

Missionary Intelligence.

A letter from Rev. W. B. Boggs to the *Missionary Magazine* says:—Sixteen persons were baptized here in Ongole on Sunday evening, 15th inst., by brother Price.

The Duke of Buckingham, Governor of Madras, accompanied by a numerous suite, has been making a tour recently through this part of the Presidency. They travelled with their own boats by the Buckingham canal, which passes along near the coast eight miles east of Ongole. They took also their tents, horses, carriages, &c., with them. In going north they did not visit Ongole, and it seemed doubtful whether they would come here at all. On their return last week, very unexpectedly they drove in from the canal to Ongole, and spent the day here. The party consisting of the Duke, his three daughters, private secretary, medical officer, aides-de-camp, and Hon. D. F. Carmichael of the Madras Legislative Council.

As soon as they had breakfasted, the Duke and all the gentlemen of his party came to the old mission-house (brother Clough's) where brother Price is staying, visited the chapel, looked at things generally, and made many inquiries concerning the mission, its history, work, &c. The Governor then said to me, "You have the girls school over at your compound, I understand: we should like to see it if you have no objection." So we all came over here, and I improved the opportunity as we walked across the fields to tell the Governor something of our plans and hopes in reference to the proposed high school. We looked at the five ruined dormitories destroyed by the cyclone. On reaching the girls' school Mrs. Boggs met us, and showed our visitors through the school. By their request the girls read some, and then went through an exercise in geography, the Duke and Mr. Carmichael asking them a number of questions on the maps. The party then came into the house, and sat and chatted freely for a while; and then the Duke said, "I want my daughters to come over and see this school, as soon as it is cool enough in the afternoon: won't you come over and lunch with us at two o'clock?" and after that we will come to the school." Accordingly brother Price and we lunched with them, and found them a very free, sociable company. They asked many questions about the mission, our aims and methods in school work, the damage done by the cyclone, &c.

At four o'clock the whole party, on their way back to the canal, drove this way; and having come into the school, they heard the girls sing some Telugoo hymns, and looked at their sewing-work &c. As they were taking leave the Duke said, "I am very sorry to see those houses in that ruined condition; it must be very inconvenient for the school: allow me to rebuild two of them. I think you said they cost about Rs. 200 each; I will send you my check for Rs. 400, to rebuild two of them." You may be sure that this gracious offer was accepted. The reason that the male department of our school did not claim a share of attention is that upwards of seventy of our most advanced young men and boys have been away at their homes since the cyclone, waiting till we are in a position to recall them.

By their plain, free, genial manner, our visitors left behind them a very pleasant impression. They manifested a decided interest in our mission and school work; and we have reason to believe that when we seek for Government aid in connection with our High School we will not seek in vain.

For the Christian Messenger.

Home Missions.

A GOOD EXAMPLE.

Rev. W. P. Everett thus writes to our Board under date of March 13th, 1880.

"At the last meeting of the St. John and King's County Baptist Conference, we appointed a standing Committee for the year, to explore the fields requiring Missionary labour in the two counties which we represent and shall with the permission of your Board make occasional reports and suggestions to you which may be of some service to you in meeting the necessities of our Home Field.

"We are very anxious to lead our churches to fully and practically adopt the Financial Scheme proposed by the Convention. We desire also to lend our influence to the consolidation of fields, so grouping together the churches and their adjacent stations, as to render them immediately fully competent to

sustain their own ministry, or if not fully able to do so to approximate closely thereto."

Several of the Quarterly Conferences are doing as indicated in the words above quoted, and we trust, that all will engage in the good work. By this method valuable information can be given to the Board and the expense of an agent for the exploration of fields saved.

In behalf of the Board,
A. CONNOR, Cor. Sec'y.
Hebron, April 29, 1880.

For the Christian Messenger.
Acadia College Matters.

Dear Editor,—

There is stern logic, rather than fine rhetoric, in your replies to our excellent friend of Lockport. It is surely time we were all clear in our views about this "Church and State" business. The word "Church" in this connection is just as hateful as the word "State." We have nothing on this side of the Atlantic corresponding to the thing here designated. Acadia College is neither Church-ridden nor State-ridden. Thank God for that! Our College is a noble, non-sectarian institution whose rights are chartered and secured by the State and whose control and management are wholly in good Baptist hands. Acadia College rests on Baptist hearts, not on Baptist churches. Many of its best friends and supporters, moreover are members of no churches. Shall we turn our College into a Church institution and shut out the gifts and votes of such friends? Never.

