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Messenger and Visitor

WEDNESDAY, September 17, 1890.

THE STUDENTS RETURNING.

Our young men who have gone out this summer to spend their vacations in ministering to the vacant churches and mission fields, have, some of them, already returned to their studies, and others will shortly do so. While it is sad to think of so many fields being left now without pastors, it is one of the most encouraging features in connection with our work, that so many young men of promise amongst us are devoting their life's energies to the preaching of the gospel. The hope of our churches and our missions is in these young men. Let the fullest sympathy and help be extended to them. Let them be remembered at a throne of grace. Let the churches watch expectantly and prayerfully for others to be added to their numbers. We are glad to have reports from the students and to know that the divine blessing has rested on their labors, and that in some cases they have been caused to rejoice in seeing churches revived and sinners converted as the fruits of their labor in their summer vacation. We all rejoice in these seals to their ministry. But if others have labored without seeing any revival or much apparent fruit of their labors, let them not thereupon say, "there has no blessing rested upon my work." Be assured, if faithful work has been done the blessing will not fail. Some fields are ripe unto the harvest, while with others it is the time of planting and watering. The planting is not less necessary than the reaping. If it has been with you this year a time of sowing in tears, there will be another time when you shall return bearing your sheaves with you.

THOSE APPEALS.

What shall we do about these appeals that come so frequently and urgently to our churches and to the Christian men and women who compose their membership. Our missionaries in India, confronted with the tremendous power of heathenism, have cried again and again to us with a great and urgent cry for reinforcement. Now, our brethren in Japan, looking at the needs of the vast heathen population by which they are surrounded, are calling for our sons and daughters. A cry for laborers, and wages to pay them likewise, comes loudly from the harvest fields of Manitoba. A voice reaches us from the shores of the Pacific asking for aid, and from Grand Ligne, a modest appeal is heard asking for our sympathy and help for the good work which is in progress among the French Catholics of Quebec.

What shall we do with these appeals that seem almost to threaten to overwhelm us? We cannot prevent them being made. We cannot blame those who put them forth, seeing they feel constrained, in the service and in the name of Christ, to utter them. Shall we refuse our platforms, our pulpits and our press to those who thus seek, in the interest of the work of Christ, to win their way into our hearts and our purses? We might say we have our hands and our hearts full and more than full now with the work we have on hand. With our educational interests making so great demands upon us; with a Foreign Mission work which now requires an expenditure of $96,000 annually; with many churches and Home Mission fields vacant, how can we listen to other appeals, however urgent, for men or money?

But on the other hand, it is hard to shut our ears to any appeal that comes to us in the name of Christ and of perishing humanity. If we are doing all we can we have reached the limit of our responsibility, and are enjoying to the full the blessing of our opportunity. But who thinks we have reached that point? If we consider and understand these matters shall we not perceive that doors of golden opportunity are being opened before us? We feel inclined to say to these calls—Impossible! But with God there is no impossible, and it is the impossible that the people of God, if led by His Spirit, are always attempting and always accomplishing.

"He maketh me to lie down in green pastures; He leadeth me beside the still waters."

"He knows what I need: He treats me according to my quality: He proves by easily comprehended blessings that higher benefactions shall not be withheld. Pasture and water are the earnest and pledge of truth and grace. Did we know things as they are we should know that they are all parables, whose meaning is spiritual. Bread is sacramental. Providence is the visible and historical aspect of theology. If God clothe the field, will He not also clothe the husbandman? If He clothe the body, will He not clothe the soul? If He feed the flesh, will He starve the spirit? If we knew the earth aright, we should have some understanding of heaven."—*Dr. Parker.*

THE OPENING AT ST. MARTINS.

