

PASSING EVENTS.

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, AUGUST 12th, 1896.

KNOWN BY ITS FRUITS.

It is a fair test to apply to systems of doctrine as well as to men individually that they shall be judged by their fruits...

THE ANNUITY DISCUSSION.

The Annuity work has recently become a subject of discussion in our columns and is continued by an article in this issue from a correspondent who we think with much advantage to the discussion of the main issue...

A lady who has just returned from Armenia asserts that foreign consuls and missionaries there estimate that fully 7 million deaths occurred in that country...

SUMMER DAY THOUGHTS.

"Now summer blinks on flowery braes, And o'er the crystal streamlet plays."

"O summer day beside the joyous sea, O summer day so wonderful and white, So full of gladness and so full of pain! Forever and forever shall thou be To some the gravestone of a dead delight."

There are benisons of life and health in the pure air and the sweet sunshine of this sweet summer day. It is pleasant to lie beneath the trees and hear the breezes whispering among the leaves...

But these quiet forces that work so constantly, yet without noise or ostentation, are really the significant and beneficent ones. The husbandman casts his seed into the ground and wakes and sleeps night and day, and the seeds springs up and grows, buds and blossoms and bring forth fruit...

In other realms too, than the physical, the same law holds good. The forces that make men and peoples, the influences that develop mind and character are not for the most part those that come with observation...

Header from the Brae. By David Lyall, Toronto: Fleming H. Revell Company. Price 75 cents.

The sub-title of the book, "Scottish Character Sketches," is more clearly descriptive of its character. Its subjects are drawn from the same field as those of Barrie, Crockett and Ian McLaren, and the treatment of them is distinctly suggestive of these writers...

Minard's Liniment Cures Dandruff.

Acadia College Finance.

The friends of Acadia College cannot be too frequently reminded of her financial necessities. It is thought by many that the Governors of the College might do more in the way of keeping an interested public posted on the current financial conditions of our educational problems...

It appears to be honestly believed by many, who if they thought otherwise might become contributors to the funds of the Institution, that Acadia College is wealthy. This popular fallacy or misconception seems to be based largely on the supposition that a few years ago Mr. J. W. Barsy contributed, and the late Mr. Mark Curry bequeathed \$30,000.00 each, to endow chairs, and that later, as the newspapers have informed us, the late G. P. Payant bequeathed the sum of \$120,000.00 to the College.

So long as any misconception of facts in connection with these gifts is allowed to remain, just so long is the College being deprived of income from those who reason that because the College is rich (save the mark!) they will turn the stream of their benevolence into other and drier channels—such as Foreign Missions, whose never ceasing calls appeal so strongly to the imagination and the emotions.

Now the facts, so far as we understood ourselves can learn, are as follows: Mr. Barsy did not give \$30,000.00. What he did was to give \$10,000.00, requesting the Governors at the same time to pick out from the assets of the College \$10,000.00 more to represent money which he had given previously at various times and in various amounts, and to set the whole apart in a separate fund for the support of a professorship.

Mr. Curry did bequeath to the College \$30,000.00, nominally, but after his death it was found that there was not sufficient estate to pay any of it; and I can credibly inform that there is no prospect that the College will ever receive anything from that source.

The bequest of the late G. P. Payant does not amount to \$120,000.00 but only to a present gift of \$78,000.00 with a future one of \$30,000.00 more on the death of his widow. This money, he it remembered, must be applied strictly upon the trusts limited by the will; namely, one-half for the founding of a Theological School, and one-half for the establishment of scholarships for the benefit of students.

This last benefaction, while it imposes serious and weighty responsibilities on the governing board of the Institution, is not available at all for the needs of the College which remain wholly unaffected by it, and, it is to be feared, will be only the more heavily felt by reason of the new and added responsibilities now entailed. Here it may be added that even the \$1,000 provided by the will of Mr. Payant for Acadia Seminary must be administered for the benefit of needy students and is not available for the general purposes of that Institution.

Thus instead of these recent benefactions amounting, as is commonly supposed, to \$161,000, the total is \$109,000 of which there is only \$10,000, which can be used to carry on the work the College is now doing—or, in other words, which is available for the general and extremely pressing demands of the Institution.

As nearly as can be learned at present there is a mortgage indebtedness of \$40,000 and a floating debt of about \$100,000 more, owing by the Governors. It is doubtful if the present available or interest bearing endowments amounts to much more than this indebtedness.

One is tempted in view of these things, to enlarge upon the claims of the College, in its constituency. But I forbear. Suffice it to say that in my humble estimation Acadia College and its affiliated schools constitute the foundation upon which all our other denominational work, such as Home and Foreign Missions, rests; while the shameful discrimination against the College and these schools which has been made by many of our churches in their use of the Convention Scheme must inevitably injure and perhaps, if persisted in, ultimately destroy the whole structure of our Convention work.

It may be that the apparent indifference of so many to our educational work, or their seeming preference for other lines of effort is due to lack of information. "A word to the wise is sufficient." Why should not the denomination have access from time to time to proper accounts and financial statements with full reports of a general as well as a financial nature, to be published in the Messenger and Visitor, "Acadia Athleteum,"

and the Year Books? The public can be pardoned for wishing to know what it is they are giving to, what becomes of the money they give and what are the needs, condition and prospects of the enterprise. It is no longer an offence to "want to know, you know?" I have recently met several men of average intelligence who confess their inability to derive any information from, or even to understand denominational accounts as published now in the Year Books.

