

Messenger and Visitor.

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WEDNESDAY, SEPTEMBER 20, 1893.

—ONE of our Boston divines is said to have delivered himself after this fashion on the prevailing desire of our churches for a minister that will draw. He said: "An ox team can draw a stove pipe can draw and a mustard plaster can draw; but the ox team draws dead matter—more likely dirt than jewels—the stove pipe draws from our rooms that which we cannot in comfort retain there, and a mustard plaster is used to draw unhealthy matter from a diseased body. It may not be to the advantage of our churches to be filled in this way with this kind of thing."

—By the direction of the English Local Government Board a number of physicians have been studying the influenza or grip which was epidemic in England in 1890, and has been more or less prevalent in subsequent years. These physicians have reported some results of their enquiries, but they do not appear to have discovered any facts in reference to the origin and development of the disease which promise much in the direction of warding off similar attacks. The disease, it is said, cannot be traced to conditions of diet, soil, climate, sanitary circumstances or occupation. It is found that the heaviest death rate from influenza was in the rural districts and sparsely populated areas. The disease is propagated from person to person, and takes different forms at different times. In the winter of 1889-90 disturbances of the circulatory and cerebro-spinal systems were prominent manifestations of the disease, while in the later outbreaks the lungs were much more severely attacked, resulting in a larger percentage of deaths. In all cases the spurs of the sick are loaded with micro-organisms peculiar to the disease.

—DURING the past week Rev. W. W. Weeks has closed his labors with the church at Brockville, Ont., and has entered upon his duties as pastor of the First Moncton church. A very interesting service was held in the Moncton church on Friday evening last with the purpose of welcoming Mr. Weeks in his new relations. Deacon S. C. Wilbur presided. Rev. Dr. Hopper gave an address of welcome on behalf of the church. Rev. W. Camp spoke on behalf of the denomination, and friendly words were also spoken by ministers of other religious bodies. To all these addresses the new pastor made fitting replies. We also have much pleasure in extending a hearty welcome to our brother, who comes back to us after some years of faithful and highly successful service in Ontario to take the pastoral charge of one of our most important churches in these Eastern Provinces. Mr. Weeks has won for himself an excellent reputation as a Christian minister. The call of the Moncton church was, we understand, very hearty and unanimous, and we trust that upon the united labors of pastor and people a rich blessing may rest.

Grande Ligne Mission.

Our devoted Colporteur Gendreau was arrested and put in goal last Monday where he remained for three days. We had appealed the case decided against him, and this arrest grew out of some technicality which the Roman Catholics there took advantage of. There were baptisms in Sorel last Sunday. We are having exciting times. Dr. Morehouse, of the American Home Mission Society of New York, was in Sorel, had a photograph of Gendreau in goal taken. You will hear more of this matter later on.

The treasury was emptied this week and there was not sufficient to pay our missionaries by nearly \$400. We resolved to wait a day and pray, result there came a draft of £100 from England. Where this month's expenses are to come from we do not know, but the Lord will provide.

A. A. AYER.

"But one leaf" plead the child, "one little leaf to heal my sister. The King will not be angry. He cannot wish that my sister should suffer so, and die, and leave me all alone. Have pity, great Angel, and hear my prayer."

THE N. S. EASTERN ASSOCIATION.

Met in its forty-third annual session with the church in Great Village, Friday, Sept. 8th, at two o'clock.

The chair was taken by the moderator of last year, Rev. D. A. Steele, and the officers of the association for the year were elected as follows: Moderator, Rev. W. F. Parker, of Truro; Secretary, Rev. T. B. Layton; Assistant, Rev. J. H. Davis; Treasurer, L. S. Layton, Esq.

Delegates having been enrolled and visiting brethren invited to seats in the association the remainder of the session was spent in reading and hearing the letters from the churches. Of the 65 churches in the association letters were received from 55.

