

MESSANGER AND VISITOR.

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Messenger and Visitor

WEDNESDAY, MAY 1, 1889.

Premier Fielding, in introducing his bill to aid higher education in Nova Scotia, declared that denominational jealousies had prevented the government doing what it desired for the object contemplated in his bill. It is just possible he had the Baptist denomination chiefly in mind when he made this remark, as Baptists have been the most steady and consistent opponents of certain measures designed to exalt a certain college by making it the object of very substantial government patronage. Were we inclined to use the "Your another" form of retort, we might state that denominations are not the only parties subject to jealousy. We think we have seen something of the sort among politicians. The question is, however, whether Baptists have been controlled by mere "dog in the manger" jealousy, in the course they have taken. Is it not possible to give them the credit to suppose they thought they were resisting a wrong or acting from a principle to which they have ever been more or less loyal?

They established their own college, because they were refused equal rights at other colleges, and because, also, they felt the need of a place to educate their young people where they could control the surroundings which are so fatal to the highest interests of the student. Small sympathy they got from government. They have struggled long and bravely; and have the satisfaction of knowing that Acadia College has sent forth more students into the arena of life, who have made their mark, than, perhaps, any college in the Maritime Provinces during the same period. The government measures hitherto proposed have seemed to discriminate against Acadia in a very marked way, and to have sought to exalt another denominational college at her expense. While willing to meet all fair competition, it could scarcely be expected that our people would care to have the government treasury, to which they contribute more than any other people, drawn upon, to assist a competing college to distance their own in the race. This is not jealousy; this is right.

But beyond all this, our people have held, and we hope they may always continue to hold the same idea, that it is better for higher education itself, that the various denominations control their own colleges. If government is to aid, it must also have a large say in the management of the college, and this would mean a dead uniformity, which is not usually so conducive to the highest education, as when the best wisdom of each Christian body is left to outline the controlling policy. We confess, also, that it does not seem just, for all, rich and poor, to be taxed to afford educational advantages to a certain privileged class. Why should Jack the sailor and Pat the hod man and Tom and Dick, who have no children who will ever graduate out of the common schools, have to help pay to educate the doctors and lawyers and even ministers of the future? Why should they be forced to do this, when there are places of education, provided by voluntary contributions, where these might have the advantages they desire?

We are sure Premier Fielding cannot fail to recognize the debt of gratitude the country owes to denominational colleges, although he may not be in sympathy with all our ideas. It has not been government aided institutions that have kindled in our people the desire for mental culture for which they have so good a reputation. It is the agitation necessary to support the denominational colleges, and the efforts put forth to fill them with students, on the part of ministers and broad-souled Christian laymen, that have done so much to raise the grade of intelligence. We are also assured, should the evil day ever come when the government should come in and support colleges and relieve Christian bodies of the strenuous exertions they are now compelled to make, it would be one of the greatest disasters to education. We view with suspicion anything which even looks that way.

Do we not misread the curse pronounced in Eden, when our first parents had just eaten of the forbidden fruit? We often interpret it as meaning that God cursed Adam, because of his sin. The words, however, are "Cursed be the ground for thy sake." Now it is true that a curse came to Adam through his disobedience, which opened the flood-gates of sin, into his soul; but was there a curse superadded to that of the sin itself? May it not mean, through your sin, it is necessary to curse the earth, not to make your condition more miserable; but for your sake—your good? Has it not ever been, as a rule, that

where the means of living were the most easy, there the people are the worse cursed through sin being unchecked by the necessity for toil? Have not the classes from whom the necessity for labor has been removed through the inheriting of wealth, ever been the most cursed by licentiousness and the consequent degradation and unhappiness? Not only is the necessity for labor a blessing to those whose tendencies to sin are strong, but this same necessity is one of the greatest aids in bearing the griefs and heart aches which come to all through disappointment and death. What should the grief-stricken do, were there no grim necessity calling them to other thoughts than those which brood over the loss. It is a great mercy that we have to buckle on the armor over our bursting hearts and let down the visor over our tear-stained faces, as we go forth to wage the stern battle of life anew. We believe it was as great a mercy as He could show, under the circumstances, when God cursed the ground for man's sake, at the beginning. And is it not true that God is always as merciful as the circumstances will permit Him to be; the only reason why He does not give present happiness is because it would prevent a greater future joy, or be for the general evil rather than for the general good, in the long run. But here then are some of the most difficult questions opening up, which must receive their solution when the higher light shines upon them.

