

ported, and there is an unconfirmed report that 60 missionaries have been massacred at Talyan. Many have found it necessary to seek safety in flight. So far as can be learned there is reason to hope that but few have been actually killed, though there has been much sacrifice of property through the looting of the Boxers, and the work of the missionaries has of course been greatly interfered with. Altogether the situation is one of much peril for the missionaries and of disaster to the cause. It is certainly one that should prompt Christians everywhere to earnest prayer for the heroic workers, and for the opening of a larger door for the gospel in China.

—The place where the N. S. Eastern Association was held this year was called Pugwash by the Micmacs long ago, and so it is called still. Perhaps the name itself to English ears is not especially suggestive of beauty, but Pugwash is, nevertheless, a very beautiful place. In fact we scarcely know were, in all our beautiful Maritime country, a spot more attractive for the summer tourist is to be found. Deep water, it is said, the name Pugwash signifies, the reference being to its fine harbor which, though not very capacious, is deep enough we are told to accommodate the largest ship that floats. A fine iron bridge, built a few years ago, conveniently connects the two sides of the harbor. On all sides but one stretches an excellent farming country very pleasant to look upon in its summer dress. To the northward are the waters of Northumberland Straits, and beyond, on a clear day, may be discerned the shores of Prince Edward Island. In the old ship-building days Pugwash was a place of much greater note in a business point of view than many other places which have since attained to greater importance. With the failure of that industry came harder times, and the place suffered by emigration. It was perhaps forty years ago that a vessel sailed from Pugwash for New Zealand, carrying away many families, most of them Baptists, we believe, and including some of the leading people of the place, and chief supporters of the Baptist cause, involving a loss which was severely felt by the church as well as by the community at large. Recently a brick-making establishment which employs some sixty men has been started on the west side of the harbor, more attention that formerly is being paid to agriculture, and these industries, with a considerable lumber trade which still goes on, with a fine harbor, unsurpassed bathing facilities and beautiful scenery, should insure for Pugwash a steady, if not rapid, growth. Under the Rev. C. H. Haverstock, a man of sterling Christian character and a faithful minister of the Word, the Baptist church at Pugwash has enjoyed in recent years a good measure of prosperity. There have been additions to its membership, with quickening of its spiritual life. The house of worship has been enlarged and greatly improved, the audience room is now a model of neatness, an added wing gives a good school room which can be thrown into the audience room when desired, and in all respects the building appears to supply very satisfactorily the needs of the congregation. The Association, with its quite large delegation, was very pleasantly entertained at Pugwash, Pastor Haverstock and his excellent people sparing no pains to make their visitors comfortable and happy.

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MONDAY MORNING.

The report of committee on Twentieth Century fund was taken from the table and discussed by Bro. W. P. King, Dr. Manning, E. Bosworth, Dr. Steele, Rev. M. H. Robinson, Bro. S. R. Giffin, Rev. H. G. Estabrook, Bro. I. B. Fulton, Edwin Simpson, (Lic.) On motion this report was referred back to the committee.

Reports from the chairmen of districts being called for—in the absence of the Chairmen for Guysboro Co., East and West—Rev. R. Osgood Morse and Bro. E. Simpson, (Lic.) gave reports of work done there. Rev. C. H. Haverstock gave an interesting report of the work done in Cumberland Co., Rev. M. A. McLean of the work in Cape Breton, and Rev. F. E. Roop for Colchester.

The committee on the Century Fund presented their amended report as follows: "We, your committee, beg leave to report, recommending that this Association undertake to raise the \$6,000 as our proportion of the \$50,000 Twentieth Century fund, to be divided equally between Home and Foreign missions, and we further recommend that the term "Home Missions" be understood to include the work in the North West and at Grande Ligne. On motion this report was adopted by a rising vote.

The committee on Circulars reported—

Recommended that owing to its great length, and that the subject was likely to cause a long discussion, that it be not read. They also recommended that in future this matter of a Circular Lettes be abandoned. This report was on motion adopted without discussion. The session then closed with prayer by Rev. E. Bosworth.

MONDAY AFTERNOON SESSION.

