

For the Christian Messenger. Our College Finances.

Mr. Editor,—

The friends of Acadia College can grapple with no more important matter, at the present time, than that of finance. The great and urgent demand of the hour is money. Funds are wanted for the Endowment, for the Buildings and for current expenses, including interest now growing due on mortgage. How does the denomination stand in this matter? At the Convention of 1876 we were told that the denomination could and would raise within four years an additional Endowment of \$100,000. The four years will have elapsed in August next, and it will be interesting to know what proportion of this sum has been raised.

I have no doubt that donations towards this fund are still in demand. Let them flow in, as many noble ones have done in the past, and that too without any unworthy stipulations dictating some pet policy of the donor as a *quid pro quo*. Then, information is wanted in respect to current expenses? It was stated at the Truro Convention in August last that there were "present and pressing demands," in this connexion; and a resolution was then adopted, earnestly requesting the churches "to forward to the Treasurer of Acadia College at their very earliest convenience a sum equal to ten cents per member," to meet the deficiency which had arisen. I sincerely trust that these "pressing demands" are now a thing of the past, so far as last year is concerned, but we must expect to hear a similar story at next Convention? The great bulk of the denomination know too little of the grave responsibilities which the Board of Governors of Acadia College are obliged to assume—of the "pressing demands" constantly made upon them—of the deficits which they are so often required to face? I believe that the warmest sympathy would be evoked, and that contributions would flow freely were the facts generally known. But they are not. Few of our brethren comparatively, can attend Conventions; the great mass of our people get their information from the Baptist Year Book and kindred publications. Turn to the Governors' Report and the statement of their Treasurer, therein referred to, published in the Year Book for 1879, and what do you find?

No hint, certainly, of the state of affairs finally referred to in the resolution of Convention which I have quoted.—Under the head "Finances," in that report, I find the following paragraphs,—the only ones in the report referring to the matter:

"Owing to the failure on the part of many to pay up promptly their subscriptions to the Building Fund, your Board have been compelled to borrow on mortgage the sum of twenty thousand dollars to meet the claims of the contractors as they became due. Rev. R. D. Porter has been employed during the past spring in collecting, but a large amount of subscriptions still remain due.

Other matters in connexion with the financial department will be found in the Treasurer's report."

I have examined the "Treasurer's report" thus referred to. There is not one word about Horton Collegiate Academy,—either the male or female department,—and this important branch of our educational work must be held, I suppose, to have taken care of itself. From the statement given by the treasurer, however, it would appear to the ordinary mind, that the College income during the last financial year, fell short of the expenditure by \$787.37. But this is clearly a mistake, for it was freely asserted by the Governors at the Truro Convention that the deficiency was nearly four times that amount,—that a contribution from the churches was required "equal to an average of ten cents per member to meet the present and pressing demands." I am right, then, I think, in stating that the readers of the Year Book will miserably fail if they seek to ascertain from the pages of that book the cost incurred last year in maintaining our Educational Institutions at Wolfville. But why are reports published if not for the purpose of affording information? One word more in respect to the Year Book's report of the Board of Governors. Is there not some mistake about the first paragraph I have above quoted from that report?

Is it a fact that the \$20,000 borrowed during the past year, was a temporary loan only, intended to be repaid so soon as subscriptions to the Building Fund, then due, should be collected? It was well understood, I think that from \$12,000 to \$15,000 would be required, more than had been subscribed when the emergency arose. Something of this kind surely should have been stated in connection with the paragraph above quoted to prevent misapprehension. Has any part of the \$20,000 been paid off from subscriptions since collected? I was not present at the reading of the Governors' report, at Truro, either before the Board or in Convention, and read the paragraph referred to, in the Year Book, with no little surprise. The Board of Governors who are responsible for the statement, of course, best know the true facts of the case. It is well known that within a few years, numerous changes have been effected at Wolfville, and that great progress has been made. Our buildings and equipments are all now first class, and our teaching staff, in ability and completeness, is of the very highest character. Our institutions are without a peer in these Maritime Provinces. But this vantage ground has not been gained without cost. Both energy and money have been expended, largely; and the general impression has gone abroad that within the last six years a debt of some \$32,000 has been incurred, secured by mortgage, the interest on which, amounting to some \$2,000 annually, must now be added to current expenses, which heretofore were never fully met by the ordinary income at the disposal of the Governors. If this general impression be correct, prompt action will be necessary to prevent serious embarrassment at the close of the present financial year. The College and Academy, including the Ladies Seminary, are both under the control and management of the one Board of Governors. Why not give us an intelligent statement that will shew the income and expenditure of the past financial year, and the prospect for the year upon which we have entered?

