

the Treasury his first year's payment. If a poor man can do this, what might many of our members do!

The work presents itself before us now as it never did before. We are about to enter upon a mission of our own, to labor for the salvation of a people dependent upon us for the gospel.

W. R. BOGGS.

Sec'y Foreign Mission Board.

[We are not informed if the above appeal is sanctioned by the Board, or whether the statements it contains are made by the Secretary, personally; if the former, it should have been so stated, and the churches should give it more than a passing notice; if the latter, the official designation was not required.—Ed. C. M.]

For the Christian Messenger.

MINISTERIAL LOAN-IN-AID FUND.

Having received from a party subscribing himself "A Friend," the sum of one hundred dollars, and from another worthy and benevolent individual, whose name I am not quite certain that I am at liberty to publish, a further sum of fifty dollars, with a promise of instalments, in addition to my own donation, to the above fund, I feel it my duty to them especially, to make the following statement:

Four young men have availed themselves of the facility the fund affords to enter upon a course of study at Acadia, or prosecute a course begun, relying upon the fund to complete a Ministerial Education.

A fifth has recently matriculated at Wolfville with the same object in view, whom it has given me great pleasure to aid though not precisely on the same basis.

During the summer vacation three of the four were preaching, and with good success. Two of them under the auspices of the Home Mission Board. One of the four has accepted invitations and is engaged in his life calling in charge of and preaching to two churches in the Western part of the Province.

Without descending to particulars or furnishing names, I feel at liberty to say that within the first year of the experiment notwithstanding the doubts expressed by correspondents upwards of one half the whole fund on hand has been loaned—invested to my entire satisfaction.

In one instance the Lord of the vineyard has been pleased greatly to bless the labours of one of these young men. Quite a revival was the result and a Baptist Church has since been formed in the locality of his ministry which continues to prosper.

The scheme having encountered opposition from some correspondent or correspondents of the Messenger, I ceased to press its merits upon public attention.

Notwithstanding, I am apt to think there are many of those who will read this communication, that would be glad if it were in their power, to aid in educating such a ministry as the wants of our Province so imperatively demand.

To any who have the means and desire to share the gratification of doing good and seeing the blessed results of their benevolence I may in conclusion say, "come and divide with us this labour of love—come and taste how good it is to aid young men, burning with zeal to spread abroad the glad tidings of great joy."

J. McCULLY. Brunswick Place, 29th. Jan'y, 1873.

For the Christian Messenger.

Mr. Editor—

It seems that the reference recently made in your columns to "our Provincial University," touched a sensitive place, if one may judge by the exhibitions made in one of the secular papers. The question of attendance there is very easily settled. Let the parties, who have made affirmations on that point, publish the roll of stu-

dents with an indication of each one's denominational connection, and then we shall have all the facts.

On another point additional information has been furnished. It is generally understood that the students who are regularly matriculated and are pursuing a course of study based on the "liberal arts," as they are called, with a view to the appropriate degrees, are the members of the Arts department of a University. But we are told that at Dalhousie, general students who pass no preliminary examinations, attend any classes they choose, and are admitted at any time during the session, are registered as students "in Arts." We make the proper correction.

The Halifax papers inform us that on a recent public occasion, a prominent clergyman of the city administered a rebuke to the Local Government for their pigheadedness towards his particular College. It is not quite clear to us in the country why the Local Government should have any thing to do with that institution. It is to be hoped that they have wit enough left to keep out of that trap. If the people of Halifax wish for a building that shall rival New College of Glasgow, let them do what they are abundantly able to do, erect it themselves.

K.

The Christian Messenger.

Halifax, N. S., February 5, 1873.

THE POSITION OF BAPTISTS.

It is often thought that we occupy an extreme position on the subject of baptism, but Dr. Angus shews clearly that it is not so at all. In his Address before the London Baptist Tract Society he said:—

