

# Messenger and Visitor.

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John, N. B.

## Messenger and Visitor.

WEDNESDAY, AUGUST 1, 1888.

### EASTERN ASSOCIATION OF N. B.

The missionary meeting was held on Saturday evening. It was fairly well attended. Bro. W. E. Hall spoke at the opening. Through a misunderstanding, we were not present until after he had finished. Bro. J. F. Kempton argued for foreign missions. They were, in the most perfect harmony with the spirit of the gospel. They were to supply the greatest need. The terrible destitution is seen in the fact that in India, where there has been the greatest concentration of missionary effort, but few of the 250,000,000 had been reached. The heathen lands were also open to the gospel. There was encouragement to work. On the nearest field, that of Africa, many were flocking to Christ, while the promise of God was true. Some startling statistics were also given of the disparity between what was done for the work at home and that abroad.

Bro. Morrow, whose correspondence in the MESSENGER AND VISITOR all our readers have enjoyed so much, was present and gave an address.

The statistics of heathendom were appalling. In China alone, 24,000 souls go into eternity every hour. Here there is but one missionary to every 300,000. In Burma, there are 130,000 to each missionary. Within twenty miles of Bobbili, where Bro. Churchill labors, there are 300,000 Telugus packed. What is to be done? Let those who are able give themselves, others give of their means to send those who are willing to go, and let all pray.

We should be encouraged by such facts as these. In China, last year, there were as many converts as during the first fifty years of missions there. In Japan the number of converts had been tripled. He did not with the people to have the impression that the missionaries did all the work. The workers at home have to sacrifice to do and give, and were about equally worthy of the well done. He and Mrs. Morrow had visited our missionaries when on the way home. Our mission had made a good beginning, and we might expect to hear good tidings in due time. There was need that more missionaries be sent out.

He then took us to his own field of Tarry, which was over 200 miles long by 50 broad, and introduced us to his work and methods. During the rainy season they devote the time to the school and to the oversight of the work on the farm. During the dry season they visit the towns and villages, and press the aggressive work. In the school, bible knowledge is imparted each day as one of the chief objects. All who enter the school must give up their filthy habits of smoking, &c. Thus far, about all who have entered the school have been converted. He had baptized about 300 during the eleven years of this way in India.

In the absence of Bro. Cohoon, Bro. Hinson spoke a few words for Home Missions, which were full of force and fire, and Dr. Day made a brief statement and a warm appeal.

On Sabbath morning, in the absence of the brother appointed to preach the association sermon, a brother did his best to supply the place, on very short notice. The congregations were large and inspiring all the day, and seemed to listen with profound attention to the speakers. Bro. Kempton preached a plain gospel sermon in the evening. Bro. Hinson has one of the best, if not the best, of an Indian to be the preacher here. It was a Sabbath school and an evangelistic service in the afternoon. The great thought and desire of pastor and people seemed to be that souls might be saved through the work of the day.

The circular letter was read by Bro. Camp, as the first business of Monday morning. It was on Christian Giving, and was most excellent. We advise all to read it when it appears in the MESSENGER AND VISITOR.

The report on Denominational Literature was presented by Bro. L. M. Weeks. It was an earnest plea for loyalty to our Book Room and paper. Some sentences in it are very suggestive. It says, "In the homes of the people, and principally within the limits of the Convention, since last Association, there have been placed about 330,000 copies of the MESSENGER AND VISITOR. Probably an average of three persons read or hear read each copy of the paper every week. Therefore, week after week, 52 times in the year, 20,000 human lives are touched, influenced, moulded on morals, religion and the interpretation of God's word as Baptists believe it. Who will attempt to estimate the impressions made, the impulses given in the direction of truth and right, of God and heaven?" The force of this statement is heightened

when we remember that at least five probably read each paper.

In the discussion of the report, some kindly criticisms were made, and appreciative words spoken.

The report on Temperance showed that our people are the truest of the true, on this live subject.

It was a matter for gratitude that there was no need of any report on obituaries.

