Messenger and Visitor.

$2.00 per annum:
When paid within thirty days, $1.50.

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OFFICE:—No. 5 Pugsley Building, Prince William St., St. John, N. B.

All Correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Payments for the Messenger and Visitor must be by check, draft or P. O. Order. Cash must be sent in registered letter; otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed within two weeks.

Discontinuance.—The Messenger and Visitor will be sent to all subscribers until an order to discontinue is received. Returning the paper is not sufficient notice. All arrearages must be paid when the paper is discontinued.

A change in address will be made provided the old and new addresses are given. No change can be made unless the old address is sent.

Advertising Rates furnished on application.

Messenger and Visitor.

WEDNESDAY, AUGUST 21st, 1895.

THE MANITOBA QUESTION AGAIN

Last week in some remarks called forth by an article from Mr. B. H. Eaton of Halifax, on the Manitoba school question, we intimated that we should have something further to say on the subject in this issue. We desire to say at the outset that this question is one outside the arena of mere party politics. It has never been, and certainly should not be, a merely partisan question. Each party, of course, is quite ready, if possible, to make it a cause of embarrassment to the other; but there is no assurance that the party now in opposition would, if in power, do either better or worse with it than the present government. There are, however, issues involved in the question, greatly important in their bearing upon the present and future well-being of this Dominion and especially of the province of Manitoba. Such a question, therefore, with the issues involved, may, as it seems to us, very properly be discussed in the columns of an independent and religious journal, and we take it to be the duty of the Messenger and Visitor to assist its readers, so far as it is able, to reach right conclusions on this subject.

The particular phase of the question which we have at present to deal with relates to the force and effect, in relation to the functions of the Government and the Parliament of Canada, of the deliverance of the Judicial Committee of the Imperial Privy Council given in February last. Did that deliverance determine the course which, in accordance with the provisions of the Canadian constitution, the government of Canada must pursue? Was it an imperative command upon the governor-general in Council to issue a remedial order requiring that the province of Manitoba should reinvest its Roman Catholic minority with all the rights and privileges in respect to denominational schools that they had ever possessed? Or, on the contrary, was that deliverance of the Privy Council of simple advisory force, determining only that, in the view of their lordships of the Judicial Committee, the Roman Catholic minority of Manitoba had a constitutional right to *present* an appeal to the Governor in Council and to *ask* for remedial legislation, and that the government *had power* under the constitution to accede to the prayer of the minority; but that this opinion was purely advisory and in no way annulled or limited the discretionary power of the Government or of the Parliament of Canada to deal with the appeal of the Roman Catholic minority on its merits and in accordance with what seemed to be for the best welfare of the province and the Dominion.

These are fair questions; they are also important questions.

It is being put forth with a good deal of confidence and in a good many places, we believe,—that the former of these positions is the correct one, that the decision of the Judicial Committee was imperative, that it was thereby determined that the organic law of the Dominion guarantees separate schools to the Roman Catholics of Manitoba and that the government had no constitutional alternative but to issue a remedial order, and, that failing of the desired result, to introduce in Parliament a remedial bill. This is a short way of disposing of a question so seriously affecting the interests and tranquility of this country. But can the Government and the Parliament of Canada dispose of the matter after this easy fashion, shifting upon the Judicial Committee of the Privy Council the responsibility for deciding that the prayer of less than one-seventh of the people of Manitoba shall prevail against the determination of the majority expressed in accordance with the well established principles and methods of Constitutional government in the province?

With all due respect for those who maintain the contrary and especially for the esteemed correspondent whose able article appeared in our columns last week, we are bound to express our very positive dissent from the view that the Government was under any legal or constitutional compulsion to issue a remedial order in the matter of the Manitoba School Law, or that any such obligation rests upon Parliament to give effect to such an order. We hold, on the contrary, that the deliverance of the Imperial Privy Council did not in the least affect the discretionary power of the Governor-General in Council and of the Parliament of Canada. The force of that deliverance was simply advisory, and, in accordance with the 22nd Section of the Manitoba Act, sub-section 2, (under which alone, as their lordships decided, the appeal of the minority was admissable) it could not possibly be otherwise. The Judicial Committee of the Imperial Privy Council simply decided that the Roman Catholic minority of Manitoba had *a case*, and that under the provisions of the Manitoba Act, they were entitled to present an appeal to the Governor-General in Council and that the Governor General in Council could issue a remedial order and could introduce remedial legislation. But whether the Canadian government should issue such an order or introduce such legislation remained a matter entirely within its own discretion, a discretion which could not be overruled by any court or judicial authority in the Empire.

