

Messenger and Visitor.

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Editor: J. H. BARNES, Business Manager.

OFFICE: 10 GORMAN ST., ST. JOHN, N. B.

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Messenger and Visitor.

WEDNESDAY, MAY 17, 1903.

LEGITIMATE AND OTHERWISE.

In the course of the discussion which for some weeks now has occupied a large amount of space in our columns, those who are advocating a separate Convention have presented a number of considerations in support of their contention, which deserve, and we trust are receiving, respectful treatment at the hands of our readers. Arguments have been based on the extent of territory and the largeness of membership embraced in the Maritime Convention; on the example of Baptists in the United States; on the needs of home missions and of academic education in this province; on what is alleged to be the too great centralization of power in our present system; on the saving of expense which, it is claimed, could be effected by having a Convention for each province, and on the plea that the proposed change would result in developing among our people a benevolent spirit toward local interests. These arguments, though presented with acknowledged ability, have not seemed to us so clearly to demonstrate the necessity for a separate Convention as they apparently do to those who present them. But we have endeavored to give them unprejudiced consideration. We have not, indeed, found time or space, nor has it seemed to be our duty, to discuss all these arguments in their details, but we have felt it to be right and desirable that whatever legitimate arguments there might be in favor of the change proposed should have the privilege of being fairly presented in our columns. That there exists a measure of discontent with our present system or methods is quite evident, and we think it is due to our brethren who are agitating for a change and to those who more or less sympathize with them that there should be a thorough and unprejudiced enquiry into the extent and causes of this discontent with a view of removing those causes if practicable.

Another article from the pen of our esteemed brother, Rev. W. E. McIntyre, appears in our present issue. It is a cleverly written article, and will doubtless receive a careful reading.

We have pleasure in saying that, in his previous articles on this subject, Mr. McIntyre has, for the most part, dealt with it in the way of legitimate argument, and has pursued the discussion in a fair and tolerant spirit. We regret that in one or two instances and especially in the closing part of the article, which appears elsewhere in this issue, there is, as we must think, such a departure from that excellent way of argument which is usually excellent judgment which it has led him to speak of the Baptists of this province as if they were an enslaved people "upon whom every year the fetters which hold us in the Maritime Convention are being more securely fastened," the oppressed and discouraged victims of an "iron-wheel policy," which is described as follows:

"Take home missions and all home mission funds from New Brunswick and get them under Nova Scotia control; crush the academic work in this province and teach Baptists here that they need nothing beyond what is furnished at Acadia; carry off our Annuity Fund, under the plea of union; hold the home mission work under Acadia domination; using New Brunswick money to support favorites and plant them on our fields; and leave to us a bare wilderness of churches, blighted by foreign control, and utterly lacking in that *esprit de corps* which is the all-essential of Christian activity."

This Mr. McIntyre states as "the Nova Scotia idea fully carried out, as applied to this province." Now, does Mr. McIntyre believe this or does he not? We are disposed to the more charitable alternative, but really we are at a loss to decide which supposition is the more complimentary to our correspondent. But charity suggests that we may escape

both horns of this dilemma. These sentences are what our brother wrote in his haste, and doubtless, on calmer reflection, they would be radically amended. Certainly if the Nova Scotia churches (their representatives in Convention are such, in Bro. McIntyre's mind, as the sentences quoted indicate, it is easy to see why he so strongly pleads for separation. How could there be any union in work and spirit with such a people? How could we wish or consent to have part with them in foreign missions, in university work or anything else, until they repent and are converted. No wonder that what we are accustomed to speak of as the sister province is a "foreign" land to Mr. McIntyre, and the Baptists on the other side the Bay of Fundy, a "foreign" people. But we are persuaded that the utterances above quoted do not represent the feelings of New Brunswick Baptists toward their brethren in Nova Scotia, and toward the Maritime Convention. We are persuaded, too, that they do not represent Bro. McIntyre except in an abnormal mood. So far from wishing to enthrall, oppress and make gain out of the Baptist churches of this province, our brethren in Nova Scotia, so far as we know, are generally disposed to ignore provincial boundaries and to consider every section of every province as entitled to equal consideration. Certainly no one can say that the churches of the sister province have not contributed their full quota to any work which Maritime Baptists have undertaken in common. Whatever force the Baptists of New Brunswick may perceive in the arguments which are being urged in favor of a separate Convention, we are persuaded that they will be slow to believe that any valid reason for such a movement is to be found in the character and spirit of their Nova Scotia brethren. So far as we know, our brethren in the other provinces will not be disposed to treat otherwise than with the greatest respect a proposal for any reasonable and feasible change in the present denominational system, which the churches of this province may agree upon as being desirable.