The session on Monday afternoon was thinly attended. As has become the rule, the sisters were all absent. One of the most important reports was presented—that on Systematic Benevolence, by Dr. Day. It urged strongly the adoption of the weekly offering plan. The discussion was very excellent; but it was rendered of little practical value, by the few present.

Bro. W. Camp is to preach the sermon next year, and Bro. B. N. Hughes writes the circular letter.

Some troubles in the church at New Canaan were referred to a committee. It is hoped the efforts of the committee will be blessed to the arrangement of the difficulty. A delegation of brethren has been appointed to meet with the church, should the brethren think they can be of service.

The evening educational meeting was largely attended, and the deepest interest manifested.

Prof. Kierstead was the first speaker. He was glad to know that the Seminary at St. Martins was in a more hopeful position than ever before. He hoped there would be a bright future before it. Coming to the nearest field, that of Africa, many were flocking to Christ, while the promise of God was true. Some startling statistics were also given of the disparity between what was done for the work at home and that abroad.

But there are needs. First, there must be students, students who obey, and who have been well grounded in the elements. Then this educational work must be in the thought and in the heart of the people. The College needs prayer. This is not cant. There is need of money. The results to be achieved by money, put into educational work are as great as from any other investment.

Dr. Day: Power ever commands respect. This is true of physical power, the power of wealth, of mind, of heart. The highest power must be through the cultivation of body, mind, and spirit. This makes education, which develops this power, indispensable. The first requisite of an education is a good arts course. When a man has a cultivated mind, he carries his fortune with him. This is the best fortune parents can give their children. Let the daughters be educated as well as the sons. If people are to go in debt, let it be for the education of their children. Our children should be educated at our own institutions of learning. If we send them to other institutions, we are in danger of losing them to the precious truth we hold. There is no reason why our children should not go to Wolfville. Our institutions there stand as high as any in the training they give to the minds of students, while they are present in the moral power they have had over them.

Bro. J. A. Gordon: He had the keenest appreciation for education. Acadia college had done one of the grandest works. For instance, she had sent 25 of her students to the foreign mission field. The Seminary at St. Martins is yours, and so has the claim upon you of parentage, as the history of the past shows. The object of the Seminary is not to be a rival of Acadia, but a feeder. The friends of Acadia are fully persuaded of this. It is to get our children from the system of provincial education, and secure them for the moulding of our own institutions. We have the power to lay hold of the educational forces of our province, as the Baptist denomination is the strongest Protestant body. He recounted the struggle of the past year. They proposed to get churches to furnish the suites of rooms. It will cost \$50 each. Six churches have already taken a suite each. He asked the churches to take others. He paid a high tribute to Bro. Simpson and his wife, and to the other teachers, and to the facilities to be afforded the students. They wanted the sons and daughters of the Baptist people. It was one of the hardest trials of his life to give up his church, and he hoped the people would stand by him and all others interested in the work.

Bro. B. F. Simpson: The time has passed when men expect power without exertion. Scriptural history shows that God prepares men for his work. Moses for so many years in preparation for his work, Paul so well trained, are examples.

A ton of iron in the mine is worth two or three cents; made into refined iron it is worth 52 times in the year, 20,000 human lives are touched, influenced, moulded on morals, religion and the interpretation of God's word as Baptists believe it. Who will attempt to estimate the impressions made, the impulses given in the direction of truth and right, of God and heaven?" The force of this statement is heightened

raised up. The president of one of the foremost theological seminaries in the United States had recently said to him that upon the whole the men who came from Acadia were better prepared than those that had come (for the last 22 years) from any other college. He knew not of any building this side of the Rocky Mountains equal to the one at St. Martins for educational purposes.

We want the sympathies of the people; we want your sons and daughters who are the wealth of the country. We enter upon this work in faith. It must go on. We may say that Bro. S. impressed the people strongly as a man of power.

Tuesday morning was devoted to Sabbath school work.

Bro. Gordon objected to Sabbath schools being called the nurseries of the church. We do not believe that children are born in the church to grow up in it. The children needed well equipped teachers, as much as older people required well furnished pastors. To meet this need there should be teachers' meetings. The school should be a part of church work under its control.