If these were our own unsupported conclusion they would of course pass for very little, and certainly the Messenger and Visitor is too modest to venture to put forth in such a case its unsupported opinions in opposition to the deliverances of gentlemen learned in the law. But the present case is evidently one in which "doctors differ," and plain people like ourselves must per-force do the best they can to reach correct conclusions in the presence of conflicting legal oracles.

But these conclusions do not lack very distinguished legal support, as any one who has read the record of the debate which occurred in the House of Commons at Ottawa on the 16th and 17th of July must be convinced. They were on that occasion upheld in an exceedingly able and effective speech, dealing in a highly instructive way with this whole subject, by Mr. Dalton McCarthy, the member for North Simcoe. Mr. McCarthy showed that in the nature of the case the decision of the Judicial Committee could have nothing more than an advisory force with the Governor in Council and the Parliament of Canada. It was also clearly shown by the records of the case as argued before the Privy Council that this was clearly recognized by the Law Lords of the Judicial Committee and distinctly admitted by Mr. Blake, counsel for the Roman Catholic minority. And it was further shown that in the terms of the decision of the Judicial Committee of the Privy Council there was nothing to intimate that it was intended to be otherwise than advisory. The sincerity of Mr. McCarthy has been questioned in this and other matters, and he has been credited with a controlling desire to embarrass the Government. The value of his arguments, however, should be considered apart from these allegations. But whatever may be said respecting Mr. McCarthy, no one, we presume, will question the sincerity of Dr. Weldon, member for Albert, in this matter, or credit him with any wish to place a stumbling block in the way of his colleagues, and the same may be said of Mr. McNeil, the member for North Bruce. Both of these gentlemen in their places in Parliament, in speeches of great ability and cogency, endorsed in all essential points the argument of the member for North Simcoe. But further than this, the Minister of Justice, Sir C. H. Tupper, in replying to Mr. McCarthy did not dispute the contention of that gentleman as to the advisory character and force of the Judicial Committee's decision, but said in so many words—"His position, in the main part, is correct." It is of course impossible within the limits of this article to quote at sufficient length from the speeches of the honorable gentlemen referred to above to set forth in their own language the line of argument pursued by them, but their speeches may be found in the recently published debates of the House and we must think that those who will take the trouble to read those speeches will not be able to doubt that the conclusions we have presented on this subject are pretty clearly established.

We have not been dealing with the moral aspects of the question, nor have we expressed any opinion here as to whether or not, as a matter of justice, the Roman Catholics of Manitoba should have their separate schools. If, as is persistently asserted by some, there was between the government of Canada and those who represented the people of what was about to become the province of Manitoba a solemn compact guaranteeing separate schools to the Roman Catholics, as one of the conditions of union, it is certainly a serious consideration. So far as we can learn, there is no sufficient ground for believing that there was such a compact, but quite the contrary. Moreover we do not believe that a separate school system would be a good thing, either for the Catholics or the Protestants of Manitoba. But we do not argue that here. What we say is this, that according to the best light we can obtain on these matters, to issue or not to issue a remedial order was a matter wholly within the discretion of the government, and that to confirm or not to confirm that action by the passing of remedial legislation is, in like manner, a matter wholly within the power of Parliament and that neither the Government nor the members of Parliament can escape the responsibility which belongs to them in the matter by hiding under the assumption that the course to be pursued was determined by the deliverance of the Privy Council.

Notes by the Way.

South Rawdon, Hants Co., N. S., has a Baptist church, which though among the smallest of our churches, has done good service, by giving to the world men of much ability and usefulness. Among the ministers of the past generation born here, or born from above here, are the late Richard McLearn, Michel Doyle, and John Doyle.

