

THE GOSPEL IN FRANCE.

Broad foundations are being laid in Paris to give a supply of Gospel preachers to France, well furnished to meet all the demands of the country. A Theological School has been established there with a corps of very efficient teachers. Rev. Dr. Mitchell is the President and teacher in Biblical Interpretation, Rev. Auguste Decoppet, D. D., teacher in Theology, Rev. Alexandre Dey in Homiletics, and Rev. Henrie Andru, in Church Polity. Rev. E. DePressense, D. D., has recently consented to take his place in the Faculty as Teacher of Church History. The N. Y. Examiner says: "The Rev. E. DePressense, D. D. well known among scholars as one of the most learned theologians and church historians of France, has consented to give instruction in Church History to the students of the Baptist Theological School in Paris. Dr. Pressense is as eminent for his piety as for his learning, is eminently evangelical, and a leader in the great Protestant movement. As a member of the Union des Eglises Libres, or Free Church, he practically accepts the principle of Church independence, and in his books has avowed his conviction that believers' baptism only is authorized by Scripture precept and example."

Here is what he writes in his Early Years of Christianity:

"Baptism, which was the sign of admission into the church, was administered by immersion. The convert was plunged beneath the water, and as he rose from it he received the laying on of hands. These two rites correspond to the two great phases of conversion, the crucifixion of the old nature preceding the resurrection with Christ. Faith was thus required of every candidate for baptism. The idea never occurred to Paul that baptism might be divorced from faith—the sign from the thing signified; and he does not hesitate in the bold simplicity of his language to identify the spiritual fact of conversion with the act which symbolizes it. "We are buried with Christ by baptism into death," he says, Rom. 6: 4. With such words before us we are compelled either to ascribe to him, in spite of all else that is written, the materialistic notion of baptismal regeneration, or to admit that with him faith is so intimately associated with baptism that in speaking of the latter he includes the former, without which it would be a vain form. The writers of the New Testament all ascribe the same significance to baptism. It presupposes with them invariably a manifestation of the religious life which may differ in degree, but which is in every case demanded. Acts 2: 38; 8: 13-17, 37, 38; 10: 47; 16: 14, 15, 33.

Christian baptism is not to be received, any more than faith by right of inheritance. This is the great reason why we cannot believe that it was administered in the Apostolic age to little children. No positive fact sanctioning the practice can be adduced from the New Testament; the historical proofs alleged are in no way conclusive. There is only one case affording any ground for doubt, and those who attach more importance to the general spirit of the new covenant than to the isolated text, unhesitatingly admit that it is of no force. Five baptized households are mentioned in the New Testament. The family of Cornelius was baptized only after the descent of the Holy Ghost upon all its members. Acts 10: 44, 47. The family of the jailer at Philippi had heard the preaching of Paul and Silas: "They spake unto him the word of the Lord, and to all that were in his house." Acts 16: 32. The house then contained no child incapable of comprehending the gospel. We read in Acts 18: 8: "Crispus believed on the Lord with all his house." St. Paul says (1 Cor. 1: 16) that he baptized the family of Stephanus; and in the same Epistle (16: 15) he mentions that this family was the first-fruits of his ministry in Achaia, a statement which implies that all his members were converted. The single doubtful case is that of the baptism of the family of Lydia (Acts 16: 15), but it loses its character when we connect it with the instances already referred to. It appears to us evident that the family of Lydia was the first-fruits of Macedonia, as the family of Stephanus was of Achaia."

There has been a warm discussion going on for a number of weeks past in the North Sydney Herald between Rev. J. W. Bancroft, Baptist, and Rev. Alex. McMillan, Presbyterian, on the question of Dr. Lightfoot's testimony, regarding the majority of one vote against allowing immersion as baptism, in the Directory for public worship, prepared by the Assembly of Divines, 1643-1649. The discussion began, we believe, by Mr. B. having, in the course of a lecture, stated, that such was the case, and arguing for the prevalence of immersion previous to that time. This, we understand, Mr. M. denied in the

