

alone." The great multitude of church members are now flocking into Tiberias, spectators in its stadium and theatre, auditors in its forum, revellers in its gay halls. Jesus refuses, as when on earth, to enter, but stands apart, lonely, because deserted.

But He who refused to enter Tiberias went willingly into Gethsemane, and there kept lonely vigils for a world's redemption. And from the somber gloom of the garden there still falls upon the ear of a world-enamoured church the plaintive voice of the deserted Redeemer—"What! Could ye not watch with me one hour?"—E. S. W.

For the Christian Messenger Enquiries respecting Faith-cures.

Dear Brother,—

I have just read the first article in your last issue, and now trouble you for further light. (1.) Is "oil" an essential in "faith-cures"? If so, possibly, the mystery of so many unanswered prayers is solved. Those who offered them were like the foolish virgins—they had "no oil." (2.) What kind of "oil" does Dr. Cullis use? There is a large variety, that which is nasty and that which would make the sick smart, I am anxious to have our Baptist people use the right kind. (3.) How much of the blind or afflicted must be oiled? Is it necessary to oil all over? (4.) Are we coming out or going into Rome?

In all sincerity, yours truly;

PASTOR.

Annapolis County.

[The enquiries of "Pastor" respecting the anointing, are, we think, quite legitimate, but we see no connection with Rome any more than with Geneva or Jerusalem. What is wanted is rather a proper exegesis of James v. 14, 15. We doubt not our brother "Graham Greyhair" will give the information sought.—Ed. C. M.]

The Christian Messenger.

Halifax, N. S., August 4, 1880.

THE BAPTIST ASSOCIATIONS, AND THE APPROACHING BAPTIST CONVENTION.

The Baptist Churches of the three Provinces have held their annual gatherings in Association—three in Nova Scotia, two in New Brunswick and one in Prince Edward Island. The experience of the past year, the present position and future prospects of each church has been presented before the assembled delegates by the letters from the churches, shewing the additions, and the losses by death and otherwise. The amounts contributed towards the Common Funds for the promotion of Missions, Education and other Benevolent Objects of the denomination have been laid before these bodies, and expression has been given by report and resolution and addresses on the several matters submitted to them.

There was at each of the Associations a very encouraging amount of harmony and fraternal Christian intercourse on the present aspects of the churches and the mode of carrying on the operations of the body. A hearty acquiescence was given by all, we believe, in the changes made last year, which should be productive of the best possible results, and a full development of the ability of the churches to raise all the finances required.

The direction of all our Missionary, Educational and other Funds being now transferred to the Baptist Convention, the Associations had simply to receive and hand over to that body the contributions from the Churches.

The new Scheme inaugurated last year, was heartily endorsed by the Associations, and the hope generally expressed that the sum aimed at—an average of one dollar per member—would be raised before the assembling of the Convention at Hillsborough, N. B., on the 21st of the present month.

Whilst the Scheme, by which a certain proportion of the funds contributed, not specially designated, is to be appropriated to each of the Objects, is new, there was no new machinery provided, in the form of paid agencies employed for raising these funds. The brethren named to receive the said moneys and pass them over to the several Boards, perform a large amount of labor in doing this, without remuneration. Some anxiety has been felt as to whether there might not have been more accomplished if some suitable person had been specially employed to give his time wholly to the work.

The large demands on the time of

the brethren attending to these matters should secure for them some remuneration. We owe to them something more than hearty thanks for all the service performed during the year.

The coming session of the Baptist Convention will be surrounded with the deepest interest. The Convention being the channel of all our General Christian work a vast responsibility rests upon its members. The delegates appointed by churches and other bodies to compose its membership, should feel that, in going to take part in its councils, they are entrusted with matters in relation to the Kingdom of Christ that demand their utmost vigilance and attention.

Heretofore Foreign Missions and Education were the leading and almost only subjects that devolved upon the Convention. Now, for the first time, all the Benevolent Funds of the Churches in the three provinces will call for the attention of that body, and will require that provision shall be made for their collection and disbursement. Great care will be necessary so that a due proportion of the time of the Convention shall be given to each, without neglecting any. The time of the Convention being so limited there will be great danger of letting that portion of its sittings, which usually has the larger number of brethren present, pass by without doing what is needed to secure full consideration for the more important matters.

