

Messenger and Visitor.

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WEDNESDAY, JULY 7, 1896.

N. S. CENTRAL ASSOCIATION.

The Mass Missionary meeting, Moody evening, drew out a crowded audience. The addresses were short and interesting, and must have made a deep impression.

Bro. Churchill spoke of the difficulties which awaited him; but of the joy it gave him, nevertheless, to go back to encounter them for the sake of his Lord and to rescue the perishing. Whether he ever returned to meet his brethren in Association again, it mattered little, if he could but be the means of helping on the Lord's work.

Bro. Sandford—A glance at the great mission field, shows that 874,000,000 of the 1,470,000,000 inhabitants of the world are heathen. Of the remainder, but 135,000,000 are Protestants, upon whom must come the work of evangelizing the world. In India there are 252,000,000 people swarming over the land. The Telugus, among whom we are laboring, number at least 17,000,000. We have laid a foundation for work among them and achieved a success which has gladdened the hearts of all the workers. From the report Canadian Baptist Mission, including that of our Upper Canadian brethren, we learn that, during the year, 261 have been baptized at the six stations occupied, making the present membership 1870. He rejoiced to have a part in this work, and urged upon all the privilege of sharing in it through their sympathies, prayers and contributions.

Bro. W. B. Boggs, who has just returned from a period of labor under the American Flag, thought no argument to justify Foreign Missions was now needed. If a regiment of soldiers should receive orders to go service in India or Africa, they would do so unquestioningly. We have received our marching orders in the words "Go ye into all the world, &c.," and there should be unhesitating obedience.

The Jubilee of the Telugu Mission has been lately held at Nellore. What a contrast the statistics of fifty years ago and the present show. Then there were but two or three converts, now there are 30,000. Then there was but one school, now there are village schools by the hundred, two theological and our girls' school. There are trials. Baptisms do not appeal; but the separation from children is a bitter experience. Yet there is great joy in this work. While travelling in the wilds of hitherland for months at a time, he had been so happy. It had been his blessed privilege to baptize 250 on one tour. He had baptized 125 at one time, without leaving the water.

The tax which such gatherings of ignorant heathen, after thousands of years of vile idolatry, bring upon the missionary is tremendous. The wonder is that so few relapse. The proportion is not greater than at home. To show the steadfastness of the converts, at one place a haughty Bramin has offered the Christians work and means if they would but conform to the heathen custom of shaving off a certain lock of hair, and threatened them with loss of work and starvation if they refused. Not one yielded.

Finally, receive a motto from a brother. Let "For Christ's sake" be the watchword in all work and giving.

Dr. Day spoke on home missions. The disciples were to begin at Jerusalem, and our Lord was a home missionary. Our denomination has been attempting to obey this command as well as the "Go ye into all the world." An outline was given of the work done. The results had been glorious. This work was made necessary by reason of the great success of the past and the great need of the present.

There are advantages in this work. The laborers do not need to study a language but can go to work at once. As weak churches are aided they help to supply the strong with members and ministers, and lay the foundation of success in all the departments of our work.

It follows that this work has claims. These are based upon our relations to God and the desirability, and enforced by the first and second great commands. These claims can be met only by prayer and giving. Let us then be encouraged by the success of the past, and warned by the apathy which would bring upon us the blood of souls.

This deeply interesting meeting ended with the collection and doxology. The first business of Tuesday was to receive the following able and excellent REPORT ON EDUCATION.

1. Our institutions at Wolfville have just completed a most successful year. The attendance has been larger than usual, and the year upon the whole has been very satisfactory. Eighty-one (81) have been in attendance upon the classes in Acadia College. Fifteen (15) of these, having completed the prescribed course, received the degree of B. A. Horton Academy is preparing under the efficient management

of Prof. T. A. Higgins (78) were enrolled, twenty-three (23) of whom matriculated, and will probably pursue the course in the college. Acadia Seminary has also received a good degree of patronage. Seventy-nine (79) lady students pursued their studies in this institution during some part of the year. It is learned with regret that Miss Graves, the efficient and successful Principal for years, has resigned her position. But there is cause for satisfaction that the managers of the Seminary are sanguine of securing a worthy successor. In all these schools honest work has been done, healthy discipline has been exercised and a good tone of morality has been sustained. It is recorded with thanksgiving, that God has again visited our institutions with a gracious revival of religion, so that few returned to their homes without a hope in the Saviour. It is also cause for gratitude to God that so large a proportion of those seeking an education are already devoted to the ministry of the Word.

