Messenger and Visitor,

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Messenger and Visitor.

WEDNESDAY, JULY 29, 1885.

EDITORIAL CORRESPONDENCE.

In our ramblings from association to association we were pleased to remark how many of the churches had parsonages, or were building them. It is to be hoped that all our churches may soon follow the good example which so many of them are setting. Next in importance to the house of worship is the parsonage. It is an endowment for the church. It relieves both pastor and people of much inconvenience. We spent a few hours in

PICTOU,

It seems a pity that we have no church in this thriving town. Had an interest been planted here in the early days of our history, it might have been a centre of influence for the whole of this fine country. There are a few Baptists here; but they are lost to us, because we have no worship there for them to attend.

NEW GLASGOW,

however, is now attracting the most of the trade and enterprise of Pictou county. We have a little mission church here, over which Bro. P. S. McGregor is pastor. They are just now mourning the loss of one of their most earnest workers and best helpers. The difficulties to master are great; but this little church must grow to become a power, if its members are true to themselves and to the precious principles they hold. With faith in God and the truth, and with earnest work, there will be the dawn of a bright day very soon.

AT TRURO

we found the veteran pastor of our church, Bro. J. E. Goucher, wearied in the work because he never tires of it. The strain of the heavy labors of last winter, when God so wonderfully displayed his power, and when overwork was such a pleasure, has told upon him, and he needs the rest he is soon to have. He has a congregation to draw forth the best there is in man of heart and brain. The work last winter has left a permanent mark on this growing town. Sin has had to hide away abashed before the searching light of truth. It is hoped that Christian living may so reflect the life of Christ that the works of darkness may have as little darkness as possible in which to hide. It is matter for rejoicing that religious influences are so strong where the Normal School is located. We heard rumors of a movement to enlarge the house of worship. We may add that Bro. Goucher interests himself in our paper. We have already referred to a part of Bro. Martell's field. There has been a new interest established at

BELMONT.

It is the old story. An attempt to root out the remnant of Baptist sentiment by attacks from the pulpit, and by shutting up houses. The result: a new meeting house, a church organized, and the work of God moving on grandly. Bro. Martell gives his people good strong meat, and their digestion enables them to thrive on it, when to those used to pap it might bring dyspepsia. We may say that Bro. Wm. Cummings of Truro assists to keep this station supplied with preaching. Here is a good example to others of our gifted men in the churches. Go out, brethren, and help sustain the means of grace in destitute places, and God will bless you and make you a blessing. It is a shame that so many places are without Sabbath services, while there are talented brethren near at hand who are dying of spiritual sluggishness for want of just such work.

Our interest was much excited in the

SACKVILLE

field. It is full of varied elements of promise. What a grand place on which for a devoted man to make his mark on the future—on eternity!! The coming man needs many kinds of force and strength, and sanctified common sense as much as anything. If all the brethren and sisters in this field should "Know nothing among men save Jesus Christ and him crucified," what pleasure they might give the Master as they worked with a single eye to his glory and the good of men. This is just what all are expecting and praying that these dear brethren may do.

HOME AGAIN

in the office, settling down to the work of making the paper worthy of the brotherhood of Baptists of the Maritime Provinces. The kind loving words and greetings we have met everywhere have warmed our heart and cheered us. The touch we have had of the denominational heart makes us glad to belong to the Baptists of these Provinces. They have their faults, but they have their sterling excellencies also. If we feel called upon to criticise, and to point out defect and failure, let none suppose it done for any other reason than that we think our brethren too good not to be better. One conviction at least has been deepened—that our paper is, or may be made an engine of great power. We feel as never before to ask the sympathy, the prayers, the co-operation of all our people that it may be made most useful as God would have it. Bear with us when you think us wrong; help us when you see us growing weak, and pray for the paper always.

THE QUESTION.

The question asked by Bro. Gordon in last week's Messenger and Visitor is a very serious one. The fact that churches most blessed with revival and ingathering do not give the most, but often the least liberally, has been remarked in other places than the Maritime Provinces. It is not so easy to explain this strange circumstance. It certainly appears reasonable to expect that the opposite of this should be true—for a revival which does not stir the deepest fountain of unselfishness in the soul and awaken the broadest sympathies and the most generous impulses, is most certainly defective, and may be spurious. If the word revival means anything, it must signify a quickening of all that is christ-like in the soul, and what is more christ-like than a disposition to sacrifice self in order that we may help and save others?

