

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
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WHOLE SERIES.
Vol. XLVI., No. 28.

News from the Churches.

Ordination at Port Hawkesbury, C. B.

Mr. Editor,—

As instructed, I hand you the following account of ordination services held under direction of the Port Hawkesbury Baptist Church, and a Council called by the church to consult with them as to the advisability of setting apart Brother W. H. Robinson to the work of the gospel ministry. The Council met in Salem Chapel, Port Hawkesbury, the 5th July, at 3 o'clock, P. M., and organized by the appointment of Rev. J. E. Goucher, Chairman, and Bro. T. M. King, Secretary. The following named delegates reported viz.: Rev. J. E. Goucher, and Bro. John King of the Truro Church; Rev. F. O. Weeks of the Canso Church; Rev. F. A. Kidston of the Sydney Church; Licentiate F. M. Young, pastor elect, Brethren T. M. King, and C. B. Whidden of the Antigonish Church; and Brethren Peter Paint, Junr., and Solomon Embree of the Hawkesbury Church. The following named brethren were invited to seats, Licentiate O. C. S. Wallace of Branch Street Tabernacle Church, Lowell, Mass.; W. R. Whidden, and J. A. Walker of the Antigonish Church. The Council opened with prayer by Bro. Kidston. The records of the church were read in reference to their action in calling for the ordination, and assurances given that the church had made satisfactory arrangements for the support of their pastor. The licence issued by the Lower Aylesford and South Wilmot Church was placed before the Council. On motion the candidate was requested to give a relation of his Christian experience, call to the ministry, and his views of Christian doctrine and church polity. A very full statement was made by the brother and satisfactory answers given to the questionings of the Council, upon which it was unanimously resolved to proceed with the ordination, and the following arrangements were made for the subsequent services, viz.: that public services be held in the evening at 7½ o'clock to be opened by reading of the Scriptures and prayer by Brethren Young and Wallace, when the Rev. J. E. Goucher would preach the sermon, Rev. F. A. Kidston offer the ordaining prayer, Rev. F. O. Weeks to give the right hand of fellowship, Rev. J. E. Goucher to give the charge to the candidate, and the Rev. F. O. Weeks to address the church. The Secretary was instructed to furnish a minute of the proceedings to the *Messenger* and *Visitor* for publication.

Very interesting services were held in the evening when the above arrangements were fully carried out before a deeply interested audience. The church has recently erected a beautiful house of worship which they occupy free from debt. Some seven persons were recently added to them by baptism, the earnest we trust of a very successful pastorate, and it is hoped that our dear brother with this people may long labor together in the promotion of the Redeemer's Kingdom in their interesting field, and that through them the truth which is mighty may prevail.

T. M. KING,
Secretary of Council.
July 6th, 1882.

SHELBURNE.—It may be of interest to well-wishers of the cause to state that I have added to the church at Jordan River by baptism lately twenty-two members, mostly young persons coming from the Sabbath School. This accession has much strengthened and encouraged us. This church though small, is aggressive and winning favour

influence, and best of all, souls in the community. I shall likely leave this field very soon, and a good man will be needed to hold this interest.

Yours &c.,
G. H. GOUDY.
June 30th, 1882.

HAMMOND'S PLAINS BAPTIST CHURCH.—Five persons were united to this church, July 2nd, two by baptism, two by letter, and one restored. Our earnest prayer is that the good work of the Lord may continue until all wanderers shall be brought back, and many sinners led to the fold of Christ.

M. P. K.

The Rev. John Clark, the esteemed pastor of the Temple Baptist Church, being about to remove from Yarmouth, preached farewell sermons, morning and evening, on Sunday the 25th June, to large congregations, especially that of the evening. During his stay here he has made numerous friends, who will much regret his departure. We are glad to learn that he is called to an important charge in Annapolis County.—*Yarmouth Herald*.

NEW BRUNSWICK.—The New Baptist Church at Fredericton is to cost \$16,000.

A Fancy Fair and Festival was held by the ladies of the Sussex Baptist Church on the 1st inst., in their new Sabbath School rooms. The results were a very respectable sum.

