

The writer would therefore earnestly invite you now to come to Jesus. He is the very friend you need, for He is "the way, the truth, and the life." He invites you, saying, "Come unto Me, all ye that labour and are heavy laden." He promises, "Him that cometh, I will in no wise cast out." May you be led now, as you are, to accept the invitation, and thus "find rest to your soul;" then, in your joy, offer willingly with a perfect heart to the Lord.—*Baptist Messenger, Worstead.*

The Christian Messenger.

HALIFAX, N.S., MARCH 10, 1875.

Young writers sometimes fancy the work of re-writing their productions a labor not to be endured, and think it hard to have their crude composition criticised, whereas those who have achieved popularity and success bestow far more labor on what they write before they allow it to go to press or to appear before the public.

It is said that "George Eliot," the author of "Middlemarch," composes with an almost infinite painstaking, and is never satisfied even when she has done her best. She writes page after page, and then goes over them, correcting, pruning, polishing, and then remorselessly destroys every line of the laborious composition, and puts herself resolutely to doing the whole work over again. During some weeks, embracing forty hours of the severest labour, she does not produce more than three thousand words which she intends to go to the printer. "Clearly comprehending her genius, she knows that genius will accomplish nothing without work, and she works as hard as if she were devoid of every particle of inspiration." "Genius," she says, "is an unflinching toil."

The existence in England of a Society for the augmentation of the income of Baptist Ministers is a gratifying fact to all who take an interest in the welfare of the ministers of Christ. The fact of the Fund becoming increasingly efficient is still more satisfactory. The first year of the Augmentation Society's work the income was £450, and twenty churches were aided. Their pastors had less than £120 a year and more than £60. In the year just ended, the fifth of the society's existence, the income is £2,640, and the number of pastors aided is 126. The income of each is over £60 a year and under £150. All this indicates progress in the right direction—numbers, amount divided, and standard of income. As the churches that receive this help are encouraged to contribute half of what is given, it would be a great blessing if all churches with an income of less than £150 subscribed, and shared the subscriptions.

Although Mr. Spurgeon finds it impossible to leave home for a visit to America yet he has to find time to be sick. He is, we regret to learn, suffering from another attack of illness. The *Freeman* of Feb. 5th says:

On Sunday last he was rather better, but on Monday he was not quite as well. Mr. Spurgeon states that his disease springs from mental causes, and can be as fairly reckoned upon, when an extra pressure of care or labour occurs, as the tides may be calculated by the moon. His need for rest is, therefore, very great, and we trust he may be able to take it during the next two months.

The *London Baptist* of Feb. 19th, says:

We are glad to be able to report that Mr. Spurgeon continues to improve in health, remaining quite free from pain and daily gaining in strength. Owing to the weather and other causes he did not start for Folkestone last Thursday, and as the spring is advancing, and the special opening service of the Tabernacle will be held, as we have already reported, early in March, he has resolved to forego altogether this winter his visit to the South of France. As the weather gets more settled, he may take one or two short runs to the seaside, and he hopes that these will answer every purpose in the way of re-establishing his health, while they will not seriously interfere with regular work.

Our English papers inform us of the death of the Rev. John Hoppus, LL.D., Ph.D., F.R.S., Emeritus Professor of Mental Philosophy and Logic in University College, London. Dr. Hoppus, who was ten years older than the century, was in early life an active Independent minister.

Mr. Thomas Carlyle has declined the offer of the Grand Cross of the Bath made to him on the recommen-

dation of Mr. Disraeli. It is stated that Mr. Alfred Tennyson has also declined the offer of a baronetcy.

The Princess Louise has produced a bust which is to be exhibited at the next Exhibition of the Scottish Royal Academy.

A Saratoga tombstone lifts up a warning voice to single women, in the following manner: "Emma, dau'r of Abraham and Matilda C—, and wife of Theodore S—, died Aug. 10, 1868, $\text{\$}$ 26 years, leaving five children—married too young against her father's will. Single women, take warning."

The India Office has just ascertained from the recent Indian census that the population of India is not less than 283,000,000. It is stated also that if the census had been complete, the total would have amounted to three-hundred millions! The present Viceroy adds his testimony to that of Lord Lawrence, Sir H. Edwards, and others, that missionaries have done more to elevate the Hindus than all other agencies combined. The *Lucknow Witness* reports that more than 1,400 converts have been received within the last four months from among the Sonthals.

We are pleased to learn that the Senior Wrangler, at Cambridge, Great Britain, for the present year, is a Baptist, son of the Rev. Isaac Lord, lately Baptist Minister in Birmingham.