2. The honorable position our institutions have gained in the estimation of our people, as well as in relation to other seats of learning in this and other countries, shows the high character of the work performed, and is cause for congratulation, increased interest and thanksgiving. But the place already secured can only be maintained by wise and broad counsels and liberal benefactions.

3. The important place that education holds in relation to our strength and development as a people and to the success of our religious enterprises, has been so frequently stated at our associational gatherings, that it might reasonably be expected that the membership of our churches would be educated up to the clear recognition of their opportunities and responsibilities, in connection with our institutions at Wolfville. But it is to be feared, that only the few, as yet, see things as they ought. The feebleness of the responses hitherto made, renders it needful to continue to press upon the attention of the Association the claims of our College and Academies. It would be difficult to over-estimate the value of education. By culture man becomes acquainted with himself, discovers his own powers and learns how to use them. By education the facts in the world of nature and in the realm of history are mastered and classified, and their forces employed to develop our resources. Our people require this culture to-day. We live in an age wonderful for rapid advancement in every department of life. The education of the masses is one of the most prominent features of the situation. In the struggle for influence and position, which is already upon us, the first and best educated will assuredly take the first rank in the important stations of usefulness, trust and honor. Thus, the urgent necessity for a liberal culture becomes apparent, if the interests of our people are to be advanced, or even if our present financial, social, mental and spiritual status is to be maintained.

4. A struggle between education under spiritual influences, and education divorced as far as possible, from religion, has been going on. It is well understood that perils of an ordinary character surround the youth of to-day, threatening to swamp morality and religion, and deluge society with vice and infidelity. Mental culture, alone, has no force in itself to encounter and repel those perilous influences. But Christianity possesses the adequate power. Hence there is great need that education should be gained in harmony with the principles of true religion. Hence also, parents will do well to enquire into the religious influences, if any, that their children are subjected to, during the process of education. We are proud to claim that our institutions aim to train their students under the restraining and ennobling influence of Christianity, and that their policy is in harmony with the last and best statements of the most illustrious educators of the age.

5. As Baptists, our views upon this question have been emphatically stated in the establishment of our institutions of learning at Horton, and the opportunities there offered under Christian control. That position has been sustained by the increasing attendance upon the classes, and by the gifts of large numbers of the membership of our churches to the treasury. There has appeared no good reason to swerve from that policy, but many good reasons for strengthening our position and pursuing it with renewed vigor.

6. But whilst we as Baptists recognize and avow these principles, it is to be feared we fail to always act in harmony with them. Our children sometimes attend schools whose religious influences are of doubtful or pernicious tendencies. Too few of our sons and daughters are pursuing studies at Horton. Our contributions to the cause of higher education are, far below what is required to meet the demands of the times, and, we fear, far below our ability. Our interests as Baptists require more Christian students, and the interests of our institutions demand more money.

7. From a review of the history of our educational institutions after an examination of their present management, from some knowledge of the broad and far-reaching aims of the governing body, and upon the consideration of the grand results that must inevitably come to the institutions themselves, to the Baptist brotherhood and to society at large, we have every reason to recommend our beloved institutions to the hearty patronage and support of the churches.

8. It may be appropriate to call attention to the opportunities offered to ministerial students at McMaster Hall; and to express regret that so few of our young men preparing for the ministry have hitherto availed themselves of the advantages of the instruction given at that institution.

W. B. BRADSHAW, Chairman.

In discussing this report Dr. T. A. Higgins bore the strongest testimony to the fact that the removal of the Theological instruction to Toronto had not injured the religious power of Acadia. Never were the students so well organized for work, and never was the spiritual tone higher.

Dr. D. F. Higgins argued that as a command to sow a field in wheat presupposes all that is necessary to the growth of the seed, so the great commission includes all that is necessary to the successful preaching of the word. This brings in Education as a part of the great work of evangelizing the world. As Christian men and women, therefore, we must give this work our sympathy and support.

C. Goodspeed spoke of the controlling influence educated men and women have in the land, and urged the need of having associated with the culture of the mind the culture of the heart which would secure the right use of the grand powers of educated intellects.

