

Messenger and Visitor.

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WEDNESDAY, JAN. 30, 1895.

A WORK FOR EACH LOCAL CHURCH.

On page 501 of Dr. Strong's Theology we find the following statement: "The sole object of the local church is the glory of God, in the complete establishment of His Kingdom, both in the hearts of believers and in the world."

In a word then it may be said, the command of the Master to the disciples at the beginning, is the command that comes to the local church today: "Go ye therefore and make disciples of all the nations." But the best way for the local church to carry out this command is by co-operating with other local churches.

Since then, this is a part of its work the church should plan for it, just as it plans to raise the pastor's salary, or to carry on the prayer meeting or any department of church work. It ought not to be left for a few to take up and try and do if they can, whether that few work individually or as some society.

Moreover as it is a part of the work of the church it should receive the attention, encouragement and assistance of the pastor. The duty and privilege of hearing their part in the prosecution of the benevolent work of the denomination should be frequently placed before his people.

Each member understanding this to be a part of the work of the church to which he belongs, should cheerfully plan to bear his part of the same according to his ability. He would do well to lay by him in store for this work, so that when the calls come he may be able to respond.

THE JAPANESE AT PORT ARTHUR.

The fair reputation of Japan has been sadly marred by the horrible cruelties perpetrated by her soldiery on defenceless Chinese in connection with the taking of Port Arthur. According to the most credible accounts, the war up to that time had been carried on, on the part of the Japanese, in a manner becoming a civilized nation.

leaders and the bravery of her soldiers were winning the admiration of the world, the apparently excellent discipline prevailing in the Japanese army and the humane and civilized treatment of the wounded and defenceless equally commanded respect. The conclusion seemed to be justified that Japan was resolved to carry on the barbarous game of war in a manner as little barbarous as possible.

From Romanism we turn to the work done by Baptists in their institutions. What do they propose to do? Of schools sustained by the state, enough are found of all grades to meet the demands of the state—intelligent, enlightened communities, up to a degree for making good citizens. But Baptists say this is not sufficient. The State does indeed have its free system. It has or may have institutions all the way from the primary school up to the university, but still there is a lack, so say Baptists and other bodies of Christians. Education in the common school can be Christianized by parents and churches. The children are at home; but by and by the range of thought becomes so wide and the secular subjects so many and so diverse, that the average parent cannot grapple with the doubts and difficulties of their sons and daughters in the matter of religion.

The institutions are Christian schools, avowedly so. The churches are Christian churches. In aim they and their schools are one—necessarily one. The churches exist by direct divine authority. The schools are founded to help forward their work.

The churches are free. They are for all the people. Pen rents are disappearing, (nearly gone), before the spirit of religion in the Christian church. The greater number reached in church work, the nearer the approach to perfection in the end sought. How is this principle respected in the schools of the Baptists. Pay the debts at the Acadia schools and the buildings, lands and \$35,000.00 endowment will be found in the assets. Teachers are paid according to the rates in secular employment. The schools must not set up their lands, buildings and their little endowment. They must largely draw their sustenance from the young men and women who attend them.

What we here see is, that Roman Catholics do more to hold their people in a condition of religious servitude, than other Christian bodies do to give their people an enlightened Christian education that will qualify them for service in all the spheres of industry, both mental and manual.

Denominational Schools.

According to the statistics, given in my last communication, the Roman Catholics far outstrip all other bodies in the number of pupils and students they educate. Their teachers, both men and women, belong to some one of their ecclesiastical orders, and not being on salary, cost them far less than other bodies pay their teachers. Because their schools are religious schools, their instructors, for the sake of the end sought, the advancement of religion in the Roman Catholic communion, teach for food and raiment. As the teaching costs less the board and tuition can be made low. This cheapness, added to the zeal for the church and the influence of the priesthood over the people, attracts great numbers to their institutions. The religious instruction dominates and pervades all other instruction. Every boy and girl who goes out from these schools is a devoted advocate and a zealous defender of Romanism. Although the

mass of the people in some countries, as in Quebec, may be illiterate, yet scattered all through the communities are men and women who have attended the denominational schools. The priest hood represents families in all grades of society. From every quarter come the nuns, the sisters of charity and other orders in the church in this way the whole community is bound together. The denominational education is not a matter of guess work among Roman Catholics. It is economically managed and wisely directed. The object sought is the strengthening and advancement of Romanism. The work is not in vain.

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Wolville Notes.

The resignation of Rev. T. A. Higgins, D. D., pastor of the church, was considered at a special meeting on the 19th inst. After a prolonged discussion the resignation was accepted. Dr. Higgins had proposed to close his pastorate April 1st, but the church asked him to continue until July 1st. A retiring allowance was voted as a recognition of the general appreciation of his services. The expressions of the brethren were uniformly those of praise of Dr. Higgins as a man and a preacher. "The best man in the denomination," "preacher as a preacher," and other words of similar import, were uttered in regard to the retiring pastor. A committee was appointed to nominate a pastor to take charge of the church July 1st, or as soon thereafter as possible. It is an important time in the history of the Wolville church.