Grande Ligne Mission.

It seems to me no one can read Bro. Ayer's letter about the imperative necessity for help to our struggling mission among the French Canadians in last week's MESSENGER AND VISITOR without desiring to add as God has given ability. He says: "Really, brethren, has the time not arrived that you will open the way for us to make a direct appeal to each church to make a contribution for this work?" As a Baptist I feel a little chagrined to know that our churches have allowed themselves to be placed in such a state that so great and good a work should feel it is handicapped in its appeal for help. If the Convention scheme is what our brother feels stands in the way, I hope we will soon brush it aside. The evangelization of the French-Canadians is too great a matter for us in Canada to have it relegated to a back seat. As matters now stand in the Dominion, I believe more dangers encompass the ship of state in this direction than any other. The cure politically and religiously is the gospel of Christ, and I hope our Maritime churches will recognize their obligation. The hope of our being able soon to do something for our French neighbors in the Lower Provinces rests in our being able to get teachers and missionaries from Grande Ligne equipped to undertake and prosecute their much needed evangelization. I trust Bro. Ayer's appeal will in some way reach those who ought to feel its importance and urgency.

J. E. HOPPER.

Note from Mr. Creed.

There are several things which I desire to say further in relation to the present discussion, and which I think I have a right to say. It has been my aim to write calmly and give no reasonable ground for offence. I very much regret that Bro. Hughes has so far misunderstood my words and my motives as to be led to express himself so unbecomingly in regard to me. My engagements have prevented me from preparing an article for the next paper, but I shall send one for the 24th inst.

The Fredericton church, at a business meeting held on the 12th inst., after having had the matter before them at two previous meetings, adopted the following resolution:

"Resolved, That in the opinion of this church the formation of a separate Baptist Convention for New Brunswick would not promote the best interests of the denomination in this province; but we would recommend the adoption of some plan by which home missionary work may be fostered and directed by local auxiliaries in the several associations or in the several counties."

This was passed without a dissenting vote, and three delegates were appointed to represent the church at the meeting in St. John.

H. C. CREED.

The article on our second page by Mr. Kinney, dealing with difficulties in Sunday-school work, will be found worthy of a careful reading.

Baby's croup is cured by Hackmore.

Disruption! Disunion! Dismemberment!

These are the ugly names, very unfairly given to a movement which simply proposes that a Baptist Convention be geographically divided, each division to continue its support of every interest hitherto involved.

Bro. Creed says of the circular: "There is nothing to show whence it came." On page 167 of the last Year Book he will find out whence it came. He will see there the preambles and resolutions which are more fully expressed in the circular. That document now lies on the table of the W. N. B. Association for further discussion. Our information for further discussion. Our information for further discussion.

Bro. Hughes has good ground for his statement, that there is a vast amount of withholding because the board of home missions is not located in New Brunswick. Looking more closely into Bro. Hughes' letter he will see that he has misunderstood this point. We are dissatisfied with the policy of the board. If it were located in New Brunswick under its present management and policy, things would be no better. At present the home mission fund is mainly used as a sustentation fund, to supplement pastors' salaries. We would be glad for such a fund if it were equitably administered. Few of our country churches in New Brunswick are self-supporting. Most of the pastors have to serve groups of churches. Here and there the Board selects a group and subsidizes it from the fund. On what system, or since no system is apparent, for what consideration this is done we can only conjecture.