Bro. S. J. Archibald, while believing that Sabbath school work was one of great importance, it was not as great as the preaching of the gospel and home training. We need consecrated teachers and those who will be positive in their instruction. There is too much of uncertainty, fear to state there is any truth which is sure. We need enthusiastic teachers who back their teaching by their lives. He agreed with Bro. Gordon that the school should be under the control of the church.

Prof. Kierstead thought we should consider how to do Sabbath school work as well as its general principles. He suggested that a committee be appointed to arrange a Sabbath school meeting in connection with next association.

Bro. Miles referred to the undenominational S. S. Conventions, and wished to know the relation we should hold to them. He believed if we united with them, we should carry our principles with us.

Bro. Hinson thought there was too much done by lecture bureaus. As a denomination we should be able to do our own work. Teachers are the best general church workers. Each teacher should be eminently pious. We want teachers who have the power of the cross in them. He should be intelligently doctrinal. He should not make a hobby of any truth, neither should he be afraid to teach any truth. The converts from the Sabbath school are appallingly small. In his own church only 12 of the 80 added this year were from the Sabbath school. This made him sad. His ideal of the Sabbath school was the place where we train our own for the Lord.

After remarks by several others Bro. Kierstead's suggestion was acted upon, the committee appointed, and the Association adjourned.

### GIVE NEED.

The fall of J. R. Hutchinson demands more than a passing notice. It is fruitful in lessons and suggestions. As a denomination we have been mercifully delivered, in so large a measure, from cases of scandal among our ministers that this mournful instance is all the more grievous and notorious. While we are thankful that our ministers are so true and trustworthy generally, this case may yet have its warning for us all.

No position however high in the church of God, no work however hallowed, no self denial, even, will shield us from temptation. The man in any calling who grows careless, is liable to be overcome. Well may we give heed to our Lord's warning words, "What I say unto you, I say unto all, watch."

How sensitive is a good reputation. Like the polished surface of a mirror, a breath will tarnish it; like a glorious piece of sculpture, a stroke will dash it in pieces; one false step, one outburst of passion, one grievous sin, and it is marred and broken. When once dashed in pieces, like the broken fragments of a statue, it can never be perfectly restored. Like the bloom on the peach, once brushed away, and it is gone beyond recovery. No man who has committed grievous sin can become what he was, much less what he might have been. A soiled and blackened reputation may be flooded with scalding tears of heartbroken penitence; it may be exposed to fiery heat of self-denial and sacrifice; all this may continue for long years; but the stain will not all disappear. J. R. Hutchinson can never recover what he has lost, even though he should give evidence of penitence. He can never fill the old place. How we all should pray God to keep us from terrible loss as that of reputation, because we have lost the character out of which a good reputation alone can spring, naturally.

All this is emphasized when we consider what is lost with a good reputation. The moral power, without which we are unable to influence others most strongly for good, is indissolubly associated with an unblemished reputation. Men resent the very idea of being made good by the efforts of a bad man. They are ready to reject anything a man of an evil reputation may urge upon them. Imagine anyone giving respectful and serious heed to the one whose sin we mourn. Let us be careful of our reputations, for the sake of the power they give our words and acts over others. The thought that all this power and possibility of influence is conditioned upon

that which one glaring act of sin may destroy, should drive us to our knees.

And this is not all. When a man who has been trusted falls, it begets general distrust, and is a sin against all good men. It instils a subtle scepticism into all hearts. It gives occasion to the thoughtless and the profane to scoff and jeer at our holy religion. It hardens many hearts, or encloses them in a rocky rampart of prejudice, against which the shafts of truth fall shivered and broken. Through the outrageous action of J. R. Hutchinson our foreign missions will suffer, so will our missionaries on the field, the perishing heathen will be affected, so that the consequences will touch lives innumerable. It is a serious thing to make shipwreck of character for one's own sake; it is worse in so far as it destroys influence for good; it is the worst of all because it tends to blast other lives. And the higher the trust imposed, the more exalted the position held, the more terrible will be the results in all these directions. So much the more, therefore, should those who have upon them the solemn responsibility of a high position and a sacred calling, flee from the first appearance of evil.

