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WEDNESDAY, JULY 22nd, 1896.

WHEN THE MIND WON'T WORK.

Writing on What to do when the Mind won't work, Dr. Wayland Hoyt quotes from "Timothy Titcomb" the following sensible remarks: "While I am aware, as every writer must be, that the brain works very much better at some times than it does at others, I can declare without reservation that no man who depends on moods for the power to write can ever accomplish much. . . . Regular eating, regular sleeping, regular working—these are the secrets of all true literary success. A man may throw off a single little poem by a spasm, but he cannot write a poem of three thousand lines by spasms. . . . . There is no good reason why the mind will not do its best by vigor, exercise and usage. The mower starts in the morning with a lame back and with aching joints; but he keeps on mowing and the glow rises and the perspiration starts, and he becomes interested in his labor; at length he finds himself at work with full efficiency. He was not in the mood for mowing when he began, but mowing brought its own mood and he knew it would when he began. The mind is sometimes lame in the morning. It refuses to go to work. But if it be driven to its work and held to it persistently and held there every day, it will ultimately do its best work every day." Still, Dr. Hoyt thinks it is to be recognised that the working power of the mind is sometimes obstructed by something more obstinate than a mood. Sometimes one finds himself, without being ill in a condition of inability for productive work. Under such circumstances Dr. Hoyt's advice to ministers is not to try to force the mind to do what it refuses to do, and at the same time not to be mentally idle and so encourage laziness. Give the mind something to do that it can do and the change of work will be wholesomer than complete idleness. "When it won't work at the main and the chief thing, set it working at the subsidiary thing. But keep it at work. The time is short. The night cometh in which no man can work. One may not be idle." The minister or the writer—anyone whose work is of the construction sort cannot be always producing or constructing. Neither houses nor sermons can be built without materials and these must be gathered and prepared. The time that is spent in reading and in the proper arrangement of the knowledge gained is no more wasted than that spent in the construction of sermons or articles. Sometimes no doubt the faculty of suggestion fails to work because of the paucity of materials at hand. Fresh facts suggest the use to be made of them and thus old gems of truth appear in new and attractive settings. There is one fact of course which the brain-worker who would do his best must never forget. He is not all brain or all mind. Mental health and ability for mental work cannot be independent of physical well being. The body must have its rights as to food and sleep and exercise. It is vain to expect the mind to respond to demands for continued effort if the body is being cheated in these respects. Brilliant flashes of course there may be without a healthy physical condition, but sustained labor of a high order demands a sound mind in a sound body.

—The Dominion Temperance Alliance met in Toronto on Wednesday last. The executive committee's report submitted by Dr. J. J. McLaren, Q. C., chairman, and Ald. F. S. Spence, secretary, presented the view of the political outlook from the Dominion Alliance standpoint. The result of the Dominion election is to place the control of Dominion political affairs for the time being in the hands of the Liberal party. At a representative convention of that party held in the city of Ottawa in July, 1893, the policy of the party in relation to the liquor traffic was declared in the following resolution: "That whereas public attention is much directed to the consideration of the admittedly great evils of intemperance it is desirable that the mind of the people should be clearly ascertained by means of a Dominion plebiscite." The Hon. Wilfred Laurier, leader of the Liberal party, has declared from time to time that when such action is taken the Liberal party will be prepared to carry out the mandate of the people. We are now, therefore, face to face with a plebiscite for the Dominion. It is to be hoped that every province and every locality will immediately perfect organization to secure from that plebiscite such a victory as will ensure to the speedy enactment of a prohibitory law for the Dominion.

THE N. B. SOUTHERN ASSOCIATION.

The Association met in its seventeenth annual session with the church at Hampton Village Saturday, July 11th. The pastor of the church is Rev. George Howard who has been successfully working here for the past five years and has won a very warm place in the affections of the people. Bro. Howard has recently resigned the pastoral care of the church to accept the call of another church, but the feeling among the people of Hampton is so strong and so nearly unanimous that he should remain that it seems a matter to be regretted that he should leave a people among whom he has been so useful and is so much esteemed.

