

MESSENGER AND VISITOR.

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C. GOODMAN, St. John, N. B.

Messenger and Visitor

WEDNESDAY, OCTOBER 30, 1889.

A TRIP TO THE WEST.

On Wednesday, at 3 p. m., the editor of the MESSENGER AND VISITOR started for a trip to the West, via the Short Line. At 5.30 the next morning he was in Montreal. At ten the train leaves for Ottawa, and arrives in the capital of this fair Dominion at 2 p. m. This is fast travelling, even for this rushing, hurrying age.

When we arrived, the Convention of the Baptists of Ontario and Quebec had already held its opening session, and was prepared to proceed with its business, under the presidency of D. E. Thompson, Esq., of Toronto. Not a little interest attached to this meeting, as it was the first under its new constitution, making it a body representative of the churches and controlling all the Boards having in charge the various enterprises of the denomination. It was evident that the brethren were a little confused as to the relative functions of Boards and Conventions; but one would have to go far to find a more wide awake body of Baptists.

The reports from the great enterprises of the body were very encouraging. The interest in Foreign Missions is very intense and is on the increase. This is largely due to the appeal from the missionaries on the field, backed up by the burning earnestness of Bro. John McLaughlin. The interest of the people has been shown in the most practical way. The 23,000 Baptists of Ontario and Quebec have contributed the very creditable sum of \$29,115, and have \$1,687 in hand wherewith to begin the work of the present year. Six new missionaries have been sent out during the year, and there are many others who have it in their hearts to devote their lives to the Foreign Mission work.

The educational work of the brethren of the West has magnificent possibilities. Woodstock College has been remodelled. The buildings have been enlarged and furnished at a cost, the present year, of over \$15,000. The attendance is about 100 and others are expected the next term.

The attendance at Mount Ladies College is already taxing the enlarged accommodation provided the last summer. About 100 are in attendance, and more are expected.

McMaster Hall has had much to bear the last year. Dr. Castle, the honored president, was laid aside and had to resign, and now Principal McGregor has been stricken down. We are glad to know that this dear brother is improving, and it is hoped he may be able to resume his work again at no very distant day. The work at McMaster is going forward quietly and steadily under charge of Dr. McVicar, Welton and Newman.

In Home Missions, also, the year has been one of more than usual success. From all sources there have been nearly \$18,000 received for this great object. The year is closed with a surplus of nearly \$1,000. The good supply of funds has enabled the Board to press the work with great vigor. The want of men has limited the results; but these have been most encouraging.

The lesser enterprises of the body, also, have made a favorable showing. The Canadian Baptist has been for the most of the year without an editor, the business manager having the general oversight. This has lessened expenses, and has enabled the board of management to report a fine balance on the right side. The Book Room, however, shows a deficit owing to having gathered, in the past, a large stock of unsaleable books. The business of this year is much larger than in the past, and it is hoped that it will soon be on a paying basis.

The denomination has a Church Edifice Society, and it is serving a most excellent purpose. It is to be doubted whether any society, according to its means, is doing a better work. When shall the Maritime Baptists have a similar fund, to assist in plant church buildings where they may help do the work in building up strong interests. The Superannuated Ministers' Society is also fairly well sustained.

There were several very live questions before the Convention, and the Convention itself was as alive as the questions themselves. One was that of tax exemption on church property. A motion was brought in by the president of the Convention to the effect that such exemption was opposed to Baptist principles, as well as to the progress of the gospel. There was a long and spirited discussion. It was urged that exemption of taxation on church property left the community just that much more taxed to pay. This acceptance of exemption was no better than to accept an out and out gift from the government for church

purpose, and violated one of the first principles of Baptist faith—that church and state should be entirely separate. It was also said with great pertinency that Baptists were not in the best position to protest against grants to the Roman church if they accepted this indirect grant. It was further contended that to accept exemption was to compel those who do not accept our belief to assist in the support of our churches, in this indirect, but no less real way, and that this was a violation of the right of conscience, and in conflict with another Baptist principle for which our people have striven with blood. There was little attempt at counter argument. In order to complete the resolution, it was added that the exemption from taxation of the churches and salaries of ministers was equally inconsistent with Baptist principles, and the whole resolution was passed with but one or two dissenters. The Baptists of the West thus put themselves in a position in which it will be impossible for any to charge them with inconsistency in their opposition to State aid to any church or denomination. The action reveals a stalwart spirit which does not shrink to carry out a principle to its logical outcome, because it involves sacrifice. They deserve respect from all, and have compelled that it be granted.