The institutions of learning are in full operation. Acadia Seminary has a larger attendance than it had last term. There are 81 pupils enrolled, of whom 41 reside in the building, and 40 belonging to the town. Some of those who have joined the Seminary this term had been members of the school in former years. They had they need more culture and return to secure it. Vocal music is popular. This is good, for surely the girls should be taught to sing and to instruct others also. There is a class in stenography and typewriting, in which a number of college students will be enrolled. The Bible classes are taught by Dr. Sawyer. The teachers and pupils are doing their best to make the most of present opportunities. A successful term is hoped for.

On enquiry it is learned that Horton Collegiate Academy has an increase of nearly twenty students over last term's enrollment. There are now 75 on the list of students. This is good considering the diminution of the attendance from the town owing to the addition of a year to the course provided in the high school which is free to all residents in Wolville. The matriculating class numbers 24. Several of the new students have the ministry in view. The several classes are working with enthusiasm.

The Seminary has room for a large number of girls who are not in attendance. And the girls are in the homes of our people who should fill the vacant rooms and obtain the training and many-sided culture provided at great cost by the benevolent supporters of our institutions. If we could have one young man and one young woman from each of our churches engaged in study at out denominational schools, our numbers would be more than doubled. And it would seem that the churches on an average might furnish that number of young people. Perhaps the leading brethren of the churches can do something to secure the needed increase.

The editorial of the MESSENGER and VISITOR of the 23rd inst., on the "Day of Prayer for our Schools," (Jan. 30th), is timely. In connection therewith the following extract quoted by the Montreal Witness from the Presbyterian Observer, Philadelphia, will be of interest. The facts set forth should stimulate earnest prayer for our students, and the whole one hundred and fifteen thousand unconverted students in the colleges of the United States and Canada. The Observer says:

"The statement was made last year, in an appeal for prayer in behalf of college-bred men, that, of 70,000 men in the colleges of the United States and Canada, 38,000 were members of some evangelical church, and 32,000 were not. These figures were taken from reports gathered by the Young Men's Christian Associations established in some hundreds of colleges. Since that time, thirty-six new associations have been formed, and we have larger returns, which, unhappily do not give as favorable a showing. The statistics from 335 college associations indicate that 32,000 men, in round numbers, are members of evangelical churches in the colleges with which the associations are connected. There remain, apparently, 43,000 men who are not professors of religion. There are altogether, it is said, two hundred thousand young men in the institutions of higher learning on this continent. It may be assumed that the proportion of professors of religion is about the same as indicated by the returns from the colleges in which Christian associations have been formed. We may, then, set down 85,000 as the total number of professors of religion in the higher institutions of learning for men on this continent, and 115,000 as a total number of those who have not yet taken a stand for Christ. The object of this article is to make an earnest plea for united prayer in behalf of these 115,000, either on Thursday, Jan. 31, the appointed day of prayer, or the weekly prayer meeting day nearest to Jan. 31. The motives are obvious: (1) These men will probably be the leading men of influence in the generation to succeed us; (2) their attitude towards religion will probably be fixed for life before they leave college; (3) we must look to college-bred men for our recruits for the ministry; (4) God will surely answer the prayers of those who, with united zeal, call upon him."

We have, from time to time, excellent lectures and addresses from public men. Some of these are noted in your columns and some are not mentioned. Recently, Rev. W. B. Jenkins, of Granville, gave the students a beautiful discourse on "The Kingdom of God." Mr. Jenkins took his B. A. at Acadia in 1889 and upon this, his first visit as a minister, he received a cordial welcome. He was a good student, has been an earnest worker in the west, and will continue to make a good record.

Rev. G. O. Gates, of St. John, delivered his lecture on the Reformation to the E. Y. P. U. and others. The lecture was much enjoyed of course. The Union is doing a valuable work. Deacon Charles S. Fitch is president. MARK.

Something New for Halifax.

The Halifax and Dartmouth Sunday School Association undertook and carried through the work of taking a religious census of the city. Protestants and Roman Catholics united in the work. Rather Protestants did the work, and the Roman Catholics instructed their people to respond to the house to house visitation, and give the census takers all needed information. This was done.

The city was divided into small districts, and young men and women from all the Protestant denominations were appointed to go from family to family. They mostly went in pairs. The result so far as the Protestant part of the city is concerned has been given to the public. It is as follows:—

Table with 2 columns: Category and Count. Includes: Protestants (Adults, 21 and over, 9,798; Persons, 4 to 20, 7,338; Under 4 years, 1,670; Total, 18,796); Regular church attendants, 13,773; Not attending church, 5,023; Attending Sunday school, 4,212; Not attending Sunday school, 8,211; No. of visitors, 323; No. of cards used, 8,535; No. of persons visited, 28,461; No. of Protestants visited, 18,796.

