

national life. Divine elements have been educating the nation up to such an idea of Womanhood, Motherhood and Queenhood, that the idea became an ideal. This would have made it impossible for a bad woman to have occupied the throne without a rebellion. The 17th century would not put up with the misrule of an unjust King, but beheaded him at Whitehall, and the 19th century would not have tolerated any such manners from a woman. So we are doubly thankful to our Heavenly Father, on this 20th day of June, 1897; first, for the providences which have brought the nation to admire purity and love goodness in the ruler; and second for the good woman who has answered the nation's highest expectations of the occupant of the throne.

Some eminent men were recently asked to name what they regarded as "The most striking characteristic or achievement of the Queen's reign." And while all their answers may be true (except the last one about Evolution), only one indicates the root-cause of which all progressive and noble civilization is the fruitage.

Some forty years ago, Thomas J. Barker printed a picture, and exhibited it in England, which, though not an incident in the real life of the Queen, yet truthfully illustrates what every student of our great history will discover to be a fact. She is beautifully dressed, with the Prince Consort by her side, and the ministers of the crown not far away. They have introduced to her a celebrated chief from far off heathen lands. He is supposed in this audience to have asked Her Majesty, "What is the secret of England's greatness?" Her sole answer is the presentation to him of a finely bound copy of the Bible. That picture has given rise to a statement that such a scene really happened. Though it did not the following comparative statements will show that it was not an artist's dream, but a correct pictorial embodiment of the "Secret of England's greatness."

Up to 1837 the British and Foreign Bible Society had issued during the 33 years of its existence, only 9,700,000 copies of the Word of God. During the 60 years of the Queen's reign, that same Society has scattered 140,000,000 copies of the precious volume. Prior to 1837 the issues were confined largely to the English and Welsh languages but since that year the Bible has been given to the world in 300 languages. Add to these one hundred and forty millions, fifty or sixty millions by private publishers in the United Kingdom, and it will easily be seen that this current of Divine thought, pulsing through the life blood of the nation has been the greatest factor in England's greatness. Therefore, the wonderful circulation of the Bible must ever remain as the monumental achievement during the Queen's reign.

Alongside the Book of God we must name the God of the Book, the Holy Spirit, as having blessed the circulation and exposition of the Gospel, during the Queen's reign, as in no other period of the same length; in the world's history. The great revivals since 1837, in which there were such extraordinary manifestations of the Holy Spirit, resulted in the conversion of thousands directly, and millions indirectly. These new born souls, consecrating their lives to the higher service of God, and man, brought to pass these great philanthropic movements that have girdled the world with their arms. This Divine Spirit dwelling in men and women, has done more to unify the races, and cement them into one great Brotherhood, during the past 60 years, than during the previous 1800 years of the world's history. Look at China and compare her to 60 years ago, or any other nation dominated by heathen faiths, and what have they done to bring the 1,400,000,000 of human beings to love one another. But a little spot of land, slightly more than twice the size of these Maritime Provinces, (Maritime Provinces having 50,000 square miles, and England, Ireland, Scotland and Wales only 121,000 square miles,) with a population of just one-fortieth of that of the globe, has done more to civilize and humanize, Bibleize and Christianize the world, and draw the nations to accept the sublime laws of love to God and love to man, than any of the great nations of the earth, and probably more than all of them together.

Look at the great army of missionaries, evangelists, colporteurs, educators and Christians of the Red Cross Order, that England has sent, and is still sending, and will continue to send, into all parts of the world. Read the long list of the good and great who have sealed the truth with their blood, or have died at the post for the uplifting of humanity, and for the salvation of the world! Count the millions of money which Christians have laid on the altar of service to build great hospitals for the alleviation of human suffering; asylums for the blind and the dumb; orphanages for the fatherless and poor, and a thousand beneficent agencies for the betterment of the struggling and unfortunate! Think over, look at, and aggregate all these vast Christian elements, and then ask yourselves, "Is it any wonder that England has such a Queen?"

A brief analysis of the whole matter will result as follows: God has made England what it is, and England has made the Queen what she is. Therefore we must give God all the glory for England's Queen, and for the Queen of England, through Jesus Christ, our Lord.

Back of all the boundless prosperity of the English nation, the expansion of the Empire, the purity of the Queen, the success of her commerce, and the evangelization of the nations, there must have been the eternal purposes of the Sovereign Jehovah. He once selected another nation to be the librarians of His Holy Word, and the religious centre for evangelizing the world. "He came unto His own, but His own received Him not." The Jew's rejection of God's Son, inaugurated the disintegration of the national life. Finally the destruction of Jerusalem marked the Divine displeasure of their conduct, and Israel's kings and Israel's nation are things of the past.

