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Messenger and Visitor.

WEDNESDAY, MAY 2nd, 1894.

THE MISSIONARY SPIRIT ESSENTIAL TO A CHRISTIAN CHURCH.

One of the important reasons for their existence recognized by Baptist churches is that they extend the gospel and its blessings to those abroad, or at home, who are ignorant of its divine and saving power, or who lack the means necessary to provide themselves with an effective ministry of the Word. This is but to say that we regard Home and Foreign Missions as enterprises of the greatest importance, in which it is the duty of all Baptist churches to engage according to the measure of their ability. We do not mean of course to say that this view is peculiar to Baptists, for we rejoice in the fact that other Christian bodies regard this matter in the same light, and that thus Christ and His power have been brought to the world. But there is, we think, no Christian people who have more clearly recognized the duty and more gladly accepted the commission to go into all the world to disciple and baptize the nations. So far as others who declare the Christ of the New Testament keep pace with us, or go beyond us in this work, it must be for us a cause of rejoicing.

It has been said, and with much justice, that a church destitute of the missionary spirit fails to demonstrate for itself the right to exist. Certainly the great importance of the work which a church does in reaching the gospel to those who come to its particular place of worship, in increasing its numbers and educating its membership in the doctrines and practical duties of Christianity is not to be ignored. But the church that is truly imbued with the spirit of Christianity will aim at something beyond its own edification. It will be missionary in spirit and, so far as opportunity and ability permit, it will be so also in practice. The fact that a church is small or poor need not prevent its cultivating the missionary spirit. It can at least pray in hope and expectation for the conversion of the heathen and the salvation of the world, and if first there be a willing mind there will be contributions from such, which though they may seem small in the eyes of men, will be more significant in the eyes of Him who gave the great commission than the larger gifts of those who contribute out of their abundance. No church need fear the result of investing what it can in the missionary cause. A church is not like a stone which grows, if it grows at all, by increment from without but like an organism whose growth depends upon its healthy vitality. It is not the man who works or takes abundant exercise whose muscles become weak and his whole physical system impoverished, but he who does nothing, and it is not the church that sits at ease that is filled with vigorous health but the church that expresses its faith in generous deeds and seeks, so far as possible, to obey her Master's command—"Go into all the world and preach the gospel to every creature." For the church, as for the individual, it is true that those who seek to be channels for the communication of Divine truth and life to others, find in themselves a fountain springing up into eternal life.

The missionary spirit which pervades our churches, is something to be grateful for. It is one of the encouraging features of the present and one of the hopeful indications for the future. But speaking generally, it must be admitted that it is far from being so strong in our churches as we should desire to see it. If we consider the matter in reference to the Baptist churches of Canada or of North America, it will certainly be found that the contributions for missions within recent years has largely increased, but when we come to consider how greatly also the wealth of the people has increased dur-

ing the same period, and how great sums are expended by Christians on costly and often harmful luxuries, the sums given in order that Christ's gospel may be effectively preached in all the world, great as these sums are in the aggregate, seem almost pitifully small.

The great missionary societies of our Baptist brethren in the United States, in closing their accounts for the past year, report heavy deficits. That of the former, as noted in a previous issue, amounted to over \$100,000, while the Missionary Union reports a debt of over \$200,000 in connection with the foreign mission work. The centennial contributions of the preceding year had swelled the receipts of the Union to a figure considerably above that of any previous year, but the directors had ventured to hope that with the generally rising tide of missionary enterprise the contributions of this and succeeding years would not indicate any recession from the high-water mark of 1893, and appropriations were consequently made upon an enlarged scale. The results of the year just closed have disappointed this expectation, as the contributions show a decrease to the extent of some \$40,000. The falling off is due, no doubt, in great part, to the business depression and the hard times which have been pretty general over the country. The same cause, it may be presumed, will operate with us, though in a less degree, to make the contributions of our churches to our mission work smaller than they otherwise would have been. Still, we presume, there are few of our churches but that with a little extra effort could raise as much for our denominational work as they did last year, while many could take a considerable step in advance in this matter and be the better for it. But some wholesome enthusiasm into the cause and back it up with systematic effort and the largeness of the result will be often surprising. In one of our exchanges we read of a pastor in the United States who determined to do what he could in connection with his church, and in spite of the hard times to sustain the work of the Missionary Union. "Soon after returning from our Association Missionary meeting," he says, "I laid the wants of the world before my people. As the times were hard, I told them I was going to add one thing to my contribution. I took no contribution, but asked them to pray over the matter for two or three weeks, and then bring in their offering." On the Sunday appointed for taking the offering the pastor again fully presented the subject. "I told them again," he says, "I was not begging for money, but if anyone wanted to give I would send it." The result was an average of \$1.50 per member for the F. M. work. Another church near by, with a membership fifteen times as large, paying a salary to its pastor twelve times as great as that paid by the first mentioned church, contributed to the funds of the Union only twice as much as the other. There are a good many churches which do not know how much they can do for missions, because they have never really tried.

