MESSENGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, October 22, 1890.

A WORD TO THE PASTORLESS.

It is certainly matter of great regret that so many of our churches are now pastorless. During the past year an unusually large number of our ministers have been removed by death, while several have left us to pursue a course of theological study or to engage in pastoral work elsewhere. A large number of churches which had been enjoying the ministry of the students from our institutions are now deprived of those privileges, because of the return of the young men to their studies. It is, no doubt, important that every church should have a pastor, and it is a matter of duty as well as of advantage to secure a good minister whenever this is practicable. But a church should be able, for a time at least, to live and prosper without a pastor. In every church there are great hidden treasures in undeveloped talents. In the membership of many churches there are persons who need only to throw themselves heartily into active Christian work in order to become a great spiritual force in the church and the community. The pastor is indeed a gift from God and a most valuable one, but he is not the only gift which has been bestowed upon the church. It has the divine Word and the ever-present Holy Spirit. The pastorless church need not and should not, therefore, sit down and fold its hands, as if nothing could be done but wait for a minister. Let the deacons and other leading members recognize the greater responsibilities now placed upon them. Let them throw themselves heartily into the work, and so, let an honest, earnest effort be made to supply the needs of the people and promote the prosperity of the church.

The divine presence is not conditioned on the presence of a pastor. The Lord will be wherever two or three are met together in His name. The Holy Spirit can make the Word of truth effectual to the conversion of sinners and the edification of the church without the intervention of a formally ordained minister. Every Christian is by his birthright a priest of God, called to minister according to the measure of ability given him from above. If an unprosperous church needs a pastor, there are other things which it needs infinitely more, that is to say—a recognition of the constant presence of its Lord in the divine Word and in the Holy Spirit, a knowledge of its own powers and responsibilites, and a consecration of those powers to the service of God. The church that recognizes the blessed and holy relationship which it sustains to its divine Lord and Saviour, and gives itself in loving devotion to His service, cannot fail to be a prosperous church, whether it have or have not a pastor.

If we might make a suggestion or two to any church that finds itself in a pastorless condition, and with the prospect, perhaps, of remaining so for some time to come, we would say:

1. Let the church assemble for a special service, or for a day of special services.

2. Let there be read and devoutly considered some of the many passages of scripture which set forth the relationship which the church sustains to her Lord, that she may perceive and feel how precious she is in His sight.

3. Let the church confidently claim the fulfilment of God's promises, and unite in earnest prayer for especial guidance and help.

4. Let the church take account of its forces, and organize them with the strong determination, in the Lord's name, to sustain and carry forward His work, looking unto Him and expecting His approval and His blessing. Let the Sunday-school receive especial attention, and let a strong effort be made to make the church's work in this department the most efficient possible. Let the brethren and sisters pledge themselves to sustain the weekly prayer meeting, and also the services of the Lord's Day. Instead of staying at home or wandering to other places of worship, let the members of the church determine that they will, more zealously than ever, attend and support their own meetings. The service need not be barren or unhelpful because there is no regular minister present to preach the Word. Let the members be encouraged to exercise their gifts. If the church is really girding itself for the work and so making it possible for the Holy Spirit to speak through its members, there will be power and blessing in any service it may hold.

Moreover, let earnest attention be given to practical duties. Let there be a brotherly watch-care over the sick and those who are in trouble. Let the deacons and those who have qualifications for the work engage in pastoral visiting. Let the benevolent enterprises of the church be fully sustained. While there is no pastor there will be no pastor's salary to provide for, and this makes it possible for the church to contribute more than it ordinarily can to missions or other benevolent objects. Of course, the pastorless church is apt to contribute less rather than more, but this need not, should not be, and it is just this inactive and unfruitful condition against which we are seeking to warn the pastorless church. It is not to be supposed that without a pastor there can be for the church the fullest measure of prosperity, but surely there need not be inactivity and decline. If the church will not sit down in weak despondency and mourn its pastorless condition, but will arise in the name of the Lord and put its trust in Him who is forever the Great Shepherd of His people, face its responsibilities, organize its forces and carry on its work to the measure of its ability, the divine blessing surely will not be withheld. And by and by when a pastor shall come, he will not find a people scattered, faithless and discouraged, but a church united, courageous, hopeful, ready to co-operate enthusiastically with the pastor in carrying forward the work to still greater results. We would say, then, to the pastorless churches, do not be discouraged if help does not come to you immediately in the form of a minister. Your help is in the Lord, in the divine Word, in the Holy Spirit, and in the ability which God has given you to carry on His work.

