

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
VOLUME XLVII.

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THE CHRISTIAN VISITOR  
VOLUME XLVI.

Vol. X., No. 24.

SAINT JOHN, N. B., WEDNESDAY, JUNE 13, 1894.

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—We are informed by a member of the class just graduated from Acadia that three of the class, Messrs. Balcom, Young and Coburn, will study medicine; five—Messrs. Ferguson, Moore, Dunlop, Bishop and Daniels—expect to enter the legal profession; eight—Messrs. Parker, Davison, (Presbyterian), Whitman, Mason, Vincent, Murray and Slaughterwhite have the ministry in view. Mr. King looks forward to a business career. Mr. Blackadder will devote himself to literature and Mr. Ford is not decided as to his future. Miss Blackadar expects to engage in Foreign Mission work. Misses Cook and Mor-ton expect to be teachers and Miss Parker is undecided. We offer to the class of '94 our hearty congratulations on the completion of their course of study at Acadia, and trust that the careers upon which they are now to enter may be for each and all in the highest degree useful and honorable.

The trial for breach of Prof. Smith by the Presbyterian General Assembly was in progress at Saratoga at the same time that the Baptist anniversaries were being held there. This afforded an opportunity of which many Baptists availed themselves to observe the Presbyterian plan of dealing with such matters. The *Watchman* says: "It was a revelation to some to know that Professor Smith was condemned, not because his teachings were against the Scriptures, but because they were against the standards of the Presbyterian church. Prof. Smith and his friends claimed that his teachings were in accord with the standards when rightly interpreted. All of which goes to show that there is about as much room for differences in the interpretation of a creed as in the interpretation of the Scriptures themselves. You have not gone very far toward doctrinal unity when you have got all the churches to adopt one creed."

—The evangelistic services in Leinster street church have been continued during the past week with encouraging results. Dr. Fulton has addressed large congregations each evening. Owing to absence from the city during a greater part of the week, we have not been able to attend many of these services, but we are informed by Pastor Baker that the interest has been well sustained. Wednesday was observed as a day of special prayer, and the meeting on Wednesday evening was one of great interest. Quite a number have been led to declare their interest in Christ. The pastor baptized three on Sunday morning and others are expected to follow soon. The subject of Dr. Fulton's sermon on Sunday morning was: "The Romish Fetter, why worn, how broken." This sermon, perhaps more clearly than any other which he has preached, presents the platform on which Dr. Fulton works and the purposes which he has in view. Many of our readers, we believe, would be glad to have the opportunity of reading the sermon, and we hope to be able to publish it in another issue. The topic of the Sunday evening sermon was: "High and Low Mass." A large congregation was present and the service was one of deep interest. Dr. Fulton will preach on Monday, Tuesday and Wednesday evenings, concluding his work in St. John with the latter service.

—Rev. Mr. Barwash, who is engaged in evangelistic work among the Canadian French of Quebec province, spent last Sunday in St. John. In the afternoon he preached to a good congregation in the Leinster street church. His text was Joshua 5, 13, 15; his subject: "The Leader Quebec needs." He showed that the great need of Quebec, in this respect, is Christian leadership. The true and supreme leader is Jesus; on the recognition of this the salvation of the people and the country depend. The human leadership that Quebec needs is that of men who receive their commands from Jesus and courageously devote themselves to His service. Rome usurps for itself the authority which belongs to the Divine Master alone, teaches the worship of Mary and puts sacraments, penances and purgatorial fires in the place of Christian faith. The two foundation stories of the Romish system are the authority claimed by the clergy to regulate all matters in church and school and home, and to control the consciences of its devotees, and on the other hand the unquestioning assent of the people to this claim. But the people are beginning to question this authority, men who call themselves Roman Catholics are denouncing the tyranny of the clergy. "Clerical Ruins" and other writings of a similar character and the *Canada Review* case were instanced in proof of this. Outside the

Holy Apostolic church there is no salvation, is the teaching of the B. C. clergy, and the doctrine of salvation through faith in Christ they do not preach. It is written that Christ had compassion on the people because they were as sheep having no shepherd. That is the condition of Roman Catholics in Quebec at the present time. The truth as it is in Jesus needs to be preached all over the province. Mr. Barwash spoke of the doors which had opened for the preaching of the gospel in Quebec and urged the duty of Christians bravely and faithfully to labor for the evangelization of Roman Catholics, especially the French Canadians. While on the one hand there was need of Christian leadership, on the other hand there was need of a people prepared to accept such leadership. Referring to Dr. Fulton Mr. Barwash spoke in strong approval of his work. He had known him well for these three years, and believed him to be a true and faithful man, whose one grand aim was to serve the cause of Christ.

