

The Christian Messenger.

Halifax, N. S., June 18, 1884.

THE CHRISTIAN MESSENGER, TO THE 1st of JANUARY, 1885, for 50 cents, TWO FOR ONE DOLLAR.

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A Handsome Pocket Bible will be sent, with the fact stated in it in LETTERS OF GOLD.

OUR ASSOCIATIONS.

The Baptist Churches in the Maritime Provinces are formed into seven separate Associations: three in Nova Scotia: three in New Brunswick; and one in Prince Edward Island. They all hold their Annual Sessions in June and July. Those in Nova Scotia and P. E. Island commence them on Saturdays, and usually continue them to the following Tuesday, and those in New Brunswick on Tuesdays and continue them to Thursday. These gatherings are an inspiration to the churches, especially the one with which the Association meets. They are a characteristic of Baptists everywhere, with but slight variations in form and mode of proceeding. In Wales they are still occasions of thousands coming together and having open air meetings continued much longer than is the case with us.

N. B. SOUTHERN BAPTIST ASSOCIATION. This Association is the youngest of the Baptist Church fraternities of these provinces, it being but five years old; having separated for convenience of assembling from the other two Associations of that Province, yet it takes the lead as to time of its assembling. Its fifth Annual Session was held at Fairville, a few miles from St. John, on Tuesday, Wednesday and Thursday of last week. There were about fifty delegates present. Rev. W. T. Covey the Moderator of the past year commenced by devotional exercises. The letters were read by Rev. Dr. Welton.

The following brethren were elected the officers of the Association: Rev. Henry Cross, Moderator; Rev. W. E. McLaryre, Clerk; Rev. S. B. Welton, Assistant Clerk; Charles P. Baker, Treasurer; Dr. Foster McFarland, Assistant Treasurer.

Arrangements were made for the several meetings, and committees were appointed to attend to the various matters expected to come before the body. Wednesday brought a much larger number of people from St. John to Fairville. The meeting in the morning was opened by singing a verse of the hymn "Come thou Fount of every blessing." The 103rd Psalm was read, and prayer offered by the Rev. H. J. Shaw. Another hymn, "On the Rock of Ages founded," and prayer by Dea. W. T. Wetmore, who afterwards spoke of his early recollections of Baptist piety and zeal. After remarks by Brethren Keirstead, Titus and the Moderator, the business was commenced by reading the minutes of the previous day. After prayer by Rev. S. Welton, Rev. J. E. Hopper preached the Association Sermon from Nehemiah ii. 18: "So they strengthened their hands for this good work." He referred to the early evangelistic efforts of the Baptists of these provinces as indicating their desire to promote Home Missions in the country and in the city.

Education was next considered, and the relation of Baptists to the system of Common Schools, as well as in its higher aspects, was called to mind. Foreign Missions too had ever been regarded as of prime importance. The session was closed with prayer by Rev. Dr. Sawyer.

On Wednesday afternoon the remaining letters from churches were read. There had been an increase in nearly all the churches during the past year. Mr. John Sutcliffe, Agent of the Halifax British American Book and Tract Society, addressed the Association, in reference to the work of that body. A motion was made by Rev. Mr. Bartlett to give an expression of approval of the Society's endeavours, but a lively discussion arose. Dr. Hopper said that he lamented the fact that Baptists themselves were hardly loyal to their own interests in this matter.

On Wednesday evening a Public Missionary Meeting was held. Mr. G. J. C. White read the report of the Committee on Denominational Literature. It showed that the Lesson Helps formerly published at the Visitor Office had been discontinued. "Other Sabbath School papers are however still continued, but as the circulation does not materially increase, it is considered doubtful if they will continue long, if they are not better patronized." The Report was not satisfactory, and was handed back for amendment.

After reading the Report on Missions Addresses were given by Mr. John March, Rev. G. Churchill, Rev. Mr. Crawley and Rev. Mr. Cabill. Mr. and Mrs. Churchill sang a hymn in the Telugu language. A resolution as follows was presented by Mr. John March and adopted: "Whereas, The annual associational gatherings of the Baptist Churches of the Maritime Provinces afford the best, and to many churches and individuals, the only opportunities of becoming intimately acquainted with the great enterprises of the denomination in education, foreign missions, and home missions.