At the request of the members of the Grand River and Dundas Baptist Church, a meeting was held on Sunday the 27th June. Other churches were invited to organize said members residing in Dundas into a separate church. The meeting was called to order by Rev. W. B. Bradshaw, moderator. A council was then formed, and satisfactory reasons shown why such organization should take place. The usual ceremony on such occasions gone through, the church was organized to be called the Dundas Church. The officers of said church were then appointed; Wm. McLeod and Wm. Burhoe were chosen deacons, they were duly installed into office. Their duty, and what would be expected of them, was shown forth by Rev. W. B. Bradshaw. Scriptural reading, prayer, and a short address by Rev. W. B. Bradshaw. A. Matheson was then chosen Clerk of said church. Meeting closed with a good collection for Convention Scheme.

J. HOWLETT, Secty.

In Memoriam.

ALEXANDER CROSBY,

died at Baazile Lake, Yarmouth Co., June 13th, aged 56 years, leaving a sorrowing wife and six children, with a large circle of friends to mourn the loss of an affectionate husband, a tender father and a faithful friend. During a gracious work of God's power in the third Baptist Church of Yarmouth in 1857 our dear brother professed faith in his Saviour, and after putting on Christ in baptism he united with the church of which he remained a worthy member until called to unite in the Church above. Although his beginning was in much weakness he grew in grace and in knowledge until he became a strong man in Christ. His place was always filled in the House of God, and ready for action with his brethren in whose affection and respect he held a large place. Our dear brother was indeed a good man, ever ready to every good work. On the finished work of Christ he rested his soul's salvation. The purposes of God, and the atoning blood of Christ were the theme of his life, and support and comfort of his death. His sickness was short, and his death unexpected, even by his family. So the good man lived and died respected and loved by all who knew him. The occasion of his funeral was improved by his pastor from Acts xi. 24, "To die is gain." May the Lord abundantly bless the widow and children.—*Com. by Rev. J. A. Stubbart.*

EASTON HAWKSWORTH, a former resident of New Germany, who for about twenty years resided in England, endeavouring to ferret out and obtain through the tedious "Law Courts" a large fortune—returned to Nova Scotia a few years ago and was gladly welcomed at the home of his dutiful and kind daughter, Mrs. Sarah E. Thomas, Smith's Cove, Digby Co., from whence, on the 26th of May, he quietly passed away to the land of endless day "beyond the River," aged 87 years. Our departed friend leaves a kind Christian companion 86 years old to pursue life's path again alone, yet not alone; also a daughter at Bridgewater, (Mrs. John Munro), besides the daughter at whose residence his last years and days were made so agreeable and happy. He had a strong and abiding trust in Jesus all powerful to save, loved his Bible, and seemed comforted in its perusal. Said "It is all good." He looked peaceful and lovely in death.

"Oh for the Christian's death,
Calm, peaceful and serene."

Rev. Joseph Saunders preached on the occasion from Matthew xiv. 12.—*Com. by W. I. G. (Lunenburg Progress, please copy.)*

Correspondence.

For the Christian Messenger.

Home Missions.

The July meeting of the Home Missionary Board was held in the vestry of the 1st Baptist Church, Yarmouth. Reports were received from Brethren Archibald, D. Freeman, A. Freeman, Bishop, Williams, Hughes and from the Osborne field.

FINANCES.

The total receipts to date are about \$3000.00. As the expenditure of the year, including the \$850.00 debt at the close of last year, will be about \$6000.00 we need to receive not less than \$3000.00 before the 15th of August in order to close the year free of debt. We hope the responses to the appeals of the Finance Committee will be such as to give us the above amount.

REPORTS.

All brethren labouring on fields receiving aid from the Board are requested to see that all work up to July 31st is reported to the Board in time to reach me by the 10th of August. No matter whether your quarter ends then or whether you have been on the fields a long or short time, reports from all the fields to July 31st are required. Please give in these final reports full statements of the condition of the fields under your care, and fill out all the blanks, not omitting the attendance at the stations or Sabbath school or salary from the field. Reports for third quarter have not yet been received from the Rustico, Cow Bay, Tobique, Shelburne and Kenwick fields. Will the brethren on these fields please send these at once.

In behalf of the Board,

A. CONROO,
Cor. Sec'y.

Hebron, July 4th, 1882.

For the Christian Messenger.

Mr. Editor:—

When I wrote a few lines to the *Christian Visitor*, expressing my sympathy with the views of Judge Johnstone on the subject of abolishing our Associations, I had no thought that any one would reply to what was then said.