Another discussion of great earnestness was over a resolution commending Dr. Fulton and his work. The redoubtable pastor was present in Ottawa and gave addresses on Sabbath and Monday and Tuesday evenings, drawing great crowds. The resolution was contested sharply by some brethren who could not understand Dr. F.'s eccentricities, and feared he might arouse a prejudice which would hinder the direct work of evangelizing the French. On the other hand, it was urged that those who had done most to awaken Romanists had been men who did arouse prejudice; and that this was even stirred up when effort was as aggressive as it ought to be. The resolution was carried by an overwhelming majority.

The propriety of opening the arts course in the McMaster University next autumn was also canvassed. The Board of Governors had decided that this should be done; but it was feared that new elements which had come into the question would make it unwise to begin this great work so soon. The Convention refused to accept responsibility in the matter, and it remains for the Board to decide whether it will shoulder that of going forward or defer the opening for another year. We believe they will pursue the former course.

We said at the beginning that this was the first session of the Convention under the new constitution, giving it power over all the Boards and the work of the body. If it is young it is lusty. The day is past when the authority of one or two leading brethren would carry a measure. The young men who have come to be the great active force of the ministry are alert and insist that they know the bottom facts and judge for themselves before they cast their votes. While there may be a danger of refusing to give to Boards the discretionary power in their work which would permit them to act most freely and effectively, this disposition to sift questions to the bottom for themselves is both a sign and a help in the growth of life and intelligence which is a good augury for the future.

Our impression of the Baptists of the West and of their work, after an absence from them of twelve years, is that they are as earnest and energetic a body as we know of those who hold our faith. They have great strength in a goodly number of earnest laymen, some of them possessors of large means, who are ever ready to sacrifice time or give money to the work of the Lord. In the matter of giving to the Lord they are far in advance of us. While we find it hard to get above an average of 50 cts. per member for the great enterprises of the body, these brethren have made the fine showing of over \$1.20 each for the same purposes. Let their example stimulate us.

RELIGIOUS PERMISSIVISTS IN THE CHURCH.

There is a class of self-styled "Christian workers" who always make one's blood hot as we hear them talk in a lofty, self-satisfied way of the church of God and her work. Their chief aim is first to decry and abuse the churches and their ministry; and then to parade themselves as the God-appointed agency to do the important work the church has neglected to do, and has not the ability to do. These very wise and pious workers are religionists of an exalted type—the latest patent—just suited to and raised up especially for these times; with new appliances that are sure to captivate and delight the curious. Then, withal, they are great friends of the churches—they come to aid them—to put life into these dead bodies—to bring them back to primitive usefulness. They have such a pity for the lost ones! They are ready to go to such extremes in self-denial and suffering. They read such stirring lectures on infidelity in luxuries and sin, that even the truly pious and devoted, humble, self-forgetful followers of Christ in the