University must have nothing to do with discussions connected with this subject. Furthermore, a state University must be under the direct control of the Government. The Executive must be at liberty to appoint, remove and change as they may think that the condition of the country requires. Through personal and political considerations, men may be appointed to particular chairs, who will transgress the limits of neutrality in regard to moral and religious questions and, notwithstanding all professions of indifference, will give their university the character of a positive teacher on these subjects. Again, these subjects are of such a nature that indifference in regard to them cannot be maintained. In a proper course of lectures in some departments of learning, times will occur when not to speak in favor of certain truths will be practically the same as to speak against them. Cool indifference towards these truths will produce the same effect on the minds of the young as the advice to neglect such studies altogether. Probably the members of the Association for promoting University consolidation, in informing the public why they choose a University of the character that has been described, rather than a State University, would further say that they prefer that, while their sons are pursuing general studies, in preparation for the study of a profession, and are forming their mental and moral habits for life, they should be under the influence of teachers who are heartily in sympathy with religious truths, and who acknowledge themselves to be under obligation to cultivate a christian character. Intellectual discipline and large stores of knowledge, important as they are in the estimation of all, are, nevertheless, of small account in comparison with right principles of conduct and wholesome moral habits. A college that, from the nature of its constitution, is a liberty to give the public some reasonable assurance concerning the moral influences that shall prevail in it, is to be preferred above one that, by its constitution, is left open to the varying moods of popular feeling. These parties, it may be presumed, would say that they have observed that, to a very large extent, parents are practically influenced by these considerations in selecting a college for their sons, and that we cannot do better than regard the wishes of parents in these matters.

In the light of the public declarations made by the advocates of the Association for promoting University Consolidation, we are justified in presenting this view of the reasons why the Association, instead of agitating for a state university, seek to establish a university that shall be under the control of an organization composed of christian members. We are compelled to say that we feel the reasons to be cogent and satisfactory. Indeed, they are the arguments by which, for a long time, we have opposed the establishment of a college which should be under the control of the state. It is scarcely necessary to add that the members of the Association, in adopting the policy which they have outlined, have virtually adopted the principle of the denominational college. It is clear, therefore, that the advocates of the Association are not at liberty to charge us with inconsistency in upholding the public-school system and opposing a state college. If there be any inconsistency, they are themselves as much involved in it as we are. If the reasons which have been given, or others that might be presented, justify a departure from the principle of the public schools when two or three denominations unite in the support of a college, they sufficient to justify a similar departure when a simple denomination chooses to establish its own college. On further examination, we shall probably find that the advocates for consolidation are involving themselves in other contradictions when they assume to charge the supporters of Acadia College with inconsistency.

Yours truly,
A. W. SAWYER.
July 22nd, 1881.

Mr. Moody is now busy arranging for the Christian Convention at Northfield which begins Aug. 3rd, and continues till the 1st of September. In addition to Rev. Andrew Bonar, D. D., of Scotland, he has the promise of Major D. W. Whittle, Rev. Geo. F. Pentecost and other leading Bible students of this and other lands, who will assist him in conducting the meetings. Mr. Saukey, Mr. & Mrs. Stebbins, and Mr. McGranahan, will have charge of the music. Mr. and Mrs. Crafts and others will represent the Sunday School interest.

Wallace. Convention Fund, per Rev. G. E. Day, Finance Committee, \$100; \$160; \$125.65; \$87; \$266.61; \$91.92.—total \$831.18. Nova Scotia Central Association, Billtown, per W. S. Sweet, Treas. \$146.46.

NEW BRUNSWICK, \$519.34.
Mrs. Mary H. Miller, Victoria Corner, donation \$5. Dea. C. Connolly, Jackson-town, don. \$5. Rev. W. C. Rideout, don. \$1. J. Gerow, Wickham, don. \$1. Sabbath School of Germain St. Church, St. John, for support of Bagavan Bayrah, native preacher, \$20. Rev. D. Crandall, Springfield, don. \$1. New Brunswick Central Board W. M. A. Society, per Mrs. W. Allwood, Treas. \$200. Convention Fund, per J. March, Esq., Finance Committee, \$62.21; \$47.81; and \$176.32;—total \$286.34.

P. E. ISLAND, \$318.53.
Convention Fund, per Rev. D. G. McDonald, Finance Committee, \$21.53; \$37; and \$260.

UNITED STATES OF AMERICA.
Donation from Joseph Thomas, Stark, Florida, per S. Selden, Esq., \$1.
W. P. EVERETT,
Secretary F. M. Board.
St. John, N. B., July 20, 1880.

For the Christian Messenger.
Notes on the College-Question.

