

School Society, and last year absorbed into itself the American and Foreign Bible Society, and assumed its present name and more comprehensive plan. Its gross receipts have rapidly increased for the past few years, and last year exceeded \$330,000. These figures should be translated into facts, books, tracts and Bibles—nearly 270,000,000 pages of them—colporters, missionaries, sermons, prayer meetings, families visited, Sabbath schools organized and aided, and churches constituted. While the Society does in part a work like that of the Home Mission Society, it complements the labors of the latter and greatly adds to their efficiency and success.

The Baptist Historical Society is gradually earning a place among our national societies, and is itself a proof of the advance of the denomination, showing the latter to have reached that position of self-respect where it may both demand that its past history be re-constructed on a basis of truth and that its present rapidly accumulating records shall be treasured up for the historian of the future.

The Bible Union has never been recognized by the denomination as such. Still, it is supported mainly by Baptists, and asks for their recognition. But, whether we assent to its wishes or not, it is doing a noble work, not the least important part of which is in convincing the religious world that the time has come for a new translation of the Word of God into the English language. It will be difficult also to show that its principle of translation—that of absolute fidelity to the original—is not the only correct one. The versions it has already made of the New Testament and of several books in the Old, especially Job, Genesis and the Psalms, hold a very high place among those who are best qualified to judge. We may not care to lay aside the old version, but we should all say, Give us a copy of the new.

On the whole, we believe that the denomination has reason to thank God, take courage and gird itself up to mighty and urgent responsibilities. May the anniversaries of 1872 reveal occasions for even more gratitude and encouragement than those of 1871.

For the Christian Messenger.

ACADIA COLLEGE AGENCY.

HANTSPOET, June 15, 1871.

Dear Brother,—

I desire to occupy a small space in the *Christian Messenger* with another short Report of my Agency. While it is gratifying to the Agent to have something to report, it is doubtless encouraging to the friends of our Institutions to know that the Endowment Fund is being enlarged. I am sorry to state that the toil and anxiety of Agency work have proved so injurious to my health, that I have found it necessary to give it up.

I have spent about nine months in the work with much encouragement, and hope (D. V.) at some future time to be in the field again, for our College must be endowed, and every Baptist ought to do his part towards it. The question has often been asked,—“How much have you got for the object since you commenced the Agency?” For the information of all interested I would state, that I have secured in cash, and good Notes of hand, about five thousand dollars.

The following are the sums secured since I last reported:—

A. Longley, and W. Troop, Paradise.	\$100 00
T. H. Chipman, Round Hill.	20 00
Jacob Kempton, Kempt.	20 00
David Delong,	100 00
J. S. Bailey, Brookfield.	20 00
Uriah Johnson,	4 00
Israel Hendry,	50 00
James Snelis, Milton.	20 00
A friend,	1 00
S. L. Freeman,	20 00
E. G. Freeman,	20 00
Thos. Knowles,	10 00
Eldred Minard,	20 00
J. B. Wyman,	1 50
Stewart Freeman,	20 00

After two or three months rest to recover strength—I hope to be able again to engage in active service in the cause of Christ.

Yours very truly,
J. E. BALCOM.

The Baptists of Ontario are talking of sending a Missionary to Manitoba. That the movement may not interfere with any other missionary operations, a proposal is made to open a special subscription for the purpose for three years, say by 75 or 100 persons of \$10.00 each. The Episcopalians, Presbyterians and Methodists have had missionaries in that far-west country for years past.

The Christian Messenger.

Halifax, N. S., June 21st, 1871.

“NORTH AMERICA FOR CHRIST.”

is adopted as the motto of the United States Baptist Home Missionary Society, and their plans and arrangements are in harmony with their motto. They are doing a noble work in the furtherance of the gospel message to all parts of their vast country. In this work they know no North or South, East or West, except to render assistance to the more destitute, and to send the gospel and the Word of God wherever an opening presents itself. This is surely a noble object for which to live, and one which the Lord of life and glory approves, and goes largely to bless.

Although our Missionary operations in this province are not so concentrated, having two distinct organizations—one comprising the Central and Eastern, and the other the Western portions of the province—yet, we believe, there is but one spirit animating both. There is, we trust, no diversity in the aims and desires of the churches, on whose behalf the Boards are constituted.