Hampton is probably the most beautiful village in the province. Its situation, its fine scenery, its trees and shrubbery and fine residences make up a picture on which the eye rests with constant delight. At this season and after the recent refreshing rains, everything appeared at its best and all the delegates were profuse in their admiration of the beauties of Hampton.

The meeting of the Association was preceded by meetings in the interest of the B. Y. P. U. work on Friday afternoon and evening. A constitution for the Associational Union was adopted and subjects of interest discussed.

At the evening session stirring addresses were delivered by Rev. W. J. Thompson of St. Martins and Rev. J. A. Gordon, of St. John. A business session was held on Saturday morning. A fuller report of these meetings will, we presume, be furnished for our B. Y. P. U. department.

The association met in its first session at 10 o'clock a. m. on Saturday. The Moderator, Rev. Geo. Howard, presiding. After a time spent in prayer and praise the association was duly organized. Officers were chosen as follows: Moderator, Rev. A. H. Lavers; Clerk, Rev. J. B. Champion; Asst. Clerk, Rev. G. W. Schurman; Treas., Bro. S. E. Frost. Members of Baptist churches present were invited to a seat in the association. The remainder of the morning session was given to the reading of letters from the churches.

The first hour of the afternoon session was devoted to the reading of letters from the churches. On the report on Obituaries being called for, Rev. G. O. Gates, chairman of the committee on that subject responded that as no deaths had occurred during the year among the ministers of the association, the committee were happily relieved of the duty of presenting any formal report. At the request of the Moderator, Mr. Gates led the association in a prayer of thanksgiving because of this.

The report on Denominational Literature was presented by S. McC. Black. The report emphasized the immense value of good literature, the pernicious effects of that which is evil and the consequent duty to exercise great care to provide for the homes, through the Sunday Schools and otherwise, that which is wholesome. It called attention to the sacred Scriptures as the most important of all literature for Baptists, and also alluded to valuable books—histories and others—of a denominational character, which Baptists in order to be intelligent as to their principles and their history should own and read. The publications of the A. B. Publication Society in Sunday School helps, books etc., and the work of the Baptist Book Room, Halifax, were commended. Attention was called to the importance of a good denominational paper and to the efforts being put forth by the publishers and editor of the Messenger and Visitor to cause it to meet the requirements of our people. Allusion was also made to colportage work as important in the interest of the denomination.

The report received very favorable consideration from the association. The discussion which followed was participated in by Revs. G. O. Gates, W. E. McIntyre, J. H. Hughes, J. A. Gordon, Brethren T. H. Hall, N. B. Cottle and E. W. Elliott. Points emphasized in the discussion were: The great importance of studying the Word of God, the value of Baptist history and of the abundant literature by Baptist authors, the importance of inculcating loyalty to Baptist principles, or preserving the records of the work of our own Baptist fathers in their provinces, the importance that the literature in our homes shall inculcate true and not to false ideas of life and conduct, spirituality and attachment to Christ as the essential things in our denominational life and doctrine. The Messenger and Visitor was cordially commended by the speakers.

The report on Temperance was presented by Rev. E. C. Corey. While emphasizing the great importance of the subject the report expressed regret that there had not been during the past year that manifest advance in the promotion of temperance reform which is to be desired. There were some encouraging features, however, especially the temperance instruction being given in the schools. Temperance principles must finally triumph and it is to be desired that our people generally shall take a more decided stand and active part in promoting this reform. Brief addresses in the interest of the subject were made by Bros. Kelley and Elliott. The report was adopted.

SATURDAY EVENING.

At this service Rev. R. M. Bynon preached from 2 Peter 2: 4. The discourse was a faithful presentation of the warnings of God. The preacher showed that God spared not the old world, spared not the old branch, spared not the angels that sinned, spared not His own Son. Rev. S. D. Ervine led a social service in which more than 70 took part, deep interest was manifested and one young man asked to be prayed for.

SUNDAY.