Much wisdom will be needed in so directing the discussions that time shall not be wasted on comparatively minor matters, or impracticable questions, or mere matters of detail, to the detriment of the great subjects of consideration which claim the energetic action of the whole.

Acadia College, and all its interests must be provided for. Six members of the Board of Governors must be elected in place of the six who by rotation retire this year.

The good providence of God over our Foreign Mission will have to be recognized. The loud calls for continued and enlarged support of the mission listened to and provided for. The worthy brethren and sisters engaged in the conflict with the powers of darkness in the foreign field need all possible encouragement in their work. They will be looking to what is said and done at Convention to a great extent to sustain them during the year.

The Home Mission work must have something more than a bare presentation of the report from the Board.

Some measures should be taken, more than has hitherto been the case, to keep up the relationship between the Associations and the Convention, especially in this department, if we would not have a decline of interest in the work, generally, at the Associations, seeing that there is a more intimate connection between the churches and Associations, than is possible between the churches and the Convention.

Much watchfulness is necessary in concentrating all our denominational interests in the Convention lest a sentiment be entertained that the voice of that body on matters of Church Polity be held as of more weight and importance than that of the Associations, which are more intimately connected with the churches, and really more an aggregation of them than the Convention can possibly be. We must not forget that we are Baptists and not Presbyterians. Our Convention is not a Synod or in any sense a Church Court. The danger is that members of churches will forget that each church is complete in itself and is under obligation to inform itself on all matters according to the teaching of the New Testament, and be guided thereby. Let there be no declining towards the dependency of other bodies upon what courts, conferences or synods may determine; but let the manly vigorous Bible principles be sought for and acted upon, and there will be no need for the decisions of Courts or Associations.

We copy the following from the Church Guardian the organ of the Church of England in these Provinces:—

"We are lamentably deficient in organization in these Lower Provinces in connection with the Church. We see all around us the use others are making of organized effort. We even, it may be, belong to one or more secular institutions, and greatly admire their remarkable success. We hear and see how Rome and Dissent are utilizing the lay element, and yet we of the Church, in the great majority of Parishes, are content to see our young men and women slipping out of our grasp, and the children wandering away into the schools of the denominations, without adopting a

system through the use of which others have attained success."

The editor recommends the formation of societies of young persons "in every Parish after the pattern of a Guild" as a means of saving their young people from straying away. An address by the Rev. G. P. Greatorex delivered in Halifax during the late session of the Church of England-Synod is published in the same paper. This urges the formation of Guilds, as promising great good amongst young people. Mr. G. says:

"It is probably not well to altogether banish secular matters from Guild meetings. After any business has been done Church work arranged, a chapter of Holy Scripture read and explained, or an instruction in doctrine given, then encourage the young ones to bring readings, submitting them, of course, first to the approval of the Master of the Guild. I have been sometimes surprised at the beautiful readings that have been given. The great benefits in a Guild to a Clergyman is, that he has at any time a band of willing helpers in any Church work that may be required. In Churches where flowers are placed on the Altar, he can arrange for the girls to take each, on certain Sundays, the work of providing them. Collecting for the "Board of Home Missions," or any other purpose, can be arranged at the weekly meetings."

It is well that "the denominations" should bear in mind what is being done around them, and seek to do all the good they can amongst the young persons of their congregations and so make a reality that of which is reported of by their Church of England brethren.

THE CENSUS.

Some anxiety is felt among members of the Church of England respecting the census of the Dominion. The Church Guardian objects to the term Catholic, being used exclusively to designate Roman Catholics, and says, "Roman Catholic are no more Catholics than are members of the Church of England, or of the Greek Church, both of which are much better able to establish the proofs of their Catholicity than is the Papal Church, which has added doctrine after doctrine, article after article to "the Faith once for all delivered unto the Saints," all of which were unknown to the Early Church, and are opposed to the teaching of Primitive times."

Roman Catholics object to have any qualifying word applied to the name they have borne for centuries.

