

The Christian Messenger. Halifax, N. S., July 25, 1883.

ADDENDA.

N. S. EASTERN BAPTIST ASSOCIATION.

We succeeded in our last, but at the expense of greater brevity than we intended, in bringing up our report of the N. S. Eastern Association proceedings to the closing session.

We have brief notes of several of the speeches on different subjects, but as they were generally in elucidation of the reports, it may be that a perusal of these well prepared documents will be more satisfactory.

The Circular Letter too on our second page will be received by the churches as specially addressed to them by the Association.

An item or two further is necessary to inform our readers of what was done in the way of business.

The delegates appointed to the Convention were Wm. Faulkner, C. B. Whidden, L. C. Layton, W. M. Read and Josiah Soley.

The Moderator Rev. H. Bool was appointed delegate to the Central Association next year, and further, that any of the ministering brethren attending the sister Associations of Nova Scotia and Prince Edward Island be the delegates (of course to the number allowed) from this Association.

We omitted to mention that on Sunday afternoon the Sabbath School under the superintendence of Bro. L. J. Walker was addressed by several brethren. Dr. Hopper took the opportunity of introducing his Sunday School papers to those present.

THE MINUTES OF OUR BAPTIST ASSOCIATIONS have been published and forwarded by the Associations to the Churches, year by year, for about eighty years. This year there is to be a new departure, and as many of our brethren may not understand why, it may not be a work of supererogation for us to offer a word or two of explanation.

There has been an opinion of late expressed by some of our brethren especially in the Western part of the Province, that the Minutes of the Associations, or a certain portion of them might be incorporated with the Year Book of the Maritime Provinces, and not published, as heretofore, in a separate form, under the impression that it would cost less to do so, and that some of the remaining portion of what has been heretofore published with the Minutes, be submitted to the editor of the CHRISTIAN MESSENGER for publication as he might think proper.

Centralization is to be the order of the day. We have hesitated to express an opinion in favor of this change, fearing that the inconvenience and delay might be found unsatisfactory, and tend to produce a diminution of interest in the Associations. As however the funds from the Churches and the Association collections are now claimed for the Convention Fund, there seems to be no means of paying for the Minutes, except by the churches sending money specially for that object. This has in some cases been done, and so partially provided for this service, but it has been insufficient to provide for all the churches. Heretofore the Minutes have been a charge upon the funds from all the churches, the same as in other societies who are accustomed to pay the working expenses of the Society from the general Treasury.

This year the three Nova Scotia Associations and one of the New Brunswick Associations have concluded to try this experiment, but the other two N. B. Associations purpose publishing their Minutes for themselves separately as they have always done. The intention of securing uniformity in this matter will therefore be frustrated, and we must be content to have a fragmentary Year Book, and wait patiently till the Convention Minutes can be put together and printed, which we hope may be somewhat earlier than was the case with the Year Book of 1882, although it may be a larger book, and the number of copies required will be much greater.

It is sometimes difficult to decide what shall be done with certain poetical contributions from brethren whom we personally esteem. Declining an article, prepared with more or less care, and it may be under peculiar difficulties, is sometimes attributed to a want of regard for the writer, whereas it is the very reverse.

We have sometimes under the influence of the latter feeling refused articles, and afterwards found them appearing in one of our contemporaries, seemingly regardless of the reputation of the writer. We have such a piece before us but we dare not publish it, except at the risk of being charged with unkindness to the writer. We will give the first two stanzas which will perhaps be sufficient for the writer and our readers:

Envy, oh thou cursed thing! Worst of all that God calls sin; Thou hast caused more grief and woe, Than aught else, of which we know.

Moved by thee, the little child, Often seems a demon wild, Pouts and sulks, and frantic grows, And what else nobody knows.

THE Baptists of Manitoba seem to have resolved on removing Prairie College from Rapid City to Winnipeg. The valuable lands and buildings in the former place will doubtless be easily disposed of, and possibly without much loss, yet we may suppose it is a pity that they had not seen this at first, and made the location where it would be a permanency. We find in the Canadian Baptist a series of resolutions signed by Dr. Crawford, W. S. Dick, H. S. Westbrook, A. A. Cameron, J. B. McArthur, and A. McDonald, the Directors at Winnipeg, setting forth that they do hereby close Prairie College, and request Dr. Crawford to hand over to the directors of the college all college property for the purpose of winding up its affairs.

