Messenger and Visitor.

$2 00 per annum:

When paid within thirty days, $1.50.

S. McC. Black, - - - Editor.
J. H. Saunders, - Business Manager.

OFFICE, 85 GERMAIN ST., ST. JOHN, N. B.

All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Payments for the Messenger and Visitor must be by check, draft or P. O. Order. Cash must be sent in registered letter; otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed within two weeks.

Discontinuance.—The Messenger and Visitor will be sent to all subscribers until an order to discontinue is received. Returning the paper is not sufficient notice. All arrearages must be paid when the paper is discontinued.

A change in address will be made provided the old and new addresses are given. No change can be made unless the old address is sent.

Advertising Rates furnished on application.

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WEDNESDAY, MARCH 21, 1894.

GLADSTONE, THE CHRISTIAN.

Rev. Dr. Field, the editor of the New York *Evangelist*, recalls in that paper a visit which, with his brother, Cyrus Field, he paid to John Bright in London in 1882. As they sat together, Dr. Field took advantage of the opportunity to ask Mr. Bright a question as to the the truth of an anecdote which had been floating about in the American papers, and began to repeat it to him but had not gone very far when Mr. Bright interrupted him, saying, "Oh, I know what you mean," and proceeded to give the incident as it occurred. It was at a time when Mr. Gladstone was so unpopular in the aristocratic society of London that the mention of his name was sure to evoke a sneer or some bitter word of depreciation, that Mr. Bright was one day in conversation with a lady of high rank whom he surprised a little by asking if she had children. And on being answered in the affirmative he surprised her still more by adding very earnestly, as one who would direct her to what would be for them a precious memory,—"When you have an opportunity take them to the House of Commons, and point out to them Mr. Gladstone, for when they grow up it will be a pleasant thing to remember that they have seen the greatest Englishman that has appeared in some centuries." Afterwards in answer to a question of Dr. Field's, Mr. Bright said: "I am not sure that I spoke of Mr. Gladstone as the greatest Englishman that had appeared in some centuries or only as the greatest in this century." "Then," said Dr. Field, "you look upon him as the greatest of living statesmen." "Oh, dear, yes," he answered quickly, "there is no one to be mentioned beside him."

Five years later, Dr. Field tells us, he was again in London, when the relations of the two men had changed. The question of Home Rule divided them. He saw them both and heard each speak of the other kindly, but with a sadness in the tone that showed that the separation had caused them exquisite pain. "A year or two later John Bright died and he had no sincerer mourner than the chief by whose side he had stood so long, only to be separated at last; but it was a scene that touched all hearts when Mr. Gladstone rose in the House where both had passed their public career, and with the utmost tenderness in his voice, spoke of the Great Commoner who was the friend of universal humanity, of all races of men, and whose uprightness, whose love of justice, liberty and truth had done so much to infuse a new element into the public life of England."

"All these moral elements," says Dr. Field, "are equally present in Mr. Gladstone, while his character has been exalted and his views have been widened by his religious faith. He has not learned wisdom merely in the school of political economists, but in the higher school of philosophy and religion. He believes not in himself, nor in his party, nor even in England only, but in One who is higher than the highest, a King of kings, a Ruler of the nations, who putteth down and raiseth up according to His sovereign will. This gives to some of his speeches a tone which is higher than that of the orator, that is more that of the preacher or the prophet. In a speech at Edinburgh he closed his impassioned argument with this last appeal: 'Let us go forward in the good work we have in hand, and let us put our trust not in squires and peers, and not in titles and acres; I will go farther and say, not in man as such, but in Almighty God, who is the God of Justice, and who has ordained the principles of right, of equity and of freedom, to be the guides and masters of our lives.'"

It is surely worthy of note, both by believer and unbeliever, that a mind so great as Gladstone's—certainly one of the greatest which the nineteenth century has produced—has not felt itself cribbed, cabined and confined in Christianity. But, planting himself on "the impregnable rock of Holy Scripture," with daily prayer to the Christian's God, with humble faith in the Christian's Saviour and with unshaken trust in an over-ruling Providence, this man has addressed himself to the great tasks which his manificent powers fitted him to undertake. Will this or any coming generation decide that Gladstone's stature and name would have been greater if he had not been a man of faith—a follower of Christ?

