in the several counties. Upon the whole the prospect of raising money for the present year for denominational work, is that there will be an increase in the contributions of the churches.

The report of Sabbath schools was taken from the table and considered clause by clause. That clause which recommended the memorizing of Scripture by the members of the S. S. was most heartily endorsed by the association. The report also recommended the culture of Christian benevolence in our S. schools, and the formation of county conventions.

The report on Systematic Beneficence was again presented in amended form. This was passed. In the amended report \$2000 was proposed as a minimum sum for denominational work to be raised by the churches of this Association for the coming year. They also proposed a minimum sum for the several churches of this Association.

The Committee on Temperance reported. The Rev. F. H. Beals spoke to the topic, "The Plebiscite, What Next?" The Rev. Addison F. Browne, subject, Relation of the Ballot to Prohibitory Legislation. Rev. W. H. Jenkins, subject, Relation of Church Membership to Prohibition. Rev. S. Langille, subject, Influence of Juvenile Societies on the future of Prohibition. This report and the discussion of it evinced the purpose of this body—fixed and final—to have the prohibition of the rum course as a law of the Dominion.

MONDAY EVENING.

A resolution was passed endorsing the work of Woman's Christian Temperance Union.

The invitation of the Digby Baptist church to the Association to hold the session of 1895 with them was accepted.

EDUCATIONAL MEETING.

Report of committee was read by Rev. F. H. Beals. In this report the following expression is recorded: "Your committee are of opinion that the relation of Horton Academy and Acadia Seminary to the Maritime Convention should be allowed to remain undisturbed."

Prof. Tufts was the first speaker. He alluded to the relation of the University of Acadia to the Baptists of these provinces. He called attention to the origin and record of our institutions. The results are prominent in the position held by the graduates of our schools at home and abroad. Her present work and status and preparation for future work is better than ever before. The associate institutions are in an efficient condition. There is in our Seminary accommodation for some 80 pupils. More material is now the need of these schools. The material

to fill these schools is abundant in our land. We are called upon to put forth effort to increase our number of students. An increase of scholars will not materially increase our expenses. How shall we get these pupils? The best plan is suggested in the report. Let there be a canvass by pastors, and friends, and students of our schools. In this an opportunity for usefulness is opened up. The best students we have in our schools are those who come to us without money. Difficulties overcome in right pursuits make heroes. We have many fine illustrations of this in the young men and women in our institutions. Education is most valuable in any department of life's labors.

Prof. Oakes upon being called upon referred to his own experience in connection with the principalship of Horton Academy. A comparison of the past and present is quite favorable to the present, though we have been burdened with a debt of \$10,000. Our finances have been improving upon the whole. Our expenditure has been \$38,000, and very little or nearly nothing of this has been paid by this Western Association. The old academy has for these 60 years been doing noble work for the denomination and is now left in its poverty. In the scope of its work it stands for a wide and generous education in various departments. The Manual Training School with its varied equipments, together with the advantages of the Provincial Horticultural School located at Wolfville, are all to the advantage of our students.

These able and interesting addresses commanded, as they deserved to do, the undivided attention of a large meeting. Doubtless an increase in the number of students at Wolfville will be a result. Professors Tufts and Oakes are, themselves, proofs of the value of educational enterprises to the Baptists and people of our provinces. As these institutions are now asking for an increase of students—a material of which we have a superabundance—they ought not to ask in vain.

As we listened to these well put arguments in favor of our valuable schools, we could not but think of the profitable investment of these facts in the columns of the Messenger and Visitor from time to time would be, both for our readers and these institutions.

At the close of these addresses the opportunity was given for those who wished to retire to do so, and then the Association took up the necessary business of the closing session. The following resolution was presented by Rev. G. J. C. White and seconded by Rev. F. M. Young.

"Whereas at the last Convention the report of a committee was adopted looking to a radical change in our denominational work. Resolved that this association desires to record its preference for a continuation of the present relations of the Convention to the denominational objects under its control."

This resolution was accepted by a unanimous vote. This meeting of our Western Baptist Association will ever be remembered as a very pleasant occasion. True piety is not on the decline with this body. The evidences of spiritual life were not absent. The readiness and heartiness with which the old and young engaged in the social services told of the increased purpose to consecrate to the service of Christ. The location was beautiful, the hospitality unbounded. All enjoyed the services of the choir. This is a promising field of labor, now pastorless, awaiting with a comfortable parsonage, good houses of worship and intelligent congregations, the coming of a man who can conquer and lead. At a late hour the association adjourned to meet in 1895 with the church in Digby.

W. B. M. U.

MOTTO FOR THE YEAR:
"Lord what wilt 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. Story of Mrs. Thomas Wakefield, Missionary to East Africa.

