

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LV.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR
VOLUME XLIV.

Vol. VIII., No. 27.

SAINT JOHN, N. B., WEDNESDAY, JULY 6, 1892.

Printed by G. W. DAY, North Side King St.

THE NEW BRUNSWICK WESTERN ASSOCIATION.

A bright sun shone upon the opening of the association on Friday last, and Fredericton was looking its best. Ministers and delegates began to appear during the morning hours, and found their places of entertainment among the hospitable homes of the city.

At the appointed hour in the afternoon, Rev. Thos. Todd, the moderator of last year, took the chair and conducted a devotional meeting—a conference meeting—according to established custom. This continued for about an hour and a half. It was about four o'clock when the association was regularly organized. After prayer by Rev. A. B. McDonald, the list of churches and delegates was read by Rev. B. H. Thomas, clerk of last year. Rev. A. B. McDonald was elected moderator; Rev. B. H. Thomas, clerk; Rev. S. D. Ervine, assistant clerk; and Bro. M. S. Hall, treasurer.

A number of brethren were invited to sit with the body, including Prof. Keirstead, Rev. Dr. Saunders, Rev. A. Cohoon, Rev. Dr. deBlois, Rev. Dr. Day, Rev. E. Hickson, and others.

In the evening an educational meeting was held, the moderator presiding.

After preliminary routine, the report on education was read by Rev. W. E. McFisley, the chairman of the committee. After remarks by Rev. John Coombs, the report was laid on the table.

Prof. Keirstead addressed the meeting in relation to Christian education and the claims of our institutions at Wolfville. He pointed out that, in carrying out the great commission—"Go ye into all the world"—we come in contact with men and women of all classes and conditions—high and low, learned as well as unlearned, the sceptic, the infidel, the atheist, as well as the man of intelligent faith in God and divine revelation. And so it becomes necessary to see that those who carry the truth to men shall be well equipped to meet all these classes on equal terms. From these and other arguments he inferred the imperative need of an educated ministry. He further considered the question: What success have we met with in attempting to carry on this work? Briefly he glanced at the growth of our institutions and their present comparatively prosperous condition. He spoke most appreciatively of the work done at St. Martin's, and of the energy and ability of the former principal and of his successor, Dr. deBlois. In conclusion he showed very eloquently the great needs of these institutions—support in prayer, in pupils, and in money. The address was admirably conceived, and made a most favorable impression.

Here, as at other intervals during the evening, the choir led the congregation in singing.

Rev. A. K. deBlois, Ph. D., next addressed the meeting. Conflict, in the past and at present, between Christian, denominational schools, and secular, or state schools. What is required of denominational schools? What is expected of them that they may prove their right to live? The question resolves itself into this: What is meant by Christian schools? What is the work to be done by them? Training must be, not one-sided, but many-sided. It must develop the whole man—physically, mentally, morally or spiritually. Secular schools cannot do this. They may furnish physical and mental training, but not religious or spiritual. The Christian school aims to do this. He emphasized the value of physical culture, but still more strongly that of moral and spiritual teaching and influence. The education we give in our denominational schools must be symmetrical, then, and it must also be practical. This last point he amplified at some length. Then he spoke of what our institutions are actually doing, and referred especially to the Seminary at St. Martins. The Bible teaching, the prayer meetings, the religious influences there, were specially referred to. In closing he made an earnest appeal for moral and financial support for the Seminary.

A collection was then taken up.

SATURDAY MORNING.
After reports from the treasurer of the association of last year and from the committee of arrangements had been received and disposed of, the report on education was taken up and passed with slight amendment.

A resolution favoring the organization of a separate Convention for the province of New Brunswick was introduced and occupied the association during the remainder of the morning session. It was then laid on the table for further discussion.

SATURDAY AFTERNOON.
was occupied with a meeting of the N. B. Annuity Association. A report of this meeting is necessarily held over to another issue.

SATURDAY EVENING.

The subject before the association at its Saturday evening session was Home Missions. The report on this subject, read by Rev. M. P. King, showed that the work of the H. M. Board was steadily increasing. The past year, on the whole, had been the most prosperous in its history. Fifty-two fields had been assisted during the year. Three new fields had been organized. The missionaries had reported 620 baptisms and 138 received by letter. The Board would expend about \$9,000 in the work of the year, and in order that the receipts might balance the expenditure, it was necessary that some \$8,600 should be received before the close of the year—previous to Convention.

