

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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## Religious.

### THE N. S. WESTERN BAPTIST ASSOCIATION.

We had last week a brief notice of the first setting of this Association, but as a slight error occurred in one of the secretaries' name we now give a continuous and full account:

The Thirtieth Anniversary of the N. S. Western Baptist Association was held with the church at Freeport, commencing on Saturday the 19th inst., and continuing to Tuesday following. Rev. G. B. Titus called the meeting to order, and Rev. J. A. Stubbart offered prayer.

The Letters were handed to the clerks, and whilst a list of the Delegates was being made out, several brethren present engaged in prayer and exhortation. The following is the

#### LIST OF DELEGATES.

- Freeport**.—Rev. L. M. Weeks, Deacons Isa. Thurber, Edw. Denton, Wm. Morrell and George N. Tibert.  
**Cheyoggin**.—Rev. H. N. Parry, Deacons Eben Rose, Wm. Corning, Brethren Herbert Cann, Alex. McKinnon and W. H. Porter.  
**Nictaux**.—Rev. W. J. Bleakney, Brethren B. H. Parker and Albert Gates.  
**Yarmouth, Hebron**.—Rev. A. Cohoon, Deacon W. R. Doty, and Brethren N. E. Patton and S. Patten.  
**Yarmouth, 3rd**.—Deacon Richard Crosby.  
**Milton, Yarmouth**.—Rev. J. B. McQuillin, and Bro. W. Crosby.  
**Wilmot**.—Rev. J. F. Eaton, and Brother Edward Marshall.  
**Ragged Islands, 1st**.—Rev. W. H. Richan.  
**Barrington**.—Rev. W. H. Richan.  
**Digby**.—Rev. J. H. Saunders.  
**Pubnico**.—E. P. Coaldwell, (Licentiate.)  
**Argyle**.—E. P. Coaldwell, (Lic.)  
**Temple**.—Rev. John Clark, Deacon J. C. Anderson, Brethren Z. Goudey, Lewis Allen and William Hibbert.  
**Acadian French Mission**.—Rev. M. Normandy.  
**Digby Neck, 1st**.—Rev. J. C. Morse and Deacon W. Cornwell.  
**Weymouth**.—Rev. J. A. Stubbart, Deacon John Kinney and Brother N. E. Butler.  
**Pine Grove**.—Deacon Obadiah Dodge.  
**Lake George**.—Rev. A. Cogswell, and Brother C. M. Durkee.  
**Annapolis Royal**.—Rev. T. A. Higgins, Deacons I. W. Healey and T. H. Randall.  
**Milford and Greywood**.—Rev. T. A. Higgins.  
**St. Mary's Bay**.—Rev. W. L. Parker, Deacons W. H. Hains, G. Saxton, and Brother Alex. McDonald.  
**Hill Grove**.—Rev. W. L. Parker, Deacon W. H. Marshall, and Ambrose Potter.  
**Hillsburg, 1st**.—Rev. J. A. McLean, Deacon Richard Clark, Brethren N. Miller and Obed Miller.  
**Hillsburg, 2nd**.—Rev. J. H. Saunders.  
**Tiverton**.—Rev. L. M. Weeks, Deacons D. Scott, W. Gregor, and Brother Morgan Powell.  
**Lower Granville**.—Rev. F. Beattie and Brother B. W. Shaffner.  
**Westport**.—Rev. A. E. Ingram, Deacon James Gower, Brethren H. B. Titus, J. D. Parpou and William Ford.  
**Milton, Queen's Co.**.—Rev. P. F. Murray, Deacon J. H. Nickerson, and Brother Benjamin Kempton.  
**Clements**.—Rev. J. M. Parker, and Brother Gilbert Hicks.  
**Wilmot Mountain**.—Rev. J. E. Bleakney, and Brother Walton Graves.  
**Hampton**.—Rev. J. E. Bleakney, and Bro. Geo. W. Wilson.  
**Ohio, Yarmouth**.—Rev. John Rowe.  
**Beaver River**.—Rev. G. B. Titus, Dea. W. H. Goudy, Bros. David Crosby, Theo. Corning and Jas. Rose.  
**Brookfield**.—Rev. G. A. Cleaveland.  
**Caledonia**.—Rev. G. A. Cleaveland.