On Thursday morning last, the editor joined a company of good friends whose destination was St. Martins, and whose purpose was to attend the opening of the Union Baptist Seminary. Of the party were Revs. G. A. Hartley and J. A. Ford, Messrs. Thos. L. Hay and wife, T. S. Simms and wife, A. C. Smith, M. P. P., Mr. McCready, of the *Telegraph*, Mr. C. E. Burnham, Dr. MacFarlane and many others, comfortably filling the car by which the party was conveyed through without change from St. John to St. Martins. All seemed determined on having a good time, and we believe their expectations in this respect were fully realized. To some of the party it was a first trip to St. Martins, to others it was the first visit since the building of the Seminary, and all felt impressed with the imposing structure which has been erected for the needs of this flourishing school, as well as with the quiet beauty of the situation. The crisp cool morning had been followed by a delightful September day of that soft, dreamy character which we all know so well but only poets can describe. The broad bay lay placid as a mirror, giving no hint of the wrinkled front it sometimes puts on and the sound and fury which, in less pleasant moods it is wont to manifest. The Seminary occupies a commanding situation, with a broad outlook over the bay, the Isle Haute and the shores of the sister province looming very distinctly in the distance. We were shown over the building and were permitted to inspect its equipments, its spacious dining-room, its pleasant class rooms and parlors, and to take a cursory glance at its comfortable dormitories. Every available room is taken and there is not nearly room enough for all who wish to come. The upper flat, which is intended for dormitories, as yet remains unfinished. This the Board of Directors are anxious to finish as soon as the means to do so are at command, as the additional room is greatly needed.

Arrangements had been made to hold a meeting in the morning after the arrival of visitors, and accordingly, at about 11.30, the exercises began by the singing of a hymn and prayer by Rev. G. O. Gates, of St. John. On the platform were Revs. G. A. Hartley, G. O. Gates and J. A. Ford, of St. John; C. W. Weldon, M. P.; Mr. McCready, of the St. John *Telegraph*; R. T. Babbit, of Gagetown; Dr. MacFarlane, Thos. L. Hay, A. C. Smith, M. P. P., and others of the directors. The audience, which was composed principally of the students and visitors, would probably have been larger if the meeting could have been held at a time of day more convenient for the people of the neighborhood to attend.

No elaborate programme, Dr. Hopper stated, had been prepared for the occasion. The intention was that the principal should deliver a short address, welcome the teachers who had lately been added to the staff, and that afterwards opportunity should be given to hear a few words from some of the friends of the institution who were present. After welcoming the visitors, the old students who were returning to resume work in the Seminary, and the young men and women who were now about to enter its classes for the first time, Dr. Hopper proceeded to deliver his address, which was excellent and scholarly in character, and was listened to with great interest. We think we cannot do better for our readers than to insert the excellent report of this address printed in Friday morning's *Sun*:

THE ADDRESS.

What is education and what is its object, are questions that have been variously answered in different ages and lands. It remained for Jesus of Nazareth, the world's great teacher, to broaden the conception and work of education. In Christianity education has taken to itself a significance many-sided and entirely unique. If we may venture upon a definition it would be something like this. Education is the harmonious development of man so as to make the most of himself, promote the best interest of his neighbor and the honor of the eternal God. That system of education is defective which overlooks aught that goes to make a man and provides not for his proportional culture. It must take cognizance of the fact that man is a member of society and has multiplied relations to his fellow man. And above all this it must recognize the truth that while man is the chief of all earthly creatures and has dominion over them, he is the servant of the most high God and destined to an endless life. In early days physical education was carefully cultivated. Later on mental training received attention, but the last quarter of the present century may emphatically be called the age of the awakening and development of spiritual life. Never before have the questions of man's relationship to his Creator and the possibilities of human life been so widely and profoundly canvassed. It is well to train the body to develop the mental powers, but in these processes there must be no ignoring of man's moral and religious nature. A many sided, symmetrical education is what our true well-being demands. In our own province provision has been made for the education of all in our free public school system, which has its crown in our provincial university. The system is weak in the matter of provision for what is termed secondary or academic education. The public schools and the university are doing good work, but it must be admitted that they need much in modification and improvement to meet the reasonable demands of to-day, to say nothing of the Christian instruction which must be largely lacking in a state university. As matters stand in this province to-day the most imperative need, whether we consider the provision made by the government or by denominations, is academic education, and this education we believe should be provided by the Christian denominations rather than by the state, and for the following reasons:

1. All our people are practically agreed in supporting the free public school system.

2. Many are unfavorable to this system being expanded beyond the superior and grammar schools, alleging that the state does its whole duty in providing for common school education.