church, are dazzled by this artificial glare. Yet, alas, when the whole weight and measure of these sensationalists are taken, they are found not to be pre-eminent pious, or in any sense consistent, intelligent, or even honest workers, much less "Christian workers." In these times of multiplied organizations for evangelistic work, it is well for all who would be really efficient laborers in the church to remember that it is not all of Christian work, that indeed it is a very small part of it, if a part at all of this work, to talk, talk in season and out of season, and to run around the country to conventions, and to assemblies. The work appointed of God for His children is such as many can best do in the home and the workshop, by being true and brave, kindly and honest. That the ordinary services of our churches properly maintained, will best command spiritual power, promote spiritual growth in our membership, while the salvation of the lost ones of our congregations will be better assured in this way—these are facts which these self-styled "workers" never knew. Even some of the most pious of our evangelists have overlooked them. It is reported on good authority that abuse of churches and preachers is heard in the Northfield meetings over which Mr. Moody presides. The religious press is now speaking out in no uncertain words on this subject, nor have they spoken any too soon. Young men and women with honest purpose to be useful servants of Christ, are being misled. Some who have been giving consideration to the gospel ministry as their life work, have found a shorter cut to the fore in public work, by becoming secretaries, it may be, or officers in one of the many "alphabet societies" of our day, where the standard of qualification is far below that required of the pastor. The persuasion that these societies are doing more good than the churches of Christ, and that they may be more immediately useful in them has misled them. The lamentable want of preparation for their work, and in their work, will be a source of sorrow to many of these young people by and by.

Then we have quite a large class in our churches, indeed the class we have been describing are chiefly church members, who still persist in holding their membership; whose chief stock in trade is sneers at churches and pastors, and church work and church ordinances. It might be well for these members to be reminded of the inconsistent and dishonest position they hold. A recent writer on the subject says:

If these pessimists would only take themselves out of these very faulty and wicked churches and start a sect of their own more righteous than the churches, it would be a cause for general rejoicing. One amusing thing about this matter is how touchy the workers are. They are at liberty to revile the churches and reproach the pastors ad libitum, but when any one resents this abuse, as I am doing now, and tells them in plain words they are the stumbling blocks in the way of God's churches, they are immediately martyrs of the most exasperating type. They whine it is very wicked to say anything against them or their organizations, because, forsooth, they are trying to do good in the world. It is all right, observe, for them to heap abuse, year after year, upon the churches and ministers, but it is cruel persecution to find fault with them and their methods. They are not the churches trying to do good in the world?

I suggest, on behalf of plain Christians who are quietly doing in their homes ten million times more work for Jesus than these "workers" with their sounding trumpets and many conventions, that since the churches are such "stumbling blocks in the way of Christian work," to use their own respectful language, they betake themselves to paths where these stumbling blocks will not be found. The churches were here before them, and do not propose meekly to disband and take themselves out of the way. Let these workers, of whatever name and organization, take themselves to Central Africa, where their work will not be hindered by wicked churches, and proceed to save souls to their heart's content. If they will only go and let a weary people have a rest from their incessant talk, and will there convert souls more rapidly and develop in their converts a higher type of piety, than the churches of God have done, then, and not till then, will they prove they were right in proclaiming themselves holier than the churches.

At the evening meeting Bro. March preached an excellent sermon from Eph. 2: 21, and three deacons were afterward ordained. At the close, a collection was taken for Convention Fund. Next meeting will be at Day Spring (Lahave), the third Monday in Dec.

C. R. B. DODGE, Sec'y.

A CORRECTION.

Having been informed that some of those present at the Sabbath evening service in the Springfield Baptist church (Sept. 22nd), on the occasion of the meeting of the Southern Baptist Association, received the impression from my remarks in said meeting that "fifty members of the Baptist church" engaged in dancing at the "Hop" held in this place on the evening of Sept. 5th, I beg to state that such an impression is decidedly erroneous, for I did not say that any member of the Baptist church danced at that gathering, and did not wish to create such an impression.

This correction I feel is justly due to the Baptist church and also to myself, as both are made to occupy a false position.

D. A. VAUGHAN.

St. Stephen, N. B., Oct. 21.

Quarterly Meeting.

The Albert County Quarterly meeting, met with the Caledonia Baptist church, Oct. 8th. There were eight ministers and the usual number of delegates present. The Conference meeting was interesting, the presence of the Lord was manifest. It was a very solemn season to us all. The fact that the Lord had called our much esteemed president, Bro. Kempton, to his rest beyond the river, seemed to bear upon every mind.

