

Messenger and Visitor

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CHARLOTTETOWN.

Before another issue of the Messenger and Visitor the regular annual meeting of our Convention will have been held. The place of meeting this year is Charlottetown. Once before only in the history of the Convention has it met in the Island capital. That was in 1887. It doubtless seems to many who attended that Convention but a little while ago. But many heads that were brown then are grey now, and many who were in the fulness of their strength have now finished their work and gone to their reward. We are waiting expectantly the call to the higher service. The Convention of 1887 was presided over by Professor Robert V. Jones, Ph. D., and the preacher of the Convention sermon was Rev. W. J. Stewart. Both these honored brethren are still in active service. Dr. Jones still serves the College and the Denomination as the head of the Classical Department at Acadia, and Dr. Stewart still preaches the gospel of truth, though under another flag.

One of the subjects which the approaching Convention will have before it is that of union with the Free Baptists, and it is expected that steps will be taken which will assist in bringing that project to an early consummation. In 1887 also that subject was before the Convention. The basis of union which had been prepared by a joint committee of the two denominations was submitted and after deliberation was adopted with some slight amendments. It looked then as if the two denominations might soon become one, but subsequent discussion of the proposal in the Free Baptist Conference made it evident that the time was not yet ripe for union.

Though not able to do so much in the way of free entertainment, as some of our larger and richer churches, the Charlottetown Church will doubtless give the delegates a hearty welcome and do all in its power to promote the success of the meetings. The church has had an interesting and praiseworthy history. Its experience through the years has been one to test and to vindicate the Baptist doctrine of the perseverance of the saints. Prince Edward Island has never been what would be called Baptist ground, and what the Denomination has won there either in town or country it has had to work hard for. But what has been won has been worth getting, for the Island churches have not only lived and thriven, but they have given to our Baptist ministry many men for whose services the denomination is grateful and in whose successes it rejoices.

In connection with its last annual report the Charlottetown Church published in neat pamphlet form a short history of the church. Of the facts embodied in this history we shall make free use in the remarks that follow. It was in 1836 that the church was organized, but for some time before that there had been a band of praying Baptists in Charlottetown, Thomas Desbriens, having been baptized in 1827 by Rev. Charles Tupper, and others followed. Thomas Desbriens died in 1857. He had been in several senses the first member of the church, the first deacon, and the principal support and most active office bearer in the early years of the organization. Among those who visited and encouraged the church in its infancy were Rev. Charles Munroe of Onslow, N. S., and Rev. T. S. Harding of Horton, N. S.

The first pastor of the church was Rev. Benjamin Scott. He was a good man and several other churches on the Island were organized and built up under his preaching. Among Mr. Scott's successors in the Charlottetown pastorate were Revs. S. T. Rand, W. H. Hobbs, John Knox and C. J. Burnett. In May 1858 Rev. John Davis became pastor of the church, and continued in that relation for fifteen years. Mr. Davis was an Englishman. He was a man of considerable ability as a preacher and writer, and was quite a prominent figure in the denomination. He was succeeded by Rev. W. B. Haynes, who, after a pastorate of two years, was succeeded in 1876 by Rev. D. G. Macdonald. Mr. Macdonald's pastorate continued for six years, with the exception of one year during which Rev. J. H. Fortham ministered to the church. During these six years two hundred persons were added to its membership. This was a very large addition considering that the membership previously had been not more than about fifty. A new house of worship, costing about \$20,000, was also built during Mr. Mac-