THE WEEK.

The bill to close liquor selling establishments on Sundays in Wales, has passed its second reading in the House of Commons. Of course there were those who said that, to close the taverns on Sunday will lead to an increase of crime. What will not men say? Salisbury and Chamberlain have both given deliverances during the week. Salisbury was more specious than logical in his contention that there was as much reason to give home rule to the Cornish men as to the Irish. It is true the inhabitants of Cornwall are a distinct race; but this is only one reason and the least forcible one for granting home rule to Ireland. He justified the large expenditure on the navy on the ground that an enemy might, some day, seek to invade England, and she must be prepared to bar the way across the channel. Chamberlain waxed bitter and stigmatized the Gladstonians as bastard sons of the Liberal party.

The Unionists are pressing the government to take immediate action in reference to Ireland. At a Unionist conference held at Birmingham on the 25th, resolutions were adopted affirming that the land question was the root of Irish discontent, and urging the government to introduce in the House of Commons, without delay, a measure to enable tenants to become owners of the land.

There is a steady increase of trade in Great Britain. So says Consul General Waller, of London. The improvement in business is especially notable in the shipbuilding industry, the total tonnage of ships built in 1888 never having been exceeded except in two instances in the history of shipbuilding. The total value of goods imported into the United Kingdom from the United States in 1887 was \$415,245,370, and exported thereto \$201,200,750, the balance in favor of the United States being \$214,044,620, an increase of \$7,244,385 in imports and of \$13,161,725 in exports over the previous year.

Boulanger has arrived in England. He feared to remain in Brussels lest the Belgian government should hand him over to France. His coming to England has not made any great sensation. Churchill has dined him, which is in keeping with the independence of that gentleman. Perhaps he believes Boulanger may yet be a power in France, and wishes to conciliate him.

The excitement over the Jesuits' bill still keeps up. Mass meetings are being held, and the feeling of indignation among the Protestants is very strong. An immense Protestant demonstration was held April 26 in Montreal, at which the action of the Quebec government in passing the Jesuits' bill, and the Dominion cabinet in refusing to disallow it, was denounced with intense fervor.

It is said His Holiness is fearful lest the Jesuits have gone too far, and have aroused a feeling which will be injurious to Romish influence. It is even said he desires Mercier to come to Rome to confer with him as to a way out of the difficulty. Probably this is mere rumor; but doubtless had it been known how widespread would have been the indignation over the granting of the \$400,000 to the Jesuits, it would scarcely have been done.

While the Romish hierarchy of Quebec is fattening, the people are growing more and more poor. It is supposed that 100,000 French-Canadians will leave Quebec for the United States this season. Taxes are high, as the Province has a debt of \$25,000,000 to carry, while the people are ground down under the priest-hood and compelled to pay enormous sums into the coffers of the church.

A good deal of opposition to the policy of the government in reference to the Short Line railway has developed itself in the Conservative party. It is thought that the government may abandon its

intention to hand this line over to the Canada Pacific to be operated by them. Sir John has notified the House that the Subway to P. E. I. has been abandoned. Canada is still piling up its debt.

Foreign Missions.

The appointment of Bro. W. V. Higgins by the Foreign Mission Board to a position on our mission staff in India seems to meet with the hearty approval of our people. Letters to that effect have reached us both from Nova Scotia and New Brunswick.

A few days ago, a brother in Albert Co., N. B., writes: "I saw your article in Messenger and Visitor referring to Brother Higgins' appointment. Enclosed find \$20. To-day a letter comes from a sister in Sydney, Cape Breton, offering \$100 toward Bro. Higgins' support, and calling upon nine other sisters to join her. The letter is so touching that comment on my part is needless.