2. That the directors, having taken into consideration the work which Dr. Crawford has done in relation to educational work in this province, in connection with our denomination, believe that some reasonable provision ought to be made for him from the college property, in compliance with the resolutions of the Convention.

3. We ask our co-directors in Ontario and Quebec to concur in this action, etc., etc.

OUR brethren in the upper provinces do not seem greatly alarmed at their Foreign Missionary Board having a heavy debt resting upon them. It would appear from a notice in the Canadian Baptist that at the executive meeting held in June it was found that about \$7,000 were needed to close their fiscal year in October free from debt. Notwithstanding this heavy incubrance the notice says the prospect on the Foreign field was never brighter than at this hour.

OUR sheet to-day, or rather the margin, not the reading matter, is somewhat diminished. Our supply of paper having been detained on the railway we have been under the necessity of borrowing for one issue. Our thanks are due to our neighbors of the Wesleyan for the kind accommodation.

PERSONALS.—Mr. R. M. Hunt, pastor elect of St. Stephens, N. B., preached at Dartmouth on Sunday evening to a large congregation.

J. H. S. writes the Visitor: "The numerous friends of our dear Bro. J. A. Durkee will be sorry to learn that he is not improving in health as we could wish. His sufferings are very severe at times. In his afflictions he is feeding upon heavenly manna and sipping at the living fountain. Our earnest prayers are for his restoration. We feel that his valuable services can be ill spared. His desire to still preach the glorious gospel is not abated.

Your correspondent has not wet a pen for some months till now. I hope in a few weeks to be able to do some little service for the Master. The little church in Digby has greatly endeared itself to me and mine by their generous support and many acts of kindness since I have been laid by from regular service. My prayer is for the blessings of the Holy Spirit to rest upon them and their young pastor."

THE Windsor Cotton Company held its first annual meeting of Shareholders on Tuesday, the 17th inst. The statement of accounts seems to have been a very satisfactory one, although some things incident to the commencement of a large business, and the fall in the prices of cotton goods had made some diminution of profits, yet there was enough to declare a balance in favor of the mill of \$5 700, and if the prices of last fall had continued there would have been \$6000 or \$7000 more. Mr. Wm. Curry, the president, spoke very highly of Mr. Nalder's ability as Secretary and of Mr. Branhall's as Manager. Some objection was taken to the directors having bought land and built cottages for the workmen near the mill. It was explained that these would bring fair remuneration and that in case the stockholders wished to repudiate the action of the Directors there were parties willing to buy the land and cottages from them.

In the election of Directors for the ensuing year the same persons as last year were re-elected, viz.—Wm. Curry, Barrister, G. W. Churchill, Thomas Aylward, Wm. Dimock, Mark Curry, W. H. Blanchard, J. A. Shaw, Shubael Dimock and Chas. E. Young.

A. P. Shand moved, seconded by Geo. Wilson, that E. W. Dimock and Chas. Wilcox be re-elected Auditors—motion passed.

G. P. Payzant gave notice that at the next annual meeting he would move that the books and accounts of the Company be made accessible at all times to all shareholders.

Dr. Black moved that in acknowledgment of the valuable services rendered by the President, and in consideration of the time devoted gratuitously by him in the interests of the Cotton Company, a vote of thanks be tendered him by the stockholders, together with the sum of \$200.

The President said that he had expected no reward for his services and begged leave to decline any pecuniary remuneration.

He was then presented with the unanimous vote of thanks of the Stockholders, to which he made due reply.

HIGH Church Ritualism seems to have become predominant in the Church of England. Surplised Choirs are now demanded by the Church Guardian as essential to "decency, reverence and glory in the outward surrounding of the public worship of Christ." The editor says:

"The question as to the fittest ministers by whom to render and lead the praises of God in the great congregation, soon resolves itself into a choice between a company of clerks composed of men and boys or a mixed company of men and women."

He further remarks: "If it becomes a question between men and women, and men and boys, and is decided in the favour of the latter, then the surplice becomes necessary. The white surplice makes all appear alike; the rich man's son and the labourer's boy stand on equal footing as singers to the Lord. The cassock is a garment of decency; it covers variety in patterns of trousers, and these patterns are now very various; it gives to the whole choir uniformity of appearance."