Prof. Kierstead believed the first element of success was a conviction that our College is in the way of the divine will. The centre of all that is of value is life, and the centre of all true life is God. All wealth and means are intended to subserve the highest interests of this precious life. All that one generation is and has, is to be poured forward into the life of the next. This is the Christian idea, that of the world is to gather all into the present. We want this grand Christian idea in connection with our educational institutions. We want students. Don't send them up merely to be trained. Do what you can to have them well grounded in all that is good when they come. The students that come are gifted with fine natural powers. This is one reason why teachers are so ready to labor at a sacrifice here. We need more money, more prayer and thought, and to be faithful to our own country, to our families and to God.

Bro. Avery enforced the idea that educated men rule the world. In Old Testament times, it was the religiously educated men who had power. He was brought up at a university town in England and could testify to the ruin wrought at a godless institution.

Bro. Hughes was much pleased with the tone of the discussion. It will pay to educate our young people; for they are not to be excelled in natural talent. Our sons are going all over this continent, where there are all kinds of temptation and need. This lays a greater responsibility on us to see to it that they are well grounded in all good powers, in order that they may do a grand work whither they go. He believed, that no institution on this continent had such a strong religious influence as Acadia.

On Tuesday afternoon the report on S. Schools was introduced. It stated that there are 98 schools within the limits of the Association, having an average attendance of 3290. Of the 473 baptisms reported during the year, 270 have come from the S. School. In Nova Scotia, only 44 per cent. of our children attend S. School. It recommended that more attention should be given to this vital subject at our Associations.

Dr. T. A. Higgins advocated a S. School normal class, as a means of training suitable teachers and of holding the young people to the S. School and the church.

Bro. W. A. Porter thought the children could be retained in the S. School, if the parents would attend. The S. Schools should be under the direct control of the churches. We must get our ministers, missionaries and church workers from the S. School trained children. Hence the great importance of this work.

Bro. Selden thought it was of great importance to have a good primary class. Let there be a good teacher, and let the parents come with the children and have a mutual improvement class. In this way, the young would be brought in and the adults kept in.

Bro. Avery thought we needed more zeal and devotion in the work, as the great secret of success.

Bro. Bradshaw advocated a teacher's class. The burning question is how to get the older people interested in the work. He believed the S. School should be made an organic part of church work. We need to make our church services so scriptural that a taste for God's word be cultivated.

Bro. A. Freeman referred to his own experience in the S. School work. Many children have S. S. influence as the only one to help them to good. Even to others, the S. School is the strongest power to help the children to heaven, and to make Christian workers.

Bro. G. A. McDaniel and C. Goodspeed also spoke to the report.

After the transaction of some routine business, the Association adjourned to meet next year with the church at New Germany.

The discussions during all the sessions were harmonious, and there was much to stimulate thought and effort. The people of Hantsport were lavish in their hospitality. The place and surroundings are beautiful.

Bro. McLean, the loved pastor of the church, who has been so near death's door, is slowly, but it is hoped, steadily recovering. Let all pray that his life may be spared to his family and the work he loves.

IMPORTANT RESOLUTIONS.

The resolutions which follow were passed at the Western Association of N. S. They refer to a matter of a good deal of importance. There seems to be a disposition, so soon as a few converts are gathered in at some out-station on a field, to organize them into an independent church. We see the fruits of this tendency everywhere. There is danger of evil resulting in two ways. If the central church to which the part of the field where the new church is organized be strong, it is apt to feel less obligation to assist in supplying the weak church with the gospel than if a part of itself. It is also more difficult to have concert of action on a field where there are two or more small churches than when all belong to one. In both these ways the most economical grouping of fields is prevented or broken up, and little sections are left out here and there to make inordinate demands upon the Home Mission Board, or the interest upon them to dwindle and die out of neglect. In any case, one strong church ever has more moral influence and power than two weak ones. It is only when there is a prospect of rapid growth into a self-sustaining church, and when an independent existence as a separate church will stimulate effort, that the organization of a church under the circumstances mentioned in the resolutions, seems at all justifiable. We commend the resolutions to the consideration of our pastors, churches and councils for recognizing churches:

- 1. Resolved, that this Association disapprove of the organization of churches in communities where there is not sufficient ability to support a pastor, and which are near enough to some other community to enable them to unite with them in maintaining a church organization.
2. That where church organizations now exist under the foregoing conditions, this Association advise such churches to unite and become one organization.
3. That this Association views with alarm the demoralization of some of our churches, and urges upon them the importance of maintaining a strong center, while carefully cultivating the whole field.