It is to be feared that much which is called revival is not so much a stirring of the deeper emotions of the soul which leads to a habit of christian activity and self-sacrifice, as a brief moving of the surface feelings which exhausts itself in "speaking in meeting." There are very few pastors who have not had experience of a certain class who are as dead as door nails always, except at such times as there are seasons of revival, when they talk the loudest, and perhaps the longest, of any, and quite put to shame those who have had to support the means of grace in the trying times, without their help. When this class form the large majority of any church, revival does not often mean that deep moving of the soul which prompts to expenditure of means and time for the good of men.

In the same line as this, it may be that our revivals are too much an outgrowth of an impulsive type of christianity, which is usually a low type. There are churches which do not depend for ingathering upon steady, persistent work, and a consistant life. For the most of the time there is no interest in the means of grace; the prayer-meeting is almost completely deserted; the minister may have to preach to small congregations; worldliness prevails; and there is little to distinguish church members from others. These churches look to an evanglist or some means other than their own christian life and labor to startle the unsaved from their indifference. It may be that when the time comes for these extraordinary means to be used, they arouse themselves, and speak and work earnestly for a time: but it is only for a time. It is among such churches as these that our largest ingatherings often occur. Churches that work on steadily, have continuous additions, and do not have so many received at one brief period. Thus these large ingatherings often are but the off-shoot of a low state of church life, and there is no wonder that they are therefore associated with lack of liberality in giving to the cause; the grace of giving being a very high one indeed.

On the other hand it must be remembered that in revival times the brethren often become absorbed in the work of saving souls at home, and do not give even the usual thought to the claims of the work elsewhere. But this cannot be a reason why many churches fail to give during a whole year; for, alas, in the churches that do not give, this state of deep interest in the work at home does not last so long as this. It is to be feared that too often the reaction from absorbtion in the work at home to indifference to the work anywhere is so quick that there is little time when the mind and heart are both open to appeals from abroad.

It may be, however, that the pastors of of these churches upon whom the gathering of funds for outside objects chiefly depends, may have hands and heart so full of the work of caring for the new converts, that they neglect to press the claims of missions, &c., upon their people as they otherwise would. If this is a reason for this strange spectacle of churches richly blessed doing so little, it should be taken away as soon as possible: for our pastors cannot afford to neglect the training of converts in beneficence whatever else they omit.

Finally, we must not forget that the christian life is a growth, and that these converts are but babes. It is unnatural to expect them to do so much as those who have had greater opportunities of development and training. Perhaps, after all, so far as we expect the newly converted to do more than others, it may be owing to the presence of the false notion that the first love and zeal and self-sacrifice are to be the greatest—in other words that the new life is a decline and not a growth.

We have written these lines with no special reference to any church. We are glad to learn from a note just received that one of the churches which reports the largest additions to membership of any this last year, is making a vigorous effort, and expects to report more given to the Convention Fund this year than ever before. We hope that all the churches having a similar experience, may do likewise.

THE SENATE AND THE SCOTT ACT.

We wonder whether the senators who voted to cripple the Scott Act feel well satisfied with themselves. They have the consciousness, no doubt, of having done a very unusual thing. In the first place, they refused to give their sanction to legislation to enforce the act more efficiently, which they knew the people desired to have, unless a rider were attached to allow beer and wine to be sold, which they knew the people did not want; because it would virtually destroy the measure. Thus in a double way they sought to thwart the wish of the people, at the outset. In the second place, when the representatives of the people refused to adopt their amendments, knowing the minds of their constituents too well, and sent the bill back with the wine and beer clauses left out, these senators still persisted in their determination to thwart the wish of the people through their representatives, and refused to pass the bill for the enforcing of the Scott act, unless their clause to make the whole act inoperative were appended. If it please these gentlemen to know that they have refused to allow the people to have a measure they desire, and have treated the expressed wish of the people with disdain: then they ought to be satisfied. But they may yet have to learn that the people rule, and not a company of irresponsible old gentlemen at the beck of the most iniquitous traffic the world knows, and they may find that they are but digging their own graves, politically speaking. These gentlemen can have the satisfaction of knowing also that the united sentiment of all the christian bodies of the Dominion is against them, and regard their action as little short of an outrage. It may not be a serious thing to them, as they bask in the smiles of publicans that this is the case, but this makes the fact all the more lamentable for them, and must convince all right thinking people that they must either be brought to their senses, or be swept aside as an obstruction to the maintenance of responsible government and of legislation which seeks to benefit and not curse the land. Such a body as they constitute may serve a good purpose in guarding against hasty legislation, and acting as a safeguard against measures which are of a partisan character or injurious, but when all their function seems to be to defy the preponderant moral and christian sentiment of the country, the best thing to be done is to get rid of them as soon as possible.

