

afternoons and evenings? We answer it is the revival of that spirit which in its time has overturned thrones, that spirit which, when once awakened, is invincible. That some of the government papers in London should have ignored such a meeting as this is contemptible, but at the same time significant. They are afraid that the truth should be known. Fifteen thousand people in the Albert Hall, however, can make themselves heard, and they will."

The case of Willard S. Allen, treasurer of the Preachers' Aid Society of the New England Conference of the M. E. Church, who has confessed himself a defaulter in the amount of more than \$80,000 of the Society's funds, carries its own lessons. Mr. Allen is said to have been quite prominent, not only as a member of the Methodist Church, but as a lawyer and in social circles. He was evidently trusted quite implicitly by the Society, since he had handled its money for twelve years without having been required to give bonds for the safe accounting of the funds, though of late steps had been taken to that end. Mr. Allen confesses now that he had used the Society's money in speculation which resulted in its loss. There are two obvious lessons here, and lessons which need to be emphasized, first never to speculate with other people's money, and secondly, always to require men to whom the funds of religious or other bodies are entrusted, to give bonds for their safe-keeping.

If, as we believe, a penny-wise policy to cut down the expenses connected with the management of home mission work to the lowest possible figure. The money paid as salary to an efficient superintendent or travelling secretary is money well expended. An experienced and tactful man in that position is able to demote, not only to extend the work of the mission, and promote liberality toward it in the churches, but also to render the work itself more effective and permanent. Speaking of the Presbyterian home mission fields of the west, the *Presbyterian* of Toronto says: "From the necessity of the case our mission fields are largely manned by young men without skill in organization and without that knack of dealing with men of different ideals, that comes from long experience. The visit and personal counsel and advice of a wise man clothed with official authority may spell all the difference between success and failure in a field in its formative stage, especially when faced with some critical situation." This remark has its application in respect to Baptist as well as Presbyterian mission fields, and in the east as well as in the west.

## Did Not Say It.

EDITOR OF MESSENGER AND VISITOR:

Dear Sir:—I was not a little astonished when I saw my name in the MESSENGER AND VISITOR of the twenty-ninth ultimo and read: "Bro. C. E. Knapp expressed his fears that ministers would lose their spirituality if they became educated and that our denomination would, like some other religious bodies, lose its piety if it got much education." I never used the words at the time mentioned or at any other time, or words that would convey the meaning they convey. I have said, and I now repeat, that education will not make a minister of the gospel; that many of the best ministers from the time of the apostles, who have left their marks as preachers and writers, had not been educated in academies or colleges, but had come from the common walks of life, and believing they were called to preach, made preaching their life's work.

Being called, a lunatic (*non compos mentis*) does not disturb me, and will say to your correspondent: I am not mad, but always try, as far as I am instructed, to speak the words of truth even when attending an association. In 1858 I moved from Sackville to Dorchester Corner, where I found five other Baptists, two brothers and three sisters. For some time we did our own preaching, wherever in the town or its vicinity we could find a place to preach in, and had no ordained minister, until as near as I can remember, 1860. We then called the late Rev. W. A. Coleman, who preached for us a quarter of his time in the old Court House and other buildings. From those small beginnings what is called the 1st Dorchester Baptist church now numbers about one hundred and eighty members at home and has sent not less than one hundred to the United States. Two of the original six are yet alive, Brother Alpheus Palmer and your humble servant, both having passed their three score and fifteen years. Brother Palmer is now a citizen of Boston.

Because I have arrived at the conclusion that education will not make a Gospel Minister, I cannot believe that for that reason I ought to be called a lunatic (*non compos mentis*). I was in part educated in a school where ministers were educated and ordained after they could attach to their names the affix B. A., and it now looks that that would in the near future become the *sine qua non* of the Baptists.

As I do not want to bring down the club of one of our D. Ds., M. As., or B. As., on my devoted head, I will make this justification of my expressed opinions do for the present.

Yours truly,

CHAS. E. KNAPP.

[Human memory, like other things human, is fallible, and we do not wish to be too positive in reporting the form or

the substance of words uttered thirty-five years ago. As Bro. Knapp is positively sure that he never gave expression to the ideas attributed to him in our article of July 29, we shall have to believe that he was misunderstood. Of course, the MESSENGER AND VISITOR has never said that Bro. Knapp was *non compos mentis* and never intimated that anyone else said so except by way of a joke. We did venture to remark that our brother has been a life-long supporter of our denomination and has no particular fear that its vast learning will quench its religious fervor. We are glad to have his assurance that this was correct. What Bro. Knapp says about education alone having no power to make a minister of the gospel, and the great value of the work done in the past by men of little scholastic education is very true and we do not see how anyone could suspect him of lunacy on account of so sane a remark as that.