I had then no intention, as I have now no inclination, to enter into the discussion, until the Judge and those who have differed from him, and those who may yet feel it their duty to oppose his views, shall have said all that they

intend to say. Perhaps I ought to apologize for having said anything at so early a stage of the discussion, but it is too late now to recall what has been said.

It is but fair to those who began the discussion for others to hold back until they have concluded what they have to say on the subject. But the letter in your last issue from the pen of J. W. Bars, Esq., criticising my remarks in the *Visitor*, calls for a few words in reply.

I shall not now attempt to advance anything further on the question at issue, but shall confine myself to a few statements made by Mr. Bars, and as very few readers of the *Messenger* have seen my letter in the *Visitor*, it will be necessary to quote some portions of it here. I did remark in my letter to the *Visitor* that our Associations have now nothing to do, and I admit that I would have been less open to criticism if I had said they do nothing.

If the Associations were turned into specifically religious gatherings, our objection to their continuance would to any the least, have to assume an entirely different form.

I admitted in my last letter that some one might come to the front and show that the Associations still have a mission to perform, and in that case I should say no more on the subject of abolition.

But this, no one has yet attempted to do, and I am still of opinion that the one who should attempt it, would find that he had undertaken a difficult task.

Mr. Bars thinks that I contend there is not sufficient time to discuss the many topics which come before the Associations. He makes it appear that I used this as a reason why the Associations should be abolished, which is not the case, and I think that if he had put a little more emphasis on the last clause of my statement, he would have discovered no contradiction.

What I said was this: "When you take out the time occupied in organizing, in reading letters from the churches, and in public meetings, you have left for the discussion of denominational enterprises, about one day. In that time we must have reports on Foreign Missions, Home Missions, Education, Denominational Literature, Temperance, and other topics too numerous to mention. Now any one can see that there is not sufficient time to discuss all these topics at an Association, even if it were desirable to do so."

But Mr. Bars must surely have seen that my aim was to show that it was not desirable that any of these topics should be discussed at the Associations. If I did believe that the Associations should be continued for the purpose of discussing these matters, then I should agree with Mr. Bars in moving for an extension of time.

It was my intention then, to attempt to show in a future letter, that the time consumed in discussing these matters at the Association should be added to the session of our Convention. As it is now, we are crowded at the Associations, crowded at the Convention, for want of time, and the consequence is that our denominational enterprises are suffering, because of the slipshod way in which they are hurried through many bodies.

We all know how it was at our last Convention,—matters of the most vital importance to our denomination voted on without a word of discussion, because there was no time for discussion.

Mr. Bars states that, "The Associations are the legislative body."

But what are the facts? Have the Associations power to pass finally on any of our denominational work? No. Are the wishes or suggestions of the Associations consulted at the Convention before that body passes finally on

questions connected with denominational enterprises? No. Where then comes in the Legislative power of the Associations? On what questions do they legislate to any purpose, or with any authority?

All our denominational work is managed by the various Boards appointed by the Convention, to which body alone they are accountable, and to which body alone they submit their annual reports; and yet we are told that "the principles which underlie our denominational enterprises do not emanate from the Convention, but from our churches as represented in our Associations." Does Mr. Bars mean to say that our individual churches are not represented in the Convention? If so, he is wrong, and if not, certainly there is no point to his statement quoted above. Mr. Bars says further that "the smaller bodies are especially religious." But for my part I was not aware that they are any more specifically religious than is the larger body, and I think it would be difficult to point out in what sense they are so.

Mr. Bars thinks that to vacate all the pulpits in the Provinces one Sabbath should be regarded as a benefit. Then to vacate them for two Sabbaths would be a greater benefit, and so we might go on with that sort of logic and prove that it would be better to abandon the pulpit and the ministry of the Word, and have prayer and social meetings instead. I confess that my mind is not sufficiently sensitive to feel the force of such argument. The rest of the rest is the rest of giving up hard work to engage in harder work.

We are told by your correspondent that the Associations are 14 years older than the enterprises which are now discussed at these gatherings, and then he asks the question, "What may be said of the years that passed when the body was in active life, with none of these objects before it?"

We are not prepared to answer this question. If Bro. Bars had told us how our "Fathers" employed themselves at these annual gatherings for the first fourteen years of their existence, it is just possible that we might have answered his question by saying, let us go back to the good old ways of our fathers.

If the mission of the Associations is to devise liberal things, and originate benevolent schemes, and hand them over to the control of another body, then let them go on with their work by all means, but let us not waste time in discussing matters at the Associations, which must be all gone over again six weeks later at the Convention.