Finally, among other considerations which should make these gentlemen feel serious is the fact that their action has not only blocked measures which would have helped put down intemperance, but it has also made the rum vendors more bold and defiant. This means that a larger percentage of our young men are to be ruined by this cruel traffic, and if the divine law remains unchanged, there will be blood crying out to God from the ground against them.

But let not temperance men be disheartened, the Scott Act is just as good this year as it was last. While we have not got any better enforcing machinery we have got no worse, and, worked with determination, it can still make the rum traffic tremble. Anyway, we have God on our side, and the cause must triumph in the end. We shall be much surprised if this apparent defeat is not the stepping stone to a still higher success.

GENERAL GRANT.

General Grant died at Mount McGregor, N. Y., on Tuesday at 9.08 a. m. No one for the last few months has known better than himself that he had not long to live. He has faced death as he faced the difficulties and dangers of his life, quietly and fearlessly. The following is a brief record of the principle events of his life. He was born April 27, 1822. He graduated at the military school, West Point, in 1843, and remained in the army until 1854. Entering the tanning business of his father and brothers, he continued this quiet life until the rebellion broke out. Entering the war as colonel of a regiment of volunteers, he was soon made brigadier-general, and first attracted the attention of the country by the capture of Vicksburg, in July, 1863. In March, 1864, he was appointed commander-in-chief, taking personal command of the army of the Potomac. He did not cease to press General Lee until he forced him to surrender, April 9th, 1865. He was twice president of the U. S., holding this highest office in the gift of his countrymen from 1868 to 1876. After this he made a three years' tour of the world, receiving distinguished attention everywhere. In 1880 his friends sought to secure for him the Republican nomination for president, but failed. Since then his life has been shadowed by adversity. The firm of Ward and Grant, trading on his name, became bankrupt, and the General gave up all to keep his honor. About this time the disease of which he died began to show itself. With grim determination, however, he set himself to write his history in order to support himself, and all through the struggle with death, he has improved every spare moment from pain and weakness to press on this work. Few men have shown more quiet heroism than he.

And now, after all his eventful history, he has gone where all the great as well as the lowly must go. The back look on life as well as the forward look into the world to come, is thatnest from the grave side. From this standpoint we can best estimate the worth of all earthly fame. No glory is worthy the name which does not merge into the glory of God as it shines forth from his eternal throne. Very few can hope to gain much of the glory of this world; but there are none so poor and lowly that they cannot secure the glory which is imperishable. Be it ours to seek the higher and better—the everlasting.

REV. A. F. WILLARD.

The Rhode Island correspondent of *The Wafaiman* announces the death of Rev. Andrew F. Willard. Some of our readers will remember Mr. Willard, as he became Principal of Horton Academy immediately on his graduation at Brown University in 1849. He afterwards taught in Queens Co., N. S. He was known as a laborious, enthusiastic and successful teacher. After his return to the united States, he gave himself mainly to teaching and preaching, laboring for a considerable portion of his life in the West, but returning to spend his last years in Providence. The correspondent mentioned above says of him: "His life was characterized by industry, purity, studiousness, patriotism and supreme devotion to the spread of the gospel. His Greek Testament was his constant delight and his equipment for service. A more genial and companionable man might not be found, and his friendship was both warm and lasting. . . . It was newer in his nature to be idle and all his trial was helpful to his fellows. His seventy years were nobly lived. His epitaph may well be:—He did what he could. To know him was to love him.'

OUR ASSOCIATIONS.

These gatherings are now all over, except that of our colored brethren. It may be in place to make a few general remarks.

The reports from the churches show that about 2,000 have been added to our membership by baptism. The largest gains are in the Western N. S., and the Eastern N. B.

The number of churches failing to send reports is smaller this year than usual. The devotional meetings at the most of the Associations were very excellent. The discussions of the great topics of interest to our people were earnest. There was less than the usual time wasted in the consideration of trivial points of order, and matters of minor moment. The unity of sentiment was almost universal. In only one or two cases were there differences of opinion, and there was scarcely a word not in keeping with the most kindly Christian courtesy.

While there has been so much in our Associations to enlarge the view, stimulate zeal and quicken effort, there has been one or two drawbacks. In almost all these gatherings, the best afternoon of the sessions has been deprived of the presence of the sisters. They have been present at few of the discussions on Sabbath schools, education, and denominational literature. For the sisters to be absent from the discussion of these subjects of all others, is to rob these meetings of more than half their interest and power; for it is upon the wives and sisters and mothers we depend most for interest in them all. It is to be hoped that some plan may be devised, before another year, to prevent this weakening division of interest.