After the Conference the names of delegates were received, and the following officers elected for the ensuing year: Rev. J. W. Brown, of Harvey, president; Rev. S. C. More, of Alma, vice-president; and Rev. S. W. Keirstead, of Surrey, secretary. The Quarterly sermon was preached by Rev. J. W. Brown. Resolutions were passed in regard to more systematic work in connection with the missions—and appeals will be made to all the churches in the county, to get into the way of systematic giving.

A quite enthusiastic missionary meeting was held on Wednesday evening. Addresses were delivered on the three leading subjects, Education, Home Missions and Foreign Missions. The meetings were harmonious and interesting, and we hope much good will result from them.

S. W. KEIRSTEAD, Secy.

The Late Rev. J. F. McKennie.

Another of our older ministers has lately passed away, the Rev. John F. McKennie, of Ragged Islands, Shelburne Co., N. S. Our late brother was born at Port Medway, Queens Co., in 1816. When about seven years of age his parents moved to Brookfield, where he spent his youth. It was not until he had grown to manhood that that change came which is described as "passing from death into life." This momentous event took place at Mill Village, whither he had removed after being united in marriage with Sarah A. Hunt. This companion of his joys and sorrows preceded him to the better land about four years ago.

He was converted under the ministry of the Rev. Mr. Pope, a zealous Methodist minister, and received into the Methodist church. The change in his character and conduct after his conversion was so obvious and permanent, that in relation thereto it might be truly said, "Old things are passed away, behold, all things are become new." He was soon led to exercise his gifts in prayer and exhortation, and ultimately became a local preacher in the Methodist church.

When he had been engaged as a local preacher for eight years, and a member of the church for about sixteen years, he was led, in the providence of God, to study the subject of baptism. This question to him was no light matter, but one which drove him to his knees, and he would often retire to the woods and wrestle in prayer that he might know and follow the Lord's will. He finally came to the conclusion that believers alone ought to be baptized, and that Scriptural baptism was by immersion. It was no easy matter to leave the church he had first joined, and to which most of his relations and friends belonged, and join a Baptist church. But he felt a divine command was laid upon him, and he must be willing to forsake all and follow Christ. And in spite of much opposition, he was enabled by the grace of God to follow his Lord, and was baptized by the Rev. R. H. Phillips, at Port Medway. He was soon after ordained by the Baptist church, his first pastorate being at Greenfield, Queens Co., where he labored for two years.

From Greenfield he removed to Ragged Islands, taking the oversight of the 1st Sable River, the 2nd Ragged Islands and Louis Head churches, where he labored until his death, a period of twenty-nine years. For the first six or seven years he also ministered to the Jordan Bay and Sand Point churches, but finding so large a field too much for his strength, he gave that church up and confined his labors to the other three.

His death was very sudden. He had spent the afternoon of Wednesday, Oct. 9th, with a few friends, amongst whom was the writer. Before leaving for home we knelt in prayer and he led us at the throne of grace, praying for the spiritual and temporal welfare of all who knelt with him, and finally asking that if we never meet again on earth, we might all meet around the throne in heaven. We little thought that was the last time we should see him alive in this world. He left us accompanied by his daughter, Mrs. Freeman, in good spirits and in his usual health. He sang a hymn as he drove along, which was a great favorite with him years ago, which commences with the lines,

"His wisdom past and knows no bound,
A sea where all our thoughts are drowned,"
and seemed quite happy. He arrived home safely and was just going into his own door, when he fell down and expired without a struggle. He always wished to pass away without having a long period of sickness and his wish was granted. He died in harness, having preached twice the previous Sunday.

He has done a good solid work on the field where he labored so long and was privileged to reap much of what he had

sown: nearly all the members, except some few of the oldest, having been brought into the fold by his instrumentalities. The funeral sermon was preached the Sunday after his death by the writer from Ecclesiasticus 7 chap. 1st verse, "A good name is better than precious ointment; and the day of death than the day of one's birth." The Rev. Mr. Borden (Methodist) and the Rev. L. J. Tingler, of Jordan River, were also present and gave sympathetic and appropriate addresses. The day was very wet, hindering a large number on distant parts of the field and neighborhood from attending the funeral services. But the meeting-house at Rockland was nearly filled with those who lamented the loss of a beloved pastor, parent and friend.