The simplicity of Christian worship is seemingly ignored, and the singing made a performance rather than the portion of public worship in which all are expected to participate.

Is there not beauty in variety as well as in uniformity? Why should there not be variety in the "patterns of trousers" as well as in the height and the countenances of the singers and in the colour of the hair as well in the choir as in the rest of the congregation. In the act of singing the praises of God there is variety required to produce harmony and it is only as the parts are modulated and so made to differ that there becomes a combination of sweet sounds suited to express the high praises of the Almighty.

Doubtless the best talent among Christians should be employed in the conducting of the public worship of God and that which will most effectually minister to the edification of the whole membership should be employed rather than what is only "to be seen of men."

The Baptist Book & Tract Society have just received a splendid assortment of Sabbath School Library Books including Cullm Rock, 50 vols. Selling Cheap.

The Canadian Missionary Link has the latest intelligence from our Missionary field.

A letter from Mrs. Churchill dated Bobbili, April 20th, gives some interesting sketches of MISSIONARY LIFE AND WORK. She writes:—

A young Brahmin came to see me last week, and told me that his grandfather was very anxious to see me. I promised to go, so started yesterday afternoon to fulfil my promise. Going along, I said to Siamma, "We will read the story of the Prodigal Son, and get the old man to listen, if possible, instead of allowing him to talk about his Shasters and his great learning, as he always wishes to do."

When we came in front of the house, I saw there was a prandall up and bunches of leaves tied and hanging down from it, as they always have at the time of weddings. There was nobody to be seen, so Siamma said she would go and ask if she might go in. But before she reached the house, the young man who had invited me came rushing out, and said his grandfather had gone away to some village, to the marriage of one of his grandsons (a little boy of course). I asked if there were any women in the house. He said "No; all had gone to the marriage." But I replied, "Your aunt, the widow, has not gone, has she?"—for widows are not allowed to go to weddings. "Oh no; she is in the house," he said. "Well, I will go and see her," and down I got from the carriage without waiting for any words of dissent. The aunt welcomed me with a smile, and motioned me to a seat on the verandah. After talking a little and asking her if there were no more women in the house, she called others, till eight sat down in the hall. By this time, also, a crowd had gathered outside, women and children, in all about fifty. We sang a Telugu hymn occasionally, and helping her along to the crowning act—His dying for us, while their attention was fixed. The women inside, and a number outside, listened very attentively, making their comments as we proceeded, especially when we told of His miracles, and I felt that the Lord had chosen the day for us, when there were no men present to interrupt. After praying with them, and asking the Lord's blessing on the words of truth spoken, we asked if we should come again. They all said "Come," so promising that we would take leave, and drove on into another Brahmin street, to see a woman whose husband had come for me nearly a fortnight previously, and taken me to his house, to see if I could do anything for her.

This time we found her sitting out on the verandah, looking very weak. A woman not out of her teens, I suppose, and this was her third child. Until she had had her bath on the seventh day, not one of her relatives would go into her room to do anything for her; they allow an old woman of a lower caste to go in and do some things, but almost everything for herself and child she has had to do herself. On the eleventh day, if that be a good day, she will take a second bath, some holy Brahmin will come, perform some mantrums over some water; give her some to drink sprinkle some around the room, and name the babe. Then both she and the child are considered clean, and her friends can go into her room, and she can go into the other rooms of the house.

One day last week her people sent for me again, saying some bad symptoms had appeared, and they wanted me to come and see her. My own babe was ill, and I could not leave him. I told the messenger what to do for her; but feeling anxious, I took Siamma and went down in the evening. I found her alone in her room and the babe crying lustily in her arms. I told her she must put the babe down, or I could not do anything for her. After a great deal of talk and waiting, an old, old woman of a lower caste came poking in, leaving her cloth at a respectable distance from the woman and child and us, and at last got the babe in her arms and quieted it, while we attended to the mother. Having finished, we asked her if any of her Brahmin friends would come in and wait on her as we had done. "No, not even her own mother would come near her to help her or do anything for her." So we tried to make her see why we were willing to come and do hard things for her; it was the love of Jesus in our hearts. She acknowledged the difference, and yesterday, when we went again, she seemed very glad to see us, and asked us to sit down on the verandah with her. We sat down, far enough away not to touch her, and a crowd gathered around among whom were a number of boys from the Rajah's school, who, when we began to talk, began to interrupt by asking questions. I told them they had many opportunities of asking questions—they could come up to our house for this purpose if they wished; but the women had few opportunities of hearing us and it was to them I wished to talk to-day, if they would kindly stand a little farther back. Then I

