

## The Christian Messenger.

Halifax, N. S., September 24, 1884.

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MISSIONARY UNION AT  
NIAGARA FALLS.

A late number of the *Northern Christian Advocate* gives an account of a series of Union Missionary meetings held at the Camp Grounds on the Canada side of the Niagara River, a short distance from the Falls, on the 28th ult., and following days. Rev. W. H. Porter of St. Catharines delivered the Missionary Address—having some years since been engaged in missionary work in the island of Jamaica. He is reported to have said he esteemed it an honor and privilege to be associated in inaugurating this enterprise. He felt that the very surroundings of the place were inspiring. Here within the view and roar of one of God's ceaseless and most wonderful testimonies of resistless and unwearying power, in the presence of the grandest cataract on earth; here where the "forest primeval" and the outcropping, underlying rock remind us of the Christian Pilgrims landing and of the moral origin and rock-bed from which our North American nations sprung and on which they rest; here by the side of these waters that connect our great international lakes and whose mighty cataract drowns old feuds and the noise and tumult of strife; here where the travelers of almost every grade and character, region and religious denominations meet, and here where the spirit of the world has disputed too long the supremacy of Christ; how befitting and important that these grounds should be thus set apart and occupied by the King's loyal standard bearers and his veteran hosts, for the development of a more close and steadfast unity in the faith, and a more strong and conquering fidelity to Christ. And what could be more appropriate for the opening exercises of this International Park than this International Union Conference on Foreign Missionary work? Here the heart of Christianity is most thoroughly enkindled and aroused; and here the varied shades and forms of Christianity are most fully and readily at one. We meet as missionaries then from various fields, to tell of the labors and the victories that we have seen. His field of labor was Jamaica, which is a small territory as compared with India, China, Africa, or Japan, but though only 150 miles long and 50 wide, and containing a population of a little over 500,000, 13,000 of whom are white, yet it has been the scene of some of the grandest moral and religious conflicts and triumphs of mankind. Here after a prolonged and severe, yet comparatively bloodless and moral conflict, the like of which is scarcely paralleled in any land, the fetters of a million slaves were loosened, and "England, by the most magnanimous act of her eventful history, in the payment of 20,000,000 pounds sterling, made 800,000 bondsmen unconditionally free." But not without the "most heroic, persevering and determined efforts on the

part of Christian missionaries on that island was this signal boon secured. The speaker gave a glowing tribute to the Rev. Wm. Knibb, Baptist missionary to Jamaica, and his eloquent endeavors on behalf of the freedom of the slaves.

Vivid descriptions were given of the natural scenery of the island, its beauty and fertility, its climate and productions, and of the habits of the people, and the improvement, physical and intellectual, social and moral, including personal incidents, that Christianity had wrought.

Meetings were held on each day of the week.

On Thursday after an address from Dr. Scott, American Methodist, the meeting was handed over to the ladies. Mrs. Dr. Baker, of Rochester, N. Y., was called to the chair.

Mrs. T. J. Scott, D. D., (American Methodist) North India, spoke of women who were Christian at heart though compelled by their husbands to observe heathen ceremonies.

There are many Hindu women hid in the Zenanas who are willing to be baptized if only it could be done in their houses. Some of these husbands are willing that they should be thus baptized, but as no man is permitted to enter those apartments, and no woman is ordained they must remain without baptism. If our women missionaries had authority given them to baptize in such instances she thought many would be baptized.

Miss F. M. Morris, of the American Board, Missionary to Zululand, spoke of the commencement of missionary work in Natal in 1830 by Capt. Gardiner and one other white man, and of his seeking to teach the native Prince Durgin, of the chief's efforts for three days to learn to read, of his admitting the missionary to teach his people, of the massacre by him of those who settled around the missionary and the expulsion from his territories of the missionaries; of the early efforts of the missionaries of the American Board, their labor for ten years without a convert; of Bishop Colenso's arrival and his views that they must civilize the Zulus before they could be Christianized; of his taking six boys and six girls into his family as an experiment, of the total failure of his effort, of the whole of them returning to their kraals after four years' training and not having been heard from since, of his conviction on returning after years of absence, of the missionaries having the right plan, of his generous support of the mission. She said that women are accredited as by nature loving ornaments but in Zululand the men wear all the ornaments. She gave specimens of Zulu songs with the *click* sound in the words. All the ladies sang in the languages of the land they had been in. Native singing was also a feature of the evening meetings, Dr. Baldwin singing in Chinese, and Dr. Scott and others in Hindustani.

There will probably be some difference of opinion as to the propriety of our brother Ballentyne opening up the matter of the withdrawal of Miss Hamilton from the appointment she had received from the Foreign Missionary Board. As, however, he might suppose we were influenced by some other motive than kindness to her and regard for the cause she had a desire to serve, if we were to refuse it a place in our columns, we have concluded to comply with his request.