The importance of the subject is my only apology for the foregoing observations, which are made in no factious or fault-finding spirit. Our educational institutions are the very life-blood of the Baptist body in these Provinces. I have contributed, annually, for their support for many years, a much larger sum than that proposed, per church member by the "Convention scheme," and shall continue to do so, I trust; and I believe the denomination generally would come forward and sympathize and co-operate with the Board of Governors in their arduous and responsible labors much more readily and heartily were the facts of the case fully and fairly stated in the reports and statements published.

A "Governor" is now in the field vigorously discussing a matter which he tells us was all settled by the Baptist Convention nearly four years ago! Why debate dead issues? This matter of finance is a living question demanding prompt and earnest attention, and, sure I am that the denomination will hail joyfully any information that may be given by or on behalf of the Governors of Acadia College.

Yours &c., E. D. KING.

For the Christian Messenger.

Mr. Editor,—

I confess that the apprehensions referred to in Prof. Welton's "Explanation" had taken some hold of my mind, but I was very glad to see his disclaimer in your last issue. I did not suspect either Drs. Cramp or Crawley, or Prof. Higgins, Jones or Kennedy, or teachers MacVicar or Caldwell, and I ask myself why my mind should have been turned to my friend Dr. Welton in this connexion.

I am assured that brother Welton will not do in the future what he, as I suppose inadvertently, seems to say he will do. I refer to the following statement in his explanation:—

"When I have any criticisms to make of the kind offered by Dr. Read, I shall not go behind him or any one else to do it."

As the Ex. Committee has stated that Dr. Read's criticisms had no foundation in fact, and were therefore unjust, especially to our beloved President Sawyer, I sincerely hope that Brother Welton will never have any criticisms of the kind to make, and

that, if he should have any of this kind, he will not make them in any way.

"Whatever broils disturbs the streets We should have peace at home."

Yours &c., A FRIEND OF THE THEOLOGICAL SCHOOL.

The Christian Messenger.

Halifax, N. S., February 25, 1880.

Our esteemed friend "Governor" thinks we have frowned on him. This is a mistake. He has mistaken us for our facts and arguments. We do not frown; our countenance in reference to this matter is quite placid; but it is our facts and arguments that frown. Stern facts always do frown on people who oppose them, but they look very benevolently on people who accept and approve of them.

We see nothing new in "Governor's" "No. 2" to call for any statements from us. Our positions remain undisturbed. They were these: (1) The Colleges in the Upper and Lower Provinces maintain different policies; and (2) neither we nor any considerable part of the denomination ever advocated practical affiliation, up to the present time, with the Halifax University; and (3) that Colleges holding charters or receiving money grants are obligated, in justice, to the legislature to do good work, and the legislature has the right to know that faith is kept, and that the ends of higher education are not defeated by sham and pretense. This we have publicly maintained long before the Halifax University came into being.

We shall now clear the course for "Governor," and in doing so ask the special and deliberate attention of our readers to all that he may have to say on the several subjects on which he may write.

A Canadian correspondent of the New York Examiner & Chronicle makes the following statement in connexion with some representations of the educational situation among the Baptists:—

"Indeed if we fail to secure a considerable Endowment within the next two years, the College at Woodstock will either have to close up entirely, or change its character—perhaps become a Ladies' School. There is much need of this. At present we have no Ladies' School under Baptist control to meet the demands of those who will not send their daughters to institutions where both sexes are educated together. In Canada, this preference for educating the sexes apart, after they have entered their teens prevails largely amongst the people. It will require many generations to change it. And therefore, in the meantime, some provision of this kind will be needed for the daughters of some of our best and most influential families."

The same correspondent, says:—"Pastor Porter's (Rev. W. H. Porter) place is still unfilled. The Rev. Dr. Carey, of St. John, New Brunswick, was unanimously called, but has declined to come. He conditioned his staying at St. John upon the payment of the debt on the church; and the brethren heartily came to the rescue and subscribed the full amount of \$15,000."