At the Friday evening session the report of the committee on missions was read by Rev. H. B. Smith. The report dealt briefly with foreign and home missions, Grande Ligne and the Northwest, showing from facts which have already been given to our readers in the reports of the Convention and other associations the difficulties and causes for encouragement in the different departments of our mission work. In connection with the foreign mission work mention is made of the valuable service rendered by Rev. J. W. Manning, secretary of the Board, and in view of the embarrassing deficit, it is recommended that the churches of the association be urged to request to take a special collection on the third Sunday in October, or as soon thereafter as possible, for the liquidation of the debt. A fairly encouraging condition of things is reported in reference to the home mission work in the limits of the association. Some new ground is being broken. One new church has been organized—that at Country Harbor. A new house of worship is approaching completion. Some churches have made encouraging progress toward self support, and a measure of spiritual blessing under the labors of missionary pastors and general missionaries has been experienced on different sections of the field.

The report notes sympathetically the work carried on in the province of Quebec in connection with the Grande Ligne Mission. "The heroism displayed on the part of the evangelists and converts calls for our keenest admiration, the persecution they endure our sincerest sympathy and the whole situation for our heartfelt prayers and offerings." In reference to the North-west the report notes that "the work is prosecuted with vigor by a zealous band of mission pastors and evangelists. The Baptist cause is healthy and promising. The work among the Indians is a special feature of that interesting mission country."

Rev. E. Bosworth, agent of the Grande Ligne Mission, was then introduced and made a stirring address on behalf of the Grande Ligne work. He showed the benighted condition of the people under Roman Catholic influences, their great need of a pure gospel, the opposition encountered by Protestant Evangelists from the priests and Roman Catholic people, but spoke also of the success attending evangelistic effort and the causes for encouragement. Mr. Bosworth concluded with an earnest appeal for sympathy and help on behalf of the Grande Ligne work.

Rev. A. Cohoon, Secretary of the H. M. Board, read from the H. M. Report to Convention the sections bearing on the H. M. work in the association, with explanations in reference to the work which had been done at the different places. Mr. Cohoon also read from the summary of the fifteen years work of the Board, and stated that the last year's work had been the most successful. In reference to the criticism to which the Secretary of the Board had been subject of late, Mr. Cohoon said that statements had been made implying that the secretaryship had been created in order to make a comfortable place for himself, and he proceeded to show that he had received much less salary than he would have received if the former arrangement had been continued and he had remained in the pastorate. In reference to the matter of deficits in the accounts of the different Boards, Mr. Cohoon said it would not do to retrench, the work must go forward. We must lift all along the line and lift all our denominational work together.

The remainder of the evening was devoted to the interests of the B. Y. P. U. Bro. Selden Cummings, of Truro, was called to the chair. An address was given by Rev. W. F. Parker, on the Baptist Young People of America. The origin of Young People's Movement, Mr. Parker said, had been attributed to Rev. Dr. Clarke, with whom the idea of a popular form of it had indeed originated, but Baptists had always believed that young Christians, as well as those of other denominations, should be engaged in the Lord's service. The special movement of this present time he took to mean that God was especially calling and preparing the young people for His work, and that, therefore, in the near future great things might be expected. There is need of a race of giants to carry on our Christian enterprises. We seem but to have been playing at our educational and mission work. The B. Y. P. U. A. is the response of the Baptist Young People of America to God's call to work.

Let us take heart, there is a great future before us.

Rev. H. F. Adams spoke of the B. Y. P. U. in reference to the local organization and work. The question is how to fire the minds of our young people with enthusiasm in denominational work. This cannot be done through the pulpit or the Sunday-school, since they are pre-empted for other purposes. The local union supplies this need by affording a place where all may come once a week, and means whereby they may be educated along all the lines of denominational work. We need to teach our young people the truths for which we stand, the fundamental principles on which we build a Christian church, principles which we hold dear and if need be would even die for. Mr. Adams regarded the B. Y. P. U. as something which would take hold of the young people who felt themselves too large to attend Sunday-schools, and save them from going astray. Through the education the young people receive in the unions they would become intelligent in regard to denominational interests, and therefore the benevolence of the people would be enlarged.

Rev. J. H. McDonald gave a highly interesting account of his visit to Indianapolis, and the B. Y. P. U. convention held there. It would be an injustice to this capital address which was received with great interest, to attempt to present an abstract of it here. Short addresses from Pastors Tiner, Wilson, Price, Smith and others followed, in favor of the work of the B. Y. P. Unions.

SATURDAY MORNING.