The morning prayer meeting led by Deacon Cottle was one of deep interest. Many were moved to tears. It was felt that God is heard of those who enquire of Him. The association sermon was preached by Rev. G. W. Schurman. The preacher made reference to the reason which had prevented the presence of Rev. W. C. Goucher who had been appointed to preach the sermon. Sympathy was expressed with Mr. and Mrs. Goucher in the serious illness of the latter. Mr. Schurman's discourse was based upon Acts 2; 42; 1 Cor. 3: 6. The theme, God in the work of Redemption, was very affectively presented and was heard with marked attention and interest. An early afternoon service was held in the interest of the Sunday School work. Des. Hughes spoke of S. S. work in St. Stephen; Rev. J. B. Champion on Opportunities and Needs of S. S. Work; Dea. J. S. Titus on S. S. work in St. Martins. At three o'clock there was a preaching service at which a discourse was delivered by the Moderator, Rev. A. H. Lavers from Matt. 8: 11-12. The sermon was an able presentation of the truth and the whole service was felt to be a profitable one.

At the evening service the preacher was Rev. A. B. McDonald. His text was Luke 13: 24. It was stated by the Moderator that 58 years ago Bro. McDonald was ordained on this ground and that Rev. G. W. Springer—also present—was one of those who ordained him. Bro. McDonald's discourse was a very tender and effective one and the service was one of deep interest. In an after service led by Rev. E. C. Corey a large number took part, some speaking tenderly of their christian experience and the debt they owed to the preacher of the evening and to others of the older ministers and to some who had passed away; many were melted to tears.

The first business considered was the report on Sabbath Schools. This report written by Bro. E. P. Sipprell was read by the Clerk, discussed by Revs. W. E. McIntyre, G. O. Gates, B. H. W. Elliot, T. H. Hall, Rev. J. A. Gordon, and others was slightly amended and adopted as follows:

In the absence of reliable data we are unable to give an exact statement of the number of Sabbath Schools, scholars and teachers within the limits of the Association as also of the number of conversions, increase or decrease in membership, moneys raised etc., but from information we have received we are able to report an increasing interest in Sabbath School work, and a larger number than usual of additions to the membership of the churches from the Sabbath Schools as also to state that there is an improvement in the character of the teaching and it is sincerely hoped that continued efforts will be put forth for further improvement in this direction as well as in the qualification of the teachers. We would suggest that pastors from their pulpits call frequent attention to the importance of Sabbath school work and that they urge parents to spare no efforts to increase the interest of the family in Bible study, and, by reading the Home Reading in connection with the Sabbath School lessons as well as the lesson itself and an occasional reference to points in the Sabbath School lesson, to supplement and deepen the efforts of the teachers. In view of the fact that we stand as a people for New Testament doctrine and practice, we cannot too earnestly urge the systematic training of our children from their earliest years in gospel truth and our distinctive denominational principles.

The report on Systematic Beneficence was presented by Bro. J. S. Titus. The report recommended the giving by christians of a tenth of their income and the plan of weekly contributions in accordance with 1 Cor. 16: 2.

Rev. Dr. Carey spoke in favor of weekly giving. He had long practised it and found it a good system in many respects. He mentioned the case of a working girl in his church who was giving twenty-five cents a week. The support of the Lord's work should be considered as having the first claim on our incomes.

Rev. G. O. Gates said the church building and the preacher are the best paying financial investments in the community, and provision for the local church work should not be regarded as a benevolence to be provided for by the Lord's tenth. In view of the tremendous needs of the heathen world the tenth should go to those beyond ourselves. The report he thought did not go far enough.

Rev. E. C. Corey said the tenth in the O. T. times was for the support of the priesthood—the ministry. The report in thought was in harmony with that idea.

Rev. W. J. Thompson thought that as a practical matter it would be a great step in advance if christians in general should give one tenth to religious work.

The report was adopted.

A question was asked the Association, Whether a church member having received a letter of dismission from his church to unite with another church but not having yet been received into the latter has a right to vote in the former. The question, being referred to the committee on question in letters, was answered in the affirmative. This was endorsed by the association.

MONDAY AFTERNOON.

The reading of letters from the churches was concluded, and the Circular Letter prepared by Rev. E. E. Daley was read by Rev. G. W. Schurman. On motion the letter was adopted and ordered to be placed in the hands of the committee on printing.

