

religion of Christ. Its permanence is guaranteed by Him who is with us always even unto the end of the world. Through all the ages He has been working out His sovereign purposes of love and grace, is working now, and will work, for He is for ever, what He was yesterday, that He is to-day. He knows no decay. His strength suffers no paralysis. His eye does not grow dim. Christ is Christianity, and Christ is the eternal Son, God over all, blessed for ever. Oriental religions collapse at the touch of Ithuriel's spear of science: the gospel leaves science to go its own way, keeps to its own province and yet extracts help and food from what is death to them. The most ancient and wide-spread forms of worship have lost their aggressive spirit, and show little or no tendency to propagate themselves. Christianity has what Mazzini calls the "progrediaudism of every moment" and has it now its fuller force than ever. Silently and surely it casts out all that is harmful to man's interests and degrading to his dignity. Caste, polygamy, slavery, female degradation, barbarous practices, inhumanities, gradually recede. The good conquers, ever, everywhere and appropriates whatever is good and useful in the existing conditions of social life. Science is its handmaid; material wealth its means; intellect its instrument. It is not a petrification: it is a life. It is not a fossil, but a living energy. The Lord of Hosts is with us, the Christ of Paul and John is our refuge. He is in the midst of us, and He shall help us, and that right early. He does not sleep. He cannot die. Those three years of brief ministry in the streets of Jerusalem and in the manufacturing towns of the north of Palestine were but the signs of His power, prophecies of His saving energy for all the ages. The Lord is risen indeed; the Lord of Hosts is with us. The Christ of Pentecost is both our hope and our victory.

The convincing and irrefutable answer, then, that we have to give to the scepticism of this age is written in the strong, beautiful and noble works Christ is accomplishing in the souls of men. Let Christ repeat in us His former wonders, and though some may not know whence He is, the poor and needy will hear us gladly, and will no more think of saying Christianity has failed than of declaring that the sun has, when they feel His beams warming their blood, or that the earth has, when the harvest fields wave with corn, and the golden ears rattle in the breeze. When Ulysses came back with fond desire to his long-left home in Ithaca, even his wife did not recognize him, so changed was he by the perils and hardships of the Trojan war and the vicissitudes of twenty-years wandering; but when he took down the famous bow of Eurytus, that none but himself was able to handle, and at once bent it "like a green-wand lopped from a willow tree," and sent the arrow swift to its mark, wife and family and friends at once confessed him the true Ulysses, and rejoiced in his return. So, when Christ our King shall have solved a few more of the vexing problems of our social life, and with His royal strength proved Himself through us His followers mighty to save the world from evils of every kind and degree, those who now know Him not shall admit His power, and rejoice in His salvation.

Let us believe heartily in Christ's present power, yield ourselves up wholly to Him for His perfecting grace to do with us as He will, and at length men looking into His face shall say, "Lo this is our God, we have waited for Him and He will save us."

For the Christian Messenger.

Dear Editor,—

I pray for space in your paper to make an inquiry. Where is our Convention-committee, appointed to watch over the interests of general and denominational education? Are they asleep or on a journey? There are loud calls to them but they do not hear. The educational Adversary neither slumbers nor sleeps. A new parliament is elected; but without a word of request or warning from our denominational committee. The notorious Costigan resolution is made a platform on which the Roman hierarchy stands to make further demands; but the new House is elected as if the passing of that resolution was a very just and proper thing. What say our committee to this? The B. C. Bishops in the name of "our glorious Pius the IX," have sent abroad their pastoral. It gives no uncertain utterance. The struggle goes on everywhere—the British Parliament was driven to dissolution by

the middle-age-policy of education. Every body is troubled in this matter except our committee. Better late than never. Come out and tell the newly elected parliament not to vote away our educational rights. It would have been my will to have spoken before; and requested the people to have hinted this matter to the candidates for political honours. Do speak now! John Knox has shaken the folds of his blue gown—the Presbyterian Synod-Committee has published their views. Where is Roger Williams? Is his spirit extinguished? Let us hear from you, O ye Committee of the Baptists of the sea-side-provinces!

**Educational Record.**

The number of students at Horton Academy the present quarter is unusually large, probably larger than at any other time since the introduction of the present school-law. A few years ago the inquiry was frequently made, whether the Academy was longer needed, as its work might be done in other schools. No one asks the question now. The fact that it is doing more to lead young men to College than all the County Academies combined, Yarmouth and Pictou being excepted, is sufficient justification of its continued existence. That stage of experiment is passed. It is clear that the Academy must be sustained, and made as efficient as possible. There are hundreds of our young people who cannot take a long course of study, but who would receive great advantage from even a year's residence in such a school. They would make themselves more familiar with important branches of study, that would be of practical use in future life. They would be compelled by the new experience to cultivate self-reliance and self-control. They would become acquainted with class mates from various and distant parts of the provinces, permanent friendships would be formed, and they would return to their homes finding that their spheres of life had become larger and richer. The influence of such schools, receiving their patronage from a large extent of country, in breaking down local jealousies and developing a genuine community of social life for the whole people, is a strong argument in their favor.

