

of a sweet smell, a sacrifice acceptable, well-pleasing to God," and as though to assure them that they had lost nothing by their liberality, he adds, "But my God shall supply all your need, according to his riches in glory by Christ Jesus." Let then every Christian regard the frequent demands made upon his purse for educational, missionary, and all other religious and benevolent enterprises, not as burdensome exactions, but as splendid opportunities for promoting his fruitfulness in the Master's vineyard.

V. Another means of promoting fruitfulness is attendance upon the ordinances of God's appointment. God has instituted the ministry of the Gospel, into the work of which he has called men endowed with peculiar gifts, for the performance of special functions. When Jesus ascended up on high, he gave gifts unto men. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ." Eph. iv 11-15. If such then is one great design of the ministry, how highly should Christians appreciate, and how carefully improve every opportunity of listening to the messages delivered by the ambassadors of their Lord. Were modern saints as fond of the services of the sanctuary as the sweet singer of Israel when he exclaimed: "One thing have I desired of the Lord that will I seek after, that I may dwell in the house of the Lord all the days of my life," and again, "My soul longeth yea, even fainteth for the courts of the Lord," they would not watch the clouds, and their bodily infirmities for excuses to absent themselves from the house of God. They would feel more like singing:

"Could I but find the meanest place,
Within thy house O God of grace,
Not tents of ease nor thrones of power,
Should tempt my feet to leave thy door."

"Forsake not the assembling of yourselves together as the manner of some is," was the exhortation of the great Apostle who knew the value of the sanctuary services. An occasional visit to the Lord's house is not sufficient to secure the desired benefit. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age, they shall be fat and flourishing."

We have thus briefly glanced at the most important means of fruitfulness, which God has placed at our disposal, and which when used in humble dependence upon the influence of the Holy Spirit, without which all our efforts are fruitless, will tend to make the believer "flourish" like the palm tree, and grow like the cedar in Lebanon.

But alas! how prone are we to live beneath our Heaven-born privileges, and as barren fig trees, only cumber the ground. And often, God, in his wisdom and love finds it necessary to use the rod of chastisement to accomplish the desired purpose. Jesus says in the second verse of this chapter, "And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." As the vine dresser carefully removes the superfluous twigs, and useless excrescences, which absorb the nourishment required in the production of fruit, so the Lord often takes away the idols from the fond embrace of his children, causing their hearts to bleed with sorrow. But while "no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Many an afflicted saint can say with David, "It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted I went astray, but now have I kept thy law." Our text informs us that it is by much fruit, God is glorified. It is not an insignificant cluster here and there that brings honor to the vine dresser. It is the prolific yield of well developed and luscious fruit, that manifests his skill and diligence, and causes men to praise him. God has a right to expect large returns for all the expense, care, and attention he has bestowed upon his vineyard. He does not however estimate the fruitfulness of his people by an absolute and unvarying standard. Uniform results are not to be expected from such a variety of

degree in means and endowments, he who possessed five talents, in the day of reckoning brings ten, and he who but one brings two, the latter has done as well as the former. God's requirements are, "according to what a man hath and not according to what he hath not." Each of the rich men cast much more money into the treasury than the poor widow, and yet she cast in more than they all. They gave of their surplus but she of her substance, even all she had. Some poor, obscure bedridden pauper, who by example and precept recommends to a few humble companions the religion of Jesus, will be regarded by the righteous Judge as more fruitful than many a popular preacher, who has electrified thousands by his eloquence. "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more," Luke xii. 48. The great question then is not, How do our fruits compare with those of others? but, are they proportionate to the resources at our command? No higher encomium can be bestowed upon mortal than that which our Saviour pronounced upon the woman whose fame is coextensive with the gospel proclamation, "She hath done what she could."