—A few lines in our last issue in reference to the silence of the St. John papers respecting Dr. Fulton and his work appeared to have somewhat ruffled the placidity of our usually genial and always esteemed neighbor, the *Sun*. We confess ourselves unable to see why our remarks in connection with the attitude of this paper to Dr. Fulton should be characterized, in the elegant quotation of our contemporary, as "a dark and bloody mystery," or why it should conclude that the *Messenger and Visitor* "appears to be anxious to unload on the public press a part of its obligation toward Dr. Fulton's mission." We are pleased to have the *Sun* call attention to the contents of our last issue, but why take so much trouble to show that there were other matters which we deemed worthy of attention besides the work which was going on at Leinster street? We have given such notice and report of the services held as in our judgment their comparative importance entitled them to receive and other demands upon our space and time made possible. Dr. Fulton, both publicly and privately, has thanked us for the notices of his work which have appeared in the *Messenger and Visitor*. But we have not assumed that the importance of this work was so transcendent that it should have precedence in our columns over all other matters, neither have we found fault with the *Sun* or any other paper for not publishing full reports of Dr. Fulton's discourses. But in view of his reputation and his power as an evangelist, and an orator and the fact that each daily paper employs a corps of reporters in constant and eager quest for something of interest to write up, the fact that, during almost a whole week, scarcely the most meager paragraph could be devoted by any St. John daily to the discourses which were nightly drawing large congregations was—well perhaps not "a dark and bloody mystery," but at least somewhat remarkable. College convocations, visiting workshops, fires and other matters were of course making their demands for attention. Still if there had occurred during the week a Corbett-Mitchell affair in Florida, or a "Spartan case" nearer home, or even a set-to, euphemistically termed a sparring match, between two local champions of the ring, no one will doubt that space could have been found for reports of such matters. Here we certainly seem to get on the track of a mystery which we hope our neighbour will be able to find some quotation adequate to describe. We do not in the least wish to misrepresent the *Sun* in connection with the matter under discussion. We said last week that it gave excellent reports of Dr. Fulton's first discourses in St. John. But for the fact that the editor of the *Messenger and Visitor* left home early Monday morning, the 4th inst., before seeing the *Sun*'s issue of that date, we should have added that it gave similar reports of the discourses of the preceding day; and we wish to add that during the past week the *Sun* has continued to give notices and reports of the Leinster street services. Dr. Fulton, on Sunday morning last, publicly and cordially acknowledged the courtesy of the *Sun* in publishing reports of his sermons.

—A memorial to Phillips Brooks, late Bishop of Massachusetts, has been placed in the wall along the south aisle of St. Margaret's church, Westminister. Its scutcheon work symbolizes the command "Feed My Sheep." The Archbishop of Canterbury composed the quatrain of Latin elegiacs inscribed underneath.

Minard's Liniment Cures Dandruff.

### Separate Convention Once More.

I wish to say a few words in reply to Brother Hughes' letter in this week's issue. Brother Hughes, and a number of others no doubt, regard this matter as settled, but there is, I doubt not, an equally large number of brethren in New Brunswick who do not so regard it. It must be clear that a general expression of the wish of the Baptist brotherhood in New Brunswick could not be had, by calling a meeting at any given point, as the time and expense involved in attending such a meeting would be more than most people would be inclined to undertake.

In calling a meeting for such a purpose, those who had been canvassed and such as were decidedly in favor of the object for which it was called, would be there in force, while those who had given little or no thought to the question, and who would therefore be much less impressed with the importance of the matter would certainly not be so likely to attend, and hence at such a meeting we could not get a general expression of opinion.

It is true as Bro. Hughes says, that no one association could decide the question for the others, but what the brethren favoring this movement should desire is, to find out as nearly as possible what is the wish of the whole brotherhood in regard to the matter, and the way to get at that is for the churches assembled in their representative capacity to express their desire, and if it shall be found that there is a majority of the brethren in favor of the movement, then it might be necessary to call a general meeting of all the churches at a given point for the purpose of deciding on the form of organization.

What we all desire is harmony among our churches, and the best way to secure this among Baptists is to give them every possible facility for discussion and frank expression of opinion.