3. Many believe that when the scholar reaches the point where he must leave home for the academy, he should not at that critical age be left without home and Christian restraint, such as the boarding school under Christian control affords.

4. It is almost an axiom that the government should not do by a tax that which the people will do for themselves voluntarily equally well, and it is claimed that the denominational academies and colleges as already established are fully equal if not superior to provincial ones as now existing, or as the province has ability to create.

5. As this is a Christian country, Christians hold they are under obligation to conserve and broaden the Christian privileges we enjoy, and this can best be done by putting the image and superscription of Christ in the higher education of the country, just as the Christian home and Sunday school keep it upon or in connection with the common school. If this be true then a wide door with large possibilities of usefulness opens before Christians for their activities and benevolence. Practically, Baptists have accepted this view of the matter, and for more than fifty years in this province have been working out the problem. Some peculiarities in our methods have from the first planting of our Seminary in 1836 obtained and continue to this day with necessary enlargement but no essential diversion. I refer to two particulars, viz., co-education and Bible study, and these two elements of our work to-day are, throughout all Christian lands, finding wide endorsement and becoming prominent features of higher educational work. The Seminary, through the wise foresight of its founders 54 years ago, began its work in laying down the proposition that our young women, equally with our young men, needed the advantages of higher education, and that both sexes could best be instructed in the same institution. The wisdom of this plan is finding a wider acceptation and adoption to-day than ever before. The Seminary from its first has always given more or less Biblical instruction and to-day gives special prominence to that work. Within the last decade there has been a great waking up to the importance of the subject, so that now the officers of all such schools are in some way providing for Bible study. It is beginning to be felt universally in Christian lands to be wrong to thoroughly acquaint our young people with the history of Greece and Rome, and leave them profoundly ignorant of the history of the race and God's chosen people and the life and teaching of the world's Redeemer as revealed in the Bible. Co-education and Bible study to-day find a fuller exemplification and wider range in our seminary than in any other academic institution in the Maritime Provinces. Whilst our seminary prepares students for matriculation in Acadia or any other college, it offers a course of instruction as wide as that of any other male or female academy in these provinces. Two considerations seem to make it imperative for us to stand by this institution and work it up, along the lines of its adoption, viz., loyalty to our country and loyalty to Christ. Patriotism has to do, not merely with material possessions, but with civil and moral rights and privileges. We love our country, not for its hills and valleys, its wealth of land and sea, but for its social, civil and religious privileges. And whatever tends to raise the estimate of these advantages and cause us to guard them more carefully ought to be sustained even at some sacrifice. Such an edution is to-day being recognized as just, and a marvellous revival is now taking place in all Christian lands, giving emphasis to moral and religious culture. The seminary aims to do its work in harmony with the more recent trend of educational progress.

After the address the new teachers were introduced: E. W. Lewis, A. B., graduate of Dalhousie, teacher of science and history; Miss Powell, B. A., of Craddock College, teacher of elocution; Miss Lyford, B. A., of Wellesley College, who takes the position of preceptress; and Mrs. H. A. Spencer, who is installed as matron.

Brief addresses were delivered by Mr. A. C. Smith, M. P. P.; C. W. Weldon, M. P.; J. E. B. McCready, R. T. Babbit, Revs. G. A. Hartley, G. O. Gates, J. A. Ford and S. McC. Black. We cannot command space for even a brief summary of these speeches. It must suffice to say that the speakers generally expressed their interest in the school, their confidence in the character of the work being done, and their high appreciation of the address which Principal Hopper had just delivered.

After this meeting about 100 hungry people assembled in the spacious dining room, and proceeded, with great eagerness, to the discussion of more material subjects.

In the afternoon there was a meeting of the Board of Directors of the U. B. Education Society, at which the accounts of the year were presented and other matters considered. We understand that the accounts show that the school, for the past year, has been self-sustaining. But the directors still find themselves greatly hampered by the heavy debt incurred for building, &c. If only this debt can be lifted the friends of the institution feel that a career of great prosperity and usefulness will be opened.