Head it sisters, read it brothers; read it churches, read it Mission Boards, read it Sunday schools, read it King's daughters, read it women of the Mission Aid Societies, read it all.

It is as follows: "The cry, 'Come over and help us,' that has reached us in the circular from a convention of our missionaries in Cocanawla, has impressed me more than anything, except our Lord's command, 'Go ye into all the world and preach the gospel,' with the necessity for enlarged, united and immediate effort to respond to that appeal.

It is so reasonable, so earnest, so practical, and, if we have faith, so practicable. It starts us, fixes our attention, and makes luminous the words of our Lord, 'the harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest, that He will send forth laborers into His harvest.' I am rejoiced to see that one young man has already offered himself to the Lord for that work; and I believe it is but the first dropping of the abundant shower of blessing that is about to fall on our churches in answer to the prayer sent up to the Lord of the harvest. Let us believe that not only thirty, but fifty-two young men will be ready to respond to the call this year.

But money is needed as well as men and women, and shall we keep back the Lord's money when he asks for it, and still account ourselves faithful stewards?

I appeal to you my dear sisters, who read this; are there nine others who will join with me in contributing \$100 each, so that we may place at the disposal of the board \$1000 towards sending out our first volunteer missionary, Bro. W. V. Higgins? Let us make a beginning and "provoke one another to love and to good works," and if the Lord will accept our offering, we will give Him all the praise, and abundant be the blessing. I am sure there are many of you who have never thought before that you could possibly spare \$100, who, if you stop and think of the means at your disposal and of the demand that is now made by the earnest appeal of our missionaries, can devise some way in which by a little self-denial you can obtain the amount required.

What about these beautiful pieces of jewelry that you admire so much? Are they more precious to you than the souls of the perishing and the command of the Master? Will some poor Tetu face us at the judgment, and say, "The price of your earrings would have sent me the Word of Life."

What about the costly apparel for ourselves and our children and the new furniture for our homes? Can we not do without them for this year at least? And denying ourselves, give to the Lord a part of what He has so freely given us. Come on my dear sisters whose hearts are full of love for Jesus and for His hidden ones! Make a great effort, if a great one is needed, and let us feel that the work of our life is being left undone and we are wasting our time and our Lord's money so long as the heathen world is lying in spiritual darknesses.

Let us make an effort at once to respond to the appeal of our brethren, to send them fifty-two men this year. Let us pray the Lord to send them, and let us deny ourselves, if need be, in order to help in this glorious crusade.

I shall wait anxiously to hear from the nine sisters who are willing to unite with me in the \$1000 contribution.

Please send your names to Rev. W. J. Stewart, St. John, N. B., who will forward them to me. RHOBA.

Sydney, C. B., April 22.

Allow me to say that I will be happy to receive and report to Sister Rhoda any names who wish to respond. W. J. S.

Our Needs.

The county of Carleton is most beautiful. The soil is fertile, the farms fairly well tilled, farm houses beautiful, the surroundings show taste on the part of the people, trees are being planted, the roads levelled down, and old fences removed. We visit the homes; we find the inside nicely painted and grained, walls papered, floors beautifully carpeted and signs of taste everywhere we look.

If all this preparation is made for a home for a few days, is there as great a preparation for that eternal home, where we shall abide forever. Alas! no thought but for this life on the part of the great majority. They cannot say with the strong assurance that Paul did, when he says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Christ says, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." We must forsake all for Christ, or we cannot be His. We must love Christ supremely. Nothing short of this will please God. Now in the face of all this, we find multitudes who expect heaven,

and all its great and rich blessings, who are only in name Christians, who never, or seldom, pay anything for the support of the Gospel, who very seldom attend the house of God, who for years never go to a conference meeting or prayer-meeting, who allow their children to grow up in ignorance and sin without rebuke or restraint, who would sooner pay \$1.50 for a county paper than the same money for our most excellent, and wholesome Christian paper, or even pay \$6.00 for tobacco, and have no paper and "too poor" to buy a book for the family.

We need earnest, devoted, self-denying, thoughtful pastors, who have given up all for Christ, farms, trades, professions and money, giving of their means, if they have any means, for the support of the gospel.

