

Correspondence.

Extracts of the Letters from the Churches to the N. S. Eastern Baptist Association.

(Published by Special Request of the Association.)

Pugwash.—Our houses and our hearts are open to receive you, and we give you a hearty welcome. We have been for some time without a pastor, but hope that we shall be able shortly to secure the services of some one whose labour will be blessed in this place. Our Prayer meetings are regularly held and we have a good Sabbath School, well attended. Baptist sentiments are deeply rooted in these regions and if faithful labour were expended in Pugwash and regions around good would result therefrom.

Westbrook.—We are trying to build a meeting house which we very much need, as we have no convenient place to hold public worship. In Dear Brethren we therefore appeal to you to aid us. We have our respected Pastor, Rev. D. McKeen, labouring a part of his time with us, and hope that the fruit of his labours may soon appear.

Upper Stewiacke.—We have no revival to record, or upon which to think with pleasure, or thanksgiving. We have, through the year, been favoured with the consistent and untiring pastoral labours of our Brother Rev. A. Chipman. We owe much to the earnest labours of Brother O. Chute, whose health is much improved.

Truro.—Union still continues amongst us. Labour in the Sabbath School continues, and the Lord has graciously smiled upon this part of Christian effort. The church, and individuals connected therewith, have contributed about \$450 for Missionary and Educational purposes during the past year.

Onslow.—By mutual agreement this church will henceforth be recognized as two churches, *Onslow East and Onslow West*.

Sydney, C. B.—Owing to the general depression in trade and pecuniary affairs, combined with deep poverty in the majority of the inhabitants, we are compelled to let our Pastor leave us, being utterly unable to support him and Elder Richardson in our present circumstances. We can only hope and pray for the reviving influences of the Holy Spirit, that the Church may be quickened and sinners converted.

Greenville.—On the first day of January last a church was duly organized here by the Rev. S. Thompson, assisted by Deacon McCulloch and Bro. Carter of DeBerte. We would wish to be received and recognized as a church belonging to the Eastern Baptist Association.

Diligent River.—The cause of pure and undefiled religion is very low with us and we are unable on this account to maintain proper discipline. We are through many trials and difficulties endeavouring to keep up our Prayer Meeting and Sabbath School.

Mira Bay, C. B.—We have during the past winter, enjoyed the labours of Bro. Malcolm Ross, who was appointed by the H. M. B. to perform three months missions in this place. He faithfully performed the work assigned him, and since his departure we have felt more keenly our destitution, and have thus been urged to make greater efforts to secure, if possible, the constant services of some devoted servant of God.

Margaree, North East.—Bro. J. F. Kempton has laboured amongst us for two years, with much acceptance. His labours in the Lord have been abundantly blessed in the conversion of many that have joined the Baptist Church in this place; and, doubtless, many more that have not joined it as yet.

Meggan.—Our hearts grow sad while we review the past year, we have had no Pastor during that period, and but little preaching, the Church has become cold. The house of God forsaken, the means of grace neglected, hence the low state of religion amongst us.

Lower Stewiacke.—Notwithstanding it has been a season of darkness with us, yet our hearts have been gladdened from time to time, by the good news of God's gracious dealings with other churches throughout the Province.

Indian Harbor, Guysboro Co.—Our Conference meetings for the most part have been meetings of interest, and our communion seasons have been soul cheering. We trust that the good seed of the kingdom has been sown which will yet spring up and bring forth fruit to the honor and glory of God.

Hawkesbury.—The "Cape Breton Quarterly Meeting" in March last was held in connection with the church worshipping in this place, when tokens of the Spirit's presence were manifested. Old professors were aroused from their lethargy—wanderers were led back by the hand of the Gentle Shepherd, and stout-hearted sinners made to tremble under the sound of the Gospel. The meetings were continued. Bro. Manning (who has been laboring here since June last) being assisted by Bro. Kempton who remained with us for two Sabbaths and had the pleasure of baptizing fourteen happy converts. The ordination of Bro. Manning was at this time felt to be a necessity. Since then eight more have been added by baptism, and one by letter. Our numbers have been more than doubled; our faith has been strengthened; our zeal quickened.

Caddle Harbor.—We had a very refreshing season in our little church last winter. The church appears more prosperous since the revival.

