

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXI, No. 8

Halifax, Nova Scotia, Wednesday, February 23, 1876.

WHOLE SERIES.
Vol. XL, No. 8.

POETRY.

For the Christian Messenger.

Labor, Wealth and Pride.

Said Wealth to Pride, one pleasant morn,
While moving outward on the train,
"I think if you and I were gone
The world would strive to move in vain."
"Your words, Sir Wealth, are apt and just,"
Said Pride, "if we should cease to be,
The world would soon consume with rust
Since it is moved by you and me."
Now Labor heard these boastings vain,
And laying work and care aside,
Said he, "We'll see who moves this train."
So down he sat by Wealth and Pride.
But Pride turned up her dainty nose,
Her cousin Wealth looked somewhat black,
And now a greater trouble rose,
The train stood still upon the track.
"Back to your work," cried Wealth and
Pride.
Perceiving soon their awkward case,
Wealth twitched his mouth from side to
side,
And Pride grew paler in the face.
But not a word stout Labor said,
He sat like one in calm repose,
Until Wealth like a suitor plead,
And Pride let down her haughty nose.
And then with half sarcastic mien
He calmly rose and took his place,
The ponderous wheels revolved again,
The train resumed its wonted pace.
Now let us honor Labor more,
And bow less low to Wealth and Pride,
For life's the track we're passing o'er,
The world's the train on which we ride.
S. S.

RELIGIOUS.

A little Sermon.

"Consider the lilies."—MAT. V. 28.

God's care over the beautiful things in nature begins with the finest work of His hand; with the feeblest lichen which the naked eye cannot see on the rock it clings to, and to that of fuller growth, which from a bed of green lifts up its scarlet cup for water and sunshine. The minutest spear of grass that pierces the earth, the flowers and shrubs, the trees of our own forests, and the great cedars of Lebanon, are all alike under His holy keeping. The bulb which contains the sweet fragrance and the regal colors of the lily lies all winter, cold and brown, in the dark earth. But God sends the breath of spring. The sunshine warms the lily in its dark bed, and the gentle shower loosens the hard clods of earth that confine it. A little speck of green now breaks through the brown wrapping, and shows that life is there. Soon the leaf, the stalk and the bud come forth; and then we see wrought before our eyes the miracle we call "blooming;" and the lily rises before us in such colors as Solomon in all his glory could not. The lily cannot, perhaps, be put to any actual use. Was it then created merely to please the eye, and then die and be forgotten. O, no; although God does not overlook the pleasure of His creatures, He has made this flower for a higher purpose than merely to gratify our senses and our tastes. It is one of His little teachers, sent with a lesson to His children; a lesson of trust in Him "whose love has no forgetting hour." There are anxious grown-up folks in the world, who hoard wealth, who build costly houses, lay out great cities, study wise books, count the stars and call them by their names; who paint glorious pictures, and invent wonderful machines, who yet are not happy because they cannot own everything, know everything, and do everything! To them, as well as to little children, who can neither toil nor spin, God sends the lily, with its calm, quiet lesson of peace and trust; showing that growth and prosperity do not come of fretting and worrying, and wearing out of the life He has given us; but by His

blessing who can work down deep out of the sight of men His miracles of life and beauty.

Many persons think that children who have homes and enough to eat and wear, have no anxious thoughts.—that they all live as do the lily and the bird. But each little heart has its own cares and burdens. Some children look forward wondering what is waiting them in the future. They know that if their father's strong arm should fail they would have to go at once to work, and ask, "What could we do, and who would give us work?"

And even when the future is all bright and clear before them, the young are often troubled with thoughts they never speak of to parents or friends. They want to know what lies for them in the world beyond this. They have not yet seen God in the light of a loving Father; they have not placed their hand within that of Jesus, and they are not at rest. They fear death, and lie wakeful in the dark hours, because they do not love God, and are not ready to dwell with Him in heaven.

Anxious children, as well as all others, may hear the lily saying, "Trust in Him who so cares for the flowers that perish; for He will much more care for you, His immortal children."

We, like the lily, must droop and die. But God will raise up all who love and trust Him, in the great eternal spring, to dwell with Him where the blight and frosts of winter never come.

The New Edition of the Encyclopædia Britannica on Baptism.

The ninth edition of this celebrated Encyclopædia is now being issued at the rate of three volumes per year. We have just received the third volume which contains short articles on "Baptism," "Baptistry," and "Baptists."

In the course of controversy with the Pedobaptists we frequently have occasion to cite in our favor authorities that are supposed to be disinterested, or those that are properly pedobaptist. Our enemies often challenge us with a great deal of assurance to produce authorities of some standing in favor of our practices. Now this is just what we are always prepared to do. We can take the common version of the Scriptures which has been given to us by Pedobaptist divines, and find there without the alteration of a word the doctrines and practices we teach, while our opponents are forever compelled to make out if possible that the original words don't mean just what they have been translated to mean by their Pedobaptist fathers. Thus we are forever being told that *eis* don't mean *into* but simply *to*; *en* don't mean *in*, but simply *at*; *ek* don't mean *out of*, but simply *from*; and "*much water*," ought to have been "*many springs* for watering man and beast."