THE ENGLISH ELECTIONS.

The English elections will continue during the greater part of this month. The usual uncertainty of the result is heightened by the doubtfulness of the votes of the agricultural classes, who were enfranchised some 15 years ago. Another confusing element is the difficulty of estimating the extent of the split of the Liberal party.

The election has put this squarely before the people: a choice between Gladstone, Home Rule and a Liberal administration on the one hand, or a coalition government composed of the Conservative Party flanked by Hartington whigs, Chamberlain radicals and dissenting liberals, with the strengthening of aristocratic influence which conservative government means.

Gladstone, whatever opinion may be entertained of him, is the centre of interest. In his influence he towers above all others. On his recent visit to Scotland our eyes followed him and London was forgotten. His attempt to benefit Ireland has been made in a way that challenges the admiration of all, he has staked his own political existence and made at least the present success of the Liberal Party dependent upon what he considers justice to Ireland. Even if in the present contest he should fail, the promise which he has given to Home Rule will have so identified the idea with Liberal principles that its ultimate success will be assured.

That this, the crowning effort of Gladstone's career, has not been undertaken as a political feat rendered possible by his influence with the masses, is seen in the grief tone which characterizes his references to Hartington, and especially his recent letter to John Bright.

If Ireland wants a self-government such as is consistent with the union of the empire, we who have experience in democratic government know it must come some time, and any delay in according it can only result in increasing the difficulty of a final settlement.

The great dependence of Gladstone is in the common people, the middle classes, including the Non-conformists almost, as a body. The Irish, except the Ulstermen, are, of course, solid for the measure. His opponents rely upon the aristocracy, land-owners, and clergy, and that constitutional slowness in reform which characterizes the English people. Liberal Defection is a great source of strength.

The latest returns show 267 Unionists and 105 Gladstonians returned.

A noticeable thing in all the contests so far is the abstentions from voting—a Conservative will vote for a bolding Liberal, but many Liberals abstain from voting rather than vote for an opponent of Home Rule when the Unionist Liberal has given place to a Conservative.

Caine, a prominent Liberal Unionist, and Professor Thorels Rogers, a Gladstonian, have been defeated. Jesse Collings, a bolding Liberal, has been elected. Broadhurst, and Sir Wm. Harcourt, Liberals, are also elected. The cities are going against Home Rule, its only hope now is in Scotland and the counties.

—MEMBER OF A MISSIONARY.—The Rev. John Houghton and his wife, English Methodist missionaries, have been murdered at Gollant, East Africa, by the Masai tribe. They were young missionaries, and greatly devoted to their work.

Bible Societies and the Baptists.

PROBATIONARY ARTICLE II.

The British and Foreign Bible Society owns a good deal to the Baptists for its origin and early success. When the Rev. Thomas Charles, an Episcopal minister, reported in England the great scarcity of Bibles in Wales, a great deal of religious enthusiasm was aroused and, at a large meeting held in London, it was decided to do something to supply Wales with Bibles. Rev. Joseph Hughes, a Baptist minister, arose and said: "Surely a society might be formed for this purpose, and if for Wales, why not for the Empire and the world." This proposal was warmly greeted and out of this grew the British and Foreign Bible Society, with Rev. Joseph Hughes for its first secretary. In their constitution the society said that "The sole object shall be a wider circulation of the Holy Scriptures, without note or comment." We shall see, before long whether they have kept to the spirit of this article or not. We have seen already how that one Baptist man was largely instrumental in the origin of the society. Now let us turn our eyes to the East and we will see how another Baptist man had much to do in replenishing its treasures. Just about this time now under consideration, Dr. William Carey completed the translation of the whole Bible into Bengali, and was about to print it at Serampore. He wrote home for money to carry out this glorious enterprise. An eminent physician in Yorkshire determined to collect £1000 for this purpose. Hearing of this the young British and Foreign Bible Society proposed that the money thus raised should pass through its treasury, promising to cheerfully assist the Bengali, and future translations with their money and influence. This proposal was readily accepted and the money paid into the Society. From this time forward, and for a number of years, Baptist money poured into the treasury of the Society from all parts of the land, so that when the separation took place between the Baptists of England and the British and Foreign Bible Society, it was estimated that over \$100,000 had been paid into the Society by Baptists. In 1804 the Society was organized. In 1809 the first grant was made for £1000 to assist Dr. Carey in printing his Bengali Bible.