It is a fortunate circumstance that the Academy never became entangled in the Scholarship plan. There will always be extreme cases calling for special assistance, and they will receive it, in some form or other. But in a country like ours, the majority will be able to pay reasonable rates of tuition in the academical department. A school that can derive no more income from eighty than from forty students will be strongly tempted to be contented with the smaller number. Indeed, it is so natural for many to estimate the value of what they get, by the price paid for it, that we strongly incline to the opinion that the scholarship plan has been carried with us about as far as it is safe or desirable. With the present income of the Academy, the committee having it in charge, are able to meet the present rate of expenditures; but they cannot do much more. If the number in attendance could be doubled, and there ought to be one hundred and fifty of our young people in the Academy all the time, the committee would be in condition to make many improvements that would add greatly to the comfort of the students, and to the efficiency of the department of instruction. It is to be hoped that the enthusiastic agent of the Home Mission Union will not forget to speak for this object. While the present wants of his field are enough to engross his thoughts, he will no forget that the future condition of the field will be determined by the character of the people who occupy it, and that now is the time when they must be educated.

At the meeting of the C. Convention in August last, a committee was appointed to watch over the interests of secular education in this province during the present year. The demand for "Separate Schools," and the indications that they are to be sought through the intervention of the Dominion Parliament, certainly deserve the attention of this Committee. Much will depend on the consideration they give the subject and the position they take in regard to it. It is as well to have some constitutional questions settled early in the existence of the nation. The resolution which led to the appointment of the Committee and the names of the gentlemen thus appointed, will be found on the eighth page of the Minutes.

**Foreign Missions.**

**Departure of Missionaries.**—The committee of the English Baptist Missionary Society have accepted the services of Mr. John Mintridge, a member of the church at Birmingham under the care of the Rev. Charles Vince. His designated service will be held in Birmingham early in the present month. The valedictory services connected with the departure of the Rev. R. Guyton for India will take place in Norwich also early in the month. These two brethren with the Rev. R. Spurgeon, are expected to sail for Calcutta about the 15th instant. We have to record the departure of the Rev. Ellis Fray, with his daughters, for his station at Kettering, in Jamaica, and the Rev. E. and Mrs. Millard, for the stations at Gurney's Mount and Mount Peto. They sailed in the mail steamer on the 18th November. The Rev. Hormazdi Pestonji with his wife and two children, sailed for Bombay in the Good Hope steamer, via the Suez Canal, on the 10th ult. They were detained a day or two in the River Thames by the fog which prevailed over London. The Rev. C. C. Brown sailed for Calcutta in the mail steamer which left Southampton on the 4th December. On his arrival he will proceed to the district of Backergunge.—*Freeman.*

**Mission travelling in Jamaica.** "Next morning the sky was clearer, and gave promise of a brighter day. So, taking with me my guide, who had furnished himself with a cutlass, for the purpose of cutting a way through the woods, I started early on my journey. Before we had travelled far I learned that the cutlass was our best and (soon would be) well-tryed friend, without whose opportune and frequent services the journey would have been far more difficult. And now we were fairly in the pass; and a pass it was. For several miles, to ride was simply impossible, and I had to hand over my horse to the guide to lead him on in the best way he could, while I trudged along, as best I could, behind. The rain of the previous day had rendered the way much worse than it otherwise would have been. Now it was a plunge into the mire, and now a leap from one unburied tree to another, lying across the way, to avoid the plunging. Now a sudden slip downwards; now a vigorous climb upwards; and again an eager grasp at some friendly tree-stump to help maintain one's equilibrium. Here a craggy hill to ascend, and there a deep depth to pass through, or a yawning precipice to overlook. This was the kind of thing for several miles together, through unbroken roads. At length I emerged, to my no small delight, into open day, upon the summit of a delightful hill. Rev. P. Williams, in Baptist Missionary Herald.