The report on Education was presented by Bro. T. H. Hall. The report deplored the present unfavorable conditions of the educational work of the denomination in New Brunswick and the closing of St. Martins Seminary, but looked forward to a time when that work should be revived. The report also presented the interests of the institutions at Wolfville and commended the large and important educational work which be carried on by them.

Dr. Carey spoke in praise of the report and moved its adoption.

Prof. Wortman of Acadia College, being present, on the invitation of the Moderator addressed the association. Prof. Wortman expressed his pleasure in being the representative of the College to the association. He could heartily endorse the report. From his connection with the New Brunswick Seminary he was led to feel strong interest in the educational work in the province and to regret deeply the disasters which had overtaken St. Martins Seminary. But the work which had been done in connection with that school had not been lost and we must hope for the revival of Baptist Academic work in this province. Alluding to the work in connection with the institutions at Wolfville Prof. Wortman paid a high tribute to the work of the fathers who had laid the foundations, alluding also to the important work in connection with the establishing of the common school system of N. S. and N. B. by a graduate of Acadia College. Baptists were under obligation to give their people educational advantages second to no other people in these provinces. That they would continue to do this even as they had in the past he could not doubt. Young men in the critical period of their educational careers need the direct influence of a Christian College and the indirect influence of the churches. The influence of the institutions go out into the remote sections of the country and many of our best and strongest come from these sections. The speaker spoke of the great interest that we as a denomination feel in having our young people educated at our own institutions. If they go to other institutions they will, many of them, become connected with other denominations. Prof. Wortman spoke of the accessibility of Wolfville, its beautiful scenery, the healthy moral tone of its society and the excellent opportunities which the schools there offer to young men and women. In alluding to the resignation of Dr. Sawyer Prof. Wortman spoke in the highest terms of the retiring president and his work. Alluding to the munificent bequest of the late Mr. Payzant, the speaker reminded the association that though the aid thus to be given was very valuable it being for theological instruction the College would still require, for the important work it is doing and must continue to do, the constant and generous support of the Baptist people.

The report on Home Missions, presented by Rev. Geo. Howard, showed what fields are being assisted by the N. B. Board and the Maritime Committee. It expressed regret that as yet nothing is being done in French Evangelization work in this province. Two men at Grande Ligne, trained for this work, are offered for work in this province. This the committee regard as a loud and clear call to the Baptists of this province to engage in this work.

Rev. W. E. McIntyre gave some explanations as to the H. M. work during the year. The N. B. Board and Maritime Committee have worked most harmoniously. Bro. McIntyre especially expressed his interest in the work of French Evangelization and the hope that it would be possible to undertake it.

Deacon Hughes of St. Stephen, spoke of the interests of H. M. work in Charlotte County. He also made eloquent reference to the labors of the Fathers, who did the pioneer work of the denomination in this province, and the debt we owe them.

Deacon Thos. L. Hay said he was not a rich man but he would be pleased to give $100.00 for the next year for an Evangelist among the French of the province.

Expressions of sympathy were adopted with Rev. E. Hickson who is suffering serious illness, also with Rev. W. C. Goucher, and Rev. E. E. Daley on account of illness in their families.

The invitation of the St. George church to the association to hold its next annual meeting at that place was accepted. A vote of thanks was passed to Rev. G. W. Schurman for the Associational sermon.

The evening session was given to a platform meeting in the interests of Foreign Missions and Education. A comprehensive and excellent report on Foreign Missions was presented by Rev. J. A. Gordon. This was followed by an address on that subject by Rev. G. O. Gates. He showed that the world with its population and the conditions of its people is known now as never before. But we are not moved as we should be by the knowledge we possess. He strongly urged the duty of christians here to give the knowledge of Christ to the heathen. He would not urge this on the ground of sympathy but on the ground of duty and loyal obedience to the command of Christ. It is not for us to question whether foreign missions pays, but to obey the word of Christ.

Prof. Wortman followed in an excellent address on Education, presenting again the claims of our institutions to the support of our people.