Mr. Lord is also a fellow of University College, London. It should likewise be stated that, while so successful as a student, Mr. Lord is equally prominent as an amateur athlete, having carried off a large number of prizes in various field sports, and is only twenty-three years of age.

Mr. Lord is the sixteenth senior wrangler who has had Mr. Routh as his private tutor. This success in teaching is altogether unparalleled in the history of the University.

An editorial in the Acadia Athenaeum replies to some impertinent remarks in a late issue of the *Dalhousie College Gazette* respecting the correspondence between the Governors of Dalhousie and Acadia. Our young friends say:

It is not a little surprising that the Governors of Dalhousie asked for a conference which they did not expect to obtain. They could not surely have had much else to do, when they engaged in so fruitless an effort—an effort which they knew at the time would be fruitless. There are those, however, who think differently. Many believe that they really desired the authorities of the other colleges to treat with them, not so much from the benefit they wished to confer, as from that they hoped to receive. Instances have before occurred of weak and inefficient colleges seeking to better their condition and prospects by allying themselves in some way or another to superior institutions. Time was when Acadia would have been glad to unite with the other religious bodies of the Province in establishing on an equitable basis a central University. But the privilege was virtually denied them. With the recollection fresh in their minds of the treatment they received, when, for example, a person of eminent scholarship and rare teaching qualifications was considered ineligible to a Professorship in Dalhousie, simply because he was a Baptist; and in view of the progress they have made on the line of a broader and more liberal policy—a policy which other colleges have since been pleased to adopt, and sometimes with an air of boasting which would seek to confirm the impression that it is original with them,—in view of all this, it is doubtful if ever again they will be in a position to consider this question. Certain it is, they will not readily consent to play the part of a satellite, revolving around Dalhousie. To say the least, their regard for the order which prevails in the great system of things forbids it.

In conclusion, we would kindly advise Dalhousie to pursue a less pretentious, and therefore less ridiculous line of conduct. It will be necessary for it to raise its standard of matriculation, and add 12 months of solid study to its regular course before it equals Acadia in these respects. With so low a status it can hardly hope to attract to its portals the more ambitious youth of the country, if it even succeeds in holding those it now has. When it has attained to something like equality with the other institutions of the Province, it will be time to propose itself as the nucleus of a Provincial University.

ONWARD TO ROME.—Cook, the famous Tourists' guide is arranging for a special select Tour of Friends of the Baptist Missions to Rome with facilities of visiting other parts of Italy, for 20 or 30 days. They were to start from London on Monday last. We doubt not there will be a large company who will avail themselves of this opportunity of visiting the "Eternal City," for a moderate charge.

THE HALIFAX INFANTS' HOME.—We learn from the *Presbyterian Witness* of last Saturday that "the fourteen children at the Infants' Home were christened one day last week by an Episcopal clergyman of St. George's parish. By mistake one of the little girls was named William Brown, and the law admits of no change."

Here is a pretty kettle of fish! Poor little lady, to be doomed to bear a boy's name all her days! The clergyman has surely done the thing *Brown*! As to whether the "christening" is likely to do the poor little-unfortunates any good, our neighbor does not venture to offer an opinion. It may not be impertinent to ask, By whose authority the clergyman performed the ceremonial upon these fourteen poor little waifs? Did the Committee of various denominations think it their duty to call in the clergyman on such an errand? Or was it some extra-official act of one its very zealous friends? Why should they all be manipulated by an Episcopal clergyman? Surely, half of them might have been reserved for a Presbyterian or some other clergyman. Seeing that these babies are so publicly cared for, they become a sort of public property, and we may perhaps be allowed to ask another question or two about this ecclesiastical operation performed upon them. Seeing that the christening is now done, we may enquire if it was properly done, according to the rubric of the Episcopal Church?

Was it a "public" or a "private" baptism? If the former, did the clergyman use the whole service? and, did he, it as he should, dip it (each child) in the water discreetly and warily, &c.? If the latter, Was the christening so done "upon a great and reasonable cause" so that "the congregation may (subsequently) be certified of the true form of baptism privately before used?"

Again, Was the clergyman assured that none of these babies had already been christened? If they had been, which of the two was the genuine "christening"? After all these questions are answered we would like further to know, What this christening really does for these little ones? Are they any more christians after it than before? If there were godfathers and godmothers, were they such as will "call upon them (the children) to hear sermons, learn the creed, the Lord's prayer, and the ten commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health?"