The following resolution in regard to the B. Y. P. U. was offered by Rev. D. A. Steele, and adopted:

Whereas, A large number of our young members present, interested in the work of the B. Y. P. U., desire to advance their interests under the fostering care of their association;

Resolved, That we hereby intimate to the younger members of this association that it would be advisable to take such steps as will enable them more effectually to prosecute their work, and especially that part of it relating to the Christian Culture Course in connection with the churches of this association.

At ten o'clock the associational sermon was preached according to appointment by Rev. H. B. Smith, of Springfield. The subject—"The wise builder," text, Matt. 7: 24, 25. This sermon gave evidence of thought and careful preparation. It was listened to with attention, and as there is a request for its publication in the MESSENGER AND VISITOR, our readers will probably have the privilege of reading it for themselves.

Rev. T. B. Layton, on behalf of the Committee on Ordinances, reported that it was cause for gratitude that no death had occurred in the ranks of the ministry within the association during the year. At the request of the moderator, Rev. A. H. Lavers offered a prayer of thanks giving to God for His providential care during the year.

The Committee on the Circular Letter having reported favorably, the letter was read by the writer, Rev. J. H. McDonald, of Amherst. The subject of the letter was: "Guard the Tendencies." Dangerous tendencies of the present time were considered under these heads: 1. Excessive Activity. 2. Unregulated Freedom. 3. Self Indulgence. The letter received the approval of the association and it was ordered to be printed in pamphlet form for distribution among the churches. We hope that Bro. McDonald will give to the readers of the MESSENGER AND VISITOR some time during the year the substance of this excellent letter.

At the request of the White Head church, Guysboro Co., and in the absence of any member of that church, Rev. T. B. Layton received from the moderator the right hand of fellowship, and the church was thus added to the number of associated churches.

SATURDAY AFTERNOON.

The report of the Colchester District Committee was presented by Rev. W. F. Parker. Four meetings were held during the year. Some good had been accomplished and more might be if the leading members of the churches would take a greater interest in the meetings of the committee.

The report on Denominational Literature was presented by Rev. H. F. Adams. The report commends the MESSENGER AND VISITOR as the denominational organ and for the services it is rendering to the denomination; also the Y. P. Union for its value to Y. P. societies, and the Baptist Book Room for its work in furnishing Sunday-school and other denominational literature, and for its colporteur work. The editor of the MESSENGER AND VISITOR, by invitation, spoke in the interests of the paper, and Bro. G. A. McDonald in the interests of the Book Room. In reply to a question as to when the proposed Baptist Tunes Book would appear, Bro. McDonald said that a committee had the work in hand and progress was being made with it, but as the aim was to make the book one of high excellence, the work could not be hurried. The report of the committee was adopted.

The report on Systematic Benevolence was presented by Rev. A. H. Lavers. The report called attention to the deficits in connection with different branches of the denominational work. These deficits are embarrassing, but retrenchment should not be thought of. The situation is one that calls for enlarged benevolence. What is required is systematic effort in churches and individuals. The Convention's estimates for denominational work, as applying to the Eastern Association, were presented, together with a statement by the committee allotting to each church in the association a certain amount as a fair proportion.

Bro. Wm. Cummings said that since Convention he had not slept as well as usual. He had been dreaming over the financial affairs of the denomination. There was need of a system in benevolence that would apply to the individuals. The need is for Christian men and women educated to feel that God had claims upon them for the carrying on of His work. The last year he worked as a blacksmith he hammered out and paid for the support of denominational work \$400. He gave it out of a warm heart touched with gratitude to God for the priceless blessing of salvation which he had received. What is wanted is that we feel a sense of indebtedness to God. Our responsibility is to God and not merely to the Boards. We should go back to our churches and make a vigorous effort to have the amount raised that is asked for.

Bro. C. B. Whidden said that if each individual church will take hold of this matter vigorously, the money needed can easily be raised. It is not those who have most that give most. Many who think they have nothing to give for the Lord's work find means to spend for many things that are useless and some that are positively hurtful.

Rev. J. A. Marple said that a number of churches would become pastorless in the course of a few weeks. Much good might result if pastors would visit these churches and encourage them to endeavor to raise the amount apportioned to them. We profess to take the Word of God for our guide in all things, but it seemed we too often fail to do this in reference to benevolence.