Many of our churches have steadfastly opposed this movement from the beginning, and I do not think that Bro. Hughes doubts that many of the N. B. churches are strongly opposed to it now, and he surely does not expect that these churches will send delegates to the meeting in St. John on the twentieth instant. Bro. Hughes ought to be sufficiently well acquainted with Baptist independence by this time, to know that they cannot be forced into doing that which, on their best judgment, they ought not to do. There is certainly no law written nor written that would forbid a full and frank discussion of this important question at the associations, nor will anyone pretend to deny that these gatherings afford the very best opportunity for ascertaining the opinion of our whole membership in regard to it, and hence, the brethren who are so positive that this movement is in the right direction should certainly take every means of convincing the rest of us of that fact, and so carrying us with them.

It is very certain that our churches will not be forced into this thing, believing as many of them do, that a very large majority of our membership are opposed to it, but if our brethren, who so strongly favor the separation, will so strongly favor the separation, will give us the opportunity of full discussion, and it shall be found that a majority of the Baptists of N. B. favor it, there will be nothing for the minority but to fall into line, and then come to the Maritime Convention and ask whether a two-thirds majority of that body are willing to release us, if so, we will then be at liberty to go. That is my answer to Brother Lavers. I mean that the Convention has no right to vote upon the question whether or not it will release New Brunswick, until a majority of New Brunswick brethren shall ask to be released, it will then be for the Convention to say whether or not it will comply with our desire.

If this separation is the best thing for the cause of God in these provinces, it is certainly very desirable that the churches should be united in the movement, and it must be evident to all that they will not be united unless it is clear that a majority of the brethren are in favor of it. To ascertain this it must be discussed and voted on at all the associations, and if there be pleased most earnestly that the matter may be calmly and kindly discussed and voted on at all the approaching associations, and then we will know just where we stand. If a majority of the N. B. Baptists are in favor of this movement, the brethren who are so anxious for it should be most desirous of ascertaining that fact,

and if the majority are opposed to it, it is simply useless to attempt to force them into it.

I am satisfied that the meeting on the 20th inst. will demonstrate beyond the possibility of a doubt that the majority do not favor it. All the churches in N. B. favoring the movement will, no doubt, send delegates to the meeting on that date, while it is not likely that the churches opposing will send delegates, and hence those who meet will be able to form a pretty good idea of the feeling in regard to the matter. I am most deeply convinced that the only proper way to decide the matter is a full and frank discussion and expression at the approaching associations.

E. J. GRANT,  
Wolville, N. S., June 6.

### Notes from Queens, N. B.

The present associational year promises to be the richest in spiritual blessing and increase ever known in the history of the churches of Queens County. Almost every pastor has been frequently in the baptismal waters, and nearly every church has shared in the ingatherings. Brother Ervine has been steadily at work in special meetings throughout the year, with the exception of brief portions of the winter. He has baptized about 80 candidates.

Pastor M. P. King has also held special services at Macdonald's Corner and Mill Cove, and in both places has reaped good results. Upwards of 40 have been added on these fields by baptism. Brother J. D. Wetmore, in Wickham, has also enjoyed a quiet revival season and has baptized a goodly number. This brother possesses much evangelistic talent, and did his health but permit he should be employed more in the special work of ingathering. At Upper Gagetown Pastor Hopper has also seen several additions by baptism. His kindly spirit and Christian character have much endeared him to his people and also to his brother pastors in the county. We hope he may long remain with us.

Last fall we reported a glorious revival over the Newcastle and Chipman fields. The work began at Hardwood Ridge and Ironbound Cove and ran east and west with wonderful rapidity. Like a cloudburst it fell upon the forests of Northfield, where no general Baptist reformation had ever been experienced before. A widespread change has taken place in these settlements, and best of all it has continued. Every Thursday and Sabbath evening during the winter, one stormy night excepted, prayer meetings have been held in Northfield, the converts leading the meetings by turns. Two new meeting houses are now being built as a result of this revival.

On the Range and Cumberland Bay, a still more extensive work has taken place, carried on by brethren Worden, Ervine and Evangelist Young. The power of God was displayed in the salvation of scores. Up to this time one hundred and eleven have been baptized and the Second Grand Lake church now numbers over 300 members on its list.

In Chipman, too, we have had several additions both by baptism and letter. At special services held at Chipman Station, in which Bro. J. W. S. Young was with us, seven have recently been baptized and others are expected next Sabbath. Considerable opposition has been met with here from pedobaptist teaching and influence, yet the truth is steadily gaining ground and the decline of infant baptism seems at hand. During the last nine months I have baptized eighty-two persons, many of whom had been sprinkled in infancy, but on experiencing a hope in Christ they felt it their duty to be buried by baptism into His death, and often have I heard them express their joy in thus having fulfilled the command. Between 300 and 400 believers have thus obeyed the Master among the churches of this county during the associational year now closing. To our great God be all the praise.  
W. E. McINTYRE.

