

"This is to be a great year for Baptists," says *The Standard of Chicago*. First, the Southern Baptist Convention meets in Kansas City. We think it has never before met in a city so far to the north. In any event it has never met in a city where it will be made to feel more at home. There will be a mingling of western breeziness, northern conservatism and southern fire which ought to provide a whole round of denominational seasons—spring, summer and autumn. Then will come the meeting of the General Baptist Convention, upon which so much of the future unity of the denomination depends. Should there be failure to come into general agreement the denomination will receive condemnation, whether it deserves it or not. Then, the societies of the Northern Baptists will meet in St. Louis. The Anniversaries cannot but feel the result of the general Baptist Convention. If that meeting shall be, as we believe it will be, a great inspiring gathering, the Anniversaries will be unprecedentedly enthusiastic and helpful. Then, again, in July the entire Baptist world will send its delegations to London to confer together upon the furtherance of Christ's kingdom. That will be an epoch-making gathering."

### Baptist Union.

The joint committees of the Baptist and Free Baptist denominations met in the vestry of the Germain St. church, St. John, on Tuesday last week, the 11th inst.

The original committees were increased from five to twelve representing each body.

For the Free Baptists there were present, Rev's. Dr. Jos. McLeod, A. Perry, C. T. Phillips, B. H. Nobles, J. B. Daggett, A. J. Prosser, L. A. Fenwick, Judge McLeod, Col. D. McLeod Vince and C. W. Weyman.

For the Baptists those present were: Rev's. Dr. Gates, W. E. McIntyre, H. F. Adams, Dr. Trotter, A. Cohoon, Dr. Steele, J. A. Cahill, J. H. Hughes, Dr. Manning, D. Hutchinson and Havelock Coy, Esq. The only absentees were Dr. B. H. Eaton of Halifax who was unable to be present on account of illness and Rev. F. C. Hartley of the Free Baptists who had removed across the border. The joint committee was organized by the election of Rev Dr. McLeod as Chairman, and Rev. W. E. McIntyre as Secretary.

This was followed by a brief season of prayer and praise. The hearts of all were profoundly moved by the spirit of harmony and brotherliness which had characterized the whole proceedings to the present time. The one great desire was expressed that the Spirit of God might continue his blessed leadership until the good work so auspiciously begun should become an accomplished fact.

Dr. Gates reported that the response from the Baptist churches as to their acceptance of the "Basis" and desire for the "Union" was most gratifying, which was an indication that the denomination as a whole was in full accord with what had already been done. Out of the 470 churches there were not more than a half dozen which replied in the negative, and there were local conditions which might account for this attitude. Some of the churches did not make any reply, but most of these were small and their membership much scattered. Similar conditions obtained among the Free Baptist churches as reported by Dr. McLeod. The committee felt that the response of the churches was of such a satisfactory character that there was nothing left for them to do but to go forward in accordance with the instructions which had been given by both Convention and Conference.

Acting upon this conviction the committee addressed themselves to the Plan of organization, which took the form of certain recommendations, as to the composition of the uniting bodies. The 'Plan' as outlined in the Year Book (see p. 138) was substantially adopted. A committee was appointed to see what legislation would be required and to report the same, in time to be incorporated in the reports which will be made to the Convention and to the Conference. By the 'Plan of Organization' the Province of New Brunswick will, after this year, dispense with its three Associations. These will give place to what will be designated 'District Meetings' of which there will be ten, and one Association for the entire Province which will have under its supervision the Home Mission work of the Province and all matters of a local nature. The functions of the Maritime Convention will not be interfered with by this new arrangement except in so far as the Home Mission work of New Brunswick is concerned. It is thought that the other Provinces may be led to adopt a similar plan. If this should be done, then our Maritime Convention would have under its supervision as was formerly the case, the two great objects of the denomination, Education and Foreign Missions, with the Annuity Fund and any matters which may be deemed necessary to the well being of the denomination. The committee will report their work in full, the Baptists, to their Convention in August, and the Free Baptists, to their Conference in September. Meanwhile the Home Mission work in the Province of New Brunswick will be carried on as usual, though the Secretaries of the two Boards are to work together in providing pastors and student help for destitute fields until after the annual meeting of the two bodies, when the Provincial Association will be organized and the united body assume the direction of the work which has

been given to it. At this first meeting there will be appropriate exercises to commemorate so notable an event as the organic union of these two Christian denominations having so much in common and yet maintaining a separate existence for so many years, vying with each other in rivalries not always healthful nor helpful, and this when by a little Christian courtesy and forbearance, they might have been brought together, and so have done much more effective work for God and their fellowmen.