Another correspondent of the same paper, writing from France, states:—"That the Free Church of France is an association of between forty and fifty churches, which are separated from the national church, partly because it is National, and partly because it embraces unevangelical elements. Of this church the Rev. Drs. Pressensé and Fisch of Paris are distinguished members."

The Rev. Benjamin Pozzy is the pastor of the Free Church at Pan. Mr. P. said he was a Baptist. He had published a work on Baptism. It was entitled *Le Baptême des Enfants en Face de l'Histoire et de la Bible*. It is a most powerful argument against the Baptism of infants. Mr. Pozzy said entire liberty was accorded in the Free Church on this subject. He has sometimes baptized children in conformity with the wishes of their parents, but under a protest of a frank statement of his views, and congratulates himself that no occasion has lately arisen for the compromise of his convictions. "These Baptist views are very common in the Free Church of France."

The Word of God cannot be bound. Henry Ward Beecher says, It is no use trying to dodge Jordan!

Our good brother, Mr. James Grinton of Bridgewater in forwarding his subscription, adds, "this makes 43 years I have paid for the paper." May his life be long spared, and his worthy example be followed by hundreds.

REV. W. H. PORTER, formerly of Yarmouth, N. S., has removed from Brantford, Ontario, to Rochester, New York. The Brantford Expositor of Feb. 6th gives a good report of the farewell services. From this we learn that the church was well filled by a large audience comprising representatives from the different churches of the city, with all of whom the departing gentleman has ever been on the best of terms. The chair was occupied by T. S. Shenston, Esq., Senior Deacon of the church.

After speeches by Rev. Mr. Brock, and Rev. Dr. Cochran, the Rev. Mr. Combs, spoke of his regret at losing the companionship of one whom he had learned to honor and respect, and felt like saying, "Don't go, Mr. Porter, for 570 church members want you in Brantford." He felt that the greatest loss was to the church he (Mr. Porter) was leaving.

Deacon Chittenden said, while regretting Mr. Porter's departure, he bowed in submission to God's will, and would say, "Brother Porter, go in peace, and the God of peace go with you."

Rev. Mr. Cameron, Rev. Mr. Gilchrist, John Harris, Esq., Rev. Thos. Henderson, Rev. Mr. Lowry, Wm. Paterson, M. P., and Rev. Mr. Willis, all expressed their regret at Mr. Porter leaving. Mr. Porter in his parting address was very touching. Those who heard it will not soon forget the last burning, loving, parting words of Mr. Porter to his people.

The same paper has a reference to Mr. P.'s Sunday evening sermon and says, "The service was deeply impressive. Seldom, indeed, does a minister leave a charge amid such universal regret."

We have since received a letter from our brother Porter who says he wishes all correspondence for him to be addressed 22 Rowley Street, Rochester, N. Y. He says:

I had a very blessed time at Brantford all through my stay there, and never loved the people more dearly than when I left. There was not the slightest ripple on the current of our unity and peace, but otherwise, I think the regret was strong and mutual when I left. Simply, as far as I could interpret, God in his providence called me here, and I blindly left and came. I shall ever be glad to see the Messenger, and thus at least to hear from you.

The members of the Church of England Institute are indulging in the very harmless diversion of playing parliament. The display of names with the prefix Hon. is no doubt a cheap mode of obtaining preferment and power, in a small way!

We learn from the Windsor Mail that at a large meeting of the members of the Presbyterian Church, of Windsor, on Wednesday, 11th inst., a ballot was taken without any nominee, and a vote was almost unanimously for the Rev. C. B. Pitblado, of Chalmers' Church, Halifax. Also that the annual stipend should be raised to \$1400.

It appears from a late Regulation concerning the Educational Association, issued from the Education Office that the Secretary is required to report the proceedings to the Minister of Education. This is interpreted by the press pretty generally to mean that the Local Government contemplate making a new appointment of a minister in the Local Government. We shall probably hear more about the matter shortly.

The last accounts from India shewed that in the first week of the year several of the missionaries had gone to Cocanada to attend the Annual Association or Conference, with the missionaries from the Upper Canadian provinces. Mr. and Mrs. Armstrong, Mr. and Mrs. Sanford and Miss Hammond are reported by Mr. Craig as having arrived there on the 2nd of January.