EDUCATION IN NOVA SCOTIA.

The report of the Superintendent of Education on the Public Schools of Nova Scotia contains much valuable information and suggestions of importance. The condition of the common schools is of the first concern to the people; for the great mass of the population will receive therein their school training for life. A very large portion of the provincial revenue is given to this part of the public service and the common schools must furnish students for the colleges and the professions.

The total number of registered pupils during the year was 94,899, or one in 4.7 of the population. The total expenditure for public education was $95,687. The report says: "Nothing can more emphatically demonstrate the enthusiastic interest being developed throughout the province in the matter of providing superior school-room accommodation with special attention to improved methods of warming and ventilation. Special mention is made of the buildings at Amherst, Wolfville New Glasgow and Bear River. The improvement in provision for ventilation may well be noted. The following sentences from a strong magazine are in point: "The child is the most important object upon earth for our consideration. His health, his nurture, his training, his development are far more worthy of our regard than anything else. Yet I am quite positive that all will agree with me that there is less known about the child and less attention given to his care than to almost anything else. If you doubt this go to a florist's and see how careful he is of his plants. Then visit a school-room and examine the atmosphere, temperature and the like."

Hygiene and temperance are now taught in the schools. 'Health Readers," Nos. 1 and 2, for the common schools, and Martin's, "The Human Body and the Effects of Narcotics," for the high school grades. Teachers are examined on hygiene and temperance when competing for professional certificates.

Some estimate is made of the members pursuing studies in the higher institutions. The report says that approximately, Nova Scotia colleges and universities during the past year, were attended by 350 undergraduates taking a regular three or four years course, and 200 general or special students. At least half of these 200 were doing full college work; on which assumption 450 students have been doing full work in the colleges and universities of our province—that is one per thousand of our total population. One hundred and fifty men may safely be estimated to have been pursuing their studies at colleges and universities beyond the province, the great majority beyond the Atlantic Provinces of Canada. In round numbers, more than one out of every five of our people attended school during the year as pupils of common school grade, less than one out of every hundred as pupils of high school grade, one out of a thousand as college students, and one out of three thousand as students abroad!

The reports of inspectors contain many facts and suggestions in relation to the work in the several sections.

Inspector Roscoe, M. A., of Hants and Kings, thinks that if their could be a Summer Normal School or Teacher's Institute established in each district or county for four weeks during each year, for the purpose of training young teachers, and old ones too, when they need it, in new methods; instructing them in the new subjects introduced into the course of study, and stimulating them to make more of their time in the school-room and do better work, it would prove of great advantage to the schools. Our Normal School may train 150 teachers each year; but these are not enough to supply half the vacancies from ordinary causes. The time lost by not knowing how to teach is making our schools too expensive for the progress made. Of the 265 teachers employed in Hants and Kings, 68 only hold Normal School diplomas. If the normal school is what it is claimed for it, then all teachers should, in some way, be put in possession of Normal training."

Borrower—"I'm temporarily embarrassed this morning. Will you lend me ten?" Broker—"Don't mention it. I should think you would be embarrassed asking me for ten when you haven't paid me the five you owe me."

ARE WE DOING TOO MUCH FOR THE HEATHEN?