ONE LARGE CHURCH OR SEVERAL SMALL ONES?

Recent articles in the *Examiner* have referred to the difficulty of supplying preaching to the small country churches that are so numerous in many states.

Each church demands a pastor for itself. The task is not an easy one to unite two or more of these churches in the support of the same pastor. Local jealousies arise, and other difficulties appear on all occasions when an attempt at concerted action is made. The same difficulty exists, we believe, to some extent, in our provinces. Much gain has resulted from grouping the churches; but these arrangements are not permanent, however desirable. In these circumstances the question arises whether or not we should have so many small churches. Would it not be better to limit the organization of churches in remote districts by the power to sustain a pastor? Exceptional cases would perhaps arise; but if the members organized into a church could only provide support for a pastor one fourth of the time, would it not be better for them to remain part of a strong church than to be set off by themselves? Would not one church, composed of four sections be stronger than the same field divided into four churches? Would not such a field be more likely to secure and to retain a pastor than the four small churches would be to unite in calling and sustaining a minister? Of course it may be urged that members feel more responsibility when the number is small and the burden heavy, and that the church grows more when organized for independent work. But on the other hand it must be evident that these advantages are obtained only when there is sufficient strength to carry on the work with some vigour. When the membership is small the tendency is to do nothing. Four small churches may each do nothing, where four districts united in one church would be a vigorous body. Besides, the training in willingness to co-operate with others in work for the Lord is as valuable as the training in independent management.

Of course, the brethren in one community think that as they cannot worship with the brethren five or ten miles away they could not be a part of the same church. But it would not be necessary for all the sections always to worship at the same place. The business that concerned the whole church could be transacted at stated meetings at which all the sections could be represented. Suppose the distance to be several miles, yet it would be no further for the deacons than it is for the pastor. It might do some of the lay members a world of good to drive a few miles occasionally, just for the sake of Christ and the church.

Any church, even a small one, is or ought to be a great power in a community; But a good many of our churches suffer because they are so small. If a number of them could be induced to unite they might find union to be strength.

The Baptist Women's Foreign Missionary Society in the East protested with indignation against the keeping of Mrs. Ahok, a Chinese lady, in bond, while in transit through Canada. This outrage was, we suppose, the logical outcome of the inhospitable and unchristian law which imposes a tax upon Chinese immigrants. We notice that an attempt is being made in San Francisco to expel all Chinese from the city, on the ground of their filthy, unsanitary and immoral habits. These habits, no doubt, make their presence in large numbers a serious evil, but why not compel them to conform to proper sanitary laws in respect to their modes of life instead of banishing and barring them from the country. —*Canadian Baptist.*

Queens County, N. B.

Leaving the I. C. R. at Norton Station, the New Brunswick Central R. R. runs almost due north some 45 miles to Chipman, Queens Co., passing in its way the heads of Belisle Bay, Washademoak and Grand Lake. The present terminus of this road is near the N. W. corner of this county. It is the purpose of the projectors of this enterprise to double the northern arm of the Grand Lake, and then to take a south-western course to Fredericton, about 40 miles distant from Chipman. This is a smart little village, well located for business purposes, at the mouth of the Salmon River, as it here empties its waters into the Lake. This river and its tributaries take their rise near the head waters of the Richibucto and Miramichi Rivers in Kent and Northumberland Counties. Weldford Station, on I. C. R. road, is only about 35 miles from Chipman. Formerly there was an extensive lumber business done on this river, which has very much diminished the large supply of these New Brunswick forests. Fires have also largely supplemented the destruction of the axe. But yet it is said that some 15 millions of timber were floated down these streams last year. In the estuary of the Grand Lake the Leary rafts were re-built the last summer. A combination of circumstances tends to the depression of the northern part of this fine country just now. The diminished lumbering operations have deprived the local farmers of the good home market they formerly had; and the attention given to the lumber business in the first days of the county's settlement led to the neglect of the farms, so that now these will scarcely afford the necessary support of the people. The consequence is a large migration to other lands, chiefly to the Western States and Western Canada; even to the entire abandonment of many homesteads. In this our Baptist cause has been a heavy loser. There is, however, an abundance of material left to demand the most hopeful labors of an earnest and skilful worker. The Gaspereaux and Salmon Creek churches are now pastorless. The coming man will find, as we found, attentive and intelligent listeners to the word preached, and a good support will be assured. While in all these regions the Messenger and Visitor has many warm friends and supporters, there are a great many of our church members who do not read it. The political seems to take the lead of the religious thought hereabouts.