How easy is made the service of Christ now, compared with serving Him fifty or a hundred years ago? What do we know of cross-bearing? Our sorrows would be in not living for Him, in not keeping close to His side. Disloyal hearts are the aching ones. Wandering feet are the hunched and bleeding ones. The straight and narrow path has always been the safe one and the one peaceful to the soul; but it has not always been the easy one. "Through flood and flame" has been the path of

duity for some of God's most precious children, the furnace has been at white heat for many of them. They have writhed in their agony and have blessed God between their cries. Would we bear it? How much is Christ to us? Miss Rebecca Brewin, a devoted little English Methodist, was born August 19th, 1844. From a child she loved the Lord and was most zealous for missions. When about twenty years of age she became engaged to Rev. John Mitchell, a Wesleyan missionary in Ceylon. They had been friends and play-fellows as children, and the attachment between them in after years was strong indeed.

But while Miss Brewin was making arrangements to join him, tidings came on December 14th, 1866, that Mr. Mitchell had died of Asiatic cholera. The blow was a crushing one. What a disappointment in her hopes for a life-work! What a stab at the very heart of her existence! Two months later she wrote: "For the last week I have been suffering most acute sorrow on account of my severe loss. My grief was most painfully renewed by the receipt of one of my own letters which was returned to me by the last mail with the word 'Dead' written upon the envelope. For days I have been scarcely able to look up. Oh! How hard these things would be to bear if in the midst of our sorrows we had no sympathizing friend above who was once Himself the man of sorrows and acquainted with grief."

Three years later Miss Brewin married the Rev. Thomas Wakefield, a returned missionary from East Africa, reaching Zanzibar on 2nd of June, 1870. They sailed in the ship Emily, a small sailing vessel with the most wretched accommodation. Mrs. Wakefield suffered so severely from sea sickness that her life was sometimes despaired of. The sea voyage was of ninety-seven days duration and was a tempestuous and a dangerous one. On arriving in Africa Mrs. Wakefield had three severe attacks of fever. She suffered intensely, but endeavored between the attacks to adapt herself to the conditions of her new life and to assist in the work of the mission. In October "Little Nellie" was born. In January 1871 the family removed to their permanent home in Ribe. The journey was an extraordinary one. For days Mrs. Wakefield lay cramped up in a dark cell of a miserable hut, too low to allow her to sit upright, while all the time there arose "the most abominable stench from bilge water," the stench reaching Thomabass, Mrs. Wakefield was almost too weak to stand, having tasted no food for four days. Arriving at Ribe the missionaries found that most of their goods had been stolen by the natives. Mrs. Wakefield was again attacked with fever. As she lay in bed the rats amused themselves by scamping over her bed and eating up her clothing. The white ants came in hosts and devoured what the rats could not get at. Also their lives were endangered by nightly visits of jackals, hyenas and leopards.

Mrs. Wakefield was a beautiful singer. The six missionaries gave their people about forty hymns. Mrs. Wakefield's sweet singing of them was a great power for good. Notwithstanding her almost incessant suffering, she did a great work in teaching the children and women, and was the means of bringing many to Christ. She was also most faithful in prescribing for the physical ailments of the natives. Overwork was the cause of so very many attacks of fever. She had no rest. And then her was a soul capable of the most intense suffering and all the outward conditions of her life added to her trials. She was often entirely alone under the most distressing circumstances. On June 5th, 1873, little Bertie was born. Fever followed the birth of the son. Then came delirium, abscesses, rheumatism, pains and swelling of the face, and almost every conceivable form of suffering, physical and mental. This continued for six weeks, during which time Mrs. Wakefield was sole nurse and medical attendant. Early in July Mrs. Wakefield rallied a little, but on the 12th of that month the baby died. What a sad ring household that must have been! Although almost paralyzed, Mrs. Wakefield crawled from her bed and tried to assist in the last offices for the little sleeper. She then poured forth her sorrow in words that would break any heart to hear. As the daylight faded, Mrs. Wakefield gently laid his wife upon her bed, and taking little Nellie by the hand, led her into the chapel to perform the last sad rites for the little one. These chief mourners were followed by a procession of natives. When they had cast their flowers upon the little grave, the natives returned to their supper, Nellie to her bed, and Mrs. Wakefield to the side of his dying wife. Four days later Mrs. Wakefield went to her rest. She used to say sometimes that her life had been plucked in the minor key. But thanks be to His name that every minor of earth may be resung in "the major of heaven." She was deeply mourned by the natives. One said: "We are sad, for she was our good one." Another: "We have much bitterness on our hearts, for she left home and all things else to come and teach us the way of everlasting life."

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