

The Christian Messenger.

Halifax, N. S., June 20, 1883.

EDITORIAL CORRESPONDENCE.

The N. S. WESTERN BAPTIST ASSOCIATION has always had for us special attractions. The warm hearted, earnest piety of our western brethren, exhibited in their annual gatherings, has made us always wish to be with them. And it has only been when we could not remove the obstacles, that we have failed to be present.

Finding that by the two steamers—the Alpha and the Edgar Stuart, it would be just possible to do so this year, on Thursday last at 6 a. m., we embarked on board the first named ship, for the place of the appointed meeting. After enduring a bank of fog for a few hours, we came into clear bright weather, and soon to Lunenburg, the county town of what is becoming perhaps one of the most enterprising and thriving counties of the Province. We had just time here to visit the place where our brethren are erecting a new Baptist Church edifice, and as we saw six or eight men at work on the frame, and viewed the surrounding scenery, we could but exclaim with the Psalmist, "Beautiful for situation." We had no time to examine the plans and drawings of what it is expected to be—its size is quite respectable,—but hope it may be well suited to its high purpose, and to the people it is intended to accommodate. It is a charming town, and has some progressive people in it. After half an hour we go on, and soon reach Port Medway, a lovely quiet village at the mouth of the river of the same name. Boxes upon boxes of salmon are soon put on board for the Boston market, and away we go for Liverpool, where we arrive about 10 o'clock, but alas we must anchor outside the bar, till high water about 3 o'clock next morning. We retire to rest, thankful for a clear calm night. At daybreak, before the rising of the sun, having reached the wharf, we have our list of passengers about doubled—some for Lockeport and some for Boston. We get out to sea again only by scraping our keel on the sand-bar, just as the sun rises over Coffin's Island. About 9 o'clock on Friday morning we reach Lockeport, with somewhat less speed than by rail, but also with less dust and inconvenience from smoke and noise or danger of running off the track. Every mode of travelling, however, has its own drawbacks as well as advantages.

At Lockeport we meet the good pastor, Rev. H. N. Parry, and a host of friends to bid us welcome, the only disappointment expressed being that there were not more ministers and brethren to occupy the places provided to receive them.

This far only can we write, and must be content to send a further brief telegraphic summary—as the time of our going to press will not permit us to give the full report of the Association and its doings till next week.

The Annual Session of the Western Nova Scotia Baptist Association met in Lockeport on Saturday morning, 16th inst., in the spacious new Baptist Church.

In the absence of the Rev. J. A. Durkee, pastor of the Lockeport Church, Rev. H. N. Parry called the Association to order. The Rev. J. A. Gordon opened the session with prayer. After an hour spent in devotional exercises, the officers were elected as follows: Rev. J. A. Gordon, Moderator; Rev. J. I. De Wolf and Rev. J. W. Weeks, Clerks; Brethren Austen Locke and Clifford Locke, Treasurers. The Committee appointed to read Letters were Revs. A. Cohoon, C. Goodspeed, and A. E. Ingram. A hearty welcome was given to the visiting brethren in the letter from the Lockeport Church. The various Committees were appointed at this session.

In the afternoon, session the reading of letters from the churches was continued. The Sunday School Report was also presented, and called forth an interesting discussion. The Missionary Report was read and discussed at the Saturday evening public meeting. Excellent speeches were made by Revs. A. Cohoon, Dr. Day, and M. Normandy. The Rev. C. Goodspeed preached a powerful discourse on Sunday morning in the Baptist Church from Rom. v. 5; and Rev. W. H. Richan preached in the evening. In the afternoon there was a Sabbath School meeting. The exercises consisted of a review of the quarter's lesson by Superintendent Church, and addresses by visiting brethren. The pulpits of neighboring churches of all denominations were occupied by the following brethren:—Revs. A. Cohoon, J. A. Gordon, J. W. Weeks, W. J. Bleak,

ney, W. Spencer, J. H. Fletcher, A. E. Ingram, J. I. DeWolf, and J. D. M. Young, of Yarmouth. The Associational Sermon was preached by Rev. Dr. G. E. Day, from Nehemiah iv. 6; subject—"Christian Activity."

THE NEW BRUNSWICK SOUTHERN ASSOCIATION.