This church was organized in Nov. 5, 1823. Rev. R. McLearn was the first pastor. By the church record we learn that this pastor did vigorous service, which resulted in the conversion of many. Early in its history this church appears to have taken a foremost place in the brotherhood. It has passed through the usual vicisitudes of our early churches. Its trials have not been few. Between the lines of its history we may read of independent thinking—crude ideas of christian life, church fellowship and discipline, such as may accompany the breaking in of evangelical religion on the darkness of a cold and formal ritualism, and the early days of a new life in Christ Jesus. Rawdon has supplied good material for our educational institutions. The names of Higgins and Creed are found on its lists, and doubtless in the final summing up of its work it will be found that much good has been done. The additions to the church since its organization nearly 72 years ago, are some five hundred. By emigration it has contributed largely to the strength of other churches It now has about one hundred resident members.

Bro. Byzanson, Etc., is serving in the pastorate, with much acceptance. The Hants County Auxiliary Home Mission Board held its quarterly meeting at South Rawdon on the 5th of August. This place is quite out of the centre of the district, yet a fair representation of the churches was present. Pastors Weathers, Murray, Rees, and G. E. Roop and W. Byzanson, Licentiates, were here, and all engaged with care and zeal in the consideration of the affairs of our churches in this county. The reports from the churches were hopeful. The pastors and people are united and struggling bravely with all the trials incident to Baptist church life. No special revivals—so much sought for—have been enjoyed during the quarter. All the too-common perplexities of financing in our churches are being experienced. After all the long discussions we have had on this subject, and the carrying out of various methods in some of our churches, which have carried us far beyond the experimental stage, it is not complimentary to us that so many of our churches are yet in the fog on the question of finances, when the simple application of business principles with the added force of christian beneficence would at once lift all our churches and pastors to a comfortable position. The sooner we abandon the notion that want of financial ability is our chief difficulty the better for us. For the real trouble in the case lies in the absence of the right use of our means.

Eastern Hants is for the variety and extent of its resources unsurpassed by any of our counties. It awaits the development which railway accommodation would give it. As it now is far away from this advantage, so fully enjoyed by other counties, its principal commerce is carried on by the waters of the Avon River and the Cobequid Bay, this though considerable is made uncertain and difficult by the great rise and fall of the tides of the Bay of Fundy, which here give a variation of some 60 feet. Formerly the building of wooden ships was an extensive and profitable industry here—now as elsewhere it is a thing of the past.

The decline of this industry while it has brought about changes which have arrested progress in some directions, has been far from a calamity; as it has opened up the agricultural labors which in the long run will afford a more certain and comfortable home to the wage earner. The drive from Maitland to Walton along the Bay is one of rare beauty. On every hand large areas of arable and marsh lands respond to the touch of the farmer, and abundantly repay him for his toil. Comfortable homes for a happy people are seen on every hand. Mountains of gypsum of the first quality are seen and while large shipments have been made for half a century the supply has just been lightly touched. At Walton there is a manganese mine of rare value.

Along the Kennetcook and other rivers—in addition the good opportunities for farming—a profitable business in lumbering is prosecuted. A visit to this part of our fair domain quite unfits us for enjoying the cry of hard times in our country and the prophesy of blue ruin just at hand, which we are compelled too frequently to hear. A moderate effort well directed in either of our Maritime provinces is sure of compensation. We can point to thousands of beautiful homes in proof of this. When the time is, that the wideawake and cultured young people of our home land turn their united purposes to the developments of its abundant resources, then shall we have a land to be proud of.

In eastern Hants the Baptist name is far from being in the majority. The Maitland church was organized with a few members in 1854, by the late Rev. Maynard Parker. Noel some 12 miles down the Bay is a branch of this church—this is now grouped with Walton, some 18 miles from Noel, and has for two years past been supplied by the labors of Bro. F. E. Roop, Ld., who is rendering acceptable service. The Lord is just now favoring him with open ears, and the gospel's influence appears. It was a great pleasure to spend a Lord's day with Bro. Roop and his people at Noel Road and Walton. At Noel our people are struggling bravely to supply a house of worship. They have it neatly finished on the outside and now they need about $100 to finish the inside so as to make it comfortable for services in the winter. Never did a people better deserve the help of the stronger churches. At Walton the enterprising Baptists are about putting their church home in good order. For many years this large field has been helped by our Home Mission Board, and in no place that I have visited is the promise of rich returns more hopeful. I find the footprints of many of our faithful missionaries here among them the name of evangelist Wallace has a large place in the hearts of the people.