Our neighbor, the *Telegraph*, fears that the Baptists of these provinces may be overtaxing their energies to promote the work of foreign missions and thus crippling themselves in respect to the necessary, and as it believes, the more important work which requires to be done at home. Our contemporary believes that evidence of this is seen in the fact that, while large sums are being spent by the Baptist churches of these provinces to support missionaries in India, the seminary at St. Martins has been overtaken with financial disaster and Acadia College is suffering in some degree for lack of funds. The *Telegraph* avers that, because it had sought to give the Baptists wise and wholesome advice in this matter, it has been visited with abuse, denunciation and anathema from certain quarters, and one minister who, we are relieved to hear, "is not supposed to be a Baptist," is also accused of having taken a pleasure trip to the Pacific coast. If any of our ministers have been guilty of treating good counsel so supercilliously we hope that they may have grace to repent, and we trust that we shall not incur censure through failure to treat with due respect any valuable advice which the *Telegraph* editor's interest in the welfare of our churches and the progress of religion at home and abroad may prompt him to extend.

There are, of course, a good many persons, both within and beyond the Baptist denomination, who take a view quite different from that expressed by the *Telegraph* respecting the wisdom of our churches sending so much of their money as they do to India. Indeed a great many think we are not doing even one-half what we should do in that direction. Only the other day we had a communication from a missionary in India, not in connection with our own Board, who says; "The Baptists of the Maritime Provinces have one of the most magnificent mission fields of the world, lying ready for their efforts, in and about Chicacole. Whatever causes them to regard it with indifference is beyond me. The home people have been waiting for news of a great victory before they would send help. No battle was ever won along such tight-fisted lines. There should be twenty missiou families sent out next year. The men here have laid such splendid foundations that, with ample help, in ten years the converts would number as many thousands."

This is looking at things from a missionary's standpoint. The missionaries would probably feel much inclined to reverse the *Telegraph's* way of putting the matter and say; "How can the Baptists of the Maritime Provinces justify themselves in expending so many thousand dollars in attempts to multiply denominational schools—other excellent schools being within their reach—when God has given them such a mission field in India to care for—with a million and a half of people not only in intellectual darkness, but sunken in the lowest depths of moral and spiritual degradation?"

The versatile facility of the leading mind of the *Telegraph* in dealing with all questione that come within his purview as editor of a wide-awake daily, is certainly the admiration of all his readers. But if that talented gentleman should go to India and see, as our missionaries see, how hopeless is the degradation of its people, without the saving power of Christianity, if he should see the foundations which the missionaries have been laying, through years of prayer and labor, and should join them in their efforts to make known the gospel of Christ to these heathen people, it seems to us not unlikely that he would come to understand why the missionaries and those who support them feel that to preach the gospel to the Telugus is a duty which the Baptists of these Maritime Provinces cannot ignore or count second in importance to any other work which has been given them to do.

We are bound to say that we cannot accept the theory that if the Baptists of these provinces had bestowed less interest and money in the work of foreign missions, their home work would have been today in a more prosperous condition. There is plenty of evidence to show that things do not work that way. The individual Christians and the churches that give most to foreign missions are, as a rule, the most generous supporters of the denominational schools and all the work at home. If the *Telegraph* will search and see, we think it will find that the churches and the denominations of this continent which have expended most in foreign missions are, as a rule, the very ones which have been most prosperous in their home work. The Brooklyn Tabernacle is a conspicuous example of a church which has done little for the evangelization of the heathen, and yet, with the most popular preacher in America as its minister, and situated in the greatest centre of population, it seems scarcely to possess enough vitality to sustain its own existence.

The Baptists of these provinces are not likely, we take it, to consider seriously any proposal to curtail their mission work in India, or to believe that doing so would tend to strengthen the other enterprises in which we are engaged. We are not, it is true, a very numerous or wealthy people, but there is wealth enough among the Baptists of these Maritime Provinces, if only it were duly consecrated to the service of Christ, to enable us not only to place our school in a position free from embarassment and give adequate support to our home misson work, but also to enlarge very materially our missionary operations in India. All this could be done without making us perceptibly poorer in this world's goods, while it would doubtless be attended with great gain in the way of spiritual enrichment. There is that scattereth and yet increaseth.

The Special Collection for Acadia College.

Envelopes have been sent to the churches for taking this collection, and it is hoped that all who receive them will respond to the appeal. If the circumstances of the church do not permit of a large offering, then take the small one. Some churches have been heard from and a good beginning is being made. The Canard church has decided to raise $100. Amherst and Sackville will be heard from with a good sum shortly.