For the information of our readers, then, and that they may fully understand the matter, we may state, in brief, that Miss Hamilton was received by the New Brunswick Central Board of the Women's Missionary Aid Societies, and on their recommendation the Foreign Missionary Board appointed her to go to India in company with Miss Wright from the Nova Scotia Central Board of W. M. Aid Societies. At the late Convention at Moncton the Foreign Missionary Board presented their Report, and in it mentioned the appointment of these two young ladies. But after it had been read in Convention it appeared that some members of the Board who had not been present at the previous meetings, having learned that Miss Hamilton had adopted certain views on the subject of personal holiness which have been rife in the neighbour-

hood of Woodstock, N. B., for some time past, and which have been made the cause of trouble and division in some cases, it was thought proper by these brethren, that, in the discussion of said Report it would be well to suspend judgment on the adoption of the clauses referring to the appointment of the said young ladies until further opportunity had been afforded of considering the matter, and of ascertaining more fully what were the views in question so strongly held by Miss Hamilton, and which she so zealously sought to commend. The Board consequently appointed a committee of two Brethren—warm friends of Miss Hamilton—one of whom was the pastor of the church of which she is a member, and the other the pastor of the Amherst church to confer with her on the subject. The ladies of the three Central Boards also held special conferences with her, but without accomplishing anything in the way of modifying her sentiments on her determination to inculcate them.

The only result was that Miss Hamilton at the next meeting of the Board tendered her resignation, which was accepted. The clauses of the Report were subsequently altered as intimated by our correspondent, and when brought before Convention for discussion were unanimously adopted.

It is not pleasant to have occasion to bring this personal matter forward so publicly, and Miss Hamilton's name so prominently, for whom we entertain the highest respect, and from all we know we can fully endorse what Brother Ballentyne says with respect to her, yet as it is brought forward by him on her behalf, we have no choice in the matter.

For the Christian Messenger.

## Our Foreign Missions, &amp;c.

Dear Editor,—

I was not a little surprised to read in the *Visitor* of last week—"The Foreign Mission Board withdrew a clause which had been before the Convention . . . After their report had been given to the Convention the Board learned that one of the young ladies had embraced the doctrine of sinless perfection, and was so engrossed with this belief that her usefulness as a missionary would be neutralized." I would, in justice to all, ask the Foreign Mission Board to explain how it happens that they did not know what our sister believed till after their report had been laid before the Convention? If I have been rightly informed the members of the Board had either personal conversation with Sister Hamilton or with those who knew of her experience of the blessing which she testifies. She was accepted by the Board,—was present at the Western, N. B. & E. N. B. and at N. S. Eastern Associations. What right then would the Board have to go back on their own work save that the Convention demanded it? What injustice to the whole body, to our sister and to the cause of Christ that a few of the brethren should thus advise the Board and outside of the concurrence of the body.

Added to this is the greater injustice of rejecting our sister for reasons which do not exist, and placing her and the cause of our Lord in such a false light before the denomination.

Being personally acquainted with sister H. allow me to affirm that she does not believe in "sinless perfection," nor in anything that can be honestly interpreted so. Where then is the justice in reporting it? Our sister does have a definite belief with regard to her salvation and I wish to place the denomination right with regard to the matter of her belief and her consequent rejection by the Board.

She believes that "Jesus can save His people from their sins" (Matt i. 21) that the Holy Spirit can "sanctify wholly" (1 Thess. v. 23, 24), and preserve blameless,—that Jesus is able to save to the uttermost (Heb. vii. 25), and to "keep from falling" (Jude 24), that while "in the world there's tribulation," "in Him there is peace." He gives perfect peace,—"fullness of joy"—"full assurance of faith"—"rejoicing evermore," victory instead of defeat in every conflict, sweet rest (Heb. iv. 3, 8, 9, 10, 11.) instead of internal war to all such as ask, believing and by faith accepting Jesus for the performance of such a work in the heart. "Ask and receive that your joy may be full." "Whatever things ye desire when ye pray believe that ye receive them and ye shall have them." God "will give the Holy Spirit to them that ask Him." What is the life of the Christian whose experience is "I am crucified with Christ etc., and I live by the faith of the Son of God! "Abide in me and I in

you." All glory to the indwelling Christ, to the Abiding Comforter! The Holy Spirit sanctifies the heart by faith, not by works nor by growth. Salvation—free and full is all of grace—praise His Dear Name! If to be engrossed with such a blissful experience and belief in Jesus' saving and keeping power, as the above feebly indicates would "neutralize her (Miss Hamilton's) usefulness" in the Master's service in India let all judge; but do so with an open Bible.

