

of the country by the title of "a Christian." Such a man, however low in the depths of debauchery and guilt in the eyes of a native is a Christian! Well may the native say to the missionary, "If this is what Christianity teaches, then let me remain Hindoo." How sad it is to see so many Englishmen, drunken, degraded, despised, even looked down upon by natives, who are higher than they in the scale of being, but have not so much to answer for. But those of our fellow-countrymen, though thus low, are exerting an influence, which is opposed to the success of the gospel in India. It may be asked, how are we to remove this impediment? Can more be done than that each one remain faithful to his duties? And should we not expect that God would answer prayer if earnestly and universally offered up by the Christians of this country, for an outpouring of His Spirit, upon nominal Christians in India. Surely this being experienced, a mighty obstruction would be removed. It would be well for us also to bear in mind that the success of God's cause, here and elsewhere, does not depend upon either the perfection or imperfections of his people. "I the Lord will hasten it in his time."

For the Christian Messenger.

Baptists Insulted.

Mr. Editor,—

I was told the other day that there was a paper on baptism in the *Provincial Wesleyan*, signed "W. Somerville" in which baptism by immersion, as administered in the Baptist denomination, is termed an "obscene ceremony." I was not disposed to believe it. I said, "No gentleman would use such an expression—and Mr. Somerville has the reputation of being a gentleman; besides, a Christian minister is bound to be courteous and charitable, and he would not employ words which would convey offensive ideas to brethren of another denomination." I felt disposed, therefore, to conclude that some one who knew Mr. Somerville to be a monomaniac on this subject, had got hold of the paper and inserted the passage in which the above-cited words are found, feeling assured that the forgery would pass muster, because the style closely resembles that of other articles, bearing Mr. Somerville's signature.

If my suspicion be well founded, Mr. Somerville will disavow the paragraph. Should he not do so, let him not be surprised if Baptists henceforth treat him as the author of an insult to their denomination.

But what shall we say of the Editor of the *Wesleyan*? I understand that he is a minister of the Wesleyan denomination. He has permitted the insertion of a paper in the organ of that denomination in which baptism as practised by the Baptists—commanded in the Church of England—and observed in the Greek, the Armenian, and other churches, is stigmatised as an "obscene ceremony." Should this pass unrebuked, or should there be no apology for it, can the Wesleyans expect the Baptists to unite with them in prayer-meetings and other exercises? No, Sir! It cannot be! But be it remembered, we were not the aggressors!

A COUNTRY BAPTIST.

Feb. 3, 1876.

For the Christian Messenger.

To the Members of Women's Mission Aid Societies.

Dear Sisters,—

A letter was received by me from Mrs. Churchill a few days ago, in which she made some remarks, which bear so pertinently on our present circumstances, that it has been thought best to give you all the benefit of them in this way. Mrs. C. says, "You can still do women's work out here, as well as if you had young ladies on the field. We who are out here want to work, and we hope the Lord giving the strength, and our sisters supplying the means, to do much good to the poor heathen women of India. But I need not reiterate the thoughts already sent to you in our joint letter, and when we see a need for our young sisters, work that they can do for the Master, we will gladly send for them. I can fully sympathize with such, for I know what it is to wait long for this desire to be satisfied. Let those sisters who wish to come, satisfy themselves and those around them at home, that theirs is not a romantic idea, by working hard there for the Master, enduring trials if need be to get to work, for after all it is the same work—telling the story of the

cross, and leading others, or trying to lead them to love the dear Saviour we have found so precious. And when we do send for them, we want just such as have been most useful at home to come, and then I trust we will do all we can to make their lives out here as bearable and happy as possible."

It is unnecessary to add a word to this most reasonable advice, but will merely express a hope that all concerned may be helped to carry it out.

Yours truly,  
M. R. SELDEN.

\*Referring to the Appeal from the missionary sisters published in the *CHRISTIAN MESSENGER* some few weeks since.

The Christian Messenger.

Halifax, N. S., February 9th, 1876.

THE COLLEGE QUESTION.

From the Western Baptist Association Minutes, 1875:

Resolved, That this Association favor the petitioning of the Legislature at its next session for a fair and equitable distribution of the public money for Higher Educational purposes; and that other denominations sympathizing with us in these views be asked to co-operate.

