

The Christian Messenger.

Halifax, N. S., July 18, 1883.

OUR ANNIVERSARIES.

Our brethren, East, West, and Central in Nova Scotia, as well as in Prince Edward Island, were very happy in having had invitations last year for the Associations to be held this, at places so well suited for the purpose of those attending these gatherings. The last of these was specially suited for a large proportion of the churches of which it is composed. Truro, where the N. S. Eastern Association commenced its session on Saturday last, may now be reached in one day from almost all parts of the Province, and in much less time from nearly all those places which send brethren once a year from the churches in the Eastern parts of the province, for Christian intercourse and consultation on Christian work.

The delegates present appointed by the Central Association were Dr. Welton and S. Selden. In addition, the following brethren being present, were invited to sit in Council with the Association: J. W. Bars, of Wolfville, W. L. Bars, of Dartmouth, Dr. Day, of Yarmouth, Dr. J. E. Hopper, of St. John, N.B. Amos Hunter, W. F. Linton, Rev. J. J. Armstrong, Jas. Blasedell.

The Letters were read by Brethren S. Selden, Dr. Welton, and Rev. G. F. Miles. The contents of the letters were generally of a very encouraging character. Additions had been received by a larger number than usual, aggregating to about 206. Several churches that had not reported last year, and some others for two or three years, gave cheering accounts of an improved state of things amongst them.

Many of the churches had received members into their fellowship from the Sabbath Schools, and in some of them Sabbath Schools had been recently established, and evidently were taking deep interest in the work. The arrangements made for the LORD'S DAY SERVICES were:

At the Prince St. (Baptist) Church Truro, morning, Rev. J. E. Hopper, D.D.; evening, Rev. Dr. Welton. Onslow, afternoon, Rev. D. A. Steele, North River, Bro. S. E. Miller. Truro, (Presbyterian) Dr. Welton, and Dr. Day. Truro, (Methodist) Rev. H. Bool and Rev. F. M. Young. St. Paul's, (Presbyterian) Rev. W. H. Robinson and Rev. P. McGregor. Brookfield, Rev. I. R. Skinner. Debert River, Rev. D. W. Crandall, Masstown, Island Hall, Bro. S. H. Cain and Rev. H. Eagles.

A report of the Pictou meeting-house fund was read, shewing \$722 28 in hand. Rev. P. S. McGregor presented a request from the Church at New Glasgow, that the amount of this fund be loaned to that church to enable them to build a parsonage on ground already owned by them, to be repaid whenever it may be required. A resolution was adopted, granting the request, and Brethren J. L. Walker, W. Cummings, and Rev. C. H. Martell were appointed a Committee for the transaction of this business.

On Saturday evening it was arranged that the meeting should be one of enquiry into the spiritual condition of our churches. Verbal reports being given by the representatives of the churches, the Moderator called upon Brethren J. E. Goucher, G. F. Miles, D. McKean, M. P. Freeman and P. S. McGregor, who gave interesting addresses on the work of the past year, and the present aspect of the churches under their care and observation.

The meeting was one of much interest, and brought forth more of the true nature of a Baptist Association, than is often seen in meetings on a specified subject at such times. On Monday morning the Association Sermon was preached by Rev. D. A. Steele, of Amherst, from John xiv. 12. The "greater works" to be done by the disciples of Christ, than those done by Himself when upon earth. He shewed that the spiritual work effected by the Apostles, and his subsequent ministers was greater than the miracles of healing the body or feeding the hungry &c. The moral force of the gospel is far greater than its physical effects, the benevolent spirit induced by Christianity is greater than any seen when Jesus was on earth, Christians, to make good their claim, must aim at doing these greater things. The Circular Letter was read by the

been elected to that office. On taking the chair Mr. B. said he thought they had made a mistake, but it was replied that they were quite willing to take the risk.

Rev. M. P. Freeman was chosen Secretary, and Bro. Cecil Freston, Asst. Secretary. Bro. Wm. Faulkner was made the Treasurer. The committees were filled up by adding brethren present to those who were nominated last year. The committee of arrangements retired, and brief addresses were called for from Dr. Welton, Dr. Day, Brethren Selden, Hunter, and others.

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writer Rev. I. R. Skinner, and adopted; subject "Reverence for the Word." On Monday afternoon an excellent educational meeting was held. Dr. Welton spoke on finance, and shewed that there were good prospects in store for Acadia College. President Sawyer gave a strong address on the necessity and value of Christian education; J. W. Bars gave reminiscences of the Endowment Fund, and referred to the devotedness of Professors to their work; W. Cummings expressed his gratitude to Acadia College, and those who had studied there. Short speeches were given by W. Faulkner, J. Bigelow and others.

On Tuesday morning, the subjects of Sunday Schools, Temperance, and Miscellaneous business were spoken to, and the Association was then brought to a close.

The N. B. Eastern Association was held at Salisbury last week. The officers elected were: Rev. A. T. Dykeman, Moderator. Rev. I. J. Skinner, Clerk. Rev. C. C. Burgess, Asst. Clerk. Bro. Wortman, Treasurer.

