

and Most Excellent Majesty, who reigns over the Kingdoms of Thunapara and Tampadipa, and all the Umbrella-bearing Chiefs of the Eastern Country; the King of the Rising Sun; Lord of the Celestial Elephants; Master of Many White Elephants; the great Chief of Righteousness; King of Burmah."

For the Christian Messenger. What the Rev. J. L. Keating meant.

There are four ways of getting truth when it is kept under cover by the cunning and designing. It may come when wine goes in; it may escape when anger enters; it may be uttered by a child; or it may be told by a fool. It does not matter in this case whether credit is given to Wine, Anger, Childhood or Folly, for the truth is out, whole and plump, and a little bit plainer than we usually get it.

Mr. K. has done the public good service: he has tapped the well of pure ritualistic oil. He has pinned the heart of ritualism on his sleeve, and there it will be seen as he rides West to the benighted village of Berwick: as he walks through that little town the people may see his desires and his purposes as plainly as they can see his nose.

Mr. K. means to reform Berwick by inducing the Baptists and Methodists to give up their classes and prayer-meetings; their Sabbath Schools and Bible studies; to dismiss those Secretaries—their ministers; to employ apostolic Succession—clergymen who will wear black robes in the streets flopping about their ankles; and white and sable cloaks interchangeably in the pulpit; who will bow and posture in all sorts of interesting ways at the altar—real altar where the genuine priest sacrifices; who will make prayer-meetings easy—only come into the church—genuine church, consecrated—and be solemn and read with the priest a few well written petitions. (Men may remain at home). Bring along the babies with god-fathers and god-mothers, and three sprinklings—just three—to each; and a cross signed with the index finger; and that priest and that sanctified water and that cross will make little saints of every one of them.

When these little angels grow up, Berwick will not be in the benighted condition in which, alas, it is now found. Then there will be a church and plenty of churchmen and churchwomen.

Mr. Keating would have the people relieved from most of their heavy religious duties: children from Bible study—catechism instead—people from engaging ministers; it will be sufficient to pay them and they will do the work. Out upon such electro-plate! Give us solid silver—A priest of Rome rather. Out upon this mediæval nonsense—half pagan, half popish.

Dox.

For the Christian Messenger.

The Evangelical Alliance at Ottawa.

My Dear Sir,—

I am glad that you have brought before your readers the blunders of the Ottawa Branch of the Evangelical Alliance at its recent meeting. Bro. A. A. Cameron, Pastor of the Baptist Church at Ottawa, had said, in some communication that he had occasion to make, that "the Baptists were the only Evangelical Denomination, in regard to the ordinances." This was interpreted by the meeting as a denial of the Christian liberty of the Pædobaptist members of the Alliance, and a resolution to that effect was passed, which was in fact a slanderous resolution, charging brother Cameron, most unjustly, as deficient in Christian freedom. The next resolution was still worse. It declared "that this Branch of the Evangelical Alliance regards Clause 9. of the Basis of the Evangelical Alliance, so recognizing the ordinances of baptism and the Lord's Supper, as administered by Pædobaptists, as scriptural and valid." This resolution indicated gross ignorance of the constitution and objects of the Alliance, and strange confusion of ideas relative to right and wrong.

Some have probably wondered at the introduction of this clause into the "Basis" of the Alliance. It happened on this wise:—When the formation of the Alliance was under consideration, many pious Quakers were much interested in it, and were evidently prepared to become members. Other pious persons, however, had no sympathy with the Quakers, and intimated that some means must be devised to shut

them out. Clause 9. was prepared for that purpose, and it has accomplished it. The Quakers, who do not believe in an official Christian ministry, or in the perpetuity of Baptism and the Lord's Supper, are shut out to this day.

But Clause 9. does not, as these gentlemen of Ottawa declared, "recognize" any celebration. It merely states as facts, "The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper"—leaving all the members of the Alliance to act as they please in regard to them. If the resolution passed at Ottawa is a fair interpretation of Clause 9. no Baptist can belong to the Evangelical Alliance. The Baptists are as clearly shut out as the Quakers.

