

MESSENGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, JULY 17, 1889.

THE P. E. ISLAND ASSOCIATION.

We started for this association on Friday morning, a day late, comforting ourselves with the old adage, better late than never. It was not a cheerful morning by any means in the region of St. John. A fog so heavy that it descended in fine rain which dampened and chilled, hung over the city and rock and sea. It certainly requires more grace, on a morning of this kind, to be cheery and hopeful than upon a day when the sun is flooding the landscape with a glowing radiance. How much the inner life depends upon its environment, to use a word which has been made very popular by Joseph Cook. Strange that there can be any dreamy philosophers who say there is no external world, or, if there be, we can know nothing surely about it, or that all there is of the outer is what we project from our inner consciousness. Sometimes it appears less unthinkable to hold that there is nothing of the inner but a power to respond to the outer. We seem so often like an instrument which gives forth music, plaintive or joyous, according as we are played upon by the ever busy fingers of circumstances. Wonder how it will be in the life to come. Shall the inner become more self-supporting and less dependent upon the outer, shall the chief feature of future blessedness or woe be the adaptation of the outward circumstances of the contrasted living? We are inclined to believe there will be, in the case of the righteous, at least, more dependent upon the former, for does not righteousness always help relieve the spirit from its bondage to what is external to itself, by enlarging its own resources. But this is not helping us on our way to the Association.

We could not but notice, along the inter-colonial, the splendid growth of the crops, especially of the grass. Unlike Casleton Co., where the freezing nights and thawing days of spring rooted out the clover and has left the grass very thin, here the clover is of luxuriant growth, and helps to make the hay crop thick and heavy.

The trip across from Point du Chene to the present—where we are writing these lines on the good steamer St. Lawrence—has been pleasant. The sun is shooting his rays down through the clouds, here and there, throwing great bands and flecks of silver across the rippling waves of the Strait. As we look forth from the steamer's after deck, she is sending great whirling streams of boiling foam from her churning paddle-wheels. Along the horizon, there is the dark green band of forest backing the brighter and more inviting green of the sloping fields which border the shore. Above, the clouds hang dark and sombre, but shade away into brighter tints of blue until they are but flecks over the azure of the zenith. This is very pleasant, as we sit here, drinking in impressions through the eye. While the face of nature does not smile, but is sad, almost gloomy, there are twinkles of sunshine here and there; but, we suppose, if, outside the capes, the waves are high, and Neptune makes demand for a contribution, the face of nature will lose its charm, and the twinkle of sunshine will appear like a leer at our discomfort, another illustration not only of reflex, but of double reflex influence.

Our fears were groundless; the waves were quiet, and we were soon approaching the Island. Were the name not already taken, it might be called the Emerald Isle, so rich and vivid is the green of its over-spreading verdure, a green rendered all the more vivid by the line of red above the sea line and the lowering clouds above.

The Association this year was at Alberton, at the extreme west of our Baptist field on the Island, and pretty far west on the Island anyway. The west of P. E. Island is not so rich and fertile as the central and more eastern portions; but it is well laden with growing crops. A brother on the train told us that the strangest peculiarity of Alberton was that the sun rose in the west and set in the east. On rising the next morning after arriving, sure enough, there was the sun over in the west; or, at least, what appeared to us to be the west. Just before reaching Alberton the railway sweeps round a curve, and this is what turns our head. How apt we are, when we turn round ourselves, to think that it is the world that has made the change. Let a man make a moral or immoral revolution, and face about, and he will often declare that everybody and thing has changed, while he has only changed himself.

