

the same time that if the request was not heeded the law would be enforced. The opposition to the traffic seems to be sufficiently formidable to overawe the liquor men for the time being and the dealers have generally promised to comply with the law and the request of the citizens. But keeping the bars closed will no doubt mean constant vigilance and determined action on the part of the citizens. We trust that, having put their hands to this good work, they will not turn back. Every town or county that succeeds in enforcing the Scott Act hasten thereby the coming of a general prohibitory law for Canada.

—The death of Dr. Lyman Jewett, whose name is so well known in connection with the Telugu Mission of the A. M. B. Union, occurred on the seventh of this month, at Fitchburg, Mass. Dr. Jewett was born in 1813, was graduated at Brown and Newton, and, having given himself to the Foreign work, went to India, reaching Nellore in 1849. He afterwards became prominently connected with what was known as the Lone Star Mission. It was Dr. Jewett and his wife, with a native Christian, who held the historic prayer-meeting on Bible Hill, Ongole, and it was Dr. Jewett who, in 1862, told the Mission Board in America that, whatever they might do about giving up the mission, he could not give it up, eliciting from a member of the Board the response, "Well, brother, if you must return, we must send some one with you to bury you." The man cut back with Dr. Jewett was John E. Clough, and, as is well known, the story of the Lone Star Mission has proved one of the most remarkable and inspiring recorded in modern mission history.

—Mr. Moody lays great emphasis on the need and value of prayer in connection with efforts to promote the cause of Christ. There is no man, said the evangelist, who loves the Lord Jesus Christ who cannot pray. I have often said that I would rather be able to pray like Daniel than to preach like Gabriel. It is not great preachers that Boston needs, but men and women who know how to pray. Let the cry go up that God may revive His work. He is more willing to give than we are to receive. Let us get into the attitude of receiving. He will give us more than we ask for, and more than we dare to think. But prayer must be in the right spirit—not flippant but reverent, and the breathing of contrite, believing hearts.

—At one of his meetings in Boston lately, Mr. Moody stated that some one had written him that he ought to apologize for saying that the Bible is true. But the evangelist has decided that he will not apologize just yet. The teachings of that old book, said he, found me down on Court street forty years ago; it threw light into my soul and that light has been growing ever since. I would give up my life rather than give up that old book. Lots of men who fought the Bible are dead and buried. There is many a man now howling on the streets of Boston against the Bible, who will soon be gone if God don't save him. May God save them! I want to get that book into my very soul and live it and preach it day and night, and that is what I want for you.

—The enthronement of the Archbishop of Canterbury was, in the language of a newspaper correspondent, a splendid ecclesiastical function with a great representation of clergy and impressive music, but the attendance fell far short of expectation and empty spaces in the nave were conspicuous. A less brilliant pageant but a unique service was that at Hawarden church, when an Armenian memorial window was unveiled by Mrs. Gladstone. It was preceded by the presentation of a portrait of the Patriarch of the Armenian church and by a solemn speech from Mr. Gladstone, in which he confessed that the recent agitation has been a failure.

—Our churches will rejoice in the good news recently received from India. In a postal card just received, Rev. Geo. Churchill, writing from Bobbili under date of Dec. 11th, says: "Six caste men and boys baptized on Dec. 1st. More to follow. This is the Lord's doings and it is marvellous in our eyes. We are all well and joyfully anticipating the arrival of our new missionaries." Such a movement of caste people to accept the gospel is, we believe, unprecedented in the history of the Mission and is full of encouragement to renewed prayer and effort.

A Debt of Honor.

At a recent meeting of ministers and other brethren in St. John an informal consultation was held concerning the payment of the Seminary debt due the president of the late Union Baptist Education Society. As is well known this liability has never been met,

and a feeling well nigh universal exists among us that some effort should be made to take it out of the way. While, no doubt, some will think that because the Seminary is now closed, and for the present can not be considered a living interest, we can not hope on this account to make a successful appeal, yet the fact must remain that the debt has not been paid, and that our denominational honor is involved while we neglect to meet it.

No great amount of argument should be required to convince any thinking mind that what was justly regarded as a debt three or four years ago is an equally just and valid obligation today. To many of us it does so appear, and we feel anxious to see the obligation discharged.

Now, while we are forging ahead in all denominational activity, as though all was well, we may indeed pause and ask ourselves the question—can we expect our prospective work to be blessed, and our gifts laid upon the altar to be accepted, while we are leaving unpaid obligations behind? Will it not be as well with us in the long run to stop and settle old scores as to run over them now, only to meet their just retribution somewhere ahead ere long? Even though it appears like putting our funds in a grave, is it not better to think that we can look the world squarely in the face and say that we both teach and practice honesty?

I do not propose to reason concerning the wisdom or folly of the past, or to plead that I, with others of my brethren, had no hand in contracting this debt; I only take the view that now must be regarded as more immediate, that is, that in the eyes of the outside world, and in the opinion of other Christian bodies Baptists stand chargeable with the non-payment of obligations contracted in their name and undertaken for their benefit. This point we should not lose sight of.

The committee appointed in St. John, of which Rev. G. O. Gates is secretary, held a conference on the 6th inst. with Mr. Macdonald, former president of the Union Baptist Education Society, and discussed at some length arrangements and terms to be carried out. From this interview it was learned that the amount due our brother is \$6,500. Of this sum he generously gives \$2,000 as his personal donation in behalf of the late Seminary.