Another matter for regret, as we review our Associations, is the little interest which some of our pastors seem to take in them. Of course, we must not conclude that all the pastors who are absent from them are kept away from this reason. When, however, only six or seven ministers of a large Association are present at its sessions, it is scarcely possible to believe all the rest kept away by a "dispensation of providence." If we are to have associations, let us do our utmost to make them a success; otherwise we lose prestige, and injury is done rather than good. Nothing is more disheartening than to come to our Associations and find only a very few present. We ought to feel that we come together at such times to do important work—more important than the preaching of many sermons—and should not fail to come and help do it as a sacred trust from God. Especially is it to be lamented that in the Association most largely blessed with ingathering last year, the attendance was the smallest.

While ministers are somewhat to blame, perhaps, for some of our Associations lacking full interest and power, the churches must bear a large share of the responsibility. The matter of appointing delegates is often a mere form. A large part of those appointed regard it as this and nothing more. Many of them have no intention of going. They do not regard themselves under obligation to fulfil a sacred trust given them by their brethren. The churches do not offer to pay the expenses of their pastors even, much less of any of the delegates. No one should be appointed to represent a church unless he promise to act, and when churches are perfect, the delegates will not be expected to bear all the cost of doing the work of the church.

Another point is worthy of mention. The church sends its delegates not only to assist in the business, but also to share in the enthusiasm aroused. But ought this to be the final aim? Ought not the delegates to be expected to bring back all they can of the inspiration of these meetings, and to communicate it to the church sending them? If pastors and delegates should report back to the churches, and seek to impress upon the churches what has been impressed upon them, what centres and sources of far-reaching power our denominational gatherings would be!

The good our Associations do in fostering a growing interest in our denominational work cannot be over-estimated. This is seen in the fact that ministers who habitually absent themselves from our denominational meetings, and the churches that do not send delegates, usually care very little for the great objects which claim our effort. It is so easy for the very best of men to become absorbed in their little narrow field of labor, and care for little outside, that there is need of great care to improve all means to keep alive a broad, world-wide sympathy. If any of our ministers have failed to attend Association, or any of our churches to send delegates, be sure and put in an appearance at Convention, that you may go home determined to do all you can for all men and all objects near and far.

Our Need, and a Suggestion.

The annual meetings of the Associations have come and gone. Those who were present were impressed with the fact that there is a wonderful unity of aim and purpose actuating the denomination. There is a manifest desire to carry forward our great enterprises of Home Missions, Foreign Missions, education and auxiliary and kindred work. The spirit of the denomination is rising, and there is a widespread feeling that the one thing now before us is to remove as far as possible everything that hinders the efficient and economic working of this spirit in furtherance of our great denominational enterprises. To this end we ask the attention of the more thoughtful among us to a few considerations.

Those who were privileged to meet with the brethren at the recent sessions of the Associations can have no doubt of the value of these annual gatherings. They are indispensable to the performance of the work laid upon us by the Master. There can, it seems to us, be as little doubt that the time has come when the meetings of the Associations may be rendered even more valuable than they are now in promoting labor and service for Christ among all our churches. At present there is a want of definiteness in respect of the objects of the gathering. The delegates do not feel that there is a special work to be done, and that if it is not done, and well done, our denominational interests throughout all the churches composing the Association will at once suffer. What is clearly needed is that definiteness of aim and the feeling of urgent responsibility shall be increased. The time was when it was needful to create sentiment in favor of our great enterprises and to formulate opinion in respect of efficient organization, and the Association did grand work in these interests. But the body has made progress. The Convention is now recognised by all as the one meeting of the body where, if we may so speak, all legislative action respecting our denominational enterprises is from time to time determined, and where discussions designed to render efficient the policy and administrative service of the several Boards are both solicited and naturally had.

In view of these facts is it not clear that the relative time of the meeting of the Convention and the Associations should now be changed? Have we not exhausted the advantages arising from the existing order? If the time of the annual meeting of the Convention be now changed so as to precede instead of follow that of the meetings of the Associations, shall we not remove one of the obstacles which now hinders the acknowledged spirit of the denomination from expressing itself efficiently, economically, and adequately in the support of our denominational undertakings? We think so. The change would enable the Convention to send delegates to the meetings of each of the Associations about to be convened, instructed to submit for the information of the brethren clear and full statements of the condition of each and all of our benevolent undertakings. The needs of the ensuing year would be known. This would be a great gain in definiteness, and the work would practically be brought very much nearer to the churches. It would follow that the work of the association would assume a more practical character. Ways and means by which the obligations of the year might be nobly discharged would be in order. Methods of developing the benevolence of the churches would favor the topic of earnest discussion with a view to practical results. Christian life would express itself more in action than now, because our aims and needs and obligations as a body could be brought home more definitely and forcibly. Our need to-day is to bring home with faithfulness to ourselves as churches our duty to support with a liberal hand the cause of Missions and all auxiliary enterprises. Unless we do this in a successful degree our several Boards must retrench their operations. To do this is to prove unfaithful to the trust committed to us by him who hath "loved us and given himself for us." This is the great matter calling for the attention of the thoughtful and prayerful ones among us. By eight or nine years operation of the Convention plan we are in possession of all needful facts to enable us as a body to see our weakness in this behalf, and to divine the conditions of our strength.