Mr. Bars concludes by assuring me that I shall "have to write more articles than one to lead very many of the churches to aid me in consigning the Associations to oblivion." I may say that I was already aware of that fact. Great and important changes are not generally effected by the writing of one article, or two articles. That the mere suggestion of a change so important as would be the abolition of our Associations should provoke vigorous or even bitter opposition is not at all singular. It always has been the case, and I suppose always will be. I am aware that the large majority of Baptists in these Provinces will now recoil from the very thought of abolishing the Associations, but that fact does not alarm us, because we know that if the proposal is a good one, it will yet be brought about, and if it is not good, I have no desire that it should be carried.

Yours, &c.,

E. J. GRANT.

Dartmouth, July 5th, 1882.

Among the latest batch of English baronets is a Quaker, Mr. Joseph W. Pease. He is the first one of the Quaker Society who has ever accepted such a title.

THE TABERNACLE FLOWER MISSION.—Is dedicated to Him, who is the Rose of Sharon and the Lily of the valleys; and we desire to enlist the sympathy and co-operation of those who have flowers. We wish to enlarge our operations this season. Will you not spare a flower for the sake of the Friend of the friendless, the one who is a "friend above all others," and well deserves the name?

Dear friend you can help and aid us in ministering to the comfort and pleasure of others by sending us flowers from week to week; they can be sent in bulk, in hampers or boxes. They will then be assorted and arranged into small bunches by our helpers and taken by loving hands to the sick and suffering.

If you have not flowers, you can greatly assist by cutting out suitable scripture texts from lesson books and almanack's, and pasting them on white or coloured card-board, ready to tie to the flowers, for we hope by the Word of God to reach and save souls.

Let us cultivate a taste for flowers. The culture of flowers awakens an interest at once diverting and healthful to the mind, for flowers have a tendency to lift the soul towards Him who saith, "Consider the lilies how they grow, they toil not, neither do they spin. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Could those who have flowers in abundance see how eagerly and with what glad surprise they are accepted, and the amount of pleasure afforded, I am sure that few flowers would be allowed to grow and bloom unappreciated, seeing that they can be made to minister comfort and cheer, not only the aged and sick, but to the poor and tired toilers who have no time or opportunity to grow and gather flowers, and thus, from their freshness and beauty, learn how God

you gather of your abundance, and thus help us to prove that God is love, and that Jesus, who came to save the lost, is fairer and sweeter than Sharon's Rose?

In sending parcels or packages of flowers, please write on plainly.

FLOWERS FOR THE TABERNACLE MISSION.

Rev. J. F. Avery, Halifax, N. S.

In the city they can be sent to Mrs. Estano's, one door north of the Tabernacle, Brunswick St. Remember, the distribution takes place on Wednesday afternoons; at 3 o'clock the workers meet.

Mr. T. E. Smith, of Nova Scotia Nursery, Cornwallis, sent us the first flowers received this season; they were very choice, and arrived in good condition.

News of the World.

A reward of \$100,000 has been offered for the discovery of the murderers of Cavendish and Burke, Dublin. The celebrated Russian General Skobeleff is dead.

It is said that Cetewayo is to be restored to the throne of Zululand, with a view to restore peace to the Country.

It has been found that there are 20,000 persons on this continent who bear fraudulent degrees in medicine, and 40,000 in Europe. There are 25 institutions that confer these spurious degrees.

Four children in Burlington, Vt., died, it is supposed from eating green currants with worms in them.

Three young men who were on a spree at Poughkeepsie, N. Y., went to sleep in a mill, and were burned to death with the mill, valued at \$10,000.

The barque *Edline*, of Sunderland from New York to Norway, with oil, was sunk by an iceberg off Grand Banks, crew were saved after being four days in a boat.

The doctors say that the autopsy upon the body of Guiteau gave no evidence of insanity.

Strikes among railway and other labourers, on a very extensive scale, continue, and business in some important centres is wholly paralyzed by these combinations.

The U. S. authorities have refused to allow six thousand Chinese labourers, who wish to return to China from Cuba, permission to cross their country. Such is a result of recent legislation respecting Mongolians.

The celebration of the "glorious fourth," by our American neighbours has been accompanied by the usual accidents, &c. The most serious casualty this year was a collision of steamboats loaded with excursionists on the Ohio river, by which upwards of one hundred lives were lost.