Mrs. Churchill writes Jan. 1st, "I am feeling quite myself again though not strong at all."

"As soon as I got about Mr. C. was taken down with fever, and at present we cannot leave home, not even to attend our annual Conference at Cocanada."

"Bobbili is a pretty and healthy place and a grand missionary centre for a large extent of country, filled with people, and we long to do much work here for the Lord." "This is the fever season in India and it is not strange that Mr. C. should get a touch of it. He was quite better the last few days, we hope he will soon be up and ready for work again. Health is the great desideratum in this country. Pray that your missionaries may have health."

THE CRESCENT AND THE CROSS.

The case of religious persecution in Constantinople, which occurred a short time since seems to have been a most aggravated one, and one that could not be allowed to pass unnoticed, wherever British power is able to exercise any influence.

It appears that the Rev. Mr. Koeller is a missionary of the Church Missionary Society, resident in Constantinople. He is said to be a singularly quiet, unobtrusive student, a thorough master of the Turkish language, and one against whom it is impossible to substantiate any charge of creating ill-feeling or scandal by improper attempts to proselytise. In translating the Bible and other Christian writings for the Turks he needed, however, the assistance of a Turkish revisor, and he found one in a certain Ahmed Tewfik. This Ahmed is himself a Moslem. There is no reason to believe that he has departed in any measure from the faith of his countrymen, and he has occupied high positions at Court and in connection with such educational work as is being done in Turkey. But, like a great many other Turkish officials, he could not get his pay. He has a wife and several children dependent on him, and his salary three months since was twenty months in arrear. Under these circumstances he was induced by Mr. Koeller to assist him in his work of translation. He did so only as a revisor and he placed his services, as any other scholar might have done, at the disposal of the man who could pay him, without reference to religious opinion. For this offence he was seized and committed to prison. When he and Mr. Koeller were apprehended at Besiktash there was found in Mr. Koeller's bag a translation of a portion of the English Book of Common Prayer and a manuscript tract on Christ. These documents Tewfik was charged with having assisted in revising though Mr. Koeller was released the documents were retained by the authorities, and, after an imprisonment of three months, during which Tewfik was consigned to the companionship of the lowest criminals, he was tried on the charge which was made against him, and was actually sentenced to death.

When these facts were made known to Sir Austen Layard, he used his privilege as Ambassador to remonstrate. He had the right to do so inasmuch as religious liberty is guaranteed by treaty; and even if Tewfik had been a convert from Mohammedanism, which in fact he was not, the Turkish Government was bound by repeated pledges to put no obstacle in the way of a Mussulman desirous of becoming a Christian. All the remonstrances of our Ambassador were, however, disregarded. Attempts were even made to mislead him, and he was assured that Tewfik was in no danger at the very moment when it wanted only a word to place him in the hands of the executioner. Fortunately Sir Austen Layard knows the Turks by this time. He has proved also that he knows his duty as the representative of a Christian country; and when he found that nothing less would do, and that Tewfik was in the most imminent peril of falling a victim to the fanaticism of the Mollahs, Sir Austen took the course of breaking off diplomatic relations with the Sultan, and threatening to leave the country. Of course, the result was inevitable. Turkey could not afford to break with England, however she may hate both the English and their Christianity, the Sultan so far yielded as to deliver up to him the documents which had been taken from Mr. Koeller, and to promise that Ahmed Tewfik shall be released from prison, though, "for his safety," he is to be sent to an island somewhere in the neighborhood of Smyrna.

This is a moral victory of no less moment than a material one, effected by a display of our naval and military armaments. We may be thankful for such men as Layard to represent Great Britain in those eastern countries, and trust that it may be a step forward in the march of religious freedom in that country.

We learn from the Moncton Times that the first Moncton N. B. Baptist Church have invited Rev. E. M. Kierstead, of Windsor, N. S., to the pastorate of that church.

Rev. Dr. J. B. Jeter, of Richmond, one of the most prominent and successful Baptist Ministers in the United States, and senior editor of the Religious Herald, died on Wednesday the 18th inst., aged 78 years. He had baptized between 2,000 and 3,000 converts in his different fields of labor.