"In our own country there are two great parties in relation to this ordinance of Baptism. First, there are our Independent brethren, who maintain, for the most part, that baptism is simply an act of dedication, consecration, or prayer on behalf of their children. I believe they maintain as strongly as we, that baptism does nothing at all for their children—that it is not a saving ordinance—that it is not the means of regeneration, nor the beginning of spiritual life; they merely believe in it as a fitting act of dedication of their children to God. Then on the other side, there is the Roman Catholic, or as it is sometimes called, the Ritualistic view of the matter—the view that maintains that the Holy Ghost is imparted in baptism—such is the teaching of the rubric and catechism, such is the doctrine of the Holy Church. Here are two extremes, and between them we, Baptists, occupy a middle position. We maintain that there are no passages in scripture that favour the supposition that baptism is mere dedication of others, and means nothing. But in such passages as 'Arise and be baptized, and wash away thy sins,' there is clear proof that there is something in it of great importance. Again, Paul, in his epistles to the Corinthians and Romans, under inspiration, speaks of baptism as possessing deep significance. At all events, it seems clear to me that if you have infant baptism you must believe, on the one side, in defiance of the Gospel, all that the Independents hold, viz., that baptism means nothing, and is nothing; or, go to the other extreme, and, adopting some of the language of Scripture, hold that Baptism is a saving ordinance—a thing most in-chi-vous when applied to infants. I believe the only scriptural view of this ordinance—the only view that can be reconciled with the teachings of the New Testament, is that which we Baptists maintain, and which the Baptist Tract Society is seeking to advance. I believe the one thing our country wants for the defence of the Gospel itself is a sound scriptural view of this great ordinance.

A LOVING PRESENTATION.

After a minister has lived for a series of years in one town, ministering to a christian church, and has expended the strength of his manhood in the service of Christ, it must be highly gratifying for him to learn that he has also secured the esteem of the other ministers of the town. We find in our English Baptist paper an interesting account of such a manifestation of kind feeling towards the Rev. C. M. Birrell who has recently retired from the pastorate of the Baptist Church worshipping in Pembroke chapel. The Dis-septing ministers of Liverpool and Birkenhead united to present him with

an Address accompanied by his portrait—a beautiful work set in a frame bearing the crest at the top, and a ribbon scroll below, inscribed "With the love of Christian Ministers in Liverpool."

The Rev. John Kelly, now the father of the Nonconformist ministry in these parts, took the chair.

After prayer by the Rev. W. Kennedy Moore.

The Chairman took a review of the circumstances in which he first made Mr. Birrell's acquaintance, and expressed in strong and fervent terms his admiration of his character, and his sense of the value of his influence and the power exercised by his character, not only among his brethren and in the churches, but on the public life of the town.

The Rev. Hugh Stowell Brown then read the address, which was of considerable length, and bore the signature of a large body of ministers.

The reply of Mr. Birrell shews that he had not lived so many years without gathering a large amount of practical wisdom. His counsels may be valuable to others besides those to whom they were first addressed.

The Rev. C. M. Birrell, who replied with deep feeling, remarked that he believed ministers were not generally rash in their approval of each other, being quick to perceive any deviation from the right spirit; so that some who have stood well with their congregations have not stood well with their peers. That made him the more thankful for that proof of their confidence and even of their affection. The address, indeed, like the portrait, had brighter hues than had ever belonged to him, and rather represented what his friends wished him to be than what he was; but he prized, in both forms, that endeavour after a good ideal of each other to which they owed so much in the hard prose of life. It had something generous and even divine in it. Where should they be if the holy and righteous Master whom they served were not very pitiful and of tender mercy? accepting, when their aim was right, very imperfect offerings; and what was their feeling towards him but an extension of that love a sentiment coming from Him, and leading back to Him? It had often been said that Liverpool was remarkable not only for long pastorate, but for great union among its ministers. He could recall men, in almost all the communions, of such thoroughly Christian and Catholic spirit that it was an honour to know them; but among those who formed what are designated "the three denominations," marked by a few diversities of ritual and polity, but intruded by strong common sympathies, there had been, in all his time, unbroken friendship. Mr. Birrell, to tempt, he said, those who might speak after him to pass from the personal to the practical, remarked that the difference between a town of 200,000 inhabitants, which this was when the chairman and he came to it, and a town of half a million of inhabitants, as it was to-day, introduced a marked difference in the conditions of pastoral work. It was difficult to keep the congregations as well acquainted with each other as they should be, and still more difficult, or at least more important, to maintain unity and social life within each congregation. There was great separating power in a multitude—Thousands who had never heard that a Roman had said "Urbs magna est magis solitudo" knew the fact very well. There was a perpetual tendency towards the isolation in which a person neither gives nor seeks sympathy. Pastoral visitation of the thorough sort, it might be said, would prevent this, but how to obtain such visitation was just the problem. In some "Sweet Auburn," or other "village of the plain" where you could visit or nod to everyone in the course of a morning's walk, it might do; but when the people were separated by many miles of pavement it was a different thing. As to that intimate acquaintance with the religious state of each member of the flock exacted of young pastors, and which some young pastors exacted of themselves until they ruined their health and ministry together, it was, he feared, beyond reason. Yet that knowledge, or any approach to it, was so valuable a thing, not only to others, but to themselves, that they never gave it up without a struggle, and all the devices they had used to overcome the difficulty would form a curious history. He had found great help from a body of men he had styled watchmen, each taking a section of the congregation under his eye, and enabling him, by timely information, to select the cases which demanded care. That discriminative visiting, together with social sectional gatherings, had served to supply in some measure the lack of physical powers, and to bring persons of sensitive temperaments and depressing temporal circumstances, living in the great dividing crowd, into a little of the sunshine of Christian life. After all, the thing most wanted by them was power to reveal to the people their own resources. Paid labour, like almsgiving, when indiscriminate, led to helplessness. It is not well to have all their thinking and their devotions done for them. He had found his recent change from a preacher to a hearer, in which he went not to act upon others but to be acted upon, on that account a snare to himself. To produce in a people a sense of responsibility for their own religious condition, to prompt them to independent study of the Scriptures, and to

