

Nova Scotia Central Association.

Held at Tremont, South Kingston, Baptist church,
June 20-22, 1904.

(REPORTED BY REV. S. WALTER SCHURMAN.)

The Association proper was preceded by the Central Theological Circle of which Rev. C. H. Day is President, but in whose absence the chair was taken by Rev. D. H. Simpson. The general theme of the Circle was "The Person of Christ." This theme was discussed very ably in three papers. (1) "The Incarnation," by Rev. D. H. Simpson. (2) "The Death of Christ," by Rev. L. D. Morse. (3) "The Second Coming," by Rev. Ernest Quick. These papers were full of meat. The first two caused no discussion, but the third stirred the gathering very noticeably. The view held by the writer was the pre-millennial. The circle was well divided, at least it could not be held that either Pre or Post was considered strictly Baptist or one or the other non-Baptistic.

At 7 p. m. a praise service was conducted by Rev. I. A. Corbett, after which Rev. R. Osgood Morse, M. A., preached the preparatory sermon, subject "Paul's Autobiography." The sermon was very highly commended, being able and heart-stirring.

TUESDAY MORNING SESSION

On Tuesday morning the Association proper opened with a preparatory service led by Rev. M. C. Higgins. The roll call of delegates showed the attendance larger than last year. Then followed the election of officers, resulting in the appointment of Rev. D. E. Hatt as Moderator, Rev. H. B. Smith, Clerk; and Rev. M. C. Higgins, Assistant Clerk. A cordial welcome was extended to four new pastors—Rev. C. Spurr, Falmouth; Rev. G. P. Raymond, Berwick; Rev. Ernest Quick, Hantsport; and Rev. S. Walter Schurman, Lunenburg. At 11:30 the Rev. H. W. O. Millington, of the Tabernacle Baptist church, Halifax, preached on the subject, "God's Good Man," Acts 11:24—"For he was a good man and full of the Holy Ghost and of faith." It was an excellent and earnest discourse to which no one could listen without benefit.

TUESDAY AFTERNOON SESSION

The afternoon session was opened with a prayer service. The unfinished business was taken up followed by reports from the district chairmen. Rev. Dr. Kempton reading the report written by Rev. J. H. Jenner for Halifax district, reported good work but meagre results. Conditions in the county not satisfactory. Aim of committee has been to get pastors. Succeeded in getting Rev. J. L. Lingley for St. Margaret's Bay, Rev. Jas. Porter occupies the east side of Jeddore, and several outstations, while W. A. Warren of the senior class of Acadia supplies the west side during the summer. The conditions among the negro people are not hopeful. Some work is being done in a general way by laymen of Halifax, but greater work is needed. Rev. Dr. Kempton spoke at length on this matter, setting forth the great claim of the negro cause. Mr. J. T. Irvine is working among them at present. It is expected that Rev. O. P. Brown will settle with the Hammond's Plains and Sackville churches. Pastor Rees has resigned the West End church, Halifax, and Rev. Allen Spidle is supplying for the summer.

Bro. A. E. Wall reported for Hants County: H. C. B. Convention held three sessions during year. There are nine churches, five of which received aid from the H. M. Board. At the close of the Association year five were pastorless but only one is so at present. The colored brethren are receiving help from Rev. W. Andrew White and Deacon Nalder of Windsor who preaches to them once a month. Reports from churches most encouraging. Windsor church reports 26 baptisms and nine received by letter. Droppings of blessings felt everywhere.

Rev. D. E. Hatt reported for Kings County, mentioning the five conditions of all the churches, the few changes in pastors and the great advance along all lines, especially has the county done its duty financially in some parts. The Theological Circle has been of great value and help to pastors. The temperance work had gone on with great success. Bro. P. C. Reid, laboring with the Burlington Group had done exceptional work. For this summer Bro. Harris of Acadia College is ministering to mountain sections of Billtown and Ca'ning churches with great success.

The chairman of Lunenburg, Rev. C. R. Freeman, reported as follows: We have held our four regular sessions. The president, (Rev. C. R. F.) was re-elected, and Rev. S. Walter Schurman was elected secretary. Three new pastors have settled during the year. Bro. Schurman at Lunenburg, Bro. Beaman at New Canada, Rev. A. F. Brown at Mahone Bay. Very extensive repairs on church property are reported. Two new churches dedicated. The pastor of Bridgewater church has widened his work, and Rev. Stephen March is doing some special missionary work. Bro. Schurman has taken over the care of the Dayspring church and during the winter has enjoyed quite a revival. Baptisms reported from all churches. The financial aspect is quite equal to, if not surpassing, any other of the counties reported.