The Evangelical Alliance is a practical commentary on the fourteenth chapter of the Epistle to the Romans. Christians differing from one another on certain points agree to act together for specific purposes, bearing and forbearing in regard to points of difference. But to affirm that Clause 9. "recognizes" opposite modes of celebration as "scriptural and valid" is a monstrous blunder. It does no such thing. Is it not strange that these gentlemen did not see that their theory is two-edged? It cuts both ways. It represents those who hold opposite views as acknowledging each other to be in the right! And yet even Dr. Hodge maintained this monstrosity at the great meeting of the Alliance at New York in 1873. His views were offensive to "many Episcopalians, Presbyterians, Congregationalists, and Baptists," and he appended a note to his Essay when it appeared in the official "History," expressing his "surprise and regret" that he had grieved some of his brethren.

We learn from the Montreal Witness of the 19th Inst., that the affair has reached an amicable termination. A meeting was held at Montreal on the 13th. The Ottawa resolution is to be "revised." The members of the Alliance consented to such revision, while declaring that they "believe firmly in the validity of the ordinances as administered by themselves." Mr. Cameron expressed his regret that any words of his had occasioned "pain or offence" to any of his brethren. They shook hands all round, and had a good time. Peace be to them!

Yours truly,

J. M. C.

For the Christian Messenger.

Education among the Baptists of the United States.

The Baptist Quarterly for October, 1876, has an article on the above subject, from Rev. H. M. King, of Boston, from which some facts may be gathered that will be of interest to the Baptists of these Provinces.

The early Baptists of America were for the most part uneducated, outside of the Scriptures. This will not appear so strange when it is remembered that an educated clergy were their fiercest persecutors. The Baptists were, however, among the earliest advocates of public schools; indeed, it is claimed that Rhode Island possessed the first free school in America, and that a Baptist was the first public school teacher.

The first Baptist Academy in America, was opened in Hopewell, New Jersey, under the charge of Rev. Isaac Eaton, for the education of youth for the ministry. This was in 1756. Several men, afterwards eminent in the ministry of the Baptist Churches, commenced their education in this Academy. Among these was Rev. James Manning, who organized a Baptist Church, and established a Latin School, in Warren, Rhode Island, in 1764. This was soon followed by the founding of Rhode Island College, now Brown University. In 1805 Dr. William Staughton, a native of England, who had spent some time as a student at Bristol, was invited to settle with the First Baptist Church of Philadelphia. He soon began to receive young men into his family to instruct them for the ministry. Dr. Sharp, who was for more than 40 years the honored pastor of the Charles Street Baptist Church, Boston, was Doctor Staughton's first student. In 1816 a Theological School was opened in Philadelphia, Dr. Staughton being appointed Principal and Rev. Irah Chæss, Assistant. This school was afterwards transferred to Washington and became the Theological Department of Columbian College. After a time this Theological Department was dropped, but the College has since expanded into a University, richly endowed and greatly honored for its work.

Waterville College received its char-

ter in 1820. For several years it had a Theological Department, but this was afterwards discontinued. The funds of this College have been very largely increased and it holds an honorable position in the Denomination, as Colby University, Hamilton Literary and Theological Institution, which has now expanded into Madison University, was also opened in 1820. Newton Theological Seminary was organized in 1826.

The Institutions, Literary and Theological, which have been named, were about all that the Baptists of the United States had fifty years ago. The increase and growth of educational institutions, of various grades, among them, during the last half century, has been marvellous. They report now nine theological seminaries, thirty-five colleges, and thirty-eight academies. In 1776 they had four schools of higher learning; in 1876 they have more than eighty, and nearly all this progress has been made within the last fifty years.

The facts thus briefly sketched suggest some valuable lessons. It is evident that academies, colleges and theological seminaries have their laws of growth; and wise men, in laboring to promote education, will act in harmony with these laws.

The earlier stages of such schools, while they generally demand the greatest faith and self-denial on the part of their friends, do not impress observers by the greatness of what is accomplished; but after a certain stage of development has been reached, every increase of funds and of the other appliances for educational work commands the attention and respect of the public. Here the word is true: To them that have shall be given. After a college has developed a certain measure of strength, it creates the conditions of its perpetuity.

The rapid increase of the Baptists of the United States and the great multiplication of their educational institutions, must have some closer relation than that of accidental coincidence. It is quite evident that each of these facts has been in turn the cause and the effect of the other. We may be assured that this condition of denominational growth will be as important in the future as it has been in the past.