"Shot for Jesus Christ." "Here I met with an interesting case of an old man, who is bordering on a hundred years of age. He was one of the early sufferers in Jamaica for his love and devotion to the Saviour, and was once sentenced to be shot for the crime of praying. But an ever-watchful Saviour willed the release of his condemned (by men) disciple; (or as the aged pilgrim expressed it, the Almighty God will have his own way); and as the officer approached to do the deadly deed, he felt for his warrant, but found it not. While he sought it, an order came for the praying ones' release. The old man's tears would have melted any ordinary heart, as he said 'If I had been shot in Trelawny 'twould have been for Jesus Christ.'—*Id.*

We are permitted to make the following extract from a letter from Rev. N. Brown, of Japan to a friend here:

"I am now going on with the translation of the New Testament, and expect to have one of the Gospels completed by the last of January. Mrs. Brown's teacher, Matsumoto, has abandoned idolatry and is an earnest seeker after the religion of Jesus. It is nearly two months since he first came in to join with us in family worship, always kneels with us and lets all his companions know that he is not afraid of reproach for being a Christian. I usually repeat the Lord's prayer in Japanese at the end of our English worship and when I do so he joins in and repeats it after me. Yesterday he came in and brought me his amulets and paper gods, over twenty in number, saying, 'These are my gods for which I have no further use.' He was one of Mrs. Brown's first scholars, and when she gave up her school in the hot weather, he remained as her teacher."—*Baptist Weekly.*

**The Christian Messenger.**

HALIFAX N. S. FEBRUARY 11, 1874

**ARRIVAL OF MR. HAYNES.**—We had the pleasure on Sunday last of welcoming Mr. Haynes on his arrival here from Spurgeon's College, London. He came in the mail steamer *Nestorian* after having had a stormy and most severe passage of thirteen days. He was-hipped with the Granville Street Church and took part in the pulpit exercises in the evening. Mr. H. is engaged to labor with our venerable brother, Rev. John Davis, in Charlottetown. As there were some of the passengers going on to P. E. Island the next morning, and as the journey there by way of Cape Tormentine, and the ice-boat across the Straits of Northumberland is one of some difficulty, Mr. Haynes thought it best to proceed without delay. He therefore left by railway for Au Lac station on Monday morning. We trust he may arrive in safety and be the bearer of a message from the Lord Jesus to many souls in Charlottetown, and be made the means of a large blessing to the church there.

We supposed that "Elihu" would perceive the propriety of our course in reference to the publication of his further suggestions and enquiries respecting "the salvation of infants," unless there were a probability of satisfactory answers being given to them. However he does not acquiesce in our judgment in this matter, as shewn to our readers the week before last, but says, "I think it admits of a question whether in refusing to publish further you will be doing the subject justice."

His remonstrance has not in the least altered our opinion, but, as we have no desire to interfere with or prevent legitimate inquiry and discussion on all subjects of Christian doctrine and duty, we shall yield to him so far as to place his "No. II." before our readers. They will perhaps be able to judge for themselves whether the publication of the points raised by him is likely to do any good or not, or whether they might not be "avoided," together with a hundred questions that might be asked on the origin of matter, &c. &c., without injury to science or religion.

**THE SALVATION OF INFANTS.**

NO. II.

To some minds it is "monstrous" that any human soul should suffer eternally. Others cannot see any justice in the future punishment of the heathen, and those generally ignorant of the way of salvation. And others still, think that idiots and infants—comparative, and therefore indefinite terms—must certainly go to heaven. This teaches me that man's ideas are not to be the criterion in such matters.

If infants have any character in God's sight, they are either sinners, or righteous. If they have no character, who knows that they have any future existence? Is it not an unsolved problem at what stage of development the infant becomes possessed of a human soul?

But if they are, in God's sight, holy, and reach heaven on that ground, then, will there be any possibility of their joining in the song of redeemed ones?

On the other hand, if children are born with corrupt natures, and "are estranged from the womb," where is the injustice in meting out to them just the punishment that is due to them, of which we are plainly taught there are degrees in the world of the lost? Had no redemption been provided for the human race, would this not have been inevitable?

And further, would there not be mercy in Him who knows perfectly the future, and what would be the course of each one if permitted to live, cutting off the child in tender years, and thus saving it from the misery that otherwise it must forever experience?

We must bear in mind that infants in all ages, and of all classes have died. The children of fornication, and the offspring of the most degraded. If these and others, are all, and alike, to enter heaven, then it is not only true that "the majority of mankind will be saved," but that an immense majority of the saved will be children? And, so far as I can see, such as are saved in an entirely different way from that in which the rest of its inhabitants are.

As to the theory "that the benefits of the Saviour's death may be applied to them when they die," I cannot see, if to them, why not to others, and to all. At the same time, I cannot see what the Saviour's death or the Spirit's grace, has to do with those who "know no guilt."

Jan. 16th.

ELIHU.