From the Central Association Minutes, 1875:—

This association, composed of the Baptist Churches of the counties of Halifax, Kings, Hants, and Lunenburg, regard the present distribution of Provincial money among the different Colleges in Nova Scotia as inequitable, unjust, and disproportionate, and

Therefore Resolved that they recommend the people of the churches of this Association, to present to the Legislative Council and House of Assembly, at their next session, petitions, as largely signed as practicable, praying for such a readjustment of the present distribution of Provincial moneys among our colleges as may be fair and equitable to all the denominations concerned.

From the Eastern Association Minutes, 1875:—

Resolved, That this Association regards the present distribution of Provincial Money to the different Colleges in Nova Scotia as unfair, inequitable and disproportionate.

And further Resolved, That they recommend the people composing the community in which these churches are located, to present at the next session of our Legislature to the Legislative Council and the House of Assembly respectively, petitions as largely signed as possible, for such a readjustment of the present distribution of Provincial Money to the Colleges of our Province as may be fair, just, and proportionate to all the several denominations concerned.

From the Minutes of the Baptist Convention, 1875:—

Resolved, That this Convention recommend the Executive Committee of the Board of Governors of Acadia College to take measures to secure a fair and equitable distribution of the public money of Nova Scotia for higher education.

The above resolutions, referring to the matter of injustice in the appropriation of Legislative aid to provincial colleges were passed by the Baptist Associations of this province, and also by the Baptist Convention, respectively, at their last annual sessions. The partiality and unfairness of the present distribution of public money, to aid in sustaining the Colleges of this province, are so palpable that it is a wonder the parliament of the country could ever have perpetuated it; or that having disregarded right and equity in the matter, that the people who bear the injustice would endure such an outrage of their rights for one year; yet it has been permitted to go on, and, as is ever the case with wickedness, it gets worse and worse.

We shall say but little about the past; let bye-gones be bye-gones, except so far as it is necessary to refer to such matters, for the purpose of seeing the things of the present in their true light, and for putting them on a sound basis.

Let us see how this matter stands at present!

The Presbyterians received at the hands of Parliament, about the year 1864, Dalhousie College, with all its endowments, properties and conveniences.

Let us look at the public funds and property enjoyed by this body. Here are the statements as given by the public documents:—

Funds invested.....	\$47,232
Value of real estate.....	52,000
Total.....	99,232
Interest on the above at 6 per cent.....	5,953
Interest on \$20,000 loaned from public funds and not paid.....	1,200
Yearly Grant from province.....	2,800

Total Annual income from public funds by Presbyterians for College purposes.....	9,953
Roman Catholics.....	2,800
Episcopalians.....	1,400
Baptists.....	400
Methodists.....	400

For fourteen years previous to 1865, Acadia College had not received one dollar from public funds. At that time \$400 annually were offered to each of three denominations—Baptists, Episcopalians and Methodists. This was done professedly as an act of justice by the Legislature, that body admitting by this offer that in handing over Dalhousie to the Presbyterians, other denominations had been wronged. The \$400 were received under protest.

The following is the resolution passed by the BAPTIST CONVENTION AT BERWICK in 1865:

"This Convention does not accept the grant of the sum of one hundred pounds per annum as an equitable and final settlement of the Dalhousie question, but hope that some occasion may arise for a more satisfactory arrangement; and if the Government are not content to pay the said sum with this explanation, the Governors of the College be directed to refund the amount already received."

Why did the Legislature last year break its faith, faith plighted ten years before? Having accepted the arrangement under such strong protests, why should there be such a stultification in action as was exhibited last winter, when \$1800 were given to the party which already had the lion's share? The religious bodies supporting their own institutions, and helping to support Presbyterian and Roman Catholic institutions in addition to their own, might, under the old arrangement, have continued to endure this injustice, had not the Legislature, in a furtive method, at the close of its last session, handed over the handsome sum of \$1800 more as an additional boon to Presbyterians. What right have Presbyterians and Roman Catholics to money earned by the sweat that falls from the brows of Baptists, Episcopalians and Methodists? What justice is there in Legislative grants that endorse such a monstrous assumption as this?

It is about time this question was grappled with in our Legislature. It is an old trouble—an evil deeply rooted. Here is a question for the present session. What will be done?