BAPTISTS OF THE UNITED STATES.

The Year Book for 1894 shows that in the United States there are now 38,122 Baptist churches, 25,354 ordained ministers, 149,888 associations and an aggregate church membership of 3,496,988. The influence of such a large body of Christians upon the nation and through the nation upon the world must be very great. We know that one church does much to mould the intellectual, social, moral and spiritual life of the community where it is located. Every year the pastor, who is generally one of the most intelligent men in the community, is delivering discourses upon the most vital subjects, and thereby stirring the thought of the people. The special force exerted by bringing the learned and ignorant, the rich and poor, closely together is marked. The power of the church in lifting a standard of righteousness and truth is unequalled, and the illumination of the people on religious subjects comes almost wholly through the agency of the church. Such is the value of one church. What must be the forces then of 38,000 churches. After making all deduction for the weak and inefficient ones the thousands of organizations remaining do a vast work for the glory of God and the relief of man's estate. The additions to the churches during the year numbered 289,222. This number would make the population of a province of some size. The conversion of a whole province would be a matter of wide notice. But the distribution of this number among the people of the country makes their conversion of more value than if they were all in one province.

The life of the churches is closely related to the ability, equipment and spiritual power of the ministers. And the power of the ministry is closely connected with the institutions of learning owned by the body. One college does much; one theological sem-

inary is a power. Each school stimulates those who support it, and sends out a constant stream of holy energy. We note with satisfaction then that Baptists sustain, in the United States, seven theological institutions, with 776 of pupils, and an aggregate value of property \$3,401,618; 35 universities and colleges with 9,088 pupils and a property valuation, including endowment of \$19,171,045; 32 seminaries for female education exclusively, with 3,675 pupils and \$4,121,000 of property; 47 seminaries and academies on the principle of co-education, with property amounting to \$3,787,793; and the 31 institutions for education of the colored race and Indians, having 5,177 pupils, and of property, \$1,380,510. The number of educational institutions of all classes and grades is 152, of pupils 231,969; the aggregate of property being \$31,882,902. It can scarcely be said that our brethren set no value upon education. To be a Baptist is, or should be, to have an active interest in education in its widest extent.

Some estimate upon the faith of a people is made upon the basis of their financial gifts. For in modern times money represents labor, toil; even thought and sacrifice. Gifts therefore represent the deep conviction of the membership. So the grasp of truth, the work of the Spirit and the loss of mankind can be discovered in the following:

The contributions of American Baptists for the year covered by these statistics aggregate, for missions, \$1,467,238.76; for education, \$907,416.31; for miscellaneous purposes, \$2,739,583.81; for salaries of ministers and other church expenses, \$7,299,464.76. The whole amount of contributions, for all purposes, stands at \$12,500,713.95. Value of church property, \$28,605,769.

The American Year Book shows the strength of Baptists throughout the world to be 44,699 churches, 29,871 ordained ministers and a membership of 4,184,507.

It may interest readers to note the Baptist membership in specific countries, for example, in Europe: France, 1,769; Germany, 27,562; England, 208,728; Ireland, 2,200; Scotland, 13,208; Russia and Poland, 16,441; Sweden, 36,585; in Finland, 1,329; Denmark, 3,015; Norway, 1,350; Italy, 1,151; Austria-Hungary, 2,675; Spain, 100; Switzerland, 439.

From the large number of Baptists we may be encouraged, while from their comparative weakness, remembering the millions untouched by Christianity, we may be humbled in view of the little we are doing to take possession of the remote regions of the earth.