We need the best educated men we can get. Nothing is more untrue than to suppose that the more education a man has the more conceit he has. It is just the other way as a rule the more ignorance the more conceit and pride will you find.

There never was a time when our churches needed such sound teachers. Men who would command the deepest respect from the people, and able to make the truth transparent; men who love the truth of God better than life, and are glad to lay their all, best powers, down at Jesus feet. Not want some soft spot, where good salaries were paid, but would take churches, and endeavor to teach them how to give and support the gospel. We need churches all alive to advance the cause of God; who fully see that pastors who study need books, magazines, papers, ease from debt and worries, so as to do their best and grandest work; although the poor pastor is blessed sometimes by his very poverty. It opens his heart more to the poor, and sends him more directly to God. I trust that Messenger and Visitor will be so well read that our churches will begin to feel and do their duties as never before.

We need purer doctrines taught. Many of our churches are open communion, have communion on Saturdays, open their churches, let out their pulpits for all kinds of rotten doctrine to be preached, because they want to be charitable. This is practising charity with a vengeance, a most perverse interpretation of Christian diversity. We need our doctrines taught in our homes, our Sunday-schools, our pulpits. Our people are carried away with union feelings, and they are for peace at any price.

Union is a fine thing theoretically, but there can be no true union; if we have to sell the doctrines of the Bible, and that that our forefathers bought with their blood. We need not, we ought not, to abuse any other sect, but give our people our doctrines pure and simple. Let us have Baptists to teach in our Sunday-schools—Christians first, then Baptist.

We need the very best stuff in our churches put into the deacon's office—men of no mean ability, bound in the faith, and pious and Christ like.

We need churches which love the cause of Christ as they do their lives. We have a goodly number of churches having no pastor, and not making any effort to get one. There is not a group of churches in this county without a pastor but what it is the church's fault. Men are to be had, if they could have a support sufficient to keep them out of debt, and from starvation.

Ministers ought to teach the people to give. No preaching is so unpopular, and no preaching more necessary. No church, no board, no college can work without money.

If our churches need pastors, our boards need money; if the cause of God is languishing for the lack of money and Christians don't do as much as they ought and grow tired of this subject as soon as mentioned, there is a great lack of appreciation of the great and precious gifts, more precious than silver or gold, or precious stones, or costly and beautiful pearls, that God has bestowed upon us.

Let us feel that to give is as great a pleasure as it is to pray, or praise God in the song, or listen to the words of truth from His servants.

Don't let the churches blame the B. H. M. Board for not sending men to this county, but let each man and woman who profess Christ, give as the Lord has prospered them. Not to give the balance after having every luxury and pleasure gratified, but set it aside weekly for the Lord, as a debt we owe, just as honestly due as any other debt.

Let us not forget the widow's mite and Mary's box of precious ointment. Let us not be ruled by what others say and do, but by God's Word and conscience made tender by implicit obedience.

Carleton Co., April 19. Pastor.

We are requested to state that the \$13.00 sent to Dr. Saunders from the North River field, P. E. I. for Infirmary Ministers' Fund were contributed as follows: North River, \$3 25 Long Creek, 5 00 Clyde River, 2 50 Kingston, 2 25

If the present population of the heathen world could be equally apportioned to our present force of workers, lay and ordained, each would have over 165,000 souls.

Young People's Society of Christian Endeavor.

Bro. Grant objects to these societies by saying, "Each local society is part of a huge organization which is not only inter-denominational, but international." He does not say "undenominational," but his articles convey that impression. In another place he says, "Each local society is supposed to pay into the treasury of the United Society not less than 60 cts. per annum for each member."

Now, either Bro. Grant is laboring under a mistake or I am in this matter. I have before me a little pamphlet sent out by the United Society for 1889. Over the signatures of the officers, I find these statements:

The United Society levies no taxes, asks no allegiance and prescribes no rules. It is the missionary agent of all the societies and their bureau of information. It was established because the calls for information became so numerous that private individuals could no longer respond to them.