J. H. S.

A Matter of Importance.

BY REV. A. C. CHUTE, B. D.

It is required of the people of God that they *should* be, and it is a privilege that they *may* be, constantly occupied in the winning of souls to the Saviour. And it is also their privilege and duty to be employed for the holding of professed followers of Jesus within the restraining and stimulating influences of church life. In the matter of winning, large zeal is certainly needed; and in the matter of holding as well. Concerning the second of these will the readers of the Messenger and Visitor suffer another word of exhortation, for there is a call, in this connection, for "line upon line and precept upon precept."

Years ago, while spending some months in Colorado, and states adjoining, I became impressed with the sad issues following failures of Baptists from the East to bring their church letters to the West. As a rule comparative indifference to religious things is the sequel of such neglect wherever found. In Denver I saw three brothers who were once members of a Baptist church in Nova Scotia. One of them had been active for several years in the First Baptist church of Denver, having secured and presented his letter without delay. But the other two, omitting this, had by the time I met them, grown quite out of sympathy with the aims of devoted Christians. One Sabbath during my stay in that stirring city, while the one brother was employed as usher in the church above named, the other two were engaged in taking to the exhibition building the remainder of their exhibit that they might have everything in order against the opening of the Exposition on the following day. The interest of the one in what pertains to the welfare of souls had been deepened by continuance within the warmth of a church home; and the measure of interest which the others had had in such things prior to leaving this province, was almost entirely lost after a period of absence from their native village and their failure to identify themselves with God's people, in the city where they were doing business. In the face of such examples as this, which might be multiplied indefinitely, the affirmation may be made that exertion for the keeping of those who change their location in active connection with Christian churches is not one whit less important than that of first leading these same souls to Christ. The saving of souls must be followed by the saving of lives; and the saving of lives means the saving of still other souls and still other lives.

But come nearer home for an illustration. After my removal to Halifax, I one evening met a young man as he was passing out of our prayer-meeting, a meeting into which he had come with a troubled mind. He was a member of a Baptist church in another place, and had, there, been at work in helping to realise the object for which a Christian church exists; but a year of inactivity in the city, and the harmful associations amid which he moved, had wrought in him a marked change. I made an appointment to talk with him next morning in my study, for the transformation which had come gradually could not be suitably dealt with in a moment. The appointment was filled, and the disclosure was made that he was on the verge of passing over into the Roman Catholic church. Failing to make himself known to Baptists upon coming to the city, and evincing no special interest in his own denomination, some Catholic friends (?) with whom he was thrown in contact by circumstances, set about in wily way, as usual, to enlist his sympathies with them. Quiet discussions in the family soon unsettled him a little from old beliefs; and then a priest, of affable and persuasive manners, was brought in, and so craftily did he operate that the young man was almost unconsciously led forward to the point where he was beginning to think of becoming a votary of Rome. Never shall I forget that forenoon with this excellent brother, nor the day soon after, when it was my pleasure to welcome him by letter from the church where he was baptized, to membership with us. Happy was he indeed, at thought of what he had escaped; and concerning nothing did he afterwards speak more emphatically than the necessity, for purposes of protection and growth, of effecting an immediate transfer from the roll of one Baptist church to that of another at change of residence.

Permit now a few definite suggestions,—*old* suggestions, but such as require frequent repetition.

The first is that *the Baptist brother or sister who removes from one community to another should promptly secure a letter from the church left behind to the Baptist church in whose vicinity residence is taken up.* Often at removal there is uncertainty as to the length of the stay that will be made in the new place, and for this reason many allow years to pass in a religiously homeless state. Connected early by name with the old church, they are living with slight sense of religious responsibility and therefore to comparatively little purpose. Why didn't you unite with this church long ago is a pastor not infrequently inquires, and the answer is given that at coming thither, perhaps years before the inquiring pastor came, it was thought that the stay would be brief, and as a letter was not obtained at first, there at length crept in an indifference about ever getting it at all. Now it is decidedly better to secure the letter though abiding in the new community but for a few months; and even if at the expiration of that time a place is again taken among those who granted it, ten to one there will be a return in higher spiritual condition than would otherwise have been the case. Obtaining letters costs little and pays much.

