Messenger and Visitor.

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S. McC. BLACK, - - - - Editor.
J. H. SAUNDERS, - Business Manager.

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Messenger and Visitor.

WEDNESDAY, JUNE 6, 1894.

REVIVALS AND PERMANENT RESULTS.

The reports presented in our denominational news columns from week to week during the past few months must have been highly gratifying to the readers of the MESSENGER AND VISITOR. Not a few of our churches have experienced seasons of special revival in which the spiritual life of professing Christians has been greatly quickened, and in many cases considerable numbers have been converted to God and added to the church. It seems probable that most of our associations will, this year, be able to report larger accessions than for some years past. Similar blessings have been experienced by our brethren in the Upper Provinces. Indeed, speaking in general terms, the past winter all over Canada and the United States appears to have been a time of unusual religious activity. The evangelical churches have been largely blessed, the preaching of the Word has been with power, and many through its acceptance have been brought to the assurance of salvation. With business depression and the failure in a measure of the supplies of earthly good there has been, in some cases at least, a disposition to turn the thoughts heavenward and Godward and to seek those greater riches which are of value, not only for the life that now is but for that also which is to come.

A genuine and powerful revival of religion is a most gracious experience for a church. It removes old difficulties, heals old quarrels, brings out the best that is in pastor and people, brings them into fuller sympathy with each other and inspires them to engage in glad and earnest Christian service. A genuine revival cannot be other than a thing to be desired and must bring with it a large potential blessing. But a church often fails to reap from a revival of religion the full blessing that should come from it because the divine energy is not properly husbanded and directed. There are some revivals that seem like brush-fires. For a little time the flames crackle and roar, there is a grand burst of religious enthusiasm, and then the flame dies down, the energy is dissipated, the fire dies out and one is sometimes ready to say of the church, the last state is worse than the first. At no time is the guidance of the wise and faithful pastor more needed than during and succeeding such times of special spiritual quickening. Under his counsel and direction the divine energy which comes to the church through a baptism of the spirit is so husbanded and directed that it does not burn itself out in one grand blaze of religious enthusiasm, but, to change the figure, is turned as a great stream into many channels for the permanent blessing of the church. It is at all times desirable that a church shall have the services of a faithful and efficient pastor, but it is a most lamentable thing if, after its life has been quickened by a gracious revival of religion, there is no pastor to care for the young converts and to direct into good and profitable channels the energy that has been received. We would, therefore, earnestly urge upon some of our churches which have experienced large spiritual blessings through evangelistic efforts during the past months, that it is as essential to their well-being to secure without delay, the best available pastoral oversight.

Pastors and their people do well to labor and pray and hope for special manifestations of the Spirit's power to give effect to the preaching of the Word, but the wise pastor will not regard the revival as an end merely, but also as a means to further edification of the church, and to a larger and more effective Christian service. In this connection the Young People's Societies have a special value, affording the means by which the pastor may gather the young converts with their newly awakened spiritual life and aspirations, for instruction in Christian knowledge and education for active service in the church. With the new faith, love and hope begotten in the young Christian's heart spring up the desire to be used of God for the spiritual good of others. It will be the wise pastor's care to lead his young converts into such ministries as they are fitted to enter and at the same time to prepare them for more important service. This may be said also to be the grand aim of the Christian Endeavor and other young people's societies. Just what the relation of the pastor should be to the Young People's Society in his church we need not attempt to state. The position and part which the pastor shall take in them will probably vary somewhat in different cases, but seeing that the education and practical training of the young converts is, to say the least, among the most important work committed to the Christian minister, he will certainly desire to make his relations with the young members of his congregation as cordial and as influential for good as possible. The pastor who succeeds in winning the confidence and love of his young people and in training them to become active and efficient Christian workers, can scarcely fail of a very large measure of success.

DR. FULTON AT LEINSTER STREET.

