

For the Christian Messenger. Lectures in Cape Breton.

HALIFAX, N. S., 3rd May, 1881.

SIR,—Learning that Edmund Symes, Esq., of the enterprising firm of Addison and Symes of London, England, who are operating so largely in the purchase of cattle and sheep in Cumberland County, for the English market, and who have business connections also in Russia, Austria, Germany, &c., was visiting Halifax, I took the opportunity of obtaining an interview with him in reference to his making a visit to Cape Breton.

I am very anxious that my native island should participate in the advantages of the operations of that large firm. It is well known that it possesses some of the finest grazing land of the Dominion. I have succeeded in obtaining a written engagement with Mr. Symes to address public meetings in the following places and dates, on cattle and sheep raising, herds, feeding and farming generally:

June 7, Tuesday, 8 P. M., Hawkesbury. " 8, Wednesday, 4 P. M., Arichat. " 9, Thursday, 11 A. M., St. Peters. " 10 & 11, North and South Sydney, or vicinity.

Monday 13, about 10 A. M., Baddeck. " 7 P. M., Whyocomahe. Tuesday 15, 10 A. M., at Margaree and if convenient at 7 P. M., Mabou. Wednesday 16, 10 A. M., Port Hood.

The above hours will be maintained if conveyances connect. The Sheriffs of Counties in Cape Breton, Magistrates and leading citizens of the above localities are kindly requested to secure the largest and most convenient buildings and centres, where meetings may be held.

Will you kindly, Mr. Editor, in the interest of benefitting our Province, and especially in "justice to Cape Breton," give the above arrangement publicity.

I remain yours, HENRY N. PAINT.

The Christian Messenger.

Halifax, N. S., May 4, 1881.

OUR PUBLIC WORSHIP.

The great object of all church work is the salvation of men. One of the great indications that this is accomplished or is being effected is their general and regular attendance on the public worship of God. Whilst therefore it is of first importance that the ministry of the gospel should reach the people at their homes, everything which operates on them so as to bring them to the House of God, must be of supreme importance in the estimation of all right thinking Christians. The New Testament gives us no programme for the conducting of Christian worship. The order of service is therefore a matter on which variation may be made without being under a charge of innovation, except it be by the adoption of what is inconsistent with the general teachings of the great law book of the church. There has been of late numerous enquiries started whether it is not possible to 'brighten the service' and render the exercises of the Sanctuary more generally profitable and lively. The effort has been, perhaps, hitherto, more to make the preaching generally acceptable and instructive, leaving the other parts of the service to take care of themselves. The preponderance of thought being given to the sermon, the people are led to depend on this as the great feature of the hour of worship. This should not be, it is exhausting to the preacher, and the preparation and delivery of two finished sermons every Lord's Day is strain that after a few years tells upon him, and unless he is a man of vast resources of mind and information, he finds a change desirable. There should be more for the people to do. We are not afraid of the charge of wanting something Ritualistic. We shall not presume to give any 'order of service,' although we do think that an examination of the subject might be advantageous.

Every service should be a Service of Song in which all might participate more than is now commonly done.

The minister's prayer is often too long. If it were divided into two or three, with singing or reading between them, it would be better for both minister and people.

Professor Torrance in addressing the graduating class of the Baptist Ministerial Students at Woodstock, Ont., a few days since, very appropriately remarked "Once more, let me warn you against falling into loose habits in relation to any work you may have to perform. My advice to you is, Do your very best every time you do anything. For example, if you are invited to address even a tea-meeting, and you see fit to

accept the invitation, do not fall into the habit of thinking because it is only a tea-meeting any twaddle will do. Gentlemen, never forget your high calling, and never prostitute it to the mere d-light of gigglers. Never speak, if possible, without preparation, and prepare your very best every time. As another example, take the preliminaries, as they are thoughtlessly called, of the Sunday services. Take the matter of the hymns you are going to use. Take time in selecting appropriate hymns; then take time to study them, in order to be able to read them. Just so in the chapter or portion of the word to be read. Do not wait till you get in the pulpit to make up your mind what you will read. Having selected the passage, read it over carefully with a standard pronouncing dictionary at your hand. Be particular: make yourselves masters of the meaning as far as possible; then practise reading it aloud; and give attention to inflection, emphasis and tone. These, remember, are but examples. Give proportionate care to every part of your work. Do it because of the habit it will form; do it because of the power it will give you; but especially do it because of the transcendent dignity and sacredness of the ministerial work. Give heed to the apostolic injunction: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth.'