A musical and literary entertainment was provided for the evening, of which the following was the programme:

1. Piano solo—A few bars from French masters, by Miss Vaughan.
2. Vocal solo—Farewell Marguerite, by R. A. March.
3. Reading—The Ferry of Galloway, followed by Count Desmond, by Miss Powell.
4. Solo—Calvary, by Miss Whitten.
5. Piano duet—Gallop, Brilliante, by Misses Rourke and Wallace.
6. Solo—Dream of the Old Sacristan, by R. A. March.
7. Humorous reading—Bob Spencer, by Miss Powell.
8. National Anthem.

The concert closed the day very pleasantly. Miss Powell's rendering of "Bob Spencer" was particularly good, and the entertainment as a whole was much enjoyed.

At about 8.30 we were *en route* again for Hampton, in order to make connection with the train for St. John, feeling—and we hope the principal and his associates shared the feeling—that the day had been a pleasant one, and that the opening of the new year for the Seminary had taken place under very favorable auspices.

GRANDE LIGNE.

A short time ago Prof. Massé, of the Grande Ligne Mission School, delivered an address in the vestry of the Leinster street church. The audience was a small one, but we believe the address was worthy of a much wider hearing, and we propose to give the substance of it to our readers.

Prof. Massé said he would endeavor to answer some questions which people often put to him in reference to the Grande Ligne work. Some people said, *Why do you try to convert the Roman Catholics? They seem to be pretty good people and they are wedded to their faith, why disturb them?* The answer is because, in the first place, they are deprived of the Bible. They are not permitted to read it. The priest takes the book away if he finds it in the hands of the common people, and sometimes a priest has been known to take the Bible into the pulpit and tear it to pieces and scatter the leaves about, denouncing the book as unsafe for the people to read. Again the people are taught to worship man instead of God. Not God or Christ, but the Virgin Mary is the grand figure in their worship. Moreover, they are kept in ignorance and comparative degradation. If you pass out of New Brunswick into Quebec, or out of Quebec into Ontario, you observe a difference. There are in Quebec less evidences of thrift, intelligence and comfort than in the sister provinces. This, Mr. Massé held, is not because of any racial inferiority. Give the French Canadian an equal chance and he will prove himself not inferior to his compatriots of other races.

Does the work prosper? It does. Fifty years ago there was not a French Protestant in the Province of Quebec, now there are 50,000 French Canadians who have been converted to the Protestant faith, and at least 5,000 or 6,000 of these are the fruit of the Grande Ligne Mission. These 50,000 are not, of course, now to be found in the province. Most of them, to escape boycotting and other persecution, have gone over to the United States. But French Protestantism is becoming a force in Quebec, and will soon make itself felt in the politics of the country. The French Roman Catholic, it is true, is exceedingly bigoted, but he is not invulnerable. He yields to patient and persistent presentation of the truth. A man who once kicked a colporteur off his premises afterward became converted, and has himself endured persecution manfully for the truth's sake.

Do the people grow any more willing to receive the Bible? They do. In Madame Feller's day it was impossible to sell a copy of the French Bible to Catholics, now one woman sold in a period of twenty months in Montreal 1,300 copies of the Douay version of the French Bible. In dealing with students in the school, Prof. Massé said, we simply put the truth before them without directly attacking their prejudices, and the result is that a student is seldom six months in our school without becoming a Christian.

Do these students become zealous Protestants? Yes. Many of them do. We have thirty men educated in Grande Ligne and other Seminaries who are now preaching the gospel—most of them in the United States. The students come to the school, many of them very rude and ignorant, but it is wonderful to observe the change that is wrought in them, both as to character and appearance, in the four or five years they spend in the school. The outlook for Grande Ligne is very encouraging. Last year at one time it looked gloomy enough. The building was burned, funds were scarce, salaries were unpaid, and altogether it seemed discouraging. But the prospect soon brightened. Help came from these Maritime Provinces which greatly cheered Bro. Massé and his fellow workers. New buildings have been erected, with room for 150 students, and every room is taken. Hot water, heating apparatus and bath rooms make the building much more comfortable as well as safer from fire than under the old plan of heating by stoves.