The meetings at the Leinster street church are to be continued through the present week. Dr. Fulton preached every evening last week except Saturday evening. The topics of some of his discourses were, "The one Mediator, or Christ and Mary"; "Spurgeon and Manning, Were both saved?" "Can Romanists be saved?" "Probation after death, Will you run the risk?" "How to win Romanists"; "A Romanized Christianity." Large congregations have been present at most these services. These themes have been discussed with the preacher's well-known ability, and with the boldness and earnestness which are characteristic of the man. Of those who have heard him some have not been able to endorse all that he has said, and some, no doubt, have been offended at his doctrine. But those who have listened with unprejudiced minds to his discourses can hardly have failed to receive impressions which, if they do not at once move them to action may at least set them thinking and questioning along a line of enquiry which shall prove to be most wholesome. Dr. Fulton has set forth earnestly and with power the truths essential to salvation and Christian living in which Baptists and other evangelical Christians believe, and he has not failed to contrast with these truths and beliefs the things which Rome teaches and to ask very pointedly, What is the fruit and the final result to the child of Rome of his moralatry, his trust in sacraments, his absolute obedience to a human authority, and what is the duty of evangelical Christians to these people? It may not be anything to Dr. Fulton's discredit that we do not find ourselves able to endorse every sentence he utters and every position he takes. But we must believe that he is deeply sincere and that he preaches what he feels to be the truth, that he believes himself called of God to this work and has sacrificed much, from a wordly point of view, that he might give himself to it. It is a work, as it seems to us, which deserves to command the active sympathy of Christian people.

Afternoon meetings for the children are held and these are occasions of much interest. Other meetings for special prayer have been held also, and as a result of the services, the spiritual life of professing Christians has been quickened, and some have been led to Christ. Pastor Baker had the privilege of baptizing five on Sunday. Dr. Fulton preached in the morning at Leinster St., in the afternoon, by invitation of Pastor Kempton, in the town hall, Carleton, and in the evening again at Leinster St. Speaking in the evening on the subject of "Christian and Romish Possessions Compared," Dr. Fulton dwelt with great impressiveness and tenderness on the Fatherhood of God as revealed in Christ, and the Father's love to men. Christ did not speak to men of Mary, but He spoke to them of His Father, God, and the Father's infinite love. He strongly urged the duty of declaring the truth of the gospel to Roman Catholics.

A mysterious silence has fallen upon the St. John newspapers in reference to Dr. Fulton and his work. When he first came some of the papers gave reports of his sermons. The *Sun's* reports especially were excellent. But now there is a silence like the darkness of Egypt that might be felt. Our enterprising journals are not wont to be averse to reporting the addresses of a man of so much oratorical power as Dr. Fulton. What has happened? Some people are wondering, if some representatives of Roman Catholicism, with the popular gifts which the Baptist evangelist possesses, should come to this city to proclaim the authority of Rome and the doctrines which Rome teaches and to denounce the "heresies" of Protestants, whether the daily press of St. John would be so ignorant of his utterances as they are in respect to Dr. Fulton's.

The New Brunswick Baptist Convention Again.