The united body will be by far the largest Christian denomination, in New Brunswick having a membership of 30,000 and more, with nearly 90,000 adherents. The total church membership in the three Provinces will be nearly 70,000. The future before the united body, with the blessing of God, is bright with promise. It is to be devoutly hoped that the entire membership may be so possessed with the spirit of consecration and devotion to the work of their Master that all our enterprises at home and abroad may feel the quickening impulse which comes only through faith in Christ and devotion to his interests in the world.

In behalf of the Committee.

J. W. MANNING.

### The Garden of Shadows.

BY WARD FISHER.

Olivet of precious memory is intimately connected with some of the most significant events of Bible history. It lies on the east side of Jerusalem, separated from Jerusalem by the brook Hebron which runs in the bottom of a deep gully, parallel with the wall of the city, and about 200 yards distant. Properly speaking, it is not a hill, but the highest crown of an olive-dotted ridge encircling the city, and ascending in a series of rude cultivated terraces.

It was the scene of the flight of David during the rebellion of Absalom, and of the idolatry of Solomon. Ezekiel mentions Olivet in the vision of the Lord's departure from Jerusalem, when the glory first left the sanctuary, and stood upon the mountain which is upon the east side of the city. From this no doubt came the tradition that the spirit of the Lord remained three and a half years on Olivet calling to the Jews: "Return to me and I will return to you." And Zechariah, in his prophecy of the destruction of Jerusalem, also mentions Olivet—"His feet shall stand that day upon the Mount of Olives, which is before Jerusalem on the east."

Olivet was often the resting place of Christ. Indeed it was his home. How sadly significant are the words in John where is recorded a day's teaching in the temple, and the plotting of the chief priests and Pharisees for his arrest. "And every man went unto his own home, but Jesus went unto the Mount of Olives," bringing to mind that exquisite plaint in Matthew: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

"Foxes found their rest, and the birds had their nests  
In the shade of the cedar tree;  
But thy couch was the sod, "O Thou Son of God,  
In the deserts of Galilee."

At this Easter season Olivet seems the more closely associated with Christ for the Scripture tells us that after the institution of the Supper, "when they had sung a hymn," our Lord led his disciples over the brook Hebron out into the Mount of Olives to a garden called Gethsemane, situated at the foot of the Mount. This garden's associations are the offspring of a single event—the agony of the Son of God on the evening preceding his passion. Here, as Isaiah foretold, and as the name imports, were fulfilled the words, "I have trodden the wine-press alone."

The Master's life had been working toward this great crisis. The last year He looked toward the end, "and steadfastly set his face toward Jerusalem," knowing that the time was at hand when he must be offered up. There is a growing intensity about his work. His days become more crowded with service. His words reveal a deeper meaning. The hidden fires flash out in scathing denunciation; in sorrowing, yet hopeless, compassion for his people and city; in increasing tenderness for the sinful; and in peculiar fellowship with the disciples.

Now, he who was the consoler needed consolation. He who was the Mighty One needed to look unto the hill from whence cometh his strength. As the wilderness experience was the preparation of Christ for his ministry, now the Garden was to be the preparation of Christ for the Cross. He is entirely alone, though they walk with him after the supper. Even yet the disciples do not understand him nor his Cross, though a strange foreboding possesses them as they enter the garden alive with the fantastic shadows of the pascal moon.

The disciples may sleep, but no closing of the eyes may come to him whose enemies are gathering secretly in the city. In the forge of the garden must his equipment be wrought out before the shadows lift. What awaits him there in the heart of the garden? He knows full well that the morrow's trouble shall be as a calm if only he keeps untarnished the "Shield of Great Renunciation."