Bro. Goodspeed says: "Our churches ought not to think of doing anything from the mere desire to assert and show their independence." Without its frequent assertion they will soon have no independence to show. Their anxiety at present is to preserve their independence.

Bro. Goodspeed seems to take it for granted that if a New Brunswick Convention is formed some of the churches will remain in the present Convention. In that case, what principle or what prejudice is to determine the line of cleavage? If any other than a geographical line is to obtain, what security have the parties who intend such a result that the line will not pass on through the other provinces? The claim that Bro. Hughes or any other brother had no right to travel through the country and inquire how the Baptist people stood affected toward this movement, deserves an epithet which we will not write.

A. B. MACDONALD, Cambridge, May 3.

Bringing Home Missions into the Convention.

The reader of Dr. Hopper's article in MESSENGER AND VISITOR of May 3 will naturally infer that the first step toward bringing home missions into the Convention in 1874 was taken by myself. By referring to the minutes of the Convention it will be seen that before I gave the notice of a resolution to change the constitution so as to admit home missions, the following resolution was moved by Rev. George Armstrong and seconded by Rev. W. P. Everett, at that time president of the New Brunswick Home Missionary Society:

Whereas, The Baptists of the Maritime Provinces have already combined their counsel and efforts in the government and support of Acadia College, and in the prosecution of the great and sacred work of foreign missions, and have thus encouraged, strengthened and helped each other in furthering education at home and in extending the gospel among the heathen;

And whereas, Four Baptist associations—three in Nova Scotia and one in P. E. Island—and the churches they represent, have become united in the great cause of home missions;

And whereas, The Western Association of New Brunswick, at its recent session, adopted a resolution referring the decision as to such union to this Convention;

And whereas, The Eastern Association of New Brunswick appointed a committee in reference to the matter of union in the same work;

And whereas, It is believed that such union would, by the blessing of God, greatly conduce to our spiritual growth, unity and power as a denomination, and especially to the extension of Christ's kingdom among us, and the salvation of many sinners;

Therefore resolved, That in the opinion of this Convention, the union of all our associations, churches, and ministers in the great and vital cause of home missions in these provinces is highly desirable, and its wise consummation to be sought, if practicable.

After discussion the further consideration of this resolution was "postponed until the next annual session."

It was after this discussion that the notice of change of constitution was given.

I was not present at the Convention of 1875, and so the resolution to change the constitution was not moved, but the resolution to appoint a committee to report upon the advisability of bringing home missions into the Convention was moved by Dr. Cramp and seconded by Rev. E. Hickson.

In 1876 Rev. T. H. Porter, pastor of

Federicton church, gave notice of motion to amend the 2nd article of the constitution so as to read as follows:

"The objects of the Convention shall be to maintain the educational and missionary interests of the body, and to advance the general interests of the denomination."

In agreement with this notice, in 1877 Bro. Porter introduced the resolution of which he had given notice, which was seconded by Rev. G. E. Day, M. D., and after discussion adopted. Thus home missions was given a place in the Convention.

It is pleasing to note that in the several steps above indicated brethren of New Brunswick and Nova Scotia co-operated.

A. COHOON, Wolfville, May 4th.

Separate Convention.

Much has been written of late in reference to separate Convention. I see in the last MESSENGER AND VISITOR the circular that was recommended to be sent to the churches, and Mr. McIntyre states that it is sent to all the churches in New Brunswick found in the Year Book, and that each church is requested to send delegates, not exceeding three in number. It seems to me that a better way to get a full vote from all the ministers and people in our churches would be for each member to send a postal card (if he or she cannot attend) to some one in St. John who will be in attendance at the meeting (you, Mr. Editor, would be a fit person to send them to). It will only cost each member one cent, and surely our people should be interested enough to express their views on such an important subject. This can be done without any undue influence being brought on the people from either side. Let each member write on the card whether they are in favor of disunion or no, and give the name of the church to which they belong and sign their own name. This seems to me to be practicable and reasonable. This plan need not interfere with the sending of delegates to the Convention. It will only give a large number of the people the opportunity to express their views. Now, Mr. Editor, if this note commends itself to your views you can place it before the people, and give whatever comment or recommendations you may see fit to put upon it. I expect to attend the meeting in St. John, but if I am not there, I will send my card and express my views; let others do the same.