We must notice very briefly the glorious results of much fruitfulness. God is glorified thereby. Not that God's essential glory can be augmented by any exhibition made or labor performed by his creatures. Though the whole race of man had sunk into endless woe, God would still have been glorious in holiness, fearful in praises. Jesus says with regard to himself, "Though Israel be not gathered, I shall be glorious in the eyes of the Lord," Isaiah xlix. 5. The idea of the text evidently is that God's glory will be more extensively displayed to the universe. The moon adds no glory to the sun; yet when he is hidden from us she dimly reflects a portion of his glorious light. Christians, like the moon, are dark bodies in themselves; but when light from the Sun of Righteousness shines into our hearts, and is reflected in our lives, we shall be able to say with Paul, "They glorified God in me Gal. i. 22. God's personality is not now manifested to human observation, but some scintillations of his glorious character, penetrate the gloom of this sin-stricken world, and as the miner's lamp conveys to the inhabitants of a dark mine some faint notion of the glorious day-light far above their heads; so the operations of the Spirit of God in the hearts and lives of believers, are a dim reflection of that ineffable glory, which no mortal eye hath seen or can see. It is the high honor and exalted privilege of every believer, thus to exhibit to the world a reflection of God's glory. The Ambassador of a sovereign never tires of displaying the magnificence of that royalty he represents, and should it not be the chief end and constant aim of the sons and daughters of the Most High, to glorify God in their bodies and spirits which are his.

May the Father of mercies fulfil in us all the good pleasure of his goodness, and the work of faith with power, "That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

For the Christian Messenger.

WOLFVILLE, July 1, 1875.

Dear Sir,—
I was much surprised at the appearance of a communication in your last issue, stating that certain "friends of Foreign Missions among us" have "expressed disappointment that the action of the Board, since the date of the Special Convention, held at Amherst in May, had not been published," and also that "the Baptists of Ontario and Quebec were desirous of knowing what message had been forwarded." Now, Sir, the meeting at Amherst was held on the 12th of May, and on the 26th of that month the following statement appeared in the Christian Messenger:—"We learn that two telegrams have been sent to our Missionaries—one to Brethren Churchill and Boggs, at Bangkok, Siam, and the other to Brethren Sanford and Armstrong, at Tavoy, Burmah. We shall be anxious to learn how they receive them, and what are the results of their deliberations, whether or not they decide to accept the change, and cross the Bay of Bengal again, to locate themselves on the Western peninsula of India instead of the Eastern." It will be observed, then, that the action of the Board was published.

But this does not satisfy some persons. They suspect the fidelity of the Board, and require to know "what message" was forwarded. This will be generally regarded, I think, as an impertinent curiosity, which should not have been gratified. These parties were informed that the Board had sent two telegrams to the Missionaries, and their knowledge of the members of the Board should have led them to the exercise of confidence, without demanding to know "what message" was sent. I may add, that replies from the Missionaries may be expected this month.

J. M. CRAMP,
Foreign Secretary of the Missionary Board.

The Christian Messenger.

HALIFAX, N.S., JULY 7, 1875.

NOVA SCOTIA CENTRAL ASSOCIATION.

The assembling of the Central Association in Halifax was looked forward to with some concern by the members of the Granville Street church, lest from want of arrangement, or any other cause, the delegates should find themselves less comfortably provided for than is customary on such occasions with the larger churches and Baptist communities in the country. Postal Cards were brought into service, and in cases where it was known that friends were desirous of coming, they were instructed what family would wish to have them as their guests. By this means they knew where to go without inconvenience or delay. The brethren of the North Church and of Gerrish Hall were no less anxious to participate in the privilege of receiving the representatives of the churches than those of Granville street. The task thus became a very easy one, and quite a number of friends were much disappointed that they had not the rooms they had appropriated for this purpose more fully occupied. The session came to a close on Tuesday morning and the common feeling was, we believe, that in general, all parties enjoyed the occasion. We heard from quite a number of friends, expressions of regret that the session had been so soon brought to a close, and that brethren with whom so pleasant an acquaintance had been formed should be leaving after so brief a visit.

Some of the members of the North Baptist church, both among those worshipping in the North church building, and those removed to Gerrish Hall, were disappointed at the result of the application of the latter for recognition;—which result was shewn in the report of the Committee on Questions in Letters given in our columns last week. It was supposed by them that some action would be devised to get rid of the differences existing between them. If more time had been available this point might possibly have been reached, and, if so, it would doubtless have been more satisfactory to all the parties concerned.