The sainted Judson experienced and taught the same. See his Memoir by his son Dr. E. Judson of N. Y. One of our leading Baptist Divines of Boston (Dr. Gordon) has experienced the same and has clearly written the same in his work entitled "The Two fold Life" which will well repay the Christian reader. Let it then be distinctly understood that our sister has been rejected on the ground of her experience of full salvation and her privilege claimed of presenting it to others and urging them to seek the same blessing. If our beloved Sister were not fully saved you would probably hear some complaints from her in regard to her treatment. We have listened to considerable in our annual gatherings and sometimes read in our papers what does not indicate the blessing of "full salvation" as enjoyed by the persons speaking or writing as the case may be.

Will the Board please explain why the repudiated dogma of "sinless perfection" has been attributed to our Sister? Let us have the whole truth. May God bless our dear sister H. who accepts everything as from a loving Father's hand, and without whose concurrence I pen these lines!

I do this for my Master and His cause.

May God bless our Foreign Mission—our dear sister who goes forth to the benighted, and the denomination who remain at home, and may He save us from all our idols, all our uncleannesses and help us to "overcome the accuser of the brethren by the blood of the Lamb and by the word of our testimony." (Rev. xii. 11.)

Yours in "the kingdom and patience of Jesus Christ."

G. N. BALLENTINE.

Woodstock, N. B., Sept. 12, 1884.

THE Autumnal Session of the English Baptist Union will be held at Bradford on Monday, October 6th, to 9th inclusive. The arrangements made indicate a vigorous session. The following are some of the titles of papers to be read by several of the most able men in the body. The President's address is to be on "The economy of Spiritual Power in our churches." One by Rev. J. R. Wood on "Juvenile Discipleship and how to deal with it."

Dr. Angus will read one on "The Progress of our Denomination during the past Twenty Years," Rev. C. Williams, gives one "The progress of the church of Christ in this country (England) during the past Twenty Years." Others are appointed to speak on the several subjects which will come before the Union.

The Missionary Sermon is to be preached by Rev. W. A. Henderson and speeches will be made by Rev. J. J. Brown, Rev. J. Clifford, Dr. Landels, Rev. L. Tucker, and Dr. Carey from Delhi.

THE Baptists of England have for several summers past been engaged in making preaching tours in Ireland. From the London *Freeman* we learn that the tent preaching in Ireland is being carried on this year with much vigour, and from all sides encouraging reports of the work reach us. Referring to the difficulties to be encountered, Rev. H. E. Stone writes:—"It is not all at once one becomes used to the meaning of the word Protestant as used in Ireland. To be a Protestant is simply not to be a Roman Catholic. The most dissipated, the most ungodly, if not a Romanist, is a Protestant. The importance of this is seen when we remember that, should no Romanist be reached by these tent services, the mass of the Protestants need conversion, and it is mostly from this class our tent congregations are drawn. Romanists do attend, but not in any numbers, and for the most part listen outside rather than take their seats inside the tent. There can, to my mind, be no question that the Roman Catholics can only be reached indirectly, and the conversion of any one in a village furnishes food for inquiry, which is often the opening of the mind to seek after truth. The confessional, binding

its adherents so closely, is the great hindrance. The tent, with its 'thin walls,' affords good opportunity to hear without having entered a Protestant place of worship. The whole province of Ulster presents at this moment a favourable field for such mission work, and the committee will be wise in throwing much of its strength into this province. Surely churches could be established in places like Derry, Portadown, and Newry."

HALIFAX has been under considerable excitement for some time past over the question of colored pupils being admitted to the Public Schools. The Board of Commissioners have dealt with the subject in a very careful and judicious spirit, permitting them to have a department in the general schools in those Wards that have no separate school, and demanding of them a certain amount of preparatory study before coming into the general schools. However the prejudice of some parents and perhaps of some teachers against the colored race is so great that on one young girl of good attainments, and qualified for the required examination being admitted under the regulation of the Board into Miss Mackintosh's room in the Brunswick Street School, nearly all the other girls of that Department left the school and have absented themselves ever since. The parents of several of the pupils have appealed to the Commissioners for the removal of said girl, but they refuse to alter the regulation and have decided that "if the disease does not cure itself in a fortnight, Miss Mackintosh's department shall be closed, and the teacher removed to Agricola Street School." This would appear a very proper course of proceeding, and we hope for the credit of our city it may be effectual. There is no reason why there should be any color line, more than that provided by the Commissioners, in our public schools. The amount of feeling that has been exhibited in this matter is not creditable to our city, and has been made an occasion of bringing it into some disrepute abroad.

