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Messenger and Visitor

WEDNESDAY, SEPT. 9, 1891.

We do not often call attention to the merits of the issues of the Messenger and Visitor. We allow our readers to discover for themselves the value of our contributions to their intellectual and religious welfare. And they often give us undoubted evidence of their discernment and appreciation. This week's issue, however, is a special one, and we shall be excused for referring to it.

Considerable expense is incurred to provide the Supplement issued. We have desired to give all our people as full a report of our denominational work as possible. Three or four hundred assembled in Convention and listened to the reports; but what are these among the forty thousand people who compose the membership of our churches? The vast body of friends of our educational and missionary operations will now have the reports, for the most part, in full. The reading of these reports is the next best thing to attending the meeting of Convention.

Our readers will enjoy the elaborate address of Dr. Goodspeed, formerly editor of this journal. The subject is of great importance, and the treatment is such as to commend it to all. We would urge our readers to read this address from beginning to end, and to do the same with the annual reports. These reports are carefully prepared and they give a more exact knowledge of the various departments of our work than can be obtained by general statements. We are very glad to be able to aid the general interests of Convention by thus introducing these effective statements to a very large number of persons hitherto unacquainted with the work being done. Our object in this undertaking, involving as it does additional trouble and expense, is to make a greater number of our people more thoroughly acquainted with our enterprises, which are so closely identified with the cause of the Lord. Our readers will aid us and the cause by making the most possible use of our Supplement and the contents of our regular issue.

MANUAL TRAINING TO BE ADDED TO THE INSTITUTIONS AT WOLFVILLE.

Until twenty-five years ago, every grade of instruction, from the primary class up to the graduates in arts, was arranged and managed wholly in the interest of theoretical education. After leaving the high school and the academy the work has been narrowed down so as to be chiefly as a preparation for studying for the learned professions. The tendency and results of this has been to fix a gulf between these professions and the industries of life managed by the hands. Had it not been for Christian schools, founded and controlled by religious denominations, ere this mental and manual labor and laborers would have been hopelessly separated from each other to the great detriment of society. Christian academies and colleges, founded and fostered for the purpose of giving a Christian education, and especially as they have been successful in training a pious and devoted ministry, have done much to hold all classes of the people together—to keep up their sympathies with the Christian schools; but at the same time it has been felt, and justly felt, that mechanics and farmers have not had the recognition and status given to lawyers, doctors of medicine, and ministers of the Gospel. The schools have made no arrangement, no provision by which all workers, whether by head or hand, were on a level, and all honored alike.

The system of education handed down from a time when manual toil was despised, accounts for this state of things surviving in those days of enlightened and impartial judgment. The first movement was to establish schools of technology, in which normal training in the mechanical arts could be obtained systematically and in a high degree of perfection. Next came the establishment of agricultural colleges, in which the art of farming could be learned as the lawyer obtains professional knowledge in a law school. But still the academies, high schools and arts colleges continued along the old lines, ignoring the manual industries, and by doing their work chiefly in the interests of the learned professions. These invidious distinctions have been the source of much dissatisfaction as well as careful deliberation. About twenty-five years ago benevolent Christian men in the United States came forward and offered money to introduce work in wood and metals into schools of the higher grades. Their offers were accepted. Buildings were erected, material and tools furnished, and the boys began to work at carpentery, smithery, and the various kinds of machinery. At first it was tentative; but the period of experiment is now passed, and it has a permanent position in the system of education. In almost every town and city of the northern and western states manual training is found connected with the higher departments of the school system. Moneys are now freely given by civic corporations for this purpose.

It has been ascertained by experience that manual training does not interfere with mental discipline. To the contrary, those most successful in manual work have been most distinguished in other studies.

WHAT MANUAL TRAINING DOES.

It brings together students for the professions, and students for the farm and the shop. Training for manual labor is put on a level with training for departments of life set apart to the brain. The gulf between the two classes is bridged. The hand toilers are now directly interested in supporting the higher education. It is the application of the high and holy principle of the equality of all labor and laborers. Boys leaving school will have such a philosophical knowledge of the part of the training which they have taken, as to give them easy entrance into the trade or art to which their natural gifts and normal instruction have prepared them to enter. Mechanics and farmers by nature will be kept out of the professions, and professional gifts will find the way to their legitimate callings.

Manual training was introduced two years ago into Woodstock college, a department of McMaster University. This was its first appearance in Canada. Since that it has been adopted in Montreal and by the Halifax high school.