In the same way we can collate almost any number of admissions in our favor made by the very highest Pedobaptist authorities. We can gather from the works of the best scholars of Germany, Scotland, England, and America, of almost every creed statements which confess the rightness of all that is contained in the dogma of "believer's baptism" as held by us. True, our opponents sometimes say, if such were the case, how is it that these men did not become Baptists? That we cannot very easily explain. We can produce their words which prove our position, and as to their consistency, we deem it our opponents' business to make plain. We are reminded in this connection of a debate we had a year ago with a Church of England clergyman who undertook to prove that the application of water to the subject, and not of the subject to the water, was the Scriptural mode of baptism. When we read for his benefit, and the benefit of his audience, the statements in the Prayer Book charging the priest to dip the child in the water discreetly and warily, he wished it to be distinctly understood that he did not deny that immersion

was baptism. Then on being asked to point out one or two passages in the New Testament where he found baptism to mean immersion according to his admission, he said it was *not to his interest* to find such passages! A very good reason; and perhaps as good as could be given with respect to many, who admit we are right, and yet continue their old course.

Encyclopædias are generally looked upon as disinterested in such matters. They are for all, and therefore are supposed to keep clear of committing themselves to any special view of a controverted subject. Moreover they are supposed to be written by the best talent of the day, and are hence looked upon as authoritative in what they say. Now to these also we are accustomed to appeal, as we often find in them, despite their non-dominational character, admissions in our favor. Thus in this new edition of the Encyclopædia Britannica we are told that the word baptism "is derived from the Greek *baptizo*, the frequentative of *Bapto*, to dip, or wash." Here, as usual, we find scholarship admitting that the primary meaning is to dip. As to secondary meanings, we leave these to those who wish to serve God in a secondary way. Again, speaking of the Apostolic and immediately post-Apostolic Church it says: "The usual mode of performing the ceremony was by immersion. But the practice of baptism by sprinkling gradually came in in spite of the opposition of councils and hostile decrees. The Council of Ravenna in 1311, was the first council of the church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister." Then under the word "Baptistry," we read: "In the inner apartment the principal object was the baptismal font in which those to be baptized were immersed thrice. Baptisteries (belong) to a period of the church when great numbers of adult catechumens were baptized, and where immersion was the rule."

Sometimes our opponents ask with a kind of sneer, when we came into existence. Well, to say the least, we are as old as any of the Protestant churches of the present day. Under the word "Baptists" the Encyclopædia admits that Zwingli published in his writings against the Baptists a confession of their faith. These were published in 1527, so that the Baptists must have been of some importance as far back as that time. Can any of our Pedobaptist churches trace their existence further back?—*Canadian Baptist*.

Acadia College Memorial.

The following is a copy of the memorial from the Governors of Acadia College, presented to the Houses of Legislature last week:

TO THE HONORABLE, THE PRESIDENT AND MEMBERS OF THE LEGISLATIVE COUNCIL IN COUNCIL CONVENED, THE UNDERSIGNED, THE EXECUTIVE COMMITTEE OF THE GOVERNORS OF ACADIA COLLEGE,

BY THIS MEMORIAL, HUMBL Y INVITE THE ATTENTION OF YOUR HONORABLE HOUSE TO THE FOLLOWING STATEMENT OF FACTS, AND ALSO TO THE PLEA CONNECTED THEREWITH, IN REFERENCE TO LEGISLATIVE AID, GIVEN FOR THE PURPOSE OF FOSTERING THE SEVERAL COLLEGES OF THIS PROVINCE:

Your memorialists would respectfully request your honorable body to consider the claims of Acadia College on the ground of its success in the past, and also its present standing and efficiency.

It will be admitted as a sound principle of government that, when public grants are made to aid an association of citizens who combine to promote some object of general utility, the grant should bear some reasonable proportion to the amount of money employed by such an association in its legitimate work; and, also, that it should be reasonably proportionate to the results produced and their value to the public.