EDITOR MESSENGER AND VISITOR.

## Systemetic Beneficence.

E. P. CALDER.

In dealing with the question of church finance, we are apt to confine ourselves to the discussion of needs and methods, but I wish to vary the process and note some of the causes of which needs and methods are the result.

1. One great reason why our denominational treasury is empty, is the general ignorance of denominational work. Many people do not give, because they do not know why or to what they are giving. For this ignorance, both ministers and Sunday School teachers are to blame. Our people, especially the young people, do not hear enough about the work of the denomination. In this we are behind other religious bodies, and hence fall behind in giving.

But the chief blame rests on the church membership. When our Year Books and Mission Reports are circulated, how many read the statistics of needs and expenditures? Perhaps one in a dozen. At the business sessions of our Quarterly Conference or Association, how many laymen are present? "It is only a business meeting, we will not go, we will wait till evening and hear the speeches." That is usually the order of service in our denominational gatherings. Thus our people not understanding our financial position, don't give.

2. Loose methods of Church Finance.

The amount of carelessness shown in handling church funds would bankrupt any earthly institution. Payments of salary to the average Home Mission pastor come irregularly, and as a result a great deal of financial worry is added to the necessary cares of the pastorate. Under this pressure many of our best pastors are breaking down, and others are going out of the Convention, seeking fields where they can get an honest compensation for their work. It is hard work for a pastor to prepare soul- uplifting sermons when every nook of the study is haunted by the ghosts of unpaid bills, yet it is a thing that is growing all too common in our Convention. And all because our churches have no definite financial system.

Now while what has been said touches conditions which exist in too many of our churches it does not cover the whole question of Church Beneficence. True Christian Beneficence carries the church beyond its own obligations and needs. A church that regularly and faithfully pays its own bills, is not necessarily benevolent but simply honest. Beneficence goes beyond that and helps the needy. And this is possible in some degree to every church. The price of two post stamps per week for a church of 50 members means about \$4000.00 for the church membership included in the P. E. I. Association. And yet with broad well cultivated fields, elegant homes, paying business investments, and the manifest smile of Heaven upon us, we cannot raise \$1000.00. We need to repent.

3. Another cause, is that our children are having selfishness trained into them by our home influence. In our example to the children, we too often set religion last. We provide them with luxuries at the expense of the church. After all that can be said about the necessity and educative influence of making home beautiful and pleasant for the children, the fact that Christmas toys to be smashed next day, costs us as a nation more than missions, disgraces a Christian civilization. And this example of with-holding is carried yet further in our practice of economy. Losses come to some of our professed Christians and they need to save a little from current expenses. Where does retrenchment usually begin? At God's sanctuary. They gave \$8 to last year but only \$5.50 this. Last year they took two papers, this year they stop one—it is the denominational paper. Thus our children are taught that the Gospel is not worth paying for, and that if any of the privileges of our civilization must be done without to save expense, let it be the religious. Need we wonder there are no revivals.

4. But perhaps the main cause of an empty treasury is too little praying. Peter while praying on the housetop had one of the greatest visions in the history of the Kingdom. But it was a vision of the world's need, and one that called for greater self-sacrifice on the part of Peter. So no Christian can continue to pray and stay mean. God gives to every praying Christian a vision of the needs of men, and a spirit of self-sacrifice that is willing to meet those needs. A praying church is a benevolent church because it stands in the spirit of Him who came to seek and to save the lost.

5. The last cause is lack of faith. "No results," is the watchword of many who refuse to give. But as one sickle in a Manitoba wheatfield does not by the smallness of its work prove that the harvesting process is a failure but rather the reverse, so the smallness of our missionary effort in comparison to the expense of the field of heathendom, by what it has already accomplished, pleads for more workers and justifies a larger faith in God.

Every mission is a monument of faith, an endorsement of the promise of the risen Christ, "I am with you." Shall we not then bend our energies to the advancement of a better system of church finance.

I have said nothing of methods, because there is but one method named in the Word, and that is the lying by on the first day of the week as the Lord has prospered us. And if that method were faithfully and conscientiously followed, as in the days when Israel built the Tabernacle, so it would be to-day.