Dr. Saunders visited Woodstock last autumn, and Principal Oakes attended the national education meeting in Toronto this summer, and made inquiries about this subject. He also visited schools of manual training in the States. N. A. Rhodes, Esq., of Amherst, has seen the work of such schools and is enthusiastic in respect to its usefulness. Having obtained exhaustive information on the subject, the governors of the college appointed a committee in June to report on the subject in August at Moncton. The result of this report was the appointment of the same committee, with additions, to raise the money and make other preparations for beginning work at an early day at Wolfville. The committee are: Principal I. B. Oakes, Wolfville; A. P. Shand, Windsor; R. G. Haley, St. John; E. M. Saunders, Halifax; and N. A. Rhodes, Amherst.

Mr. Rhodes has declared his faith in the enterprise by offering $500 for a start. The work can be begun on a small or on a large scale. A beginning may be made with $1,000. Woodstock began with $6,000. A large building, material and tools are prime requisites. The freshman class has offered, so we have heard, $50 towards the object and all the carpenter's tools necessary to make a start. Each member of the committee will be more than gratified to receive subscriptions from any of the thousands who will be glad to hear of this new departure, and will want to give something to give it a start. We are authorized to say the committee will receive thankfully subscriptions great or small.

The Centenary of 1892.

The English Baptists are making extensive preparations for the Centenary of Missions in 1892. The date fixed upon is May 31, 1892, the 100th anniversary of the day when Dr. Carey preached his great missionary sermon on "Expecting great things from God, and attempting great things for God," which led a little later on to the formation of the missionary society that sent forth the first army of foreign missionaries. The anniversary on May 31 is to be held in Nottingham, where the sermon of Dr. Carey was preached. On June 1st and 2nd, similar meetings are to be held at Kettering, the birthplace of the Baptist Missionary Society, where Carey, Fuller, Ryland, Sutcliff and others pledged themselves to propagate the Gospel among the heathen.

The 4th and 5th of October, 1892, are to be kept as the 100th anniversary of the actual formation of the society. Sunday, the 2nd of October, is to be set apart by all the Baptist churches all over Great Britain for special centenary sermons and offerings at Leicester, where Dr. Carey was solemnly set apart as a missionary on the 20th of March, 1793. The closing service is to be held on the same date, at the same place, in 1893. The readers of the Messenger and Visitor will notice that special services are to be held in connection with all our associations next year, and that Sunday, October 2, 1892, will be observed, it is hoped, by all our churches in a special manner, and special collections for the memorial fund of $6,000, which we hope to raise for buildings at Kimedy and Palkonda, our new stations on the Chicacole field. By an error in the report of the committee given in last week's paper the date given was the 14th of October; please remember it is the 2nd of October.

W. J. Stewart, Secy.

The "Telegraph" and the Convention.

As a rule the Baptist Convention of the Maritime Provinces has been treated with fairness by the public press. Occasionally its action on important questions has been criticised—it has even had the honor of being censured where it saw fit to pursue an independent course; but in the most cases adverse or hostile criticism has been conducted with some approach to dignity, if not always with justice. It is to be regretted that the St. John *Daily Telegraph* has been pleased to abandon this commendable coqrse, and attempt to hold up the Convention to public ridicule. The Convention is a deliberative body, and all its discussions are open to the public. Representatives of the press are welcomed to those gatherings. They are treated with courtesy, and every facility afforded them to prepare correct reports of the proceedings. The one return which the Convention reasonably expects is a report which possesses, in some measure, the elements of reliability and courtesy. In the *Telegraph's* recent report of the closing session of the Convention—what ever may be said of the first element, the second is conspicuously absent. The reporter was not satisfied to appear in his legitimate character, he must needs pose as a humorist, and that at the expense of a religious body that paid him the compliment of supposing he would not take advantage of his position to do them an injury. An incident may occur in an animated discussion really of small importance in itself, and readily passed over and forgotten, but announced in flaming head lines and prefaced with a more or less fanciful interpretation, it tends to give impressions unfair and misleading. The Baptist Convention, like all other bodies, has a few irrepressible members who occasionally give its discussions an unpleasant turn, but the great body of the delegates are earnest and practical men, and it is unfortunate that the *Telegraph* reporter did not catch the spirit of the many, and wisely ignore the troublesome bickerings of the few.

There were many interests successfully fostered by the Convention during the year to which the *Telegraph* could, with propriety, have called special attention. The prosperity of the denomination in its great educational and missionary enterprises would have been a suitable topic for the employment of large head lines; but the *Telegraph* took no special notice of these. So soon, however, as an unpleasant feature appeared in the proceedings it was immediately fastened upon and given a prominence out of all proportion with its importance. The Convention expected a report. It was not prepared for a caricature.

J. A. Ford.

Seminary Opening.