**INQUIRIES.**

Dear Brother,—

Will you allow me to ask a few questions through the *Christian Messenger* for the benefit of a little church in this county. 1st. Is it customary with Baptist churches for the Sisters to take an active part in

the financial matters of the church and vote on questions touching the same. 2nd. Is it customary for the church to have matters providing they feel disposed. 3rd. Is the hiring of the minister considered financial business of a church, &c. 4th. A church with resolutions on her books to the effect that not less than seven members in good standing shall do financial business. Would the minister (he being the seventh member) be considered one of the quorum. 5th. If a church were incorporated could seven sisters do financial business under the above rule, for instance, hire money for church purposes, sell property, &c. &c. 6th. In the case of hiring the minister could he be one of the quorum of seven.

Your reply Mr. Editor, or any other, to the above Questions would be thankfully received.

**A CHURCH MEMBER.**

We hold no commission for giving *ex cathedra* replies to ecclesiastical questions; and as the statement of these plain enquiries is about equal to answers to them we insert them for the benefit of those whom they may concern, merely referring the writer to Galatians iii. 28.

The great storm of last Tuesday night extended over New Brunswick as well as this province. The railway officials must have used great exertion to have passed along the road with so little loss of time under such difficulties as they had to contend with. One of our subscribers in St. John, N. B., in a business letter written on Thursday morning, remarks:

"Tuesday night we had one of the most violent and heavy storms of snow experienced for years, still the *Messenger* is in hand this morning as full of interesting matter as usual."

The following Appeal has been handed to us with a request for its publication in our pages. It has already appeared in the organ of the body from which it emanates, and we merely offer the suggestion that it would have been as well to have sent it a little sooner to the papers in which it was thought desirable it should appear. Now with regard to the "Appeal" itself which comes from the Committee of the Synod of the Presbyterian Church of the Lower Provinces, we need not say that we fully endorse the general tenor of its contents, but as we expect the Committee of our Convention to give an expression of opinion on the subject of the Bishops' Pastoral, to which it refers, we have refrained from noticing that document so fully as we otherwise should have done.

We ask nothing for Protestants that we would withhold from Roman Catholics, but we do most earnestly protest against any concessions being made to any religious sect—Catholic or Protestant—simply for any such reason as that offered, that "Our glorious Pius IX has settled this question for ever." Surely our Roman Catholic fellow-subjects, the Bishops, forget that they are living in the Dominion of Canada in the latter half of the Nineteenth Century, to put forth such a claim, and on such grounds.

**APPEAL TO THE FRIENDS OF FREE SCHOOLS AND UNSECTARIAN EDUCATION IN THE MARITIME PROVINCES.**

The crisis to which your Education Institutions have been tending has arrived. After years of arduous labor and of hard struggle Free Education has become the constitution of these Provinces—rich in actual results and full of promise for the future. That system, so admirably adapted to secure for your children thorough training, repudiates all sectarian influence and gives to you the absolute control of its operation. Its originators refused to make it in any shape the vehicle of denominational propaganda; and while fully recognizing the necessity of moral training determined, and justly, that public funds should not be applied to build up sectarianism,—leaving to the different denominations the religious instruction of their respective adherents. That arrangement Protestants generally accepted, believing that religious education was not the business of Government.

This enlightened, impartial policy, did not however meet the views of the Roman Catholic authorities. They desired the entire control of the education of their own youth, and claimed as a right that Government should pay for a system repudiating efficient inspection and control. Dissatisfied with existing arrangements, efforts have been persistently made by pressure on Government and other means, to undermine and destroy your Educational Institutions; and to some extent these efforts have been successful.

Deeming the times favorable, because just now Roman Catholic votes are in demand—the Bishops of the Maritime Provinces have come out boldly with demands equivalent to the utter subversion and ruin of your Free School system. They ask as a right that Government should give to them the irresponsible use of Public Funds for the propagation, not of secular Education, but of their peculiar religious views. They do

not comply positive er them to a ples. On the goddess, m under the are not ins Church of Taking their polit right that legislation interests of result of w Free Educ The cr the friend guardia meet it and the tive.—Yo true posit to keep t in their must let that und of men ho finger to stitutions Should r suits w coming s Popery ignorance loyalty of mental i loyalty of at establish in Public tional syst will be it become t whose g Provinces Potentat with this ly to yield demand d against h of a Pro supporte elects, s history. imbecilit In no demand path tro upon the a crafty simply t Fun, s, a trol of t be select be Gover of Deter inculcat doctrine the Pop of your education holds t no longer boldly c That untrue. not the immorte adds, "of their tion of The obj Roman schools dren a mortal reverse fully avoect of Cathol Parents The most v Ontario facts? made have n nor as Hiera were g lie pol once s ecclia so agas have n of Ont by den of the mands but er s as cite see ho ced i they your r resolu Weste b, lieve tario h becom ample The and co as cla their from opera oritien Roma while In th pecul at th take doctri of cras testat Schoo ance, is do