On TUESDAY morning the report on Education, presented by Rev. Dr. Cramp, called forth some earnest speeches. J. W. Barss, Esq., and Hon. Dr. Parker spoke at some length.

Dr. P. called attention to the early efforts of Nova Scotia Baptists in behalf of Higher Education. It was thrust upon them to do some thing for themselves as they had been treated very unfairly both with regard to partaking of the advantages at Kings College and subsequently of participating in the benefits of Dalhousie College.

Acadia College was founded in 1837 and incorporated in 1840. The number of students who have matriculated is 348; the number graduated 146; The number of Professors at present employed is 7. The Present endowment of Acadia College is about \$85,000. No fees are paid by the students of Acadia College, the scholarships owned in the denomination providing for the tuition of the students. Acadia therefore, has reason to be proud of her record, and is doing a work which will bear the strictest comparison with that of the other Colleges in Nova Scotia. The idea of amalgamation is not to be thought of; and as to a Provincial University it is well understood that at present no arrangement of that kind could be satisfactory.

The following resolution which was fully discussed:

Resolved, That this Association, composed of the Baptist Churches of the Counties of Halifax, Hants, Kings, and Lunenburg, regards the present distribution of Provincial money to different colleges in Nova Scotia as inequitable, unjust and disproportionate;

And therefore resolved, That they recom-

mend the people of our churches to present, at the next session of our Legislative Council and House of Assembly, petitions as largely signed as possible for such a re-adjustment of the present distribution of Provincial moneys to our Colleges as may be fair and equitable to all the denominations concerned.

Rev. D. M. Welton, Professor in Acadia College, said the matriculation requirements at Acadia are higher than at Dalhousie, and a whole year more of study is required of the former. He hoped that the new Academy building would be soon completed, and that the funds needed for its erection would be raised by the time of the meeting of the Convention.

Hon. Judge McCully did not underrate the work of Dalhousie, but he thought there was favoritism towards that institution, and wished that to neither Dalhousie nor Acadia public funds should be given. It is better that in this young country there should be rival institutions, calling forth the sympathies of the different bodies. He spoke warmly on the value of education and the importance of all receiving a larger amount of mental cultivation.

The invitation of the church at Hantsport was occupied for the next session of the Association.

Rev. J. W. Manning was appointed to preach the Association sermon next year, Rev. J. W. Bancroft to be this alternate, and Rev. Dr. Cramp to prepare the Circular Letter.

Mr. E. D. King presented the Report on Sabbath Schools, and made a warm-hearted address on that subject.

The following resolution was moved by Mr. J. F. L. Parsons and passed unanimously:

"Resolved, That the Association records with thanksgiving the steady progress of the important Christian virtue of Temperance. That few if any of your churches will receive or retain in its communion members who persist in dealing in intoxicating liquors, or using such liquors as a beverage. That it is incumbent upon every Christian not only to be law-abiding himself, but to use every endeavor to aid in the enforcement of righteous laws, and that the illicit liquor-selling, in consideration of the utterly demoralizing effect of the traffic, should be reprobated and put down by the combined efforts of Christian and right thinking people."

Prof. Welton moved and it was carried unanimously, That the thanks of the body be given to the Granville Street Church, and Baptist brethren and other friends in Halifax, for their hospitality and kindness in entertaining the delegates.

The following resolution was presented by Brother S. Selden who with other brethren had been appointed for the purpose:

Whereas It is now twenty-five years since this Association was formed by a division of the one Nova Scotia Baptist Association in 1850; after a quarter of a century of blessing experienced by the churches of which it is composed, it becomes us at this time to call to mind the abundant favors bestowed upon the churches of this Association during that period, and the loud call they make upon us for devout gratitude to Almighty God. On our part deep humility should be felt that we have not done our work more efficiently in the vineyard of our Lord and Master. Here would we erect our Ebenezer and say, "Hitherto the Lord hath helped us." Amid all the changes of life and ravages of death not only have there been continued accessions to our numbers, to fill the places of the departed; but a growth has been secured so that during these years our numbers have been doubled. In entering on the fourth quarter of a century as Associated Baptists in this province, we would cherish the hope that a much larger ingathering of souls will be seen in the coming twenty five years than has been witnessed in either of the preceding quarters of a century.