donald's pastorate. This was the building in which the Convention of 1887 was held. In the following year it was destroyed by fire. This was a dark and trying period for the Charlottetown Church. It had lost its house of worship, was burdened with a debt of \$5,000 and had passed through a very unfortunate experience in connection with the pastor who succeeded Mr. Macdonald. It hardly seemed possible that the church could survive and prosper. But by the blessing of God upon able generalship the people's faith was rewarded, and days of blessing and enlargement came again. Under the four years pastorate of Rev. J. A. Gordon, closing in June 1893, the church was greatly strengthened and encouraged, ninety were added to its membership, a new house of worship, more convenient and suitable than the one lost by fire, had been built, and this with very little addition to the debt. The church has continued to enjoy a fair degree of prosperity under the succeeding pastors, Revs. C. W. Carey, G. P. Raymond, J. L. Miner and the present highly esteemed pastor, Rev. G. R. White. During the present pastorate an excellent parsonage has been built at a cost of \$2,800. This well appointed building stands as a monument to the energy and practical wisdom of the pastor. The cost of the building has been so provided for as not to add to the annual expenditure of the church. Considering the general history of the Charlottetown Church, and especially the experience through which it has passed since the former meeting of the Convention in the Island capital, the Denomination has good reason to congratulate the church on its present position and to thank God on its behalf. The delegates may rest assured that our genial and energetic brother White and his assistants will give them a cordial welcome and do all possible to promote their comfort, and if free entertainment is not provided for them, it is not because of any lack of largeness of heart on the part of the entertaining church, but because there is a limit to what even Charlottetown Baptists can do in the way of hospitality.

Editorial Notes.

The Messenger and Visitor will have a representative at the approaching Convention at Charlottetown, and persons desirous of becoming subscribers to the paper or paying subscriptions will have convenient opportunity of doing so.

Mr. Robert Davies, of Bangor, England, has sent a donation of £10,000 towards the Centenary Fund of the British and Foreign Bible Society. This magnificent gift leaves only £7,000 now to be raised, in order to complete the needed quarter of a million guineas.

Rev. W. H. Robinson, M. A., the valued and efficient representative of the Messenger and Visitor, is visiting P. E. Island in the interest of the paper, and we hope that our friends will give him a cordial greeting and do what they can to make his work successful. Those in arrears will find it more convenient to pay Mr. Robinson than to remit to us, and we hope they will be prepared to do so when he calls.

Mr. Samuel Harper, father of President William R. Harper of Chicago University, died July 25, at the age of eighty-three years. Mr. Harper spent most of his life in New Concord, Ohio, where he had a successful business career. There are two sons besides President Harper, both of them engaged in the teaching profession, Professor Robert F. Harper of the Department of Assyriology in the University of Chicago, and Professor James Harper of the Rush Medical College.

The map of Manitoba and the Northwest, which will be found folded with each copy of the Messenger and Visitor this week, is published in the interests of our Northwest mission work. Besides being a good map for general purposes, it indicates the location of Baptist churches and mission stations throughout the country and also the different peoples or nationalities among whom Baptist mission work is being carried on. It should be preserved and studied by all who are interested in that great new country and the work of giving the gospel to the thousands who are crowding into it.

The London 'Baptist Times' tells of an interesting service which took place on Sunday evening, July 23rd, at the East London Tabernacle, when the pastor, Rev. E. H. Ellis, baptized two Russian ladies delegates to the World Congress, one of them being the daughter of M. Mazajeff, the President of the Russian Baptist Union. Owing to the stringent laws and severe persecutions to which Dissenters are subject in Russia, these ladies had been unable previously to make open profession of their faith in baptism. They were sitting by the Serpentine in Hyde Park one day during their visit to London when one of them exclaimed: "See, here is water, what doth hinder us to be baptized?" As they were staying over the Sunday, it was suggested that arrangements should be made for their baptism at the East London Tabernacle, and they were immersed in the presence of a large congregation in which were a number of Russians and other foreigners.