Alberton is the largest village to the west of Summerside, and seems to be a thriving place. It is said that Tignish, the terminus of the railway, is now growing the most rapidly. The Association was introduced by a social religious service at 7.30 of Friday. The following officers were then appointed: Pastor R. B. Kinlay, moderator. Bro. J. B. Leard, clerk. Bro. J. K. Ross, assistant clerk. Bro. W. B. Howatt, treasurer. The letters from the churches make a better showing than for several years. So far as reports have been rendered, there were 98 baptisms, a net gain of 28. The churches most blessed with additions are the following: Murray River, 20; Tryon, Bedeque and Alexandra, 13 each. Of the 24 churches reporting, 15 have had baptisms, 14 have had a net gain, and 7 a net loss. We do not think we shall be proved false prophets when we give it as our opinion that a new era of prosperity has dawned upon the churches of P. E. Island. The churches and fields are being well and strongly manured, and we believe that there will be energy and push thrown into the work of the Lord, generally, which will bring forth grand results. Saturday morning, while the editor of the Messenger and Visitor was on the train from Summerside, the brethren at the Association were discussing the report on denominational literature. We understand they said a good many things behind the back of the occupant of the editorial chair in Domville building they would not have cared to say before his face—to save his blushes, as one of them said. They must have had in mind what the management of the Messenger and Visitor is trying to make the paper. The sympathy, and all too kind appreciation of his efforts, is very grateful to the editor, and will help to make it a joy to throw into it all the force he can summon. The afternoon session was devoted to temperance and Sabbath-schools. There was an animated discussion, participated in by many of the pastors and delegates, on the former subject, which ended in the reaffirmation of previous resolutions in favor of prohibition and the expression of determination to be satisfied with nothing else than the total suppression of the liquor traffic. To illustrate the taste of things on the Island, a brother told us that on the road from his home to Charlottetown, during the time they had a license inspector in that city, and the authorities were favorable to the Scott Act, he had not seen more than five cases of drunkenness. Since the cases of prosecution have been hung up in the courts, because of opposing influences, he often sees that many in one day. There is need, therefore, that the inhabitants of the Island bestir themselves or they will have the terrible incubus of the old time rum traffic fixed upon their necks. The report on Sabbath-schools called special attention to the danger which parents are in of giving over the religious instruction of their children to the Sabbath-school. There was a little difference of opinion on this point, some thinking that the instruction received in the Sabbath-school makes parents more solicitous to continue it at home, others believing there was a real danger of parents feeling their responsibility less, in this respect, because others were doing something to supply the need. Perhaps the effect is different in different cases; while some might be stimulated to do more, we are afraid many are tempted to be more neglectful. Let each parent who reads these lines be sure to put himself or herself in the former class. The statistics were somewhat incomplete, and it was difficult to discover whether there had been a gain or loss in attendance. The platform missionary meeting was held on Saturday evening, and addresses were given by brethren Higgins, Gordon, Cahill and Goodspeed. There was a good audience, and the addresses were heard with close attention. Those present seemed to think that an impression was produced which must tell for good, in the quickening of zeal and activity in the great work of the church of Christ. On Sabbath the church was filled at each of the three services; in the evening many had to stand. Bro. Cahill preached the Associational sermon in the afternoon. His text was, "Ye are the light of the world." It was practical and fitted to help to a higher idea of what a Christian life should be. Bro. Gordon preached in the evening, and pressed home the vital question, "Dost thou believe on the Son of God?" Earnest addresses were given by a number of brethren at the close of the sermon. The service was deeply solemn and impressive. Monday morning, the circular letter was read by Bro. J. B. Leard. Its subject was, "Loyalty to Christ an occasion of disturbance." For several years the duty of preparing the Associational letter has been given to laymen. Judging from the vigorous productions of these Island brethren, it would be well to appoint laymen in other Associations, to the same duty. The letter dealt some good blows at the idea of making sincerity a substitute for loyalty to truth, and was followed up by earnest words by a number of the brethren. The remainder of this session was devoted to the consideration of the report on Systematic Benevolence,

