

Mr. HENRY MAUDSLEY says, "the full and healthy development of all the lower natural forces are indispensably pre-requisite to the existence of a sound and vigorous mind."

As a deficiency of health blood, or a direct loss of this fluid, are causes for disorders of the senses, and also of the nervous system generally, we can safely calculate on the disappearance of such unpleasant and dangerous disturbances, as the condition of the blood improves.

Correspondence.

For the Christian Messenger.

ORGANIZATION OF A BAPTIST CHURCH AT ELLERSHOUSE, HANTS COUNTY.

In accordance with a request from the Baptist members living at Ellershouse, Hants Co., a Council of delegates met in the school house on Saturday, 17th inst., to consider the propriety of organizing a Baptist Church in that place.

A public religious service was held in the morning, commencing at 10 o'clock. An appropriate and instructive sermon was preached by Bro. D. McDonald, (Lic.) from Rom. v. i. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ," followed by remarks from Rev. Geo. Weathers and Rev. D. M. Welton.

The Congregation was then dismissed, while the delegates and members remained in Council. The following delegates were reported present:

From Windsor Church.—Rev. D. M. Welton, Bros. J. K. Martin, and Richard Ellis.

From Eempt Church.—Rev. George Weathers, Bros. Samuel Caldwell, Fred. Grant.

From Newport Church.—Bro. Donald McDonald, (Lic.); Dea. Levi Dimock.

Invited to seats in Council: Bro. Robert Ritchie, Newport. Bro. J. H. Robbins, (Lic.)

The Council was formally organized by the appointment of Rev. D. M. Welton, Moderator, and Bro. J. H. Robbins, Sec'y.

The following Resolution, adopted by the brethren and sisters in Conference on the 20th July, was then laid before the Council, as expressive of the reasons and purpose for which they were called together.

Whereas, in our present situation we are far separated from the various churches to which we belong, so that we cannot meet with them in church fellowship, and believing that the organization of a Church among us would assist our growth in the Divine life, and aid also in the advancement of the Redeemer's kingdom:

Therefore Resolved, that we invite a Council of the Ministers and brethren of the Baptist Churches of the County, to meet in this place on Saturday, Aug. 17th, for the purpose of organizing a regular Baptist Church.

ELLERSHOUSE, July 20th, 1872.

Remarks were made by several members of the Council, after which it was unanimously Resolved "That this Council approve of the steps taken by the brethren and sisters in this place for organizing themselves into a separate Church."

Arrangements were then made for the afternoon services, after which the Council adjourned.

RECOGNITION SERVICES, 1 1/2 o'clock, P.M. Singing and reading of Scripture,—Eph. iii.

Prayer by Rev. Geo. Weathers. Sermon by Rev. D. M. Welton, from Eph. i. 22, "And gave Him to be the head over all things to the Church."

The members forming the new Church were then called up and "The Declaration of the Faith, Practice and Covenant of the Baptist Churches of Nova Scotia" was read, to which they assented.

The charge was given to the new Church by Rev. Geo. Weathers, commending them especially to the Word of God as their great counselor.

The Right-hand of Fellowship was given by Bro. J. H. Robbins, and Prayer offered by Bro. D. McDonald.

The church then appointed as its Deacons, Brethren Samuel Miller and Martin Hollis. The duties of the Deacon's office were clearly set forth, after which these two brethren were ordained to their office by the laying on of hands, while the Ordination Prayer was offered by Rev. George Weathers.

The services were then closed by singing, and the benediction by Rev. D. M. Welton.

J. H. ROBBINS, Secretary.

Owing to the heavy rain storm which continued through the greater part of the day, the attendance was not large, but the services were solemn, impressive, and we trust profitable.

The new Church is small, and in many respects feeble, and those who only look on, like Tobiah of old, when he saw the rebuilding of the walls of Jerusalem, may like him say, "Even that which they build if a fox go up he shall even break it down," but if it be the Lord's work He can make it as strong as adamant, and all the powers of darkness cannot prevail against it.

We commend the new interest to the prayers and sympathies of the brethren, hoping that even this "little one may become a thousand, and the small one a strong nation." The situation is on the line of the N. S. Railroad, and can be supplied with regular preaching from the College.