College Honors.

How few the "D. De." and "Ph. De." among the learned Baptists of the Province compared with the United States, said a friend not long since, "Yes," was the reply, "they are at one extreme and we are at the other. Their colleges make too many and ours too few." Well, we are on the safer side and, perhaps, we had better remain there. Better by far than to swing to the other extreme; but the happy mean is better than either extreme in this case.

Now college degrees are like the pounds in the parable, delivered into the hands of college authorities not to bury in the earth, but to be used in aiding honorable men and winning strength and influence for the college. So when the Master shall come it will not be so honorable to say, "See how little we have made of the privileges granted unto us. We have only sent out a degree here and there to try servants, and they were old and almost ready to die."

O wicked servants! you should have given honor to the worthy, to the tried men, true men among us. These privileges were entrusted to you, not to abuse by hiding them, but to do service by bestowing them on worthy men. I forgive you, but do not so wickedly any longer. Give honor to whom honor is due.

Governors of Acadia, use your privileges, not abusing them, either by a prodigal waste or with a miser's stint, but give honor to whom honor is due. These rights are yours, and you are to abuse by hiding them, but to do service by bestowing them on worthy men. I forgive you, but do not so wickedly any longer. Give honor to whom honor is due.

Foreign Mission News and Notes.

The following extract from a letter written by Rev. W. V. Higgins while on tour under date Feb. 17th, will be read with the deepest interest, because it gives some idea of the work of the missionary which can be gotten in no other way. The letter is written from Akulatampara. He says: "I came here about ten days ago, and we have had a grand time. The tents are pitched on the bank of the river which separates our two Christian villages. (I mean two villages in which our Christians live). Seven helpers are with me, and several of the Christians living here also come with us every day, we preach the gospel in the near villages. The Naidu being known and respected through all this region, his coming gratuitously with us adds much to our strength. Since he is not paid a salary the people cannot but see that he at least is prompted purely by a love for souls (even if the rest of us do work for the wages we get). It has been very encouraging to see this busy man in the midst of his worldly duties and cares, coming with us a mile or two away from his home every evening to preach Jesus and Him crucified. He preaches with as much power as any of the helpers, and probably with much more favor than most of them. Brajaji and Gopiahthi, two farmers, also accompany us frequently and preach acceptably. Then there are some young boys whom we press into the service. Since coming here our programme has been to rise at five and start at six for the village. We go in pairs and infuse new spiritual vigor into the hearts of the students, and open up the way for laying the claims of the college before those who are able to help on this side of the line. A committee was also appointed to take steps as might create an interest in Acadia on the part of the Northern Educational Society, and obtain a grant from them if possible.

The President of the Association, Rev. Chas. Eaton, in his own way, with words, burning with enthusiasm, presented before the meeting a new and large scheme for the organization to grapple with. The idea was to raise and deposit a fund in New England sufficient to endow another chair at Acadia, make a "hallelujah procession" at commencement time, and deliver up the result of the Association's labors. Several distinguished educationalists sat down with us at the banquet. We had the honor of having with us three presidents of institutions of learning and two professors.

Being called upon to address us, Dr. Boggs, whose friends in the Provinces are many, presented an idea of the work being carried on by him in India. Prof. McVane recalled pleasing reminiscences of his life twenty years ago at Acadia.

We know that that which we received from Prof. Tufte would be just what we wanted to know about, and although we could not but be sorry to hear of the financial situation of Acadia at this time, still the facts presented could not do otherwise than give encouragement, and his eloquent appeal gave an impetus and onward movement to the work that was strongly felt.

Dr. Alvah Hovey showed in his words a strong interest in Acadia, and speaking on the highest terms of men from Acadia whom, as president of Newton Theological Seminary he had become acquainted with, assured us of the lofty standard maintained in the work being done at Wolfville. We had the honor also of having with us Pres. Elliot, of Harvard University. Kind and generous in conversation, pleasant, yet preserving ever a due amount of dignity in his speech and bearing he at once showed himself interested and friendly. Those who have gone from the walls of Acadia have evidently put her upon a higher plane in his consideration. He spoke of the Baptists as the great living force that was instrumental to a very large extent in establishing the doctrine of religious toleration.

