Messenger and Visitor.

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VOL. IV. SAINT JOHN, N. B., WEDNESDAY, OCTOBER 10, 1888. NO. 41.

—ANNEXATION.—Even before Gen. Sherman began his movement having in view the annexation of Canada to the United States, two of the wide-awake Baptist churches of our cousins were quietly seeking to annex two of our ablest and best pastors. One of them is so loyal in his allegiance to the Lord's work here and so bound to his people, that he has declared he will not be won away, much to their delight; the other, though not English born will, we hope, do likewise in due time. All our pastors are too good to spare. Still, we do not wonder at the action of Baptist churches over the border; it shows they have a cultivated taste.

—WHAT ABOUT THE EXPENSE?—Some have supposed that the new plan of operating our denominational finances, adopted at our last Convention, will cost as much to do the same work as did the old. This, however, is an error. The work to be done by Bro. Cohoon, should his services be secured, is almost altogether work which has not hitherto been done. The only part of it which has to do with finance agency work, as done in the past, is what he may be able to do to help the local organizations to start and to keep running. The bulk of his labor will be in the line of general missionary work and superintendence. If his salary should be the same as the finance agent in the past, the total expenditure will be $1250, exclusive of travelling expenses, viz.: Bro. Cohoon's salary, $1000; Dr. Day, as treasurer of Convention, $250. Heretofore the expenditure has been: finance agent, $1000; corresponding secretary of H. M. Board, $300; in all, $1300. This $300 will be a part of the salary of Bro. Cohoon, who continues his duties in connection with the H. M. Board. There is thus a saving of $50, although so much other necessary work is to be done. There will really be saved, so far as the work heretofore done is concerned, $1000 – $250 = $750. If the local organizations but enter upon the work given them by Convention with vigor and keep it up, there cannot be any doubt as to the relative efficiency of the two methods. Shall we not have more reports of what has been done by other sections? It is for the chairmen of groups to start the work in each case. If any of them fail to do this, the whole scheme, in their sections, will prove abortive. We are sure none of the wide-awake and faithful brethren entrusted with this duty by associations will neglect it.

—A FAILURE.—The Chicago correspondent of the *Watchman* does not think high license has lessened the evils of the rum traffic. How could it? What matters it whether there are one hundred saloons or one thousand as long as one is in easy reach of all, ready to supply all demands? The more respectable (save the mark) they are the more likely to entrap the unwary, and the taste for drink once forced, the poor victim will seek and find the means of gratification all the way down to a drunkard's grave, whether the saloon keeper pays a $100 or $1,000 for the right to sell him liquor to his ruin. The greater revenue from high license, however, acts as a bribe to induce municipalities to frown upon prohibitory measures. This correspondent says:

Five years of high license have we had in this city, and, while it is a success as a revenue measure, it is an undisguised failure as a temperance measure. It in no way checks the consumption of intoxicating liquors as a beverage, nor does it in the least degree lessen the evils or crime from such use. It may be true that in a city like Chicago the number of saloons may be reduced by a few hundred, but such a reduction from an aggregate of several thousands is scarcely noticeable. Drunkenness and the petty, as well as grave, crimes, resulting therefrom, receive no check from high license, and to urge it as a temperance measure, or an anti-saloon expedient is to attempt to commit a fraud on the community. Nor does high license give more decent saloons, if such places can claim any degree of decency. The dives and dens, the barrel-houses and thieves' resorts, are as bad and frequent in this city to-day, after five years of high license, as they ever were. Call high license what it is, an easy way to raise a revenue from vice, but let there be an end of indorsing it as a temperance or a reform measure.

—WHAT HE THINKS.—The publisher of the *Morning Star*, the representative Free Will Baptist paper of New England, was at the Free Baptist Conference of Nova Scotia. This is his impression in reference to the union movement:

The question whether closer alliance with the Free Baptists of the United States would not add to their effectiveness as an organization, is in the minds of many of the brethren. They seem decidly disinclined to any organic union with the Close Communion Baptists of the neighboring Province, who have taken some steps to win them. A request from their next September General Conference to our General Conference to be held the October following, would doubtless meet a cordial response.