B. N. HUGHES, Lower Cape, Albert Co.

If each of the 15,000 Baptists of New Brunswick should adopt Bro. Hughes' suggestion and send a card, it would involve quite a large contract for the editor. We are quite willing to render any assistance in the matter within our power and province. But as we suppose Bro. Hughes has no authority to commission us to receive the cards, it will be better, we think, if any cards are sent, to address them in care of the Postmaster, St. John; and the secretary of the meeting, when he is appointed, can be appointed to receive them.—E. M. and V.]

Jottings from Acadia Seminary.

During the past winter an enterprise has been started in connection with the Seminary, to which the attention and co-operation of all friends of the institution are earnestly solicited. Dr. W. C. Smith, of Lynn, Mass., a former student of Acadia University, has deposited with Miss Graves a small sum of money as the nucleus of a loan fund for needy students. Having felt the need of such help in his college days, Dr. Smith has taken this means of showing his interest in the seminary, and intimates his intention of adding to the sum from time to time. The enterprise is commended to the consideration of all who are anxious to promote the prosperity of the school.

Prof. J. F. Tufts has kindly consented to deliver his lecture on British Columbia to the young ladies of the seminary in Alumnae Hall, on Saturday evening next. From his well known ability and the pleasure his previous lectures have given, an enjoyable evening is anticipated.

CAPITAL FUND OF BAPTIST BOOK ROOM. Collected by agent, Rev. D. W. Grandall: L'Anse-au-Loup—Mrs. Bill, \$1; collection, \$37.50; Shelburne—A. Murray (L.C.), \$1; Ernest Freeman, \$1; Wm. Swainbury, \$1; D. Nickerson, \$1. Tuxet—Rev. A. Brown, \$1; W. Lent, \$1; E. C. Simpson, \$1; Mrs. J. Hatfield, \$1; J. A. Hatfield, \$1; A. S. Lent, \$1. Acadia—Collection, \$2.25; Mrs. A. Perry, \$1; A. Shaw, \$2; J. Wyman, \$1; R. C. Porter, \$1. Temple church, Yarmouth—Collection, \$6; H. E. Haley, \$1; Geo. C. Cain, \$1; A. A. Murray, \$1. Zion church, Yarmouth—G. F. Allan, \$1; G. Y. Robbins, \$2; A. C. Robbins, \$5; Mrs. Ann Lovett, \$5; Mrs. James L. Vrett, \$2; J. H. Goudy, \$1; W. H. Griddy, \$1; Mrs. Sanderson, \$1; A. E. McGray, \$1; J. H. Moses, \$1. GEO. A. MACDONALD, Sec. Treas.

Are unpopular. But there is one form of trust against which no one has anything to say. That is the trust which the public repose in Hood's Sarsaparilla, and the best of it is the trust is fully justified by the merit of the medicine. For, remember, Hood's Sarsaparilla cures.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

St. Martins.

Last Sunday was a day of special blessing for both our church and our seminary. For the first time since my ordination I had the pleasure of visiting the baptismal waters, and the privilege was doubly sweet and sacred because of the fact that all of the ten candidates whom I baptised were from our school home. Bro. Williams at the same time baptised two young ladies from the village. The candidates were: Jennie Davies, Herbert Fowler, Mrs. George Vaughan, Lillie Goddard, John Cowan, Angelina Sherwood, Holden Merritt, Warren Titus, Gussie McGain, Etta Newsome, Marnie Fowler. The mist and rain of the morning cleared as we entered the waters, and the sun's rays shone brightly on the scene, bathing the happy candidates in a golden glory.