presented by Bro. Spurr. It was most excellent, and urged upon the pastors and churches the adoption of the Scriptural rule of weekly offering as the only assurance of success in securing the means needed to carry on our work. The discussion which followed was participated in by brethren Cahill, Hughes, Warren, Baglole, Skinner, Gordon, Jenkins, Spurr and others, and was one of the most spicy, vigorous and earnest to which we have ever listened. The question of raising funds by tea-meetings, etc., received energetic attention. Any pastor or delegate who does not go home determined to adopt the weekly offering plan of giving and to try and get it adopted in the churches, must have listened to very little purpose.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR. Last week we sought to lay down the true principles regarding the churches of our Lord. The constitution given them, like all that our Lord has instituted, is for all nations and all times. It also had in view all the work he designed to have done on earth by the banding together of His people. Constituted thus by Him who is all-wise, it must form the best organization through which each and all His people can do their work for Him. To ignore the body He has constituted, or to draw aside from it and do work in organizations which are not directed or controlled by the churches is virtually a vote of want of confidence in what Christ has ordained for His people for all time, and is a slight upon our Lord and a reflection upon His wisdom in leaving as the only organization, one which can be improved upon by the wisdom of those who are not necessarily the wisest of men. If these positions be correct, then our only remaining inquiry need be, are Y. P. S. C. E. uncontrolled and undirected by the churches? In reply to this may be said: The churches were not consulted as to the propriety of having such an organization started in the first place. The society was originated by Mr. Clark, and we have yet to learn that any great assembly representing the churches, was called, to which the proposal to start this society and its constitution were submitted. It began like the Salvation Army, etc., in the mind of a single man. When a society is to be organized in connection with a particular church, it is not necessary to get the consent of the church. There may be cases where the church is consulted as to the propriety of its formation, but we have yet to hear of a case where the opinion of the church has been asked. The young people think they can do a better work by themselves; they meet and organize, and the church as a church has no say in the matter. Often the church merely suffers it; because the older members fear to take any action lest they should offend the young people who have set their hearts on this organization of their own, or who have already formed it. When the society is established, it is perfectly independent of the church, so far as control and oversight are concerned. The society maps out its own work, holds its own meetings, and does its work and does not ask advice of the church or report to the church. We do not know how it is in all cases, but in the most, the pastor of the church, even if present at its meetings by courtesy, rather than by right. We remember being present at the meeting of a society in the Berkeley Tabernacle (Congregationalist), Boston, last autumn, and felt somewhat peculiar when we heard the pastor of the church, in the most humble way, thank the society for the privilege of being present, on its invitation. So far as there is any direction as to methods of work, it does not come from the church; but from "Father Clark," the originator of the Christian Endeavor movement. There is, therefore, a very broad distinction between work done in this way and that done by committees of a church. In the latter case, the committees are appointed and directed by the church, report to the church, and are in the most vital organic connection; in the former case, they are appointed by the society, are controlled by the society and report to it, the society thus usurping all rights the church is supposed to have and ought to have. If it be said that, in this respect, it is no worse than the Sabbath-schools in many of our churches, which are conducted independently of the church, we reply, all the worse for Sabbath-schools so conducted. The question is not, whether, in this case, there is agreement; but whether both are not thus made wrong, rather than either made right, because of it. There is this difference, however, between Sabbath-schools and the Christian Endeavor Society. The former are usually, if not always, begun by the church, and are always endorsed by the church, while the latter does not receive its right to be because of church action and the propriety or necessity of existence is often questioned by the older, and shall we say wiser, members of the church. There is also this other distinction: the Sabbath School draws to itself, as its workers, old and young alike, while the Christian Endeavor Society gathers together the young alone. The one does not, there-

fore, run any risk of dividing the church into class sections, a very great danger attending the other. It is ground for rejoicing, however, that our Sabbath schools are becoming more directly controlled by our churches. It is supposed by some that societies of this kind belong to the church, and the work done through them is the same as though done directly by the church, because they are composed of church members, and engage in the same work as the church. Now this to our mind but emphasizes the anomaly and sacrifice of correct principle, in the case. What would we say of some young soldiers claiming it was all the same for them to do some fighting on their own account, undirected by the commander-in-chief of the army and his officers, because they belonged to the army, and proposed to fight the same enemy? Would not the fact that they had enlisted in the army but make the inconsistency of their conduct the more pronounced? Suppose again, a few members of a large firm should aver that so long as they employed themselves about the business the firm was doing, it made no difference whether they took common counsel with the firm, and were subordinate to the general decision; would not the fact that they were members of the firm and proposed to conduct the business which belonged to the firm fit their more private capacity, or in any capacity other than members of the firm, but make the inconsistency more pronounced? It cannot be admitted, therefore, that where members of a church band themselves together without asking the advice of the church, and do a large part of their work in this society, be the society or the work what it may, where the church has no voice and no rights, it is all the same as though they did the work in the church, and directed and controlled by her general counsels. Those who make any such claim as this must do it very thoughtlessly. In all cases of this kind, in so far as members of a church do their work without consulting or without regarding the church, they are not doing this work in the capacity of church members, but as members of the society whose existence and direction they respect.