In conclusion, let me say to the 40,000 Baptists of the Maritime Provinces that if Acadia College (Theological Department and all) is not to take position in the rear rank in the educational work of these Provinces, these same 40,000 Baptists, who are so much in evidence in statistics and platform eloquence, must at once brush the cobwebs of misconception and indifference from their eyes and use these recent gifts to the Institutions at Wolfville as an example to themselves, not as a reason for an excuse for declining to do their share in this work.

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The Rev. J. W. Clevenger, in an article in "The Standard," Chicago, gives a very interesting chapter of the religious history of New England.

The Congregationalists had a town church, for which provision was made at the town meeting. The theory was a state composed entirely of church members. The magistrate had large control in this organization. Laws were passed prohibiting Baptists and Quakers from organizing churches. So long as one church would do for each town and opinions were in harmony, all went well.

All this crushed out the spiritual life of the churches. Many of them went over to Unitarianism. If any person would know the percentage of the Unitarianism of New England, they will find it largely in Infant Baptism. Against this degeneracy Roger Williams, in Rhode Island and Baptist churches in New England raised a vigorous protest. They taught the people to exercise their soul freedom at the fountain of life—the Word of God.

Infant baptism also came up for discussion of this synod. It is the Abab and the Elijah of the church. This New England church had ordained that believers and their infants were the subjects for baptism.

The Berwick Convention. The Berwick Convention opens at 10 a. m. Saturday, 23rd inst., and promises to be well attended. I hope the Flying Bluenose train will stop at B. from the 20th to 25th.

Foreign Missions have charge of Saturday, with a mass meeting in the evening. The Board arranges the details. Sunday services will be what and where the Convention decide.

Monday is for education. Tuesday has Home Missions. Wednesday forenoon is to have a session; see year book page 22; and such will be far wiser than to attempt to finish work Tuesday night.

This was not the end. Infant baptism and church and state were made pillars in this ecclesiastical structure. This

makes it necessary to go ahead or go back to find logical standing ground. Unconverted ministers and intellectualism were the fruits of this bargain.

To meet the second question all were admonished to depart from all evil. After putting the blame on the Baptists and Quakers they fell into a discussion as to whether regeneration was essential to prepare persons for the Lord's Supper.

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President of Convention. Halifax, Aug. 7.

The Baptist Position and the School Question.

DEAR EDITOR.—Believing Pastor Grant's deliverance, and the subjoined resolution would be of interest and profitable to many, I ask space for the same in the Messenger and Visitor. They stand as reported to the Canadian Baptist.

J. HARRY KING.

Rev. Alexander Grant gave the concluding speech of the evening. He considered this the best home mission gathering ever held in connection with the Convention. To a large extent the voice of the church had to be heard at this Convention. He did not "ride the Baptist horse" all the time, but there were occasions when he wanted to get his feet down flat and his head up straight and say "I am a Baptist, and give his reasons."

He answered yes. There would not compromise on any consideration. He had entrusted to him a commission, and wherever a man could be found, white or red, he had a right to carry out his commission. Britain had spent millions of money and laid down her life to hold the little, rocky, barren, point Gibraltar, because it was the key to the Mediterranean; and she held the little island, Malta, because it controlled the mouth of the Bosphorus, and to give it up was to give up all the way to interests.

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I propose to question of Annuity duties permit. To replying to the matter. The thought on the necessary that I some every week on the subject of of the thought others, though I would an editors the form in which I have in mind coincidences of yet this principle tary in the of the War. in his previous that he would degree of faith. The only admission this review is of the subditor instead of attend of answering the had been asked. It may seem to these, but I assure you that the principle of initiative of disposal of the m and leave my o sage with the surprise that I r his previous lett he appeals to the fail. If he h his a little more have found the already, and the resolution referre pression should from being sur for not being c fusions on the ter of necessity tiple of initiative the character of as to the charac efforts would r triness. But greasing disast character and placed on more prevent him from tion to myself his to reduce the stupid as myself ations were not that he suppose has failed to suffi ively refer my active stupidity immundo, to o the border. Ev the United Stat mixings as to he should not b on associating lsters at home shaken, that I some doubts as municated. Dr. deans that the on the subject, rather than by l he has only aro sion the latent fostered during Dr. Samuel's "Answer all th been asked in to show that th true principle benevolence; a reader who o correspondence any true princ such earnest dialic. But th such business p it attractive o were not such olence we woul to its existenc and symmetry only an unconv interested those. "Why should action give me benevolence?" provinces? D that this is on his narrative to ple know that our ministers association; an pleading is in su way they againt future discrimination of the beautiful b is this caring. It is not rash a shame that stinunce of it. It is stated th of the failure o "to unite with that their case "difficuly" reeas that the up. It is also report the Ros suggestions as point. Now it seem institution com ced, that argu ment of arro would only adv ties of the con that keep us of the saints; that the reason why oers be placed probably the withdrawing h "Whatever o those who are backing o who are in it also. I need of the good b reasons why that "great w because they only one half was entitled to carry had rec substantial q culities of th the weakness The difficult do not lie in the to be sought in can be given o first? It is e stranges that with it after h ages had been possibly be ur young men d.