The writer is mistaken. The strict Baptists of New Brunswick have made no more efforts to win these Free Christian Baptist brethren than they have made to win us. The movement has been mutual. As the F. C. Baptist Conference of New Brunswick voted it unwise to go into the union until the Free Baptists of Nova Scotia join with them, the above opinion, if it be correct, will be interesting to those who are concerned for the union movement. So far as our Convention is concerned it has accepted the Basis prepared by representatives of both bodies, and has nothing to do but wait.

—THE AMERICAN BOARD.—It will be remembered that last year there was a fierce contest at the anniversary meetings of the American Board (Congregationalist), over the question of sending out New Theology men as missionaries. It was decided not to do this, and those who sympathized with the idea of probation after death prophesied that the receipts would fall off quite largely this year. Their prophecy, however, has not been fulfilled, as the following comparative statement of income for last year and this will show:

The income for the entire twelve months, closing Sept. 6, 1888 was $540,921, against $465,372 for the year 1887, which is an increase of $75,549. The receipts for 1888 were, donations, $394,568 37; legacies, $146,352 84. The figures for 1887 were, donations, $366,958.40; legacies $98,414 59.

—SPURGEON'S COLLEGE.—At the annual meeting of Spurgeon's College, Mr. Spurgeon made the following cheering statement of the work accomplished:

With regard to their work the College had actually sent into the pastorates 777 men. There are now 682 of their students working as pastors, missionaries, and evangelists. Reports had been received from 381 churches, showing that at these 5,014 had been baptized during the year. This was a clear increase in the membership of these churches of 4,040. During the twenty-three years in which statistics had been obtained, there had been a net increase in the churches presided over by their brethren of 66,160.

The finances of the college are in a flourishing condition—notwithstanding the financial depression.

—CHINESE MISSIONS.—Many Christians have seen, in the flow of Chinese to America, the hand of God, to bring them under the power of the gospel that they might go back to help evangelize the crowding millions of their countrymen. All this hope is now destroyed by the action of the United States government. That the hope was not without foundation appears from what Rev. H. V. Noyes says:

"Nearly all the Chinese in this country come from our districts of the Canton Province. Eighteen years ago there was not a Christian chapel or school in that region; now there are few places in those districts where there are not missionary chapels within eighteen miles, a distance the Chinese can easily walk. Everyone of these locations was obtained by the help of *Christians returned from California*. Six of the native assistants were converted in California, and one received his first religious impressions from a California Chinese Christian on the steamer crossing the Pacific."

—CLOSE COMMUNION IN ENGLAND.—A writer in the *Journal and Messenger*, who assumes to know, states that the Baptists of England and Wales are divided into three classes in reference to the Lord's Supper. The extreme loose communion class who will admit to the churches, as well as to the Supper, Pedobaptists and those who have submitted to no supposed form of baptism. The pastors of these churches say to one who comes to them to be sprinkled, we cannot do that; but we will receive you to the church without baptism at all. To this class he thinks about two-fifths of the Baptists of England and Wales belong. The second class is composed of strict communionists, and, also, includes two-fifths of the Baptists of these countries. They are found in Wales, and in Yorkshire, and Lancashire, chiefly, and, it is significant to note, here is where Baptists are thickest. Perhaps it would be better to say, Baptists are thickest where the strict practice prevails. The third class, comprising one-fifth, includes those who adopt Spurgeon's practice, and restrict church membership to the baptized; but open the Supper to Pedobaptists. Nominally Baptist churches of the first will permit Pedobaptists to be their pastors. One of these is Bunyan's old church at Bedford. This has had Congregationalist pastors for over one hundred years. Indeed, it cannot be said to be a Baptist church, as the real Baptists, having their souls tried with the looseness prevailing, withdrew, nearly a century ago, and formed a strict communion church. Drs. McLaren and Landells are pastors of churches which practically say baptism is of no account, and receive to the church the avowedly unbaptized, as well as Pedobaptists. It is no wonder these brethren fight so shy of a creed statement. We wonder what definition they would give of a church, or of baptism itself, to cover their practice.