Bro. J. R. Calhoun, who was present, also spoke briefly, referring to a visit which he had made to Grande Ligne, to the excellence of the school and his interest in the work of the mission. Bro. Calhoun also spoke of some things which Prof. Massé's modesty had not permitted him to mention. The united salaries of the six teachers in the Grande Ligne school—and some of them are highly educated men—amount to only $1,300. Prof. Massé is a graduate of McGill, and a teacher of ability and experience who could easily command a salary of $1,000 or $1,500. But Bro. Massé has refused tempting offers in order that he and his devoted wife may give their energies to the Grande Ligne work for the sum of $400 per annum.

There is, probably, as Prof. Massé modestly remarked, no Christian enterprise in which better results are given in proportion to money invested. We hope, therefore, that those who wish to invest the means which God has put into their hands in order that the truth may be declared and men be saved, will not forget the work that is being done at Grande Ligne.

THE NOVA SCOTIA EASTERN BAPTIST ASSOCIATION

met with North Sydney church on Friday, Sept. 12th, at 10 o'clock, a. m. The moderator, Rev. J. W. Bancroft, pastor of the North Sydney church, occupied the chair. After spending a short time in pleasant and profitable devotional exercises, the list of delegates from the churches was read by the Clerk of the Association, Rev. T. B. Layton. Rev. J. H. Saunders and Bro. J. H. Morse were invited to a seat in the Association. Rev. A. Cohoon was present as delegate from the Western Association.

The officers of the current year were appointed: Moderator, Rev. C. H. Haverstock; Secretary, Rev. T. B. Layton; Asst. Sec'y, Rev. W. M. Smallman; Treasurer, G. H. Dobson, Esq.

This is the smallest Association of the Baptist brotherhood of Nova Scotia. Last year 61 churches, with a membership of 5,243 were reported. From the reading of the letters we gather that no very material increase of numbers has been enjoyed during the year. At this, the first session of this year, only some 35 delegates from the churches were present. The place of meeting being quite far from the centre of the large territory covered by this body, will account in great measure for the small representation of the churches present. The spirit, purpose and pluck of these eastern brethren is an inspiration to a visitor from our Western churches. Indications of somewhat slow but sure progress are felt and seen at all points.

We will report further of the work of this Association next week.

The Annuity Fund.

All are heartily glad that the funds of the Annuity Association of New Brunswick and of the Convention have been united. It is a great convenience to have the beneficiary fund, known as the Ministerial Relief and Aid Fund, managed by the same Board. This was arranged.

At the Convention exception was taken to some of the articles of the Annuity constitution. I regret that there was not time for fuller explanation. Had there been, I am sure everyone would have been satisfied. I now take the liberty of calling attention to two points which should have been made clear in Convention. One objected—I think it was the Rev. Mr. Baker—to the opening left for a minister at middle life or even past that period, to come into the Provinces and become a participant in the fund without paying back dues. This objection is, I think, a valid one. There might not be any abuse, and there might be. The Board will take this into careful consideration; and, if it is thought best, will recommend a change in the constitution to meet it.

Others objected to paying back dues. Now the answer to this is easy, and should be satisfactory. Suppose the principle involved in the objection had been adopted in the original constitution? What would have been the result? If the scheme had been offered to the ministers with a constitution leaving it open to join at any time, no one would have paid rates to secure membership. The reply to every request for membership would have been, "Do you think I will begin to pay dues now to create a capital for men who can come in at any time, at any hour, even the eleventh hour?" It would have been so manifestly unfair to take the money of 50 ministers for ten years say, which would be $5,000, to make a fund for another 50 who were eligible and as able to pay as the first fifty, but who would avoid for ten years their dues, and then come upon the fund when age or infirmity warned them that their working days were nearly numbered up. If any one will look at it impartially it will be seen that it would have been impossible to have successfully begun the scheme on this principle. Every one eligible had a fair chance to begin. If any neglected, they, of course, made it more difficult to pay up back dues than it would have been to pay the ten dollars year by year. Then it is clear that the plan could not have been launched on that principle. But some will say change the constitution now. If it was not sound at first, it is not sound now. But more than that. About 80 ministers united with the fund with the expressed understanding and bargain that if they did not join at first, their back dues would be required. Moreover, others came in last year and the year before, and have paid their back rates. The Convention has entered into a compact with the 80 ministers. What would be the result if the constitution were to be changed? Faith would be broken with the four score who are now members. I am not sure but the Board would be liable for action at law. It is evident that this article in the constitution is fundamental, and cannot be changed. Let no minister suppose that the fund is increased by the multiplication of members. The more that join, the more the gifts to sustain the additional strain upon the capital will be required. It is largely a benevolent institution.