The report was laid upon the table for discussion, and at the call of the moderator, Rev. A. Cohoon, secretary of the H. M. Board, came to the platform, and in a very stirring and instructive address dealt with the subject in hand.

One of the reasons, he said, why the work of the Home Mission Board should receive the sympathy of the association was that it was engaged in preaching the gospel to the poor, and in this work it was in harmony with the example and the precept of the Divine Master. We are a great family of churches, and it is in harmony with the Divine rule that the stronger should help the weaker. This work in which the Board is engaged must be done by ourselves, and unless the stronger churches help the weak and struggling ones these will be left to perish. Another reason why this work should command our sympathy and support is that it has as a direct aim the salvation of souls; and the report of this year's work, as well as those of other years, shows that the work is resulting, by the blessing of God, in bringing men to a knowledge of the truth and saving them. And this end, important as it is in itself, is also a means to other ends. The stronger churches in the cities and towns are constantly receiving important additions from the mission churches. Many strong pastors in self-supporting churches are the fruits of labor upon the Home Mission fields. Financially, too, the Home Mission work has brought excellent results to the denomination. During the history of the Board over six thousand persons have been gathered into Home Mission churches, and of these over five thousand were added by baptism. Among the churches which are now contributing most largely to our denominational objects are some which were helped and fostered by the H. M. Board. If anyone gives money to help a young and struggling church to become self-supporting, he may be sure that he is so investing his money that it will yield good returns for foreign missions, and all other of our denominational enterprises. Last year the Board had adopted the policy of not settling missionary pastors for a shorter period than one year, and this had been found to be in the interests of the churches, the past year having been the most successful in the history of the Board. Reference was made to the successful work of the general missionaries, Bros. Wallace and Young, and to the very gratifying results which had attended the labors of Bro. Marple in Cumberland and Westmorland counties.

Rev. J. W. S. Young, general missionary, followed. A great many of our churches, he believed, have not felt the necessity of helping the poorer churches. If Christians whose lot is cast in churches where the privileges of the Gospel are so richly enjoyed could visit these poorer churches and see their destitution and their hunger for the Word of Life, it would to them good and cause them to put their hands deeper into their pockets. One needs to go to these spiritually destitute places in order to know how people can appreciate the preaching of the Gospel. He had labored as general missionary, though he had not felt competent for it. But sometimes he had done the best he could and sometimes he had not. He often heard people say they did the best they could, but he was inclined to doubt the statement, for if Christians were all doing the best they could the condition of things would be greatly improved. He was thankful for the blessing which had attended his labors during the past year. In Shelburne Co. N. S., most gracious results had attended the services which he had held, and he had baptised there 125 persons. In all during the year he had enjoyed the great privilege of baptizing 164 persons. Bro. Young spoke of the great work which, in his opinion,

the H. M. Board is doing, and expressed his conviction that the Board and its secretary are worthy of the most cordial support of the churches.

The moderator, Rev. A. B. McDonald, stated it was necessary for him to leave before the close of the association, and asked to be excused from further attendance. The request was regrettably granted. Rev. Thos. Todd was accordingly called to the chair and presided during the remaining sittings of the association.

PROPOSAL FOR ANOTHER CONVENTION.

After the addresses on home missions a resolution, which had been introduced and discussed at the morning session, was taken from the table. This resolution affirmed that, in view of the extent of territory covered by the Convention of the Maritime Provinces, and the many and diverse interests with which it has to deal, it is desirable that a separate convention be formed for the province of New Brunswick. We have not a copy of the resolution before us as we write, but believe that we have stated it for substance correctly. Our readers generally, we presume, will learn with surprise of the introduction of a resolution of so revolutionary a character. The proposition which it embodied was not, however, an entirely new one to the ministers and delegates of the Western Association, and several of the brethren were prepared to declare themselves more or less decidedly in favor of separation. These brethren are entitled, at the least, to a respectful hearing, and we should deprecate any disposition to question the sincerity of their motives or any failure to treat their convictions with due respect. At the same time we find ourselves quite unable to concur in the opinion expressed in the resolution as to the desirability of a separate convention: and in this we presume, we are at one with the sentiment of the Baptist people generally both of this and the sister provinces.