We have no quarrel with those who in political life adopt the sentiment, “Nova Scotia for the Nova Scotians,” as we believe, that all good government is for the benefit of the governed, and whatever our political relations may be, our representative institutions are equal to the task of determining peacefully all matters of right and wrong. But that is not sufficient to satisfy the Christian heart, as an object for which to live, to labor and to pray.

When surveying the field of Foreign Missionary operations we have no territorial boundaries or nationalities to consider in our aspirations; but our sympathies are world-wide, and we labor and pray and give that the world may ultimately be brought to Christ. This is plainly the feeling of our brethren in the United States also on this subject, and in connection with whose labors our own have been so much linked. Notwithstanding all the political hostility to Great Britain felt by many of the people of that country, they have, from the days of Judson to the present time, been expending their hundreds of thousands of dollars on behalf of British subjects in Burmah, and have rejoiced in seeing thousands of the degraded heathens of that country raised to a state of Christian life and civilization, in some places but little inferior to our own.

Whilst we rejoice in these results of labor, and in there being so many wide open doors for the gospel in distant lands, we must not forget that many of our countrymen are scarcely less destitute. Let the whole of our Baptist churches then seek to harmonize their efforts with the motto of their brethren of the neighbouring nation, and take as their motto and aim in their Home operations nothing less than this:

“NOVA SCOTIA FOR CHRIST.”

Other bodies may be occupying the same field, more or less in harmony with this object, this may be taken as a ground of hope and encouragement. But we every where find individuals who have not received the gospel, and in whom Christ has not yet been formed the hope of glory. Here then is our work. The people may be favored by constant opportunities of hearing the Word, as in nearly all our towns and villages, or as they lie scattered along our shores, and on the hills and villages of the interior, the aged and the young. These, wherever found, should all be the objects of our solicitude and prayer. In the spirit of Him who came to seek and to save them that were lost, we shall, if we are Christians, wish to bring them to Christ, and to see them honoring Him by a joyful obedience to his precepts and ordinances.

It may be supposed by some persons that because men have the Christian name and a form of godliness, we are not required to feel further anxiety and concern for them; and that we may therefore content ourselves with simply offering the prayer, “Thy kingdom come,” without employing any other means in reference to them. If, however, we properly appreciate what Christ and his people have done on our behalf, we shall not be willing to rest short of seeing our Saviour honored and loved by all others around us. As individuals, as Churches, as Associations, and as Societies, whether it be by personal labor, by contributions towards providing places of worship and the preaching of the gospel in our own

localities, or by engaging in or sustaining more direct missionary effort, and in building up our institutions, if it be all done with this aim, we shall soon feel the elevating power of such an enterprise as that indicated by this motto:

“NOVA SCOTIA FOR CHRIST.”

ON THE SUBJECT OF FOREIGN MISSIONS there was an interesting discussion on the Women's Missionary Societies at Chicago during the late anniversaries. We copy the following from a report in the *National Baptist*.

“The Women's Baptist Missionary Societies for the East and West were organized respectively in Boston, April 3rd, and Chicago, May 9th. They are both formed on the same plan, and are strictly auxiliary to the American Baptist Missionary Union. They have the same Constitution, do the same work, and through the same channel,—American Baptist Missionary Union,—send their funds to the foreign field.

A joint meeting of the Societies was held in the First Baptist Church, Chicago, May 22nd. A large audience was present. Mrs. Gardner Colby, President of the Eastern Society, was in the Chair. Three papers were read before the Societies. The first by Mrs. A. M. Bacon, of Chicago, on Causes for this Organization; the second by Mrs. P. K. Pattison, of St. Louis, on Plan of Work; and the third by Mrs. C. F. Tolman, of Chicago, on a Retrospect of the Labors of the Female Missionaries sent by the American Baptist Missionary Union.

After the reading of the papers, Mrs. Barker formerly of Assam, Mrs. Bixby, of Burmah, and Mrs. Knowlton, of China, addressed the meeting. Mrs. Barker dwelt on the benefits of this organization, chiefly in its reflex influences; our own hearts need re-consecration, our Christianity needs to be elevated to a higher plane, influencing our entire life. Energies wasted, and worse than squandered,—used in fashion and folly—will be directed towards a high and holy aim. Mrs. Bixby gave us a little insight into the life of the Shans, and spoke earnestly of the great need of such organized effort for the salvation of heathen women. Mrs. Knowlton's plea was “Bible Women for China,” and eloquently did she plead their cause.