REV. E. M. SAUNDERS.—At the close of the service on Sunday morning last, Rev. E. M. Saunders gave to the Granville Street congregation a statement which he had previously given at a business meeting of the Church on the previous Thursday evening. Mr. S. said he had been cordially invited by the Governors of Acadia College, to accept the important position of Financial Secretary of the College, with the purpose of increasing the Endowment Fund and the means of support of the Institutions. After giving it much prayerful consideration he had come to the conclusion that it was his duty to decline the offer, and had consequently done so.

In making this statement, Mr. Saunders referred to the fact that the Institutions at Halifax had their origin in Granville St. Church, and that the church had continued till the present day loyal supporters and friends of Acadia College. He also trusted the future of the church would in this respect be like the past. Mr. Saunders also stated that for the past seven or eight months he had intended to intimate to the Church on the first of June next, that he would resign his pastoral relation to the church, to take effect at the close of his fourteenth pastoral year, which will be completed early in September next. As however, he had felt it his duty to state to the Church and congregation that he had declined the position offered him by the Governors of the College, he would also make the intimation of the resignation of the pastorate a month earlier.

Mr. Saunders said as the congregation were not present at the church meetings he would take the liberty of acknowledging the uniform kindness and Christian courtesy that he had received from those who were not church members—a courtesy for which he felt truly grateful. He also expressed his desire that they might all become members of the Church and enjoy its privileges.

To the church Mr. S. said that he would have opportunities of speaking when assembled in church capacity.

We need scarcely say that our relations with Mr. Saunders have been most cordial and happy, and we much regret that they should be disturbed. The high character he has maintained, has secured for him the respect of men of all classes in the community.

We shall not further anticipate what action the church may take in this matter.

At a meeting of the Halifax Presbytery, on Wednesday last, held at St. Andrews Church, amongst other matters was a call from the Presbytery of Manitoba, to Rev. C. B. Pitblado. On Mr. P. being asked to give his decision, he stated that he would like time for further consideration, which was agreed to.

The following catechists were appointed to labor in the following fields for the summer:

Mr. A. B. McLeod, Lawrencetown and Cow Bay, &c.; Mr. C. D. McLaren, Digby, Bay View, &c.; Mr. J. Duran, Tangier, &c.; Mr. A. Rogers, Wolfville, Lower Horton, &c. The first three to commence work immediately. Mr. Rogers to commence at Wolfville with the first Sabbath of June.

DALHOUSIE COLLEGE AND ITS FUNDS.

It is desirable that our readers should be correctly informed in reference to the history of Dalhousie College and the funds by which it was built and has since been sustained. The following facts are taken from a letter from Edwin D. King, which appeared in the Herald of this city in reference to this subject. It will be clearly seen that there was no intention from the beginning, that the building and funds should be adapted to the necessities of any one denomination or placed at their disposal:

The Imperial Government created a trust in respect to the Castine Fund in the year 1815, for the purpose of "making public improvements in Nova Scotia;" the whole of that fund was disposed of by the Government of Nova Scotia, in whose hands it had been placed by the Imperial Government before Lord Dalhousie came into the country. The original despatches and minute of Council referring to the matter are in the archives of the Province. The first mention of the matter is in a despatch dated at Downing street 10th Oct. 1815, addressed, not to Earl Dalhousie, but to Sir John Cope Sherbrooke, K. G. C., who was then Governor of this Province. Referring to the Castine Fund, Earl Bathurst says: "It appears most desirable that it should be applied in defraying the expense of any improvements which it may be deemed expedient to undertake in the Province under your government." Soon after receiving this despatch, Sir John reported to Lord Bathurst that he had placed the matter in the hands of the Executive Council, composed, he says, of persons well qualified to deal with the matter, and "those gentlemen," he added "will be prepared to appropriate the balance of the Funds so soon as it is decided how much of it is to be paid to Gen. Gosselin," who had commanded the troops at Castine.—(Despatch of Sir J. C. Sherbrooke, Kt., to Lord Bathurst, 24th June, 1816).

The matter stood thus when Earl Dalhousie arrived at Halifax, October 24th, 1816, to be sworn in as Governor of Nova Scotia. (Murd. His. N. S., vol. III). Some time during the following year, General Gosselin was paid, and the Government of Nova Scotia decided "unanimously" to employ a large portion of this Castine Fund in founding "a seminary for the higher branches of education," etc.—(Minutes of Executive Council, 11th Dec., 1817, before referred to, and Despatch Lord Dalhousie to Lord Bathurst, Dec. 14th, 1817).