Wallace.—At present, we are without a Pastor. We deeply regret not having sent letters regularly. Pray for us, that we may stand fast in the faith of Jesus Christ.

Charlottetown, P. E. I.—Our Prayer meetings and Conference meetings are maintained with spirit and interest. We still find it good to give as well as pray for the advancement of the cause of heaven in the world. Thus your "little sister" in this city is not without her encouragements and her hopes.

Brookfield.—We endeavour to sustain two weekly prayer meetings when we have no preaching, we have Prayer meetings on Sabbath. We contemplate finishing the inside of our place of worship this season.

Bedford, P. E. I.—We continue to enjoy the stated ministrations of the Gospel under Bro. Freeman. In the rising town of Summerside, through the joint labors of our Pastor and Bro. Frederick Kidson, a church has been recently organized in accordance with the usages of the denomination. The Cavendish section of the church are now engaged in building a larger place of worship.

Antigonish.—We are yet without the regular services of a Pastor. We have occasional visits from Ministering brethren which are highly appreciated and result in good. Our meetings are regularly sustained on the Sabbath, the attendance however is small.

Amherst Shore.—While not blessed with pastoral aid, we have endeavoured to keep up Prayer and Conference meetings, and though faint, yet pursuing.

Amherst.—Since the first of December last the church has been under the Pastorate of the Rev. D. A. Steele, whose labours have been graciously blessed in adding to our number thirty-four willing converts, most of whom were members of the Sabbath School.

Alexandra, Lot 49, P. E. I.—We enjoyed a very solemn and profitable series of meetings in February last. Recently 3 have been added by baptism, several others are expected shortly, held back at present by the enemies to "liberty of conscience." Our peculiar tenets are on the advance.

Advocate Harbor.—Though our numbers are small we have our Prayer meeting every Sunday except there is preaching. Our numbers have been increasing every Sunday all the Spring.

Upper Londonderry.—We are not in that active prosperous state we once were. Brother Thomson's labours we highly appreciate; we have large congregations and attentive listeners, but find we need the influence of the Divine Spirit.

East Point, P. E. I.—We neglected to send any letter last year. Our beloved pastor, Rev. John Shaw continues to labour amongst us with much acceptance, scattering the seed—the good seed of the kingdom.

Tyron River, P. E. I.—We have had the labours of the Rev. J. F. Goldrup since last November, for one half his time. Since our last two have been added by baptism.

Wentworth.—Our meetings are not attended as they should be. We have been engaged in erecting a building for the worship of God and hope to have it ready for meeting this season.

Three Rivers, P. E. I.—Although separated from you by sea and by land yet we are one with you in the spirit and fellowship of the Gospel. We ask leave to be dismissed—not separated—in order to unite with sister churches on the Island to form an Association here. Separated from you? No dear brethren, we are still united in the best of bonds.

Uggs, P. E. I.—We enjoy the means of grace and are enabled to hold our Sabbath and Weekly Prayer meetings. The church is walking in love and harmony.

Tracadie.—During the twelve weeks labours of your missionary, our beloved brother Rev. David Shaw, twenty were added to our fold by baptism, and four wanderers restored. We have two feeble Sabbath Schools opened a week or two since.

St. Peter's Road, P. E. I.—Our congregation, as often as we can gather, which is not every Lord's Day, are as good as could be expected. They include many of our young people, we long to see them acknowledge the Saviour.

St. Mary's Ist.—We are led to hope the time is at hand when our blessed Lord will again visit us. We have a small Sabbath School, which we hope will prove a blessing to the young.

Portauquois.—We feel the want of a pastor. Our confidence is in Him who saith unto Zion, Thy God reigneth.

Pictou.—We take this opportunity of expressing their gratitude to God, and to our Baptist Brethren, and especially to the Eastern Association for what has been done for Pictou. We are now without a minister in all this fine county, and we would earnestly pray that you would still remember Pictou.

Parrsboro Village.—Rev. D. McKeen labours with us one fourth of the time. Our Sabbath afternoon prayer meetings continue to be well attended.

North River, P. E. I.—During the past year we have not had many accessions to our numbers, but the angel of Peace has overshadowed us with his wings. The manifestation of the Spirit has been present, backsliders have been quickened and we have rejoiced in the light of the Lord. The prospects of our Sabbath School are highly encouraging, and we think that Baptist principles are rapidly securing a broader and firmer hold in our community. We have just finished a neat and commodious place of worship which we purpose to occupy in July.