—At the recent Northfield Conference Mr. Moody spoke of scolding preachers. "Some pastors," he said read the admonition of Christ to Peter, "Feed my sheep," "Feed my lambs," as though it read "Beat my sheep! Pound my lambs."

History of Baptist Foreign Missions of the Maritime Provinces.

(*Conclusion.*)

In September, 1846, the Baptist Convention of the Maritime provinces held its first session in St. John. A Board of fifteen members was appointed for the Foreign Missionary cause. Mr. A. R. R. Crawley was accepted by the Board as their future missionary to Burmah.

At a meeting of the Board held in Horton in 1852, the prospects and finances of the society were carefully considered and the plan of connecting ourselves with the American Baptist Missionary Union, often suggested previously, received mature deliberation, and the following resolution was unanimously passed: "That in the opinion of this Board it is highly desirable that our Foreign Missionary operations should be conducted in connection with the A. B. M. U." The Union was not in a position to receive the proposal of our Board until a modification in their constitution could be made, which was affected in due time.

Mr. Crawley, believing the Maritime Baptists were not ready for an independent mission, sought for and obtained a release from his engagement with the Board. He received an appointment from the A. B. M. U., and accompanied by Mrs. Crawley, sailed for Burmah in 1857. For many years, contributions from our churches were sent to Mr. Crawley through the A. B. M. U. for the support of native preachers and teachers under his direction.

In the meantime, there was a strong feeling towards the establishment of a mission in Australia. The measure was discussed in Convention year after year, and finally abandoned.

As the churches increased in number the interest in Foreign Missions also increased. Great and enthusiastic meetings were held during the sessions of Associations and Conventions. Pastors presented the work to the churches, and as may be expected, a spirit of unrest among the people prevailed. They wanted a definite work and a place for it. The secretary of the Board corresponded with the Union in relation to an independent mission, and the movement met with their approval. Arracan was loudly calling for christian laborers at that time, and it was the wish of the Union that the Provincial Baptists establish a mission there. But Mr. Crawley suggested another field not far from his own location, as the climate of Arracan was considered unhealthy. The report on Foreign Missions that year—1862, stated that the A. B. M. U. are ready to assign such ground in Burmah as we are ready to occupy. That year and the year following, two of our esteemed brethren (one each year) offered their services to our Foreign Missionary Board as missionaries; but upon their medical examination, it was found they would not be able to endure the climate. This was a dark day to those who were so truly wedded to this good work. But he who makes no mistakes was at the head of affairs. The time for the independent had not yet come, and these brethren were required here.

In 1867 Miss Minnie B. DeWolf (now Mrs. J. T. Eaton) a member of Graville St. Baptist church, received an appointment from the N. B. M. U. to be supported by the Provincial Baptists. After spending five years in Burmah "laboring diligently and successfully among the Sgna Karens," Miss DeWolf was obliged to relinquish her work on account of failing health.

"In 1869 Rev. Wm. and Mrs. George were accepted by the Board of Foreign Missions of the Maritime Provinces as a missionary to Hinthada, Burmah, in connection with the late Rev. A. R. R. Crawley, where he labored under the auspices of the Convention, until 1872. In this year he was transferred to the N. B. M. U. owing to the new departure taken by this Convention in Foreign Mission by which our labors were transferred to other fields. Mr. George performed much faithful labor, and was successful in winning many of the Burmans to Christ."

He died suddenly Aug 10, 1886, in Rangoon, whither he had gone for medical advice.

The Convention met in Fredericton, in 1870. The report on Foreign Missions strongly urged the establishement of an independent mission in Siam.