I am sorry that this subject has to be dragged into this paper again. I do not know whether Brother Grant is an Englishman or not; but it is said that "an Englishman never knows when he is beat." This matter of a Convention of the Baptist churches of New Brunswick to manage our own local affairs has been tested several times at regularly constituted gatherings for that purpose, in each of which Brother Grant has been in the minority, and yet he keeps up his skirmishing. Surely he ought to know by this time that a New Brunswick Baptist Convention is a foregone conclusion. To attempt to kill it now would be the most disastrous and suicidal action that any set of Baptist cranks could attempt. The incipient organization has been consummated, and an act of incorporation secured, notwithstanding Brother Grant's opposition. To talk about a large majority vote being taken at two of the associations last year against this movement is most misleading. For in the first place the associations have nothing to do with the matter. They are not constituted for any such purpose; and no one of them can decide such a matter for all the rest of the churches in the province; and that was the reason that the promoters of this movement did not prepare themselves to meet the question at either of the associations last year. They had called for a meeting of representatives from all the churches in the province to meet and deliberate, and take decided action upon the matter by a majority vote. That was the only constitutional way such a matter could be either affirmed or negatived; and a most overwhelming majority decided to form a separate Convention, which would divide the New Brunswick churches from the Maritime Convention. With this matter the committee of twelve appointed at that meeting, held a year ago today, went to the Maritime Convention in August last which convened at St. Martins, and after a long and friendly discussion with a committee appointed by the Convention to confer with us to see if there were not some possible solution of the matter by which a division of the Convention might not be needed, the Brussels St. meeting's committee proposed a compromise, by which the Maritime Convention was to remain in tact as it was, with the exception of the management of home missions and academic education. These matters were to be managed by another organization in each province, called Separate Convention or any name they might choose to designate it. See Year Book for '93, pages 13, 26 and 27. We have chosen to call our organization "The New Brunswick Baptist Convention." Why object to the name? It does not mean a division of the Maritime Convention by any inference whatever. That Convention will continue to meet alternately in each province as heretofore. Neither will the taking of these two items of business out of it lessen its importance nor mar its working, for it existed and prospered many years before these local enterprises were taken into it. And now secondly, it will be seen by the foregoing that Bro. Grant's article is misleading when he seems to imply that the vote of the two associations last year were leveled against our New Brunswick Convention as now constituted, which is not the case. They voted against dividing the Maritime Convention. That was a mad dog cry of another color. I doubt very much, if the matter had come before these associations as it now stands, whether the vote had stood as it then did; for I have heard many of those who were in the majority vote at these gatherings say that they voted against the movement as it was then presented, but would now go in for this. In fact it is only those who were opposed to the agreement reached at St. Martins by the two committees who are keeping up this opposition agitation now. And I think it is very unfair for Brother Grant or anyone else to hold out the idea that this matter is to be tested at our associations this year, when there is a notice now in this paper that a meeting is called for on the 20th of June to take action on the matter, at which meeting all the churches are requested to be represented, this should be final; and I hope that for the peace and harmony of our associations when gathered, that no brother will have the fool-hardyhood to bring this question up again; for if so, I fear that a strife and an alienation will arise, not only in the associations, but between the churches, and in the churches, that will be most detrimental to the work which is now given us to do. Therefore let no church neglect to represent itself at the 20th of June meeting by supposing that the associations will veto it. Many of our country churches are weak enough now without adopting any course that will perpetuate their weakness and leave them to die. We are in great hopes that when we get more thoroughly organized for work, and when the present inefficient arrangement closes with the next meeting of the Maritime Convention, to take up the work of home missions vigorously and do all that is possible to resuscitate our weak and dying churches, as well as to break in new ground. Brethren of the churches rally to the rescue on the 20th June. J. H. HUGHES.

Carleton, St. John, N. B., May 31.

Notes by the Way.

Travelling on the St. John River its tributaries and lakes is done in a very pleasant way in well appointed steamers. On one of these—the "Star"—we made a trip of some fifty miles up the Washadamoak Lake. The day was dark and rainy with what is usually considered a disagreeble north-east wind; but as this was just the weather the thirsty earth and the toiling farmer rejoiced in, as on every hand forest and field were rapidly donning their newly made spring dress, while we were comfortably housed and fed in a noble craft on smooth waters, under the care of the genial Captain Estabrooks, we were about as far from misery as one can well get on a rainy day journeying among strangers.

To one who is interested in the religious prosperity of our people there was much to be enjoyed—the general conversation of fellow passengers—the most of whom were returning to homes from the city where they had been to sell and buy. The extensive revivals of religion which had added large numbers to the membership of the churches was the all prevailing topic. If the ministers engaged in these services could hear as I did, all the good things said of them and their work, they would need additional grace to keep them humble. If they should have heard and valued as I did some of these flattering expressions they would humbly, earnestly and speedily study to render more intelligent services.