stimulate them up to keep making known all they know, first to their own families and then to others, was a far nobler achievement than to secure any number of abject followers who said everything they said, but did nothing they bid them do. That should result in making the people seem everything and they nothing: be it so. If they preached themselves that would be a defeat, but since they preach the Lord it is a victory.

The meeting was then addressed in succession by the Rev. W. Graham; Rev. R. H. Lundie, A. M.; Rev. F. H. Roberts; Rev. S. Pearson, A. M.; Rev. Dr. White; Rev. J. Fowers; Rev. Dr. McLeod; Rev. P. T. Searcy, and the Rev. W. Medley, A. M.

There is some poetry in the following paragraph from Dr. Cuyler, but we believe there is far more of truth in it:

When christians grow cold and neglectful of their own duties they grow censorious towards each other. As love declines, the critical temper increases. All along the eaves of a cold church hang the sharp piercing icicles of criticism and censoriousness. Then every body suffers. The pastor catches his share; his most honest efforts are the most censured. The officers of the church are blamed roundly, and those who happen to be unpopular are made the luckless scape goats on which to load the failures of the church.—Each blames the others; but no one goes down in the dust of contrition and blames himself.

Not only is this true of christian churches, but it is also of an individual christian. When he neglects his own duties he has a far sharper eye to detect the remissness of his brethren—especially when their delinquency is of a similar character to his own. Their omissions are magnified and passed upon by him far more severely than if his hands were quite clean in the matter.

What is the remedy against such a sad condition? Think it over brethren and see if it cannot be found?

A proper appreciation of good conduct is perhaps more influential for good than punishment inflicted for wrong doing. It is certainly more pleasant to record instances of the former than of the latter, especially as they are so rare. We find in one of our English papers the following notice of rewarding a courageous act:

The Mayor of Plymouth the other day presented to Samuel Westlake—the driver of a passenger train on the Cornwall railway, who recently, by his coolness and presence of mind, averted a collision with a mineral train descending an incline on the same pair of rails—a purse containing fifty guineas. A like amount was at the same time shared among five other deserving officials; while two others who leaped off the train received nothing. The congregation of the Baptist Chapel supplemented the public subscription by the gift of a Bible and a purse of money to each man in recognition of the escape of their pastor, the Rev. John Aldis, formerly of London, who was in the train.

Professor Tyndall has been delighting and enlightening the United States savans for several weeks past, on the subjects of light and heat and sound. He appears to have met with great success and won golden opinions on his power of manipulating the subtle essences of nature. His experiments and illustrations being almost invariably successful. In one of his lectures we understand he succeeded in concentrating the rays of an artificial light, by means of and through an ice-cream, and so of setting fire to gun cotton—a thing never before accomplished. He is to leave New York for England the present week.

The N. Y. Baptist Weekly in taking leave of this modern philosopher offers the following very elegant tribute of a desire for his good: "We bid farewell to Prof. Tyndall with gratitude for the enjoyment and instruction which his lectures have yielded us, and with the fervent wish that so earnest a student of the mysteries of 'sound' may be among the 'blessed who hear the joyful sound,' and that in tracing to its final sanctuary the wonderful 'light' he may discover the light of the glory of God in the face of Jesus Christ."