Finally, J. R. Hutchinson's case is no exception to the law that character does not collapse all of a sudden. To the eyes of the general public, this might seem to have been his case; but it was not. It has transpired that for a long time his character had been becoming more and more drained of manliness, much more of the kindliness which allies a man with God. These sudden downfalls are only sudden in outward act; the character becomes corrupted by secret sin or evil thought, and the collapse is but the completion of a long continued process of moral decay. The only way to be safe is to keep the life upright, the thoughts and heart pure.

### URGENT.

In four weeks' time the Convention will have come and gone. But a few days remain, in which to contribute to the Convention Fund and the Jubilee Offering. If every pastor would but do as some are doing, solicit a contribution from every member of his church for the Jubilee fund, be it large or small, what a grand result might be attained. Remember, an occasion like this can come but once in the working lifetime of any of us. Will not each pastor who has not yet taken the matter up, do so at once? Can there be one who doubts this work would be pleasing to the Lord, or who will not make the effort, when he believes it is the Lord's will?

Will not all, also, give heed to Bro. Cohoon's suggestion about the concert? Two good purposes are served in these concerts. The people gain much useful knowledge of our Home Mission work, and a good sum is secured for its support. It just needs that each superintendent and pastor take the lead. What great things can be achieved when all do a little. Let there not be comparative failure, because many decline to make their part of the general effort.

### THE WEEK.

The Times' charges against the Parnellites is still the most interesting topic in British politics. While the government have brought in a bill appointing a commission to investigate, at the request of Parnell, he is suspicious. There are no specific charges made in the bill, and he fears an attempt may be made, under the general name of the bill, to spring upon him unexpected charges he may not have prepared himself to meet. The bill has passed its second reading unchanged. It is evident the government are making the Times' charges their own, and the issue of the investigation will have a great deal to do with the future of the three parties chiefly interested. If the charges can be sustained, Parnell's career as a politician will be ended. If they are proved false, the Times will suffer the heaviest blow it probably has ever endured, and the government will be very much shaken. Parnell exhibits a calm confidence in the issue, if a fair trial can be obtained. He says he can show, before the investigation is a week old, that the letters are forgeries. It is now rumored that, rather than be put at the disadvantage of the commission in its proposed form, he will sue the Times for libel, and stand his chances in the regular court, as involving less risk. Hon. Reginald Brett declares that when he was private secretary to Hartington, an ex-member of Parliament offered to put Lord Hartington in possession of documents proving Parnell's complicity in the Phoenix Park murders, and he (Brett) refused to have anything to do with them. So far as we can judge, the British public are being impressed by Parnell's confident attitude, and the Times' case is not so favorably viewed as it was some time since.

The British taxpayers are very long-suffering. There is trouble in British naval circles, and it is a wonder the trouble is not greater. England has 294 admirals, and only 50 ships worthy of the command of an admiral. These draw over \$800,000 a year salary, while but 13 of them are employed, whose salary amounts to only \$185,000. So also of the captains: the employed cost the country \$2,355,000, while the unemployed cost \$2,450,000. Out of 140 generals, 109 are employed. It is no wonder the cost of the British army and navy is so much out of proportion to those of the continent. Positions must be

found for the younger sons of the nobles and gentry, and so there must be all these sinecures.

Another Parnellite member of Parliament has been arrested for violation of the Crimes Act.

In Europe the chief interest centres in the meeting of the Emperors. William and the Czar have met and parted. There was a grand pageant, and the Emperors embraced and kissed each other over and over again at parting. This is all very theatrical, and it is to be hoped it may tend toward peace; but it would not long stand the strain of a change of policy. William proposes to visit the Emperor of Austria and the King of Italy. It is said the monarchs did not talk shop at all at their meeting; but the event was merely to lay emphasis upon the friendliness of their personal relations.