Every year or two this useless and harmful discussion is revived. It has been shown again and again that our College was neither founded nor chartered as a sectarian or Church institution. The Act of Incorporation makes special provision against such a possible perversion of the rights and powers granted by the State to the friends of the College. You are unquestionably right, Mr. Editor, when you assert that there is, organically, "no Church in the business."

From its very inception to the present time Acadia College has never been regarded, even by the "Fathers," as a branch of any Baptist Church. On the contrary, some of these pious veterans in the simplicity of their old-fashioned conservatism, were disposed to question the propriety of allowing any of the higher educational advantages to young ministers. They were disposed, some of them, not only to repudiate any claim of the College upon the Churches, but even to dissuade young divines from having anything to do with Collegiate training, especially in the Arts Department. How those old veterans would have frowned in righteous indignation upon the statement that Acadia College was an organic component of Baptist Churches! They would have given some eloquent lectures on "incestuous" alliances.

Let us leave our College on the foundation upon which our fore-fathers built it. They did not intend that it should be either a State institution or a Church institution, but a place of learning "open to students of all religious persuasions," conducted under the patronage and by the support of the Baptist denomination, and protected in the maintenance of its rights by the State. From the beginning it has accepted aid from the State. And as the State has never interfered with its control in consequence of that aid, no complications have arisen between the friends of the College and the State necessitating a radical change in the relations existing between them. Nor is such complication more likely to arise on account of State grants than on account of State Charter-gifts. When the State shows indications of taking improper liberties either on account of its grants or its charter, the time will have come for our Denomination to throw away one or both, and carry on our College without Legislative grants or degree-conferring powers. This could be done now, but we do not see sufficient reason for advising such an experiment in either form.

ALUMNUS.

April 30, 1880.

PERSONAL.—Rev. P. R. Foster has had a severe illness at Margaree, where he has been laboring for some time past. A letter just received informs us that he is now convalescent. His friends will be glad to hear this. He says: "I am hardly able to work yet. My memory is only just returning to me."

Bro. F. was anticipating some additions to the church at Mabou.

The Christian Messenger.

Halifax, N. S., May 5, 1880.

Our Baptist brethren in the United States are rejoicing over the success which has attended their efforts to remove the debt which has been hanging over their Foreign Missionary Union. Dr. Murdock reported recently that the donations and legacies of the past month amounted to \$95,000.75, which exceeds those of the corresponding month of the previous year of \$35,000, and is the largest sum ever received in one month. The total receipts for the year, from donations and legacies, are \$191,043.85, which amount will no doubt be increased by at least \$50,000, from other sources. Of the March receipts about \$3,500 was for specific objects. The debt of April, 1879, is reduced therefore to about \$8,000.

The *Missionary Magazine* says: "Many of the churches contributing to the funds of the Union, have, in the fiscal year just closed, done nobly, going far beyond the twenty per cent advance asked for, and far beyond the amount of their donations in former years."

Never before have our churches and pastors shown such a genuine and deep concern for the work of foreign missions as at the present time. There are more missionary concerts of prayer; more missionary sermons are preached by pastors; more reading of missionary matter; more missionary intelligence is circulated, and that more heartily appreciated; more principle and system in raising money to carry on the work.

These are encouraging facts and should incite us to endeavours in the same direction.

The *Halifax Church Guardian* is anxious to know if an extract from a church paper we copied last week respecting Infant Baptism being a human institution, is not from a Baptist, rather than from an Episcopalian source. The editor says:

"We are prepared to change our opinion as to its authorship, when the *Messenger* informs us where and by whom such a paper as the *Church Advocate* is published."

We beg to inform our neighbour that the *Church Advocate* is an Evangelical Church paper, published at Harrisburg, in Pennsylvania. Perhaps our contemporaries will call in question the correctness of the Common Prayer Book, and think that is from a Baptist source when in the rite of Baptism it directs the Priest "to dip the child in the water," and only when it is certified "that the child is weak," shall it "suffice to pour water on it." No sprinkling is even thought of there it appears. And so with the Baptism of such as are of Riper years, the Priest is required "to dip him in Water, or pour water upon him."