The number of Roman Catholics visited was 9,685. Except this no further information is given concerning them. This is a device that might be put into operation anywhere, in country places, villages, towns and cities. The probability is, that in every place some surprise would be the effect of learning how many do not attend church and Sunday school. E. M. S.

Minister's Conference.

At the Baptist Minister's Conference of St. John on Monday morning, all the pastors were present and reported their congregations well sustained and an encouraging condition of things in respect to their work. At Main St., the Tabernacle and at Carleton, special services are being held. The following resolution in reference to the late Dr. Hopper, was adopted at the meeting of the Conference held Jan. 21st:—

Resolved, That we place on record our high appreciation of the life and labors of our beloved brother the late Rev. Dr. Hopper, who for so many years occupied so prominent a place in our denomination as preacher, pastor, journalist, educationalist and author, and while we bow in resignation to the divine will, we cannot but deplore the loss of one so eminently fitted to render distinguished service to the body with which he was identified, as well as to the cause of God generally. We herewith convey to Mrs. Hopper and family our sympathy, and pray that they may be richly sustained by the presence and promise of Him who has said I will never leave or forsake you.

Further Resolved, That a copy of this resolution be sent to Mrs. Hopper and family. J. A. GORDON, Pres., E. E. DALEY, Secy.

Question.

Was it necessary or consistent that the Baptist Convention of the Maritime Provinces should be represented at St. Mary's Cathedral while Archbishop O'Brien delivered a eulogy on a man who renounced the Protestant religion for Roman Catholicism? M.

Cumberland Quarterly Meeting.

The Cumberland quarterly meeting convened with the Parrboro church on Jan. 23rd, at 7 p. m. Rev. E. H. Howe occupied the chair. After the choir had dispensed sweet music, Rev. C. W. Sables read the 55th chapter of Isaiah, and Rev. A. H. Lavers engaged in prayer. As the evening meetings are always for the benefit of the public, the following programme arranged for the evening was carried out: Rev. Dr. Steele—Life of Wycliffe; Rev. H. G. Esterbrook—B. Y. P. U. Both of these subjects, in matter and presentation, were decidedly interesting and profitable. The chorists rendered one of Exell's Anthems, "Jesus Lover of my Soul." The solo taken by Dr. McKenzie, accompanied by his violin and the organ, was highly appreciated. Dr. Steele closed with prayer.

The quarterly again assembled on the morning of the 24th, at 10 o'clock. The Baptists interests at West Brook and Southampton were carefully looked into, and resolutions were passed by Rev. Dr. Steele which will be forwarded to the secretary of the H. M. Board. In view of the fact that our next meeting is to be purely a Baptist Sabbath School Convention, the following committee were appointed to arrange an appropriate programme: Revs. J. H. Lavers, C. H. Haverstock and H. B. Smith.

The subject of pastoral care over the Greenville group was discussed, and a resolution was presented by Rev. A. H. Lavers which will also be forwarded to the H. M. Board for their consideration. The forenoon session closed with prayer by deacon Hans Mills. The afternoon session opened at 3:30. The committee, appointed to arrange a programme for the Sabbath School Convention, to be held at Pugsaw in April, reported as follows: Rev. Dr. Steele, Baptist doctrine and how to present them; Rev. A. H. Lavers, Our attitude toward other Sabbath school organizations; Rev. C. H. Haverstock, Our Sabbath schools as a factor in our national life; Rev. E. H. Howe, How to retain pupils in the Sabbath schools; Rev. C. W. Sables, Temperance in Sabbath schools; Rev. P. D. Nowlan, Sabbath schools the chief source of our churches' strength; Rev. J. M. Parker, How to prepare a Sabbath school lesson; Rev. H. G. Esterbrook, God's word in the Sabbath school; Rev. H. B. Smith, Conversation and Christian culture of children; Mrs. Esterbrook, How to promote the missionary spirit in the Sabbath school; Mrs. C. W. McDonnell, The home's relation to the Sabbath school; Mr. William Slade to teach a model class.

It was resolved that circulars be sent to all the churches in the county in order that full and complete reports of our Sabbath schools be presented at the convention; and it was further resolved that a question box be opened at the convention for the reception of any questions, and that a committee be appointed to answer them.