And Whereas it is of the highest importance that representatives of the several boards which have in charge these undertakings should be present at all our associations, to present an official report and to give information upon the work in progress and thereby stimulate the interest and benevolence of the churches in regard thereto. And Whereas, the times now fixed for these gatherings are in some cases inconvenient by reason of the conflict between time and distance and thus preclude the following out of such a desirable course:

Therefore Resolved, That the clerk of Associations be a committee to confer with the clerks of the other Associations in New Brunswick, Nova Scotia, and P. E. I., as soon as possible, with a view to a re-arrangement of the dates of the meeting of the Associations, so as to admit of their being visited in order; and

Further resolved, That the joint committee thus formed be empowered to report to the Baptist Convention of the Maritime Provinces, at the meeting to be held in Moncton in August next, a schedule of dates for holding the Associations, in accordance with the intent of this resolution, and that such report, so far as it fixes the date for holding the Southern Baptist Associations of New Brunswick, shall be binding upon this body; and

Further resolved, That the Baptist Convention of the Maritime Provinces be requested to instruct the several boards under its direction to submit to each Association by the hands of a delegated representative a report upon the progress, condition, and outlook of the work in hand.

The resolutions were adopted and the meeting adjourned. On Thursday morning, after singing the hymn "I need Thee every hour," and prayer by several brethren, Dr. Hopper presented the report of the Committee on Education. It gave the history of the Baptist Seminary in St. John in detail, Acadia College, Horton Academy, and Acadia Seminary were also noticed, and the Theological Institution at Toronto.

After the reading of the Report, Dr. Sawyer, President of Acadia College, was called on, and referred to the good results that had accrued by the work done in the various colleges and academies. He urged the continued and hearty support which had heretofore been given to these schools.

Dr. Welton, of McMaster Hall, Toronto, spoke at some length on the facilities possessed at Toronto for Theological instruction. The Report was then adopted.

Dr. Hopper moved that as many copies of the Association minutes be published as can be printed for the money sent in.

Rev. Mr. Stewart moved that the proceedings be published in the Convention Year Book.

Dr. Hopper claimed that the reports of the Association did not receive justice in the Year Book, being cut down to less than three pages.

Dr. Hopper's motion was carried, A vote of thanks to the St. John daily press was passed for publishing the proceedings.

The thanks of the Association to the people of Fairville, for their hospitality, and to steamboats, &c., &c., were passed, and the Association adjourned.

LADIES' MISSIONARY MEETING.

An interesting Ladies' Missionary meeting was held in the school room of the Fairville Baptist Church on Wednesday afternoon. The President of the N. B. Central Board of the W. M. A. Societies, Mrs. J. E. Hopper, was in the chair. After singing, Mrs. Hopper read the 77th Psalm and prayer was offered by Mrs. J. F. Masters. Mrs. March expressed gratification at this first meeting of the Societies with the Associations, and the pleasure she felt that Mr. and Mrs. Churchill had returned in good health, and hoped it would be followed by good results to the mission cause.

Quite a number of ladies then spoke on the need of missionary work. One read an extract from a letter received from Mrs. Archibald.

Mrs. Churchill expressed here gratitude for the words of welcome and sympathy from the friends in New Brunswick. Sometimes, she said, in times of discouragement we have thought ourselves forgotten except by the Lord, but hereafter we shall never feel ourselves forgotten, and your prayers and sympathy will be strength to us from this time forward. Mrs. C. then exhibited a number of articles brought from India. Two young ladies were attired in the costume of India, to give the ladies present an idea of the natives among whom they had been laboring.

Miss Hamilton, one of the recently appointed young ladies to India was present, and expressed her desire to know the ladies of New Brunswick, so as to be able the better to realize that she had their prayers and sympathies when engaged in her field of labor in India. Miss Hamilton very satisfactorily explained her feelings and motives in desiring to go into Missionary work.

