

Now, what is the result of this spirit among us? The spiritual life of many of our churches is low, or at least very spasmodic. Many are without stars, and many a pastor at work is being dwarfed in mind and spirit, because he cannot obtain such mental pabulum as will enable him to keep abreast of the times. Our benevolent operations are crippled, and only partially a success. While the world is steadily advancing in commerce, in the tonnage of its shipping, in the miles of its railroads, and in the number of its manufactories and banking houses, the returns to God in free-will offerings are far from being in proportion. God is speaking in trumpet tones, "For meat destroy not the work of God."

4. For the sake of controversy "destroy not the work of God."

No loyal Christian will shun or oppose honest discussion. Truth cannot walk, it must be carried. Speaking the truth in love is a divine injunction. But we refer to a kind of controversy which degenerates into mutual recrimination and vindictive personal assault. This may be pleasing to some minds, but it is eating flesh to the injury of many. Our religious periodicals sometimes bring a rather warlike article into our peaceful homes. The aim of the editors doubtless is to be public Christian educators. They would like to make their organ a vehicle for grand thoughts and spiritual sustenance, but some who will have their "meat" at any cost, turn them aside from their noble purpose.

Brethren there are those who are unable as of yore to ascend Zion's hill upon the Sabbath, confined to their couch or to the old arm chair. Byron waiting for the rolling back of the golden gate. To these the coming of the paper is as the coming of an angel. They devour every word from the beginning to the end. But such articles as we refer to cause them exquisite pain. Standing on the boundary line between the two worlds they can see no necessity for strife. If this were all the offence however, it might be charged to weakness. But the world is looking on and saying tauntingly, "Behold how these brethren hate one another." You ask shall we muzzle the press? No, a thousand times no. Let the sword of truth gleam and flash in the battle with error. Free speech and a free press are God's legacy to men, but let the pen be dipped in the oil of soft words and wielded in the spirit which is not easily provoked, thinketh no evil.

There are also men with fine talents who are spending their time and strength endeavouring to prove some unknowable thing, such as the date of Christ's second coming, and kindred subjects. All around them are men perishing because they have not heard of Christ's first coming. Some only need a word and they are saved, others need a strong hand to lead them through the labyrinths of doubt. Oh! for a flash of Divine Illumination to show such men the great needs of the world.

It is to be feared too that our pulpits are too often batteries for polemical display. What a sacred place is the pulpit! It is a watchtower where danger is despatched, and the alarm given. It is the herald's stand in which he catches the first promise of the coming day and proclaims it to the expectant earth. It is the ambassador's court, when standing in Christ's stead he pleads with men, "Be ye reconciled to God." If the cry, "the pulpit is losing its power," is in anywise true, it is not for want of a classical education, nor the lack of brilliant oratory or sturdy intellectual strength, but because the simple Gospel of Christ is neglected. It is because denominational crochets are mistaken for Christian principles. Because too many of Christ's professed followers love their meat more than they love God's work.

And now my work is about done. I have selected but a few of the sons of Anak at which to hurl a stone. I have endeavoured in all kindness to sound a note of alarm. If while I have been speaking to you, your thoughts have fixed themselves upon a cause in yourself of injury to any one, or to yourself, let me entreat you to pray over this text until you can put it away. Oh let not some earthly pleasure stand in the way of greater usefulness. Think of what Jesus suffered for you and then remember his words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A Persecutor's End.

The Rev. Eugene Kincaid states, that among the first converts in Ava, were two men who held responsible offices about the palace. Some time

after they had been baptized, a neighbor determined to report them to the government, and drew up a paper, setting forth that those two men had forsaken the customs and religion of their fathers, were worshipping the foreigners' God, went every Sunday to the teacher's house, etc. He presented the paper to the neighbors of the two disciples, taking their names as witnesses, and saying that he should go and present the accusation on the next day. The two Christians heard of it, and went to Mr. Kincaid in great alarm, to consult as to what they should do. They said if they were accused to the government, the mildest sentence they could expect would be imprisonment for life at hard labor, and perhaps they would be killed. Mr. Kincaid told them that they could not flee from Ava if they would; that he saw nothing he could do for them, and all that they could do was to trust in God. He then knelt with them and besought God to protect them, and deliver them from the power of their enemies. They also prayed, and soon left Mr. K., saying that they felt more calm, and could leave the matter with God. That night the persecutor was attacked by a dreadful disease in the bowels, which so distressed him that he roared like a madman, and his friends, as is too often the case with the heathen, left him to suffer and die alone. The Christians whom he would have ruined, then went and took care of him till he died, two or three days after his attack. The whole affair was well known in the neighborhood, and from that time not a dog dare to move his tongue against the Christians of Ava.—*Baptist Weekly.*

For the Christian Messenger.
A plea for Right Names.