North Sydney, C. B.—Our Pastor still faithfully labors, and at times we rejoice over manifest results. In return, there is a disposition to hold up his hands, and not only administer to his wants, but promote his comfort.

Guysboro and Manchester.—The conversion of souls is the first desideratum of the church, and we are pleased to report a goodly number. In the month of February our meeting house in Manchester was destroyed by fire. We have, however, another in progress, and expect to finish the exterior during the Summer. Our friends have liberally aided us. We regret that our Pastor is leaving us, his labors have been richly blessed, the church has doubled its numbers during the past three years he has been with us.

Goose River.—Brother Armstrong who has been sent to this part of the country by the Home Missionary Board gives us a portion of his time; but we hope soon to have a settled Pastor. We have one Sabbath School which we have sustained during the past winter.

Lower Economy and Five Islands.—A few have been enabled to take up their cross, we trust to live to the honour of our Redeemer's name. We feel the want of more ministerial labour.

Great Village.—We have secured the pastorate of Rev. T. A. Blackadar. He has abounded in zeal and labour, and the great Head of the Church has blessed the means employed. The church has been quickened and souls have, we trust, been saved.

Goshen.—We wish to be remembered by the Missionary Board. We have not had the Lord's supper administered to us the last year. We greatly need some faithful labor amongst us.

Glenville and River Philip.—We have not been exempt from trials, yet we have been able to uphold our conference meetings in two sections of our church regularly; although there have been dismissals, yet there have been sufficient visits to Jordan to retain our former numbers.

For the Christian Messenger.

The E. N. B. Association and the "Visitor."

Mr. Editor,—

I think that Mr. Cady scarcely deals enough with facts in reference to the amending of the report on the *Visitor* at Saekville. I write as a member of the Association held there, and therefore a responsible party. The report was objected to when it was brought in on Friday. One of the brethren was asked if he could give his reasons. He said he could, and would be happy to do so. Then came the time for adjournment. The brother came the next session, rose up when the unfinished business was brought in, and stated that he had been asked to give his reasons for opposing the report, that he was prepared to do so, and was going to proceed, when another brother, a member of the Western N. B. Association arose, and begged leave to move an amendment to the report, which privilege was granted. He then moved that the report pass without discussion, which was ruled by the Association to be in order, which act was significant. I am entirely unable to perceive the conciliatory character of the amendment; it does seem to me to be actually insulting, and I wonder that those who felt so much deference and respect for the Nova Scotia brethren, should not have been prompt and decisive in condemning it. The amendment was disrespectful to the truth. Why should a good cause fear discussion? It was dishonourable to us as Christians. If we have not religion enough to enable us to discuss points in which we differ, without wrangling, the sooner we know it the better, as then we might be humbled, and give ourselves to prayer. And it must have been inconsistent with the views of the *Visitor*, as in the last issue of it previous to this was Mr. Armstrong's letter, with the approbation of the editor, in which he grievously complains of the very same thing being done at the W. N. S. Association, as was contemplated in the amendment in question. When there was considerable "order" and disorder consequent on the moving of the above amendment, a member of the W. N. B. Association moved that the report be recommitted for the purpose of striking out the objectionable clause—this course was adopted and the amendment report passed without discussion, according to the request of the committee. A sharper in the *Visitor* writes with regard to this subject, "You have taken a noble stand dear *Visitor*, for God and truth; fear not." Now does he not need a vast amount of moral courage? The mover of the 2nd amendment remarked that not being a member of the Association he should not feel accountable for the report, if it passed; that he should oppose such a report if brought before the Association to which he belonged; that he would not commit himself on the church polity of the *Visitor*, and did not think it necessary that we should endorse everything that Editors might write on this subject, or any other. Now it appears to me that the deference and respect for this N.

B. brother aided considerably in developing that conciliatory spirit towards Nova Scotians, which enabled the committee to remove an unimportant clause.

From the remarks of the mover of the amendment, as well as from the amendment itself, I supposed that the amended report was understood to be non-committal on the church polity of the *Visitor*. I thought at the time that when the circumstances connected with the passing of that report would be forgotten; when the report should become a matter of history, it might be regarded as sanctioning the polity of the *Visitor*. I did not think that so soon it would be regarded as "all that was required," "that the omitted clause was unimportant."