The election of the officers of the Association then took place as follows:

- Moderator**.—Rev. Joseph H. Saunders.  
**Clerks**.—Revs. G. B. Titus and J. T. Eaton.  
**Treasurer**.—Brother J. C. Anderson.  
**Assistant Treasurer**.—Brother B. H. Parker.

The letters were read by Revs. T. A. Higgins, F. Beattie, and G. Cleaveland.

The Committee of Arrangements was enlarged by the addition of Revs. A. Cohoon, J. A. Stubbart, and A. E. Ingram.

The appointments for the Lord's Day were—

- Freeport**—10.30 A. M. Rev. John Clark.  
 " 6.30 P. M. Rev. J. M. Parker.  
**Westport**—10.30 A. M. Rev. T. A. Higgins.  
 " 6.30 P. M. Rev. J. E. Hopper.  
**Bathel**—10.30 A. M. Rev. G. A. Cleaveland.  
 " 6.30 P. M. Rev. H. N. Parry.  
**Tiverton**—10.30 A. M. Rev. W. J. Bleakney.  
 " 6.30 P. M. Rev. J. E. Bleakney.  
**Middleboro**—10.30 A. M. Rev. A. Cogswell.

In the afternoon session the committees appointed last year were enlarged by the addition of other brethren present.

The churches at Parker's Cove, Sable River and Lower Sable River, had sent no letter for three successive years, and according to Rule 6 of the Constitution, would be regarded as withdrawn. A request was made by brethren that they be continued in the Association, which was agreed to.

Rev. A. Cohoon presented the Report of the Board of the Infirm Ministers' Fund, as follows:

Your Board has nothing further to report than to show what have been the receipts and expenditure.

RECEIPTS.	
Balance from old account.....	\$2 69
Received from Treasurer of the Association.....	93 55
" " Mortgage.....	107 00
	203 24

#### EXPENDITURE.

Paid Rev. Henry Saunders.....	\$50 00
" " Robert Morton.....	20 00
" " Mrs. Richardson.....	15 00
" Expenses.....	1 02
	\$86 02

Balance on hand.....	\$117 22
Invested funds bearing interest at 7 per cent.....	\$790 49
Interest over due.....	65 00

Respectfully submitted in behalf of the Board,  
A. CONROX, Secretary-Treasurer.

It was decided that all moneys not appropriated by the churches be divided according to the scale in the Convention Scheme.

Arrangements were made for printing 1500 copies of the Minutes under direction of the Secretaries.

Invitations for the next session were received from the churches at Nictaux and Paradise. Thanks were voted to the former and that of the latter accepted.

On Saturday evening, according to arrangement a Temperance meeting was held, when stirring speeches were made on "The Church of Christ the grandest Temperance Agency," by Rev. J. H. Saunders, "Intemperance a social, moral and spiritual evil," by Rev. F. Beattie, and "the Power of Influence," by Rev. J. B. McQuillin. These were followed by Revs. A. Cohoon, M. Normandy, J. C. Morse, A. Cogswell, and Capt. Freeman Crosby. Some appropriate pieces of music were given in good style by the choir. The meeting was one of great interest, and attended by a very large congregation.

The weather on Lord's Day was charming, not a sign of fog usually so prevalent here; a clear bright warm day giving an excellent opportunity for seeing the islands from either side of the Grand Passage and crossing without the least difficulty. Both at Westport, on Briar Island and at Freeport, good Sabbath School meetings were held and addresses given by several ministers and brethren.