The Governors might safely rest their application for an increase of appropriation on this ground alone. The necessary expenses of the department of instruction in the College, for the last twenty-five years, have amounted to more than \$100,000. With the exception of the \$400 received annually from the public treasury for the last ten years all of this amount has been obtained from contributions made for this object, and from the income of funds donated for this use by benevolent friends of the College. But, besides providing in this manner for the annual liabilities of the College, the Governors have come into the possession of a large amount of property of various descriptions which must be held for educational uses. They have a trust-fund of about \$70,000, which has been collected for the purpose of endowing the College. Other trust-funds have been committed to their care, the income of which is to be devoted to particular objects connected with education. They hold property worth, at least, \$30,000, that is now occupied by Horton Academy. They have forty acres of land lying in one body and eligibly situated, which has been deeded to them in trust for the use and benefit of College buildings. They have erected, on a portion of this land, a large building designed for the convenience of the various College classes. They have a library containing several thousands of volumes, well adapted to the needs of the student; scientific rooms, well supplied with apparatus to assist in the various and important studies of the scientific department; and a museum which contains a large number and variety of objects to illustrate the natural history of our own and foreign countries; and which, in fitness for the use of the student, is not surpassed by any other in the Maritime Provinces. If one is looking for evidence that any institution is strong in the affections of a large number of true and able friends, or if one is searching for indications that any institution among our people possesses such elements as give reasonable promise of permanency and future usefulness, we think it may be fairly said that it would be difficult to find any institution more deserving of sympathy and aid, on these grounds, than Acadia College.

Permit your memorialists to call attention, not only to what the College has received and holds as property, but also to what it is doing and has done. The standard of qualification for entering the College has always been as high as the requirements of any other institution in the Province. The course of study, which is exhibited in the accompanying schedule, extends over four years, of eight months of class-work in each, and will be judged to be broad and liberal if it is compared with the courses of study pursued in other institutions with which it is brought into competition. Advance ment through the successive classes of the College is possible only as the result of thorough examinations. That the educational discipline of its classes has positive value is shown by the fact that such of its students as have merited a first-class place on its register are found to be able to maintain an honorable position in the professional school of Great Britain and the United States, when they are brought into competition with the trained scholars of older educational institutions. Last year one of the under-graduates was the successful competitor among all the candidates in the Dominion for the Gilchrist Scholarship Prize. He also stood higher on the list than any previous Canadian competitor although graduates of other Colleges had been among the number. It speaks well for the instruction given in Acadia College, that an under-graduate first competitor from that institution, won the tenth place among the five or six hundred applicants for admission to the London University—a privilege of the Gilchrist Prize.

The staff of instructors in Acadia College is large and composed of men

who have had extensive experience in teaching. More than fifty students are reported to the Education Office as in attendance, and a very small number of those are classed as general students. The indications all promise an increase in the attendance at the College, and in this the Governors see reasons for making the College all that the present condition of things in the country demands, in order that as large a number as possible of our young men may be educated at home and in sympathy with the institutions and customs of their native land. For it is a fact that must not be overlooked, in studying the interests of education among the people, that the class of patronage that has hitherto been drawn to Acadia has always manifested a strong tendency to avail itself of the advantages to be found in institutions of learning in the neighboring nation. Consequently, if any thing should occur to diminish the resources of Acadia College, or place it at a disadvantage in its proper work, the result would not be a corresponding increase in the number of students in some other institution in the Province, but the departure of still larger numbers of our best young men to make a home for themselves and do their life-work in a foreign country. Three hundred and sixty-five young men have passed the matriculation examination of the College. The immediate vicinity of the College would naturally be more fully represented than other places, but all the western parts of the Province have sent candidates to these examinations. Many have come from Halifax County, from the Eastern Counties and from Cape Breton, from Prince Edward Island and from New Brunswick. One hundred and forty-nine young men have taken the first degree in the College. Many of these have become ministers, but a large number have given themselves to educational work, and several of these have achieved eminent success in this important department of public service; many have entered the legal profession, and are now in active service in the different Provinces, and several are honorably engaged in the medical profession. Besides these there are many who are successfully filling important positions in the country, who studied for a considerable term of time in the College, though they did not complete the full course.

For a period of fourteen years, from 1851 to 1865, Acadia College received no pecuniary aid from the Provincial Treasury. Previous to the first named date, some small grants were made to that institution, but it held, during that time, a vital relation to the Collegiate Academy, which was located on the same premises. In 1851 the two institutions were separated, the one from the other, both as regards their government, their teaching and their pecuniary support. From that time to the present, they have existed as two distinct institutions.

The thousand dollars appropriated to Horton Academy by the Legislature have been faithfully expended in sustaining that institution, which gives advantages of High School training, especially to the Western part of the province, irrespective of class or creed. When the present School of Law came into operation that institution was comprehended in the system, and, like the one at Pictou, and the one at Yarmouth, was constituted a Special Academy. This Academy has been kept in an efficient state, and there are, at present, six teachers employed in it, and during this term one hundred and seventy-five young people have been studying within its walls. While Yarmouth and Pictou are each in receipt, from the Legislature of \$1400 per annum, Horton Academy receives but the one thousand dollars.

Dalhousie was revived in 1863, and, with its large endowment and properties, it virtually passed into the hands of the Presbyterians. This elicited remonstrances from the Baptists, Episcopalians and Wesleyans. Petitions, memorials and depositions were sent to the Legislature, seeking redress of