The Southern Association embracing the counties of Kings, St. John, and Charlotte, held its annual meeting at Sussex, Kings Co., on the 12th, 13th and 14th insts. The letters were of more than usual interest in some cases, e. g. Portland, Brussels Street, Hampton Station, Fairville. But a considerable number of churches sent no report. A committee was appointed to look after these delinquents. Two new churches were received, Fairville and Hampton Station. Fairville is of recent origin, and has been brought quickly to its present independent position. It has received help from the Home Mission Board. The church has a commodious and well finished meeting house, of brick. Dr. MacFarlane, C. P. Baker, and other brethren have given and toiled nobly on its behalf. The church at Hampton Station has received a valuable house of worship as a gift from Jacob Bradshaw, who has given nearly \$40,000 to our work in New Brunswick and Foreign Missions. He also gives a parsonage to come into possession of the church after some time. The meeting house was dedicated last Lord's Day week, sermons being preached by Dr. Hopper, Rev. W. F. Parker, and Dr. Bill. Speeches on Home Missions were made by Dr. Bill, Dr. Hopper, and Rev. Mr. Bartlett. The Annual Sermon was preached by Rev. S. W. Keirstead, of Smithtown, Kings Co. It was a strong plea for faithfulness in preaching the gospel.

The discussion of education was animated and interesting. Principal McVicar, and Miss Freeman, Preceptress, were present to represent the Seminary. Mr. McVicar spoke well and pointedly. Eighty-four have been enrolled during the year. A building has been secured for boarding accommodation next year, and Mr. L. E. Wortman, B. A., formerly Principal of Burlington Collegiate Institute, Iowa, takes a place on the staff of instruction. The Seminary paid its expenses for a part at least of the second term, and the deficit in the whole year will be met by subscriptions already secured. Mr. McVicar spoke strongly in favor of sending their students to Acadia College, and said that no word or hint of any other import had been uttered to him by the Directors. In this he was endorsed by Dr. Hopper and Dr. Bill, who spoke strongly in favor of education and Acadia. Prof. Keirstead and Rev. Isa. Wallace made addresses, which space forbids reporting. Mr. Wallace has secured about \$1,000 for the Seminary, and will continue the Agency until August. The Annuity Association was discussed, and thanks voted to Mr. Bradshaw for his gift of \$10,000; and to Dr. Bill for his services. Dr. Hopper's publications were properly commended by the Committee on Literature.

The Report on Foreign Missions was something new. Instead of repeating what has been published in our papers about the work abroad, it dwelt upon the Home Work of Foreign Missions. The Committee reported the amount contributed by churches of the Association, and the names of those that gave nothing to the work! and they gave several recommendations for increasing the interest and contributions of the churches, not in Nova Scotia or other parts of the world, but in the Association itself. If the brethren who want the Associations abolished would devote themselves to work for our several objects within the Associations, and make the Annual Reports tell how much or how little the churches, say in the Central N. S., give, and how they may be induced to give more, perhaps work enough would be found to justify the existence of these time-honored organizations. The Sunday School Convention held its meeting on Thursday. Rev. Sydney Welton was recognized as pastor of the Sussex Church on Wednesday evening, the Association generously giving place for the meeting. Rev. Dr. Hopper preached the sermon. Dr. Bill gave charge to the people. He asked them to pray for the pastor, and expressed the hope that they would prosper more and more. Prof. Keirstead delivered the charge to the pastor. The right hand of fellowship was then given by Rev. Isa. Wallace, after which he offered up prayer. There were 18 ministers and a considerable number of delegates present.

PERSONALS.—Rev. H. H. Johnson has returned from his trip to the States and has resumed his pastoral work with renewed vigor.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

As intimated in the despatches published last week—the bill to legalize marriage with a deceased wife's sister has passed the British House of Lords. Three of the Queen's sons—the Prince of Wales, the Duke of Connaught and the Duke of Albany—voted for the bill, and two Archbishops and nineteen Bishops voted against it.

This question has been a fruitful subject of public discussion in England for the past fifty years. Lately it has become largely a contention between the two branches of the Legislature. The popular branch, the House of Commons, favouring such legislation, but the House of Lords refusing to concur. The opposition has come chiefly from the church, led by the Bishops, the spiritual Lords. An effort was made last year to enlist the potent influence of the women of England on the side of the opposition; 30,000 copies of an appeal with form of petition against the bill were extensively circulated for signatures among the women of the United Kingdom. But this enterprise as was to have been expected was a signal failure, and now, after such marriages have been legalized in nearly all the colonies of the Empire, legislation has been at length effected after oft-repeated failures which will remove the anomaly and cruel absurdity of British subjects being recognized as lawful children in one part of the British Empire and stigmatized as illegitimate in another.

The banquet in honour of Sir Charles Tupper at the Halifax Hotel on last Thursday night was a brilliant and most successful affair. Sir Charles made one of his best speeches recounting many striking incidents in his political career. He dealt with and fully disposed of the "Section B" scandal or slander as he termed it.