At the meeting of the Central Association some of the speakers expressed themselves as if they thought that any member of the body who should favor grants to the Colleges would be guilty of heresy. It would seem as if the continuance of a custom by the almost unanimous consent of the denomination for a period of nearly fifty years might be considered a pretty clear expression of opinion, and that this fact might be a sufficient justification for referring to persons who may be disposed to favor a longer continuance of the custom by some milder term than heretics. It is quite probable that "the Fathers," who were in the forefront of the battle against a church-establishment, understood what they were about in dealing with the educational grants. It may be best to stop these grants for any one of a dozen different reasons, but if opposition to their continuance is to be so conducted as to make it appear that all who have favored them in the past have been ignorant of, or false to Baptist principles, then very many true Baptists will see to it that they are not so used as to seem to help to place a stigma on the memory of the good men who laid the foundations of our educational institutions, and subsequently labored for their prosperity with a degree of self-denial and devotion that demand respect even in comparison with the zeal and devotion of any who may now share in the fruits of the love of freedom and truth which reigned in those servants of Christ.

AN OLDTIME BAPTIST.

For the Christian Messenger.
"Classmate" set right.

Some of your readers may have wondered why the subject of "Classmate's" communication, being so purely personal, should have been of sufficient interest to call for publication. The explanation is this, a work on Acadia College has been prepared, containing among other articles of interest a record of all the graduates. To obtain accurate information concerning all the Alumni members of each class were written to, "Classmate" among others. Concerning the gentleman referred to in your last issue, "Classmate"—gave inaccurate information, having confounded his name with that of his cousin who was really ordained. The present residence and occupation of the graduate in question can be learned from the College-book which will appear in a few weeks.

"Classmate" was written to and his error pointed out, but he persisted in his version of the matter, stating in reply that he had "satisfactory and cumulative and demonstrative evidence of the fact." And now Mr. Editor, he has taken advantage of your unsuspecting nature to give his misconceptions to the world. The fact is that W. A. Spinney, A. B., of Acadia

College is not ordained, but is engaged in—but I won't anticipate the revelation of the aforesaid book—I hope Bro. W.—I mean "Classmate" will be more careful about his facts before he again rushes into print.

Yours,
CREDIBILIS.

Wolfville, July 3rd.

[We learn from the sister of the gentleman in question—William Almer Spinney—that he was ordained at North Scituate, Mass. William Anthony Spinney is the graduate of Acadia, 1871.—Ed. C. M.]

For the Christian Messenger.
The Sabbath School Centenary.

Mr. Editor,—

At the late meeting of the Nova Scotia Western Association the following resolution was passed:

Resolved, "That the Sabbath Schools connected with the churches of this Association be requested to observe by appropriate public services, on the first Sunday in August, the Centenary of the organization of Sabbath Schools; and that a collection be taken at such services for Home Missions."

It is hoped that all our Sabbath Schools throughout N. S., N. B., and P. E. I., will hold such services, either on the day named or some other, and send the collection to our Home Mission Treasurer, J. C. Anderson, Esq., Yarmouth.

The Home Mission Board is giving attention to the establishment of Sabbath Schools and we look to those who already enjoy these blessings to aid us in the work.

A. COHOON, Cor. Sec.

For the Christian Messenger.

WINDSOR, July 3rd, 1880.

Dear Brother,—

While attending the recent session of the Central Baptist Association, Rev. Joseph Murray lost his house and a large portion of its contents by fire. Friends here have requested me to intimate through the *Christian Messenger*, that I will receive any contributions they may be disposed to make towards helping our brother under his heavy loss, and forward them to Mr. Murray. As it may be a convenience to persons in this neighborhood and may enable a large number to share our brother's loss. I cheerfully comply with the request.