The little village shows signs of growth. A number of buildings are now in course of erection, or under contract, one of the former being a Meeting-house of considerable dimensions, (60 x 38 feet). Improvements in lands and roads are also carried forward on an extensive scale; and quarrying, mining and factories are anticipated.

The whole village, together with an extensive tract of valuable timber land, is under the sole proprietorship of F. Ellershausen, Esq., a wealthy and liberal gentleman now living in London.

We hope to see the little village rapidly increasing, and trust also that the moral and religious tone of its society will be elevated through the influence of the Church organized.

R.

For the Christian Messenger.

OUR HOME MISSIONARY UNION.

I am glad that the subject of Home Missions is now claiming more than usual interest, and I hope the present discussion will be thorough, kind and beneficial.

For many years there has been a growing conviction on the minds of our members that we were not doing much, and but awkwardly doing a little in our Home Mission work. Many fields are quite destitute of ministerial labor. The few fields we have attempted to help have only received a partial supply, and this in an irregular way. Many of our small churches are feeble and languishing for want of aid. The few Missionaries we employ are but poorly supported, and many of our young men are leaving the Province, not because they prefer to do so, but because there is not the necessary support and encouragement for them at home. All these difficulties it is seen are the results, not of our inability as a body, but of our awkwardness, and the unsystematic way we have of doing things. This is the general conviction of our brethren so far as I have heard it expressed.

To me it seems very singular that as an effort is made to bring about a better state of things, so much opposition is evoked—that so much talent is expended in special pleading to annihilate the details, and conceal the real object of a new movement, as though the superceding of effete organizations by a more perfect continuation of effort was a calamity which our churches could not possibly survive. As though the rights and privileges of our Zion were being invaded. If we will arise in our strength and do the bidding of our Master, and fulfil the desires of our own regenerate souls, we must soar above that selfishness which binds us to any pet scheme which we have helped to mould and work, as well as above those petty jealousies which put certain localities in bad odor with us, and throw dark suspicions around the acts of our brethren who are prayerfully and carefully laboring to do the will of our Heavenly Father.

At a session of the Western Baptist Association held at Hebron, A. D., 1857, the subject of Union with the Home Mission Society of Nova Scotia, was brought before the body by the report of a Committee on Missions, favoring such a movement. After a prolonged discussion, extending through a part of two sessions, the report was not agreed to. (See Minutes 1857, page 8). Again at the Session of this

body in the same place in 1869 this subject was brought to the notice of the Association in the Circular Letter prepared by Bro. Wallace. I think the brethren then generally agreed that an affiliation was necessary, but that neither of the existing Societies were so constituted as to meet the wants of our day.

Since the discussion in 1857 above referred to, I have been anxiously looking for the inauguration of such a movement as the present Home Missionary Union. And as from time to time the subject has been discussed at our Associations, and in the columns of the Christian Messenger, it does not appear to me as a measure "suddenly sprung upon our churches."

Most of our brethren must know that this movement is not Utopian. As I write I have before me the fifty-ninth Annual Report of the Massachusetts Baptist Convention, presented at its Anniversary in Boston, A. D. 1861. With a Constitution similar to that of our Home Missionary Union, its sole object appears to be the assistance of feeble churches. During the year they had assisted thirty-eight of these, and supported a State Missionary at the total disbursement of \$2790.31.

A few brief extracts from the Report of its Board will show its utility. This report it will be remembered was written when the blackness of civil war was overshadowing the State. It says of the Convention. "To say that its achievements justify its existence, were tame indeed.—That question was settled while the dew of youth was yet fresh upon locks now gray with age. Its agency has always been blessed; but especially in this present year of grace, has its efficiency magnified the wisdom that founded it. This efficiency has not consisted mainly in the appropriation of money; for in the matter of pecuniary aid, it has fallen somewhat below the record of former years. But in another direction, it has been to our Zion what a strong fortress in a commanding position, is to our Country in the hour of her peril; thus giving a fresh proof that its possibilities for good are unexhausted if not in exhaustible. \* \* \*

This is a record to challenge attention and inspire courage—a record, too of only a single year:—That nearly half a score of pulpits from which the glad tidings of salvation are now steadily proclaimed, would have been silent as the grave for months together, and some of them probably forever, had not this Convention extended its helping hand and spoken to them words of comfort and cheer. And in most cases, this result has been reached with little or no detriment to your treasury."