Sir A. T. Galt was present as a guest and made a good speech—eulogistic of Sir Charles and commending the wisdom of his appointments as High Commissioner to London, G. B.

The morning papers are happy in the fact that their columns are at length relieved of the wearisome burden of publishing the phonographic reports of our Local Parliament which was prorogued a month ago. We would suggest the propriety of offering a prize to the individual in this Province who will truly affirm that he or she has read the reports through, consecutively as published. As the Reports are to be collected and bound, one extra copy might be devoted to this prize.

MANY of our readers will, we doubt not, regret to see the statements in the communication on another page respecting the 2nd Sackville (N. B.) Church, and yet we have not felt that we could fairly refuse its publication,—signed, as it is, by brethren held in high esteem by the denomination, and seeing, as there stated, that it is intended to correct wrong impressions given in our columns before. We could have wished that it were not so lengthy, and we hope that it will not be necessary to continue it further as a matter of controversy, but that some means may be devised, without delay, to correct the unfortunate state of things that exists at Sackville—perhaps at the N. B. Eastern Association—to produce harmony in the said churches and that without its being necessary for the matter to appear in public print.

OPINIONS are pretty generally expressed in favor of building the New Asylum for the Poor in Halifax, north of the city rather than in the same site as the one recently burned down. Mr. John Naylor had a good letter in one of the morning papers, shewing the advantages of such change. The strictest economy should be used in the building. It is not possible to get a permanent loan of the Penitentiary property for the purpose with leave to make all necessary alterations and additions there to?

It is the intention of the Board of Governors to bring the claims of Acadia College prominently before the churches of the Convention during the coming Summer. That our Baptist brethren may have an intelligent apprehension of the importance of the work done by denominational colleges in general, and our own college in particular, valuable statistical information will be furnished, and other material bearing on this question, which it is hoped will make our brethren feel that the maintenance

of Acadia College with increased efficiency is a religious duty which they owe to their Master, and a patriotic duty which they owe to their country. We publish this week as introduction to the statistical matter, a paper which appeared a few years since in the Acadia Athenaeum and which, bearing directly on the subject under consideration, will repay a careful perusal.

"THE SAME COMMIT THOU TO FAITHFUL MEN."

There is but one C. H. Spurgeon. There are persons who try to imitate some of his peculiarities, but they often appear as poor imitations, like the boy who has a copper-plate engraved sentence to endeavour to reproduce, but utterly fails. And yet there are some of the character and work of that great man which if well considered and adopted might enable them to do more and better work for their fellow-men, and for the extension of Christ's Kingdom. In his lately published "Annual Paper concerning the Lord's Work in connection with the Pastor's College," he says:

Years ago, when I had newly commenced my ministry, I felt a burden from the Lord laid upon me; and this was the nature of it,—I was bound over not only to preach the gospel myself, but to see that others were helped to do the same. In Paul's word to Timothy I found my own pastoral charge: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (See 2 Tim. II. 1, 2.)

How weighty a matter was thus laid upon me! I did not perceive at the first, and peradventure I do not even yet fully estimate it, though much of it now lies open and clear in the words of the great apostle. It may be that the fulness of his meaning is not to be learned except by experience; certainly, by experience I have discovered that my enterprise taxes all my strength, and makes me cry for more. That I may obtain this extraordinary help, I desire the intercessions of all who have power with God. To win the prayerful sympathy of friends I will spend a little time in meditating upon the words of the apostle. My pen runs sermon fashion, and my heart is warm with my theme; forgive me, therefore, if I preach rather than write a report. I want to plead for myself, and for all who have to keep the charge of the Lord's house; for we need the hearty good wishes and supplications of all our Master's servants. I desire to put my readers in sympathy with one of our old hymns:—

"'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And fill'd a Saviour's hands."

The exhortation of the apostle urges the man of God to be himself strong; for the task imposed upon him is one for which no weakling is fitted. 'Thou therefore, my son, be strong in the grace which is Christ Jesus.' Some read it, "be inwardly strengthened," be invested with power such as only grace can bestow. Never were Paul's words more needful than at this hour. "Quit yourselves like men, be strong," is the most fitting exhortation for this critical moment. Strength of grace is needed in these evil times to avow the truth, and to remain constant to it in one's own personal ministry; but much more is required if we are to hand on the sacred deposit of revealed doctrine to others.