Greater care should be taken than in the last census to have the correct classification of the several religious denominations. There were then some most absurd blunders made which entirely destroyed the value of the statistics.

New York is already looking forward to the World's International Exhibition to be held there in 1883. "The Secretary of the State has appointed August 10 for the first meeting, in N. York, of the Commissioners to form a temporary organization and to provide for the opening of books of subscription for the capital stock, as required by act of Congress. The capital stock is fixed at \$12,000,000, and \$1,000,000 must be subscribed and \$100,000 paid in before any further steps can be taken.

Though a dozen or more possible sites have been proposed, it is obvious that the choice must lie between two or three which alone present the requisite conditions—ample space, nearness to the heart of the city, easy accessibility by land and water, high, and wholesome, and well-drained ground, and suitability for the reception of permanent buildings.

An esteemed brother writes us the following as the result of his observation and experience:—

"Whether a man pays for his religious paper or not, is a good test of his Christian character. I find those who desire to and do pay, are our best church members. It seems that those only who discharge their obligations to God are ready to the extent of their ability to discharge their indebtedness to the printer. Praying and paying are Siamese twins—to kill the one is to destroy the other."

The Church Guardian continues to keep before its readers the matter of marriage with a deceased wife's sister, of course, opposing the Bill for removing the prohibition the prohibition. The action of late Church of England Synod in this province, provided for strenuous efforts being put forth to prevent the passage of the Bill at the next session of Parliament. We hardly think they will be successful. The posi-

tion taken by churchmen, that 'affinity is equivalent to consanguinity' is too absurd a basis to retain that obnoxious law which pronounces incestuous and illegitimate, which is morally, perfectly pure legitimate and right. If members of the Church choose to retain the law for themselves no one should complain, but for them to pass judgment on others who regard affinity (relation by marriage) as quite another thing from consanguinity (relation by blood) is certainly seeking to ride over other men's consciences.

Her Majesty the Queen—the head of the Church of England, has really decided the morality of the matter, so far as she has it in her power, by giving her assent to Acts of Parliament, such as that so nearly carried in our Dominion Parliament in its last session. The people should on their guard and refuse to sign any such petition. Let them petition for the passage of the Bill to remove the prohibition.

It is well known that the representative of the Dominion in England is married to the sister of his former wife, and yet they are received into the first society in England. It is too late to retain such a relic of the dark ages on this side of the Atlantic, and we shall be disappointed if our legislators do not so pronounce upon it at the next meeting of Parliament.

The Presbyterian Witness affirms that evasions of the law prohibiting such marriages are not unknown among members of the English Church. He says:

"But we know of cases where marriages within the forbidden degrees have been performed by ministers of the Episcopal body, and where the persons thus married have lived together, respected members in communion with the Episcopal Church."

The subject of filling up the Straits of Belleisle so as to connect Newfoundland and the Labrador coast is again being talked about. It is calculated that if this were accomplished the eastern part of the Dominion would be free from northern ice which now so effect our spring weather, we should then have a fine salubrious climate. Spring would come then several weeks earlier than at present. With the use of dynamite and a railway on each side the cost of doing this would be greatly diminished.

"A breakwater, with a marine railway at the end, with say a breadth of bottom equal to twice the depth of water, and gradually rising at an angle of 45 degrees to the height of ten feet above the surface, and the breadth of twenty-five feet at the top, would contain about 60 millions of cubic yards. And it is not much to say, with the extraordinary facilities afforded by the high mountains of rock on either side, that the work would be done at from 40 to 50 cents per cubic yard. Thirty millions of dollars, at the outside would cover the cost of filling up the Straits, a sum not much in excess of the cost of the Intercolonial Railroad, and yet how far-reaching and beneficial would be the results of closing that winter gate barring out the mountains of ice and cold-chilling streams that fill up the Gulf of St. Lawrence continually, summer and winter, compared to the utility of the railroad, great as it undoubtedly is?"

SHOULD THE BAPTIST CONVENTION BE INCORPORATED?

Is now a very practical question. The different Boards of the Convention have to be incorporated to carry on their work safely and properly. Could not our denominational enterprises be managed in some cases with more despatch and in other cases with greater security by having the Convention itself incorporated.