### Acadia Seminary Recital.

The closing recital given in Alumni Hall on Saturday evening by the young ladies of Acadia Seminary was much enjoyed by the large audience in attendance. It was evident that the course of training pursued at the institution had been thorough. The violin, and especially the piano, seemed to receive a new inspiration under the magic touch of dainty fingers. It was the conviction of those present that the music compared favorably with

that of any previous recital. In the vocal performances there was special excellence. There was a sweetness and richness in the voices of the young ladies such as we seldom hear excelled. A number of well chosen readings were given in which the graces of fine elocution were very manifest. The entire performance was highly appreciated, and the work of the seminary was regarded as having been very satisfactory and successful. The program of the evening was as follows:

- PROGRAM.
1. Violin Duet: "Mendelssohn's Waltzes," Misses Ethel Shand and Lillian Shaw.
  2. Piano: "Sonata Pathétique," Op. 27, No. 3, by F. Chopin. Misses M. E. Miller and M. M. Miller.
  3. Reading: Selection from "The Bible of the Hebrews." Misses M. E. Miller, Miss Carrie J. D. Will, Miss Helen J. G. Porter, Miss Helen J. G. Porter, Miss Helen J. G. Porter.
  4. Piano (a) "Prelude in B," by F. Chopin. Miss Helen J. G. Porter. (b) "Waltz in G," by F. Chopin. Miss Helen J. G. Porter.
  5. Reading: "Nunquam Ervine." Mark Twain. Miss Helen J. G. Porter.
  6. Reading: "The Lord's Prayer." Miss Helen J. G. Porter.
  7. Violin: "Tema's V. Variation for a Large Orchestra." Miss Helen J. G. Porter.
  8. Song: "When the Sun is Shining." Misses Florence Shaw and Annie Shaw.
  9. Reading: "The Elf and the Wren." Miss Helen J. G. Porter.
  10. Piano: "Cavatina." Miss Helen J. G. Porter.
  11. (a) "Lullaby." Miss Helen J. G. Porter. (b) "Joy of Spring." Miss Helen J. G. Porter.
- MISSES SHAW, SHAW, QUINN and GATES.  
GOD SAVE THE QUEEN.

### From Western New York

Sunday, June 3, 1894, is a marked day in my life. On that day I administered both the ordinances of the church for the first time.

On May 9 I graduated from Rochester Theological Seminary; May 17 I was ordained pastor of the 1st Baptist church, Lyons, N. Y. May 30, two young people were received for baptism. On Sunday morning, June 3rd, the church observed the Lord's Supper, and in the evening in the presence of a crowded house, I baptized the two candidates. It was to me a day of humility and rejoicing.

Lyons is a thriving town of 6000 inhabitants, just 35 miles east of Rochester. The Baptist cause here is weak. The position demands a strong man. The Lord seems to have thrust me into the work here for the present. Some have asked why I did not return to give some home church the benefit of my long course of study. The answer is easy. No church called me. But why not seek a church at home? First, I had not the means to play the summer tourist. Second, when a church in need of a trained pastor unanimously asked me to serve them, I could not see that duty called me to seek a church when there was no sign that I was wanted. I have not settled here for a large salary. My salary is small. I am not here because the position is easy or inviting. It is far different. A pastor who knows the place well says I have the hardest field in Western New York. I am here because the Lord and His people both seemed to want me here. There are pastorless churches at home that I would gladly have served had they asked me to, where, with the help of the Holy Ghost, I think I could have been of some use to the church and the denomination, despite the fact that I am a young man. Six of the class of '94, at Rochester, were Acadia men; four of these have accepted pastorate in the U. S., chiefly because they were not asked to come home. One of these is by far the ablest man of the class. How fast will the Baptist cause in the Maritime Provinces be built up if the churches persist in settling so many of their best educated young men abroad?

I cannot close this without referring to Bro. Coburn's unselfish interest in both the young men and the churches. He is the friend of both. But few appreciate properly Bro. Coburn's unselfish and untiring efforts. With all his faults—and many others have mine—Bro. Coburn seeks only what he believes to be the highest good of the Baptist cause in the Maritime Provinces. When the Lord says to me, "Move on from Lyons," may it be on to Canada.