But we want this offering to be special and an *extra*. It will be no use to give to this if it means withholding for the regular work.

We have received some good donations from individuals and are hoping for more. Would that the same enthusiasm would get hold of the people now as when Professors Crawley and Chipman canvassed for materials to build the first college building. Surely Acadia has even a larger place in the hearts of the people now than she had in those days. Pastors do not fail to give your people an opportunity to make their offering for Acadia. Brethren do not fail to respond according to your ability. If all were interested how easily could the $7,000 be made up.

A. Cohoon,
Wolfville, N. S. Sec'y Eq. Com.

P. S.—Send your offering to the Provincial Treasurer, same as other denominational funds. A. C.

St Martins Seminary.

The students and teachers of the Union Baptist Seminary held a highly successful entertainment Thursday evening, March 8th, in Assembly Hall. The hall was crowded to its utmost capacity, and all, judging from the hearty encores, enjoyed the evening. The following programme was carried out:—

Chorus (mixed voices).....
Concert, Eb Major, part I.....Mozart,
Miss Vaughan, Fraulein Meyer.
Reading, Gentian,.....Wilkins.
Miss Davies.
Vocal Duet.....Pinsuti,
Miss Dawson, Prof. Robinson.
Reading, The Weather.....Jerome,
Wallace Farris.
Piano Solo.....Liszt,
Miss Maud Dawson.
Chorus, (female voices).....Richards.
Concert, Eb Major, parts I and II,
.....Mozart,
Miss Vaughen, Fraulein Meyer,
Reading, Little People of the Snow,
.....Bujant,
Miss Merritt.
Piano Solo.....Mendelssohn,
Miss Josie West.
Reading, Mr. Malebran and the Young Musician.....
Miss Bessie Bostwick.
German Songs, a. Mein Gebet, Lunebery. b. Hute Dich, Fried.
Fraulein Meyer.
Reading—Archie Dean,.....Hamilton
Miss Pye.
God Save the Queen.

It was a treat to hear Fraulein Meyer sing again. She sang two pretty German songs in her usual expressive manner, and had to respond to an encore. Her manner and voice are alike charming. The chorus of mixed voices was good, as was also that of the mixed voices. The concert in Eb Major from Mozart, by Miss Vaughan and Fril. Meyer was beautifully rendered.

The other numbers were all that could be desired. Miss Bessie O'Brien was accompanist for the vocal selections.

These entertainments given at the Seminary are always well attended and are highly appreciated by those who attend.

Observer.

Foreign Missions.

Wanted by the 31st March at least $600 to meet some pressing needs of the F. M. B. The Lord's treasury has received no offerings from some of our churches this present year. Cannot these help *just now*? Is there not some Sunday-school, or Mission Band, or Young Peoples' Union that desires to reach out a helping hand to those perishing multitudes who look to us for help in their great need? And are there not a good number of brothers and sisters who are looking for an opportunity to express their gratitude to their Heavenly Father for personal blessings received by them? Is not this the hour and the opportunity which you seek? A young sister has sent by her pastor $3 to our For. Miss. work and says she will *deny herself a new hat* that she may make this offering. Another sister sent $10 for missions. Said the brother who forwarded it.—This is embalmed money. Both these sisters are from Carleton Co. They will not lose their reward. Are there not many readers of the Messenger and Visitor who may be led to 'go and do likewise.' Think about it and act promptly.

J. W. Manning,
Sec. Treas. F. M. B.

How to Send Mail to India.

During our recent conference at Vizianagram the missionaries were comparing notes on the condition in which their home mail often arrived, and also on the fact, that quite frequently mail that was known to have been sent had not arrived at all. One said she had received a loving letter of sixteen pages, which, owing to the flimsy character of the envelope was exposed to the iniquisitive pastal officers at both ends, and all might read who wished.