Mr. Editor,—

At length, by an official announcement, the public have been informed what they are to understand by the term, University-Consolidation. It appears that a combination of all the Colleges in the Province is not expected. It is understood that the Catholics will not be represented in the proposed union, but that they will carry forward their plans in regard to higher education, isolated from the rest of the community. Even the degree of co-operation between them and other bodies, that was made possible by the University of Halifax, is no longer expected. What other limitations of the union may be contemplated, we do not know; but it is thought to be possible that the Baptists, Methodists, Presbyterians, and at least one wing of the Church of England may unite in the attempt to establish a great university. If this should prove to be too comprehensive a basis of union, the hope is cherished that in any event the Presbyterians and a part of the Episcopalians will unite in Dalhousie and build up something worthy of the country. It becomes evident, therefore, that the proposed University is to result from the union of certain religious bodies for the purposes of education, and that it is to represent definite theological and religious tendencies. If we may accept the public declarations of the advocates of the proposed scheme, we may make the following affirmations in regard to the character of this University:—It is to be Protestant and, therefore, it will be opposed to Catholicism; it is to be conducted in harmony with evangelical principles and, therefore, it will be opposed to ritualism and rationalism; it will accept the Christian doctrine concerning the supernatural and, therefore, it will be opposed to agnosticism. By announcing an intention to give their University this definite character, the promoters of the scheme necessarily prevent a large portion of the people from co-operating with them; but they also appeal more powerfully to the sympathies of the rest of the community, who will be pleased to know that the institution which they are expected to support will be conducted in harmony with the convictions and beliefs which they have cherished on some of the most momentous subjects.

If the question should be asked by the members of the Association for promoting University Consolidation, why they prefer a University of the class described rather than a Provincial, or State University, probably the answer would be this: A State University, in its Arts department, must give definite instructions on certain subjects involving moral and religious elements, or its freedom of instruction must be seriously limited. If it adopts and promulgates definite opinions on these subjects, then, from the nature of the case it becomes the exponent of one section of the community in opposition to others. But a State University should not be permitted to manifest any such preferences; it should be impartial towards all parties, and exhibit indifference to the diversities of creeds that may exist among the people. The Agnostic, the Rationalist, and the Supernaturalist must be equally at home within its walls, and be permitted to live in harmony, because the doctrines in respect to which they differ are always out of sight. The state is not expected to teach Theology, therefore its

ing them at the foot of the gallows in Canwick. Close beside him lie three others, according to the grim statement, "who was shot by a party of Highlanders for their adherence to the Word of God, and the covenanted work of Reformation, 1685." Away up by Muirkirk, nine miles from here, is a stone commemorating one of the most tragical events of those sad days, though but one person was slain. John Brown, of Priesthill, was one of the saints who was compelled to hide in the fields. "He was no way obnoxious to the government, except for not hearing the Episcopal minister." One morning in 1685 as he stood with his wife by his cottage door, he saw a mounted troop draw near, with Claverhouse at its head. There was no time to fly. "Go make your peace with Heaven!" said the stern captain. The covenanter prayed, kissed wife and child, and the order was given to six of the men to shoot him where he stood. The men faltered, a pang of pity smote them. The leader whipped out a pistol, and before the eye of his wife and child, shot him dead. The unfeeling wretch asked her, "What thinkest thou of thy husband now?" The brave woman replied:

"I ever loved him much, but never knew till now how strong my love was for him."

"All in the sweet May morning,
Ere the dew had left the gorse,
The widow knelt her down beside
Her husband's bleeding corse.

"With one long kiss his lips she sealed,
Then smoothed his locks of gore,
And in her wedding mantle
She wrapped him o'er and o'er.

"And gathering her children,
All sobbing and forlorn,
Beside the dead upon the slope
She sat her down to mourn."

This is one out of many instances which are still dwelt upon by the good people of Ayrshire. Is it any wonder that the people of Scotland love their kirk, and that the prevailing form of worship and of church government is Presbyterian?

I have looked in vain for a Chalmers, a Guthrie, or a Candlish. Their offices are filled, but not their places. As a whole, however, the Presbyterian pulpits are well filled. Yesterday I listened to an able discourse by the parish minister, combatting the theory that the wicked may possibly be restored to Divine favour in another world—an idea which, just now, is finding favor with some of the learned divines, who have forgotten that it is their business to preach the salvation of the lost in this world, not in the next. I have noticed that the services are much longer than ours, four or five psalms and hymns being sung, and two distinct passages of Scripture being read—and that the organ is gradually working its way into the services. The old custom of the services with a short intermission is still kept up—the congregations meeting at 11.15, and again at 1.30, the Sunday School being held at 4 o'clock.

I find Baptists in small congregations in most of the towns. There is a church here of sixty members—but the minister has lately died—and at present the church is pastorless. There are eight or ten churches in Glasgow, and several large bodies in Edinburgh who hold our views.

D. A. STEELE.
Camwick, Ayrshire, July 3, 1881.

For the Christian Messenger.
Foreign Mission Treasury.