Mr. Churchill now entered the meeting, and being invited to speak, referred to the great blessing that the W. M. A. Societies had given to the people of India. He showed a number of fragments of wood, stone and metal that had formerly been worshipped. The degraded condition of the people was a strong incentive for effort in behalf of women in heathen lands.

The Southern N. B. Baptist Association, as last year, do not go in for having their minutes published in the Baptist Year Book as all the other Associations did, but have passed a resolution to print them in a separate pamphlet as formerly. It will be for the other Associations in N. B., N. S. and P. E. I. to consider whether they will print their own, or let them all go into one book as last year. Each one will decide for itself.

The two Essays on another page, mentioned in our last, will be read with much interest by old and young. It is unnecessary for us to offer any word of commendation of them; they speak for themselves. One thing we may remark, that the manuscript of both is in such beautiful caligraphy that they have the printers' blessing, and are returned in as good a condition as when received. We can but remark that such writing reflects credit on the institutions the writers represent.

But few of our correspondents are equal in their penmanship. We may mention two, Rev. W. B. Boggs, of India, and H. C. Creed, Esq., of Fredericton, whose writing is nearer perfection. Many others are good

writers, and such as we have no difficulty in deciphering freely every word. Bad writers among our correspondents, we are happy to say, are now the exception.

THE members of the family of the late Rev. Dr. Cramp have erected a very handsome Memorial Tablet in the Baptist Church at Wolfville to the memory of their father. The officers of the church have kindly given it a very prominent position on one side of the pulpit. We should have noticed this last week, but our space was occupied with the account of the Anniversary. The following is the inscription:

IN MEMORY OF The Reverend JOHN MOCKETT CRAMP, D. D., Born at St. Peter's, Isle of Thanet, England, on the 25th July, 1796, Departed this life at Wolfville, on the 6th December, 1881.

Eminent as an author, teacher and preacher, he gave to God all his best powers from early youth. In 1851 he became President of Acadia College, and devoted his life thenceforth to that institution, and to the Baptist denomination in this Province.

In this church he ministered for many years in aid of the pastor, and his public labors in the service of the Master only ceased when strength failed.

He died full of years and honors, esteemed, revered and loved. "His works do follow him," and he now rests from his labors.

MR. THOMAS M. BOGGS, a younger brother of Rev. W. B. Boggs, formerly employed in the Intercolonial Railway Department, left Halifax on the Nova Scotian mail-steamer on Monday last for India where he expects to be engaged in the construction of a railroad in India.

POLITICAL matters have largely subsided since it was announced that the Hon. W. T. Pipes declined the invitation to contest Cumberland with Mr. Townshend. It is now understood that there will be no opposition to Mr. Townshend's return.

The contest for a seat in the Local House in place of Mr. Townshend is not thought of so much account at the present time.

SOME of our aged choristers who fancy they have had a long continued period of service may be encouraged by reading the following, which we find in the Boston Watchman:

A VETERAN SINGER.

There is a man living in Wisconsin, eighty-four years old, who has been in the habit of singing and leading in singing gatherings, prayer-meetings, funerals and other religious occasions for sixty-five years, and more than half that time either leading in choirs or playing on instruments; and yet retains his vocal powers so as to sing a heavy bass a tolerable tenor, has a compass of voice that will reach three octaves and a major fourth reaching from double G, an octave below the lowest line in the bass to high C in the alto. It is doubtful whether another instance of the kind exists anywhere, especially as to age and gravity of tone.

P. S. Names and references can be furnished if needed.

His length of life may probably be accounted for, somewhat, by his continued use of his lungs in singing.

CONCERNING THE DENOMINATIONAL PAPER.—The Michigan Christian Herald of a week or two ago says:—

Very close of kin to a christian's Bible is the denominational paper of his own state. Baptists owe not a little of their strength to the local denominational organ, and prove their appreciation by liberal support of it.

These are words that may be pondered by our brethren, high and low, rich and poor, and there is a good opportunity now given of making their appreciation practical.