Another said she had been compelled to pay 35 cents extra postage on a photograph which she valued at 100 times that amount, but she begrudged the government of India the money. Another spoke of having to pay some dollars on a parcel, whose intrinsic value was less than a quarter of the amount paid, because the sender had failed to mail according to directions in the Postal Guide. All united in lamenting the non-arrival from time to time of weekly papers which have probably gone to the dead letter office, because the address was not posted on the paper itself, but on a shoddy wrapper.

By resolution the writer was requested to open his heart on the subject in the Messenger and Visitor. I give below some notes furnished me by the Vizianagram post master, and humbly ask the editors of the St. John *Telegraph* and the Halifax *Herald* to make a note of them for future reference. It would also please some of us very much if the man who mails the "Baptist Year Book" to India would cut this out and paste it on the outside of his ink bottle.

"The dead letter office at Bombay is receiving every week quantities of mail coming from America and Canada. Publishing houses in those countries send out magazines and papers in flimsy wrappers, which are frequently destroyed, and as the address is not pasted on the articles themselves, they cannot reach their destination. All loss, as far as papers and books are concerned, would be avoided by putting on stout wrappers, and also by placing the address on the article itself."

M. B. Shaw.

Vizianagram, Jan. 20th.

Personal.

Mrs. George Churchill returned missionary, paid a visit to friends in St. John last week, and, as will be seen by reference to the W. B. M. U. column, gave an address on missions in Leinster Street church on Tuesday evening.

The many friends of Rev. Dr. Hopper will be sorry to know that during the past two weeks his health has not improved. Though physically so weak that he now has to keep his bed, his intellect is clear and strong and his faith in God and final victory over disease and every other enemy is undimned by doubts or fears.

Mr. A. W. McLeod, who, for some three or four years, has been General Secretary of the Y. M. C. Association, of St. John, has resigned to take charge of similar work in Vancouver, B. C. Mr. McLeod appears to be especially adapted for this line of work. He has been held in high esteem in St. John, both in connection with the Y. M. C. A. and the church—Germain Street Baptist—of which he was a member. We regret Bro. McLeod's leaving St. John and wish him the utmost success in his new field of labor.

This issue of the Messenger and Visitor contains the obituary notice of Mr. John A. McNeil, father of Rev. N. A. McNeil and of Miss Kate McNeil, of Vizianagm, India. We extend our sympathy to these friends in their sad affliction, and especially to our sister in far away India, to whom, as her brother writes us, the sad news will come in the midst of the hot season, and when she will have less strength to bear it. This is the second death in Miss McNeil's family since she left her home, a dear sister having died the day after her arrival in India. We know that many readers of the Messenger and Visitor will not fail to heed her brother's request to pray for Miss McNeil "that the Lord may strengthen her in this as in past times."

Rev. W. H. Porter, of Brantford, Ont., in renewing his subscription to the Messenger and Visitor says: "Your paper is excellent. Last night I was out to Burtch, assisting Bro. P. R. Foster in very encouraging special meetings. He has enjoyed quite a revival at Boston, too, this winter. We have been blessed at Calvary church again this winter. Indeed, our present building is becoming too small for us. Expect to baptize three candidates this evening. The floods have twice desolated the low-lying parts of our beautiful and healthful city, viz., Brantford West and Eagle Place, this winter. The P. P. A. has also metamorphosed our city council, if it has done nothing worse. Reports from Dr. Rand make us anxious concerning him."

Murdered Millions—Is the striking title of a remarkable little book by Dr. George D. Dowkontt. Every Christian and philanthropist should read it. It is introduced by the Rev. Theodore L. Cuyler, D. D., the well-known author and preacher, who says:

"We have had numberless books, letters, and speeches in behalf of spreading the gospel among *dying souls*. Only within a few years has the enterprise of *medical mission* began to sound its thrilling appeals for the deceased and *dying bodies* of our fellow creatures. I earnestly bespeak for this important treatise a hearty welcome and an attentive reading. It carries its own vindication on every page."

Price, cloth bound, 7x4½, 96 pp., 30 cents. Paper covers, 15 cents—100 for $10.