Taking away all grants from Colleges is a short road to a settlement that would remove all just grounds of complaint. Primary education, the education of the Common Schools, is now in the hands of the Government, and this rests on the assumption that the Government has the right and is bound, in the interests of good government, to see to it that every child has the opportunity of a Common School education. Let this be granted; but as denominational Colleges are established, let them by the withdrawal of all Legislative aid, be wholly relegated to the several christian communities, which now surround them, and by which they are chiefly directed and fostered. Here is one method of settlement.

Another one is an arrangement on the basis of work done. Let there be returns made year by year of pure College work done, and when the Government has received such returns appropriation could be made according to these results.

Or still another foundation might be laid down for an equitable adjustment of this matter: Take the population of the several denominations, and on a scale, regulated by their respective numbers, fostering help might be given by the Parliament of the country. But as the relative numbers vary in religious bodies, a regulation of the table might be made once in every ten years by the Census of each succeeding decade.

And there is still another method, and it is the one which has been in the minds of the people, but overreaching on the part of some religious bodies has led the Legislature to disregard it. Give grants to all the denominations having colleges, and let those grants be equal. This in the past has been talked of but sadly violated.

At any rate the subject is now before the Legislature. That body, by the Act of last winter, has opened the question afresh; and no settlement this time, but one that bears the marks of fairness, will be accepted by those who have been imposed upon already too long. It will be for the people themselves to make their voice heard by their representatives, and respectfully but firmly to approach the Legislature by Petitions, placing these facts before them, and seeking redress.

We shall look forward with no little

interest to see what our Assembled Wisdom will devise and do this winter to put this question at rest.

REVIVALS AND FOREIGN MISSIONS.

For eighteen hundred years, the great "Captain of our salvation," has pressed upon his army his marching orders—"Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Obedience hitherto has been but partial, and consequently, success has been limited. The past should suffice. Disobedience henceforth will not have for its excuse even the poor apology, that there is no open way, and that there is a lack of men and means.

All things seem ready, and yet there is not that rush into the heathen world that might be expected. Comparatively few quit their homes; and consequently an insignificant amount of money is appropriated. Why is this? Where shall we search for the hidden cause? God sends us revivals, and our young men and young women who embrace Christ at these times of refreshing from his presence, as a rule, enter the ordinary callings in these Christian lands; but the heathen are still perishing. Men, by sober, godly lives, prove that they were truly converted to God, but, how few offer themselves for service in the foreign corps of the spiritual army. Sometimes the money is a little in excess of the demand, and sometimes the men are a little in excess of the means of support. But from this two-fold outflow, no evidence has yet appeared of a universal, deep, divine resolve, on the part of all who have received Christ, such as possessed the hearts of believers in the apostolic age, to go everywhere and preach the gospel to every creature.

Does not this show a lack of consecration? and of an intelligent appropriation of the means required, such as God demands of his people? For the salvation of the world God gave his only begotten Son! It was a gift without reserve. Before his Well-beloved, there was the humiliation of appearing in the form of a servant; the ignominious treatment, meted out to him by men; the exposure of Himself in the flesh to the temptations and schemings of the devil and his angels; and also the sufferings of death by the sins of the world on the cross; yet, notwithstanding all this, the only Son was given; for thirty years and more in this world He was given. He began and carried to completion the work given Him to do! To this work He gave Himself. He sanctified Himself—set Himself apart for it. His disciples are left to carry forward the work so gloriously, so marvelously begun.

In the light of this beginning, what should be the nature and extent of the consecration of the means, now in the hands of believers, for fulfilling the commands of Christ? Money is required; young people are also required, young people of faith and zeal.

What are the plans and purposes of the Christian parents in reference to their children? In nursing their babes, do godly mothers nurse them in prayers and tears for God's service? On their imaginations do they see the teeming millions of heathen, for whom Christ died, marching along the broad way of superstition and darkness, through the mire of heathen abominations, into the eternal world, while they nurse infants for ways of luxury, ease and fashion? This is against Christ. Have parents in their cradles, nurseries, and homes, or in their purses, anything too great or too good for Christ? Then let them re-examine themselves, lest the displeasure of the Master fall upon them. From the bosom of eternal Love, the Son of love was taken, and freely, wholly given for man; and was there ever, or will there ever be born of woman, a babe so dear, so bound up in the fond embraces of parental love, that it could be innocently or rightfully withheld from whatever service the Master might appoint it? Parents should dedicate, Christ will appoint and direct! The riches that are accumulated, if consecrated in purpose before, they are obtained, will be given in fact, after they have been gathered together. There is not a right hand employed by a servant of God, whose future labour should not be in prayer and faith dedicated to God, so that a part of its earnings would flow naturally into the treasury of the Lord.