Meeting Houses, when not owned by any single church could then belong to the whole Denomination, and be secured the purposes for which they were built. In some cases, as the matter now stands, our property passes from us by neglect of some one, and perhaps the maneuvers of others.

Legacies could then be left to the Convention, and used for such purposes as the Denomination might from time to time think most important. The object most deserving aid now may not be the one in greatest need a hundred years hence. If therefore the funds were left to the wisdom of the body to direct, more advantage might be derived from them. Then persons might remember the Denomination in their wills, if such an arrangement were made. At all events it seems to us the subject is worthy the consideration of the Convention at its next session. A Dominion Act of Incorporation might over the three provinces in which our operations are at present laid.

THE POWER OF THE PULPIT AND THE PRESS.

The periodical press has now become one of the most potent influences in promoting the extension of the Kingdom of Christ. Any Christian community that fails to use this power and make the most of it, as an auxiliary of the pulpit, deprives itself of a great source of strength in spreading the principles of the gospel of our Lord and Saviour. We question if all is done by this means, under existing arrangements, that might be effected by the churches in this Province. Whilst there is a very respectable host who do not fail to show their high appreciation of the representative of their distinctive principles and of the truth as understood by them, yet there are other well meaning people who, we believe, hinder its usefulness and fail to employ it for good as they might by a little thoughtful consideration.

Whatever is done by any person in introducing a religious paper to a family, and securing regular weekly reading of a religious character for its members, is equivalent to so much being said, in person, by such individual to said family. Influences are by this means set in operation the result of which cannot be fully estimated. Principles of truth are thus inculcated, errors are met and removed, and character is built up which develops into future strength for churches and communities of a most salutary kind.

It is doubtful if Baptists do not often seriously weaken the power of the Pulpit, and perhaps destroy it by speaking thoughtlessly in disparagement of what is said by their ministers, or of the way in which the preacher presents the gospel message. By this means the force of truth is scattered and much good that otherwise might be effected is prevented. Our brethren will bear with us in suggesting to them that whilst their preachers are at least equal to, and in many respects far in advance of those of some other denominations, yet there is not the same care taken as by them to avoid disparaging criticisms, so that whilst the preachers of said other denominations are lauded fully equal to their deserts, and efforts are accordingly made to induce persons to become hearers, and good influences are brought to bear upon them in connexion with the word preached, this mode of helping the truth is but little attended to by very many of the members of Baptist Churches and congregations. Brethren think of these things.

What is true of the living voice of the preacher in the Baptist denomination is largely true also, we believe, of the periodical Press. Whilst we say this we do not forget the many thoughtful earnest brethren, who embrace opportunities, and even seek for them, of applying this arm of power possessed by the body. In many places the press is the only inculcator of our distinctive views, and as such is entitled to fraternal recognition.

The power of the press consists not so much in what may be found in the weekly newspaper, as in the fact of its giving expression to the sentiments of a large portion of the community. The larger the number of its constituents and the greater the confidence reposed by them in the conductors of such paper, the greater the extent of its power.

So with the pulpit. The power is not simply in the discourse or essay delivered by the minister, but in the fact that God has chosen this mode of making known his message to the children of men, and it therefore has surrounding it the Spirit and church of the living God.

REV. A. H. MUNRO, formerly of Halifax, now of Montreal, was to sail on Saturday last for England, to be absent about ten weeks. We heartily congratulate our brother on this opportunity of visiting his native land. The Baptist remarks on the announcement:

"It is certainly a right and proper thing for the church to give their pastor a rest, after the severe strain that has been upon him for the last six months, in connection with the revival in Montreal, in which he took a very active part. Since the first of May, Mr. Munro has baptised on every Sabbath but one: on which occasions the total number putting on Christ in his own appointed way, being 76—a large majority of them being adults, and quite a number of them being the heads of families. It is well to be able to go home, but to have passage paid is better, which we are glad to say in the present case is done by a good brother. That Bro. M. may have a "grand good time" on the sea and on the land, and be returned in due season to his family and to his people, is our earnest desire."