The second suggestion is that *Baptist parents whose christian sons and daughters go abroad should see well to it that these take with them their church letters, or soon send for them, and that they promptly use them.* Sometimes there is great unwillingness to sever connections with the old home church, an unwillingness shared in by parents and children alike. But a yielding to this disposition works vast injury. Union with the church at home is often retained at the expense of separation from God. Think carefully upon this, ye who have such aversion to breaking the old ties. There may be retention of name in the much loved church left behind while spiritual separation from the faithful who are there exists and continues on the increase. The best way to keep bound in heart to the loyal disciples with whom you were associated at an earlier day, is to have your name removed from among theirs and enrolled with the strangers among whom you now dwell. Means must be used for continuing nigh the Saviour; and when nigh unto Him there will be nearness to the devoted afar off as well as to those with whom we daily mingle. Let parents counsel their children wisely then, touching this thing. Let them inform the pastors into whose vicinity their children come, of the fact of their coming and bespeak for them what will be spiritually helpful. Pastors accord hearty welcome to epistles conveying information of this sort from parents and friends, and altogether too few of them are written. Too often, alas, are pastors left to find out about new-comers as best they can.

Thirdly, *the pastors themselves ought ever to be on the alert about this matter—alert to follow up those departing from their own congregations and encourage their union with Baptist churches where they go; and alert, too, to discover and win those emigrating from other Baptist churches into the territory covered by their own.* For effort, let us bear well in mind, is needed at both ends,—at the place left and the place reached. The thing may be properly worked at one end, but entirely miscarry because poorly worked, or not at all, at the other.

It is high time, assuredly, that the non-resident lists in some of our churches were very considerably reduced. Who can estimate of how much worth it would be to the cause of our Redeemer if every church in our convention should at once turn to an examination of its roll of members, and, after getting information, if possible, as to the whereabouts of each person, use every legitimate means to induce absentees to call for letters and unite elsewhere? And if, along with this, each church should make careful investigation as to the persons in their vicinity who belong to other Baptist churches, and urge such to obtain therefrom their letters of dismission? Every church would thereby induce *some* of its non-residents, and some churches induce *many*, to join the ranks of christian workers elsewhere; and every church would, moreover, as a result of two-ended instead of one-ended endeavoring, welcome *some*, and some churches welcome *many*, of the non-residents of sister churches to places made vacant by those dismissed.

We have frequently enough been told of the boy who was asked if his father was a christian, and who, in reply, said "Yes," but significantly added, "He isn't working at it now." Many another son could say the same of his father and many a father say it of a son. And one great reason why multitudes of Christian men and women are "not working at it now" is because of neglect in this very matter of transferring membership at going from place to place. Not a few who were active where they were, are not active where they are, on account of not having assumed any responsibility in the new communities. There are persons who find excuses for not securing letters in the alleged unsociability and unfriendliness of those among whom they have come to reside. But it will be found that sociability and friendliness are shown us when we ourselves give exhibition of the same unto others. The echo that is heard is a repetition of the words first spoken, and what we bestow upon people largely determines what we receive in return. Delay in casting in our lot with others conveys the idea that we would prefer holding aloof and that we care not to take upon ourselves any obligations.

Removal from the atmosphere of one church to that of another often reveals secrets that would otherwise remain hidden. We may think we are doing things wholly for the Lord when we are doing them chiefly for ourselves and our friends. Back yonder in the former church we knew everybody and everybody knew us, and what we did was recognized, and we much liked the way things were done there because we were brought up to that way. But in the place of worship we now enter all are strangers, and everything wears an unhomelike aspect. And do we on this account take the attitude of critical spectators merely? If so, we are "weighed in the balance and found wanting." If the spirit had been what it ought to have been in the previous situation would there not have ensued quick and cheerful adjustment to the new conditions? Such as can identify themselves with no band of christians of like faith and order except there be an environment there of a certain sort are in no fit state to labor for the spread of the gospel anywhere. To blame circumstances for absence of energetic effort is to proclaim our need of some change within. It is well that now and again we are shifted, in the providence of God, from one post to another, from scenes familiar to unfamiliar, from easy places to difficult, that thus, by degrees, we may pass to that knowledge of ourselves without which there can be no desire for improvement nor use of means to that end. The prime need of all is closeness to Christ rather than improved surroundings; and when we have the former the latter will surely follow on.