The pastors of the various churches represented then gave interesting and encouraging reports of the spiritual outlook of their fields. All had reason to thank God and take courage. The secretary read a paper on the subject of our Lord, James and Judas, who were they? after which the chairman dismissed the session with the benediction. In the evening we were greeted with a large audience, and after we were favored with music, and the second psalm was read, and Dr. Steele had engaged in prayer, the following programme was carried out: Rev. H. B. Smith, amusements; Rev. A. H. Lavers, prayer and conference meetings; Rev. C. W. Sables, foreign missions; Rev. C. H. Esterbrook, home missions; Rev. C. W. Sables, foreign missions and conference meetings. Collections were taken for the Convention Fund which will be forwarded to Bro. Cochran by the treasurer of the Parrboro church.

We are glad to say that our meetings are rapidly growing in interest. Our recent meeting was the most successful in the history of the institution; and, if those who have subjects assigned will only devote themselves to the work, the convention to be held at Pugsaw will not fall to be the most successful in the history of the institution. E. H. HOWE, Chairman. H. B. SMITH, Secretary. Springhill, Jan. 25.

Ordination.

An ecclesiastical council called by the Upper Queensbury group convened with the Upper Queensbury church on Jan. 16th, at 2:30 p. m., to take into consideration the advisability of setting apart Bro. E. C. Jenkins to the work of the gospel ministry. The council was duly organized by the appointment of Rev. Theo. Todd as moderator, and A. F. Baker clerk. Deacon Parent read the minutes of a previous meeting showing that the church had decided to take steps toward the ordination of their pastor, and for that purpose had called this council. After the delegates present reported themselves Bro. Jenkins was called upon to relate his Christian experience and call to the ministry. This was done in a most interesting manner. Whereupon Rev. J. C. Blakney was appointed to interrogate him concerning his views of doctrine and church polity. This examination was most satisfactory and brought out the fact that Bro. Jenkins had studied very carefully the great truths of God's word as taught by our denomination. The candidates was then requested to retire and the following resolution was unanimously passed: Having listened to Bro. Jenkins relate his Christian experience, call to the ministry, views of doctrine and church polity, this council recommend the churches over which he is to be ordained to proceed with his ordination. The programme for the evening service was as follows: Sermon by Rev. Theo. Todd; ordaining prayer, Rev. J. C. Blakney; charge to the candidate and hand of fellowship, Rev. E. O. Steeves; charge to the church, Rev. A. F. Baker. The benediction by E. C. Jenkins closed a day of interest and blessing to all. Our brother is deeply entrenched in the affections of the people in this locality and has already done excellent work. We believe larger blessings than ever are in store for him. THOS. TODD, Moderator. A. F. BAKER, Clerk.

DENOMINATION.

BRIDGEWATER.—Came to me, Lord, I have resigned the Bridgewater April 1st. Jan. 14th, '95.

BUTTERNUT RIDGE.—My friends and countrymen James Thomson the Butternut Ridge has been sick for a while and has pleased to learn that what improved.

NEW GERMANY.—cord the kindness On New Year's Day with a parlor full very thankful, and (Lia) is at present and Chelsea group moved on the field many may be saved.

HOMERIDGE, N. Y.—prayer we are glad many drops are while we are showers we plead turning to the Father: tell of God. Four have confessed their sins and are praying for these who still reject Christ, strained to let the

PORT MORRIS, JAS.—Bess Myron, Jan. 22nd. social was held at Joseph Ladd, Belmont the 10th inst., under Young People Club. Eva Nicholson was singing and performing musical ability, and Turner gave some of the violin. The glad to say has died other year in his 74th year. The occasion of Mr. K. by a purse and addressed in his presentation was West, B. A., prior High School.

HILLBOROUGH.—The Lord here advised men were baptised, and made a similar prayer Brother Camp who manifested his called to pass the Yesterdays morning. The pastor, the parsonage lovely and promised summers was called of the dreaded dip-laid her mortal rest the beautiful Island little one was a sympathy is felt in Camp in this bereavement. Jan. 24.

OAK BAY.—In a thus far provided midst of kind people to be surrounded with love and sympathy. The expressions of since coming here by good. At the religious at all of the services at the Lodge and rejoicing with us. with us again to the witnessed the ordination ministered. We W. S. Young to present at the Lodge and with each of the group. Brethren in

NORTH SYDNEY.—there were but in this place. No town with large churches, railways and a large population split on every church is under the aggressive leadership. Quarris. He is a the principles so the control is in equipments strange are generally in Rooms at Halifax—denominational work

HAVELOCK, N. B.—a few weeks ago to days, fully expectation Centre at the school. I found progress as a result held by Brother W. was anxious that them and accept the things completed that I should at unanimous, twenty members needed the work of gathering. Last Lord's day I baptizing Mrs. Bol of the converts was baptized by Bro. sickness in her family blessing us, prayer, prescriptive. Expect Pray for us. Jan. 17, 1895.

Another correspondence: Bro. Mac call from this ch engaged in pastoral and energy. He is much esteemed is much revived, looking for great B. SKODA'S LIT. HEADACHE and DYSPEPSIA. Use SKODA'S D. Blood and Nerve B.