The act of 1863 was a government measure, and introduced by the late Hon. Joseph Howe.

The arrangements of 1865 were violated in 1875 by the friends of Dalhousie College who demanded and received from the Legislature that year \$1800 more than they were entitled to under the "arrangement" of 1865; and the grants since 1875 have been made on an entirely new basis.

The annual income actually received may be put at \$6,000, as follows:— For use of College building, annually.....\$2,400 Annual income from Castine and other Provincial funds..... 3,600 \$6,000

It is unquestionable that the Presbyterian denomination has been enjoying annually from Public revenues for the support of higher education, in connexion with Dalhousie College, for many years past, more than twice as much as the Roman Catholics for the two Colleges and nearly four times the amount of the annual grant to Kings, Acadia, or Mount Allison Colleges.

The Acadia Athenaeum gives indication of the coming Spring. Its writers are looking forward to relief from the round of continuous study. One of these, striving to be serious, writes as a worthy son of his Alma Mater to encourage himself and his fellows:—

"A few more swiftly gliding weeks and the mental strain will be over, and the long Winter Term will be a thing of the past. Therefore let us make our mental powers rulers of our physical nature. Let us not yield to the enervating influences of Spring, but strive to make ourselves worthy sons of Acadia, by persistent and ceaseless study. The students of many other colleges have already ceased from their six months labor, a few more weeks and we of Acadia will have devoted nine months to hard and continuous mental training. Gaining thus each year three months, we, at the end of our four years' course, have had the advantage of twelve months class training over and above the time occupied in the whole course in some other colleges. We thus receive an equivalent for at least six years' in Dalhousie and other colleges with a six months Term. As, moreover, the standard of admission to Acadia is much higher than in any of the other colleges in the Province, so the work of the following years must be proportionally further advanced. Let us then make the most of our opportunities, and thus attain the highest educational advancement possible in our Province,

and prove no disgrace to honored Acadia."

That gives something like the true ring of a son of Acadia.

It is curious to see in the controversy between the Presbyterian and Episcopalian Divines in our city papers on the Rite of Confirmation, how the latter entrench themselves behind that of Infant Baptism, insisting that there is as much foundation in Scripture for that Rite as there is for Infant Baptism. Our Church contemporary and clergy however couples with the latter the observance of Sunday and the admission of Women to Communion &c."

If we had as much scripture for Infant Baptism as we have for the observance of the first day of the week (see John xx. 19; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.) we should ourselves have some very grave doubts about our position on the subject of Baptism. By using the other topic—"the admission of women to the Communion as a matter of any doubt, our church friends may think they are helping the Confirmation theory, but if so it is certainly at the expense of an unquestionable right, and condition of equality in respect to our believing sisters. When the Word of God says, "Believers were the more added to the Lord, multitudes both of men and women," Acts v. 14 and xvi. 14; Rom. xvi. 3, 6, 15 &c., &c., we are safe in concluding that having received the initiatory rite they partook of the Supper. It seems more like a quibble to call it in question. Not so with Infant Baptism, as we believe both parties freely admit—there is no precedent for it. Let the controversy go on and the truth will be more fully developed.

The principal parties in the discussion have been the Bishop of Nova Scotia, and Rev. John Padfield on the Confirmation side, and Rev. Dr. Pollock, Rev. W. Burns, and several anonymous writers who deny that it is of any divine authority. It has not as yet been affirmed by either party that Infant Baptism is of Divine authority. Only the Roman Catholic Church can hold this with any shew of consistency, and that is done only on the theory that the church has the power and right of so ordering it.

We are informed that the Rev. W. F. Armstrong has been accepted by the American Baptist Missionary Union at Boston, and expects to return to India under the direction of the American Board. We are not greatly surprised at this result, however much we may regret such a conclusion of the relationship between the churches of these provinces, and our brother and sister Armstrong. We should have greatly preferred that the matters between them and the Board had been first properly adjusted. It would have been far more satisfactory to discover what further is required in order to make our Christian work in India efficient, progressive and permanent. This we think is due to the Board and especially to the churches. We shall be glad to know if there has been correspondence between our Board at St. John and the American Board on this matter.

The three Stations we have at Chicocole, Bimlipatam and Bobbili are we believe a good substantial foundation for evangelistic operations in that land; and with patient perseverance in well doing by all concerned we may look for good results at an early day.