R. OSGOOD MORSE,  
Lyons, N. Y., June 4.

### To S. S. Superintendents of Nova Scotia

On Sabbath, June 17th, the temperance lesson for this quarter will be taught. By a little forethought this may be made one of the most interesting sessions of the quarter. A large number of schools in Nova Scotia will hold the quarterly meeting of the White Ribbon Army. If it has not occurred to some Sunday-school superintendent that he should see that all the young people and children under his charge are pledged against alcohol, it is suggested that June 17th would be a good time to begin some organized effort in that direction. The "White Ribbon Army" is the organization of the N. S. Sunday-school Association for the promotion of total abstinence, and is, of course, interdenominational. It is also the most workable plan that was ever adopted by a Sunday-school. Send for constitution, working plan and sample certificate by pastor, to Dr. Frank Woodbury, Halifax, N. S.

### W. B. M. U.

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

PRAYER TOPIC FOR JUNE:  
For our associational gathering. That those who are in prayer a broken and by the Holy Spirit, and that great grace may rest upon all.

Letter From The Committee on Home Missions to the Members of the W. B. M. U.

DEAR SISTERS:  
You will remember that at our annual meeting last August the sum of \$1,500 was voted for Home Missions. Of this amount \$758.49 had been sent into this treasury up to April 30th; leaving \$741.51 still to be raised. It may have been thought that your committee would have been prepared during the year with suggestions as to the best ways and means of securing this sum of \$1,500. But in our report presented to you last August, we said, "We cannot dictate to societies as to methods," and indeed the very constitution of our H. M. work leaves the matter to the consciences of the Aid Society. That we have been justified in this course is, we think, proved by the fact that the amount sent in to the treasurer during the quarter ending April 30th, is \$917.70 in excess of the sum raised during the corresponding quarter of 1893.

But, sisters, the question for us to face now is, "Will we succeed during the few weeks that remain in paying what remains of the \$1,500?" The Union reported last August 210 Aid Societies; N. B. 77, N. S. 118, P. E. I. 15. Roughly estimated it will require three dollars from each of these Aid Societies between this and July 31st to fulfil our indebtedness. Not a large sum, and yet it may seem a burden to our smaller circles. Then let the strong help the weak, and when you remember that our Mission Bands and Sabbath schools will also help; you will readily perceive that although the time at our disposal is limited, yet what we ask is not impossible. Nay, more, we believe you will do it. Will all presidents, county secretaries, and local secretaries and treasurers do their utmost towards the accomplishment of this object? The Lord's work must not be stopped because of our failure to meet our obligations.

Our own Provinces, the North-West, and Grand Ligne each cries loudly for help. Shall we not hear in each city, not the voice of the Board, but the voice of Christ? When Moses was building the Tabernacle, "the women, as many as were willing-hearted, brought even bracelets, and earrings, and tablets, all jewels of gold," and other willing-hearted and wise-hearted women, even "all the women whose heart stirred them up in wisdom," "spun with their hands," they brought for all manner of work which which the Lord had commanded to be made."

Sisters of our Union, let it not be said that the women in the first age of the world were more willing more wise-hearted to work for God than we the women of this last age, wd. the women, to whom God has spoken through His Son.

We remain "your helpers in Christ Jesus,"  
AMY E. JOHNSON,  
EMMA E. HUME,  
MRS. ALDEN SMITH,  
MRS. NW. HULL.  
Com. on H. M. for W. B. M. U.

Personal.  
The latest reports received from Rev. G. R. White, of Yarmouth, were glad to say, are favorable, but it is not expected that he will be able to resume work for some time. Rev. W. C. Vincent, who has just graduated from Acadia, was expected to occupy the pulpit of the Temple church on Sunday last, and we are informed that he has been engaged as a supply for the church during the summer.

It will be heard with regret that Rev. C. H. Havatock, the beloved pastor of the Pugwash and Wallace River churches, lies in a critical condition. Four weeks ago he was seized with pleurisy. More recently he has had several slight hemorrhages. His physician is hopeful of recovery, and many earnest prayers are accorded that the means used may be blessed to his recovery. May these prayers be answered.

Mr. M. Stuart Reed, son of Rev. E. O. Reed, of Waterville, has been appointed by the Senate of Cornell University to a Fellowship in Moral Philosophy. Mr. Reed has just completed two years of graduate work in the L. G. School of Philosophy, Cornell, and this appointment is a high mark of distinction, conferred upon him for excellence in scholarship. It is with pleasure we note the success of Nova Scotians in the Universities of our neighboring Republic.

Minard's Liniment relieves Neuralgia