Rev. M. W. Brown then followed with an address on Home Missions. He was very enthusiastic and showed himself deeply interested in the work. Special mention was made of the work at Sydney Mines where Bro. Whit-

man has organized a church. A collection was taken up for the purpose of helping to pay for a lot on which to build a parsonage for the Sydney Mines church. \$26 were gathered. The great need of the work is men and money.

A session on Sunday School work then followed addressed by Rev. R. Osgood Morse, on the Teacher's "One Book," and by Rev. G. P. Raymond on the "Teacher's One Aim." The first paper was a masterpiece. It was sound, sensible and spiritual. Bro. Raymond's address opened some new lines of work which he proposed as good for our denomination.

TUESDAY EVENING SESSION

was not on education, it was preceded by a service of song led by Bro. Ernest Quick. Then the platform was given to educational addresses of not a little merit. Rev. L. D. Morse, pastor of the Wolfville church, delivered what was called a prefatory address seeking to set forth the aim, profit and necessity of a Christian school and finally showing how great and lasting would be its influence. It was the spiritual side of the educational problem which he emphasized. One remark will clearly set forth his high thought concerning the necessity of a truly wholly Christian college.—"God forbid the day when our denomination will permit one non-Christian man to occupy a chair in our university."

Dr. Trotter followed with fitting acknowledgement of the wealth of thought which preceded him. He recognized the importance of the spiritual aspect of the work and said it was always a matter of pain for him to devote, as was necessary on these occasions, his whole time to its financial aspect. While the Dr. saw many reasons for discouragement yet the encouragement was so great that hope was in the ascendant. The great work done in the first forward movement was only a revelation of what the people could do if they were willing, and that they were willing to do what they could if only they were instructed as touching the need. And then the Dr. laid before the associates the many points of encouragements and also the plan for procedure. Never before was there such a manifest interest in this great work and the interest showed with what respect and confidence the president of our good college is held. Two pledges of \$100 each were subscribed, and an interest was awakened that will mean a great deal more.

WEDNESDAY MORNING SESSION

Was opened with a devotional service led by P. Clinton Reid, after which the report on Denominational Literature was called for which was read by Rev. C. K. Morse for the writer Rev. J. H. Jenner of Halifax. After emphasizing the importance of a people's reading matter, the report proceeded to offer some suggestions, regarding the character of the reading matter of our Baptist people. This subject may be conveniently divided. (a) Literature for the church and Sunday school. (b) Literature for the home. (a) Will include the Bible, hymn books, lesson helps and library. Bible—American Revised Edition. Lesson helps—If we continued to use the International Lessons we should use those published by our own publishers, but it is a question whether or not we had not better use the Blakeslee system. Libraries—There does seem to be a call for no little change in the character of the books that form our libraries, not enough strictly religious book are found therein. We should have fewer of one author's books so as to acquaint our young people with a wider range of literature. Missionary and Temperance books should be pushed forward. We should have books published to suit our Canadian need. For this purpose we should have a book room somewhere in the Maritime Provinces. (b) Should there not be more attention given to the home reading? Should not our pastors acquaint themselves with the home literatures of our Baptist people? The Bible must have its place and beside it books with Christian principles and influence. A picture Bible, life of Jesus popularly written and biographies of some of the Bible heroes and heroes of the church, best poets and some religious papers especially the MESSENGER AND VISITOR.

Then was taken up the symposium on Systematic Beneficence which was a very unique affair. The leader prepared twelve questions, to be answered by twelve different persons. The questions were as follows:

- 1.—Is there such a thing as a "mean Christian"?
- 2.—What are some of the motives to giving?
- 3.—How far are inducements to giving allowable?
- 4.—What about the "tea meeting method" of raising funds?
- 5.—Shall we give as families or as individuals?
- 6.—What are the best methods for raising funds?
- 7.—What per centage of income should a Christian give?
- 8.—How is income to be reckoned—gross or net?
- 9.—Who is responsible for raising the denominational funds?
- 10.—What should be done with delinquent Churches and Pastors?
- 11.—Is the offering an act of worship to God?
- 12.—What are the best educative methods for our Churches?