The present mode of Infant Baptism then looks very much like "a human institution," as the *Church Advocate* admits. On another page our contemporary says:—

"The baptism of infants was universally practised by the early Christians. It is admitted by those who now oppose Infant Baptism, that from the 3rd to the 15th century infants were baptized."

How is it then that we have the record of several of the Early Fathers being baptized when of mature age, whereas their parents were Christians long years previously? It would seem that they had not thought of such a thing for their infants.

Two or three hundred years was quite long enough for many sad corruptions to arise. But where, pray is Infant Baptism in the New Testament? The first century records are far more important than the 3rd or any subsequent ones. Why did not Christ baptize the infants brought to him? Matthew xix. 13, 14.

THE CANADIAN LITERARY INSTITUTE.

In connection with the interviewing of Hon. Mr. McKenzie, we believe it was, on the matter of the Woodstock Baptist College, it was suggested, that if it failed to secure an Endowment, and the Theological Department were removed to Toronto, the Institute buildings would make excellent Cotton Factories.

At the Alumni Dinner on the 14th ult., Professor Wells alluded to this suggestion with some quite humorous remarks. He said:—

"His thoughts had been turning mainly towards the future of the Institution. Well there has been no aspect of it suggested in that respect. Among other reports which he had before his

mind, he had been trying to contemplate it in the future as a cotton mill—(great laughter)—and get a conception of its aspect in that respect; and he could not help imagining that it would be converted into that particular form of useful institution, wondering whether, if they would give the students and the rest of us who are engaged in the work an opportunity to take a share in this, we would be able to turn out some pretty faithful manufacture of that kind. (Laughter.) He certainly hoped that if ever cotton is manufactured here, or any other kind of goods, that it will be a substantial kind, with very little starch and a good deal of solid fabric. (Laughter and applause.) However, in view of what has been accomplished by our agent during the last few weeks, in the way of laying a permanent foundation for the institution, and especially in view of the evidences here to-day, and the rally of old students, to the annual gathering, he thought he had good reason to hope for a different future from that intimated, and he hoped it would continue to manufacture something very different and very much more closely connected with the development of the future of this country even an institution of the kind referred to. He hoped that this institution would continue—and continue with increasing efficiency—to turn out men and women who will leave their stamp upon the future of the country to which it belongs. He had been thinking of its future as a Canadian institution, and trying to fancy to himself what would be its influence during the next fifty or one hundred years upon the character and destiny of Canada. He liked to contemplate the Canadian Institute as an institution which is to leave its mark upon the intellectual, the moral, and the social character of Canada in the future. Every student who goes out from its walls—every young man and woman who goes out, having had for a longer or shorter time the influence here imparted, becomes a factor in the formation of the character of the Canada of the future. He hoped that that influence would be such as to make the country more intelligent, more virtuous and more prosperous than it otherwise would be. If we can accomplish this we shall be contributing in no small degree to the accomplishment of an object which every true Canadian must have at heart."

The grand success this year in raising the Endowment, pretty well settles the future of the College.

At a meeting of the church of which Rev. Mr. Dyke, who is engaged in raising the Endowment, is pastor, held the other day. He Mr. D., tendered his resignation. The following resolutions were moved and most heartily adopted:—

1st. "That we do not accept the resignation of our pastor."

2nd. "That we grant him, for the purpose of raising the endowment, leave of absence for an indefinite period."

3rd. "That we extend to the Rev. Thos. Trotter a call to the Associate Pastorate."

The meeting was very large and most enthusiastic, everything being done with the greatest harmony.

The fact that the Rev. Dr. Parker, of City Temple, London, England, was a candidate for the House of Commons at the election just held, in which by law, no ordained "clergyman" can sit, shows the admission on his part that he is not in Holy Orders, and is not a clergyman.—*Church Guardian*.

Dr. Parker gave, as one of his reasons for his candidature, that Bishops of the Church of England had seats in the House of Lords, and he thought that he being bishop of a Congregational church in London might do as good work in the Commons as they did in the Lords. If he had been elected, it is not likely that his ordination would prevent his serving his constituents.