The Roman Catholics are still busy in their endeavours to establish Roman Catholic Separate Schools in New Brunswick. The resolution moved by Mr. Costigan in the House of Commons is now under discussion. As it may be made the subject of future controversy we publish it at length:

That an humble address be presented to Her Majesty representing that it is essential to the peace and prosperity of the Dominion of Canada that the several religions therein prevailing should be followed in perfect harmony by those professing them in accord with each other; and that every law passed by this Parliament, or by the Local Legislatures disregarding the rights and usages tolerated by any of such Religions, is of a nature to destroy that harmony. That the Local Legislature of New Brunswick in 1871, adopted a law respecting common schools, forbidding the imparting of any Religious Education to pupils; and that prohibition is opposed to the sentiments of the entire population of the Dominion in general and to the religious convictions of the Roman Catholic population in particular; that the Roman Catholics of New Brunswick cannot conscientiously send their children to schools established under such law, and are nevertheless compelled, like the remainder of the population, to pay taxes to be devoted to the maintenance of such schools, that the said law is unjust, and contrary to the spirit of the Constitution, and causes such uneasiness among the Roman Catholic population disseminated throughout the whole Dominion of Canada, and that such state of affairs, if continued, is likely to prove the cause of disastrous results to all the Confederate Provinces; and praying that her Majesty will be pleased to cause an Act to be passed amending "The British North American Act," by providing that the Roman Catholic inhabitants of New Brunswick who are in a minority in that Province, shall have the same rights, privileges and advantages with respect to separate or dissential schools, and the same exemptions from taxation for the support of public or common schools as are now respectively enjoyed and possessed by the Roman Catholic minority of Ontario and the Protestant minority of Quebec."

This is however, to be met by the following amendment from Mr. Blake: "That prior to the Union, New Brunswick had the sole and exclusive control

over its education system. Under the Union Act, as considered by the Judicial Committee of the Privy Council, control was reserved and has ever since been retained by New Brunswick. New Brunswick has not yet signified her willingness that the Union should be amended in this particular, and any encroachment made, against the will of New Brunswick, on powers so reserved, would be diminishing the security now enjoyed by each province for the maintenance of provincial education, and tend to subvert the constitution. Whatever may be the opinion of the members of this House on the educational policy of any Province, this House deems it inexpedient to address the Crown in favor of any amendment which would be against the will of the people and an encroachment on the powers reserved to it in respect to education."

It is said that Bishop Sweeney has been diligently canvassing members in the lobbies at Ottawa. We shall probably be able to inform our readers of the result of the movement in our next.

THE MURDERERS OF SCOTT.—The following resolution was passed at the late annual session of the Grand Orange Lodge of Nova Scotia: "We have been requested to publish them for the information of our readers and the public:—

Whereas—in the Province of Manitoba a fearful murder was committed on the day of March, eighteen hundred and seventy, of a true and Loyal subject of Her Most Gracious Majesty Queen Victoria, under the direction and by the order of Riel and Lepine, the latter having been arrested, tried, found guilty and sentenced to death by his own countrymen, and

Whereas—it is evident that the said parties acted under and were controlled by first, a spirit of treason in daring to exercise authority over any portion of Her Majesty's Dominions without that authority having been conferred upon them by the Government, and secondly by a spirit of persecution for the purpose of intimidating those settlers of the North-west portion of Her Majesty's Dominion, and who were obnoxious to them from standing up for the rights of their Queen, their Country and their God, and also to prevent as may as possible of the same class from settling there and making it the future home of their children, and

Whereas—While we feel that it is our duty to yield implicit obedience to the laws of our country, and to comply with the requirements of God's Holy word to "Fear God and Honor the King," and also to manifest our willingness to yield to the opinion and decision of our most gracious Sovereign in the late act of clemency, by which the Governor General Lord Dufferin made the commutation of Lepine's sentence so very light, still we feel it to be our duty in behalf of every British subject throughout the world, in behalf of the murdered man, a bereaved family and a broken hearted mother, to enter our protest against treating the perpetrators of such bloodthirsty and fiendish crimes with less severity than that which often falls upon the head of one guilty of a petty theft; therefore

Resolved—That in the opinion of this Grand Lodge, it would be a most fearful and gross insult upon every loyal subject in the Dominion to grant an amnesty to Lepine, Riel, or any others immediately connected with the murder, and that while we believe that justice demanded *Life for Life*, we cannot be satisfied with anything less for each of the guilty parties than that which, through the great mercy and forgiving character of our beloved Queen, acting under the influence of our blessed Christian religion, in the person of her representative, has been ordered for Lepine. For that alone (to use his Excellency's own language) can be sufficient "to mark distinctly the sense which both their own friends and all right-minded men must entertain, that his offence has been such as cannot be allowed to pass without substantial punishment," and we trust that no pains will be spared by the proper authorities to arrest and punish the guilty as an assurance for the future that the lives of loyal British subjects will not be sacrificed at the bidding of any party styling themselves a Provisional Government.