In the absence of the Rev. Dr. Chute, Rev. W. F. Parker was asked to preach the associational sermon. Rev. H. F. Waring led the devotions, reading 2 Cor. 9, then followed with prayer. Text of the sermon was taken from Mal. 3:10 and 1 Cor. 16:2, subject being, "The Fiscal Policy of the Christian church."

Scripture Reading 2 Cor. 9:1-15. Text Mal. 3:10 1 Cor. 16:2.

Introduction.—Every Kingdom on earth has a fiscal policy. When the king of kings set up His Kingdom on earth, he took into account its financial needs and laid down for his people a simple and righteous plan whereby these needs are to be met. Let us learn from him "who is head over all things to the church."

(SUBJ.)—THE FISCAL POLICY OF THE CHRISTIAN CHURCH.

I. The need for money for the Lord's work is patent to all.

1. Houses are needed for work and worship. These should be built and kept in such condition consistent with the purpose of their erection. This requires money.

2. The poor and needy must be ministered unto. This is the distinguishing characteristic of those who will be fitted to enter into the joy of the Lord. But orphanages, asylums, hospitals, homes, food, and clothing, all cost money.

3. To love the Lord our God with all our mind will require of us the maintenance of Christian schools of the higher learning, and surely we are learning that the educational work of God's Kingdom can't be done with out money.

4. The evangelization of the world is our duty. As those who give themselves to prayer and the ministry of the word are made of the same stuff that other men are made of, it becomes therefore apparent that those who are in the business must supply the money that will support those who are thus toiling for us. Even so hath the Lord ordained that they who preach the gospel should live by the gospel.

5. The literature of the kingdom, Bibles, tracts, periodicals papers etc., all this requires money, and Oh how crying all these needs are! Not because they require so much, but because they get so little. Money they do require, but there's no kingdom on earth that costs so little to pay its bills, as the greatest kingdom in the universe the Kingdom of God.

II. The Lord's plan for meeting the financial needs of his work. 1. The Lord has a plan, and as the success of a church depends upon God, we will do well to know his will in this matter, and do it.

2. His plan is 1. Personal, "Let every one of you," etc. All that we have is God's. We are only stewards and servants, therefore he has the right to demand an offering for his work from "every one." If this word of God does not apply to every one, how can we know that any word of his applies to any one of us. "Every one" needs the blessing that follows honoring God with our substance, Mal. 3:10. Parents should train their children to give, as much as to teach them to pray. Every one who enjoys the benefits of a Christian civilization should be willing to contribute towards the support of Christianity. 2. Voluntary, Exod 35:5. 2 Cor. 9:7. The offering is to be brought as an act of devotion. It should be the central act in our worship—the bringing of a part of ourselves—a part of our six days of labor and laying it worshipfully before God as an expression of our devotion to His cause. It is too bad that much pernicious education has been given on this matter and the cause of Christ has been thereby belittled before the world.

3. Regularity is another feature in God's plan. "Upon the first day of the week etc." The wisdom of this feature is apparent. It will help us much to know our duty, and to do it. 4. Every one should give proportionately—"as the Lord hath prospered him." Everyone should know what his income is, and so live within it as to be able honestly to make the Lord's portion of it his offering to the Lord. Under the O. T. dispensation God required one tenth of the income. If our duty is measured by our privileges then the Christian should give more than the tenth. Love ought to lead us to give more than law. But tithing is not always proportionate giving. The man who gives one tenth of a \$1000 dollar salary has not given in proportion to him who gives one tenth of a \$500 salary.

It's what we have left after we have given that determines what is proportionate giving. It was on this principle that the widow's two mites were reckoned by our Lord as more than the large gifts of the wealthy.

Conclusion.—Money is stored power. How shall we loose it? There are many ways. No investments can compare with those which are offered us in the kingdom of God. Mal. 3:10, 1 Cor. 16:2. Then let us give to God's kingdom personally, voluntarily, worshipfully, regularly, proportionately, and prove the Lord thereby and see if he will not open the windows of Heaven and pour us out a blessing that there will not be room enough to receive it.

The sermon was very helpful and fitting. This session closed with prayer by Rev. R. Osgood Morse.

Two Great American Preachers.

BY BISHOP JOHN H. VINCENT.

At first glance the two men I compare in this paper were entirely unlike. Both were men of remarkable power—unique, spiritual and masters of men. In spite of their dissimilarity in so many respects each was able to regard the other with genuine and profound respect.

Both of these men were New Englanders; both responding in early life, with glad consent, to the call of God; both exerting a remarkable influence over the generation to which they belonged; both having to-day an enviable and,