Rev. J. A. Gordon also spoke on Education. Our Educational Institutions are necessary to the success of our missionary work. The time was in these provinces when a Baptist could secure a collegiate training only by abandoning his Baptist principles. Our educational work was therefore a necessity. Education is necessary in order to the best development of the great material resources of our country. Education is necessary to the highest culture of intellect. Christian education is necessary in order to true moral education. The institution that recognizes only intellectual power cannot give true direction to human lives. It is as the demands which our educational work makes on us and our College is supported that the wealth and the intellect of the country will be employed in the promotion of those principles for which the College and the denomination stand.

A heavy thunder and rain storm caused the attendance at this closing service to be much smaller than it otherwise would have been. The thanks of the association were heartily voted to the friends at Hampton for their generous hospitality, to which pastor Howard responded fittingly. The association, which throughout all its session had been marked by the utmost harmony and good feeling, then adjourned to meet next year with the church at St. George.

Looking Over the Field.

BY THE REV. E. M. SAUNDERS, D.D.

It is understood that the Messenger and Visitor is not open for the discussion of the merits of the policies of the two political parties. This would take up too much space, and would divert the attention of the readers of the paper from the purely religious subjects, to the interests of which the paper is devoted. But there are phases of the history of the country, closely connected with its politics which should be discussed by an impartial religious journal. I refer to the manifest overrulings of Providence, seen in the outcome of political contests. The laws which assert themselves, are so occult and subtle that their workings cannot be foreseen by the most discerning minds. The result of the late political contest in a measure, has given the country a guarantee that the authority of the hierarchy of the Roman Catholic church, hitherto thought by many to contain elements, threatening the prosperity if not the existence of the Dominion, is already so neutralized that the dread of danger lurking in it is a mere chimera and has no real existence. It may be that the hierarchy itself, see that its welfare will be best conserved by keeping in abeyance this asserted authority in matters of state, and that its best interests will be more certainly secured by drifting with the tide of modern sentiment. Or it may be that the ecclesiastical authorities have seen the contagion of independent thinking and voting has so spread among the adherents of the Roman Catholic faith, that it is useless to undertake to overrule it and that an open attempt would result in a defeat too humiliating to risk. Be this as it may, it is now evident that hierarchical power is at a large discount. The conflict between the policies of Romanism and modern Protestantism seems now well on the way to a final adjustment, so far as Canada is concerned. So far as it has been settled, it has been done by the application of the sound principal of individual freedom in the exercise of the franchise. The theory of the hierarchy is the church first and the State second; and that the people should be directed by their spiritual guides in the exercise of their franchise in anything judged by that body to be religious or affecting religion. Behind this theory are the terrors of the church, terrors drawn from sources in this world and the world to come. By them the hierarchy can enforce their views upon their followers. The other theory is that the State and church occupy separate territory; that ministers of religion are in political life simply citizens, having no more political authority than any other members of the unfranchised community.

In the centre of the Dominion, as is well known, there are about a million and a quarter of French Roman Catholics believed to be in a religious state, but little removed from that of mediavalism times. In addition to these, there are scattered over the Dominion large numbers of this faith of Scotch, Irish and French descent. The grounds of fear were seen to be in the possible massing of the Roman Catholic community under the direction of clerical control against the protestant or modern element of the country. On no occasion since confederation were the circumstance so favorable, as in the late election, for a contest between these two forces. Grant the constitutional soundness of those who took the ground that the Dominion should at once pass remedial legislation; and also the wisdom of those who said defer the matter, and exhaust all other means—send a commission, instructed to conciliate and to settle the matter in the province where it belongs. Accept all this and it seems clear that the church authorities would have stood by the party which had boldly espoused this cause. It is almost beyond question, that had the hierarchy been sure of their power over the people, they would have taken this course. Promises in writing by the followers of Mr. Laurier in Quebec to vote for a remedial bill would not have satisfied the church authorities, if they could have swayed the people to take the direct and to them, the more desirable course of standing by the government which had espoused their cause and had taken the course which they had declared was the only one to give them justice.

Added to this, it is well known that in some counties in the Maritime Provinces, the church rulers did exert themselves among their followers to elect candidates to support the government's policy on the remedial bill, but they failed in these attempts.

