

has not been; a clear title to the kingdom of heaven. The world stands in admiration; and unable to find any stronger or more eulogistic title; it designates them as liberal theologians; most apt designation.

Other ecclesiastics, less aspiring, only propose to give away the principles of their denomination. Bless us! how free-handed they are. They hold back nothing. There is nothing sectarian or narrow about them. And they too claim with equal right the title of liberals.

Well, well; let us rejoice. It is indeed a wicked world. But it has its bright features. As the Irish patriot thanked God that he was never so poor but that he had a country to sell, so let us be thankful that amid the wreck of human nature, there are yet not wanting people who are willing to give away what does not belong to them. —National Baptist.

Educational Record.

The Report of the Superintendent of Education has been received; but we have not had time to examine it thoroughly. As we are interested in academical education, we turned to the sections on that subject. We copy the substance of the report on Special Academies:

Among the Special Academies, those of Pictou and Yarmouth have, for several years, occupied prominent positions. Last Year, Mr. Bayne, for several years the successful Principal of Pictou Academy, resigned the head mastership and, at present, is prosecuting his studies in Germany. The position vacated by him is filled by A. H. McKay, B. A.; and I am glad to know that under the present staff of teachers, the institution continues to sustain its former reputation. Yarmouth Academy continues under the head mastership of Mr. Fletcher; while John Jack, Esq., a teacher of distinguished ability and matured experience, conducts the highest department in the graded school, to the entire satisfaction of the Trustees and the friends of the Academy.

From the locality of these two institutions and the fields for educational effort by which they are surrounded, it is greatly to be desired that they should be made yet more decidedly the institutions for higher class instruction for the Eastern and Western Sections of the Province. An increase in the number of such schools is not to be desired; numerically we have enough of them; and now the solicitude of the friends of education should be exerted to make what we have yet more valuable to the country as schools of learning. The necessity for this increased efficiency grows with a speed far exceeding the disposition of the people to meet the requirements of the times.

Pictou requires new and more commodious buildings; and it is not too much to expect that the enterprise and activity of one of the most intelligent communities in Nova Scotia, will not long permit this comparatively ancient and honored Academy to labor, as it now does, under the disadvantage of buildings scarcely suited to the educational requirements of the place, when Pictou was as yet in its infancy.

On the whole the Academies of Pictou and Yarmouth must be regarded as meriting special commendation in their respective communities. They have warm friends that contribute liberally to their success, and are doing a work in educating the people of these sections which will ultimately secure to the commercial and mining enterprises of our Province, advantages of untold value. Money expended by Government, Counties, and from other sources, will be money wisely consecrated to the best interest of the country. I must refer to the tables in the Appendix for more particular statements relative to Special Academies generally, and for a more complete exposition of their financial state, educational activities and success.

We give to our friends to the eastward and the westward, without any charge, that amount of first class advertising.

The last paragraph of the section on County Academies, we also quote.

In this connection I have to state that those counties where Colleges are situated, are by law deprived of free academic institutions. It may be suggested that the law might be, in some way, modified, so as to provide a remedy for this defect in our School System. Counties having Colleges should assuredly have Academies, which, as Collegiate Schools, may become feeders to the Colleges. I cannot but think that such counties have a first claim to academic institutions. I would instance the counties of Halifax, Hants and Kings.

It would appear from this paragraph that Kings county is quite destitute of academical privileges. We shall institute some inquiries in regard to this subject.

It might be thought that the educational privileges to be had in the neighborhood of Boston were sufficient before the Boston University was founded. This is reported to be under the management of men connected with the Methodist denomination, but it is organized on liberal principles.

Its classes will be open to young women, as well as young men, and it will differ from Harvard. There will be connected with it a College of the Liberal Arts, a College of Music, and a College of Commerce and Navigation. Professional Schools will also be organized under the same general Board of government. One of the fundamental principles of the entire organization is, that a University ought neither to generalize education merely, nor to specialize it merely, but to do both at one and the same time. And another is, that a University should exist not for one sex merely, but equally for the two.