Yours truly,
E. M. KEIRSTEAD.

[We learn from a neighbor of our Brother Murray that his loss will be about \$250. All Mrs. Murray's clothing, except what she had with her at the Association, was burned.]

The Christian Messenger.

Halifax, N. S., July 7, 1880.

N. S. CENTRAL BAPTIST ASSOCIATION.

Our report last week of the Association at Windsor was incomplete, as it did not close till some time after we went to press.

The EDUCATIONAL MEETING was held on Monday afternoon. Rev. Dr. Sawyer read the following

REPORT.

In regard to the Educational work of the year your Committee would report that the studies of the Theological Department have been prosecuted by a good number of students, the reports of the Professors in charge are encouraging, but they unite in expressions of the conviction that this department should receive a more earnest and unswerving support from our churches.

In the College there have been 70 students in attendance during the year, of whom thirteen graduated at the last Anniversary. It is expected that the class matriculating in Sept., will number twenty and perhaps twenty-five. The new building proves to be convenient and well adapted for its purposes. In the Academy about seventy have been in attendance, and sixty in the Seminary. These departments are reported as in an efficient and satisfactory condition. The new Seminary building give great satisfaction, and the denomination may congratulate itself on at length having admirable accommodation for the education of their daughters.

The reports of the financial agents of the College show that the Academy and Seminary have met their expenses for the year; it is hoped that the contributions from the churches will be of such an amount that a similar announce-

ment can be made concerning the College and the Theological department at the Convention.

A. W. SAWYER, Chairman.

Rev. Dr. Crawley being called upon, said he was convinced that we must not look back in the matter of the Theological Department. He referred to the demands for even greater attention to this part of our work. Other denominations are increasing in their concern for the education of their ministerial students. There are higher considerations however for us than what is being done by others. We should seek to supply those who are called into the Christian Ministry with such knowledge as will enable them to understand the Word of God, and if possible give them the original sounds by which God spake his communications to men. The Christian minister should be able to answer the enquiries that are continually arising in his researches into the Divine Records.

Rev. Dr. Sawyer took a general view of what he thought should be seen in connection with the Institutions at Wolfville. He thought it not unreasonable to expect that there should be from 100 to 150 students in the Academy—only about one from every two churches of the Convention. There should also be 100 to 150 young women in the Acadia Seminary. Then there should be from 80 to 100 students in the college with 30 or 40 in the Theological School. If this were secured he believed it would be the best endowment Fund they could raise. We have large advantages that have been provided for us by those who have passed away. We enter into their labors. They made it a matter of business, and so we by applying the same means might look for like results of our labors. Before we can expect to find all the people concerned for the welfare of these institutions they must be educated into the necessity for them. Our Church Polity differs from that of other bodies, and makes greater demands for an intelligent appreciation of Bible truth and all other truth.

Dr. Welton shewed that the education question is of vast importance in itself and is bound up with all the moral and philanthropic operations of our day. We should be unworthy of the trust committed to us if we did not set a high value on this work. In its discussion many things formerly necessary to be said are not now required, but are taken for granted. He shewed that education is an instrument of power, usefulness and pleasure. He noticed a number of instances in which parents are seeing their highest wishes for their sons and daughters realized in the students at Acadia.

He was glad that we are independent of any control from the State. He believed the Convention had determined wisely in its course with regard to the University of Halifax, which he held to be about as useful to education, as the fifth wheel to a coach. In considering the various facts in regard to Theology, and the pressing wants of the churches, we must not allow that department any secondary place. It had become plain that the effort to provide for partial studies was a failure, thorough culture is necessary.

Rev. E. M. Saunders said he was glad to agree with Professor Welton in his high appreciation of independence in the government of Acadia College. We have had 50 years experience of it, and the course pursued by the fathers has never placed them under any control inconsistent with the most entire independence and freedom in all matters of government of the College.

Rev. S. W. DeBlois said he believed Acadia College had given to the province far more in education than it had ever received in the way of grants, and he would never consent to appropriations being made to other bodies except a fair proportion of the grants were also given to Acadia.