England's acceptance of God's Son marked the beginning of an Empire on which today, the sun never sets, an Empire whose Queen and rulers unite in setting the Cross high above all signs and symbols, and ascribes to God the Father Son and Holy Ghost, glory, honor, praise and power and dominion; now and evermore. Amen."

Nova Scotia Central.

This Association met in 47th Annual Session, June 25th, at Chester, a village "beautiful for situation." The new guide books call it "Charming Chester," and in this they do well for the beauty and the rest of the place must please all so fortunate as to visit and to know it. The delightful weather which prevailed during the meetings was especially appreciated by the delegates located at a distance from the church. Chester Baptists are cordial and large-hearted. Their doors were thrown wide open to the number of delegates who came to them.

Rev. Wm. H. Jenkins, the newly-settled pastor, takes hold of his work with energy, and has been welcomed by his people. His work is appreciated.

The association assembled at 2 p. m., the moderator of last year, Rev. D. H. Simpson, in the chair. Rev. A. E. Ingraham offered prayer. Brief devotional exercises were followed by the report of committee on arrangements and the reading of list of delegates—more or less complete.

New officers were elected as follows:—Moderator Rev. C. H. Martell, of Canard; clerk, Rev. J. B. Morgan, of Aylesford; assistant clerk, Prof. E. W. Sawyer; Treasurer, Bro. Chas. A. Smith. Pastor Martell upon taking the chair, referred to the fact that "in the old and historic church of Chester our Home and Foreign mission enterprises had their birth, in 1814." The Association that year embraced the entire Maritime Provinces, with a Baptist membership of but 1,200. Since that date Chester, organized in 1811, has entertained the association four times, 1856, 1864, 1882, 1897.

Revs. Jos. Murray, A. Cohoon and D. H. Simpson were appointed a committee to read letters; Revs. W. E. Hall, M. P. Freeman and Bro. Barteaux, committee on questions in letters. One hour was given to reading of letters. The New Canada church, having sent letter, was recommended for membership in the association, and through its pastor, Rev. D. W. Crandall, was received and welcomed by the moderator.

New pastors, who had come to the association during the year, Revs. J. B. Morgan, A. H. C. Morse, Geo. Bishop, W. H. Jenkins, A. E. Ingram, received the hand of fellowship. Each of these brethren made fitting response to the welcome of the moderator. Visiting brethren were invited to seats. Prof. E. W. Sawyer, chairman of committee, presented the following:

Report on Denominational Literature.

What is Denominational Literature? The term may be restricted so as to include only such literature as concerns itself with our distinctive denominational tenets, those forms of belief and practice that serve to set us off from other so-called denominations of Christians and that have caused men to name us Baptists. Or the application of the term may be so enlarged as to embrace such literature as has to do with matters of vital interest to any body of Christians earnestly engaged in the service of God and eagerly striving to live out the Christ-life implanted in them. We are Baptists; but more than that and above all, we are Christians. Therefore, while we would not lessen in any way the importance that is to be attached to the unyielding maintenance of our distinctive principles whenever occasion demands, we must not forget that there are other principles, in nature fundamental to the Christian life, which can not be slighted with safety or permitted to sink into obscurity. We are united, not as Baptists, but as followers of what we consider to be the teachings of God's Book and of our great Master, Jesus Christ, the Son of God. The kingdom of God and the glory of God must stand first, and whatever has most to do with that kingdom and that glory should occupy the first place in our interest and thought.

What is the function of Denominational Literature? We hold that it is to provide a better understanding of God's Word and a deeper appreciation of the truths therein contained; it is intended to develop a stronger, truer type of Christianity than would otherwise be possible. The Christian life, as any other form of life, must be nurtured and cared for, or growth will be stunted and development checked. To furnish in part such nurture as is needed to develop the Christian life is the office of Denominational Literature. The Bible, of course, stands first as a source, or rather as the only true ultimate source of spiritual food. But while this is true, it is also true that the doctrines and truths of the Bible very often find their way into the hearts of men through the exposition and illustration of those who are learned in the Word and filled with the Spirit. The Bible contains much strong meat and this must be tempered to the infant and undeveloped spiritual organs of the seeker after truth. We may learn from the knowledge and experience of those stronger than we are. To meet such demands is the function of Denominational Literature.