Rev. A. Cohoon said that in speaking of the Convention scheme it was not wise to make the dollar per member idea prominent. The different objects should be brought before the church from year to year and instruction given. There should be some simple plan of work that could be continued from year to year. If the gatherings were made quarterly it should be early in the quarter, so that the last quarter's collection should not come in too late to be included in the published receipts of the year. Much depends on the pastors, if they take hold of the work vigorously, there is little danger but that there will be a response from the churches.

Rev. C. H. Haverstock said that it appeared from some statements that had been made that we were making advances financially while the report on the state of the denomination presented to Convention seemed to say we were retreating spiritually. It was said, too, that the benevolent contributions were the pulse of the denomination. He did not understand this. We are told we need more system. That he thought was true. In his locality the Methodists had established themselves through system. He could work heartily in carrying out the recommendations of the report if he could see advancement made in supplying the weak churches.

Rev. A. Cohoon said it was easy to show that advances had been made in this respect, and greater might be made if the money were available for carrying on the work. The report was adopted. The report on missions was taken from the table.

Rev. D. A. Steele said he had been requested to represent the F. M. Board in connection with the subject before the association, but as the time was very fully taken up he would not make any extended address. He alluded to the financial position of the Board. At the close of the Convention year its account at the bank was overdrawn to the extent of \$3,500. Since then the Board had received \$1,500 from the W. B. M. U. Still the Board was greatly in need of funds, and it was accordingly proposed, as stated in the report, to ask for a special collection from the churches on the third Sunday in October.

Rev. C. F. Wilson wished to speak in reference to the importance of the home mission work. Baptists must be aggressive in their work and must not neglect the home interests. We want more home missionaries. We need a missionary constantly working among the churches of this association. The report was adopted.

The report on temperance was presented by Rev. W. F. Parker. In reaffirming the deliverances of the association in previous years the report called attention to the following points:

1. The disciples of Jesus Christ are in duty bound to care for others as well as themselves.

2. This obligation must condemn indifference toward the evils of intemperance. No evils are greater.

3. The responsibility for the crime, vice, degradation, poverty, &c., rests largely, but not wholly, upon the makers and sellers of intoxicating drink. With the consent of the community the manufacture and sale could not exist. Indifference to this fact is one of the causes of intemperance.

Remarks were made by G. J. C. White and C. B. Whidden in the interests of the college, and especially in reference to the college receiving support from the churches, as provided for in the Convention Scheme.

Rev. A. Cohoon spoke briefly in reference to the seminary—the excellent provision which had been made for the education of young ladies, the burden of anxiety those who are managing the affairs of the denominational schools are bearing, and appealed to all present, especially the pastors, to do what they could to secure patronage for the school.

LORD'S DAY SERVICES.

The Baptist pulpits within reach and some of other denominations were supplied by ministers in attendance upon the association. At the Baptist church at Great Village Rev. W. F. Parker preached at eleven a. m., an excellent sermon from 1 Cor. 2: 14.

In the afternoon a very interesting service was held under the direction of the W. B. M. U. Miss Johnston, of Halifax, presided. Prayer by Rev. W. T. Stackhouse. Mrs. J. M. Parker read the scripture lesson, which was followed by an address from Miss Johnston on "Lessons from the rebuilding of Jerusalem." A paper on Mission Bands was read by Miss Blackadar. This was followed by an address from Mrs. Stackhouse on "The Needs of the Heathen World," and another paper on "Home Missions," written by Mrs. Smith, of Amherst, and read by Mrs. Pipes. A closing address was given by Rev. D. Price.

The claims of temperance reform are those of Christianity.

5. In removing the evils of intemperance all legitimately available means should be employed. Neither legal nor moral measures should be omitted, and neither depended upon exclusively. All power is of God, and all power entrusted to us should be used in doing the work of God.

This report was laid on the table.

SATURDAY EVENING.

The Saturday evening session was devoted principally to a platform discussion of the subject of education.

Principal deBlasi, of St. Martins, had been expected to be present and deliver an address, but did not arrive. The report of the committee on Education was presented by Rev. D. A. Steele, who was also the first speaker.

Our educational work, he said, is fundamental. By this he did not mean to dispute that the regeneration of the soul is the matter of first importance, but humanly speaking, our educational work is fundamental to all our denominational work. Our educational institutions are not largely endowed but they have a warm place in the hearts of our people and especially of all who have been students at them. The speaker dwelt on the fact that Acadia is a religious college. Young people are, in very many instances, converted there, and others have their spiritual life quickened and are led to devote themselves to the service of Christ.