Thanks were passed to the Railway authorities for reduction of fares to delegates, and the Association adjourned by prayer, after singing the doxology, and the benediction by the Moderator.

It appeared from the statistics sent in the letters, that 362 persons had been baptized during the year.

EDUCATIONAL MEETING.

The evening of Tuesday was occupied by a public Educational meeting. Rev. Dr. Cramp occupied the chair. Rev. D. W. C. Dimock opened the meeting by offering prayer. The chairman offered a few introductory remarks and shewed the advancement made since he first became acquainted with this province in 1851. At that time only Prof. Chipman and himself were teaching in Acadia College; now there are seven professors; and there were only about a dozen students. Since that time the college had gone through dark and trying scenes, and they had also witnessed the sun gilding the horizon. In looking back

over the 25 years, he saw that the Baptist denomination had a far more encouraging prospect now than it ever had. The college had done a good and great work, and many who had received their education there were now giving the world the advantage of it in various countries—in Asia as well as in the neighbouring republic, and in Ontario and their native province.

Dr. Sawyer, President of Acadia College, said he did not intend to discuss the question of a Provincial University. He had not made the necessary preparation for that, nor was it necessary just now; that question must be left for another occasion, and probably for other persons. His object would be to simply state the leading principles which have governed the Baptist denomination in their educational work during the past forty years. The Baptists had no system, nor had they any ecclesiastical laws to guide them—no Church in the ordinary acceptation of the term. Each Baptist represented himself, and was responsible to his Maker. Baptists had ever been in sympathy with higher education, both in England and the United States. It might be asked, "Why, then, if the Baptists act so unitedly with other denominations in a common school education, do they not unite with others in higher education?" The answer was plain and simple. During the years of the child's common school education, the scholar was under the care of its parents a great part of the time; and if the parental duty was neglected, the force of his argument was in no measure weakened. To receive their higher education young men had to leave home influences, and it was of the utmost importance that their instructors should be persons whose character and principles were well known; this could not be guaranteed by any schools but those untrammelled by the State. One element in education he must emphasize—the moral. The moral part of a man must be educated as well as the intellectual. It is not sectarian but Christian education we demand, and we have no guarantee of that from an institution under the control of the State. "I would sooner," said the Doctor, "send my son to an institution permeated through and through with Presbyterianism, with such men to control it as Hodge and Hall, than to have him educated at the most richly endowed State University."

After the choir had rendered the favorite anthem, "O be joyful in the Lord,"

Professor Higgins spoke briefly, and referred to his earliest recollections of the educational struggles of the Baptists. When this college was started the people prophesied its downfall, and the Legislature would only grant the charter for twelve years. They thought that ere that time had elapsed the college would have "gone up"; but he was happy to say there were no signs of decay visible yet, but the signs were quite the reverse; it was increasing in power to do good, and in the estimation of the public. The Baptists like to manage things themselves—especially things of their own creation; and it was very little use, after building the College up to its present position, to ask them to give up that control. They wished God speed to other colleges: there was room for all to work. No other college was better than Acadia. The same mathematics were taught there as at Harvard and Yale; and theology was not taught (as had been implied) to the students taking the Arts course. Their best wish for some of the colleges was that they might do as good work as is being done at Acadia.

Hon. Dr. Parker said the meeting had had the philosophy—the morals and workings—of college matters laid before them; and he would deal briefly with the past history of Baptist educational matters in this province. He started from a period of 50 years ago, when the fathers of the denomination travelled many weary miles through the woods for the purpose of imparting education. The session from the Church of England of several influential gentlemen—among whom would be familiar the names of Johnston, Crawley, Nutting and Ferguson—caused the founding of Horton Academy in 1829. In 1830 there were 40 pupils in this institution. Five or six years after the Baptists sought admission for Dr. Crawley as a teacher in Dalhousie College, thus to unite with the Presbyterian body. This request was refused, and this confirmed denominational education in this province, and led to the opening of Acadia College in 1837, which was incorporated