It was our privilege to spend the Sabbath with Rev. M. P. King and his people. For nearly nine years Brother K. has been dilligently and skilfully shepherding the people of Cambridge and McDonald's Corner. The Lord has granted large favors. Many have been added by regeneration and baptism. The returns are always sure and rich for the abiding faithful pastor.

If you want to see a beautiful thing just travel along the shores of the Washademoak Lake and the St. John River on a fine spring day. From some of the higher ground the view is extensive, varied, delightful. Along the eastern shore the Upper and Lower Wickham Baptist churches are located. The Rev. J. D. Wetmore for several years has given this people his heart's best affections and consecrated toils. To these the people have responded. The pastor lives in their highest esteem. Lost ones have been brought into saving fellowship with Christ and His people. During the last winter Bro. W. extended his labors and for a time held special services in a Free Baptist house where a rich blessing came upon the people, believers were greatly encouraged and multiplied. This circumstance calls to mind the move for a union of the Baptists of these provinces, which has not been as successful as is desired by many of our people. It is quite clear that differences of doctrinal belief is not the chief hindrance to organic union, and the hope of stronger fraternal relations in the future may well be entained. J. H. S.

Presentation to Principal Oakes.

Principal and Mrs. Oakes were very agreebly surprised on Monday evening of last week by a visit from the senior class of the academy. Before leaving, Miss Blanche Burgess, on behalf of the class, presented to Mr. Oakes a portrait of Mrs. Oakes, accompanied by an address expressing high esteem and regard for Mr. and Mrs. Oakes and a grateful recognition of their constant efforts to promote the welfare of the students. The portrait and the address were both highly appreciated by Mr. and Mrs. Oakes, and a suitable reply was made. It may be remembered that last year in a similar way Principal Oakes' portrait was presented. It is gratifying to note these presentations as tokens of the good will and pleasant relations subsisting between Principal and Mrs. Oakes and the students.

Questions.

1. What is the duty of a finance committee of a Baptist church?
2. Have said committee any right or power to engage a pastor, arrange for his salary without giving any public notice whatever to the church?
3. Is it the committee's place to collect all money and expend as they think proper without the voice of the church?

1. As a finance committee is not an essential part of a Baptist church, such a committee has such duties and powers as the church may entrust to it and no others.
2. Certainly not, unless the church has definitely entrusted the committee with these duties.
3. Of course not.

—THE following notice is published in the *Intelligencer*, of May 30th:

A SPECIAL MEETING.

After due consideration the undersigned committee of Conference have decided to call a meeting of the Free Baptist friends of the Union Baptist Seminary, in St. John (Waterloo St. church) on Wednesday, June 20th, at 7 30 p. m. The object is to consider matters in connection with the Seminary, preliminary to a conference with our Baptist brethren on the following day. We earnestly request that as many of our brethren as can will be present.

G. A. HARTLEY,
J. W. CLARKE,
A. C. SMITH,
JOS. MCLEOD.

The *Intelligencer* says: "The brethren issuing the call are a committee appointed at last session of the General Conference of New Brunswick, to confer with the Baptist brethren concerning seminary matters whenever necessary," and also states that, "At a recent informal meeting of a few brethren, representing both the denominations interested in the Seminary, it was decided that there ought to be a general meeting of all concerned to consider the situation, and determine what action, if any, should be taken in the present circumstances."

St. Martins Seminary.

PROGRAMME FOR COMMENCEMENT WEEK, 1894:

Saturday, June 9th, at 8 p. m.:—Rhetorical contest, in Assembly Hall.

Sunday, June 10th, at 11 a. m.:—Sermon before the graduating class, by Rev. J. W. Clarke, in the Baptist church.

Sunday, June 10th at 7 p. m.:—Sermon before the Missionary Society, by Rev. J. A. Gordon, M. A., in the Baptist church.