Application from brethren W. F. Armstroag and R. Sanford to become our missionaries were favorably considered.

The Board also expressed their willingness to receive Miss H. M. Norris as their missionary, when the necessary funds could be procured. This gave new hope and fresh courage. Miss Norris sailed for Siam in the autumn of 1870.

In 1871 the Convention met in Yarmouth. The great topic was the establishment of an independent mission.

The report was presented and fully discussed, after which the following resolution moved by the Rev. W. H. Porter, and seconded by the Rev. Dr. Tupper, was adopted:

Whereas in the opinion of this Convention, the time is come for the establishment of an Independent Foreign Mission.

Therefore resolved that we do now proceed to take such steps for the inauguration of the same! The field of operation to which the committee directed their attention was the Sagna Karens of Burmah and Siam.

The Foreign Missionary Board was then located in St. John.

In 1872 Messrs. W. F. Armstrong, R. Sanford, Geo. Churchill and Miss Flora Eaton and Miss Maria Armstrong received an appointment from the Board, the young ladies to be sustained by the W. M. A. S.

Rochester Correspondence.

SEMINARY NOTES.

The Theological Seminary has again resumed work with the usual amount of enthusiasm. The prospects for the year are very encouraging indeed. The new students are more than pleased with the Seminary and its excellent staff of teachers; while the old students have returned with renewed vigor, and an increased zest for the winter's work. All of us have entered upon the year's studies with the feeling that a rich feast is in store for us. Those of us who have returned for the last time are conscious that these privileges will soon be gone forever, and therefore it behooves us to make the most of them. How true it is that we seldom appreciate our highest privileges until we feel them slipping from us! We are justly proud of this institution, and thankful for the providence that led us here. There is here a certain "snap" about everything, which is very pleasing to those who are fond of business-like, wide awake enterprise. The very atmosphere of the Seminary breathes the spirit of business activity. You are impressed with the idea that you are in a busy world in which men are hurrying on to eternity. For the work to which God has called us our best energies are demanded. The largest amount of work must be done in the shortest time. This, however, is not to the exclusion of thoroughness. Every department in the Seminary insists upon thorough work as a matter of first importance.

Dr. Strong is at pesent leading the senior class through the mysterious and profound doctrines of Original Sin, Imputation, and Election. Certainly he is a master in his department. In a remarkable degree he possesses the faculty of making the student think. When he has thus succeeded in arousing doubts and objections in the students mind, he proceeds in his forcible manner to dispel these doubts and to answer the objections. Dr. Strong does not intend that you shall solve these difficult problems by denying them; neither does he desire you credulously to accept his solutions without attempting to investigate and explain them. Instead of carrying one over the difficulty—which is not always satisfactory—he rather leads one through it. The Dr. loves to lead you through the winding paths of the forest until you are completely lost; but he will not leave you in this labyrinth. Only follow him and he will bring you out into the daylight.

Dr. Pattison is as popular and as energetic as ever. To fall asleep while he is around is out of the question altogether. This term he is lecturing to the senior class upon Pastoral Theology. Introductory to this course the class have had a few lectures upon "Public Worship." The doctor thinks our people are sadly in need of training in this matter of public worship. In too many cases the congregation scarcely know what real worship is. The fault may lie in the fact that too much importance has been attached to the sermon as compared with other parts of the service. The people have the idea that the singing, praying, Scripture reading, etc., are merely "preliminaries"—these are the "porch" while the sermon is the "house." The congregation should be impressed with the fact that they are gathered together not to hear the sermon merely, but also, and chiefly, to worship God. The atmosphere pervading the church should be that of devout worship, and the service from the beginning to the close should have the tendency to arouse and foster this spirit of devotion. Such lectures as these cannot but be helpful to those of us who have not yet little experience in the ministry. Dr. Pattison's teaching is intensely practical, and hence it is always interesting and profitable.