Did space permit, it might be shown that our present plan of preparing the Circular Letter of the Association should be now exchanged for a better one. As soon as delegates of the churches come together for a very definite purpose they will, as we have said, enter upon their work with very practical objects in view. They will not adjourn until they have reached certain valuable conclusions applicable to the new year of work the churches will then have entered upon. The Association will gather up these conclusions in the form of an earnest and practical circular letter to all the churches of which it is composed. Such a letter will be read, for it will be the outcome of earnest men, face to face with earnest work for Christ; it will be necessary to the churches. We cannot too earnestly study how existing obstacles may be taken out of the way in order that adequate means may flow steadily into the treasury of the Lord. The call is to enlarged work, east and west. Let us not listen to that false economy which suggests that our various Boards retrench their expenditures. Let us rather adapt our plans to our altered circumstances, and bring all our wisdom to the training of believers, and the children whom God has given them, to the practice of enlarged and continuous christian benevolence.

T. H. R.

Question and Answer.

Perhaps the following answer from the report of the Committee on Questions in Letters to the P. E. Island Association; may be of use in other churches than that from whence the question came:

"In answer to the Question from the church at Tryon, viz.: "How should a Baptist Church deal with members who allow a Pedo-baptist minister to sprinkle their children, calling it Christian Baptism;" your Committe has to say that: As infant baptism, so called, is directly opposed to, and subversive of, Believers' Baptism, both in respect of the *Subjects* and the *Action* required by the New Testament for the reception of that sacred ordinance; and is, moreover, in marked and strong antagonism to one of the most distinctive principles of Baptist Theology and Ecclesiastical Polity, such a course as that referred to in the Question, being in our judgment wholly inconsistent and wrong, should not be tolerated in the church.

We therefore recommend the church to remonstrate faithfully and kindly, by Committee, or otherwise, with said members, and labor earnestly to induce them to acknowledge the error, and to avoid it in future.

In case the Church, after proper labor, and delay, fails to obtain satisfactory assurance that the offence will not be repeated, your Committee does not see how such members can rightfully, or consistently be retained in its fellowship.

The Bird of the Air.

One of our sisters did a graceful thing the other day, namely, to make a life member of the Woman's Missionary Aid Society of a younger sister (in the Lord) who is an invalid, yet zealous in good works. It was a touching scene, and broke in nicely upon the monotony of the ordinary monthly meeting.

Even in large churches the Woman's Missionary Meeting is thinly attended. There are reasons for this, good reasons too, many of them; but is not the principal one that the sisters have not that deep, undying interest in the heathen that we expect the missionary to have? Sisters! go next time. You pay your dollar. But is it fair to leave the work to two or three? Besides there is a blessing in it. Go!

And pray when you are there. This will help the weary ones, and will call down fresh favors upon the missionaries. Telephone to the Master about our dear Sister Wright, and add just a word about all the other toilers in the Foreign work.

Apropos of this missionary matter, do we think enough about those who are recruiting their strength at home? Mr. and Mrs. Churchill, Mr. and Mrs. Sandford, two of our missionary families, are in this country resting. Let us pray that God's strength may be given them, and that their words may stir us all up to the measure of our duty.

I notice that the Psalmist sometimes closes his Psalm with the same sentiment with which he began. Are there not other sisters who are ready to break the alabaster box? Make a few more Life Members, and the odor will fill all the house.

S.

Ordination.

Pursuant to notice, a council assembled at Windsor Plains, on the 18th, to consider the propriety of setting apart Bro. Johnston (coloured) to the work of the Christian ministry. After singing and prayer, the council was organized by choosing Rev. A. W. Jordon, Moderator, Rev. H. Foshay, Clerk. The list of delegates was then read:

Windsor Plains.—Deacon R. Hamilton, William Atkinson.

Windsor.—Rev. H. Foshay.

African Baptist Church, Halifax.—Rev. A. W. Jordon; Deacons P. E. McKerwin, William Johnson and A. Flint.

2nd Hammonds Plains.—Rev. William Lucas.

The candidate being called upon gave