In all, during the year, some eighteen or twenty of our young people have found hope in Christ. Bro. Williams has been a wonderful help to us, and by his earnest words and constant efforts has done much to further the spiritual welfare of the school community. The same untiring zeal which has characterized his work for the church and has made him abundantly successful in his pastorate, has been given to the Seminary, and has borne precious fruit. I ask the prayers of all our people in this province for our noble young men and women at St. Martins.

AUSTIN K. DEBLOIS, Notes from Canoe, N. S.

Canoe has grown very much during the last few years. The large new four department school house which three years ago was thought to be ample for our needs, and which, heated and ventilated by the (Smead) system, was conceded to be quite an ornament to our town and a credit to our enterprise, has been quite outgrown. Forty children seek in vain for admission, and a recent actual census by name shows one hundred and fifteen children who will be of a school age inside of two years, not counting those who may move in. To meet this want, at a special school meeting held a few weeks ago, the trustees were ordered to add four more departments to the building, to be ready for occupancy for the fall term.

A large number of new modern dwellings will be erected the ensuing summer.

Messrs. A. N. Whitman & Son added two new ice houses to their already extensive plant last winter, and are now fitting up a very commodious cold-storage warehouse. This firm ships large quantities of frozen fish to Upper Canada and the United States, a considerable portion of which goes west of Chicago.

Canoe's contiguity to the fishing grounds, cold fields and P. E. Island, makes it the rendezvous for a great number of vessels which call in for bait, ice, general supplies and repairs; and it is not uncommon to see from forty to sixty sail in our harbor—sometimes for weeks together throwing several hundred men, whose homes dot the shores from here to Gloucester, on our streets, thus affording a very large field for Christian work. Two years ago our W. C. T. Union built a very fine Sailors' Rest, which is well patronized and which is doing a good work. The work has been greatly hindered by the existence of a number of unlicensed ram shops, for which we have hitherto had cause to blush. Our temperance people, however, under the leadership of Rev. A. C. Borden (Methodist) and Bro. Shaw (L.C.) have proved that the Scott Act, although it will not work itself, can be worked when taken hold of with a will, as five of our rum-sellers have found to their cost, two having served a term of two months each and three are serving a term of six months each in the county jail, where they have had opportunity to ruminate upon the consequences of violated law, at the public expense, and those who remain and have so far escaped, realize that persistence in the traffic is dangerous.

W. H. M. U. RECEIPTS.

Financial statement for quarter ending April 30, 1893:

Received from—

Nov. Scotia. \$617.14 \$807.40 \$654.54

N. B. Mission Bands and Sunday-schools. 89.10 89.10

New Brunswick. 311.85 311.85

N. B. Mission Bands, Sunday-schools and Y. P. S. 40.00 40.00

P. E. Island. 60.07 60.07

Amount paid—

Mrs. Johnston, postage. 50.00 \$1,899.87

A. C. Coombs, Home Missions. 50.00

H. E. Sharpe, North-west Missions. 10.00

J. Richards, Grand Ligne Mission. 100.00

J. W. Manning, Foreign Missions. 1,200.00

Visitation. 10.00

Depreciation and postage. 8.39

Reserve fund. 40.00

Balance forward. \$1,790.35

MARY SMITH, Treas.

Amherst, N. S.

MEMBERS of the Dartmouth church, well known for its large and systematic benevolence, have given their pastor a special expression of their interest in his material welfare and of appreciation of his services in contributing money and placing his name among the names of the members of the Annuity Fund. Other churches will, no doubt, go and do likewise.

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DENOMINATIONAL NEWS.

[All News (except legends) contributed for denominational work.]

CHARLOTTE TOWN, P. E. I.—

of the morning service was baptised, and at the close of the service the right hand of fellowship was extended to eight, after which the pastor of the Lord's church in this town, the Lord's death. So the goes on.

Bridgetown, N. S.—