On this condition of things the party political press is turning, and the religious press and the toiling pastors are finding slim co-operation and support. A revival of religion of a type that will change this state of affairs is the necessity of the hour here. Doubtless, in the Master's good time it will come, and, when it does come, it will bring a vast improvement of the finances of the country, as well as increase of godliness, for has not the Saviour said, "Seek *first* the kingdom of God and His righteousness, and all these things shall be added unto you." The intelligent and abundant hospitality here enjoyed makes the remembrance of a visit to this parish very pleasurable. Our prayer is that the Lord by His spirit and His truth may lead all His people to lives of high and holy consecration, and to abundant success in His service. A revival of a missionary spirit in our churches would be the best revival, for several reasons. It is the true life of the church of Christ, inasmuch as it is the spirit of Christ. It alone has power to capture and control the superabundant spirit of enterprise and push so manifest in the young people of this country, as inherited by them from the past generation. To a people of this class no humdrum business or religion is satisfactory—no negative piety is enjoyable. Revivals of religion that will hold good with a live people like this must be revivals that will provide work with hopeful results. Because this has not been provided in the past, may account in great measure for the short-lived character of past revivals in our churches. It is encouraging to know that our ministry is laboring to lead out in this direction. The fact that the restless spirit of migration is disturbing the former settled condition of things should encourage rather than discourage our churches in their religious work. A noble enterprise is before them. The professional, political and commercial life of our own cities, and those of other lands, are being supplied from the homes of this land. To send forth into the influential centres of life cultivated and consecrated talent is a worthy ambition, which is sure to result in a grand history. J. H. S.

Southern Association.

There was no invitation sent in to the Association at Oak Bay for the Association for next year, consequently the moderator and clerk were appointed a committee to make arrangements for the next association. We are pleased to be able to report that we have received notice from the Brussels street Baptist church in Saint John, that at a business meeting recently held a unanimous invitation was extended for the Association to meet with them. This the committee accepted. E. Hickson, Moderator.
W. J. Stewart, Clerk.

Home Missions.

BOARD MEETING.

The H. M. Board met in regular session on Monday, the 13th inst.

REPORTS OF WORK

were received from the following brethren laboring under the direction of the Board: I. Wallace, General Missionary; R. B. Kinlay, Alberton field, P. E. I.; W. W. Rees, Fall River, Halifax Co.; L. A. Cooney, Rawdon; H. S. Erb, Granville Mountain; F. C. Wright, Baillie, Charlotte Co., N. B.; Milton Addison, Chipman and Salmon Creek; J. B. Colwell, Second and Fourth Hillsborough and Caledonia; A. A. Shaw, Alma, &c.; C. B. Freeman, New Annan; O. E. Steeves, Underhill and Blackville; E. A. Read, St. Andrews; W. N. Hutchins, Brockway, Charlotte Co., N. B.; J. Howard Barss, Noel and Maitland; C. T. Illsley, Moser River, &c.; H. S. Wright, Molega, &c., N. S.; C. P. Wilson, Amherst Shore, N. S.; Geo. E. Whitman, Musquash, N. B.; A. T. Kempton, Rockport, N. B.; R. O. Morse, Andover, N. B.; Geo. Corbett, New Canaan, N. B.; A. F. Newcomb, Rockland, N. B.; H. P. Whidden, New Harbor, N. S.; J. L. Miner, St. Mary's, Kent Co., N. B.; J. W. Keirstead, Second Moncton and Weldford; L. S. Slaughnwhite, Crow Harbor, N. S.; and M. C. Higgins, Sable River.