The present issue of the Messenger and Visitor contains the annual report of Rev. H. F. Adams, Field

Secretary of the Committee in charge of the work of raising the Twentieth Century Fund. It will be seen that the amount collected this past year exceeds \$9,000, and is larger than that collected in any previous year. Some \$45,000 have now been subscribed to the Fund, about \$1800 having been added in the way of new subscriptions, payments, etc., during the past year, and the total payments to date amount to \$34,000. The mission treasuries have profited largely by the contributions to the Fund, the Foreign Board having received \$4,000 from this source during the year. It will take another year, Mr. Adams says, to finish up the work. Probably it will be wise to keep the present efficient Field Secretary at the work if his services can be obtained. It costs something of course to collect the subscriptions in this way, but probably the results fully justify the expenditure.

The New York 'Churchman' questions whether in the modern development of education there is not a tendency to substitute the machine for the man, and for work mechanical contrivances and inventions for the execution of work. "Doubtless," says the 'Churchman', "the older method of education, with its frequent dullness and dreariness, the treadmill learning of those things which the child or the youth did not understand, was false in principle. The principle of making education attractive, of leading the child forward to learning almost without its being conscious of effort, is in general principle correct; but when this is carried to the point where the child has to learn nothing by rote—where there are no drill and hard discipline, no hills of education to surmount—we have reached a point at which we may well call a halt. Discipline, hard work, drill, are absolutely essential, both to the acquisition of knowledge and to the development of character, the aim of all education."

"Matter is Force, Force is Mind, Nature is Spirit, are the affirmations that the newest science brings to the ancient truth, 'In God we live.' And this is true, says the N. Y. 'Outlook', "not only of the world we all inhabit, and of the tabernacles of flesh in which we individually dwell, but also of the indwelling life we call our own. But 'ye are not your own,' said Christ's Apostle. And to him the agnostic philosopher bears witness, telling us that the infinite and eternal energy of which the solid world is found to be compact, constitutes also the conscious mind which thus analyzes the world and interprets its invisible reality. If the world in these latter days, in which men have been saying to physics and chemistry, 'Be ye our gods,' has grown to seem undivine, if the Great Companion, with whom men once walked and talked, seems to have left us to do nothing but dead things, a clearer understanding of the teachings of Science may help to rediscover Him, and to give us a world transfigured by His presence. Thus an age of science is bringing back the ages of faith in more intelligent form."

The Baptist World Congress.

The first installment of the report (if it can be dignified by such a title) of the greatest meeting of Baptists the world has ever seen, brought us up to the Congress sermon on Wednesday evening. The effect of that sermon was visible on Thursday morning, as for the first time the delegates seemed to find some difficulty in being on hand at the opening of the Congress. However, the empty benches did not long remain empty. The day was given up to a discussion of the great subject of Missions in its various aspects. In the morning we had a strong and thoughtful paper by Dr. Glover of Bristol on 'The Inadequacy of Non-Christian Religions to Meet the Needs of the World.'

The profit of this very excellent discussion of a great subject was lost to a great many by the inability of the speaker to cope successfully with the constant noise of the street traffic in combination with the poor acoustic properties of Exeter Hall.

Dr. Glover was succeeded by Mrs. Waterbury of Boston, the corresponding secretary of the Women's Baptist Foreign Missionary Society. The subject assigned to her was Women's Work on the Foreign Field, and in a voice of unusual volume and rare carrying power she presented the marvellous facts in connection with foreign mission work as carried on by the women of America. Dr. H. C. Mabie of Boston followed with a characteristically breezy discussion of How to Create a Deeper Interest in the Home Churches. The responsibility he would throw back upon the church members and the family life, and upon the pastors. Many practical suggestions were offered as to missionary meetings and rallies. He urged the thought that to be a missionary is not necessarily to go out to foreign lands but to get out of oneself. His address was followed by a general discussion in which the palm was again carried off by a negro delegate, and this time by a lady, Miss N. H. Burroughs of Louisville.

In the afternoon the general subject discussed was Missionary Methods, the speakers being Rev. Silas Mead, of Australia; Rev. J. F. Brown, of Toronto; Rev. Thos. Barbour, of Boston, and Prof. W. O. Carver, of Louisville. Report says that all these speeches were good, but there is a limit to what one may hear

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