It is stated the Pope is seriously considering the step of leaving Italy and going to reside on an island off the coast of France, which he thinks of purchasing. This is proposed, doubtless, to help him pose as a martyr to the cruelty of the Italian government. We think this secluded island would be a good place for him. He might then be free from the temptation to devote his time to political intrigue, rather than to consider matters spiritual.

What Scholars Think of Rev. B. F. Simpson.

The following are some extracts from testimonials sent us from prominent educators in the United States, strongly commending our new principal of the Seminary at St. Martins:

From Dr. G. W. Northrup, President of the Morgan Park Theological Seminary: "I have a very intimate acquaintance with Mr. Simpson for eight years, and have no hesitation in saying that no one superior to him in intellectual ability and scholarship has been under my instruction in twenty-five years. His scholarship is exact and broad. I feel confident that he possesses in a high degree, the elements necessary to make a first-rate teacher."

From Dr. J. R. Boise, Professor of N. T. Greek in Morgan Park Seminary: "Allow me to express my appreciation of Mr. Simpson for such a position. He studied the Greek New Testament in my classes at Morgan Park. He was always one of the most attentive, sensible and reliable men in his class. He is a good, instructive preacher, and a man of well-balanced mind. I know of no man whom I can recommend more highly for the position."

From Dr. J. A. Smith, editor of the Standard, and lecturer in the Morgan Park Seminary: "I have known Mr. Simpson since his first arrival as a student at Morgan Park. Besides a very considerable acquaintance with him as a scholar and as a thinker on general subjects, it has been my happiness to have him by my pastor, and to receive from him very valuable articles for the paper with which I am connected. Those of Mr. Simpson's acquaintance who know him best have felt sure that sooner or later he would become an incumbent of some important professorship. His habits of mind are very much those of a student and teacher."

From Mr. Spurgeon.

(The following explains itself, and will be read with deep interest.)

As was noted in the MESSENGER & VISITOR at the time, a resolution expressing sympathy with the Rev. C. H. Spurgeon in the noble stand he is taking for the truth, was passed at the late Nova Scotia Western Association, and, as directed, was forwarded to him. A reply from Mr. Spurgeon was received to-day, of which I forward to you a copy. As it is a matter of general interest to our people, will you kindly publish it.

J. E. BILL, JR.,  
Clerk of N. S. W. B. A.  
Chegoggin, Yarmouth, N. S. July 26, '88.

Westwood, Beulah Hill,  
Upper Norwood, London,  
July 14, 1888.

To the Brethren of the Nova Scotia Western Baptist Association:

Dear Brethren,—Your most fraternal resolution affords me much consolation in the midst of many personal and relative trials. It is most kind of you to notice my contention for the old faith. No small matter has called forth my protest. I feel in my soul that the fundamental truths are being assailed, and a sort of charity prevents beloved and true brethren from smiling the enemy. He who dares to stand up for truths, which should be universally recognized, is, in these days, thought to be narrow and unkind.

I think it well to assure you that no personal pique or prejudice of a private kind has moved me. I have always received from the Union all the respect I desire, and more than I deserve. Only on this point of sacred truth have I any quarrel. Neither is there the shadow in the rumor that I have quitted the Baptists. To leave one society of a denomination is not to quit the body. I am, by the grace of God, a baptized believer and a baptizer of believers.

Much of the evil I protest against comes from outside the Baptists. The new theology is as alien to the creed of Baptists of former days as it is false to Christianity. Brethren, I am one with you, and I hope to live and die in fellowship with you. I

thank you with my whole heart. You have ministered joy to me. The Lord recompense you. I salute you all in love in the name of the Lord Jesus.  
Yours very gratefully and lovingly,  
C. H. SPURGEON.

### The Seminary.

As already announced through the columns of the MESSENGER AND VISITOR, the Board of Directors of the Union Baptist Education Society have urgently requested me to take the position of general superintendent, which I have provisionally accepted.

Wherever I have gone in the interest of this institution, I have been received with uniform kindness and cordiality.