GRANTS.

1. To Liverpool Road Mission, Halifax, $200 for one year from Oct. 1, 1890. Rev. Jos. Webb, missionary.

2. To Fairview church, P. E. I., $200 for one year from August 1, 1890. Rev. J. C. Spurr, pastor.

3. To Rawdon and Maitland field, Hants Co., N. S., $200 for one year from September 1, 1890. Rev. L. A. Cooney, pastor.

4. To Carleton and Forest Glen churches, Yarmouth Co., N. S., $100 for current year. Rev. E. P. Coldwell, pastor.

5. To Nashwaak church, York, Co., N. B., $75 for one year from August 1, 1890. Rev. P. R. Knight, pastor.

6. To Lake George church $100 for one year, provided they make up $200 to enable them to secure the services of Rev. T. Bishop, for one half of time.

APPOINTMENTS.

1. Rev. I. W. Carpenter, mission to Gabarus and Fourche, Cape Breton, extended to July 31, 1891.

2. Bro. W. A. Snelling, Lic., a mission of three months in Guysboro Co., at New and Crow Harbor, etc.

The location of some young men applying for work, was left with Corresponding Secretary. We have before us a large number of applications for pastors, and the supply is very small. Who is there to say "Here am I, send me."

Oct. 15. A. Cohoon, Cor. Secy.

Re-opening.

The Hantsport Baptist house of worship has been undergoing extensive repairs. Last summer the firm of G. Churchill & Sons remodelled and repaired the outside at a cost of about two thousand dollars. This summer the members of the church and congregation remodelled and repaired the interior at a cost of about thirteen hundred dollars.

We had re-opening services on the last Sunday in September. Rev. E. H. Howe, of Lower Aylesford, preached in the morning and evening to large and appreciative audiences. Bro. J. B. Champion (Lic.), was present in the morning, and Rev. D. H. MacQuarrie in the evening. Both of these brethren and the pastor of the church took part in the services.

We have been greatly encouraged by the willingness with which the people gave of their means to have the work done. About four hundred and fifty dollars remain yet to be paid. C. I. Margeson, M. D., puts in a furnace as his share of the work. The sisters deserve special mention for providing the furnishings and carpets for the house. By the unanimous consent of the pew-holders all the seats were made free.

We have now a beautiful, comfortable and free house, with a seating capacity of over five hundred; and a cheerful and convenient vestry attached, capable of seating about two hundred and fifty.

Hants County Auxiliary.

The Hants Co. Auxiliary H. M. Board held its October session on 7th inst., at Noel, where a little band of working Baptists is at present under the leadership of Rev. L. A. Cooney, who is also pastor of the church at Rawdon, and extends his labors through Uniacke; thereby covering a great stretch of country, the ten preaching stations reaching over sixty miles of Eastern Hants. Bro. Howard Barss, (Lic.) has labored very acceptably at Noel and Maitland during the past summer vacation. Quite recently they had a short visit from Rev. Isa Wallace. At Noel God's people are being awakened and sinners are seeking the Saviour. The Baptists there, having no convenient place for public worship, have secured a very suitable piece of land in the village, which will be deeded to the H. M. Board, and have decided to build. We earnestly hope God will lead some of His people to give liberally to this worthy object. Those wishing to contribute please address Rev. L. A. Cooney, South Rawdon, N. S. Upwards of $18 was handed to their treasurer at the above named meeting. Several churches in this district were reported without pastors, viz., Newport, Windsor, Waterville and New Ross.

Rev. Geo. Weathers preached in the evening.

The next regular meeting will be held (D. V.), with the church at Windsor Plains, on Tuesday, Nov. 4th, commencing at 10 a. m. Ministers and delegates please note, as this will be the only notice you will receive.