The St. Martins Seminary will open on the 10th. In the evening there will be a reception for the friends of the institution, consisting of musical and literary exercises. The new teachers will be introduced and short addresses made, after which ice cream will be served to all at ten cents, the proceeds to go towards shelving the library. The prospects for a good year are encouraging.

J. E. Hopper.

St. Martins, Sept. 4.

Baptist Institute.

The third annual session of the Baptist Institute was held August 21st at Moncton, N. B. The sessions were full of interest, and continued all day and evening. The Institute is growing in interest and favor among the brethren, and we feel sure that the executive, together with officers, will spare no pains to make it worthy of the time and attention of all. The papers presented and the addresses given were full of interest. It is hoped that the executive will be able to publish the programme for next year, at least ten days before the time of meeting, so that the brethren may have time for more matured judgment on the various subjects, and be better prepared to discuss the merits of the papers as they are presented.

The following was the programme:

1. "The place given to the Resurrection by the Apostles,"—Rev. D. A. Steele, M. A., Amherst.

2. "Sources of Weakness in Baptist Churches,"—Rev. J. W. Manning, M. A., Halifax.

3. "Inspiration,"—Rev. F. D. Crawley, B. A., Fredericton, N. B.

4. "What position should our churches take in regard to the organization of our young people?"—A general discussion.

5. Addresses on the "Hindrances in Mission Work,"—Rev. Mr. Burditt, and Rev. Dr. Boggs.

Each and all of these papers were well discussed by the members of the Institute, and as their publication is left in the hands of a committee, we feel sure they will speak for themselves.

The spirited addresses of the returned missionaries were heard with much interest. Bro. Burditt is no longer a stranger to the Institute, and may always feel sure of a hearty welcome among us. Dr. Boggs is ever welcome at all our gatherings, and the Institute offers no exception to this standing rule.

The general discussion on the organization of our young people was opened by an earnest and telling address from Rev. G. O. Gates. Bro. Gates was followed by a number of the brethren, and doubtless the discussion will result in much good in securing the united and hearty co-operation of all our young people in the work of the Lord.

The following officers were elected for the ensuing year: President, Rev. G. O. Gates; Vice-presidents, Rev. J. A. Gordon, P. E. I.; Rev. F. D. Crawley, N. B.; Rev. E. H. Howe, N. S.; Secretary-treasurer, Rev. G. R. White; Executive committee: Rev. W. H. Warren, Rev. J. A. Cahill, Rev. F. M. Young.

Will the president please take note that the officers of the Institute are a committee to secure the publication of all the papers read before the Institute.

Bye law No. 3 calls for some such report as the above from the secretary.

G. R. White, Sec.-Treas.

The Young People's Movement.

An informal meeting, composed of a large number of delegates to the Convention at Moncton, was held in the Vestry of the Baptist church on Monday, August 24, to consider the best method of organizing the Baptist young people of the Maritime Provinces for Christian work. Rev. W. J. Stewart was appointed to the chair, and Rev. J. A. Ford was made secretary. The following resolutions were discussed and adopted:

1. *Resolved*, That a committee of five be appointed to take into consideration the best form of organization for our young people within our churches, and also to recommend some plan by means of which our young people's societies may come into touch with each other annually, through delegates. Committee: Revs. C. W. Williams, J. A. Gordon, W. F. Parker, J. B. Woodland, J. A. Ford, and Bros. S. W. Cummings and John May.

This committee reported as follows:

2. *Whereas*, it has been deemed desirable to prepare some plan for organizing the Baptist young people of the Maritime Provinces for Christian work, and, whereas, the plan of the Baptist young people's movement in the United States, while suggesting a most excellent local constitution, leaves the local societies to organize according to whatever plan they deem best, and includes in its union Baptist Young People's Societies of whatever name;

Therefore resolved, that we recommend this plan to the consideration of our young people in these provinces, and that they make provision to send delegates to a Maritime Baptist Young People's Union, which will organize and hold its first session at Bridgetown on the Friday evening before the next Convention.

Further Resolved, That in order to avoid overcrowding, and give our young people as young people, a still greater interest in our annual gathering, we recommend each Baptist Young People's Society to nominate one delegate from its membership, who may also be eligible to appment as one of the delegates of the church.

An advisory committee was appointed to carry out the spirit of the resolution. Committee: Revs. C. W. Williams, J. W. Stewart, H. F. Adams, W. H. Warren, J. B. Woodland, J. A. Gordon, and Mr. S. W. Cummings.