The Baptists of these Maritime Provinces, as it seems to us, are emphatically one people. By virtue of our geographical position, our parentage and our history, we are closely and strongly united. Our life is from a common source. In the lives and labors of the honored fathers of the denomination we have a common and a sacred inheritance. Faith and practice no people could be more at one. We have all grown up together as children of one family, united in a common faith and polity; and with our growth have grown our denominational institutions and enterprises. In our educational work and in our mission work—both Home and Foreign—we have had co-operation, and these interests are so blended and so vested that a separation of them now, according to provincial lines, must be attended with great difficulty and, as we think, with much injury to all concerned. We are disposed to believe that our brethren who advocate the formation of a separate Convention cannot have considered the question very carefully from this point of view.

What, for instance, would be the result to our Foreign Mission work of carrying into effect the proposal for separation? So far as we are able to see, one Board, receiving its appointment from and held responsible to two Conventions, would be an impossibility. It would be necessary, then, to organize two Boards instead of the present one. This would involve a division of the funds of the present Board and a division of the missionary forces in order that its due proportion might be allotted to each Board. It would probably also involve a division of the field of labor. Can it be supposed that this could be effected without much friction and without serious injury to our Foreign Mission work, which is constantly calling for a fuller employment of our united energies? And similar difficulties of more or less magnitude will be encountered if it is enquired how separation would affect the interests of our other denominational enterprises.

After the resolution had been freely discussed by the association, a motion to defer further action for one year was passed, with one or two dissenting voices. From the general tone of the discussion, and the vote that was finally taken, we infer that, though a number of the brethren were disposed to favor the proposal for a separate Convention, few, if any, feel themselves strongly committed to this as a line of action. We feel sure that our readers will agree with us that, considering the revolutionary character of the proposal and the very grave issues involved, no further action should be taken and no word spoken which would tend to weaken the bond in which the denomination is united for Christian work, without a profound conviction—based upon a serious and

thorough study of the subject in all its bearings—that a separation is certainly demanded in the general interest.

SUNDAY MORNING.

was bright and beautiful—not at all too warm for comfort—and though as the day advanced the sky became clouded and rain was threatened, only a few drops fell. An early prayer-meeting, announced for half-past six, we are afraid not many were zealous enough to attend. Yet, no doubt, the few who did so were sufficient to claim and receive the promised blessing. Another prayer-meeting at half-past nine, led by Rev. J. W. S. Young, was not so largely attended as it might have been, but to those who were present it was a profitable season.

The associational sermon was preached at 11 o'clock by Rev. B. N. Nobles, of Gibson. The sermon, in accordance with the plan and the request of the Centennial Committee, dealt with the subject of Foreign Missions. The text was the parable of the grain of mustard seed (Matt. 13: 31, 32), and in accordance with the text the sermon was optimistic in tone—"The thought of Christ as expressed in this parable was that His religion, notwithstanding the unfavorable circumstances under which it originated and the unlikelihood of its ever attaining large proportions, was to prosper until it should overshadow all others and become the religion for mankind. A comparison of the great heathen religions and Christianity in their beginning shows that, so far as earthly surroundings were concerned, the religion of Jesus was at a great disadvantage. The founders of these religions came to peoples who had no written revelation from God and who were at liberty to worship whom they might choose and account his words sacred, since they were independent of foreign powers. Moreover, by their peculiar lives they enshrined themselves in the affections of their countrymen and came to be revered, being esteemed in direct communication with the gods; indeed, even possessed of Divine attributes. But of Christianity this cannot be affirmed. Christ was not loved and honored and revered and idolized, but, contrariwise, judged a blasphemer and impostor and, after a mission of three years, crucified. Further, it is to be observed that not in a great independent country, but in the little province of Palestine, a dependency of the great Roman Empire, and with competing religions on every side did He proclaim His mission and set up His kingdom. The marvellous growth of Christianity is apparent. For all that it met with such hostile influences and is by many centuries younger than these other religions—Mohammedanism excepted—its adherents number over 400,000,000, about one-third of the population of the earth. While these religious systems are losing their hold upon the people, so great life is pulsating through the great body of Christianity that during the present century it has gained more adherents than in all the centuries past. Nor is this the end yet, for Christ is to go forth conquering and to conquer until His enemies be made His footstool and the kingdoms of this world become the kingdoms of our Lord and of His Christ.