Any information concerning the copy of constitution of this Auxiliary Board or the records previous to 1887, which should be in the hands of some previous secretary, will be thankfully received by

R. H. Creed, Secy. of Board.
South Rawdon, N. S.

Queens Co. Quarterly Meeting.

The ministers and delegates of the Baptist churches of Queens Co., N. B., met with the Mill Cove church, Cambridge, on Saturday, Oct. 11th. A most enjoyable conference was held on Saturday afternoon, in which many took part. In the evening, Rev. J. D. Wetmore of Wickham, preached to a very attentive congregation. On Sabbath morning, the regular quarterly sermon was preached by Rev. W. E. McIntyre, of Upper Gagetown. At 2.30 p. m., Rev. W. T. Corey, pastor of 2nd Grand Lake church, Waterborough, expounded with much satisfaction and profit on the three abiding graces of Christian life. In the evening a missionary meeting was held, at which Brethren Coombs, Higgins, Corey, Wetmore and McIntyre gave short addresses. Good singing intergersed the exercises, and some new members were added to the Mission Aid Circle of the church. Although the weather was somewhat unfavorable there was a good attendance, and a wholesome stimulus was given to our denominational work. All felt that it was good to be there, and each pastor seemed filled with a desire to make our quarterly meetings even still more successful, and a rich blessing to our churches.

Officers were chosen for 1891 as follows: Rev. M. P. King, chairman; Rev. W. E. McIntyre, secretary; Dea. Benjamin Titus, treasurer: and Messrs. W. T. Corey, Moses Dykeman, and J. D. Wetmore, committee of arrangements. Our next session will be with the Jemseg church, on the second Friday of January, 1891. Preacher of quarterly sermon, Rev. J. D. Wetmore. The collections taken for the Convention Fund amounted to $11. W. E. McIntyre, Secy.

Dr. Fulton in Montreal.

Mr. Geo. W. Brock of Montreal, writes as concerning Dr. J. D. Fulton's work in that city as follows:

"Many people thought that Dr. Fulton would be killed if he spoke in Montreal. He came and has spoken out as boldly here as anywhere, and what has been the result? Great numbers of French Romanists have heard the gospel and have had their minds directed toward Jesus. Some have already professed faith in Jesus, and some have gone further, they have been buried with Christ in baptism.

"The Montreal Bible Society, seeing the work that was being done, gave a grant of Bibles and Testaments to distribute. We are delighted to see how eagerly the Bibles are accepted. We see that the French Romanists want to have the Word. We will give it to them. It will break Rome's power. For this we pray.

"The Grace Baptist church has called Dr. Fulton to the pastorate of their church. He has accepted. They are few in number, but they believe their pastor is called of God to do this very work.

"Queen's Hall has been engaged for one year to carry on the work. It is a beautiful hall in the best part of the city, on the main street. There is no better place in the city for this work. The hall will seat 1,200. We have had great numbers attend the meetings and expect a greater number in the near future.

"We have distributed thousands of tracts, and intend to pour them out, so that the people will know the truth.

"Our tracts will not be along the regular lines, but on such subjects as will touch Rome, Pugatory, High and Low Mass, Tithing, Church and State, etc.

"We are astonished at what has been done. The number of Romanists to whom we have spoken personally has shown us that preaching as Dr. Fulton does Romanists can be reached.

"Last Sunday was a powerful day.

"We begin next Sunday to study the Roman catechism in Sunday-school, and then the Doctor will preach on subjects in it at the morning service."

For W. B. M. U.

Cumberland Bay, per Mrs. A. A. Branscombe, to constitute Mrs. Rachel Lewis, a life member, F. M.	$ 25 00
Cumberland Bay, per Mrs. Branscome, H. M., 1.00, F. M. 2.00	3 00
Mill Village, per F. M. Steadman, H. M. 55c., F. M. 6.00	6 55
Hopewell, Mission Box, per C. T. McLean, F. M.	5 34
Wittenberg, per M. W. Fraser, F. M.	3 00

Mrs. Mary Smith,
Treas. W. B. M. U., Amherst, N. S.

Tell your neighbor he can have the Messenger and Visitor from this date to end of next year for $1.50 in advance.