It is supported solely by free will offerings of those interested in it, and one great part of its mission is by its literature and in every way to keep the local societies true to the first principle of the movement, loyalty to Christ and the local church, with which the society is connected. It keeps its expenses at the lowest point, most of the officers freely giving their services to the society.

Italic mine. From this statement and as a matter of fact I know that "each local society" is not "a part of a huge organization" "interdenominational" and "international."

Let me introduce the Sunday-school as an illustration of the Christian Endeavor Society's relation to the church. I recognize and have carefully considered all the difference between the two. I will assume that the Sunday-school is approved. No doubt its workings could be much improved, but no person calls it an intruder in our churches. Now the Sunday-school is a separate organization from the church. True it is in the church and is as denominational as the church—or ought to be. Precisely so is the Young People's Society of Christian Endeavor. I emphasize that statement. The Christian Endeavor Society in the local church belongs to that church and is as strictly denominational as the church itself.

"The Maritime Sunday School Convention" is a "huge interdenominational organization," and we have "huge international" Sunday-school conventions with permanent organization and officers. "How are these (Sunday-school) conventions constituted? By delegates from the churches? Certainly not." They are made up of delegates from local societies (Sunday-schools) "and it is impossible that the churches could in any measure influence or control the work of these conventions."

Yet it is generally conceded by Baptist Sunday-school workers, as well as others, that such conventions are a power for good in stimulating and instructing Christian workers. But when a local Sunday-school sends delegates to any such "international organization," that Sunday-school does not surrender its denominationalism nor become a part of the "huge organization." The relation of the local Christian Endeavor Society to the united society is precisely the same, as I understand it, and I think Bro. Grant's objection on this ground is very poorly taken and his deductions cannot be sustained by facts.

Bro. Grant objects to the "prayer meeting pledge," which he takes particular pains to repeatedly call a "vow." I will not attempt a discriminating definition of "pledge" and "vow." I think the latter a much stronger word, and it seems to me that Mr. G. so regards it, and therefore introduces it to give force to his objections. I think the word "vow" does not occur in connection with the prayer meeting pledge in Christian Endeavor literature, and the objector has no right to introduce that word and then point his quotations and objections against it.

I take the liberty, and I think all members of Christian Endeavor societies do in good conscience, to interpret this pledge as a covenant on our part corresponding to the principle involved in our church covenant. In our church covenant we "pledge" ourselves to live true and so. Does Bro. G. object to the church covenant because it is a "vow," or because every member does not live up to the very letter of it? I love that church covenant and love to read it at every communion service or conference meeting (we call it covenant meeting in New England).

But why object so seriously to this "pledge"? Please look at it just as it is. We simply pledge ourselves to attend every meeting if it is consistently possible, and to participate in the exercises of the meeting by prayer, testimony, verse of scripture, or stanza of a hymn. It is not so sacred and heavy a "vow" as our church covenant, and we do not find it a bondage, nor harmful, but certainly helpful.

In the society in my church we have added a clause applying the spirit of this pledge to all the prayer-meetings of the church.

A member providentially detained from the weekly prayer meeting is not required to send an excuse to the committee, as Mr. G. intimates. That applies only to the monthly consecration meeting.

Let me ask, could not the attendance at our monthly conference meetings be much enlarged if such a pledge were specified and understood when persons were joining the church and by a little kind inquiry on the part of a warm-hearted "look-out committee."

Does "the nature of the obligation" bring to our conference meetings all the members who could possibly attend? Certainly it does not. The higher and purer motives do not always keep us up to the full standard of Christian duty, and what are called lower motives and principles may sometimes become helpful. I would like to see the principle of that pledge and "look-out committee" applied to our conference meetings and Lord's Supper.

"The monthly consecration meeting" is objected to by Bro. Grant. Perhaps by association with the word consecration awakens a fear. It is, however, a good word, notwithstanding its abuse. But we are at liberty to call that monthly meeting an experience or covenant meeting. There is no objection to these regular monthly meetings in our churches, and no harm can come from giving one of the weekly prayer meetings a little extra coloring in that direction once a month.