On Monday morning, in the absence of both preachers appointed last year, Rev. John Rowe accepted an invitation to preach the Associational Sermon. His text was John viii. 12. "I am the light of the world." The preacher portrayed the glory and beauty that are revealed by the presence of light, and the wonderful Light that is displayed in the gospel. There had been many waiting for the appearance of the light, and they rejoiced when it came, so we may rejoice in the effulgent rays of the glorious Sun of Righteousness.

The CIRCULAR LETTER was read by the writer, Rev. F. Beattie. Some discussion arose respecting certain portions of the Letter. The time for adjournment having arrived, the closing prayer was offered by Rev. J. C. Morse.

In the afternoon the Circular Letter was again submitted and adopted, to be published in the Minutes and *Christian Messenger*.

#### HINDRANCES TO PROGRESS.

Dear Brethren,—

Convinced as we are of our Scriptural views of doctrine and duty, grateful as we are for our progress in the past,—progress that has surprised those who differ from us, and led many among ourselves to say, What hath God wrought? It is still a subject of legitimate inquiry, Might not our progress have been more rapid and our triumphs more complete?

When we examine the advances that have been made—the admission almost universally, of principles for which we once almost singly contended—the candid avowals of those in other denominations who have permitted their scholarship to push aside their denominationalism; we are surprised that we do not stand in a more advanced position, and exert a mightier influence.

Our fathers went forth contending for the principle of a converted church membership which occupied next to the Cross the substance of their preaching; placing possession and profession in their appropriate position. As a consequence, the church was largely composed of individuals whose life was hid with Christ in God; and yet was a life that in action, was seen and read of all men. They entered the vineyard, not as idlers but as labourers, animated with holy enthusiasm for the extension of the truth as it is in Jesus. They realised a personal responsibility—a call that could never be answered by proxy—duties pressing that could never be officially performed for them; such being the case, can we wonder at the rapid advances made, in the early history of our denomination?

As we glance over the past years, we fear that in some instances there has been a substitution of feeling for principle, and emotion for conviction; engendered and encouraged by our methods of work, that lead us to look for conversions, and gatherings; not by the ordinary, but by the use of extraordinary means. Periodic, we had almost said, spasmodic effort, that has led to a corresponding type of piety, flashing like the meteor instead of shining like the star.

The want of our age, is a piety founded on principle more than on feeling—a piety that displays itself, not only during the weeks of special service; but manifests its power in the weekly prayer meeting—that is not found exhausting itself in spasmodic effort; but constantly labouring to sustain the ordinary work of the church. There are too many in our churches, to whom might be addressed the inquiry—Brother do you think if you should die, when the church is not in a revival, you would be quite ready?

We know, and admit freely that religion stirs the strongest feelings of the heart, opens the deepest fountains of emotion; but we know as well, that it implants a principle, that is, first the blade, then the ear, and then the fall corn in the ear. We can account for the comparative spiritual idleness of so large a number in our churches, only by the painful conclusion—they never knew the grace of God, nor felt its quickening power—that swept along by the tide of external influence, they entered the church, unprepared for its duties, and with no pleasure in its services. Instead of coming first to Christ; and then to the church—they have

made the church a half-way house to the Cross, and feel not the constant, elevating, constraining power of Christ in them. If this were not the case, every revival of religion would bring another revival nearer, until the church reached its normal New Testament character—The Lord added daily to the church such as should be saved. Every converted soul must desire the conversion of others. To be willing to go to heaven alone, is sad evidence that we are not in the way. There must of necessity be the earnest invitation, Come thou with us—a reaching out of the helping hand to those who are perishing—active effort to bring them to Jesus.

Numbers alone are not strength. Our power is in our spirituality. There is nothing in our doctrines, or ordinances to win popularity, and a converted church membership unfolding truth by the tongue, and exemplifying it in the life, can alone give us success. Greater care should be exercised in the reception of members, who should receive more careful supervision. Work should be assigned to each. Personal responsibility constantly urged, as well as the duty of weaving the golden thread of religion into the web of daily life.