W. B. M. U.
REPORT FOR THE YEAR:
"Be not weary in well-doing."
FRATHER THOMP FOR JULY:
For our student missionaries on our home fields this summer, that through their wandering ones may be brought back and lost ones found.
At the N. B. Western Association at Fredericton, the Sunday afternoon meeting was held under the direction of the W. B. M. Union. Mrs. Alwood, of St. John, presided. After singing, reading of the Scriptures and prayer, Mrs. Alwood made a few introductory remarks. Another hymn was sung, and Mrs. F. D. Crawley being called upon, read a well written and very interesting paper, which dealt with the beginning of modern missions with William Carey, the advances in the great work of heathen evangelisation which the past century has seen, and called attention to the duty of the present. This excellent paper our readers will have the pleasure of reading.
Rev. I. C. Archibald sang a few verses of hymns which the converted Telugus are accustomed to sing. Some of these are Telugu translations of English hymns set to English tunes—such as "Jesus, I my cross have taken," and "Beautiful words of Life,"—and in others Telugu words are sung to the native airs.
Mrs. Phillips presented a valuable paper on the formation and conduct of Mission Bands, and this paper also will find place in our W. B. M. U. column.

This was followed by a solo, "Nearer, my God, to Thee," by Mrs. Coy. Then Mrs. Martell addressed the meeting on Holding the Ropes. She spoke of the priceless wealth which God and good men had invested in this grand enterprise. She spoke also of the historic places connected with the beginnings of modern missions, and of the great pioneer missionaries, of the work that had been done and the contrast between 1792 and 1892. Still, there are to-day some 888,000,000 of heathen to be evangelized. God has raised up men and women to follow Carey and Judson down into the Indian gold mine. He has also raised up a host to follow Andrew Fuller and "hold the ropes" for those who go. Woman from the first, both at home and abroad, has had an important share in modern missions. Our mother and grandmothers had not been without interest in this work. But in the year 1869 a revival wave rolled over the continent and reached us. It was about 21 years ago that the woman's missionary work was organized in these provinces by Mrs. Armstrong, then Miss Norris. Since then much interest has been developed and much work has been done. Some \$70,000 have been put into the mission treasury. Many women have been led to devote their talents to the missionary cause, either in the foreign field or at home, and at the same time the ability of the women to plan and labor for Christ in connection with the great work of missions has been greatly developed.

At the close of Mrs. Martell's address Dr. Saunders gave some interesting reminiscences in connection with the beginning of Miss Norris' missionary work. The attendance at this meeting was large, and it was altogether one of the most interesting of the association.

The Carey Centenary service held by the sisters of the W. M. A. S. in Amherst on the 30th ult. was a decided success—financially and otherwise. In the meeting held during the afternoon the sisters enclosed their offerings in envelopes, accompanied by appropriate verses of scripture. An interesting feature of the evening programme was the opening of these envelopes and reading of verses. The sum thus realized will be duly reported. Mrs. George, of Newton Centre, was present and addressed the meetings.

Paragraphs from the Centenary Services in England.

Leicester and Kettering, because of their historic associations, became the centres of the celebration of the Carey centenary. Leicester possesses Carey's chapel. That is a sacred place, especially just now. In its services appropriate to the occasion were held.

Dr. Pierson preached from Carey's text, which had the two divisions, Expect great things from God; attempt great things for God. The sermon was one of Dr. Pierson's grandest efforts, and worthy of the occasion. The Rev. S. Pearce Carey, grandson of the missionary, addressed the meeting at Leicester. The text from which Missionary Carey preached is in Isaiah 54: 2, 3. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy son shall inherit the Gentiles and make the desolate cities to be inhabited." The most remarkable text for missions in the Old Testament was chosen, said Dr. Pierson, by Mr. Carey to arouse a lethargic church. This text is near the 53rd chapter, in which the vicarious atonement is set like a "great blood-red ruby" in the front of a coronet. Carey, said the Doctor, was inspired to take this text. The whole text is vocal with enlargement.

At Kettering is Andrew Fuller's home and his tomb. Thither the tribes went to worship. Dr. Angus gave an address. He was present in 1842, when the jubilee of the Carey mission was celebrated. He told of Carey's liberality. For a long time Carey received from the East India Company £800, £1,000, £1,200 a year as Professor of Oriental Languages. He gave all to the mission, so that at his death his executors were compelled to sell his books so as to pay a legacy of £100 to his son.