At the late Convention at St. Martins, certain matters touching our denominational organization had been submitted to a committee. This committee was, no doubt, composed of judicious brethren; they had reported, among other things, that academic education ought to be removed from the Convention. He could not agree with them in that report. The college, academy and seminary are now under one government. These institutions look to the Convention as their fostering parent. It is said that the academy and seminary are not supported by the Convention, but we do not care for the fact that no money comes to them from that source. He feared it would be prejudicial to these institutions that they should be severed from connection with the college and the care of the Convention.

Rev. W. T. Stackhouse following gave an excellent address, speaking particularly to any young men who were present. He dwelt upon the refining and ennobling influences which were found at Acadia. Neither the physical, intellectual or spiritual interests of young men were neglected. Both in the classroom and outside of it the young man comes in contact with Christian gentlemen. Cases were not wanting in which men who have entered the college positively opposed to religion have been led to devote their lives to the service of Christ. It was safe, he thought, to say that two-thirds of the young men and women who go to Acadia during their college course, find opportunity to engage in religious work in the neighborhood and thus are trained for active service for the Master when they go forth at the close of their college course. Mr. Stackhouse said he hadn't much sympathy with a young man who would say he wanted a college education but hadn't the heart to undertake to get it. From personal experience he knew it to be possible for a young man to start with very little means and work his way through college. The college had given him some aid through scholarships, etc., and he hoped to live long enough to pay the debt.

Rev. D. H. McQuarrie also gave a very interesting address. He regarded the college as fundamental to our denominational work and prosperity. Without our institutions of learning we should be nowhere as a people. Mr. McQuarrie spoke of his own experience. He had been born and raised in a Presbyterian family, and when he was converted he felt that he should preach the gospel. But whenever he read in the New Testament of baptism, the picture formed in his mind was that of immersion. This picture he could not get rid of, and when it became necessary to go to college he determined to go to Acadia. So he had become a Baptist minister. He also had received aid from the college which he hoped to be able before long to repay.

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The evening service was of a specially evangelistic character and was one of great interest. It was led by Rev. J. A. Marple. Brethren Bowrie, McCallum, and others gave brief addresses, and a large number took part. The power of the Divine Spirit was strongly manifested. Quite a number of young people, not members of the church, and some of them for the first time, were moved to declare for Christ. This meeting was a most gratifying feature of the association, and encouraged the heart of Pastor Blackadar to hope for a still larger blessing on his congregation. Another meeting was to be held on Monday evening.

Feelings of sadness and sympathy were aroused in the hearts of all by the announcement made on Sunday morning that one of the delegates, Mrs. Burnham McNally, of Debert, had been called home by the terrible news that her little daughter, aged six years, had been fatally burned. In some way the little girl's clothes had caught fire and she was so severely burned that death soon came to end her sufferings.

Reports were received from the District Committees, showing that these committees are endeavoring to carry on the work for which they were appointed. The committee on Questions in letters reported in reference to a question respecting the recognition in cases of discipline of the action of sister churches that, in receiving applications for membership in the case of persons who have been disciplined by sister churches, it is advised that careful enquiry be made of the church by which they were disciplined, before taking action on the case, since to ignore the discipline of sister churches is destructive to the unity of the body.

In reference to the case of certain persons believed to have been led away by strange and erroneous doctrines, the committee emphasizes the importance of strict discipline, but recommends that in the exercise of authority in this respect the utmost forbearance should be manifested and each case considered carefully and on its own merits.

A committee appointed to consider the resolution of Convention touching the proposed changes in respect to denominational organization, reported through its chairman, Rev. D. A. Steele, as follows:

While from its standpoint this association would prefer that the Maritime Convention should continue in its present form, yet, considering the interest of the denomination in general and bearing in mind that the proposed changes are still *sub judice*, we would, at the present time, simply express the hope that through the wisdom from above a way may be found by which there shall be the least possible disturbance of existing arrangements.