Our American cousins are hungering for fish. If they could get Newfoundland to dry their fish upon they would be well pleased. One of our late exchanges tries hard to see that Island moving on towards Washington, and says:—

The tendency of public opinion in Newfoundland is strongly indicated by the fact that the new Parliament which is soon to assemble is nearly unanimous for pressing

the independence of the island so far as the Dominion is concerned. Of the thirty members composing the Parliament, all but two are opposed to the Confederation. The only remains of British authority are a nominal Governor and a solitary Union Jack over his residence. The sympathies of the people tend toward annexation to the United States, and it is believed the action of the coming Parliament will be favorable to the project.

The Newfoundlanders will be allowed to choose for themselves what form of government they shall live under. We see no approaches to annexation.

COLLEGE ENDOWMENT. — We are anxiously waiting to know from the several Agents who have canvassed the several counties of the provinces what amount has been secured towards the Endowment Fund. We suppose some are withholding their reports that they may be able to give in the amount as a whole. We understand that King's County has contributed about \$6,000. It is hoped to make it \$8,000.

The "Maritime Monthly" for February has made its appearance. Its contents and its whole appearance are decidedly in advance of the January No. It seems to have got into the right parties hands to bring it up and make it go.

Agents wanted for the "Maritime Monthly" for each County in Nova Scotia. Authorised references required.

A & W. MACKINLAY, Halifax, N. S.

We are pleased to learn that the Hon. Dr. Parker, M. L. C., is expected in the next steamer from England.

Notices, &c.

The New Baptist Meeting House in Barrington will be dedicated to the worship of God, (D. V.) on Sabbath the 9th Feb. Ministers and other friends are respectfully invited to attend.

Arrangements are contemplated for a Tea Meeting on the previous Thursday evening. Any aid rendered towards this Tea, will be very thankfully received. Proceeds to liquidate the debt on the House.

W. H. RICHAN. Barrington, Jan. 22nd. If Thursday should be stormy the Tea-meeting will be on Friday evening.

RECEIVED FROM WOMAN'S MISSION AID SOCIETIES.

Milton, Queen's Co.—Miss Annie Parsons - - - - - \$27.00
Salvey C. B.—Miss M. M. Hill - 10.00
Winisar.—Miss E. Harding - 10.80
M. R. SELDEN, Sec'y.
February 4th, 1873.

ACKNOWLEDGEMENTS.

Dear Editor,—

Please, allow us to tender our heart felt thanks, through your paper, to the friends at Tusket, for another expression of christian regard, in gifts to the value of \$149.00, of which \$72.00 were in cash.

May the Lord abundantly reward, with his richest blessing, this dear people, not only for their liberality, but, also, their increasing kindness, thoughtfulness and sympathy, in all their pastor's labors is the prayer of

P. R. & A. L. FOSTER. Tusket, Jan. 24th, 1873.

A few of our friends met at our house on the evening of the 28th and paid us the 9th Donation visit, received a new labouring with this people.

The severe storm the previous night rendered the company small.

The only Deacon present being of a family connection Bro. D. W. Morton of Aylesford, who was one of the first members of this church, presented us with a purse of \$28, in behalf of the company. Interest was given to the occasion by speeches from Revd. Mr. Scott, (Wesleyan) and others. In view of the kindness received from this people for the past eight and a half years, you cannot wonder that I am strongly attached to them, and my earnest prayer is that God may bless them abundantly.

Wm E. HALL. New Germany, Jan. 29, 1873.

On the evening of the 15th ult., a godly number of the members of the member of the Nictaux Church and congregation met at the Parsonage, laden with substantial tokens of esteem for their pastor, which with what has since been given by persons not present, leaves the recipient the better off by \$113.00, nearly \$62.00 being cash. May the donors enjoy the richer blessing promised.

M. P. FREEMAN.

LETTERS RECEIVED.

J. S. Witter, 1 sub., \$6. J. Ham, \$8. Rev. Z. Morton—\$5 for Home Missions from Min. Conference. Rev. J. Meadows, 1 sub. Rev. Dr. Lupton, \$6. P. R. Foster, \$5. S. M. Kinlay, W. T. Hammond, \$2. Joseph Dimock, \$4.50. B.