THE communication from the Secretary of the Home Missionary Board refers to the appeal presented to the Board on behalf of the Baptist Church building at Victoria, British Columbia, by Mr. Walter Bars.

We understand that Mr. Bars goes to British Columbia under appointment of the U. S. Home Mission Board. It is a generous thing of our brethren in the United States to render such aid to a Baptist Church in a British possession. We learn that they do this until Canadian Baptists can take hold of the work themselves, or the British

Columbia people are able to sustain the cause themselves. If we could, by any word we might say, commend the appeal made by Mr. Bars we should be glad to do so. Mr. B. says:

The little band of 27 members which compose the Calvary Baptist Church, Victoria, exhibit both religious and financial heroism. They have been pastorless for over a year, and yet maintain the regular Sabbath services, Sabbath School and Prayer Meetings. They have pledged \$300 a year towards their pastor's salary, and pay all church expenses. Besides this, they have secured a lot for the erection of a church building, on which they have paid all but \$200 of the purchase money, and this balance they expect to clear off ere I arrive there.

But there is a limit to their ability. They seem to have reached their limit. They have no church building, nor can they raise money among themselves for such an object. Cannot we Maritime Baptists do it? I feel that we can; I know that we ought; for they are our own people, and many of our Eastern people are constantly going thither. I think that I am safe in saying that a few thousand dollars given to the Baptist cause in British Columbia now, would be the best investment ever made by the Baptists of these Provinces.

THERE is a great advance made in England on the subject of Church and State. The presence of the Bishops in the House of Lords is being felt as an incongruity, and what should be no longer continued. The leading journal of the High Church party in England speaks thus of the proposed removal of the Bishops from the House of Lords: "Nobody now considers the presence of the Bishops in the House of Lords to be a matter vital to the Church, hardly even to the Establishment. It is a pure question of expediency that deserves to be regarded on its merits, and that need not arouse on either side any heated feelings." This indicates a great advance in sentiment since Earl Grey, half a century ago, brought this question so prominently forward.

THE position of the late Keshub Chunder Sen towards Christianity in India, has been a matter of some controversy. The question has been asked whether the Brahma of which he was the leader, was leading men to Christ or placing obstacles in the way of their coming to Christ.

The following from the pen of the Rev. Robert Spurgeon a missionary at Barrisaul will show how this matter is regarded in some quarters:—

WHAT IS A BRAHMO?

He is unknown to ancient Hindu literature, being purely a production of the nineteenth century; and yet we find his portrait faithfully drawn in the Bible by the pen of the Apostle Paul. He describes him as "holding a form of godliness, but denying the power thereof; and as ever learning, and never able to come to the knowledge of the truth. Now, as James and James withstood Moses, so do these also resist the truth. But they shall proceed no further; for their folly shall be manifest unto all, as theirs also was." Like the Egyptian magicians, the Brahma opposes the Gospel by imitation. Ready to follow us in all things but faith in Christ, he speaks of their "missionaries," "prayer-meetings," "watch-night meetings," "sermons," "baptisms," and I know not what else. He accepts implicitly the suggestions of his own erratic brain, while he rejects the authority of Him who "spoke as never man spake." He praises Christ with his lips, but refuses him the reverence of his heart. He has no settled creed concerning God, His government or His character, and yet boasts of his ability to extract all that is true from the Bible, the Koran, and the Vedas, as easily as a bee obtains honey from flowers. He prides himself upon being able to appreciate fully, and to estimate justly, the beauty and perfection of Gospel morality; but he fails utterly to perceive how this very morality, as pure and lofty in tone, condemns him as guilty before God. He wishes to be thought capable of fully comprehending Christ's words, but refuses to glance at the mystery of Christ's cross. He closes his ears, therefore, to the message of the Gospel, unless the preacher allows him an opportunity of declaring his high estimate of the Saviour's character and teaching. He prefers a thousand times his own constantly varying fancies about God before the highest wisdom, the purest holiness, the sublimest love, and the happiest future conceivable, such as the Bible reveals. He accepts a portion of all creeds to prevent the suspicion that he has become a Christian. He does not worship idols, or regard distinctions of caste, abhors child-marriage, and allows widows to marry; but he will not be immersed as a believer in Jesus, choosing rather to immerse himself in the name of the Father, Son, and Holy