The senior class, in which your correspondent is chiefly interested, numbers 22. Two of these are from Acadia. Two of the class have applied to the American Foreign Missionary Board for appointments. One of these may possibly go to the Congo valley; the other will go to India. Several other members of the class are thinking seriously of missionary work, but have not decided upon any definite course as yet. We send 13 delegates to the Seminary Alliance, which meets in Boston this month. Perhaps some of our number may, during these meetings, be led to consecrate themselves to foreign missionary work.

W. V. HIGGINS.

Trevor Hall, Oct 3.

A Word to the Sisters.

Sister R. A. B. Phillips, of Fredericton, in a notice of the formation of an Aid Society at Maugerville, already mentioned in the report of the York and Sunbury Quarterly Meeting, adds this word to the sisters:

"I would like to add a word to the sisters, readers of the MESSENGER AND VISITOR, who are doing no material work for missions. Millions of our own sex are perishing without knowing of Jesus. They are calling to us for the bread of life. They are depressed and degraded. They are crushed by superstition and tyranny without the power of resistance. We have the remedy for this—the gospel of Jesus Christ with all the civilization and liberty and comforts it brings. Shall we wrap ourselves in these and fold our arms and live our selfish life to the end? Or rather, shall we open our hearts and have them so filled with love to God and gratitude for our countless blessings that they shall go out in earnest supplication, and our lives shall be enriched by self-sacrificing effort on behalf of our downtrodden sisters. The fact that Home Missions is undertaken by the sisterhood of our churches is an additional motive for each one of us to consider carefully our personal obligations in this regard. Passing over the great need of sections of our own province, in the Northwest are fifty-four mission stations and only two missionaries. Is there not some sister ready to add her mite of prayer and effort to that feeble band of workers? A few have gone to India; this is less distant, climate more favorable and no obscure patience-trying language to acquire. Who will say, 'Here am I, send me?' To such I am sure the Aid Societies will respond, 'We will send you; we will guarantee your support.' May God help us all to do the work he requires of us."

R. A. B. PHILLIPS,

Elton, Sept. 28. County Sec'y.

Queens County Quarterly Meeting.

The plan of dividing the Association into sections, etc., recommended by the Convention, was adopted by the Western N. B. Association.

There seems, however, to be but little progress made in any of the sections in the carrying out of the work combined in the resolution.

This being the case not much it is to be feared is being done in the way of keeping the different denominational interests before the minds of our people.

Prompted by a desire, if possible, to bring about a better state of things, some of the brethren agreed to put forth an effort to revive the old plan of holding quarterly meetings in connection with the churches of the county.

Notice to this effect was given. Accordingly, several of the ministering brethren met with the church of Mill Cove, on Saturday, 15th Sept. The usual Conference meeting was held, which proved to be a season of blessing. In the evening a social meeting was held; a good number in attendance.

On Sabbath morning the people came together in larger numbers. Rev. A. B. Macdonald preached an interesting and instructive sermon from Ps. 116: 12-14. Brethren Springer, Coombs, and Camp were also present. After sermon, the Lord's Supper was observed: a season of comfort.

In the afternoon Rev. W. Camp preached taking for his text "For the love of Christ constraineth us." The congregation filled the house, and the sermon was listened to with marked attention.

In the evening Bro. Coombs, preached for a short time from John 1: 3. The meeting then was brought to a close in a social way, in which several of the visiting brethren took part, to the edification of all present. Thus ended the attempt to revive the plan of holding quarterly meetings.

Attendance and attention good. Collections for denominational purposes not so good as if the people had understood that there would be a collection and for what purpose; yet amounting to something like $6. What we have now written is the encouraging part. The discouraging part was that so few of our ministering brethren in the county were present, and some of those who were (losing faith in the effort we suppose) left before the meetings were half through. Again, none of the young men (three of whom had been lately ordained) came to our assistance. The apostle says, "I write unto you young men, because ye are strong." I trust our young brothers may prove themselves to be so in the future, as we have a hard task before us; yet we must not shrink from duty.