During the last few days the following donations and subscriptions have been made. Churches and persons to provide for the furnishing suites of rooms:

Germantown Baptist church, St. John	\$50 00
Leinster St. " "	50 00
Waterloo F. C. B. " "	50 00
Carlton F. C. B. " "	50 00
St. Martins Baptist church	50 00
A Friend who will credit his church	50 00
Moncton Baptist church	50 00

There are other churches and individuals who are considering the matter, and in all probability will help in this regard.

I have also received the following subscriptions in aid of the work:

Mont McDonald, St. John	\$500 00
J. March, " "	100 00
Wm. Peters, " "	25 00
Rev. C. Goode, " "	25 00
Hon. Ezekiel McLeod, St. John	500 00
Foster McFarlane, M. D., guarantees	500 00

There are a number of other persons who have it upon their hearts to give liberally, from whom we shall soon hear.

Students are daily applying for admission. With so beautiful a location, building accommodation so nearly perfect, so good a staff of teachers, and so extensive a constituency, we feel hopeful that this school can and will be made a great blessing to our cause as Baptists, as well as to the Lord's work generally.

J. A. GORDON.

### Vancouver, B. C.

Please allow me space for a few notes concerning the Baptist cause in this town. Where did you come from? is a question I have asked hundreds of times since coming to this town. About 50 per cent. of the answers given, are either "Nova Scotia," "New Brunswick," or "Prince Edward Island." Amongst these are a number of Baptists, some of whom were the first to send for their church letters and organize a Baptist church in this town.

Others have since been added, so that about fifty per cent. of our membership comes from these Provinces. Now, I want to ask if there is not some money in the East amongst the readers of your paper, that can be spared to help to build a church home for these pioneer Baptists in this new city. About three months ago, I appealed to the churches under the jurisdiction of the Dominion Board of Home Missions for funds to help us with our proposed new building. So far, I have only received \$95 from churches in Ontario and Quebec; \$5 from the churches in the Maritime Provinces. Now, compare this method of treatment, with that of the American Board of Home Missions. Rev. Mr. Barnes came out to this country about four years ago to work up the Baptist cause in Victoria. He labored under the American Board. When he asked for funds for a building the Board gave him a grant of \$300 to help him to build a new Westminster. In all, during three years, the American Board spent \$4,400 in order to establish two Baptist churches in this country under the British flag. It has taken me three months, after having made 400 appeals by Circular letter to collect \$100. But a "Prophet" is not without honor except in his own country; and sometimes not without money too. Sirs coming out here, our work has not been in vain in the Lord. Six young men have been baptized; three others have been received for baptism. We have secured a good site for a new building, 75 feet front, on a corner, centrally located, involving us in an extra expenditure of \$750. We are in a new country, laying foundations for future generations. Our membership is not of the wealthy. They are doing their best; but many of them are getting disheartened, when they see the churches of other denominations going up around them, and the Baptists still away behind. Five cents per member from the Baptists in the East would put us up alongside, so far as a building is concerned. Shall it be given? Will not the pastors of the churches take up those Circular letters again and read them to their congregations, and ask them each to put five cents into the foundation that their Baptist brethren are trying to lay in Vancouver, the terminus of the Canadian Pacific Railway. JAMES B. KENNEDY.

Missionary of the Dominion Board.  
Vancouver, July 16th, '88.

(We gladly insert the above appeal, and hope the Lord may put it in the hearts of many to adopt the suggestion given. Money spent in establishing a Baptist interest at Vancouver now, will tell more than ten times the amount expended a few years hence. We shall be glad to forward any amounts remitted to us for the Vancouver church.—Ed.)

Send to Book Room for No. 1, 2, 3 and 4, word edition; \$1.00 per dozen.

Grouping of the Churches

No. 1—Albert

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dividing line to

Rev. W. B. Hinson

section, and Rev.

the eastern section

No. 4—Kent

chairman.

No. 5—All churches

with Rev. S. J. Ar

No. 6—Kings

church, Rev. B. N.

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Frederick S. Hinson

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Ohio S. S. concert

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Mrs. Watson Butle

Round Hill S. S. con

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Mrs. R. Emma

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concert

West Yarmouth S.

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W. M. A. Society, Sa

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Before rep

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So far only four

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