Mrs. A. H. Hovey, of Newton Centre, addressed the meeting, returning the cordial welcome and greetings expressed in the papers read. She moved the appointing of a Committee of thirteen from different cities and States of the Union, to watch the workings of the Societies for this year, and report at the next annual meeting. Should a union of the two be advisable, they were to present the best means of consummating the same. On motion of Mrs. Cheney, of Boston, the whole matter was referred to the two Executive Boards, who in a subsequent session appointed such a Committee.

After a brief address by the Corresponding Secretary of the Society for the West, on unity of purpose, the mode of inducing our sisters throughout the land to work in this great cause, and an appeal to each and all to make the work personal and effective, the meeting adjourned by singing the Doxology.

It is believed that much good was accomplished by this meeting, and the succeeding ones connected with our anniversaries.”

A letter from Miss Norris to the Secretary of the N. S. Central Board, not written for publication, contains some items which will interest the members of the Women's Missionary Societies. The Secretary has handed us an extract or two. Miss N. says:

“I have had heart felt pleasure in perusing the Reports from the Women's Missionary Aid Societies in New Brunswick and Nova Scotia. Surely God has abundantly blessed the seed sown in much weakness and trembling, but having in it a germ of the Divine it has brought forth fruits of great blessedness, for I am assured that my dear sisters who have done this work have been blessed greatly in their own souls, while they have faithfully ministered to the wants of the church of the living God. I know that if our people thus prove the Lord by bringing their gifts into the store-house, He will pour them out a wondrous blessing.

“I am still delving at the language, and have not much of interest to tell.

“A Pwo Karen teacher died on the compound a few days since. He had been ill about six months and had come here for medical aid. He had been a faithful servant to his Lord in ministering to these people of his own race, and was, we have every reason to believe, called to “come up higher.” As his confined body lay on the table of the chapel on the evening of his burial, the lights and shadows falling on the mourners who had come to say farewell to their brother fallen in the ranks of the army on the earth, I thought of what we saw and what we could not see. The freed spirit in its gladness, the rapturous welcome above, the light and glory and the new born eternal joy, these we could not see. We were in the shadow, outside the door and with us was only the cold clay.

“As they sang “Asleep in Jesus” to those familiar notes of old “Windham” Karen and English were forgotten in the humanity that makes the whole world kin and that shall be better seen when this mortality shall have put on immortality. With much love to friends,

Yours as ever,
H. M. NORRIS.”

The Baptists of Ohio have been exchanging courtesies with the “Disciples.” They commenced in October last by the “Disciples” visiting the State Convention of the Baptists, and taking to them a message of fraternal sympathy. This was accepted and reciprocated at a meeting of the Ohio Christian Missionary Society held on the 25th ult., by an address stating the views and position held by the Baptists of the State. This is an able carefully prepared document, and written in an excellent spirit.

It is not proposed that any formal union shall at present take place, but that a foundation shall be laid for a good understanding between the two bodies, so that they may hold fraternal relationship and regard each other with friendliness, and so remove any barriers which might exist to more united action. Some statements are made by the Baptist Committee of their progress in the State which shews them to be a vigorous and active people. The document says:

“During the last eighteen years, the growth of our own denomination, if not rapid, has, we think, been steady and sure. Sending a multitude of our members every year to the West, our progress is to be measured not so much by numbers as by intelligence and enterprise. While many of our smaller country Churches have died out, other and stronger ones in more favorable localities have taken their places. Notwithstanding all the influences which have worked against us, our Churches have increased in number from 437 to 538; our ordained ministers from 285 to 428; our membership from 24,000 to a trifle short of 40,000. During this period, there have been performed, under the superintendence of the Convention, between 350 and 400 years of missionary labor, while we have raised for the general work of missions about \$200,000, half of which has been expended within the borders of the State. The last few years have witnessed the completion of an endowment fund of \$100,000 for Denison University, our state college at Granville, which, with two vigorous female seminaries and two denominational journals, one German and one English, attests our interest in the cause of popular as well as ministerial education.

BERLIN AND ROME during the past week have been the scenes of grand displays, but with a different object in view. The former city has witnessed the assembling of the grand army which has humbled France, and won laurels of victory from what, only as it were yesterday, was regarded as the greatest military nation in the world. One short year has sufficed to change the whole face of Europe in this respect. What was a number of separate states is now a great Confederation under the Emperor William, whilst he who had long been the proudest of sovereigns, has become a refugee in a foreign country.

