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J. H. SAUNDERS, Business Manager.
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Messenger and Visitor.

WEDNESDAY, JAN. 20, 1922.

SOME OTHER OPINIONS.

Last week there were presented to the readers of the MESSENGER AND VISITOR extracts from speeches delivered by some Baptist ministers of note at the Baptist Young People's Convention held last summer in Chicago. These brethren were in sympathy with the convention and of course supported the idea of a union distinctively Baptist in preference to that of the Young People's Societies of Christian Endeavor. The opinion and deliverances of these leaders are certainly entitled to respectful consideration. But Baptists either pride themselves on not following any man or set of men blindly; and it is well, we think for those who are about to establish young people's societies in connection with their churches, to consider that the opinions expressed at Chicago, as to the superiority of the B. Y. P. U. over the Y. P. S. C. E. are by no means universally endorsed by the Baptists of the United States and Canada.

We have before us a circular, issued a short time since, in which such leading Baptists as President Harper of the Chicago University, President Andrews of Brown, Rev. Russell H. Conwell of Philadelphia, Dr. Crandall of Cleveland, Dr. Wayland Hoyt of Minneapolis, Dr. Vassar of Kansas City, Dr. Gregory of Baltimore, Dr. J. J. Hall of Raleigh, Dr. Beckley of Philadelphia, and Dr. Bittling of New York, unite with equally distinguished leaders in other evangelical churches in commending the Young People's Societies of Christian Endeavor in preference to any merely denominational union. "Prove all things; hold fast that which is good," is regarded, we believe, as good Baptist doctrine, or, at all events, good doctrine for Baptists; and, as we have already intimated, our churches will do well to take an all-round view of the subject before deciding that the Baptist Young People's Union is better adapted to serve their own best interests and generally to advance the cause of religion than the Young People's Societies of Christian Endeavor.

In reference to the Young People's Movement at large, as our readers are aware, we have not sought to exercise opinion. We have confidence in the loyalty to truth and good sense of our people to believe that, when the facts in regard to a question are fairly laid before them, they will in general do the thing that is best. We have thought it well, therefore, to permit in our column a pretty free expression of opinion, both on the part of those who do and those who do not believe in the principle of the Young People's Societies. And in reference to the relative merits of the Y. P. S. C. E. and B. Y. P. U., we think it is well that the facts and arguments on both sides should be fairly presented, that our churches may be in a position to act intelligently in choosing which, if either, they will adopt, our own preferences, we are free to say, is for the Christian Endeavor plan. We regard the particular movement represented by the Chicago convention as a mistake, as being unnecessary and against, rather than for, the interests of the Baptist churches. It has been clearly shown, as we think, that the Christian Endeavor plan, either in principle or practice, contains no element of danger to the denominational loyalty of the young people. And at the same time, we think it cannot be questioned that one of the best things connected with the Young People's Movement is the annual coming together of large numbers of the young people of all evangelical bodies in Christian fellowship. Dr. Wayland Hoyt says in reference to Christian Endeavor:

"My own experience of it in the churches I have served has been so helpful and delightful that I greatly desire the same good for other pastors. The fundamental principle of Christian Endeavor is the most strenuous loyalty to one's own church and denomination. At the same time, spiritual fellowship with those who love a common divine Saviour is an essential Baptist doctrine. And such spiritual fellowship Christian Endeavor both gives chance for and cultivates."

Subjoined will be found the contents, in part, of the circular mentioned above:

"We should esteem it a great disaster if different denominational young

people's societies, intended practically to supplant Christian Endeavor societies, are formed, and the young people are separated from the delightful interdenominational fellowship which they have enjoyed through Christian Endeavor. After a time, should a merely sectarian spirit be fostered, the great interdenominational gatherings which have marked the Christian Endeavor movement will become impossible, and all that has been done, and more that has been hoped for the future, in the way of spiritual fellowship, from the ten years' history of this society, will be sacrificed. It is well known to you that the United Society of Christian Endeavor exercises no control over and levies no taxes on local societies. It is simply a bureau of information. It does not even ask any contributions to carry on the work, nor is it rigidly uniform in its demands of societies. Each local society differs somewhat from every other, according to the needs of the local church, to which every society is strenuously loyal, and all have some common principles and methods. A fundamental principle of the Christian Endeavor movement is fidelity to the individual church with which each society is connected, and in the very heart of the pledge which is usually adopted is the clause: 'I will make it the rule of my life to support my own church in every way, especially by attending her regular Sunday and mid-week services, unless prevented by a reason which I can conscientiously give to my Master.' (Christian Endeavor convention and union meetings are always and only for inspiration, and never legislative for any local society or claim any authority. We are not urging any objections to denominational unions of young people for the sake of denominational instruction and control. Such unions need not withdraw the young people from this interdenominational fellowship unless the local societies wholly discard the Christian Endeavor principles or name. This name, too, can never be allowed by denominational authorities, be linked with a purely denominational name. . . . The Christian Endeavor unions, local, state and national, are not simply evangelical alliances, but are gatherings of young people, joined together by common methods of service and a common name, which designates and guarantees their methods and if either of these are given up, the peculiar and beautiful spiritual fellowship which has marked the Christian Endeavor fellowship is destroyed."

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Missionary Meetings.

Following is a programme of arranged for by Bro. Archibald in Queens and Kings County: Salmon Creek—Sunday, Feb. 7. Gaspereau—Sunday, Feb. 7. Lower Newmarket—Monday, Feb. 8. Upper Cumberland Bay—Tuesday, Feb. 9. Lower Cumberland Bay—Wednesday, Feb. 10. Mill Cove—Thursday, Feb. 11. Upper Wickham—Sunday, Feb. 14. Upper Wickham—Monday, Feb. 15. Upper Wickham—Tuesday, Feb. 16. Should they be able to so days longer, they could in from 1st Johnston (Thornton) following additional fields in K. without much inconvenience. Meetings between these meetings be quite easy to make, either by rail or by teams. Stopping off at Bellisle station to: Collina Corner, (Stoddard) W. Feb. 17th, 7 p. m. 1st Springfield—Thursday, Feb. 18th. 2nd Springfield—Friday, Feb. 19th. 3rd Springfield—Saturday, Feb. 20th. Kars (2 meeting houses) Sunday, Feb. 21st, 11 a. m. and 7 p. m. Returning either to Hampton or I have left out Upper Gage. Mrs. Archibald attended the same there in June, 1889, but if they go there again, they could do so. Journey, Saturday, Feb. 22nd, at 2 p. m. would give them time to reach Cambridge for Sunday. The brethren are requested to them from place to place, and a collection will be taken at each for Foreign Missions. W. E. McLean. P. S.—They can come direct man by rail for first meeting.

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES.

TABERNACLE CHURCH, ST. JOHN: Lord is still looking favorably on the cause of worship was overflowing before the service last evening. At the sermon we had the pleasure of seeing a young sister, who was some three years ago in the Army, and since that time has been earnest and devoted to that organization. Some six or seven members of the family with above mentioned sister reside, and in our meetings, and visited into our fellowship. made a deep impression on the our sister, and led her to pray search the Word of God with its teaching concerning baptism. usual result followed—she was ed that her duty as a Christian was to obey her Lord, at once or as soon as she could, and she took the first opportunity so. She promises to work earnestly for the church of Jesus Christ. She has already intimated the kind of salary, and in which we believe with God's blessing, be most at. Thus the Lord is adding to of workers in different departments. At the close of the meeting last evening, which largely attended, and some of the pledged themselves to pray mostly for a larger outpouring of Spirit upon this church and city. We go forward again this the Lord's name. Will God's remembrance be earnestly in the January 11.