Circulars have been issued to the churches in this province, calling for the annual contributions for the expenses of the College. It is understood that this call is not addressed to the individuals who have recently subscribed to the Endowment. But they are only one in fifty of our people. The remaining forty-nine fiftieths will be expected to give something in answer to this appeal. It is especially important that there should be a large contribution this year, as the income for a few years was less than the expense; and the Governors must now, not only meet the expense of the present year, but also provide for the payment of the debt that has been incurred. The subject should be brought distinctly before every church, and the collections should be completed before the Associations. The money may be sent directly to the Treasurer, A. DeW. Barss, M. D., Wolfville.

Foreign Missions.

The Rev. A. R. R. Crawley and wife were exposed to great danger on their voyage through the Mediterranean. A violent storm, which continued five days, threatened the most serious consequences. They were mercifully preserved, however, and at the date of the last advices had reached Port Said, at the entrance of the Canal. They are probably now at their Eastern home.

Under date Feb. 9, last, Mrs. Armstrong (formerly Miss Norris) writes thus to Dr. Cramp:—"I trust our Mission has a better than Moses to guide it to the promised land. Difficulties are around us on every hand, and unbroken silence in the enemy's camp beyond. Yet 'if God be for us who can be against us?' Brethren pray for us! How we need your prayers! I believe God has blessed us hitherto largely in answer to prayer. Help each one of us with your prayers as you have helped me. That is the message I would send to all the mission at home.

The Rev. W. B. Boggs has resigned the pastorate of the church at Portland, St. John. The resignation will take effect on the 1st of June next. Mr. Boggs will then undertake a Mission Agency among the churches till the Convention, after which he will depart for the East.

Our Missionaries are busily employed in studying Karen. Some of them will probably learn the Siamese language.

But little has been hitherto done in Siam. Perhaps "the time to favour" that country is at hand. The Siamese are rigid Buddhists. They are also, says a Presbyterian Missionary, "wonderfully addicted to custom. Whatever their fathers have done they must do, how ridiculous soever that may be. Pen tum neum thoi—it is Siamese custom, is sufficient reason for doing anything. It is seldom that a Siamese can be drawn into an argument, even on religion. They will generally assent to everything the missionary says, and will reply, 'Your religion is no doubt much better than ours, but it would be contrary to custom to abandon our religion in this life: in the next life we will embrace Christianity'; Apostasy from Buddhism, too, is one of their unpardonable sins.

"One of the greatest obstacles to the spread of the Gospel among the heathen is, the ungodly example of those who have been brought up in Christian countries, and who unfortunately bear the Christian name. Every port open to commerce is overrun with adventurers from western countries. So few of them have any religion at all, that the heathen are unable to make any distinction. Many too, who have professed religion, when they come to the East manifest no vital godliness, and soon abandon themselves to every imaginable vice. Most of the official representatives sent out by western governments are either avowed infidels, or men of no moral character.

All these things are against us. The Siamese have frequently said to us, 'Why do you offer us your religion, whilst those in our midst, who have been brought up in that religion, are no better than we, and are even more abandoned? True, your missionaries do not engage in those vices to which the others are addicted, but religion is your business. You are paid for it.' It will also be found that all such characters are opposed to Christian missions, and missionaries in general, and are ever ready to bear testimony against them." (McDonald's Siam, pp. 210-212).

Home Missions.

DEAR EDITOR,— Our general agent, the Rev. I. Wallace, has been with us for a few days. For the better accommodation for himself and family he has taken the latter to Wolfville. He reports most encouragingly of his work. Since he entered upon his labors last September as Agent of the Board, he has baptized 183 persons. It will be generally conceded now, we presume, that it was wise to appoint a General Agent, and that brother Wallace was a very suitable person for the work assigned him.

News from the Mission Field.—The work of our Board is increasing every day, and we should be almost wearied were it not for the good news that reaches us from the different Mission stations. Rev. M. A. Bigelow, brethren L. M. Weeks and G. W. Thomas, report encouraging results. Rev. E. M. Archibald is in the midst of a powerful work in Shelburne County. Brother Z. C. Vickery has been so successful in Upper Carleton, Yarmouth County, that we expect soon to organize a church there. Thus the good work goes on.

Appointments.—Rev. T. A. Higgins, A. M., has been offered a mission to Annapolis for one year.

Rev. John Clark, on his arrival from England, will proceed to Onslow.