Mr. Cady tries hard to press the case of the excluded minister to do service for Councils. And yet it seems to me that no case could be clearer to show, that as a general rule, a Council is not required for the disciplining of a minister. Mr. Cady ascertained from the Pastor and Clerk of the Church, that he had been excluded. He did not ascertain that he had been dealt with in any way inconsistent with gospel rule; no appeal had been made, and no complaint by any body to the Association, to any church, to any minister, or to any brother in particular,—"reports had been afloat;" yet the case must be handed over to a committee for trial again, in order that his name be removed from the Minutes. After all the churches must really "be constituted on the associated principle," if the aid of a committee or council is necessary, to have the name of a justly excluded member of a church removed from the Minutes. I believe that the discipline of associated churches should be respected by each other; I believe that in seeking to have this object accomplished with regard to the case of discipline in question, such disrespect was shown to a church as would not, as could not be done, to the most ignorant and unrighteous magistrate in the dominion of Canada, or of any other dominion that deserves the name.

The above case of discipline appears to me to be so plain, and I may say providential too, against Councils for disciplining ministers as a general rule, that I wonder that Brother Cady and all other good Baptists do not see as I do with respect to it. I very much dislike the surveillance and distrust implied in the resolution towards the churches, and especially as it regards matters which Christ has actually entrusted to them. Why should Associations resolve to distrust, when Christ entrusts?

With regard to the withdrawal of the resolution pertaining to Councils, I believe that those who were opposed to it regarded its withdrawal as significant of good-will and a desire for peace.—Three members of the Association spoke against the resolution, about the same number of the Association spoke in favor, and the Moderator suggested that it lie on the table "till next week." "I judged from the discussion, that a large majority of the Association was in favor of true Baptist principles."

J. MOSER.

For the Christian Messenger.

Ecclesiastical Councils.

Brother Editor,—

The subject of Ecclesiastical Councils has, of late, received a pretty thorough discussion in our Journals and Anniversaries. Much has been written and it is to be hoped to good purpose. Yet I think the question of the proper relation of Councils to New Testament churches may profitably bear a little further ventilation. On this subject it is true "Days should speak, and multitude of years should teach wisdom." But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment. Therefore I will answer also my part; I also will show mine opinion.

I do not quite accord with either position recently assumed—certainly not with the decreeing or finally-adjudicating authority of Church Councils. Many of the respective advocates have shown the liability of all controversialists to extremes. Now history certainly proves that Ecclesiastical Councils, especially in their inception, are, like a "little learning," "dangerous things." Their influence and tendency need to be watched. Not only Ecclesiastical History, but some very recent church-occurrences and discussions arising out of them among us, prove the necessity of this surveillance.

The "healthful instructor" that visits us from a sister Province sometimes contains in its columns arguments (?) for church councils which remind one very significantly of an utterance attributed to Watts: "Some borrow all their religion from the fathers of the Christian Church, or from their Synods or Councils."

On the other hand there is a clause in Brother J. Moser's letter in the *Visitor* of Aug. 6th, which does not appear to me to be wise advice, nor required by the teachings of Scripture. Let me here, however, say in respect to that letter as a whole, that I truly admire it. It is indeed "multum in parvo." If I may be pardoned the expression, I would say that letter is the quintessence of a distillation from a very sound mental alembic. And on this point I would add that if Bro. Moser, at the E. N. B. Association spoke as forcibly as he has written, then either the intellectual shallowness or moral prejudice of "Lancet"—another writer in same issue of the *Visitor*—is to be pitied, when he could say that "Mr. Moser's speech was, to my mind, the most pointless, unmeaning parade of words to which I have listened for a long time." "Lancet's" fling at a regnant "Baptist pope," as possibly existing "elsewhere, but not in New Brunswick," is also deserving of mingled pity and shame.

But let me return to the closing sentence of Bro. Moser's letter: "As a Council is not a Scriptural institution, the churches should rather be advised to do without them, lest they be undone by them."

Now "it often happens that churches having very difficult, or very important business to do, desire the advice and counsel of others. For this purpose councils are often called. This may occur in cases of ordaining pastors, organizing new churches, and especially in the settlement of difficulties, which on account of excited feeling or different opinions, may not easily be adjusted.