The following contributions have been received during some months past, and I now desire to publicly acknowledge the receipt thereof:

NOVA SCOTIA, \$1681.28.
Indian Harbor Church, West, per Mr. T. Covey, \$6 and \$5; total \$11. 1st. Cornwallis Church, \$18, of which \$13 was from Port Williams Sabbath School and \$5 don from Rev. S. B. Kempton. West Sherbrooke Church, per Mr. T. A. Wilson, \$2.25. W. C. Bill, Esq., don. \$5. 1st Digby Neck Church, \$8.50 and 2nd Digby Neck Church, \$2, per Rev. J. C. Morse. A Friend, Arichat, \$10. Mr. W. Bentley, Upper Stewiacke, \$2. Argyle Church \$4, per Rev. E. P. Coldwell. Donations per S. Selden, Esq.:—J. W. Frail, Mahone Bay, \$2; H. C. Sabean, New Tusket, \$8; Miss R. Durning, New Annan, \$3; J. W. Sangater, Falmouth, \$1; Mrs. George Dart, Stewiacke, 50 cents; Jas. Smith, Newport, \$3; John Bew, Arichat, \$6; A friend, Arichat, \$5; Acadia College Missionary Society, per Mr. E. A. Corey, \$14; Nova Scotia Central Board, W. M. A. Society, per Mrs. M. R. Selden, Sec'y, Treas. \$194.60 and \$333.79.—total \$578.39. Legacy of late Mrs. John Rand, Cornwallis, per Rev. Isaiah

believe that, although there are some struggling churches who may not at present be able to reach that amount,—there are doubtless many others who are able to go far beyond that sum. Let no one consider him-self exempt from obligation until the utmost bound of his ability has been reached. Let each remember that the Bible precept upon this point is, that every one bestow "as God hath prospered" him.

The example of brethren of other denominations should have a salutary effect upon us, as a body, and lead us all to more self-denying and hearty pecuniary consecration to the cause of the Redeemer.

The standard we have set up for ourselves is still far from being reached. The demands of the hour are more pressing and imperative than ever before. We cannot retrench. We must not go back upon any of our enterprises. They have been commenced in the name of the Lord, and with zeal and fidelity they must be pushed forward. We would therefore respectfully urge upon our brethren and sisters to act as in full view of Him who is constantly "sitting over against the treasury," and scanning all the gifts of his people, to pour their offerings more freely, cheerfully, and constantly, upon His altar; and withal, to present the living sacrifices of hearts released from sin, and spirits devoutly earnest in serving Him who gave His LIFE "a ransom for many." In view of His love to us, let us all adopt the language of our poet, and sing:

"Were the whole realm of nature mine,
That were a present far too small!
Love so amazing, so divine,
Demands my soul, my life, my all."

For the Christian Messenger.
Letter from Scotland.

As to the religious life of Scotland, I mean in the broad general sense, the visitor from America is profoundly impressed. He can trace, if he will, the strata of successive religious dispensations. First, by traditional notices in current historical works, as well as by the most ancient views of sacred places, there are evidences of the evangelization of the country by missionaries, simple in their habits as the apostles themselves. Then, there are evidences at every turn of the rule of the Roman Church. The very names of the streets, Blackfriars, Greyfriars, St. Mary's,—the monuments in every city,—the old cross of Edinburgh,—the Abbeys of Holyrood, and Cambas Kenneth, the old bells in the museums, the ancient crooks of the Bishop's staffs, the place of the high altar beside which the kings were buried, as you may read on their tombstones, the Cathedrals themselves, some of which are still standing in their grandeur, and others in majestic ruins, all tell the story of the complete sway of the Catholic hierarchy. And then you come down to the age of Presbyterianism, when the churches were dismantled, the statuary broken into fragments, the proportions of the inside obliterated by partitions running across the wings—so that two or three congregations worship under the one roof. But the most decided proof of the complete subversion of the episcopal form of church order, whether Roman or Anglican, is seen in the ease with which the people have raised monuments all over the lowlands to the memory of those who yielded up their lives, rather than assent to the mandates of the Stuarts—that the established church must use the English Prayer-book. In the Greyfriars Church-yard in Edinburgh there is a huge slab with an inscription to the memory of those who fell,—some eighteen thousand,—just two hundred years ago. The place is pointed out under the wall, where the prisoners were kept in the open air all through the winter. Here in Ayrshire, I have visited the scenes of martyrdom—read the simple lines detailing the death of Richard Cameron and eight others, who fell beside him. I have seen the fair lock of hair, and the pieces of cloth from the bodies of the men who were shot on the moor at Crossgelloch, discovered one hundred and twenty years after their death, by one of the workmen engaged in laying a foundation for a monument, and cherished in his family as precious heirlooms. About two hundred yards from where I write is the resting-place of a good minister of Jesus Christ, Alexander Peden (or Peden) who, though often chased by the dragons, was allowed to die peacefully. But the cruelty which could not compass his death, shewed its wretched malevolence in disinterring his remains after they had laid six weeks, and bury-