turned to the women and said, "I had joy and peace in my heart, and I was very anxious that they should enjoy the same, and if they would listen we would tell them how they might get it." This woman and another, her husband's sister, and some girls, listened very attentively, seeming to drink in every word. Among the latter were some I had had in my school when I first opened here, four years ago. One of these came and stood quite close to me, and I asked her to sing with us a hymn I had taught her at that time. She sang it all through with us, giving me great pleasure by so doing. I asked her if she could repeat the Ten Commandments she had them learned, but she said she had forgotten them. I had them on a leaflet in my book, and asked her if she would learn them again if I gave it to her. She said she would, and took it, and I hope to hear her recite them when I go again to that street. One woman, when I called her to come near, said she had on her cooking-cloth and must not go into the crowd lest some one might touch it. A number of women were looking over the mud walls that separated the yards on either side. We asked if they wished us to come and see them. They made some excuse, so we came home, silently praying that the Lord would use His own truth in opening these blind eyes. Will not all who read this offer the same prayer?

WE were hoping that the communications in our last would have sufficiently elucidated the matter of Denominational vs. State Colleges to satisfy all our readers. Dr. MacGregor seems to think otherwise. We insert in another column another letter from him, to which the Committee having the matter in charge may probably reply next week, after which we hope to be excused publishing anything further in the way of controversy on the subject.

We have been strongly tempted to use some of the abundant material at hand in defence of the position taken by the Committee, but have concluded to leave our correspondent in their hands.

THE HON. WILLIAM ELDER, Provincial Secretary of New Brunswick, and editor of the St. John, N. B., Daily Telegraph, died on Monday evening of heart disease or apoplexy, aged 61 years. Mr. E. was formerly a Presbyterian clergyman. Coming to New Brunswick he became editor of the Colonial Presbyterian, and subsequently of the Telegraph. He was highly respected. In 1869 Mr. E. received the degree of A. M. from Acadia College, and a few weeks since the degree of D. C. L. from the University of New Brunswick.

THE person calling himself "Sylvester," mentioned a week or two since in the CHRISTIAN MESSENGER, has passed through my fields of labor twice within the past eight or nine months, but I don't know who he is. His reputation here is notorious for falsehood. He has no authority to collect money for the Lunenburg Meeting House, and should not be countenanced by any of our churches or people. Can any one tell who he is?

A. W. BARRE.

Mahone Bay, July 18th, 1883.

[We have received a letter signed "Theodore H. Sylvester," but without date or place from which he writes. He says: "I have never solicited for any purpose, but always declared plainly that I was no agent but laboring publicly by the command of the Great Head of the Church;" and closes by saying, "I will be pleased to answer any question that you may ask."

We cannot write Mr. Sylvester as he has given us no address, but any of our friends who may meet him will oblige by enquiring into the matter, especially the disposal of the money collected, and informing the proper parties.—Ed. C. M.]

Mr. McAlpine has brought out a second edition of his "GAZETTEER AND GUIDE OF THE MARITIME PROVINCES." This is a useful volume for every business man, and very handy for the family. It contains a large amount of information valuable for reference, concerning all the cities, post towns, railway stations, harbors, lighthouses, etc., throughout the country, with historical and descriptive sketches of the more important means of communication by rail and steamer, and other items of interest, compiled from official and other sources of the latest date. It is nicely bound in cloth, price 50 cents.

Bibles and Hymn Book is great variety—direct from the Publishers at the Baptist Book Room.

Correspondence.

For the Christian Messenger.

Rejoinder to the Agency Committee of Acadia College.

To the Editor of the Christian Messenger. SIR,—In my letter published in your issue of yesterday on the manifesto issued by the Agency Committee of the Board of Governors of Acadia College, I touched upon six points.

First. I pointed out that the Committee's enumeration of the different kinds of Colleges was incomplete. The Committee in their reply, published in the same issue, admit that it was, but say they did not refer to the Colleges of the kind omitted, "for the reason that when compared with the great mass of collegiate institutions in that country [U. S.] they are 'but few.'" That is, of course, true, but it does not justify the Committee's omission; because, though few relatively to the many Colleges of the United States, they are not few relatively to the number of well equipped Colleges, or to the number of Colleges which are found necessary in other countries for carrying on the higher education. The Committee's omission leads them into further error, as we shall see when they come to apply the statistics of the U. S. Colleges to our College Question.