When the two great rivals Wellington and Napoleon were contending with each other, a word used by each unfolds fully their respective characters—Duty, Glory. So brethren, the use of the two words Duty and Feeling mark the distinctive types of piety that prevail to-day; and not until we substitute, Duty for Feeling, will our efforts be constant, and our success complete.

Another hindrance is the want of denominational teaching, noticed first in too many of our Sabbath Schools. We examine the books placed in the hands of the scholars, and find many that teach principles and practices diametrically opposed to our principles, and subversive of what we believe to be the teaching of the word of God; and this in view of the fact that libraries can be purchased as cheaply free from these errors, in perfect harmony with our denominational views. In following as closely as we have, the International Series of lessons, there has been a withholding of some portions of truth that in many of our Sabbath Schools is not made up by the use of a catechism that brings out with clearness, what we believe, and why we believe. We are convinced, that our youth are not as fully indoctrinated into our principles as they should be.

We fear that in this respect, our pulpit is also guilty of sins of omission. Our commission is, Teaching them to observe all things whatsoever I have commanded you. We feel that distinctive Baptist principles should occupy a prominent place.

The manifest tendency of our age is to latitudinarianism, and it is the solemn duty of the "austere sect of Baptists" to interpose a barrier. "First pure, then peaceable." If there are sufficient grounds for our existence, there is a call to unfold the truth for which we exist.

Loyalty to King Jesus, and to the whole Bible as our Directory is a principle of paramount importance, to be upheld and defended in the spirit of love, and yet in the spirit of Christian firmness. Union is always purchased too dearly, if purchased by the sacrifice of principle, or the concealing of truth, and this is the only ground on which others with perhaps a few exceptions expect to unite with us. Baptists are expected to listen with patience, and meekness to distorted views of our faith and practice, and with the humility of the martyr, when smitten on the one cheek, to turn the other also.

To contend for the faith once delivered to the saints, is the solemn duty of all Christians; especially of those who are set on Zion's walls. If the whole truth kindly uttered offends, we must remember the quarrel is not with the preacher, but with the preacher's Master. We love Christian brotherhood, and desire to draw closely together, but never by the concealing of conscientious convictions of what the word of God teaches.

Prejudice is an evil—clearly defined views of denominational truth, a blessing. We do not believe, that any Christian should rest short of the conviction, that the church to which he belongs is the most scriptural. A search for a church, should only be secondary to a search for Christ, and although it is the grand aim of the ministry to win souls, it should be a prominent one to direct into all truth.

But a greater hindrance still remains. Not the want of devising great things, but of carrying them out. "The tithes have not been brought into the storehouse." God has given us as a denomination a glorious heritage, and expects that we should give, in proportion to his gifts to us. Much has been given How little when compared with the claims upon us?

A scheme that strikes the popular tide—that has feeling as its motive power, will enlist for the time being, large support; but as the warmth subsides, the streams of benevolence shrivel like the summer brook, and the great things that are devised, fail in execution for want of funds. Perhaps this is most evident in Home Mission work. Here there is "not distance to lend enchantment to the view," and it is difficult to awaken popular enthusiasm. Large fields have long been, and still are uttering the Macedonian cry—the fields whose natural gravitation was toward us, have been brought into other folds—ground that we might have occupied, lost to us simply for want of funds. A church that ceases to be aggressive will soon cease to live. A church that ceases to extend her bounds, will soon be moving in a more circumscribed sphere, and there are hearts that tremble as they look out to the future, and feel that we must be more liberal, if we would even secure the fields we now possess.

Nor should it be concealed, that the salary promised to our pastors, in many cases, is not adequate, and often irregularly paid. So that frequently with an empty exchequer, the pastor feels, "no one cares for me."

The question of the benefit of long or short pastorates, may be an open one, but we believe that want of support leads to changes that are a positive injury. Our system has no special means for filling vacancies, and a field thus made vacant is frequently left so long uncultivated, that much valuable seed is lost.

The amount subscribed for the pastor should be honourably and promptly paid. The obligation the church assumes should be discharged in the fear of God.