W. S.

The Christian Messenger.

Halifax, N. S., January 31st, 1877.

One of our esteemed friends writes "Would it not take a burden from your shoulders if you were to publish a list of the names of the gentlemen who are qualified to receive the subscriptions for the various objects we are carrying out; and adds very significantly "I am at loss myself sometimes where to remit." We are grateful to our brother for his kind consideration and suggestion. Although we are glad to serve our benevolent brethren, and the institutions of our body in any way we are able, yet as our time is so much occupied we greatly prefer that they should send directly to the Treasurers of the several Funds; which will prevent, (1) the necessity of our writing them, and (2) avoid a second payment of postage, and (3) the possibility of mistake or delay. We are therefore glad to give the names of the brethren as requested, as found in our Year Book, and Minutes of Associations, and hope that this may be a means of many a dollar note, or a post-office order for five dollars, ten dollars, or even a hundred dollars finding their way to these several depositories of Christian Benevolence.

- 1. Home Missionary Union—Pearl D. Kinney, Yarmouth.
2. Foreign Missionary Board—Thos. P. Davies, London House, St. John, N. B.
3. Acadia College and Horton Collegiate Academy—Andrew D. W. Barss, M. D., Wolfville.
4. Acadia French Mission—Pearl D. Kinney, Yarmouth.
5. Ministerial Education Fund—John W. Barss, Wolfville.
6. Nova Scotia Women's Missionary Aid Society—Mrs. M. R. Selden, Halifax.
7. N. S. Western Association Infirm Ministers' Fund—Rev. Wm. H. Warren, Yarmouth.
8. N. S. Central Association Infirm Ministers' Fund—Charles F. Eaton, Canard, Cornwallis.
9. N. S. Eastern Association Infirm Ministers' Fund—Benj. L. Douglas, Amherst.
10. Prince Edward Island Association Infirm Ministers' Fund—James DesBrisay, Charlottetown.

CHRONOLOGY OF THE WEEK.

- Jan. 29. King George III., died. 1820
30. Death of W. Chillingworth, celebrated Protestant divine. 1644
King Charles I., beheaded. 1649
31. Death of Charles Edward, the Pretender of 1745. 1788
Feb. 1. Death of Archbishop Leighton. 1684
2. Death of Dr. Olinthus Gregory, Mathematician. 1838
3. Death of John of Gaunt. 1399
4. Martyrdom of Jno. Rogers. 1555

The following letter, just received from Boston will interest some of our Methodist friends as well as Baptists:

Interesting Service in Tremont Temple.

Mr. Editor,—

It was the privilege of the writer to attend service in the above named place last Sabbath, Jan. 21st; and I call it interesting for several reasons. First, because of the clear and forcible presentation of truth by the pastor, Rev. Geo. C. Lorimer, D. D., from the text found in Heb. iii. 1. Secondly, because of the immense audience. The "Temple" was filled; probably sixteen hundred, and some say eighteen hundred people. Looking over the vast assembly you could see weeping ones, here and there, whose hearts were being moved by the Gospel. And Thirdly, because of the administration of the ordinance of baptism, first by the pastor to three or four believers; and then the same ordinance in the same way, and at the same time, but by a Methodist minister, was administered to eight or nine believers in the Lord Jesus Christ.

This looks like victory for the truth, and this is not a solitary instance, for in the Baptist Church at Bowdoin Square, at the same hour, the same thing was being done by another Methodist minister. Truly the outlook is encouraging. The churches, at least some of them, appear to be well prepared for the coming of the Evangelists.

C. C. B.

Newton Centre, Jan. 23, 1877.

We like that the pew should speak occasionally as well as the pulpit, and so we like to know what the deacons and people who are readers think as well as what the editors believe. A friend writing from a city in these maritime provinces says:

Spiritually we barely live, the over inflation in religious effort to get up revivals, I fear is not as profitable for the Baptist Churches, as the good old ways when souls were urged by the Pastors to be reconciled to God, and fed with the pure milk of the Word as well as solid meat on which our churches were wont to grow. I see that a letter from Michigan states, while the churches have reported large increase the past year it is notable those churches have the largest increase where no Evangelistic work has been used. The Pastors have labored on, trusting in God.