Secondly. I called in question the Committee's assertion that the higher education was carried on "chiefly by organized bodies of Christians called denominations." They tacitly admit that, taken as it stands, this statement is not correct. But they think no unprejudiced reader would have understood it to apply to any other country than the United States. Let me, then, quote the sentences which I, through my prejudice, have misunderstood:

"Higher or Collegiate Education is acknowledged by all intelligent persons to be absolutely essential to the general prosperity of any country. As a means of promoting the spiritual, social, and material advancement of mankind it is everywhere receiving the hearty support of Christian philanthropists.

"This great work is carried on in two distinct ways—first and chiefly by organized bodies of Christians, usually called denominations; and secondly by an organized political community called a State or Province." (The italics are mine)

The Committee proceed to state that the Baptists of this Province adopted the denominational College some 40 years ago, and only after that do they refer to the experience of the United States. I think, Mr. Editor, you will agree with me that my misunderstanding may have been due to other causes than prejudice, and that the same misunderstanding is likely to be the fate of all those into whose hands the manifesto may come. If the Committee use perfectly general statements where they mean very particular ones, it is unfair in them to make charges of prejudice against those who take them to mean what they say.

Thirdly. I questioned the Committee's statement that "it is no longer a live question with working, giving Christians which of these methods is to survive;" and I asked if there were not thousands of working, giving Christians in Great Britain, in Ontario, in Quebec, and even at their very doors in Nova Scotia, who hold that the non-denominational College is the one which should survive. The Committee make no answer with regard to either Britain, Ontario, or Quebec. As to Nova Scotia they say "No! emphatically, no!" and as a justification of their emphatic negation, they point out that the success of Dalhousie College, which is the only one in the Province claiming to be non-denominational, is largely, if not wholly, due to the fact that the Presbyterian Church has for years been organically connected with it. This is undoubtedly true. But the fact has no material bearing on the question. For men and organized bodies of men frequently require to adopt courses of which they disapprove, to choose the less of two evils. In the matter of the higher education the Presbyterian Church has been in this position. Why that church went in organic connection with Dalhousie College, and what its expectation is as to the continuation of the relation, will be seen from the following resolutions of its Synod, passed, the first by a large majority, the second unanimously:

"That the Synod find that the Act passed for the resuscitation of Dalhousie College has placed that institution on such a footing that the Synod; in availing itself of the opening now presented, will secure great advantages for a more extended preparatory education of their own students than at present possessed, will, at the same time, aid in the establishment of a Provincial Institution, which is much needed, and the attainment of which must be indefinitely postponed if the present opportunity be thrown away." (Minutes of Synod, 1863).

"That the Synod declare as their deliberate policy that Dalhousie College should be sustained in its present or increased efficiency as a public non-sectarian Institution, and as such be supported with all their influence as being the Institution which, in the circumstances, is best suited to serve the interest not merely of one particular body, but of the whole Province. But . . . the

Synod in tendence of Dalhousie church, in nary ob sumed in Synod, 1863. Hence rians in among the sectarian which out Let m that in Conferen following "That Nova Soc the cons Universit mend to in promo and "When and teno Dalhousie ciently e Provincs ments of undoubte leges: Theref Baptist hereby r Dalhousie denomin a liberal Lot m olution p Congress and New "Reso ing ever deominc the Unip ledge i legitimat direction In the by bodie populatio the Com by "No Fourt mittee's tification States be rapid pro and gave it meant secondar the Com Fifth mittee's statistics wonderd neighbour that in twice as perity a point the suppose forty n argument Sixth Dorches worthy a curious numbers and non- United spectivel incredib reductio any mea figures of them I less. T travagan a docum and the have be were que they wen Dr. D. n lege was that whi which ye For it t either of mittee v the peop addressed Now t discrepa ers stat 1878 "a in refer nominati onal Col led they same. I picion th discrepa expressio not prov shall now the Com As th chester's his view national own. N their m denomin in which called d higher e give us "Under College" which ar sympath churches these de [i. e. r] report specified those th