Such an organization has long been needed in our beloved Province, and such an Organization we have in our Home Missionary Union, and cannot believe our brethren will strangle it in its infancy because it did not happen to be perfect at birth, when with far less effort and on a line more becoming "our high calling," we may perfect its constitution, and develop its powers for good even beyond the expectations of its best friends.

All our denominational interests are convergent. How can our Educational interests be advanced if our educated young men leave our Province, as they are now doing—of the three who graduated at Newton last Session; not one returns to us, others are likely to follow in their footsteps. I corresponded with a young brother last year, who is laboring now in the far west, offering him a situation in his own land. In answering me he said "had I received such an invitation before I left home I would not be here to-day. I found I must change my location, and having no opening before me I heard of the destitution of this land and came, and now perhaps I am as useful here as I could be at home." This is but an example—had our Home Missionary Union been in operation, this brother's services would have been retained to us—and not only would some feeble church have been blessed with his labors, but Acadia College would have additional support. Her claims would be more clearly recognized by our churches.

With united systematic effort we can push all the work assigned us to a successful issue. It usually takes some time for us to adjust ourselves to changes, however beneficial they may be. It will be well to let patience have her perfect work. An abiding faith in God and a general confidence in our brethren will do us much good just now.

J. H. S.

Beaver River, Aug. 16, 1872.

Good men have the fewest fears. He has but one who fears to do wrong. He has a thousand who has overcome that one.

For the Christian Messenger.

IN MEMORIAM.

REV. BENJAMIN SCOTT.

(Prepared by Rev. C. Typper.)

The Widow of our late beloved Brother Scott, has requested me to furnish a notice of him for publication; and has sent me a brief Autobiography of the principal part of his life. It contains much interesting matter; but a succinct statement of the leading points is all that can be consistently furnished at present.

Brother Scott was born in Yarmouth, N. S., May 23rd, 1808. In early life he had many thoughts of the desirableness of becoming a Christian. Having frequently heard persons in relating their Christian experience, speak of themselves as peculiarly great sinners, a thought arose in his mind, that should he commit some enormous crime, he would be more likely to be converted. On reflection, however, he justly considered this course extremely dangerous, as he might never be forgiven, and this crime would aggravate his future woe. Having been drawn into the vice of card-playing, and admonished of the evil of it, he says, "When done I was led to make the following solemn and awful promise, "That I would never play another game of cards; and if I should, may God strike me dead that moment!" He appears never to have exposed himself to this fearful imprecation.

In the year 1824 his father removed to Port Hood, Cape Breton. Here Benjamin, though exercised with serious impressions, mingled with the vain in their worldly amusements, card-playing excepted; but was unhappy.

In September, 1827, a sea-captain kindly proposed to give him a passage to Yarmouth, for the benefit of his health, which was feeble. With the leave of his parents, he accepted the proposal. A dispensation of Providence, which seemed at first adverse, but proved to be very gracious, prevented his return that autumn. In the following winter there was an extensive revival of religion in Yarmouth under the united labors of Revs. Harris Harding and Thomas Ansey. Upwards of 200 persons professed faith in Christ. Among these, young Scott, after many severe trials and conflicts, obtained a joyful hope, and was baptized by Elder Harding in April, 1828.

On his return to Port Hood in May following, in view of the state of those around him, he felt an impression on his mind to hold prayer meetings among them. "Yet," he says, "when I considered my ignorance and inability, and that there was no person to assist me, I flinched from the cross." He, however, with commendable zeal, maintained prayer in his father's family. (His pious mother had died during his absence, leaving 9 children, of whom none had then professed faith. But her earnest prayers for them appeared to be subsequently answered in the conversion of most of them.)

As our brother's concern for the salvation of sinners continued and increased, he commenced warning his young friends in private. Finding these admonitions kindly and seriously received, he was encouraged to hold prayer meetings—including also singing, reading the Scriptures, and exhortation—on Sabbath afternoons, in a room in his father's house. Mental anxiety produced physical indisposition; but a few instances of awakening, and the conversion of a sister, encouraged him.

After some time, being strongly impressed with a conviction of duty to preach the gospel, though greatly oppressed with a sense of unfitness, bro. Scott went to Mabou, and held meetings there. At first few attended; but the congregations increased, and several houses were opened for public worship. Both there and at Port Hood good was manifestly effected, in the reclaiming of backsliders and the hopeful conversion of sinners.