Bro. William Spencer has been appointed to Jeddore and Tangier for six months. He will exchange during a part of the time with Rev. W. E. Hall, of St. Margaret's Bay, if it should be agreeable to the latter brother.

Bro. O. H. Martell will labour for 12 weeks at Maitland and vicinity.

Brother A. J. Stevens will spend his vacation of 12 weeks at Melrose, Goldenville and Sherbrooke, in connection with Rev. J. B. McQuillin.

Bro. Benjamin Miller will labor 8 weeks at Litchfield and Parker's Cove.

Appropriation.—The sum of \$50 was voted to the Churches at Middlefield, Greenfield and Chelsea to aid them in retaining the services of their Pastor, Rev. H. Achilles. The Board hope, however, that the brethren in those places will be able to raise the whole amount of the pastor's salary, for very many claims are pressing upon us.

Applications.—The applications of brethren N. C. Saunders, Elias M. Kierstead, W. A. Newcombe, Burgess, P. S. McGregor, Maynard Brown, J. M. Longley, A. J. Davison, J. F. Eaton, H. N. Perry, B. P. Shafner and other brethren will be attended to at the earliest convenience by the Board.

Book Department.—It has been thought by many that it is high time for Baptist Sabbath Schools to be supplied with Baptist literature. The Board are prepared to supply Sunday Schools in any part of the Province with the very best of books at 15 per cent. discount on retail prices. Orders are solicited.

Important matters to be considered.—The Home Missionary Board of P. E. Island have requested us to consider the propriety of embracing that province as a part of our Missionary operations. This is a matter for the Union to consider at its next annual meeting.

It has been thought desirable by the friends of Education and Missions that a Theological Professor should be placed at Acadia College to instruct young men who are not expected to graduate, and to direct their studies to the College or Academy. It has been suggested that this Professor's salary should be provided by our Board. This matter also belongs to the Union. The subject will soon be more fully discussed.

Aid needed.—The Board are endeavoring to work faithfully and at a great sacrifice for the benefit of the churches. We hope, therefore, that the churches will give us the means to do the work

we have in our heart to do. The *St. John's Missionary Society*. G. E. DAY, Cor. Sec. of Union. Yarmouth, April 17, 1874.

The Christian Messenger.

HALIFAX, N. S., APRIL 22, 1874.

TO ALL WHOM IT MAY CONCERN.— We beg to remind those of our Subscribers who have been accustomed to make their payments in advance—but have omitted to do so for 1874—that three months of this year have now expired. We tender our best thanks to those who have already paid, and hope that other persons, who have not yet done so, will make it convenient to forward their subscriptions without further delay. We need all that is due to meet pressing claims. To each of such subscribers it may be a small sum, but to us the aggregate is large and the want of it causes us much inconvenience.

The following is one of the letters received in response to our hint given last week. We should be glad to receive a few hundreds more like it, or even more brief, in the course of a week or two.

Dear Sir,— Inclosed please find two dollars. Your notice in to-day's paper brought me to my recollection. It was clear neglect, not the want of means or a desire to keep you out of your money that I did not send it before. You do well to stir us up once in a while. Yours truly,

N. S. EASTERN BAPTIST ASSOCIATION.

We have received from the Moderator the following correspondence respecting the place for holding the next annual meeting of this body:—

PORTAUPIQUE, March 16th, 1874.

REV. A. CHIPMAN.— Dear Brother,— At a regular Conference Meeting held on Saturday, 14th inst., after devotional exercises, the Pastor in the chair, the following resolution was unanimously agreed to:

"That while we still feel desirous to have the Eastern Association held with this Church, yet we feel it would be out of the power of the church to comply with the terms stated in your letter to the pastor.

I am authorized further to state that while we feel we could convey the delegates from and to the nearest Railway Station we could not find conveyance for them to and from the Meeting House, as the nearest Baptist residence is over two miles from the Meeting House, and from that to six miles. So you see it would be impossible to convey the delegates to and from the Meeting House, except we would give up our own privileges and stay at home ourselves.

Yours respectfully, THOMAS D. DAVISON, Church Clerk.

ATHOL, March 18th, 1874.

DEAR BRO. CHIPMAN

As you will, ere this reaches you, be informed of the resolution passed by the Portauquique Church. I now inform you that I went at once to Parrsborough, and laid the case before them. After some deliberation they passed a resolution to accept the Association next Summer.