After the usual opening, the committee on Nominations presented the following: Chairmen of committees for

next year, Chairman of districts, delegates to Convention—Bro. J. R. Giffin, Dea. Hans Mills. Motion instructing the secretary to inform the general committee of the action taken by the Association on the Twentieth Century Fund movement. Motion passed to pay balance of funds, after Associational expenses are paid, to Rev. E. Bosworth, for Grande Ligne Mission.

Committee on Resolutions reported—Tendering the thanks of the Association, Pastor Haverstock, and his people, and other friends, who had so kindly entertained delegates and friends in attendance; also to the choir of the church for music furnished at the meetings; to the I. C. R. authorities for reduced fares and convenient arrangements of trains from New Glasgow; to the MESSENGER AND VISITOR for printing jubilee hymns and programmes; to Rev. J. Clark for hymns composed for the occasion; that our next meeting be held with the Isaac's Harbor church, on the second Friday of July next; that the chairman of committee on Missions be the representative of the Grande Ligne Mission in this Association; that this Association express its sympathy with the purpose and plans of the Annuity fund; that the Association Sermon be published in the MESSENGER AND VISITOR.

The report on Missions was read by the Chairman, Rev. J. Clark, and on motion adopted.

Rev. E. Bosworth delivered a stirring address in the interests of the Grande Ligne Mission.

Rev. H. F. Adams, Brethren W. P. King and J. B. Fulton were appointed a committee to apportion the amount to each district in this Association, for raising our share of the Twentieth Century Fund.

Session adjourned, prayer by Dr. Steele.

MONDAY EVENING SESSION.

Mass meeting in the interests of missions. Rev. Dr. Manning gave the first address. Mrs. Manning gave an interesting account of World's Conference held at New York. Rev. Geo. A. Lawson spoke in the interests of Home Missions. Rev. A. F. Baker conducted an evangelistic service in closing.

Religious Instruction in the Schools.

The Presbyterian General Assembly at its recent session in Halifax, continued a committee appointed at a previous session to promote the introduction of religious instruction into the public schools. The explanation is made that "the religious instruction here contemplated consists in systematic study at specified times of the history, geography and ethics of the Word of God." This committee is instructed to cooperate with a committee of the Anglican church already appointed for the same purpose, and to seek the cooperation of the other churches.

This action awakens a variety of suggestions. In the first place, what is meant by "other churches?" The Roman Catholics would not be pleased to hear their ecclesiastical organization called another church. For them there is but one church. But, apart from any hesitancy on this account, there is no probability that they would cooperate with other bodies on the plan proposed. Though they might at first regard such a proposition with some favor, seeing in it a virtual confession of the godlessness of the public schools, it is certain that they could not accept it as final. They hold that the Word of God needs an interpreter and that the true church is the right interpreter. A use and interpretation of that Word that are not sanctioned by the church, might be less satisfactory to them than the absence of the book altogether from the school-room. It is not in the least probable that the adoption of the plan under consideration would allay the agitation of the Roman Catholics for separate schools. Indeed, its adoption would give them better ground on which to urge their demand.

Can Protestants be united on this plan? Explanations are needed before this question can be answered. Is it the purpose to place the Bible in the hands of teachers and allow each one to form a scheme of study to suit himself? Or is a manual to be prepared by the school authorities to guide the teachers in their instructions? It is probable that the latter course would be chosen. The preparation of such a book would be no easy task. If the noted scholars in the denominations which are taking the lead in this movement were to come together to prepare such a volume, it would be extremely difficult to tell in advance what historical matter it would contain. Certainly it would not contain much that the general reader of the Bible receives as history. Besides this, many portions that are in the historical form are so involved with theological doctrines that these elements cannot be separated without violence. The geography of the Bible may be more easily managed if too many details of places and related events are not introduced. But, apart from the theological associations connected with these places, the geography of the Bible is no more religious than any other geography.