Dr. Landells preached to about three thousand people in a large tent which had been erected for the purpose. He too, had Carey's text. If, said Dr. Landells, Carey found in the text an argument for the commencement of the missionary enterprise, they ought to find in it an argument for its maintenance and extension. There was not much hilarity among the people when Carey addressed them from this text; for, Dr.

Ryland said, "the people could have lifted up their voices and wept because of their negligence."

Dr. Pierce, of India, referred to the inscription on Carey's tombstone, put there by his own direction—
"A wretched, poor and helpless worm,
On Thy kind arms I fall."

Carey started one society one hundred years ago; now there are nearly one hundred societies in Britain, Europe, United States and Canada. Instead of the two missionaries—Carey and Thomson—there are now 4,700 male and 3,300 female missionaries. The first collection, £13 2s. 6d., taken in Mrs. B. Wallis' back parlour in Kettering, has enlarged to £2,700,000 yearly. But Britain spent £140,000,000 last year for strong drink; it took only £85,000,000 to sustain her army and navy. The suttee, thuggee, female infanticide, the seven-joy festival, juggernath's car, and human sacrifices common when, Carey landed in India are now almost unknown. Child marriage and the widow system have received severe blows.

The Rev. H. A. Lapham, of Ceylon, gave an interesting address. The people of Ceylon hold that the use of intoxicants is a crime to be classed with lying and murder. Their system is negation—no hope. They need the Gospel. The Baptists began work in Ceylon in 1812. Other churches have followed them. There are 80,000 Protestants and 230,000 Roman Catholics in Ceylon. This makes one-tenth of the 3,000,000 Christians.

The Rev. W. Halman Bentley, of the Congo, was another speaker. That mission has sent out 56 missionaries. Twenty-seven have died. There are now 100 missionaries on the Congo. Six of the Combers—three brothers, one sister, and two wives—were there, enrolled among the martyrs.

Rev. R. Glover, D. D., addressed the meeting on the immanence of the Holy Spirit among the nations of the earth. In China one sect believed in one supreme God; another sect forbade gambling and prohibited the use of alcohol, tobacco, and opium. This sect is large. Half of the converts to Christianity came from that sect. They could not go any where; but that they found God's love had gone before them, and God's Spirit working.

Rev. G. S. Barrett (Congregationalist) said: "I do not know if it has ever fallen to the lot of any single division of the great army of Christ before to gather around itself twice in the brief space of six months the sympathetic feeling of the whole of evangelical Christendom. Your grief in January was the grief of all; and now the universal church rejoices in your joy." Mr. Barrett said Carey was a very Hercules of faith. He quoted the following from the great missionary, written in a miserable hut in the suburbs of Calcutta, his wife and two children ill of fever, the present and the future dark, as dark could be: "All my friends are but one. I rejoice, however, that He is all-sufficient, and can satisfy all my wants—temporal and spiritual. Everything is known to God, and God cares for the mission. Bless God, I feel peace within, and rejoice in having undertaken the work." Again this great soul said: "Well, I have God, and His word is sure. Though the superstitions of the Hindus were a million times more deeply rooted, and the example of the Europeans a million times more than it is, if I were deserted by all yet my hope, fixed on that sure word, will rise superior to all obstacles and triumph over all trials. God's cause will triumph, and I shall come out of all trials as gold purified in the fire." Mr. Barrett again said in regard to the change of sentiment in respect to missions: "One hundred years ago Carey's was one voice crying in the wilderness, now the universal church acknowledges he was right and repeats its summons to its utmost borders."

One hundred and fifty years before Carey started anew the missionary enterprise, John Elliott left England to preach the Gospel to the Indians in North America. He was the first Protestant missionary that ever left Great Britain to preach the Gospel in foreign lands. His father was a man well-to-do. He lived in Essex. John Elliott had a good university education, and was independent; but he forsook all, and at 30 years of age gave himself up to mission work among the Indians. He endured great hardships, but remained at his work till called to his rest at 85 years of age. He is thought to be the first to translate the English Bible into a heathen language.

"The less religion there is in a church, the more system and ice-cream it takes to run it."