We are pleased to learn that Rev. Walter Bares arrived at Victoria, British Columbia, on Saturday last. Crossing the Continent is not now a much more formidable journey than it was formerly from Yarmouth to Sydney, C. B. When the Canadian Pacific Railway is finished the two extremes of the Dominion will be placed within about a week of each other.

THE Wyclif Quincentenary commemoration Committee in London are publishing pamphlets, having reference to the celebration, and are making arrangements for holding meetings in the principal towns in England, commemorative of the great Reformer. In the light of our Serial we may think of the wonderful change inaugurated by him which has from that day continued to drive away the darkness of priestcraft and oppression.

A Michigan correspondent of the N. Y. *Examiner* says:

The Bay City church has called Rev. Mr. Carey from Liverpool, England; to succeed Rev. J. W. Ford as pastor. Mr. Carey was formerly and for many years pastor at St. John, N. B. It is not known at this writing what his answer is.

"HILLSIDE," the writer of Boston Notes to the N. Y. *Examiner* develops the opinion that our connection with McMaster Hall, at Toronto, for our Theological Students, is but a temporary arrangement. Our brethren there will smile at the opinion expressed by the writer. He says in "Seminary Notes:"

Newton has opened well, with twenty-five new students the first week, and the quality good as well as the number. Brown and Colby furnish unusually large contingents, the former seven graduates, and the latter six. It is fortunate that they do so well this year, for the British Provinces, which have generally supplied nearly one-third of the students, have failed to send any representation this year. The Toronto Professors have been recruiting health in that quarter this summer, and have probably served as recruiting officers for the youngest of our theological schools. They cannot be blamed for wishing to

make the Provinces tributary to a school in the Queen's dominions, but Toronto is a long way from Halifax and St. John, and the diversion can hardly be permanent. Boston is much nearer to the Maritime Provinces than Toronto, and more attractive as well, and the current of students will naturally set this way.

The only reply we can make, at present is: Wait a while and we shall see.

It is gratifying to see the large legacies left to Collegiate Institutions in the United States. The same writer says:

The resources of Newton have been enlarged by Mr. Colby's generous legacy of \$60,000, and by the \$50,000 endowment for a Professorship of Eloquence. Its Faculty also have been making contributions to its facilities for study. Professor Browne has published a valuable text-book for the study of the *Elements of Aramaic*; Dr. Stearns as an important *Syllabus of the Messianic Passages of the Old Testament*; and Prof. Lincoln a volume of *Outline Lectures in Church History*. There is much enthusiasm in work both among the Faculty and the students, and the promise for the year is full of encouragement.

Professor Gould, formerly of the Institution, has settled as pastor over the new church in Burlington, Vt., and will have an opportunity of applying his rare powers of exegesis for the instruction of the people, instead of students. It is well to test the theories of the study by their working power in the church and the world.

We have at various times sought to impress on our brethren the necessity of a more careful collection of statistics, and have at times made good approaches to correctness in the Nova Scotia Associations. Since, however, our Association Minutes have been included in the statistics for the Year Book, we have retrograded in this particular, and now we have no Sabbath School statistics at all. This is a very serious loss, and one which should at once be rectified. We would suggest to the committee appointed for publishing the Year Book that they should try and supply this omission as fully as possible in one or two of the closing pages. It is a disgrace to all concerned that we should not be able to reply to enquiries made on this subject. We believe that our Sabbath Schools are about as good as those of other bodies, and in many cases better, but we are now far behind others in giving information concerning them.

A party of Scientists made a visit to the Spring Hill mines last week. Several of the gentlemen belonging to the British Association were in the company. They were deeply interested in the examination of the Geological formation of the earth as shown in that locality. A large quantity of fine geological specimens have been collected for English museums.

REV. W. R. WATERS from Newport, Monmouthshire, arrived in Halifax by the mail steamer *Caspian* on Saturday last. Mr. W. comes by the invitation of our Home Missionary Board to supply the churches of Lower Economy, Five Islands and Portauquique. He preached in Granville Street Church on Sunday last, morning and evening to good acceptance and has consented to remain over next Lord's Day. We trust he may prove a valuable acquisition to the ranks of the ministry in the eastern part of the Province, and that the gospel he preaches may prove the power of God to the salvation of many in that extensive field for Christian labor.

The following letter came to hand a few days since, and we have thought the best way to treat the matter is to give it insertion in our columns:

STARK, FLORIDA, Sept. 14, 1884.

MR. SELDEN:

Dear Sir,—We are needing a minister here very much, and as ministers often come south for the winter, I thought I would ask you to mention it in your paper. The church is small and cannot pay much for a minister, but will do all that we can for a good man. Stark is allowed to be as healthy as any place in Florida, and a good minister here now would no doubt do great good. We have just built a snug church, and have a very good Sunday School, but are without a pastor. If you will please mention this in any way