

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, MAY 2nd, 1904.

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.

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.

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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 deficit 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 \$60,000. 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.

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, \$1,467,293.76; for education, \$97,416.81 for miscellaneous purposes, \$2,789,883.81 for salaries of ministers and other church expenses, \$7,896,464.76. The whole amount of contributions, for all purposes, stands at \$12,560,718.95. Value of church property, \$78,905,769.

The American Year Book shows the strength of Baptists throughout the world to be 44,669 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, 16,444; Sweden, 36,555; in Finland, 1,329; Denmark, 3,015; Norway, 1,950; Italy, 1,151; Austria-Hungary, 2,675; Spain, 100; Switzerland, 489.

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. Es" and "Ph. Ds." among the learned Baptists of the Provinces 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, 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, "We see how little use we have made of the privileges granted unto us. We have only sent out a degree here and there to thy servants, and they were old and almost ready to die."

O wicked servants! you should have given honor to the worthy, to the tried and true men among you. These privileges were entrusted unto you, not to be hid by them, but to be used 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 nor with a miser's stint, but give honor to whom honor is due. There rises before me as I write the name and familiar faces of another half dozen worthy men whose splendid abilities should be recognized by Acadia. Brethren, other colleges will soon lay their hands upon these men and recognize their worth if you will not, and that sympathy which should and would flow back to Acadia will be a natural law of sequence to another.

Think on these things! Let us get out of the ruts. Would the thought of six new "D. Es" almost take your breath? "Prodesse quam concipere" say you? Better both, say we. The world would not stop moving should our college make six worthy doctors in June '04. Acadia would certainly move faster and get to herself new strength.

Not being an applicant along these lines, as you Mr. Editor, will know, permit me to sign myself, D. D. D.

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 \$19,171,945; 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 \$3,787,738; 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 233,669; the aggregate of property being \$31,882,962.

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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 separate 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 Naidin 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. Byraj and Gopahth, 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 make five or six villages each morning, returning to camp pretty well tumbled out about 10.30. At 3.30 sharp Bible-class with the helpers. At present we have been reading 1. Corinthians, analyzing the epistle and classifying the subjects treated. I think that generally the helpers would stand about as good an examination in Bible subjects as many of our college students—perhaps as well as many of the theological students in our seminaries. At 4.30 we have held a daily prayer meeting for the special benefit of the Christians here. We hope their hearts may be revived by the Spirit and their zeal quickened. By 5.30 we are ready for our evening work. This has been done for the most part in four or five surrounding villages. Services are held simultaneously in all of them. These services have been either by lantern or moonlight and have continued until eight o'clock, when we return for dinner and lay our weary bones to rest after a hard day's work. The evening services have been well attended and good results must surely follow sooner or later. Imagine a crowd of say 50 seated upon the ground in a farmyard. Let them form a circle and then think of the missionary with a helper or two standing in the midst of them. Frequently we sit upon a large flat stone or log, if such seats are available. Such preaching in India is probably the most satisfactory kind of preaching that we do. We have visited these four or five villages about six times, some two of us being in one of the villages every night. Hence they ought to know the story pretty well. But we find that the people need to be told over and over and over again. Even then they amaze us by the ignorance which they show. The worst difficulty, I sometimes think, is that in so many cases we can only visit a village once or twice, and then do not see it for a year, perhaps. Such work, I fear, is largely time and strength wasted. When we can get missionaries enough so that each man can see all the villages on his field once or twice a year, and on each occasion visit them four or five times, I think we would be in a position to make our work tell. Humanly speaking, we have been largely wasting our powder by scattering it too much. But what else can we do with these enormous fields. Perhaps we should leave two-thirds of the field untouched and bend all our energies on the one-third. That may in part account for our small success. You must not forget that in Visianagaram and Chicacole the London Mission worked before us for 25 or 50 years with few results. We evidently have a hard row to hoe, or a hard nut to crack. But God is able to do exceeding abundantly above all that we can ask or think, and the harvest must surely come sooner or later. Don't let us lose heart. The lack of success is harder for us to bear than for the brethren at home.

— says that if a break comes out here and we can report 200 baptisms, the people at home will be ready to give any amount of money and will be full of interest in the work. Well, perhaps that is so, and may God give us the 200 souls; but as for me I think we should be zealous and faithful whether our work is immediately fruitful in ingatherings or not. I do not think that we shall see great ingatherings on these fields for the present. It seems to me that they will come as they have come (though in larger numbers I hope) in twos and threes, from all the different castes, and there will thus be laid a more general foundation

for the future growth of the kingdom. India is like a coal or gold mine, you strike it in seams, and when a seam is struck you have a tremendous ingathering locally. Well, may God help us all to be faithful. We are using ourselves up in this country pretty fast, but God must have a grand purpose in it all. Oh, may His will be done whether the poor unprofitable servants win the applause of men or not."

J. W. MARRIS, Sec. Treas. F. M. B.

Meeting of New England Branch of Acadia College Alumni Association.

Acadia's sons in New England gathered in pleasant reunion at the United States Hotel, Boston, on Wednesday, April 17th. There were greetings and handshakes that told of an interest in our Alma Mater and a bond of union between ourselves, which, when once created, cannot be marred by the crowding affairs of our everyday life.

From four to six o'clock a meeting was held in one of the private parlors to do the regular business of the society and devise ways and means to further the interests of our college.

It was good to see Prof. Tufts again, who had kindly consented to come over and present the claims of the institution and tell us of her welfare, one whom we had learned to respect and honor in the classroom, love in social life, and in whose heat we knew was a strong yearning after Acadia property.

A committee was appointed to secure such men as Dr. Gordon to go down to Wolfville for a few days 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 burning 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. Tufts 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, thro' hearts.

We gathered round one another then for friendly handshakes 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 Amherst 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 ran 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 do with the practice, and still is, for female members to exercise their franchise equally with the male members. This consideration is not wise in most instances, for the reason that the voters are usually a large majority of the church, and this being the case, 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 impulses 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 members heard 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 be able to carry their own opinion. A vote not to receive the majority 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, is overruled. I could not but think that 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 at 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, distinct, 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