It is now clear that the contagion of free independent thinking and acting has broken out among the Roman Catholics of the Dominion; that they have wrenched themselves away from the grasp of the hierarchical authorities and are resolved to enjoy as full freedom in exercising the franchise as their Protestant neighbors. In Halifax just previous to the election of 1891, there was unmistakable evidence of this fact. Senator Power, a Roman Catholic, published a letter in the city press, in which he defined the authority of the priesthood to be confined to the realm of religion. Archbishop O'Brien repudiated this definition in the press. But leading Roman Catholics of the city, sustained Senator Power and the matter dropped. Later the archbishop threatened the city and local government with the opposition of the church for the course they had taken in the matter of building school houses. But it became known that he was not sustained in this course by his people; and was obliged to recede from the position which he had taken.

All the signs of the times are in the direction of the emancipation of the people from every form of slavery or dependence in civil matters. This is satisfactory to those who believe in the principle of entire freedom in things civil and religious.

About the time remedial legislation was undertaken, many expressed their fears that it might result in civil strife and even war. So influential a journal as the *Montreal Star* freely expressed these apprehensions. But the result has shown that this was a groundless alarm. In parliament and in the mass meetings during the election campaign, there has been a uniform exhibition of self control which makes for the honor, intelligence and loyalty of the electorate of this young nation. No evidence has appeared that there was any real ground for the fear that the bonds of confederation would be strained, of that in the discussion the fabric might be made to totter on its foundations. The prolonged struggle of the late campaign has carried the Dominion to another stage in its development, most gratifying to those who look impartially at results, and not with the eyes of blind partisans. The freedom of the people, freedom to do wisely or unwisely of course, and the national sentiment, two essential factors in nation building, have of late been illustrated and confirmed as never before in the history of the Dominion. Statesmen and politicians, of course, will learn new lessons in the matters so clearly demonstrated. They will be wiser in all their future work.

To christians it is satisfactory to see these evidences of the goodness and favor of God, who has to do, in his government of the world, with all the nations, great and small. Here are marks of his favor. The promise of the future for Canada was never so bright as it is today. If we have rightly interpreted the signs of the times, governments may come in, and governments may go out, but the people will continue to exercise their right to vote as they please, and will remain loyal citizens of this young and growing Dominion. Appeals to any section of the people on race or religious lines may succeed at certain times, and in certain places; but they will be ephemeral in their results, and will bring confusion to all who resort to such unworthy expedients. All politicians are bound to preach to the people facts and principles, believed by them to be sound and for the best interests of the country. They have duties in this respect only second to the sacred mission of those who proclaim the gospel of peace.

"Church and State."

Dear Editor,—In the very interesting account of proceedings of the N. S. Western Association, recently published by you, there appears under the heading "Church and State", the following somewhat startling paragraph:

"*Whereas*, Baptists have always contended for the separation of Church and State, and

Whereas, the so called Remedial Bill proposed in our Dominion Parliament is, in our judgment, directly opposed to this doctrine,

Therefore resolved, That we place on record our strongest disapproval of any attempt to interfere with the present free school system of our country!"

I have read the above resolution over and over again, and I confess, I am utterly unable to understand it. What does it mean?

One can readily agree with the first recital; but it is difficult to see what the remedial bill has to do with the doctrine of Church and State, and, the conclusion reached, although "duly adopted," is, clearly, a *non sequitur*. What is the "free school system of our country," referred to? Whence the attempt to interfere with it? Wherefore the strongest disapproval?

The facts are simple enough, and will be conceded by every one, now that the elections are over, and nothing can be gained by attempts to obscure them. We have no National system of education—free schools, or otherwise, in Canada. The constitution of the Dominion is fixed by the B. N. America Act, passed by the Imperial Parliament, 1867. The Local Legislature of the several provinces are given the exclusive and absolute right to deal with the matter of education; but having once dealt with the subject, they cannot afterwards legislate so as to affect the acquired rights of the Protestant or Roman Catholic minority, without losing this exclusive right, and, *ip so facto*, giving jurisdiction to the Dominion Government and Parliament in the matter. That it is one thing to give rights, and quite another thing afterwards to take away those rights, is a statement that has