We will take the liberty of saying just here (as we are taking a good deal upon ourselves at this time): Young men, let us unite with our more experienced brethren in endeavouring to keep before the minds of the people the different branches of denominational work. Remember, Acadia College, Horton Academy, and the new Seminary at St. Martins, with Home and Foreign Missions, have as much claim upon the people to whom we minister, both in the way of sympathy and support according to their ability, as upon Baptist people anywhere. Let us, then, lovingly and faithfully endeavour to press these claims upon them.

If we fail to do this, we fail in a large measure to do our duty. Brethren, we believe that quarterly meetings in which we might all come together, and talk these matters over, would be one way of doing far more than we are doing at the present time.

Having faith in God, and in you, my brethren, I take it upon myself (though not appointed to the office) to request any Baptist church in the county desiring the next effort in this line to be made in connection with them, to send us word to that effect, and we will (D. V.) arrange for another meeting somewhere about the middle of December. M. P. KING.

Colporteur and Mission Work.

I connect them, for one cannot be successfully carried forward without the other. The missionary must have the Bible for himself and others. If he visits back settlements, and poor people, which he evidently will, he will find many that do not possess a copy of God's Word. This is the condition of many in our country at the present time. Some years ago, the American Baptist Publication Society appointed two men to labor as colporteurs and missionaries among the Canadian French settled in the United States, these men, after visiting eighteen thousand of them, said that one copy of the Word of God was found among them, and that they were totally ignorant of its contents. To what extent this destitution of the scripture prevails in our country I know not; but I am acquainted in a settlement of twelve families, nine of whom, one year ago, owned not a Bible.

This state of things out not to be, and would not be if the missionary of the Cross went forth prepared to supply their needy, calling where he could, and giving to a worthy case where a sale cannot be effected.

I would also recommend the constant circulation of religious tracts; small in themselves, but mighty to the pulling down of the strong holds of sin. These, with religious books, denominational and otherwise, will enable a man to do more and better work than he possibly can without them.

But this department of Christian work requires money to carry it on, as well as all others. Yes, and it is forthcoming, notwithstanding our missionaries are poor men, and our Book Room, at Halifax pleads poverty in this department, for there are many Christian people in our country that will assist if properly approached. Commencing Sept. 1st, 1887, I called the attention of people in Hammond, Fairfield, and Upham to this subject, and asked them to assist me in the work, which they did to the amount of $93.00. Recently assisted by Mr. J. M. Herrit the amount has been increased to $110.00, the money collected has nearly all been expended in Bibles, Testaments, religious books and tracts.

And now, for the benefit of my subscribers and all others concerned, I according to agreement, publish in the MESSENGER AND VISITOR, a statement of the work thus far done by me in this department outside of my work as pastor of Hammond and 2nd St. Martins churches for the year ending Oct. 1st 1888:

Money collected	$110 00
Miles travelled	300
Families visited	100
Amount of books sold	$32 97
Prayer meetings held	23
Sermons preached	50
Tracts distributed	3000
Amount of tracts and books given away	$5 00
Number of persons baptized	13
" " " reclaimed	3

Thus far the Lord has blessed our effort, and will bless in proportion to our faith.

Upperton, Oct. 6. B. MUTCH.

Literary Notes.

The Pulpit Treasury for October is a number of special interest. Its sermons, editorials, leading thoughts for sermons, prayer meeting service, and all the other departments are exceptionally well sustained. E. B. Treat, publisher, 711 Broadway, New York. $2.50 per year in advance.

Our Day, for September, contains The New Theology and Missions; The Liquor Traffic and the Bible; The Mischiefs of Modern Drinking; Herbert Spencer's New Ethical Fallacy; The American Church in Berlin; one of Joe. Cook's lectures. Besides these articles of able writers, there are very interesting special departments. This is the best number yet. *Our Day* Publishing Company, Boston. $3 per year.