Office of *The Medical Missionary Record*, 118 East 45th St., City, New York.

An Open Letter.

To the Baptists of New Brunswick:

Dear Brethren,—Many of you have asked me, by letter and by word of mouth, my reason for resigning the principalship of the Seminary at St. Martins. It is well that I should answer in a public way, that all may hear.

Chiefly, then, I have resigned on account of the burden of old debts now pressing upon the institution, for the payment of which no adequate provision is being made. When I assumed the principalship the Seminary was in a state of bankruptcy, having assigned the year previous. I was told that unless I accepted the position the school would be closed. Having faith in our people, and believing with all my heart in the necessity of the school's continued existence, I agreed to enter upon the work. Now the understanding with the directors was that I should run the school free of debt, and make its internal work a success, so far as I was able; and that the old debts should be arranged for and paid, aside from my personal efforts. I was to take one part of the work, and the denominations the other part.

Two years have gone. The school has more than paid its running expenses. The directors have not been called upon for a dollar. The denominations will hear no story of deficits, for there is none to tell. I have made no appeals for money. The Lord has been with us, and we have prospered marvelously, beyond all my expectations. Additions and improvements have been made and paid for, partly through the kindness of friends, who have given, save in two or three instances, without my solicitation. The interest on the mortgage is paid to this date. Our building is filled to overflowing. The students are as bright and earnest and noble a company of young people as one will find anywhere. The moral and religious influences are stimulating. The teaching-staff is composed of men and women of high Christian character, who are splendidly equipped for their work. Do you say that the school should have been in a more central place? I grant that it should have been, but it is not, and yet it is filled with students, and is prospering. Do you say that the people are not interested? How then does it happen that the school is filled with students?

Amid drawbacks innumerable, and discouragements many, I have tried to do my share of the work. But I have made no effort to clear off the old debt within the two years of my principalship. Why? Because that was "your" part of the work. I have not had time to do it.

And so I come to you with the fact, large and momentous, that the old debt, with accrued interest, mortgage and all, amounts to $28,000, and ask you what you are going to do about it. The secretary tells me that about $10,000 of the $15,000 subscription list was paid, in one way and another, but that other debts had accumulated while the $15,000 was being raised, and so the present indebtedness stands as above.

Before the notice with respect to the sale of the building appeared in the daily papers, I offered to go out into the province and make another resolute effort to save the school from ruin. I made this offer after I had resigned, not from a sense of duty, but from love of the school. My offer was not accepted, because the directors thought it impossible to raise so large an amount, and because by going out thus for three or four months I would be forced to neglect my own work within the institution. Nevertheless, the amount should be raised, and the school redeemed. Consider the matter! Consider your responsibility! Are you willing to bear the disgrace which will inevitably fall upon you, if the Seminary is sold? Were it running behind in its current expenses at the rate of $1,000 a year, you would have some excuse for closing it, provided you paid its debts in full. Were a mere handful of students in attendance, you would again have some excuse. Under existing circumstances you have no excuse, *absolutely none*. By your own neglect your Christian school will be compelled to bar its doors against a band of ardent youth, the hope and blessing of the future. Your work of Academic instruction in this province must be abandoned. Your creditors must many of them, go unpaid forever. In the full flush of its vigor, in the midst of its life and power, your school must die. You say that there have been many appeals for aid.

Ay, and that matters not! Nothing matters save the fact of the school in danger, and the fact of your duty to save it. Had there been appeal after appeal, every year, every day, your duty would remain. To love God, to do His will, to toil and struggle in His service, to deny self that His work in all its phases may move on to victory, are duties that abide.

In this affair your honor is at stake. The Seminary may yet be saved. The word you speak now will determine its future. Mr. A. A. Wilson, St. John, is the secretary. Every contribution sent to him will lessen its debt and diminish your shame. The responsibility is yours. But action must be immediate, for the time is short.

Yours for Christian education,

Austen K. de Blois.

March 15, 1894.