Italy has found one more formidable foe in her interests in the new ruler of Abyssinia. He is, if not an ally, at least a friend rather than an enemy like King John. Italy is quite sure to acquire the northern province of Abyssinia, which she needs to make her East African possessions valuable. It is reported that there is to be a conference of the great European powers to define the limits of their several territories in Africa. This will be a pretty difficult matter, as the claims of each are rather indefinite. An act of the Quebec Legislature has been disallowed by the Dominion government. It was to have the appointment of district magistrates vested in the Provincial government. As these had jurisdiction over the same business that is now under judges appointed by the Dominion government, it was equivalent to the setting aside of these judges. It was therefore a step in the direction of separation from the Dominion. The papers have been full of the revolting details of the fight between the celebrated prize boxers. The record of such beastly pummelings is the best training of our people in brutality. The Equal Rights League, formed at the great Anti-Jesuit convention at Toronto, has been granted leave to send in petitions to the Government against all laws of the Jesuit Estates Bill. The Toronto Globe thus summarizes the objectionable features of the Jesuits' Estates Act: The Act (1) treats the Pope as having power to prevent the Quebec Government transferring a sound title to the escheated properties; (2) treats him as having authority to make such a transfer good; (3) places \$400,000 at his disposal, for distribution to whom he pleases, the sole condition being that he shall not withdraw the money from expenditure in Canada; (4) places him in a position to render the whole Act inoperative by refusal of ratification or sanction. The United States presents the strange spectacle of a nation having more revenue than they know what to do with. They will have a high tariff for the sake of manufacturers and capitalists, and this brings in fifty per cent. more income than the most lavish expenditure will use up. The Treasury Department has just reported the surplus of receipts for the past year to be \$104,739,073. Why not send over a hundred millions or more to debt-crushed Italy?

The Editor's Chair. [Coming to the office the other day, we found that some poet had called and, finding us absent, had relieved his, or her, feelings by the following, which was left upon the desk. Ed.] Full thirty timesome, tedious steps I scramble up your stair, And in this sanctum thought to find A toll-worn son of care; Alas! how vain are human hopes, I found this empty chair. Amazed, I glanced around the place Unwittingly, as when Some vagrant archaic finds himself Within the Wizard's den; Much marvelling if such might be The haunt of busy men.

THE WEEK. New interest has been developed in the Parnell commission. Parnell's counsel has made a demand to have the books of the Patriotic League produced in court. This league is composed of landlords, and those who are the most determined enemies of the Irish cause. This is a fine counter stroke in return for the demand to have the books of the Land League produced. It seems but just, if the books of the one organization are to be examined, that those of the other be also examined, and it is said that Parnell will withdraw his libel suit, taking this as an evidence that he cannot hope for fair treatment. The government have been granted the whole of the time that remains of parliament. This shows that the session is drawing near its close. This will rule out some important measures which are pressing for attention. There have been skirmishes between the British force in Egypt and the dervishes. Col. Wedehouse and his troops have defeated the Arabs in one engagement, and were pursuing them; but as the Arab force was much the stronger, fears are had lest there be a disaster. Steps are being taken to reinforce the British troops. The Germans have also had a small fight in Zanzibar. Col. Weissman is pressing the hostiles back and there is a good prospect that all lost ground will soon be regained. If the following be true, we shall soon hear about the Munro doctrine of the United States: According to the United States Consul there, the English have undertaken an enterprise which looks like English colonization of Honduras, with possible annexation in the future. A railway is to be built by English capital across the republic of Honduras from the Atlantic to the Pacific, thus opening the most important highway for trade and commerce of all countries. The war talk still continues. The latest is the following: "It is reported that some uneasiness has been occasioned in Eastern Europe by a report current there that the government of Serbia has decided to equip and arm a third levy of recruits for active service. The ostensible object of this new arrangement is to provide troops for the suppression of brigandage, but in the present temper of Eastern politics and the open manoeuvres of Russia in the Balkans, it is suspected this latest development is simply another step toward preparing the Serbians for their share in a general war. To this may be added the following: The Balkan countries are apparently looking more to Russia for support than to any other country. Serbia has declined to renew her commercial treaty with Austro-Hungary, and is steadily yielding to Russia in matters which relate to her commercial affairs. An intelligent writer in the New York Mail and Express says: "No matter what England and German papers may say to the contrary, the Bulgarians, Servians, Montenegrins and Romanians are not only in sympathy with Russia, but the Russian bear is clamouring over all obstacles which other nations throw in his path."

We, therefore, cannot but believe that these societies are a subversion of the New Testament institution of the church and of the New Testament principles, in a more general way. They organize a part of the members of our churches into bodies which are independent of the churches, and then these organizations take by parts of the work committed by Christ to the churches, and so it is in their own way, apart from all control of the bodies to whom our Lord gave it in charge. If the church is to do this work, by direct commission from her Lord; then why organize a part of her membership to do this work independently of her direction and control. Is not this really an ingoring, if it be not a setting aside of the prerogatives given her by Christ. To our mind there will be no more violation of New Testament principles, were these Societies to receive members by baptism call pastors of their own &c., than there is in their assumption of the functions and prerogatives of the Church in their directions; for these are no more surely committed to the church by Christ and to her only, than is the work undertaken by the Y. P. S. C. Endeavor or that of L. Aid Societies. In brief the members of these societies cannot claim to be doing their work in them as Church members unless a man can be doing work in the capacity of a church member when he has put himself out from under her direction or control, in respect of this work. In the capacity of members of society undirected by the church, they take up the oversight of work committed by Christ to the church. In this way the prerogatives given by Christ to the churches are wrested away from her, without permission from Him who is, or ought to be their supreme head. Whether this is setting on correct principles let each reader judge.