Three sons, a daughter and a number of grandchildren are left to mourn their loss. God grant that they may all be, come true disciples of Jesus Christ, and thus follow him who is not lost but gone before to the "saints' everlasting rest," is the prayer of the writer.

FRANK POTTER.

The Grand Ligne Mission.

This week's *Canadian Baptist* contains several articles that cheered my heart; and I wish to refer to them briefly, for the information and comfort of the friends of this mission in the Maritime Provinces, who showed such a warm interest in the work for which I made a hurried canvass in August.

First is the interesting letter of Mr. John R. Calhoun, reprinted from the MESSENGER AND VISITOR, with the remark by the Baptist editor that the letter is evidence that interest in the Grand Ligne work is extending and deepening in the Maritime Provinces. I may say that Mr. Calhoun has practically shown his personal interest in the work—he has, joined with Mr. J. F. Bostwick, of St. John, in publishing a scholarship (\$50) which will entitle a pupil to a year's tuition.

Secondly, a letter from Mr. A. A. Ayer of Montreal, one of the most active members of the Mission Board, states the encouraging fact that over \$30,000 have been already secured towards the endowment—nearly sixty churches in Ontario yet to be visited. It is probable that the whole amount desired—\$50,000—can be got in the West without asking the Maritime Baptists. This will leave contributions of the latter free towards running expenses, which are now \$1,000 behind.

Thirdly, a communication from the president of the Mission Board, Rev. O. G. Upham, M. A., of Montreal, states the following facts: The school opened Oct. 2nd with 102 pupils—29 more than last year's number; 20 of these are day pupils, who live in the neighborhood. The mission house is absolutely full, and rooms have been secured for a few boarding pupils outside. There were 120 applications for admission as boarding pupils; but as there is room for only 70, about 50 have been turned away for lack of accommodation. Correspondence was received from still others who would have applied if there had been any hope of admission. These figures strikingly corroborate the statement I made during the canvass, that the new building—which will hold 70 more when completed—would be filled as soon as ready. The confidence shown in the school is very encouraging. Of the pupils, about thirty are Christians. Ten are English students. Thirteen are from the United States, their parents having left Quebec. The quality of the pupils is first-class. Mr. Upham remarks that he never saw a finer class of girls in the school. The boys are younger than usual, which is all the better, as they will probably remain longer, and give the teachers a better opportunity for impressing them.

The above record (with the exception of the deficiency in running expenses) is very cheering; and I trust that when the opportunity offers for a general collection among the churches in the east, there will be a hearty response.

The Board were much encouraged by the report I brought them, to believe that the Maritime Provinces will give even more liberally in future than in the past; and they were pleased to see that a special committee had been appointed at your Convention in August to superintend the work.

A general collection throughout the Maritime Provinces is being arranged for, of which pastors and people will be duly notified. Would it not be a grand thing for the Maritime Baptists to wipe out that \$1,000 deficiency?

THOMAS BENOIGOU.

Toronto, Oct. 19.

Convention Funds Received.

Funds of Quarterly meeting held at Cumberland Bay, Queens Co., N. B. \$37 50
Jos. Labaree, Riverdale 2 00
Cavendish S. S. H. and P. M. 12 40
Gagetown church, Con. Fund. 5 00
Springfield churches, N. B. 50 85
Antigonish church 20 16
New Glasgow church 10 40
Yarmouth, Oct. 25. G. E. DAY.

CORRECTION.—In July the Sydney Baptist church sent \$13.00 to Dr. Day for Convention Fund. It was credited to North Sydney in mistake. Will you kindly make the correction in your next issue, and oblige. C. H. HARRINGTON, Treas. Sydney Baptist Church.