The banquet was brought to a close in true Christian spirit and "Blest be the tie that binds" was never sung from deeper, louder hearts.

We gathered round one another then for friendly hand-shakes and renewing of old acquaintances which never will be forgotten. Transported we were to the old hill again, and were lost for the time being to the busy turmoil of the heaving life outside. We were friends and brothers with a common love for our dear Alma Mater, which only they who know can understand. We rejoice because we were numbered among Acadia's sons.

INGRAM BILL.

Cecil White, one of the employees of the Ambrose Car Works had his left eye knocked out by a spike last Thursday. He was engaged driving spikes into the bottom of a car when a spike broke one part flew up hitting him in the eye making a very ugly cut. The matter of the eye was out. Dr. Morse dressed the injured member. Very little hopes are entertained of saving the eye.—Sentinel.

Minard's Liniment Cures Dandruff.

Who should vote in the church?

In the MESSENGER AND VISITOR of 11th inst. I read a short but interesting article on "Church Government," this led me to enquire who were the proper persons to vote at meetings of the church when assembled for business purposes and more especially for church discipline. First I would remark it has to be the practice, and still is, for female members to exercise their franchise equally with the male members. This I consider is not wise in most instances, for the reason that the sisters are usually a large majority of the church, and this being the case, can control by their vote the action of the church, and leave those of more mature judgment in the minority. Another reason is the female members are governed in their action by impulse and sympathy rather than by a mature weighing of the subject under consideration, and so are too often governed by feeling rather than by judgment.

We can suppose a council called by a church to consider an important matter of church discipline. The delegates to which do not include female members, and when the report of the council is presented to the church, those excluded the members are called upon to vote on the arguments used at the council and so are not competent to judge of the case, consequently vote as sympathy or feeling may induce them, and being the larger number of the church may vote not to receive the recommendation of the council when the majority of the male members were otherwise disposed, thus the mature judgment of the minority, though the oldest and most competent to judge of the female members, is overruled. I could suggest other reasons why it would be better for the female members of a church not to vote in matters of business or discipline.

Second, I think it would be wise to allow no minor in the church to vote on occasions referred to. The reason I would give is that a considerable number, if not a majority, are too immature to form a judgment and decide on matters of business or discipline. It is well known that the present day the majority of those brought into a church are those from the Sabbath-school. Consequently a number are from ten to fifteen years of age, and such as would not be considered eligible to vote in another society where important matters were to be decided.

In my younger days there were no Sunday-schools, and those then being added to the church were such as were of mature age. But now it is different, and likely will continue so whilst the Sabbath-school is such a valuable adjunct to the church, and we may hope that from these bible schools the gathering into the fold of Christ may continue frequent and numerous. At the same time I think upon mature consideration it will be thought wise to restrict voting to those of more advanced age, or beyond the age when they are no longer minors.

The question may be asked, how can a practice so prevalent and so venerable be changed? I can only see one way, that is for the Baptist Convention to recommend the subject to the churches, and then each church will be competent to take action in the matter and form its rules of procedure as may seem to it most suitable.

AN OLD DISCIPLE.

April 23.

Note from Mr. Freeman.

I wish to say just a few words concerning the Murray River Mission field of P. E. I., and my present whereabouts, through your greatly valued columns. The H. M. Board will do well to consider their liberal support of the Murray River field for a few years at most, when they will, without doubt, be able to carry on their own enterprise, and make satisfactory returns to the denomination. There are in the several sections of that field a goodly number of young men of sterling character and more than average liberality, and these though somewhat separated locally, are yet yearly converging together more and more, and are in the several sections of that field a goodly number of young men of sterling character and more than average liberality, and these though somewhat separated locally, are yet yearly converging together more and more, and are in the several sections of that field a goodly number of young men of sterling character and more than average liberality, and these though somewhat separated locally, are yet yearly converging together more and more.

A. FREEMAN.

Baptist Catechisms.

A friend has several thousand "Scripture Catechisms" (Baptist) 60 pages, and is anxious to get them into families and Sunday-schools. They will be sent by mail for five cents each. (5c.) per dozen. This supply is exhausted. Scripture proof is printed with every question and answer. Please address me at 167 Hollis street, Halifax, enclosing stamps or money.

J. PARSONS.

Hood's Sarsaparilla.

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