I shall publish a list of the names of those who are now members. The churches will see whether or not their ministers are connected with the fund; and if not, it is hoped that either some benevolent brethren or sisters or the churches will see to it that every eligible minister is put in a position to become an annuitant. It is now difficult, no doubt, for some ministers to raise the money to pay back dues. They should be helped either by the churches or by individuals. There have been two or three cases of this already. Doubtless there are more to follow.

E. M. Saunders,
Halifax, Sept. 2. Treasurer.

Home Missions.

RECEIPTS FROM AUG. 23 TO SEPT. 1.

Con. Fund, Goschen church, N. S.	$4 00
" " Alvan Hubley, French Village, N. S.	2 00
Missionary concert, by Miss Issa Bill, Freeport,	7 00
John G. Nowlan, Havelock, Digby Co., N. S.	2 00
Burton Jost, Esq., Guysboro, N. S.	10 00
Joseph Sabean, Riverdale, Digby Co., N. S.	3 00
Balance of legacy of Mrs. Eunice P. Shaw, Milton, Yarmouth Co. N. S.	516 89
Con. Fund, Lunenburg Town church,	10 50
C. B. Whidden, Esq., Antigonish, to supplement student salary,	40 00
Mrs. Hannah Saunders, Clarence,	5 00
Clarence Sunday-school,	4 50
Treasurer of Convention Fund,	74 23
	$679 12

MANITOBA AND N. W. MISSIONS.

A Friend, Carleton, N. B.	1 00
1st Springfield church, N. B.	2 00

REMARKS.

Student Missionaries.—It will be seen by the above that Bro. Whidden has responded to our appeal, made some time ago, for $40 contributions to supplement students' salaries.

We hope that many others will follow his example. Some have sent us smaller contributions for the same purpose, and we shall be glad to receive those from parties who are not able to send the full amount.

The students are already sending in their reports, and we shall need a large amount to make up the salaries due them.

The North-west.—As we did not reach the amount we hoped to reach last year for the N. W. Missions, the Convention voted to raise $1,500 during the present year. We hope that this matter will at once be taken up by the churches. Some did not take collections or contribute anything for this work last year. Will you not act at once so that you can in some measure atone for the neglect of the past?

Please remit all moneys for the Manitoba and N. W. Missions direct to me, as it will save confusion and we shall know who have contributed and who have not.

A. Cohoon,
Sept. 9. Treas. H. M. Board.

Ordination.

In accordance with the request of the Baptist church at South Rawdon, Hants Co., N. S., a council met at that place on Monday afternoon, Sept. 8th, to consider the advisability of ordaining Mr. L. A. Cooney to the work of the gospel ministry. After a list of delegates had been presented, the council was organized with Rev. Dr. Higgins as moderator.

By request of the council, Bro. Cooney gave an account of his conversion, call to the ministry and views of Christian doctrine.

After undergoing a careful examination, the candidate retired. It was then resolved by an unanimous vote to proceed with the ordination of Bro. Cooney.

A meeting was appointed for 7.30 p. m., at which the following order of services was carried out: Sermon, Rev. Dr. Welton; prayer, Rev. M. P. Freeman; hand of fellowship, Rev. E. N. Archibald; charge to candidate, Rev. P. S. McGregor; charge to church, Rev. J. W. Manning; benediction, Rev. L. A. Cooney.

F. A. Starratt,
Clerk of Council.

Personal.

Prof. F. H. Eaton sailed from New York to Germany, on the 13th inst. He intends to continue his studies at the University of Berlin for one year.

President Sawyer of Acadia, who is enjoying a short vacation in this province, spent last Sunday in St. John, worshipping in the morning with the Leinster st. congregation and in the evening at Germain street. We were much pleased to have a call from Dr. Sawyer and to see him in vigorous health, in spite of labors and cares from which this summer's vacation has brought little relief.