Committing the plain gospel to faithful men is not so small a matter as it looks to be. Since upon most minds the temptation is forcible to display personal ability by teaching novel doctrines or freshly-devised practices, the minister of Christ had need be strong in the grace which is in Christ Jesus that he may boldly adhere to the old faith, and to scriptural methods, which so many are apt to deride as antiquated and worn-out. The disease of seeking some new thing takes possession of minds which are not fortified by the grace of God; so that to adhere in all points to the things which are verily believed among us, and yet to proclaim them with freshness, requires daily renewal of strength from the invisible fountain of power. Babes are soon blown off their feet by winds of doctrine, and boys run into the meadows after every nest which silly birds may choose to build: this is the natural frailty of unstable, because unestablished, minds. To be firm in the faith needs spiritual manhood, and to reach that manhood is not a thing of everyday occurrence; hence the need of the power of the Holy Ghost and of the prayers of all the saints that the minister of Christ may attain thereto. The virtue for this age is steadfastness. In none is it more required than in the man who is set for the defence of the gospel. In his measure each believer in Christ is

thus set by his Lord; yet there is a still more emphatic sense in which this is true of the more prominent among the Lord's servants, and they therefore require a larger endowment of power from on high. The wind rages, and all cables are strained: the current rushes madly towards error, and all steam is needed to force the vessel up stream. "Brethren pray for us," is the cry of every one of those who contend earnestly for the faith once delivered to the saints; and very piteously would some of us utter the entreaty, for we are of all men the most unhappy if we are deprived of the intercessions of our brethren.

Even if the teacher were perfectly skilled in the art of transmitting the truth to others, another no less serious difficulty would remain in his way. He is charged to commit the gospel to men possessed of a twofold suitability: they are to be faithful men and they are to be "able to teach others also." Where shall we find such men? Herein lies a demand for great care, discrimination, and judiciousness in the selection of men from the numbers who apply. Where, at the outset, shall we find faithful men? Men of faith are none too common; but men full of faith are rare as diamonds. To be faithful in the sense intended by the apostle is something more even than being full of faith; it means to be trustworthy persons, fit to be relied upon. These men who are to teach others must be faithful to Christ, as He is the Way, the Truth, and the Life; faithful, so that their conduct shows the road to heaven; faithful, so that their doctrine is the pure truth of God; faithful, so that their inner life quickens all that they do. We are to search out for men whose hearts are godly, whose minds have sincerely received the truth, and whose tongues are prepared honestly to preach it. It is at our peril that we lay hands suddenly on any man: there must be full examination and prayerful judgment. The pearl of great price is not to be trusted to every thief who clamours for its possession.

We may not forget the second qualification which the apostle incidentally mentions. It is not enough that the men be faithful; they must be "able to teach": ability must not be divided from suitability. Trustworthiness is their moral and spiritual qualification; but the teachers of others need a mental qualification also: they must be apt to teach, or they will be of no value. This qualification includes both the ability to instruct others and the readiness to do so: the faculty, and the call to exercise it, must meet. It is not without serious thought and devout supplication that a man will be able to discover whether the teaching faculty exists in those who desire to take upon themselves the office which requires it. It is impossible to tell by looking in a man's face, searching into his moral character, or by reading papers and essays which he has prepared, or even by hearing him preach once or twice, whether he is a born teacher.

A teaching man must think in a clear and practical manner; he must arrange his thoughts in an orderly and forcible fashion; and then he must clothe them in appropriate language, or he will say a great many good things, but he will teach nothing. The best instruction, if it be confused, disordered, hazy, will end in smoke. An able teacher must adapt himself to his audience so as to catch their attention, and retain it; otherwise he may deliver a wonderful discourse, and the pity may be that another congregation did not hear it, since it was suitable to none who were in the actual audience. A man must not only be able to teach in the abstract, but be able to teach those particular persons with whom his lot will be cast in after-life. A young man may have been exceedingly successful in the Sabbath-school, and in village preaching; but yet he may never be a fit person for any wider sphere. He is able to teach those about him, but the range of his ability goes no further. Care is needed in those instances which appear to be plainest.

We have made these extracts for the purpose of shewing the spirit of the man who is so effectually carrying out the commission given by our Lord—"Go ye into all the world and preach the gospel to every creature." His example too may also further shew that whilst we may not be able to do this in the same way that he does, yet, it having been the same spirit that first established Acadia College, we should endeavour to use our ability and influence to carry on similar work there, and hold up the hands of those entrusted with its management on behalf of the churches in Convention assembled. If, in these respects, all the ministers and brethren were determined to do what they could, we should soon find our difficulties vanish, and have to rejoice over souls saved and Christ honored in their salvation.

The American House at St. Andrew's, N. B., was totally destroyed by fire on Friday morning last.