Spirit, and so still remain a Brahma. He loves the name of "reformer," while neglecting to reform himself by complete submission to the Lord. He dances round the silver flag of his own "New Dispensation," in preference to turning towards the cross of the New Testament. In fine, the Brahma acts the part of James and James, and thus opposes the truth as much as the uneducated Brahma, who knows nothing of Western science, theology, or infidelity. The name "Brahmo" is intended to convey the idea expressed by one word "Unitarian," and is used also to distinguish its bearers from Hindus, Mussulmans, and Christians, from whom they profess to receive certain phrases of faith.

Some believe that Brahmans are preparing a way for the Gospel into the hearts of men; but others believe they are blocking the way, snatching would-be followers of Christ away from the truth and confusing the minds of men. It is possible that their influence is for good while their disposition is unfavourable to the spread of the Gospel. This may be like that young man who was offended at being omitted from a list of guests invited to a soiree by a lady in France. In revenge he issued numberless invitations to persons not included in the Countess's list, of which he had obtained a copy. The evening came, and with it the multitude invited. They crowded the drawing-rooms, reception rooms, dining-rooms, and even the bedrooms, to the intense surprise of the hostess. The street was also filled with carriages, and only a portion could possibly obtain admission to the house. Thus, without going himself to the Gospel feast, the Brahma, by constantly speaking of Christ and directing the minds of others to him, may be preparing a great surprise for the Church of God in India. He can reach many whom the preacher of the Gospel could never invite. God grant that this may be the ultimate outcome of the movement!

RETURNED MISSIONARIES.—Rev.

George F. Currie and family arrived at Wolfville from India, on Monday of last week. A Postal Card from Bro. C. informs us they are in fairly good health. He went out about nine years ago under the Foreign Mission Society of Ontario and Quebec, and has been laboring for some years at Tuni. The Report of 1883 says of this station "Baptized during the year 14; present membership 27."

Mrs. Currie, formerly Miss Armstrong, went out previously under the Women's Mission Aid Societies of the Maritime Provinces, and was married to Mr. Currie after his arrival in India.

Methodism.

The Nova Scotia Methodist Conference will commence its Eleventh Annual Session (D. V.) in the Grafton street Methodist Church, in this city, this day Wednesday, June 18th, at nine o'clock.

The first session of the Conference, composed of ministers and laymen, will open in the same place on Friday afternoon at 2.30.

The New Brunswick and Prince Edward Island Conference will hold its annual session in the Centenary Methodist Church, St. John, commencing to-day.

The Conference will hold its First session in the Centenary Church, on Wednesday, June 25th.

The number of members of the several bodies united is given as follows: Methodist Church of Canada, 128,644; Methodist Episcopal, 25,671; Primitive Methodist, 8,090; Bible Christians, 7,398. Total, 169,803.

The number of ministers (of all classes, including students)—Canada Methodist, 1,216; Methodist Episcopal 259; Primitive Methodist, 89; Bible Christians, 79. Total 1,643.

The churches and their value are: Canada Methodist—Number of churches, 2,202; value \$4,438,435; number of parsonages 646, value \$712,696; parsonage furniture, \$102,933; total value of church property, \$6,809,817. Methodist Episcopal—545 churches, value, \$1,314,204; and 126 parsonages, value \$113,110; total value, \$1,528,514. Primitive Methodist—281 churches and 50 parsonages; total value, \$40,260. Bible Christians—59 churches, value \$395,210. Total—3,159 churches, 877 parsonages; value, \$9,130,807.

The number of Sunday Schools in the four branches of the Church is 2,707, with 22,434 teachers and 175,052 scholars.

The net increase of the membership among the Wesleyans of England is 3,816: that in Ireland as reported at