J. A. Ford, Secy.

At a meeting of those interested in the young people's movement, held during Convention, a committee was appointed to help forward and direct so far as may seem practicable the organization of the young people within our churches, and to make arrangements for a representative meeting of young people during our next Convention. The first meeting of this committee will be held during the Southern Association, on Monday evening, September 21, at 8 p. m., in Brussels street Baptist church. Let as many as can be present. There are indications that we are on the eve of a great movement.

C. W. Williams,
Chairman of Com.

Annuity Funds.

There exist in the Maritime Provinces at the present time two distinct ministerial funds. We have the Annuity Fund controlled by the Convention Board, incorporated in 1891 by the legislature of Nova Scotia, and we have the Annuity Fund of New Brunswick, managed by its board, previously incorporated by the legislature of the last named province.

The Ministerial Relief and Aid Fund no longer exists. The act of incorporation obtained from the legislature of Nova Scotia passes its management and its funds to the board of the Convention Annuity Fund.

The desire is now made manifest by some among us Baptists, that as the Ministerial Relief and Aid Fund has handed over its affairs to the board of the Convention Annuity Fund it would be the proper thing for the board of the New Brunswick Annuity Fund to do likewise. Steps have been taken, not however thus far successful, by these persons with this end in view.

To us, who see differently, it seems wisdom in this matter to make haste slowly. It is quite apparent that the constitution of the Annuity Fund of the Convention is defective in that it does not fully now, and will not after a few years at all, do the work which the Ministerial Relief and Aid Fund has done so well and so long, inasmuch as it will help those only who have been able years before to make provision to now help themselves.

Neither does the constitution of the Convention Annuity Fund, as it now stands, provide for the class that was intended to be aided by the chief donor to the New Brunswick Annuity Fund. His design is apparent, which is to aid the aged and infirm ministers of the land in which God had entrusted him with the means so to do.

J. Coombes.

Rothesay, N. B. Aug. 27.

Letter from Rev. R. Sanford to the F. M. Board.

My health has been in an unsatisfactory state during the last six months; and uncertainty as to the proper course to take has led me to defer writing you. Heretofore I had never had any illness; fancied that no ordinary amount of exertion or privation would harm me, and consequently drove on quite forgetful of liver or digestion. The first premonition of ill was an occasional difficulty in breathing. Then in November last, while out with native helpers on a preaching tour, I got wet by a cold rain from the northeast. There was a large gathering of people at the market place, and many were listening attentively, buying books, receiving tracts and hand bills. We were interested too, and continued longer than was prudent. That night, I had a poor shelter in a damp, leaky native hut. The difficulty in breathing became very great. It seemed at times as though I would choke. The night was a wretched, weary one. When daylight came I found I could scarcely walk. Told the servant and helpers to pack up our things and we would go back to Vizianagram. Had ten miles to go in the rain, a sharp wind driving the rain full in our faces most of the way; and our rate of speed the slow one of bullock bandies. A few hours after return, I became tolerably comfortable. But I was quite alone, did not know what the matter was, and did not take any pains to find out. Went on with my work again notwithstanding the severe cough, and the excessive amount of phlegm to be raised at night. This was the beginning. I have had two attacks since of bronchial asthma, one in the early part of February and the other in the early part of May. The attack in May was very severe for about forty-eight hours. The remedies used by the apothecary gave me relief. Since that time I have been moving on, attending to my ordinary my methods, and avoid exposure such work; but have been obliged to change as one has when touring.

This interruption in my health, together with the necessity of our children going home for their education and physical well-being, and also my wife's delicate health has led us to conclude that it is our duty to leave the field (D. V.) early in '92. At that time we hope the new missionaries will be on the ground and our place provided for. It is to be hoped that under the Lord's guidance our going home will, in some way, be a good service to the cause. This we greatly desire.

Up to the 1st of this month I have been caring for the Vizianagram field. Am very glad that we have a missionary family there, and that we can safely leave the work in the hands of Bro. Shaw. It is sooner than we intended at first; but I will be able to help him as occasion may require. My tasks will be somewhat simpler and lighter by this change.

We had an interesting missionary conference at Chicacole, June 24-26 inclusive. Probably the secretary, Bro. Higgins, has already sent you a summary of proceedings. You may note that our counsels are harmonious. You may note also that we desire to secure for our conference the best place, the most power, the most harmonious and efficient action in connection with our missionary enterprise.

The new missionaries, as they join us, will be advised to pursue a regular course of study in acquiring the language. They also will have the sympathy and encouragement of the whole fraternity. It is to be hoped that much good will come out of the discussions over the system of examination, even though we have not adopted the system.