The report of the Committee on Sabbath-schools was presented by Rev. E. C. Corey. It recognizes the greatness of Sabbath-school work and the reasons for gratitude in the success which has attended it, and recommends:

1. The organization of county Sabbath-school conventions to hold semi-annual meetings and report to the association.

2. The appointment of three from each county to constitute a committee which shall seek to secure such organization as soon as possible.

3. The pledge against intoxicating liquor and tobacco.

4. Care in the selection of Sabbath-school literature.

The report also commends the Book Room to the patronage of the schools. After discussion, in which a number of delegates took part, the report was adopted. The report on temperance was also taken from the table and adopted. In accordance with the recommendation of the committee on Sabbath-schools the following brethren were named a committee in reference to the organization of county Sabbath-school conventions: Revs. H. B. Smith, C. H. Haverstock, Bro. M. D. Price, Rev. C. F. Wilson, Bro. W. D. McCallum, Rev. H. D. Price, W. T. Stackhouse, D. H. McQuarrie.

The association by vote gave its endorsement to a request of the managing committee of the Young People's Union that the pastors be urgently requested to organize at once in their respective churches or Young People's Societies a class of Bible study on the basis of Christianity as outlined in the Young People's Union, beginning October 1st.

Votes of thanks were passed to the church and people of Great Village for their generous hospitality, to the moderator for his courtesy and ability in presiding, and the railway authorities for reduced fares.

The place of meeting next year is to be announced later by the committee on arrangements. A good number of delegates remained to the close, and the senior pastor in the association declared that it had been the best session of the association he had ever attended.

"In the Dim Mysterious"

Dance Cathedral

We all love noble but have so much in common. Both Architecture "remind us we can make line." They teach us to be built.

"In the older days of art, Builders wrought with care. Each minute and unceasing For the Gods see every part."

Let us do our work as well. Both the unseen and the seen. Make the house where we live. Beautiful, entire, entire."

Our train mislaid making tation with the Short Line, so in Montreal for a day. I dropped into Notre Dame this there. It is a sublime grand old pile. Some of here walk around looking that—the faded old paintings Roman Catholic pictures better, both theologically ly—the images of saints, the crucifixes, the carvings—but I prefer first to let the influence of the architecture of the edifice. As it and artificial twilight, I look blue sky of the lofty steeple with golden stars, lighted shaped windows, the center supported by graceful arched ornamental pillars. I am author of the expression said, "Architecture is music. If that band of soulless priests would quit whacking heels on the floor, which is and go easy for a few minutes that I could almost restrain. But they will not seem to cover the whole floor. It is best so, for it works for the magnificent and eternal structure to dissolve into harmonious, melodious and thus, when the last of echoes had died or crept as cathedral would be no more but as the gloom and place are working on my but as I look about me, sure to each grandeur seems not but the only fit—were it heels. "Put off thy shoes, you are a Protestant! or "I would show respect to bow down before a toad."

There are many worships these visitors whose reverent place is far different from our linger here to pay homage. They come to worship God hope they do. I hope they do this material, the God who who is worshipped by the hind the golden censor, with its red jewel of light slowly, by its hundred folds hind the crimson altar and candlesticks, behind that with outstretched arms and I hope that they understand that image shows him, but alive again, who stands hand of God Most High, once for all the accepted as Do I think that they do and I do not know. They look a young man in his work when he touches his forehead himself he leaves a black it. He looks earnest; he felt his sin—as if he came ship. His devotions are all right now. But the like to believe that it is, I sided with his satisfaction. to be a lack of intelligence which speaks more of dirt and a blind duty at that, the fessed and forgiven. The p fear, has asked the wrong bread. Through the pope person has served him up golden platter, richly chased looked like bread, he took away satisfied—and cheated these poor people. How of them? By bombarding the masonry? By breaking the by trampling on their piety tearing the black or scarlet their priesthood? I think better way—not by iconocl appealing to that which is and imposing form of worship appeal to—their intelligence the appeal a loving one, not "expose" Diana, nor priests, as the town-clerk testified, "These men are bees of temples nor blasphemers." But by "reason" gadding concerning the God, he spread panic among of silver shrines and of temple of the "great goddess magnificence." Not by power, but by Christ's Spirit.

That is how it seems to me as I sit surrounded by natural beauty as I have never under the stately arches and gilded pillars of Notre Dame and watch the Roman Catholic devotion, go through their d

—Skoda's Little Tablets ache and dyspepsia.