But my article is getting to be so long that I fear it will, on that account, if no other, fail of being read. Suffice it to add, then, in stopping, that if you, good reader, belong to this host of unemployed non-residents, the sooner you connect yourself with the church near which you now are, and there take hold vigorously to assist in putting what is wrong to rights, the better for yourself and for the cause of God at large. But if you are not of *that* host then you are of the *other* host that should be on the watch to encourage by letter and personal counsel the Baptists who reside in other communities than those where they hold their membership to effect immediate transfer and thereafter throw themselves whole-heartedly into life's supreme business.

Upper Stewiacke, N. S., July 22, '95.

About Manitoba.

FROM REV. D. SPENCER.

To the Baptist churches of the Maritime Provinces:

Dear Brethren,—As the delegate sent by Ontario and Quebec to the convention held on July 8-12, at Portage La Prairie, Manitoba, and of which your Messenger and Visitor will have received a report, will you kindly allow me to supplement the same by a few impressions received from that visit. You are interested in the work of our self-denying brethren in those vast regions, I know, and therefore will permit a member of the committee for Manitoba to encourage you in the part you take for furthering the work so well begun in Manitoba and North West Territories. The country astonishes the new visitor and the prospects, both material and spiritual, are captivating to the man who loves to see a vigorous and aggressive movement. Though the winters are severe the summers are beautiful. The cold is less felt than we easterners can imagine as we read the degrees below zero. I met many Ontario and Nova Scotia people who told me they would not exchange their Manitoban climate for our eastern, and have no desire to return. They believe their great country is yet going to be a sort of land of Canaan, and they are hopeful in the extreme. I don't think any person in the east need fear the climate. There is an abundance of room and the people are among the strongest and most level headed I have seen. A good imigration of Baptists to all those regions would be of untold good. It is a wonderful outlet for surplus population and for those who desire to make provision for those who are to be the succeeding generations.

The Industrial Fair last month at Winnipeg was proof positive of the magnificent productive possibilities of the province. Fruits, roots, grains, vegetables, sheep, cattle, horses, pigs and fowls were of the first class. I visited the experimental farm also at Brandon and was greatly amazed at the numerous things growing thereon, and looking first class in quality and quantity. Flowers, shrubs, trees, grains, roots and fruits were all that could be desired. I mention these things because of the mistaken ideas we have of that country.

Now with regard to our Baptist work, no words of mine will sufficiently express my admiration of its character. Though there are only about fifty churches and a few preaching stations there is evident growth and of the surest kind. Winnipeg city has nearly 40,000 inhabitants and is one of the most busy cities on the American continent. The English, Germans and Scandinavians have churches, but a second English church is much needed. The brethren there have secured a building which needs $1000 to put it into good shape for a Baptist church. May I appeal to you, my brethren, to help in this matter. A few christians are ready to organize as soon as they can see the way to accomplish the alterations. They are undertaking burdens which will mean self-sacrifice and need our help. I ask you to assist them. Then the general mission work sadly requires the assistance that our eastern conventions can give if they will. Our brethren are doing their best; the pastors are a noble set of men. Some of them are from Nova Scotia and there is room and need for more. The churches are far apart and will be so until we can open up new fields and push this evangelistic work.

The Boards of both men and women are strong, intelligent and trustworthy. Their far-seeing and sound judgment impressed me much as also did their own personal self sacrifice.

I plead, therefore, for substantial aid for English, German, Scandinavian and India work that this new part of our Dominion so providentially opened up for us may not be left to grow the weeds of indifference, skepticism, and their attendant evils. Now is our time as Baptists to go forward in aggressive effort. If the Maritime provinces will give five or six thousand dollars this year, Manitoba would be greatly helped. They desire at once to commence special evangelistic work in new places, to preach on among the different nationalities, and to render some assistance to the churches that can open Sabbath schools and preaching stations here and there.