About six millions of Teeloogoes, are now swarming all along the Godavery River and its tributaries, and their cities and towns lie along the sea

coast. They stretch out their hands to us—not literally, nor in any other sense, than the appeals, from their lost state, call loudly for us to give them the Gospel—knowledge of the way of life through Christ.

Again God is refreshing some of our churches in visitations of revival and conversion. It is a time for christian mothers and fathers to enter into covenant with God, and make an offering of their converted children to God, and pray earnestly that He will give them employment among the Teeloogoes. Now is the time for recruiting the little army already on the field.

We are especially interested in learning that a gracious work of grace is now in progress among the young people, studying at our Institutions at Horton. God has done great things in the past. Missionaries have been born into the kingdom there, and then prepared for their life work. From the churches priers should now ascend, that all the youth at this seat of learning may give themselves wholly to the Lord. The future looks gloriously! Faith, prayer, money and sanctified young men and young women, should now be given to Christ for foreign work.

Reference was made by our St. John correspondent last week to a letter from Rev. T. H. Porter, addressed to the *Canadian Baptist*, which appeared two or three weeks ago in the *Visitor*. It had reference to remarks made by Dr. Fyfe concerning the business done at our Convention at Hillsburg, or rather, to the mode of doing business, calling in question the propriety of discussing the matters so much in detail in open Convention. As we have not at hand Bro. Porter's letter, it may be sufficient that we insert a letter in explanation by Rev. Dr. Fyfe in the last *Visitor*. He says:

DEAR BRO.—Will you allow me to say a few words "anent," Rev. T. H. Porter's letter, and I promise you they will be my last, in reference to this matter; for I have no liking for newspaper discussions. When I penned the few paragraphs which I wrote to "my constituents," giving my passing impression of what I saw (for what they were worth), I had not the remotest idea of disturbing the mind of a single individual in the Maritime Provinces. I assuredly feel kindly towards them all. I suppose it is usual for strangers, going into a new place, to give their "impressions" of what they see. Sometimes these are well founded, and sometimes ill-founded. As the editor of the *Messenger* courteously and pertinently said (in substance) when he noticed my remarks, had Dr. Fyfe been better acquainted with the Baptists of the Maritime Provinces, he perhaps would not have criticised our modes of doing business. I think this is perfectly just, and, most probably, the very truth. It is a complete answer to what I said, so far as that related to the Lower Provinces. If I uttered any heresy in regard to the best methods of doing business, my brethren of Ontario and Quebec are quite competent to correct me, seeing my views were spoken to them. I saw several things during my hasty visit, which were new to me. For example, in the short ride I took I found I had to turn to the left, while we in Ontario turn to the right. Now I like our way best; I am more accustomed to it. But I by no means wish to enter into a newspaper war, to get you to alter your method of driving. So in regard to some things I saw in the Convention; in regard to them I like our way best; but I never thought of making an effort to change your ways. That is your business. And you surely cannot feel very hard if an old stager like myself should say, that in some things he prefers the ways he is accustomed to. For example, the report of the Treasurer of your Foreign Missionary Society (which was a very excellent one) was read in St. John I believe, and at a very large Board meeting in Hillsburg, and again, read in extenso, before a crowded meeting in the audience-room of the chapel. Had the venerable Dr. Cramp read over the 119th Psalm in the original Hebrew, the audience, in my judgement, would have carried away as intelligent an idea as they did from the folio after folio of figures, read by my excellent friend, Mr. Davis. This, when printed and circulated, will be of great value. It was some such things as this, which led me to say what I did. I said that I preferred the details of business to be mastered by "a few heads," by which I meant, of course, few persons, or in other words, small committees, then let the results, or a digest, be presented to the popular body, and let them ask any questions, or apply any tests they may think fit. In indicating such a course as this, I supposed I was giving utterance to the experience of all business men. Between brother Porter and me there is no principle at stake. There is only a matter of opinion, if there is even that. He seems to prefer large executive committees; I do not. And my view in this respect does not affect my democratic consistency an atom. The constituent body alone, must appoint the committee, be it large or small, and must call it to account.