The Association Sermon was preached by Rev. C. B. Welton, from the words, "Follow thou me." One item of business of much interest was the position of the Sackville Churches. Our readers will know from the letters that have appeared in our columns something of the position they occupy. The 1st Church by a unanimous vote had decided to make over their property to a church composed of the 1st and 2nd churches, and to merge themselves in it. The 2nd church however gave only a majority vote for the Union.

The minority claim that they cannot be transferred to another church without their consent, nor voted out of existence by a majority. Those of the Second Church who favored the union have gone to the new church. The remainder continued their distinct organization and reported to the Association as heretofore. The new church sent a letter asking for admission to the Association as a body composed of the former First and Second Churches. The committee to whom the letter of the new church was referred, recommended that the church be received yet they acknowledged the continued existence of the Second Church. The report was adopted. But the pastor of the new church declined to receive the right hand of fellowship. It was understood that the church did not choose to enter the Association unless it could be acknowledged as the only Baptist Church in Sackville. Consequently the 2nd Sackville Church is a member of the Association but the new church is not.

We avail ourselves of the occasion to again call the attention of our readers to the work accomplished in the past by our Denominational College—Acadia; a work, the fruits whereof are to-day seen, and felt, over the Dominion of Canada; to a smaller, but still important extent, in very many of the States of the neighbouring Union, and which is to-day leaving its spiritual, moral, and educational impress on several of the Nationalities of distant and heathen Asia,—work which verifies the statement contained in the reply of the Agency Committee to Professor MacGregor; viz. that Denominational Colleges are in the highest degree important "as a means of promoting the spiritual, social, and material advancement of mankind."

That part of the document contained in our issue of July 4th, to which we would here specially direct attention, is mainly statistical, and is as follows: "The Baptists of the Provinces now occupy an honorable position, but their growth, under God, is largely due to their Institutions at Wolfville. That they can now point with pardonable pride to their judges, lawyers, doctors, ministers, professors, inspectors, prominent teachers, and public men, is due to the Christian liberality and wise forethought of those who, over fifty years ago, began an educational work, the magnitude of whose results we can scarcely estimate. At the last meeting of the Interprovincial Association, held in 1827, a short time before the founding of Horton Academy, there were in the denomination but seventeen ordained ministers, thirty churches, and 1,827 members; in 1877 the Convention, covering the same territory, embraced 190 ordained ministers, 344 churches, and 36,691 members—a wonderful half century's growth; and in 1882 there were 205 ordained ministers, and 37,489 members. As a denomination we have, during this period, been coming more and more to the front, and taking our place among the leaders of thought and directors of public opinion. Our Academies have given valuable instruction to thousands who are now our intelligent farmers, merchants and teachers; our Ladies' Seminary is sending out its refining and ennobling influences to the limits of our Convention; while our College has furnished us trained minds for the most arduous and responsible duties of professional life. Acadia College has graduated 222 young men who have chosen the following pursuits: Ministers, 92; teachers, 56; lawyers, 43; doctors, 14; merchants, 11; other occupations, 6.

Remembering its past history and labors, we would here emphatically reiterate the desire expressed in the "Plea," and ask the Baptists of the Maritime Provinces to generously contribute to its funds, so that the work of "Acadia" may be enlarged and perpetuated.

REPLY TO PROFESSOR MACGREGOR. Mr. Editor,—Referring to the communication of Professor MacGregor of Dalhousie College, which you have kindly permitted us to peruse. We beg to say that at a meeting of the Governors of Acadia College held last month at Wolfville, we were appointed a Committee to deal with the matter of College Agency, in connexion with an effort now being made to raise additional funds for that Institution. A gentleman familiar with the statistics of our Academic, and Collegiate schools was at the same time appointed to arrange for publication certain facts connected with the past work of Acadia College, together with some allied facts relating to the Collegiate system of Education, in the United States, as given in a recent work of the Rev. Dr. Dorchester entitled "The Problem of Religious Progress." He performed this duty, and in doing so discussed briefly the question of "Higher or Collegiate education as a means of promoting the spiritual, social and material advancement of mankind." He referred to the more prominent modes of dealing with this subject, viz., by "organized bodies of Christians, usually called Denominations" and "by an organized political community called a State or Province;" and, in no uncertain or doubtful language, gave his impressions as to which of the two modes would most effectually promote "the spiritual, social and material advancement of mankind." He was perfectly familiar with the fact that in the United States several institutions of learning have been the offspring of bountiful bequests and individual generosity, but we assume that he did not refer to these for the reason that when compared with the great mass of Collegiate institutions in that country they are but few. His instructions did not cover other ground than the two items above referred to, viz., the past educational moral and religious work performed for the Maritime Provinces by Acadia College and the statistical arrangement of similar work within the United States as published by Dr. Dorchester. In that comparatively new country the circumstances and surroundings of the people are, in relation to this subject, most closely allied to those of the Maritime Provinces; while in Great Britain, Germany, Switzerland, Scandinavia, and other countries on the Continent of Europe the question of higher education is so much interwoven with Church and State, and the condition of the people differs so entirely from that of ourselves that any just comparison, in the matter of higher education, is impossible. In appending our names to and thus, as a Committee adopting the statement referred to, possibly, it would have been better had this explanation been made at the outset, but we humbly submit that an unprejudiced reader could hardly have been misled by that statement. No one can have supposed that it was intended to cover the wide world and to deal with the subject of University Education generally, notwithstanding the affirmation of the sound principle that in those Colleges where daily prominence is given to religion, in the ordinary acceptance of that term among Christian people, greater and more enduring benefits accrue to "mankind" than in other institutions where the subject is avoided or kept in abeyance.