The matter of the "badge" is too trifling to notice. It is merely a matter of taste on the part of a few members. I will consider other objections next week. J. H. ROBBINS.

Brother Ballentine's Criticism.

I wish to say in reply to Bro. Ballentine's remarks in the last issue of the Messenger and Visitor, that I have no intention of entering into any discussion of the merits and demerits of the book in question. But I may say, what every one who has read the book knows, viz., that many of the hymns in it teach the "Instantaneous and Entire Sanctification" heresy; which all Christians, with possibly a very few exceptions, regard as pernicious.

It proved at any rate in the hands of Bro. Ballentine and a very few others, a sufficiently pernicious weapon with which to destroy a Baptist church, and deal a blow to the cause of Christ in this town, from which it has not yet recovered. Enough on that point.

I am glad that the weight of Bro. Steele's name has been given in favor of the sentiments expressed in regard to societies. I think it would be well, if all those who have written me privately expressing approval, would follow Bro. Steele's example. Of course the columns of the Messenger and Visitor are open to any one who wishes to defend societies. E. J. GRANT.

Woodstock, April 22.

A Church Organized.

A few weeks ago, while on my way to Brookfield, word reached me that there was an opening at Fort Clyde, Shelburne Co., for a Baptist church. As my appointments had been sent ahead, it did not seem convenient for me to go at once. A request was, therefore, sent to Bro. Tingley of the Shelburne field, to visit Fort Clyde and report to me the prospect. This he did, commencing work there on the 15th inst. He found some Baptist members and others with sympathy for Baptist views. Two were baptized on Sunday, the 21st. At their request I met the brethren on the 24th, to consider the propriety of recognizing them as a Baptist church. Though others that were invited did not put in an appearance, it seemed best to proceed. After the adoption of the articles of faith and practice, Brethren James Strang and John Stephens were elected Deacons, Bro. J. H. Strang clerk, and Bro. James Atwood treasurer. One, was received for baptism.

Public services were held in the Methodist chapel in the evening. The writer preached the sermon and gave the hand of fellowship. Rev. L. J. Tingley gave the charge to the church and offered prayer at the ordination of the Deacons.

Rev. I. M. Mellish (Methodist) was present, and took part in the services. The church begins with a membership of eleven, with prospect of early increase.

The distance from any other Baptist church seemed to make the organization a necessity instead of having it simply as a station. If we mistake not, the Fort Clyde Baptist church has a bright future before it.

A. COOSON, Cor. Sec'y H. M. Bd.

The Baptist Foreign Mission Board, Ontario and Quebec, passed the following resolutions, in reference to the appeal of the missionaries on the field: Resolved—(1) That as a board we communicate to our brethren in India our satisfaction that they have been led to issue their appeal for reinforcements, and our conviction that the needs of the case as to men have not been overrated, and that we assure them of our determination to do all in our power to answer the appeal by stirring up the churches both in prayer and active measures with that end in view. (2) That we convey through the Canadian Baptist to the churches of Ontario and Quebec our conviction. (1) That the request of our brethren on the Mission field is reasonable. (2) That it is also feasible to send out the twenty men that are our contingent if the churches will come up to their privilege and duty. (3) Since it is reasonable and feasible, that therefore it becomes our solemn duty.

Concerning Your Its Surrender

A STUDY OF THE

No. PERIM

By whatever door where you were born, whether island, or valley, city, town, or shall, for present purposes I purpose giving a general extent, its place in the principal inhabitants; as far as the eye can see, farther as practicable, only a hasty and superficial glance of the village, and a superficial one of the shall endeavor to find the supreme interest, tails. To fully do alone in all its parts, the surrounding country more than I can endeavor to give you the case so far as I have been ascertaining. In every village, such as yours is, you genius, some one of parts, one who attracts all others to him. His advice is the scale. Then there are "note. They are not reflect the opinions these there is the cr One must also, even of the place, find citizenship are a They come seldom not remain long, and of their visits is such them to figure in the the population of ye census taking? It to give you definite point. Then we are bill and "survey the order fairly to desc world, however necessary to consider that surrounds it. cut off from the rest, such a thing be co ever great in itself affair as compared w

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