We ought perhaps to apologize to our readers for some errors and omissions in our last issue. We were prevented from making certain corrections which we intended to make, by being detained, by the ice in the harbor, on the Dartmouth side, till after our time for going to press.

Before our next issue the Provincial Legislature will have assembled and in full operation. Several of the members have already arrived. They meet to-morrow and will probably decide the strength of parties on the election of the Speaker.

Educational matters will, we presume, have early attention. We shall be looking out for certain parties making an attempt towards carrying out their designs.

The last number of the Acadia Athenaeum reports the Telescope Fund now raised at \$441.00 and other subscriptions due.

"REMEMBER DEEDS OF KINDNESS." A sheet-music song published by F. W. Helmick, Cincinnati, O., sent postage free, price 35 cents. It is pronounced "the moral song of 1875." It is excellent and will doubtless be very popular.

FOREIGN MISSIONS.

In a letter from Rev. G. Churchill to Dr. Cramp dated Dec. 2, last, he says, "Brother Boggs has arrived. You may be sure he received a cordial welcome. The news he brings from home and old friends was very acceptable, and seems to bring them nearer to us."

They were preparing to leave for Rahaing, where they would meet the brethren Sanford and Armstrong.

The last number of the *Christian Visitor* contains a letter from Mr. Boggs, from which the following extracts are taken:—

"Having arrived at Singapore a few hours after the departure of a steamer for Bangkok, I was obliged to wait six days for another, although there are always running constantly between these two ports.

On Monday evening, Dec. 7th, I left in the steamer "Penang" for Bangkok. The present is the most unfavourable season of the year to make this voyage, on account of the north-east monsoon, which, during the months of December and January, blows with great fury in the China Sea. And so, as was to be expected, we encountered very tempestuous weather, by far the worst that I have yet experienced. The captain pronounced it a violent gale. It rained almost incessantly for four days, and the sea was so high that the rolling and plunging of the ship was fearful at times. There was no abatement until we began to enter the Gulf of Siam, and Cape Cambodia sheltered us from the tremendous sea, which, with this north-east wind, rolls down across the China Sea. The voyage usually occupies four or five days, but in our case, on account of the adverse weather, it will take eight. However, now that we are in the Gulf, the weather is pleasant and we are moving along at a good rate.

BANGKOK, SIAM, Dec. 23d, 1874.

At the end of my long wanderings, by sea and land, at last! In the land where I trust the Lord of the harvest has a work for me to do.

I arrived here on Tuesday, 15th inst., and found our missionary friends all in excellent health, and hard at work endeavoring to surmount the first great difficulty of the missionary, viz., the acquirement of the language. I will not now attempt any description of the great, strange city, as there is not space in the present letter, and many of your readers are already acquainted with its peculiar features, through books of travel, and the letters of those who preceded me here. Perhaps at some future period I may contribute something in reference to Siamese affairs.

Mr. Churchill and I expect to leave here next week for a tour of exploration to Northern Siam. We propose to go as far as Rahaing, about three hundred miles from Bangkok, up the Meinam River. There we hope to meet Brethren Sanford and Armstrong, who have arranged to go across the country from Maulmain, and with them explore the region in the vicinity of Rahaing, Oo-tai, &c., in order to gain all the information possible concerning the numbers, and location of the Karens and other peoples, inhabiting that country.

The journey will have to be made by boat, and will probably occupy about two months, as the current in the river at this time of the year is very strong, and we cannot expect to make more than twelve miles a day on the upward trip. The boat has to be fitted up to live in during the journey. In it we must cook, eat and sleep, and most of the necessary supplies must be taken along with us. Most of the travelling in Siam is done in this way. Rev. Mr. McGilvray, one of the Presbyterian missionaries of Chieng-mai, 500 miles up the river, is returning to that station with his family, having been on a visit to America. They leave here in a few weeks and will probably be 90 days going up to Chieng-mai, and the boat will be their dwelling place during that time.

It is hard to realize in such a climate as this that Christmas is so near. In the room where I am now writing the thermometer generally stands at about 85d. in the forenoon and 90d. in the afternoon, and almost every day is the