Monday, June 11th, at 8 p. m.:—Lecture by Rev. G. M. W. Carey, M. A., in Assembly Hall.

Tuesday, June 12th, at 11 a. m.:—Commencement exercises in Assembly Hall.

Tuesday, June 12th, at 6 p. m.:—Grand closing concert.

RAILWAY ARRANGEMENTS.

On Tuesday morning, June 12th, a special train will run from Hampton to St. Martins; leaving Hampton on arrival of Halifax day express, going east, and Sussex express, going west. This special train will return to Hampton after the concert in the evening, and will connect at Hampton with C. P. R. Express for St. John.

On the Intercolonial Railway regular half fare rates will be granted. On the Central Railway round trip tickets, Hampton to St. Martins and return, can be purchased for $1.00 each, and must be procured from the conductor on board the Central train, or from the station agent at Hampton.

AUSTEN K. DE BLOIS.

Personal.

Bro. W. H. Warren is about to close his pastorate with the Sackville church. Bro. Warren is one of our experienced and able ministers. Some of our churches will, no doubt make haste to secure his services.

Rev. Dr. deBlois has accepted an invitation to take pastoral charge of the First St. Martins church for three months beginning June 1. The church is to be congratulated on being able to secure Dr. deBlois' services.

Rev. A. Freeman, who is moving his family to Maugerville, made us a call last week. Bro. F. finds abundant opportunity for work on this extensive and important field. May the fruits of his toil be abundant.

Rev. H. H. Saunders, of Elgin, and Rev. Milton Anderson, of Salisbury, were in town during the week and availed themselves of the opportunity to attend some of the meetings at Leinster St and hear Dr. Fulton,

We were pleased to have a call on Saturday from Rev. A. F. Baker, of Woodstock, who was on his way to attend the anniversary at Wolfville. Bro. Baker has been largely blessed in his ministry in Woodstock. Ninety persons have been added to the church. The friends there are considering the matter of building a new house of worship. May the blessing of God continue to rest on pastor and people.

Mr. Arthur C. Kempton who has lately completed his theological course at Rochester, has accepted a call to the pastoral charge of the Baptist church in Eau Claire, Wis. Bro. Kempton preached several times last summer to the Main St. congregation in this city, and his work was highly appreciated. We hope he may meet with much success in the pastorate in which he has now entered.

Last week we received from Yarmouth one for whom he had come to have a higher regard, and upon the second of Rev. J. M. Bates, of Macedon, who spoke of the regard which the pastors of the association had already come to have for brother Morse, the council proceeded by vote to ordain brother R. Osgood Morse to the work of the gospel ministry.

Evening services expressive of the act were held of which the following is a partial program:

The prayer of invocation was offered by Rev. Amos Naylor, of Syracuse, and the scriptures were read by Rev. F. F. Ogden. The sermon was preached by Rev. A. H. Strong, D. D., of the Rochester Theological Seminary; the prayer of ordination with laying-on-of-hands, by Revs. J. M. Bates, Dr. Strong, L. R. Reynolds and M. H. Cusick. The right hand of fellowship was given by Rev. M. H. Cusick, the charge to the candidate, by Rev. J. R. Henderson, the charge to the church, by Rev. F. W. Kneeland, and the benediction by Rev. R. Osgood Morse. Brother Morse is also a graduate of Acadia college, N. S., and comes to his work in Lyons highly recommended and full of hope born of faith and zeal. The Lyons church is united in their new pastor and we shall expect large results from this union.

M. H. CUSICK, Clerk of the Council.

A Suggestion.

Referring to Bro. Grant's communication *in re* Separate Convention, would it not be well to have the Act of Incorporation with all amendments, published in the MESSENGER AND VISITOR at once, that all may know just how the Act reads? This much is certainly due to the Baptists of this as well as the other provinces.