Yarmouth Quarterly Meeting. The session held at North Temple, Ohio, on the 9th inst., was a very pleasant one and full of profit. The president, Rev. I. E. Bill, conducted the exercises with his usual tact and dignity. The churches of the county were represented with the exception of four. Nine pastors and a goodly number of brethren and sisters from the churches showed the interest taken in these quarterly gatherings. Rev. Mr. McGregor, of New Brunswick, who has lately been called to pass through exceedingly bitter affliction, was present; so also were two young brethren from Acacia, Ralph Gullison and Osgood Morse, licentiate. The morning session was taken up with reports from the churches. Each pastor in his own way gave an account of affairs in the church or churches under his care. Their reports were exceedingly interesting and showed that there was every reason for the Baptists of this county to be greatly encouraged, and to push forward with greater zeal. Particular phases of church work was spoken of by Bro. Ralph Gullison, who avowed himself as having recently decided to enter into the glorious work of preaching Christ, and asked the prayers of his brethren; Bro. Browne, who gave a very graphic account of a recent interesting experience with the leader of the 'holiness' movement in this county; Bro. R. M. Crosby of Deerfield, who spoke of his happiness in the prosperous condition of his own Sunday school; in the 40 years of his church experience he had never seen such interest taken by young and old in the study of the Bible; Bro. Young, McGregor, White, and E. M. Potter on the conduct of young people's meetings; and by Bro. Caldwell on the general state of the denomination in the county. At his suggestion the president, Rev. I. E. Bill, offered prayer of thanksgiving to the Lord of the harvest. Session closed with prayer by Rev. D. H. Simpson. The afternoon session was opened with prayer by Rev. A. Cogswell, and was occupied with a discussion of the following programme: 1. Prayer by Rev. I. E. Bill on the subject of "Bible Temperance." The writer gave a thorough and clear exposition of this important question. He could find nothing in the Bible but the principles of total abstinence. 2. Address by Rev. E. P. Caldwell. Subject, "Should deacons be elected for life, or only for a term of years?" The speaker believed that the New Testament custom was to appoint deacons for life, and advanced strong arguments from the Bible, and also on the ground of expediency for adhering to the custom of the apostles. 3. Paper by Rev. M. B. Shaw, on the subject, "How far is a young people's society helpful to a pastor's work; and what should be its attitude and character?" From the nature of the remarks made by the brethren in the subsequent discussion, the writer inferred that the ideas advanced by him were considered to be orthodox. These three subjects had been assigned for March meeting, but were laid over for want of time. 4. Address by Rev. A. Cogswell, on the subject, "Reminiscences of Revival Scenes." This proved to be the most interesting feature of the whole session. Incidents of thrilling pathos and power were narrated out of a singularly rich experience. To the younger pastors present it was the after-glow of former days of brightness and great spiritual activity. It was the voice of one of the fathers of the denomination speaking in the inspiring tones of God's own legislation. 5. Paper by Rev. A. F. Browne. Subject, "The use to be made of the secular press in religious work." Perhaps the best comment on this admirable paper will be the record of a motion by which the quarterly meeting requested Bro. Browne to furnish copies for publication in the Messenger and Visitor and the local Yarmouth papers. 6. Rev. F. H. Beals presented a plan of a sermon on the Great Commission, as given by the three evangelists. The outline was thoughtfully and carefully prepared, and was very acceptable to the meeting. In the evening a good congregation assembled to listen to a sermon on the text Eph. 4: 13, by Rev. D. H. Simpson. The service was participated in by Brethren Gullison and Morse, and was full of interest. The session adjourned to meet in Argyle the second week in October. M. B. SHAW, Sec'y-Treas.

Thoughts in Brief. BY THE REV. J. CLARK. We should expect from others no more than we are willing to render in return. Every voluntary act we perform is self-registering in our individual consciousness. The fears of an honest heart are not monitors of coming doom, but sentinels on watch against the approach of danger. Along the march of ages The light of heaven is thrown; But though the truth is precious, It often seems unknown. Our God will never harm us, He is so kind and just; And they are safe for ever Who place in Him their trust. Nictaux, N. S.

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