Yours respectfully, D. MCKEEN.

NEW MARRIAGE LAW IN ONTARIO.

The Ontario Legislature in its recent session passed a new law respecting the solemnization of marriage. For Marriage licenses there had been previously charged a large fee (of six or seven dollars we believe). From the *Canadian Baptist* we learn that the new law provides that "in case of publication of banns, one publication in a church, chapel or meeting-house on Sunday, in the presence of a congregation, is sufficient; but it is requisite that at least one of the parties named in the banns should have lived for the last fifteen days immediately preceding the publication, in the municipality in which the publication is made.

The system of obtaining licenses is to be continued as at present; but if any persons prefer, they can secure a certificate instead of a license by one or both of the parties appearing before the issuer of licenses and making oath that to the best of their knowledge there is no impediment, &c.; thereupon the issuer of licenses shall furnish the parties a Certificate issued from the office of the Provincial Secretary, which certificate shall be equally valid with the license now in use. The fee to the issuer will be two dollars—the Government receiving no fees.

The forty thousand dollars revenue received by the Province last year from marriage licenses were contributed wholly by Protestants, as our Roman Catholic fellow-subjects held that by virtue of some old treaty, their Church had the right to solemnize marriage, without either banns or license. They thus contributed nothing to the amount just named, while receiving equal benefit in the distribution of the public funds."

RELIGIOUS DENOMINATIONS IN NOVA SCOTIA.

The recently published volumes of the Census of 1871, have been under our attention for two or three weeks past, and we have observed that whilst there are doubtless inaccuracies in some of its particular classifications, yet it may probably be regarded as correct in its general features. Therefore by adding together all the distinctions of Methodists, for instance, we may suppose the whole to be about the true number; and the same with respect to Presbyterians and Baptists. We have done this and obtain the following as the results:—

Table with 2 columns: Denomination and Number. Includes Roman Catholics, Baptists, Methodists, etc.

The numbers given under "Christian Conference," we suppose are Baptists in practice, and might have been also added to the other columns under that general head. They exist principally in the following counties: Hants 271, King's 276, Digby 411, and Queen's 476.

Many besides Baptists are fully convinced that there is no Christian Baptism without immersion. We have a case from one of our ministering Brethren as follows:—

A few days ago a lady came to me saying that she had recently experienced conversion among the Methodists, but wished me to baptize her. She stated that all her sympathies were with the Wesleyans—her friends were there, and a number of them had recently professed conversion with her, and all her inclinations were toward them. With respect to baptism she had been for weeks in trouble, but had consulted no one but her Bible and her God. She had tried every way to satisfy herself with some other mode, but had at last been convinced that she must be immersed. She further stated that she had first applied to her own minister but he stated that he could not conscientiously immerse her. However, he had no conscientious scruples about receiving her into the church, if a Baptist minister would immerse her. I expect to baptize her next Sabbath. Whether her conscience will allow her to build up a faith by church membership which she is tearing down by her baptism remains to be seen.

In addition to the above we find the following items in our exchanges bearing the same testimony:

"Baptism by immersion" is now practised in Dr. Talmage's (Presbyterian) church, New York, and a baptistry has been built in the church, the first instance of the kind on record, it is said.

A Baptist Episcopal church has been commenced in New York under the care of Rev. Mr. Crystal. Not a few Episcopalians believe in being buried with Christ by baptism. Mr. Crystal holds to true immersion as the true apostolic baptism.

Here is an item on the other side:— A fashionable christening party in New York was postponed last week in consequence of the non-arrival of a steamer from Europe having on board the lace dress (made to order) in which the baby was to have appeared. The clergyman engaged was disgusted.

Twelve were baptized at Milton on Sunday, April 12th. A brother writes, "we hope the work of grace will be continuous." So may it be!

We are sorry to learn that our respected agent and friend, Wm. Churchill, Esq., of Yarmouth is very sick and not expected to recover.

DIGBY.—It was intimated in our last that Rev. J. M. Parker had resigned his pastoral charge at Digby, and assumed the pastorate of the Clements-port Church. It is suggested by a brother that an earnest worker is much needed for the important and most promising station at Digby. We trust the H. M. Board will see to the matter.