But Dr. MacGregor asks: "Are there not in Nova Scotia thousands of working giving Christians who condemn Denominational Colleges?" We answer No!—most emphatically No! Higher Education in Nova Scotia is indebted to the "Denominational College method" for every element of its prosperity and success, if not for its very existence. Every College in the Province is organically connected with one or other of the leading denominations. Take Dalhousie—Dr. MacGregor's own College—for example. For some years prior to 1863 Dalhousie College, one of the oldest Educational Institutions in the country, was literally dead. The fact that it had rejected from its faculty a gentleman in every way qualified for the position on the sole ground that he was a Baptist had helped its downfall by proving that a purely State College could be grossly sectarian. Then, the life-giving principle of denominationalism was infused into it. The Act of Parliament to "resuscitate" Dalhousie passed in that year, provided that "any body of Christians" by making endowment might nominate Governors and Professors, and, as is well known, the Presbyterian denomination promptly took advantage of the Act, and have since given that Institution their strong sympathy and support. Wealthy Presbyterians, moreover, since then, have come forward with endowment, and the result has been a great triumph for the "Denominational College method."

The history of Acadia College illustrates the wisdom of this method even more conclusively. Thirty years ago she was yet in her infancy and had no endowment whatever. To-day, thanks, not to one or two individuals,—for we have no Munros and McLeods—but to

the thousands of Baptist people throughout the Maritime Provinces, whose prayers and sympathies accompany their gifts, her productive endowment funds have reached the large sum of \$100,000, in addition to some \$80,000, we believe, invested in other property. About \$20,000 additional endowment has been raised within the past six months, and the ball is still rolling and increasing.

We do not intend to discuss here the merits or demerits of the two methods of education, and submit the above explanatory remarks as our answer to the criticism contained in the first section of Professor MacGregor's letter. In reference to the statements made by that gentleman in connexion with Dr. Dorchester's facts and figures, we must say in the first place that, although personally unknown to us, we have indisputable local testimony to the effect that he is in every sense of the word a reliable man; and, we are aware, that as a statistician he is recognized throughout the United States as a very high authority. To settle the matter, however, we will quote from one whose opinion will not be questioned,—a man of world-wide reputation, Joseph Cook, in the "prelude" to his lecture on "International Duties of Christendom" delivered at Boston, March 26th, 1883, made the following reference to Dr. Dorchester:

"I am citing these figures from an expert." (The figures refer to the progress of Christianity.) "These diagrams have been most kindly loaned to me by my friend Dr. Daniel Dorchester, author of the book well known to scholars here, entitled, 'The Problem of Religious Progress.' I do not hesitate to say that Dr. Dorchester's calculations are the best I can find on either side of the Atlantic. I am tolerably familiar with German, Scottish, and English statistical discussion of the religious progress of the world, and I am proud to say that the American discussion on this matter since the publication of Dr. Dorchester's volume must be admitted to be as thorough and scholarly as any that has been published abroad."

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In the first place Harvard was founded because of the dread of "leaving an illiterate ministry to the churches." Yale was established for the nurture of a more rigid orthodoxy than that prevailing at Harvard, and for the education of a ministry for the New Haven Colony.

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WHO IS HE?

The following extract of a letter from Rev. W. B. Bradshaw at Billtown, demands immediate attention from the parties concerned: "There is a man calling himself a Baptist minister, travelling in the out of the way parts of this county, and soliciting aid on behalf of the New Meeting House at Lunenburg. He told some one he had collected about \$70.00. He has been at Hall's Harbor, but keeps out of my way. He calls himself Sylvester. I cannot find his name in the Year Book, nor can I remember of ever hearing of it in connection with our fraternity. If he is not a fraud the people ought to know it, if he is, they should also. Perhaps you can help to straighten things out some. He hails from Lunenburg, but one of our brethren acquainted there says they were in doubt about a man there last year and think this is the same. He left here for Scot's Bay."

THE METHODIST CAMP MEETING at Berwick, was not as largely attended as usual. The wet weather interfered somewhat with the exercises. Profiting by the experience of former years the meetings were not continued on the Sabbath day this year.

POLITICAL.—The election to the vacant seat in the House of Commons in Albert County, N. B., last week, resulted in the return of Mr. Wallace, Government, over Mr. Rodgers, Opposition, by a handsome majority.

N. S. EASTERN ASSOCIATION. We arrived at Truro shortly after the session had commenced on Saturday morning, and before the organization had been completed. We found the brethren busily engaged in counting the ballots for Moderator. Soon it was announced that Rev. Henry Bool had