THE WORK DONE BY TRACT DISTRIBUTION.

The Religious Tract Society of London held its eighty-fourth Anniversary in Exeter Hall last month, the Right Hon. the Earl Cairns in the chair. The speeches made on the occasion are fully reported in the Nonconformist and Independent. What was said by the speakers gives a view of what has been done at home and abroad by tract distribution. This must give great encouragement to persons engaged in similar service. We have before us a speech by the Rev. Jas. Smith from Delhi, shewing what has been done in India in spreading evangelical truth by these means.

Mr. Smith said: I scarcely need to tell you that forty years' use of a foreign tongue has not helped to fit me for standing on this platform to-night. But having during my forty years' missionary labour in India enjoyed largely the help of this Tract Society, I felt when asked to speak here to-night that it was impossible for me to refuse. I want to try in a short time to prove to you that never was a time so favourable for the extension of the Tract Society's work in India as the present time. The tremendous development that has taken place in India exceeds everything and anything that by language I could attempt to describe. The material development is marvellous. Remember well 40 years ago there was not a road in the country. You had to travel in a palanquin wherever you went, and I remember, too, that there was very little education, and still less religion. Now, the country is everywhere intersected by railways. You may travel some 2,000 miles without stopping, in one direction. The telegraph binds together every important town in the country. The canals have rendered the country so fertile that such famines as once took place are impossible. In fact, never, I believe, did India enjoy a larger amount of material prosperity than at the present time. My Lord, whenever I think of it I feel proud of our connection with India. No land ever did for another country as England has done for India. (Applause.) Even within my own time some parts of the country were full of fortifications, but now you find the ruins of fortifications wherever you travel, proving that some time back the land was not safe, and the caravansaries were loop-holed and prepared for protection. Not long since there was no safety for person or property, and perhaps no people in the past have suffered more from outside and internal rebellions than India. Now, there is just as much safety for person and property as you have in this great, highly-favoured England. Then there is the tremendous increase in agriculture and in manufactures, the increase, in fact, in all kinds of industries to such an extent that want, in the part were I have been, is scarcely known. I walked, only last Indian cold season, one hundred miles in about a fortnight, stopping at nearly every town and village, and throughout the whole distance I did not meet a single beggar, except professional beggars. Do not believe, ladies and gentlemen, that the people of India are kept in a state of misery. It is the opposite of true. Then intellectual development has been still more rapid. I think, 42 years ago there were very few schools outside the presidency towns, or the large centres of population. The colleges were still fewer; in fact, you could travel hundreds of miles in the districts without meeting with a single school, and now the missionary colleges and missionary institutions contain two hundred thousand pupils. Twenty-five from one college took degrees the other day, and I think that there are in the government and missionary schools not less than two million pupils. And not only so, but the newspapers have increased at a very great rate, and as a result of all this education that is spreading from one end of the country to another, and cannot be stopped, there is such a demand for publications of every kind, that the people will have something to read, and you must either give them something that is good, or they are sure to obtain, as some of them are doing, that which is evil, and calculated to deteriorate and ruin their characters. (Applause.) There never was a time when India had such an extension of Christian literature as at the present time. And then the religious development. I attended the great Conference in Allahabad in 1872, when there were 150 missionaries and representatives of missionary societies present. That was a very marvellous assemblage, and there was no subject more prominent than this one of providing a literature for the people of India, and especially for the rising Christian churches. I attended the last Conference the other day in Calcutta, where there were 450 representatives of missionary stations and missionary societies present, and again this formed one of the most important subjects that was brought before the Conference. Now the spread of

English up the w provision me tell you can Calcutta, square a there you tion as yo them in not tell tage this gentlem Hindu and ad they can guage. In India tremendo half a mil on one of a million of these tion from that at o besides a stood at one of the people c singing and they cou fair 2,000 sold. T old, w the past Allahaba and 3,000 mention going on be appar impossi some Ch ducing n give yo were fo even wh I remen sion pres in Hindu there a had been was just and said have bee ing these do you l ber, this with his most h ashes— pulled o piece of fold afte It was India, at aid of the knew we Pearce. about it and I fo of the tr principa said, " have go of discip village, town. this is read thi parison medianis "Do th "There that not believe that you He said an outca work, a for the fess Chr myself, I could ever I get the believe great de I remem mytiny retaken a numb tributed they pl them u they be a move tianity out day it. (A value o where t We ha we have istan, a to take Bokhar that we but are provide their in weeks travelli goods, the sm North-met. wi got a S him, ar lage, a Psalms "What He said Ian." not you the con