Instead of pleading, "Give, give," we should have to command, "Hold, hold," because the needs of the kingdom work would be more than met by the voluntary offerings of the people of God.

## Wolfville Notes.

On Lord's Day evening, August 2nd, a memorial service for Mrs. R. Sanford, wife of our devoted missionary, Rev. R. Sanford, was held by the Wolfville church. Rev. W. B. Boggs, D. D., spoke of Mrs. Sanford in relation to the mission work of our Maritime Baptists. He traced the origin and faith of our independent mission and of Mrs. Sanford's deep interest in the work and her absolute devotion during the trying years in which the foundations were being laid. Already our mission begins to take on the character of history and those who did the work are seen to have been makers of history.

Mrs. W. B. Boggs described with fine feeling and in appropriate terms the personal qualities and Christian service Mrs. Sanford showed through the thirty years of their happy acquaintance. Of the original group who were designated to service abroad at the Convention in Windsor in 1873, Mrs. Sanford is the first to be called home.

Dr. Keirstead spoke of the influence of the missionary's wife among the heathen, of her faith, love and personal character as exhibiting the power of the gospel. He referred to Mrs. Sanford's residence in Wolfville and the esteem in which she was held by those who knew her. Rev. Dr. Ladd of Yale University, closed the meeting with prayer, in which he, as Deacon C. W. Roscoe, had done at the beginning of the service, thanked God for the life and work of the sister removed, and asked God's blessing on Brother Sanford and the son and daughter who are sorely bereft.

Dr. Boggs preached at the Baptist church on Sunday morning, a very spiritual sermon on "Eternal Life." On the previous Lord's day Rev. A. I. Kempton preached two practical, strengthening sermons dealing with different phases of the Christian life. A few weeks ago Professor Silvernail, of Rochester Theological Seminary, preached an able sermon from "Yesterday when it is past." (Psalm 90.) He spoke very clearly, and strongly on the efficacy of the Atonement. His words would have been pleasing to "Reporter" as they were to his congregation in Wolfville.

Rev. J. D. Spiddell has resigned the pastorate of the church at Gaspereau. He expects to spend some time in study at Crozer Theological Seminary, Philadelphia. Rev. G. T. Ladd, D. D., LL. D., Professor of Philosophy in Yale University, is spending a few weeks at Wolfville. He speaks in very high terms of appreciation of the young men from Acadia who have taken post graduate work at Yale.

The new book, written by R. R. McLeod, entitled "Marland, a history of Nova Scotia and its resources," has an extended and able article on Acadia College, written by Rev. E. M. Saunders, D. D. Rev. W. F. Parker of Windsor, has been successfully engaged in securing pledges for the Twentieth Century Fund from churches in Guyborough county. It is understood that several of our churches pledged more than the amounts asked from them; while some others have not yet responded. Mr. Parker is giving himself wholly to what his hand finds to do. And his work is being blessed.

Rev. W. N. Hutchins and Mrs. Hutchins of Truro are spending a few weeks at Margarettville, the former home of Mrs. Hutchins. Rev. Selden W. Cummings of Upland, Pa., is supplying for Mr. Hutchins. Mr. Cummings gave up a successful law practice for the privilege of preaching the gospel. He was graduated from Crozer Seminary and was called to a pastorate in Upland, where the Seminary is located. He has built up a good congregation and is doing excellent work. Mrs. Cummings, formerly Miss May Vaughan, was a teacher in Acadia Seminary. She is her pastor's best assistant.

## Horton Academy.

Appointments to the staff of Horton Collegiate Academy. At the end of the Academic year the teachers of mathematics and manual training resigned. These two very important positions have remained vacant until recently.

The Executive Committee of the Board of Governors have engaged in the department of mathematics, Mr. Theodore Boggs, B. A., (Acadia '02). He is the son of the veteran missionary, Dr. Boggs. Since graduating at Acadia, Mr. Boggs has taught very successfully in the United States.

Mr. Alexander Sutherland has been engaged as instructor in Manual Training. After teaching in the Public Schools of Nova Scotia, Mr. Sutherland graduated from the Provincial Normal School and the MacDonald Manual Training School of Truro. Since that time he has taught his special subject very successfully in Antigonish.

There is every reason to hope that both these gentlemen will continue their past success in their present positions. The committee feel that a very wise choice has been made.

H. L. BRITAIN.

Wolfville, Aug. 6th.