In 1813, the corresponding secretary of the British and Foreign Bible Society, in an official letter inquired whether Baptists and its cognates were translated or transferred. The official reply to the secretary was, "they are translated." No action was taken upon the reply of the secretary and the Society continued to make appropriations to the Baptist Missionaries. By 1815 the missionaries had made translations of the whole Bible, or parts into twenty-seven Oriental languages.

I think every Baptist will agree in saying that Dr. Carey did right in translating and not transferring the word Baptists and its cognates. Surely if he felt it his duty to give any part of the Word of God to the heathen in their own tongue he must have felt it his duty to give the whole of it in the same way, and especially so important a word as Baptists and all its relations.

After twenty-eight years of cooperation, nineteen of which the Society had known the nature of the translations made by our missionaries, sudden offence was taken by the Society and from that day until now one dollar has been granted by the Society to assist Baptist missionaries in printing and circulating God's Holy Word among the heathen. What did the Baptists do, you ask, to offend the British and Foreign Bible Society and compel it to withdraw its assistance from so noble a work. To answer this we must go back a little. In the year 1815 Dr. Gates went to India. He and Rev. W. H. Pierce assisted Dr. Carey in completing the first revision of the Bengali Bible. This perfected edition was completed in 1835.

In that year Dr. Gates and Mr. Pierce made application to the British and Foreign Bible Society for aid in printing this Bible. This aid was refused unless they would alter the version and the Greek terms relating to baptism be transferred. Why do they complain now after assisting through so many editions before? Three Pedobaptist missionaries in India wrote to the Bible Society requesting them not to give any assistance to any Indian version in which the word Baptists was translated to Timmer. It was on account of this request that the Society broke faith with the Baptists and refused them any further aid. These three missionaries laid die before they found out how much mischief was done through their request. W. J. S.

Notes by the Way.

SUNDAY IN BOSTON.

In repeated visits to this city, I have heretofore always found a decent Bible in my room in the hotel. This time there is none, but in its place is a "Stranger's Guide to the City of Boston." Can it be that Bostonians are coming to regard this as the more valuable book? However that may be, it is evident that the Sunday of the Boston of the present time would have shocked the good people of the fifty fifth years ago. It is not the Sunday of the olden time. There is more freedom of movement, and less deference for religious customs. Men and women come and go on this day as their pleasure leads them, and feel no diminution of self-respect though they pass by the open church door. This indicates a great change. Yet the day is not like the other days of the week. Business is suspended, and an appearance of self-imposed

is not distant enough and is ure in education with Woodcock favor in the will be expected for an Education in the Dominion doubt as to Woodstock hopeful as it has been successful and the room of the struggle past to make have no gratitude to us in the prosperity of our Association marked by largely per the church progressive bodies sending Dominion of forward upon "One Lord, all God's will in the practice of In discussion article—Dr. on experience another church. Before acceptance tute enunciation be well to co it infringes Baptists have and inviolable Dr. Saunde reply to the ducture of an revolution," sound and co be deemed pr meddle in m peculiarly theologian—I I venture to endeavor to p or unseat" and but as old as has rested for still continue fabric. My is this, "ever its being a right, in its receive on a though exclu This is the lo stion of a tist church is self-contained other church, to the Master's knowledge and "with its meases and A church must for ever church, and governing chu to decide who bers of its will be satisfied a certificate pr letter, or will receive on e prepared to arrogant assu church to die they should d invite to do he draw ority does he the right of pleases, and The reason fatal to the in have about th ency. Expedi great argumen or the devil— find no place church. If be unscriptur base and build tion the bette right for whic constitutional if "put in pr church," V calamitous. If a church's constitution it will admit why should a much less be sister church, since with its ment? Again practice would fragments. tions assume authority or regulations? church? E itself to be "to we being inter which he had "by mindin The object