Leaving his disciples the Master goes alone into the deepening shadows of the garden with his heart turbulent with emotions. His sensitive nature seemed to shrink from the issue, and made a demand for human companion-

ship and support. Again and again he returned to the little company of disciples, only to find them dull with sleep, and at last to wring from his anguished heart that lonely and pathetic cry, "Could ye not watch with me one hour?"

For the last time he went alone, and there in the shadows came that strange calm which adds so much to the precious memory of his last earthly days. The garden had yielded up its secret. The struggle was over. The looming cross was transformed into an altar. As Sidney Lanier in his "Ballad of the Trees and the Master," says:—

"Into the words my Master went  
Fain forspent, forspent;  
Into the words my Master came, forspent with grief and shame."

But the olives they were not blind to Him,  
The little grey leaves were kind to Him,  
The thorn tree had a mind to Him when into the woods  
He came."

"Out of the words my Master went,  
And he was well content  
Out of the words my Master came content with death and shame."

When death and shame would woo Him last,  
From under the tree they drew Him last,  
'Twas on a tree they slew Him last, when out of the woods  
He came."

As the Child Innocent he had his Egypt—his place of refuge when wicked men sought his life. As a boy he had his Nazareth. As a man he had his wilderness. And Gethsemane had its Olivet! The place of blessing was the Inner Room. The Holy of Holies. The secret place of the Most High.

The world is one vast Gethsemane of bodily pain, mental anguish, sin and death. But Gethsemane has its Olivet, for he who went into the Garden found the secret of the shadows, and has himself become the shadow of the Almighty. The bitter marah's are changed by the magic touch of the Cross. Have we found our Olivet!

Advocate, N. S.

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### Letter from Rev. Isaiah Wallace.

DEAR EDITOR—During the past five months I have been sorely afflicted, having experienced, during that time, the most protracted and painful illness of my life. As my accustomed health is now gradually returning, I avail myself of the privilege of indicating, through the courtesy of the MESSENGER AND VISITOR, my heartfelt gratitude to my Heavenly Father for the constant tokens of his love and care and the sweet consciousness of his presence during this severe ordeal. I would also express my grateful appreciation of the thoughtfulness of many dear friends who have written me from various parts of the provinces and the United States assuring me of their sympathy. The many expressions of kindness shown me by the dear people of Aylesford and vicinity are also remembered with sincere gratitude. The privilege of having all my surviving children with me when death seemed likely to be very near, was an especial pleasure, and is now reviewed with unspeakable gratification. During my long illness my lot was cast in the commodious parsonage of the Aylesford Baptist church when I had the constant and loving endeavors of his pastor and excellent wife to conduce my comfort. The untiring ministrations of my beloved companion, notwithstanding her own health has been much impaired, and the constant attendance of our wise and experienced physician, Dr. Balcom have been prominent factors, with God's blessing in raising me up from the verge of the grave.

During the tedious months of my retirement from active work I have enjoyed, when able to read the weekly visits of our valued denominational paper, and have read with eagerness its columns especially those that convey news from the churches. The good news from dear old Wolfville is wonderfully cheering as are also the tidings from Nictaux, Bridgetown, Berwick, Kenville and Waterville when the respective pastors are rejoicing in the enlargement of Zion's borders.

In Aylesford my son has much encouragement. Many are pressing into the kingdom, and the pastor expects soon to welcome a considerable number to his membership.

As I learn of the rich manifestations of God's mercy enjoyed here and there all over the Provinces, I have longed to have the luxury of re-engaging in active service, in the Lord's vineyard. During my long illness, a speedy release from the toils of earth seemed imminent and the prospect before me were bright, but now as health returns I would regard it as a pleasure to be permitted to help forward the Lord's work.

It will be fifty five years in the coming summer since I first began, in a humble way, to preach the Gospel of Christ to my fellowmen, one year later I entered Acadia College and after a four years course, plunged into the Lord's work with heartfelt devotion. My life has been a very active one and I have enjoyed immensely the work to which the Lord called me. It would be a delight to me to revisit the churches of the Provinces where I have seen in bygone days exhibitions of God's sovereign power to save and again to herald among the people the glad tidings. May that privilege be granted me? Meanwhile I can only pray that the Lord may graciously display His power among all our churches.

Yours hopefully,

Aylesford, N. S., April 5.

ISAIAH WALLACE