A Plea for Justice.

TO THE BAPTIST CHURCHES OF NEW BRUNSWICK, NOVA SCOTIA AND P. E. ISLAND, BY THE WIDOW OF THE LATE DEACON JACOB BRADSHAW OF HAMPTON, KINGS CO., NEW BRUNSWICK.

I, Elizabeth A. Bradshaw, of the Parish of Hampton, in Kings County and Province of New Brunswick, do solemnly declare that my late husband died in April 1889, at the ripe old age of 95 years. Something over 12 years before his death, having lost his first wife, and feeling the need of having some one to sympathize with and care for him in his declining years, he came to me and asked me to become his wife, telling me at the same time that he was worth a large amount of money, with which he would supply all my wants through life, and would provide amply for me, in case of his death. He was worth at that time not less than from $80,000 to $100,000. At one of our interviews he invited me to accompany him to his home in Hampton. I went. He showed me his house, furniture and land, and told me he would give me all these and $4,000 if I would marry him; and added, "if you survive me, at my death you will receive your share of the balance." I said, Mr. Bradshaw how do you mean you will give them to me? He answered, I will give them to you in your own right, for you and your children. On these grounds I consented and we were married. For twelve long years I waited on and cared for him as tenderly and devotedly as a loving wife could to an infirm and invalid husband, as all can testify who visited our home. He died leaving these solemn promises unfulfilled and without making any provision for my maintainance.

When he made these promises to me I believed him, and still believe had he been left to his own free will, he would have fulfilled every promise and redeemed every pledge made to me. I am confirmed in that belief by the testimony of men of unquestioned integrity, to whom he told, he wanted $10,000 and our home at Hampton set aside for me to have in my own right. He also made a will, in which he bequeathed me the amount promised and the home. A few years before his death, (he was 95 when he died), a change came over him and he began to give away his property, the most of which was in bonds of different kinds. After disposing of his money and bonds, he then gave away our home—the home he had so solemnly promised to give me—deeding it to the Hampton Baptist church. On giving the deed he took a life lease from the church for the same, and in case I survived him, I was to be allowed to have it during my life under certain conditions. The conditions were these: If I kept the buildings in proper repair, paid all expenses, taxes, etc., on them, I could occupy them; but if I failed to do so, then the trustees of the said church were authorized to dispossess me, make all necessary repairs on said buildings, rent them for what they could, and if, after paying all expenses thus incurred, and all taxes of every kind, there should remain any surplus from such rental, that surplus should be paid to me.

I now declare before God, and in view of the judgment, to my knowledge, that is the only provision he has left for my maintainance and support. The house is in a very bad state of repair, and to put it in a suitable state to live in, will require an expenditure of several hundred dollars; but he did not leave me a dollar with which to make them.

The last $15.00 of his money was taken from the house a few days before his death by the trustees of the Hampton Baptist church, whom he had made the custodians of it. I will also state that I was never consulted in reference to any of his donations, and knew nothing about them until after they were made.

In all his consultations with the trustees of the church and other parties in reference to these donations, and his other financial business, I was never allowed to be present. If they were to be held in our house, I was always requested to leave the room during these interviews. But more often he was taken to some other place, and I was kept in profound ignorance of what was being done.

If the house, barn, etc., were in good repair, I am told, they, including the land, ought to rent for $100 per year. Whether that would be a fair rental for them I cannot say. From this sum deduct the amount necessary for all repairs, taxes, etc., and the balance will be the sum total left, with which I am to procure another place in which to live, feed and clothe myself and provide for all my wants. Do you think that is making ample provision for my support? You ask to whom and for what purposes did he donate his property? I answer, in examining the Year Book of the Baptist Convention of New Brunswick, Nova Scotia and Prince Edward Island for the year 1889, I see it there stated that he donated to the Baptist denomination for Home and Foreign Missions and other denominational purposes, over $70,000, and as I have before stated to the Baptist church at Hampton, Kings Co., he gave our home. I now solemnly declare before God, that I believe a great injustice has been done me.

And I further declare that I believe a part of this money donated to the Bap-