Now of the \$4,500, which our brother thus offers to take as an honorable settlement of his claim, the Free Baptists have assumed one-third as their share, and I learn that they now have the greater part of it in hand ready for immediate payment. In this respect they have set us a most worthy example.

Thus it will be seen there remains \$3,000 as the amount required of us. Now if we estimate our contributing membership at 6,000, a very reasonable figure, the raising of this sum would be on an average for each church only fifty cents per capita. This we think is easily within our reach.

At the Queens County Quarterly Meeting, held with the First Johnston Church on the 9th inst., this matter came up for discussion and it was unanimously resolved that the churches of the county be asked to co-operate in the effort to raise the amount required. The brethren present of the First Johnston Church cordially assented to the proposal and expressed their willingness to bear their part. Other brethren of Second Cambridge and Lower Cambridge have also expressed to the writer a similar feeling. Chipman, which has in the past contributed over \$1,000 to the Seminary cause and its liabilities, can be counted on again in this attempt.

Leading brethren from the Fredericton Church in conversation on this question assured me that whenever an effort should be made to pay the past indebtedness of the Seminary, they would bring the matter before their church and attempt to raise their quota also. Pastors Gates, Gordon, Hinson, Irvine, Townsend and a number of others have expressed their views in this direction and stand ready to co-operate in the endeavor.

Now while the call for help is being responded to in part, can we not ask for a universal and uniform course of action throughout the province? Should we not take hold of the appeal in real earnest and within three months wipe off this lingering stain on our denominational good name? Brethren of New Brunswick, all together in this issue! By the grace of God we can do it. As one pastor I expect to give my best effort to it. Who else will do the same? Send your responses to Bro. Gates, who will promptly acknowledge all in the MESSENGER AND VISITOR. Let none fail us in the hour of need.

W. E. MCINTYRE.

Acadia College.

These words have stood as the heading of many articles in our paper. Some of them have been criticisms and some laudations. The laudations, though sometimes extravagant, have not, it is to be hoped, harmed us. Some at least of the criticisms have done good, but the larger number of articles under this heading have been appeals for financial aid.

The frequency of these appeals is evidence of the close relation between the college and the churches through all these years. The clause or the constitution which defines the object of the Convention, says that it is "to maintain the educational and missionary operations of the body." Article 7 provides that the Governors shall be appointed by the Convention. The Convention expects an annual report from the Board of Governors in respect to what they have done, and what they intend to do, and claims for itself the right to criticize, amend or reject any recommendations of the Board. All this indicates a very close relation, at least in theory, between the Convention and the College. Has the full meaning of that relation been apprehended by the churches composing the Convention? If it has been adequately apprehended, why has there been so much indifference to the question whether the convention is fulfilling or failing to fulfil the purpose for which it was organized? I am moved to raise the question, whether there is not need of a revival of the sense of personal responsibility on the part of the membership of our churches in respect to our accepted denominational work. A church that exists for itself is in the process of decay.

It must have been known to all who were interested in our denominational work, that the income of the college from the churches is less than it was some years ago. Recurring deficits have been the consequence. A contribution of ten cents a member, on the average, has been considered a small sum to be given annually by the churches towards the support of the college. But in fact the college has been receiving not more than five cents a member.

The observance of the 27th of this month, in prayerful consideration of our duty in respect to the great question of education under Christian influences ought to awaken an impulse that would result in a changed condition of things. More of our young people ought to be in our schools in Wolfville. More money should be given to the Ministerial Educational fund. Larger and more regular contributions are needed to meet the annual expenses of the college. Let us call to mind what the college has done for our people in the past, and consider how much of our present efficiency and success can be traced directly or indirectly to it, and the request of the executive committee for a special collection from every church will receive a hearty response.

AW W. SAWYER.

Acadia Seminary.

At our last annual meeting in June a committee was appointed to consider ways and means of raising funds to assist in paying the debt on Acadia Seminary. As we noticed in these columns some time ago, this committee appealed to the churches and individuals for funds, and suggested several ways by which sums of money might be raised. Seven months of the year are now passed, and we fear few have as yet responded. The heavy debt now resting on the building demands most urgent and united action on the part of Acadia's friends. This institution of which we are so justly proud has brightened many hundreds of our homes, and sent into them blessings, the value of which can never be estimated. What a surprisingly large return can we now give to her if we only make the effort. We hope soon to see many reports of concerts, sociables, or such like, held by our Baptist young people for this most worthy of our denominational work.

Besides a heavy debt resting on the building there yet remain seventeen or eighteen rooms, the furnishing of which is unpaid. Forty dollars will pay for the furnishing of a room, and the donor has the privilege of naming the apartment. Twenty-five dollars will pay for a life membership in the Alumni Association. We are glad to say that the Antigonish young people have recently succeeded in raising the amount sufficient to furnish a room and expect to make their pastor's wife, Mrs. Lewis, a life member of the Alumni.

Young people of our churches, will you not by immediate action increase your interest in church work, and at the same time help pay a little of the debt we owe to our beloved denominational school?

HATTY A. BROOKE,

Pres. Alumni Association.

Antigonish, N. S., Jan. 12.