Most cordially, my brethren, do I commend this western work to your kindly sympathy and prompt attention.

D. Spencer.

St. Thomas Baptist Church, Ontario.

John Thomas, First Baptist Missionary to Bengal.

A bright, readable booklet, bearing the above title is given us from the pen of Rev. A. C. Chute, Halifax. We are glad to note that the author accords to Thomas an honor too long withheld from him, namely, that of being the Baptist pioneer of Hindoo missions.

He had gone to India as a surgeon in 1783, ten years before Carey's arrival there, and although not at first directly engaged as a missionary, he soon manifested such eagerness in this direction that his work became as truly missionary as that of any regularly appointed laborer in the service of our modern societies.

In 1787 he undertook to master the Bengali tongue, mainly with a view to preaching of the word and the translation of the scriptures. Before Carey knew the language, Thomas, with the assistance of native helpers, had translated into Bengali, Matthew, Mark, James, parts of Genesis and the Psalms, with extracts from the prophetic writings. His zeal and industry in these efforts knew no bounds and his mind became fully absorbed with the thought of giving the gospel to the Hindoos. How many times he expressed a wish to see a Bengali Bible! That thought consumed him night and day.

In 1792 he returned to England just in time to meet the great awakening inaugurated by Carey and others, which led

to the formation of the Missionary Society.

Thomas was most an one to go out to Indi dreaming that God workman ready at ha tined to fulfil his arde plant broad and deep christian work in Indi

Thomas and Carey b and mutual helpers thr ever faults others saw takes of judgment, Ca him with all a brother

What a touching s life. Wrecked in fin without an earthly hou by most who knew supported and encou whom he looked with ness, he closed his care cloud, just as God w in the first Bengali co and strengthen the he It can truly be said t iod of Thomas's decea done more for the spi the Bengalese than a his time.

We commend this heartiness to the Ba time provinces. It told of a pioneer missi is destined to immor christian service is a men.

This work ought to Sabbath school library and families of the would be a valuable s at the monthly meeti cieties and must whe true missionary enthu

Bro. Chute is not thor. His *William* volume to the *John T* a classic in the Young His pamphlet on *Ras* bears the stamp of merit, and proves its icious and able expos inational position. paration another wor service to our brethre

I may add that th Thomas is sold by Room, Halifax; pri well worth the pric young and old to g usal.

District M

The District Meeti churches of Queens Caledonia, Tuesday, gates and visitors fro the country were p the event.

An address was evening by Prof. Tro have been engaged Baptist church. He "This I say, then, wa ye shall not fulfil th Gal. v. 16. His earne with pleasure and p

On Tuesday devot conducted by Bro. labors with the Gre ing his vacation, and ner, of Brooklyn. C aging reports were g delegates from the the country. Sabba Peoples' Societies, a ties were reported t condition, doing effe cussion arose concer tageous grouping o was considered a wi Medway, Mill Vill Middlefield under resolution advising passed.

Young Peoples' S ject for the address Christian Endeavor cated by Bro. A. F. the Kempt church Baptist Young P upheld by Rev. C. B pastor of Port Medw plea was made for The Rev. T. A. Bow to speak regardi League," addresse short time.

The temperance duced, and judgin with which the br discussion, this qu the live subjects of

In the evening a bath school work w of the church, Rev idea of S. S. work i of children, but to An address on P given by Bro. Vin quainted with our to his short stay in c that he had a deep ter's work in foreig

"Our Institution know them," by B a student from Ac ject for the closing of the triumphs of intellectual sphere and pointed out so cies at work there ment. He closed for more students, increasing financi interest was mani subjects brought and a pleasant an enjoyed by all. most successful held in our count was accomplished.

S

Brookfield, Aug

Acadia a

Saturday aftern Cresent Amateur Halifax held the three of our Ac mock of Windso Milton, Queens C of Halifax—were with the gratifyin prizes and two se

News has been the death of Rev. presbyterian mission engaged to be McCulloch, of T for Corea in a w ved a letter from that he was dying lowed by the rep was a graduate o