Our "Proposal" made to the Presbyterian Witness last week respecting a supposed case of the Roman Catholics having obtained possession and the use of Dalhousie College, by the same means as the Presbyterians have done, is copied by our contemporary, and has the following editorial remarks thereon:

"Such is the problem submitted to us by the MESSENGER. We think it a very great pity that the Roman Catholics did not affiliate with Dalhousie. Had they done so on the same terms with the Presbyterians, we do not fear to say that we would justify the arrangement. The MESSENGER's way of putting the problem is not in accordance with our view of the case. But, with suitable modifications and corrections, we would "accept the situation" and cheerfully undertake to justify it before the Presbyterian Synod or any other body of liberal minded men."

This is rather evading than discussing the case; our brother does not point out any particular in which our case is defective, but admits that modifications and corrections are necessary before he would be prepared to "accept the situation" of justifying the arrangement. Try again, brother.

It is well, if we are willing to learn, that we should not be particular whence the lessons come. Our Church of England friends are awaking to the realities of the situation with regard to the support of Kings College. The authorities are adopting measures for securing contributions to enable them to make up for the loss of the \$2400 a year deducted from the amount of the revenues they have been receiving for the past five years.

One remark made by our contemporary the Church Guardian we may here repeat with some emphasis as applicable in other quarters:

"We think it would have been a display of wisdom had those to whom its interests have been specially intrusted, taken the Church people of these Provinces into their confidence, and from time to time, in the columns of the Church Guardian, promoted a bond of fellowship between themselves and those to whom they must look for help in the dark hour. As it had been with our missionary work, so is it true with regard to King's College and every other Church interest, there appears to be too little confidence between the management and those in whose behalf all Church work should be managed. Keep Churchmen in the dark as to deficiencies in Mission Funds, and as to the condition and needs of Church Institutions, and you lose that large hearted sympathy to which Dissent owes so much of its success."

We can afford to smile at the littleness of our clerical friends in the use of the term Dissent. Does he not know that Churchmen and Roman Catholics and all the other bodies in Nova Scotia, except Presbyterians, are now Dissenters. The point to which we would direct attention is the need of being kept informed by the directing bodies to secure full confidence and warm sympathy between the managers and the supporters.

The Canadian Baptist gives the following as one of the causes which produce short pastorates: When a minister goes to a sphere of labour he should enter on his work as if he was to remain there for life. One reason for short pastorates is to be found in the fact that some ministers are continually looking about for something better. No sooner do they hear of a vacant pulpit than they either write about it or get some of their friends to intercede for them. Such conduct is not very commendable, and is always sure to defeat its own ends. The pastor who is known to be always on the pursuit seldom succeeds. But on the other hand, the man who is steadily engaged at his work as if he were to labour in his present field all his life, whose every sermon is such that he would not hesitate to preach in any pulpit, and whose diligence and earnestness in pastoral work secure success, and so draw upon him the attention of those around, is the man who, while not seeking great things for himself, will surely be sought. Having been faithful in that which is least, he will ultimately be set to work at that which is greatest. But this restless seeking after some more inviting field keeps a minister from his proper work, produces discontent, and puts him so much out of sympathy with present duty that it is almost certain he will fail. The spirit of self seeking is not the spirit of Christ, and we are persuaded that it has something to do with producing the evil of short pastorates.

THE POPULAR SCIENCE MONTHLY.—Conducted by E. L. and W. J. Youmans. Published by D. Appleton & Co., 1, 3, & 5 Bond Street, New York. (May.) has the following articles:—

Story of a Salmon, S. Jordan; Physical Education, L. Oswald; Gymnastics; Mineral Springs of Saratoga, C. F. Fish (Illustrated); Action of Radiant Heat on Gaseous Matter, John Tyndall, F. R. S.; Another World Down Here, Williams; Origin and Structure of Volcanic Cones, H. J. Johnston-Lavis, F. G. S. (II.) (Illustrated) Eyes and School Books, Cohn; Deep Sea Investigation, J. G. Buchanan, (Illustrated); The Will O' The Wisp and its Folk Lore, T. F. Dyer; Cynicism Opposed to Progress, A. Eddy; Some Prehistoric Vessels. (Illustrated.) The Horace Mann School for the Deaf, M. G. Morrison; Color Blindness S. R. Koehler. The Eucalyptus in the Roman Campaign, H. N. Draper; Influence of the Post and Telegraph on International relations, C. M. Dunbar; Sketch of Edward D. Cope. (With Portrait.) Editor's Table, Literary Notices, Popular Miscellany. Notes.

The nineteenth volume of "The Popular Science Monthly" begins with this number, and it would be difficult to find, since its start, an issue that more fully sustains the high reputation of the magazine as an exponent of modern science in a readable and at-

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