The triumphal entry of the German army into Berlin with the captured cannon and eighty eagle standards on Thursday last, was perhaps one of the most brilliant spectacles ever known. The inauguration of a magnificent statue of King William the Third, was an important part of the celebration. Prince Bismark performed the office of unveiling the statue. A salute of one hundred guns was fired on the occasion and the air was filled by the rejoicings of the thousands from all parts of the empire. An immense choir rendered the National Hymn with powerful effect. The decorations were of the richest style, and the illumination in the evening most brilliant. This may be regarded as the close of the chapter in the humiliation of France, whilst the difficult problem of governing the dissolute masses of that distracted country is left for its rulers to solve.

Rome, or rather the ecclesiastics of that country, and Roman Catholics everywhere, were on the same day celebrating the Jubilee of the Pope's pontificate. Not only was the rejoicing over the attainment of the 25th Anniversary of his ascending the throne and patrimony of St. Peter, but it was also the celebration of a longer possession of the high office than is recorded of any of his predecessors since the days of Rome's first bishop. That Peter ever presided over the church at Rome, like many other things in their belief, lacks confirmation. Pope Pius has not had a very uniform experience in his rule over the Roman church. The vicissitudes of his official career have resulted rather from his political sovereignty than from his ecclesiastical chair. In the former he has used his office to influence various nations that owned a sort of allegiance to the church, but his power over those countries has not been making much of progress; it has been compelled to assume more of a covert character. There have been open ruptures with

several governments and concordats have been broken and general allegiance removed. The Pope's reign over the church has also witnessed a number of changes, but with a view to more complete subordination of the people to priestly control. The pronouncing of new dogmas has advanced, and the recognition of them as the voice of the church has carried the people further and further from the Sacred Scriptures, and rendered it more and more apparent what is the true character of that church.

Y. M. CHRISTIAN ASSOCIATION.—An interesting meeting was held on Thursday evening last in the basement of St. Matthew's Church, for the purpose of hearing the report of the delegates to the late International Convention at Washington. J. W. Morrow, the President, occupied the chair. Addresses of great interest were given by Messrs. McIntosh, Montgomery and McLean, shewing the character of the meetings held, the reception they received, and the entertainment accorded by the people at Washington.

Rev. Mr. Grant by request gave an animated speech at the close, inciting the company present to copy the example of the Washington people, and the members of this great organization.

The efforts made by our brethren in the United States to obliterate the lines between North and South have not yet been wholly successful, although there have been near approaches thereto. Each year's anniversaries bring together the leading brethren, and by a comparison of their expressions each year some judgment may be formed as to the possibility of the union between these sections being soon completed.

Attempts to push a thing too rapidly often has the effect of retarding its speed. This appears to have been the result at the recent anniversaries at Chicago. Some of the speakers could see nothing sinful in slavery itself, whilst others were almost prepared to unchristianize those persons who give expression to such a sentiment. At the close of the discussion in which this difference of opinion occurred the following resolution was offered by Dr. Fulton of Boston, and passed:

Resolved, That the result of the discussion this afternoon proves that the Baptists of America must now, as never before, bare their shoulders to the burden of educating and Christianizing the freedmen of the South.

Resolutions were offered on the late discussion respecting the acceptance of land for a Home for Poor Baptist Women in New York. No vote was taken on the subject.

We regret to see that Horse-racing is one of the amusements provided for the 21st Inst. One would think that the experience of the past would be sufficient to shew our civic authorities, the demoralizing tendency of this pastime.

The law imposes penalties on gambling and lotteries, and yet our administrators of the law here use the people's money to encourage what has some even more objectionable features than either lotteries or gambling. The programme was published on Monday, but we hope that better counsels will prevail, and that we may yet be spared the infliction of Horse-races, under the patronage of the City Council.

A writer in the *Provincial Wesleyan* signing himself “a Bible Baptist,” finds Christian Baptism in Isaiah lii. 15. “So shall he sprinkle many nations.” What a marvellously clever man!—Strange that none of the New Testament writers used that word or its equivalent to denote the ordinance by which believers were initiated into the Church in Apostolic times.

Rev. W. H. Porter arrived in Halifax on Friday last, by the *City of Dublin* from New York. He left yesterday morning in the *M. A. Starr* for his new field of labor with the Temple Church at Yarmouth. He and his family are in the enjoyment of excellent health.

The several Baptist Churches of Boston have formed themselves into a Society for extending the gospel throughout that city and its vicinity, by means of preaching to the destitute, lay preaching, Mission Schools and churches, and the circulation of Christian and denominational literature.