In regard to the disposal of the new missionary brethren, Barss and Morse, it was thought advisable that Bro. Barss go to Chicacole and Bro. Morse come here to take my place. We would like to push on in the matter of getting Kimedi and Palkonda under way, ready for occupation by missionary families. Even if $1,000 only could be devoted to that purpose during this year, 1891-'92, it would be very encouraging. It ought to be done. Two small bungalows put up would make those new stations capable of being occupied.

Rest assured our work is in a more hopeful condition than it ever was before. We meet with severe disappointments oftimes, and are much troubled; but we know that the Lord Jesus Christ, our glorious leader, is conducting the affairs of this mission. He is leading on to successful issues. Let no one who is so honored as to have a part in this work be faint-hearted. Tokens of the Master's presence are frequently enjoyed and we are happy.

The rich blessing of the Lord rest upon your board.

R. Sanford.

Chicacole Notes.

We baptized two of the boys in our school a few days ago. For some months they have been endeavoring to serve the Lord, and their conduct has been very creditable. They are quite young, but will, I trust, grow in grace as they grow in years. We have started a *boys' prayer meeting*, which will, I doubt not, be very helpful in developing Christian life. The lambs of the flock must not be neglected.

Four more have become tenth givers. What a pleasure they take in keeping an account of money given to the Lord! The Lord's tenth is carefully kept by itself and used only for His work. One of these tenth givers gets about $1.75 per month. He has a wife and little child. All three live on the balance, after taking out one tenth for the Lord.

Two of the boys who are giving their tenth get about $1.25 per month, with which they buy their clothes, food, etc. Yesterday when they showed me their tenth books I found that both of them had given during the month one-ninth. Upon enquiry I found that one had given the extra amount out of gratitude to God for recovery from sickness. The other said he "simply wished to please the Lord," by extra giving.

I trust the benevolence of some of these Telugus may move many of our brethren at home to far more liberal giving. How the work in all its departments is hindered by the slowness and meagerness of our gifts! How few of us can say that our benevolence has reached the point of self-denial and sacrifice! There are depths of blessing and heights of joy in Christian giving that we have not yet reached. How rapidly the work of the Lord would be pushed forward did we but realize that *at least one tenth of* our income is "holy unto the Lord," and did we but render unto God that which is, to my mind, not even more than *honest* for us to give. Brethren, we are *debtors!* More than those rescued from heathenism? *Infinitely more.* Who maketh us to differ? He whose boundless mercy we are so slow to acknowledge. But are we greater debtors than the *Jews? Incomparably greater.* Shall the converted heathen and the Jewish people rise up in the judgment and condemn us in the matter of giving? God forbid that we should give them occasion to do so. Oh let the deep sense of our eternal obligations *move* us, and the soul-constraining love of Christ *constrain* us, to be *at least honest* with the Lord.

July 28. W. V. Higgins.

Foreign Missions.

The annual meeting of the Foreign Mission Board was held yesterday in Mission Room, St. John. After the usual routine of business the Board proceeded to the election of officers.

Bro. T. S. Simms was elected president; Rev. J. H. Saunders, vice-president; Rev. W. J. Stewart, secretary; and Bro. John March, treasurer. A committee was appointed to secure a man as soon as possible to devote his whole time to the home department of our Foreign Mission work.

W. J. Stewart, Secy.

St. John, Sep. 3.

Southern Association.

Will delegates coming to the Southern N. B. Association on the 19th of September please take notice of the following travelling arrangements:

Delegates coming over the Shore Line will pay one full first class fare at the station where they purchase their ticket, and the clerk of Association will give them a certificate of attendance which will entitle them to a return ticket free of charge.

Passengers on the River boats will do the same thing. Passengers on the Intercolonial will pay one full first-class fare at the station where they start, and get from the ticket agent a blank certificate which they will bring with them to the Association and have it signed by the clerk. This certificate, presented at the ticket office in St. John, will entitle delegates to return free.

On the C. P. R. observe the same rule as at the Intercolonial, and delegates will be entitled to return at one-third fare. Special arrangements will also be made with the St. Martins and Upham and Central Railroads.

The clerk is looking anxiously for Associational letters and names of delegates.

W. J. Stewart, Clerk.

— We become like what we feed on. Read the blood and thunder pages of our great dailies and that alone, and you will be a strong person if you don't get the horrors. Life will become a shudder. The world will seem to be growing worse. Read the reports of all the great work going on for the uplifting of mankind and you will smile with happiness at the thought of a world rapidly growing better. We have no need to conceal from ourselves the fact that there is great weakness and wickedness in this world, yet let us know more about the good than the evil, if only for our own sakes.—*Church at Work.*

— It is hard to convince a man who has no religion that anybody else is as good as he is.