We have been much grieved to find that a communication from Charlottetown, P. E. I., which appeared in our columns three or four weeks since, had the effect of wounding the feelings of brethren on the Island, especially in Charlottetown. We had not the most remote idea of its meaning what is now made known to us by the letter from Rev. D. G. McDonald, on another page, and the following from Mr. Hinson. We are sorry that we had to defer the insertion of the former last week, as it would have shown Mr. Hinson that Bro. McDonald had already written in his defence and that "Christian charity" is less "rare" than he had supposed. We cannot but think the communication of "M" was written under some misapprehension, and hope the writer will make whatever amends honorable is due to Mr. H.

We are glad that Mr. Hinson has given us the opportunity to bring this before our readers so as to have any wrong impression removed:

To the Editor of the *Christian Messenger*.
DEAR SIR,—Having had my attention repeatedly drawn to an article in your columns, which speaks of my being admitted to the platform of the Charlottetown Church, I would like to give a word of explanation.

I have been silent hitherto, thinking some member of the Church represented by "M," would reply to his untruthful insinuation, but Christian charity is rare.

These are the facts of the case, perhaps "M" can disprove them.

In December 1879, I was invited by Rev. D. G. McDonald on behalf of the Church, to preach the opening sermon in their new building. This I did, I also lectured for them on the Wednesday following. Immediately after, I went to Grand River to conduct a mission, I was again visited by Brother McDonald, with a request from the Church that I should at once leave for Charlottetown, to hold special services in that city. In addition to this invitation from D. G. McDonald, I received a letter from Mr. Foshay the present pastor, expressing his hearty approval of the steps taken, and extending to me a cordial welcome.

As to the success of the work, that must be left with God, and is certainly above M's feeble criticisms.

I have felt it necessary to make this explanation, and have no desire to occupy more of your space except to say, If these statements are correct, M's insinuation is unjust and untrue.

I am yours truly,

WALTER B. HINSON.

The following touching tribute of gratitude and testimony of resignation to the Divine will, in affliction, from our venerable friend, Rev. James Stevens father of the late Rev. A. J. Stevens, will be read with deep interest by his numerous friends, and the friends of his departed son. We trust that our brother may realize that he is sustained by the same gracious Heavenly Father that gave him so worthy a son, and has taken away only what He gave, and that he may continue to say, "And blessed be the name of the Lord."

Dear Brother Selden,—

Will you allow me through the *Christian Messenger* to tender our thanks to the kind friends in various parts of the lower Provinces and elsewhere, who have by letter, and through our religious papers, expressed sympathy with us in our late sorrowful bereavement.

We feel that the hand of God has been laid heavily upon us, yet he has not forsaken us. We can truly say, "God is our refuge and strength, a present help in time of trouble." Never before did I so much feel the necessity of pleading with my Heavenly Father to enable us to resist every temptation to murmuring, and to become reconciled to His will. When our dear son engaged in the Christian ministry, we thanked God that he had given us a son, who, by Divine grace was consecrated to the sacred work of preaching the precious gospel of Christ. We would not presume to ask the reason why our dear son was taken in the vigor of early manhood from an important field of successful labour where a gracious revival of religion was progressing at the time of his death. We would not attempt to scan the ways the Almighty nor would we presume to penetrate his purposes. All his arrangements are immutably established upon the principle of eternal justice and it becomes us to bow in humble submission to His will. In conclusion I would say we shall ever remember the unremitting kindness of the friends in Fredericton, to our dear son in health, in sickness and the tribute of respect paid to his memory after his death. If fervent prayers for his recovery during his sickness and the most faithful attention could have availed, no doubt he would have been spared. But God purposed otherwise and we seem to hear him saying to us "Be still and know that I am God."

J. STEVENS.

Subscribers who have paid for their *Messenger* previous to this date, have our warmest thanks. We shall be greatly obliged if those who have not yet paid will do so without further delay. We greatly need all that is owing to enable us to meet pressing weekly claims. Some may think that because the amount of their indebtedness is small, they need not be much concerned about sending it now. To such persons we would respectfully suggest that it is just their amounts we want, as it is the aggregate of small sums, that, if paid, would enable us to promptly meet our liabilities.

"JOHN FREDERICTON" has issued a circular to the clergy of the Diocese of Fredericton reminding them that May the 4th is the first of the Rogation days, on which it was agreed at the Lambeth Conference our annual Intercession on behalf of Missionary work should begin, that week being devoted to this good purpose.