Our distinctive denominational agencies operating in this way are well known. To read the MESSENGER AND VISITOR is to appreciate it. More than ever before does this paper today commend itself to the reader. Its change in form has increased the attractiveness of its appearance, while the quality and quantity of its reading matter have suffered no diminution. The editorial paragraphs continue to be able, impartial comments upon such current events as should be known to every intelligent Christian. The deeply reverent, spiritual nature of the longer editorial articles has been a source of help and strength to many readers. The contributed articles and general news from the churches give added interest to the paper. The B. Y. P. U. department has received

special attention during the past year, and has contained much valuable and helpful material upon matters of interest to those connected with B. Y. P. U. work. We shall welcome any effort to extend the scope of this department of the paper. As a means of following the course of our work as a denomination and thus of maintaining sympathy and fellowship with that part of the Lord's work which we have assumed and are endeavoring to carry on, our paper is simply indispensable. No one who desires to know what the Baptists of the Maritime Provinces are doing can venture to look upon the MESSENGER AND VISITOR with indifference. We can honestly commend this paper, and we urge upon every Baptist family the necessity of securing access in some way to this periodical so rich in information and so elevating in character.

Our Book Room still has large claims upon us. It affords in many cases the only means by which our weaker churches and scattered members can obtain a supply of reliable, healthful Christian literature. In this connection we beg to call the attention of the Association to the fact that the Book and Tract Society, publish the Canadian Baptist Hymnal. We are glad to state that the use of this hymnal is becoming more general among the churches of the convention, as well as securing the favour of the Upper Provinces. The necessity of supporting our Book Room in an efficient manner is one that should appeal to every Baptist in this Association. The Book Room is not a money making concern. Whatever profits accrue go to distribute free or cheaper literature to poor churches and sections of country scantily supplied with such books and papers as are especially helpful to proper Christian development. Let our Book Room be sustained, first, because it is ours; second, because it is doing a good work; third, because it meets a want otherwise largely unprovided for.

In connection with the Book Room we should like to say a word upon the subject of Sunday School libraries. We are persuaded that these in many cases do not accomplish what they ought. Too often the library is nothing more than a species of bait to catch scholars who but for this would not come to school. This being so, it is very hard to make such a selection as shall commend itself alike to scholars and right thinking officers of the school. If the purpose of the Sunday School library were extended, might not a course of greater usefulness be opened to this branch of our Sunday School work. Suppose that a more permanent character were given to the library; that its purpose should be so enlarged that it would assume the character of a church library; that it should contain books for adults as well as for children, that it should contain books that are of lasting worth, books that one would like to read more than once, books that would be helpful to the Sunday School teachers in preparing their lessons, books stimulating to any Christian worker and thinker; suppose, we say, the library should take on such characteristics, might not a fondness for good books be cultivated, the literary taste of all concerned be improved, and the religious tone of the community be raised. We would fain believe that we have passed the time for the Sunday School library filled with religious novels and novelties, the most of which have only a fourth or fifth rate of literary excellence. In these days of many books and cheap literature, it is worth our while to do what we can to foster a liking for what is best and most helpful. Can we not give our Sunday School libraries more stability and a character more truly Christian?

Respectfully submitted.

EVERETT W. SAWYER, Chairman.

This was on motion taken up clause by clause. Sections 1 and 2 were discussed by Pastors Crandall, Hutchins, Simpson, Hart, and Brethren Parsons, McDonald, Chipman and others, and on motion were adopted.

Revs. A. A. Shaw, E. O. Read, A. Cohoon and W. E. Hall were appointed committee on nominations. Meeting closed with prayer by Pastor Shaw, of Windsor.

FRIDAY EVENING.

This service was given to the Associational B. Y. P. U. Report of their meetings appears on page 7.

SATURDAY MORNING.

A devotional service from 9 to 10 was led by Rev. A. A. Shaw. Subject: "The Holy Spirit's equipment for service." The business of the Association was resumed at 10 a. m., discussion continuing on report on Denominational Literature, a number of brethren taking part. On motion, part of the afternoon was assigned to a missionary meeting to be conducted by the W. B. M. U.

Rev. W. E. Hall presented the report on obituaries. This referred, appropriately, to the life and labors of the late Rev. R. R. Philp and Licentiate Caleb Spidle. It was endorsed sincerely by several of the brethren and on motion adopted.

Through its chairman, the committee on benevolent funds made the following report:

Report of Committee on Benevolent Funds.

Your committee find that for the Convention year, ending July 31st, 1896, the churches, Sunday Schools, &c. of this association contributed a little upwards of \$4,374.44 for our Benevolent or Denominational work. The W. M. A. Societies raised \$2,600.46 more, making a total of say \$7,000, or about 70 cts per member. This amount was nearly \$1,700 short of the amount asked for by the Convention, and less than the churches are able to give. There is danger that the amount contributed may be even smaller this year. The chief causes for this shortage your committee believe to be: 1. The absence, in many of our churches, of a system for gathering the offerings for these funds at regular and stated intervals,

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