In 1829 he visited the Strait of Canso, Antigonish, Manchester, Guysborough, and Cape Canso. In these places his labors were well received. He subsequently went to Yarmouth, where he received a written License from the Church to which he belonged. Intending to return to Port Hood by Canso, the vessel in which he was sailing was driven with such violence through the Strait that he could not be set on shore; and so was providentially taken to Prince Edward Island, where the vessel and crew belonged. On the 4th day of December, 1830, bro. Scott was landed at Lot 49, which is about six miles eastward from Charlottetown. It soon became manifest that his conveyance thither was of the Lord. "The people, then comparatively

few in number, very generally gave earnest heed to the preaching of the gospel, and a work of grace speedily commenced. It was here that, while on a Mission to Prince Edward Island, I first formed a pleasing acquaintance with brother Scott, whom I perceived to be a faithful and successful laborer in the Lord's vineyard. In compliance with his request I baptized a number of persons who had evidently experienced a Divine change through his labors.

A Church was subsequently formed there by Rev. H. Hall, consisting of 15 members. In compliance with the request of this Church, bro. Scott was ordained as their Pastor, Sept. 18th 1832. As there was no ordained associated Baptist Minister resident on the Island, Revs. E. Manning and T. S. Harding, on a Mission there, officiated.

While Bro. S. discharged the pastoral duties at Lot 49, he also preached a portion of the time at York River, and at St. Peter's Road, and subsequently in Charlottetown, and visited various other parts of the Island. During a year from May let, 1833, I resided on Prince Edward Island, and usually devoted some time in Missionary labor there annually till the autumn of 1850. I always found this valued Brother leading a godly life, and laboring diligently and usefully.

As he had not enjoyed any special advantages for education in youth, he subsequently improved opportunities to acquire a knowledge of English Grammar; and made some proficiency in the study of Latin and Greek. There was a manifest improvement in his public ministrations.

Being in a feeble state of health, he rightly judged that a measure of mechanical exercise, for which he had an aptitude and some training, would be serviceable to him. He therefore made a lathe for himself, which he used moderately at times. He also built for himself a small house; and subsequently made some furniture for it.

This exercise was beneficial to his health; but in the autumn of the year 1838, on returning from a missionary tour of two months, he was attacked with kidney and liver complaint. The paroxysms were exceedingly distressing; and for some 9 years he states that he was never, while conscious free from pain. For some weeks he was obliged to desist from his ministerial labors; but he resumed them as soon as possible.

The enfeebled state of his health rendered the sympathy and kind attentions of a suitable partner in life peculiarly desirable. Accordingly on the 24th of March, 1840, he was united in marriage with Clementine Charlotte Bagnall, youngest daughter of the late Samuel Bagnall, Esq., a merchant of Charlottetown. She was indeed "a help meet for him." By this happy union, also, his financial circumstances were much improved.

Bro. Scott then proceeded by degrees to enlarge and finish his house, to make a sleigh, and subsequently a carriage; and purchased a horse and harness, and thus became equipped for travelling and preaching the gospel with much more ease to his weakly frame.

In the year 1842 there was a gracious revival in Lot 49; as also, in many other parts of the Island, by which almost all the Baptist Churches like that in Lot 49, nearly doubled their numbers. Bro. Scott travelled extensively, searching out the destitute places, and preaching in them. In Charlottetown the cause was steadily advancing. The place occupied for worship, which would accommodate some 250 persons, was too small; and he urged the Church to build. They chose him as general Agent; and he travelled, accompanied with his wife, over many parts of Nova Scotia, including Yarmouth, and obtained a considerable amount in aid. Through persevering efforts a respectable and convenient Baptist Meeting House was opened in Charlottetown on the 24th day of Aug. 1845. The pastoral labors of another being obtained there, opportunity was afforded Bro. Scott to travel more extensively elsewhere.

At Grand River his labors were specially blessed. A church was raised up there through his labors, and organized by him and Rev. John Shaw. By the aid of his efforts a convenient Meeting House was built in that place; and a useful Sabbath School established.

At Cavendish he also organized a small Church. He likewise assisted at the ordination of Revs. Samuel McLeod, of Belfast, Alexander McDonald, late of Bedouque, and Malcom Ross, of York River. In the summer of 1849 he and sister