I feel confident the Baptist Churches here have been injured by the inflation used, they have generally gone as far back as they have been pressed forward, so soon as the stimulus has been stopped.

"AND THEREFORE."—A letter from the Rev. A. C. Gillies in the Presbyterian Witness of last week says:—

"Mr. Munro demonstrates from the Bible that the children of believers always had, and now have, a God-given right to be recognised as within the Covenant, and therefore are to be baptized, notwithstanding the oft-repeated assertions of that Branch of the Church which has become water-logged and in danger of going under."

We have before heard of this man's doings when in the eastern part of the province, and have read some of his profound reasoning! This elegant extract indicates that he is not much improved by going west. He does not appear to understand the proper use of the word "therefore." He might as well say that being recognized as a Presbyterian minister, therefore, he has a right to sneer at an ordinance of Christ, and insult those who belong to another "Branch of the Church."

THE DALHOUSIE COLLEGE GOVERNORS ASK THE CITY CORPORATION FOR TEN THOUSAND DOLLARS!!!

At the meeting of the City Council on Friday last, a letter was read from the Chief Justice, one of the Governors of Dalhousie College, proposing that the site of Dalhousie College and a sufficient portion of ground in front, to protect it from street noise, be vested in the College and the remainder in the city, that part north of George Street to be permanently left open, and that part south of George Street to be reserved or used as a site for a public building, in the discretion of the Council, the city to pay the Governors

of the College the sum of \$10,000. The letter was laid over.

This is a cool proposal and a bold attempt to add another item to the taxation of the city, to get the corporation to pay \$10,000 for what the city already claims as its own.

ANNUAL MISSIONARY MEETING.

The Women's Missionary Aid Societies in connection with the North Baptist and Granville Street Churches and the Nova Scotia Central Board held their united Anniversary on Tuesday of last week in the New Vestry, Spring Garden Road.

Dr. H. H. Read occupied the Chair, and in his opening speech noticed the great value of missionary labors.

Rev. J. W. Manning offered prayer. The Report of the Central Board (on another page) was read by Mrs. E. D. King.

The Financial Statement was read by Mrs. Selden as follows:

NOVA SCOTIA CENTRAL BOARD.

Treasurer's General Account with Women's Missionary Aid Societies for year 1876—

Table with columns for Dr. (By Cash from Societies, Donations, Mission Bands, Interest from Savings Bank, Balance deducted from Dec. Quarter) and Cr. (To Amount remitted Quarter ending March 31, 1876, June, Sept., Dec.)

\$1061 02

Table with columns for Cr. (To Stationery, Postage, Printing, Discount on Bank Notes, Express Charges, &c.) and Cr. (To Amount remitted Quarter ending March 31, 1876, June, Sept., Dec.)

\$1061 02

The above Account having been carefully examined and found to be correct is respectfully submitted.

L. M. SMITH,

Auditor Central Board W. M. A. S.

List of Societies with amounts contributed during the year 1876:

Table listing various societies and their contributions, including Amherst, Aylesford, Annapolis, Bear River, Bridgetown, Billtown, Berwick, Barrington, Bear River, Clementsvale, Clarence, Annapolis Co., Cleveland, Chelsea, Canning, Canso, Canard, Cambridge, Guysboro, Deerfield, Digby, Falmouth, Freeport, Granville Ferry, Great Village, Hammond's Plains, Halifax, Granville St. Ch., Halifax, North Church, Hillsburg, Hebron, Hantsport, Hall's Harbour, Indian Harbour, Kempt, Queens, Liverpool, Lapland, Milton, Queens, Margaret's Bay, North Brookfield, Queens, North Sydney, New Canada, Nictaux, Onslow, Ohio, Osborne, Oxford, Cumberland Co., Pugwash, Pereaux, Pine Grove, River Hebert, Sandy Cove, Sydney, Summersville, Hants, Sable River, Torbrook, Truro, Wolfville, Weymouth, Westport, Digby Co., Waterford, Windsor, Weston, Cornwallis, Yarmouth, Temple Church, Virginia, Clements.

\$944 76

From Mis. Band at Great Village \$14 67

DONATIONS.

A Christmas present from a friend, Indian Harbour \$4 00
To constitute Miss M. B. DeWolfe a Life Member, from the churches of Lower Aylesford, Torbrook and Pine Grove... 25 00