At the same time I cannot agree with Bro. Grant in his opinion that the Baptists of the other provinces have nothing whatever to do with this question. We have entered into a solemn Covenant to carry on work, *together* in the name of the Master, and if the co-partnership is to be dissolved, certainly there should be *mutual* consent. If the New Brunswick Baptists favor the new measure there can be no doubt but that all details may be amically arranged; but let the brethren who are *handling* this matter make known to us all just what has been done; so that an intelligent vote may be had. A. H. LAVERS.

Church Council and Organization at North Kingston, N. S.

A requisition signed by 94 members of the Lower Aylesford church asking their dismission to form a separate Baptist church at North Kingston, N. S., was duly presented to the church, discussed at a regular conference and their dismission refused. Those members who signed said requisition then called a council from other Baptist churches and asked to be formed into and recognized as a regular Baptist church. There being no regularly appointed delegates from the Lower Aylesford church present to represent the church, the council, after some consideration, having heard the requisition and those appointed to speak on behalf of the members whose names appeared thereto, appointed a committee of three of the council, viz., Rev. A. Cohoon, Rev. E. E. Daley and Bro. Colin Roscoe, to visit the mother church and endeavor to secure a basis of settlement of the difficulties existing, and failing in this, to secure the amicable dismission of those asking therefor to form a separate church agreeble to the terms of the requisition. The meeting then adjourned to Wednesday, the 25th of April, 1894. The adjourned meeting was held at the North Kingston Baptist church at above date, Rev. E. O. Reid in the chair. Minutes of previous meeting read, corrected and approved: the committee appointed by council to confer with the Lower Aylesford church reported that they met with the church at their regular quarterly meeting, were kindly received and patiently listened to. After some discussion the dismission of the brethren and sisters whose names appeared on the requisition was freely granted to form a new Baptist church at North Kingston. The committee further reported that the two parties had referred the settlement of their several interests in church property to them (in the event of a joint committee appointed from the church and members now dismissed failing to agree) for final adjustment and settlement, had attended to that duty. Report read and a copy forwarded to the clerk of the church, and afterward the other copy delivered to the clerk of new church. The committee, after due consideration and eliciting all needful information, proceeded to recognize the 72 members then present as a regular Baptist church, called the Kingston Baptist church. Meeting adjourned to 7.30 p. m.; charge to the church by Rev. Dr. Higgins; charge to the deacon duly appointed, by Rev. A. Cohcon; sermon, by Rev. E. E. Daley; a very interesting address by Rev J. L. Read and Rev. S. March. Officers of the new church: Deacons, Gaudier Tufts, J. Lovett McKenna and Edward Eaton; clerk L. S. Tufts; treasurer, Inglis Neily. HENRY LOVETT, Sec.

Ordination.

May 17th, 1894, a council of the churches of the Wayne Association, and a few others, convened with the Baptist church of Lyons, N. Y., for the purpose of examining and ordaining, if thought proper, brother R. Osgood Morse, just graduated from the Rochester Theological Seminary, and pastor elect of the Lyons church.

The council was called to order by Prof. W. H. Kinney, clerk of the Lyons church, and organized by electing Rev. J. R. Henderson of Palmyra, Moderator, and Rev. M. H. Cusick, of Rose, clerk. After listening to brother Morse's christian experience, call to the ministry, and views of Christian doctrine, and after the usual questions, the council retired to secret session, and having expressed satisfaction with the candidate, upon the motion of Rev. Dr. Strong who spoke, in the highest terms of brother Morse as a student, as a gentleman, and as to his warm heart and true christian character, saying that he had seldom had under his instruction one for whom he had come to have a higher regard, and upon the second of Rev. J. M. Bates, of Macedon, who spoke of the regard which the pastors of the association had already come to have for brother Morse, the council proceeded by vote to ordain brother R. Osgood Morse to the work of the gospel ministry.

Evening services expressive of the act were held of which the following is a partial program:

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M. H. CUSICK, Clerk of the Council.