Christian people have reached a general consensus of opinion in regard to the fundamental principles of ethics. A compendium of these principles might be placed in the hands of teachers for use in the public schools. But instruction from such a book could not in fairness be called instruction from the Word of God. The ethics of

the Bible is always related to religious sanctions. The enforcement of these sanctions on the minds of the young necessarily involves instruction in theological doctrines. In whatever form these doctrines may be stated, they will surely be met by a persistent opposition. If it is hoped that the study of the history, geography and ethics of the Word of God may become associated with religious truths, and the scholars thus be brought to feel the force of a higher authority which may in some measure direct their subsequent lives, then the schools are to be made agencies for promoting by a somewhat indirect method definite forms of religious belief. In so far as this result might follow, opposition would surely be developed. If we adopt the principle that the majority may determine what religious doctrines may be taught in the schools, we must abide by that principle, whatever the majority may prefer.

It will be extremely difficult, if not impossible, to find any satisfactory plan for giving religious instruction in our free schools. We may ask that the teachers shall be examples of manhood and womanhood, who shall worthily represent the Christian culture of our times. The councils of Public Instruction must acknowledge an obligation to provide some instruction in morals that shall be in harmony with the sentiments of the people. For the rest, duty belongs to the family and the church. The first impressions of right and duty are formed in the family. Knowledge of religious truth should be widened and Christian character developed and strengthened by the educating agencies of the church. How it would raise the tone of life of the family, and give to the children a sense of the realness of the facts and truths of our religion, if Christian parents would respond more faithfully to the obligations which rest on them to train their children in these matters as the Bible directs. The question whether the church is fulfilling its office as educator, is awakening no small interest in these days. The value of its evangelizing work is beyond all computation. But baptizing disciples is only the first step required in its commission. Teaching them to observe all things which Jesus commanded is also required. If the words, all things, are to be interpreted by the instructions of the apostolic epistles, they have a wide range of application. We must feel that somehow the church by its various agencies and ministries ought to be doing more in training the young in the principles and the life of the Kingdom of God. In every way it will be a wiser and more hopeful expenditure of energy to aid the family and the church to fill the measure of the office committed to them, than to agitate the project of introducing religious instruction into the free schools. A. W. S.

From Wales.

DEAR MR. EDITOR.—I dare say you and my many friends in the Maritime Provinces of Canada, are beginning to think it about time for me to fulfil my promise to the "MESSENGER AND VISITOR."

To begin, the passage across the Atlantic upon the whole was very pleasant. Your correspondent had the privilege of preaching the gospel in the saloon the first Sunday morning on board. In the audience were Sir Augustus and Lady Hemming, the Governor of Jamaica and his wife. They listened so attentively to the Old Story as any present. It was a good thing for the preacher that he did not know they were there until the service was through, otherwise he does not know what might have happened. They were seemingly very simple people, notwithstanding they occupied such an august position and represented Her Gracious Majesty, Queen Victoria. There were some on board much further down the social ladder who made a much bigger show than they.

The accommodations on the Lake Champlain, of the Beaver Line, were everything that could be desired. She is a new steamer, but a comparatively slow sailor. The officers were all extremely kind. The great drawback to us, was so much card playing among the passengers. What puzzled me mostly, was, how they could do it, professing as they did, nearly all of them, to be members of evangelical churches. I could see no difference between them, on this score, and the world.

There were five hundred and five head of cattle on board, and one of our amusements was to watch them being fed. The cattlemen were about a score of McGill and Toronto Varsity boys. They were working their passage over to the Paris Exhibition. They were the life of the whole ship, with their college songs, squibs, yells and yarns. Some of them were very fine musicians and reciters, and were often invited from among the cattle in the hold into the saloon to entertain the passengers. Mrs. Price and myself entirely escaped *mal de mer*, for which escape we felt exceedingly grateful, for we have not always been quite so highly privileged. We landed in Liverpool on the morning of June 12th, having been on board of the Lake Champlain ten days. We were not in the least sorry to have our feet on British soil again. When our eyes first viewed it, after an absence of eleven years, there rose a peculiarly strange, indescribable something in our throats, and—well, we were babies once more. Leaving Liverpool at 1.00 p. m., we reached home at 5.00 p. m. I need not tell you, Mr. Editor, that the meeting with our loved ones was a glad one.

With the above, I shall close the present, but will write you again in a week or two.

Yours in Christ,

DAVID PRICE.