Rev. Dr. Tupper said he could not see that we should refuse a participation in the grant to Colleges because we are Baptists. He thought our predecessors had been perfectly right in receiving what they did, and that if it was wrong to receive aid from the Treasury in consideration of educating men for Teachers and other professions, we should be prepared to pay back all we have ever received.

Rev. E. M. Kierstead said he thought we should take a broad view of our work. He wished to hear what is the relation between the College and the supply needed of men for pastors of the churches. We should provide education to the largest extent, so as to secure laborers for whom our Lord taught us to pray Him to send out into his harvest.

Rev. A. Cohoon explained that

whilst it might appear that in our Convention there were 150 churches without pastors, yet many of these were in small scattered districts where a pastor could not be sustained.

Prof. Higgins thought that at the present time the leading feature that required prominence was that of the Seminary for Young Ladies. He shewed the complete equipment of this institution, and its state of preparedness to supply to any extent the educational wants of young ladies.

MISSIONARY MEETING, MONDAY EVENING.

We sent by telegraph the items of most interest respecting the missionary meeting on Monday evening, but were unable to give the particulars. We may now supply these. After the preliminary service conducted by Rev. M. W. Brown, Rev. A. Cohoon offered prayer.

An excellent Report was then read by Rev. Joseph Murray.

Rev. Dr. Tupper gave a very clear outline of the Foreign Missionary operations of the Baptists of these provinces from their inception. He was then pastor of the Germain Street Church, the only one in St. John, when it consisted of about 120 members, and there was not another Baptist minister within a distance of 25 miles. The first contribution was one of £18 sent on to the Missionary Union at Boston.

Rev. George Armstrong said he held that mission work at home and abroad was one work. He called to mind the first step taken at Chester, in 1838 in sending forth men along our coasts to preach the gospel. He noticed the Home field as having special claims at the present time. He did not think it was lack of means so much as of heart that prevented larger sums being given for sending forth the Word of Life. He shewed that Art is being expended to adorn our persons and our homes, whilst the cause of Christ suffers. If a little more of the "yellow dust" were used in His work it would afford far more satisfaction.

Rev. A. Cohoon made an excellent and impassioned appeal, founded on the facts in the knowledge of the Missionary Board and the loud calls coming from all parts of the land.

Rev. I. Wallace gave some exceedingly interesting details of the work in several counties in which he had labored.

Rev. J. C. Bleakney said he had a short speech to make in three parts.

1st. He had had it put in his power to say that as soon as \$25 were subscribed by one person, or by 4 or 5 persons together for Foreign Missions, he would be enabled to double it by putting another \$25 down.

After only a few minutes three or four persons gave their names for the amount.

2nd. He said it had been placed in his charge also to offer another \$25, so soon as \$25 was subscribed for Home Missions. The Moderator, Rev. J. W. Manning, by skillfully placing the matter before the meeting, soon succeeded in getting \$25, then \$50, then \$100, then it grew and grew until the one hundred became two hundred and eleven dollars, making \$236 for Home Missions raised at that meeting, besides a collection afterwards of \$29.40, making a total of \$265.40. Mr. Blakeney, 3rdly stated that he had received the amount of \$50, from a half-brother, a high-land Baptist, an outside deacon, to be given as he (Mr. B.) thought best. Special prayer was offered on behalf of the donor, and a highly interesting meeting brought to a close with singing "Praise God from whom all blessings flow."

On Tuesday morning after opening services, &c., the following brethren were appointed delegates to the Convention:—J. W. Barss, A. T. Baker, S. Selden and Henry Lovett.

Rev. Dr. Tupper and S. Selden were appointed delegates to the N. S. Eastern Association.

The Report on Temperance was read and called forth discussion from several brethren.

The Report on Denominational literature was also followed by addresses from several Brethren.

The Report on a Baptist Book Room was read and passed over to the afternoon sitting, when it was adopted, subject to approval of the Convention. The Report of the Committee appointed last year to consider the question of Hymn Books was read, recommending to the churches the Baptist Hymn Book published by the Baptist Publication Society of Philadelphia.

A resolution of sympathy with Rev. J. Murray was passed, on the occasion of the loss of his house by fire.

The matter of the Ministerial Relief