

tions were such as to make the condition of receiving them an enjoyment. Oh, I forgot to tell you about the aggregate of that list of pledges. It was \$68, but the printed statement of receipts in the *Herald* gave it \$100. I know where the rest came from, and the deacon was not a rich man either.—*Advance.*

The incidents of peril and rescue from the *Northern Light* would form an interesting volume. On a recent occasion when parties were trying to reach the shore, when they were first seen from the shore, there intervened between the steamer and the land a field of lolly, or ice broken into very small pieces, floating on the top of the water, about a mile and a half in width. To row through this was, as every one knows, quite impossible. To walk over it was also impossible. There were no available appliances such as they have at the Capes. But with heroic ingenuity, the brave men, whose names, as given below, should be chronicled not only on paper, but on gold, invented a means of crossing the field of lolly and succoring the party. They obtained two long, broad boards and placed them one on each side of a dory. They then got into the dory and pushed the boards as far as they could ahead of it. Then two of them got out, and walking on the boards at the imminent risk of their lives, they drew the dory through the lolly the length of the boards, then got in and pushed the boards ahead again, repeating the operation until the lolly had been crossed. In this way they made two passages between the party and the shore, rescuing the passengers who, but for their ready ingenuity, willing hearts and heroic bravery, must have perished most miserably. The names of the rescuers are:—Charles Machon (who first saw the party in jeopardy), Daniel Machon, Thomas Davy, James White, James Clarke, John White—a lad of sixteen years.

**The Christian Messenger.**

Halifax, N. S., March 16, 1881.

**THE GOSPEL IN FRANCE.**

France has made great progress of late in the spread of evangelical religion. The Bible which for several years past has been largely circulated, has been doing a silent but powerful work in awakening the people to greater regard for the truth as it is in Jesus. There has been a growing interest in many places. The absence of the Bible under the priestly rule so long prevailing, left the people open to all the errors of infidelity and the scepticism that follows from a suppression of truth. With just enough of religion to keep them in subjection, but not enough to satisfy the longings of an awakened soul, the possession of the Scriptures would lead to eager enquiry as to the agreement or otherwise between the teachings they have been long receiving, and the plain precepts and glorious doctrines of the gospel of Christ. A few facts from the *Helping Hand* will show what a prospect is opening up of good in that favored country:

In the summer of 1871 an English pastor was seeking rest and recreation in Paris. One evening, in a Belleville café he was greatly moved by the earnest petition of a working man, "Oh, teach us your religion." That cry so expressive of need could neither be resisted nor forgotten; and January, 1872, found Mr. and Mrs. McAll established in France, the Bible in their hands, ready to preach Christ crucified to the people. With many misgivings, the two strangers stood, the first night, in the door of the hall they had hired in one of the worst streets of Paris, to invite the wild Communist to enter and "hear some English friends speak of the love of Jesus." The people came, and received into their hearts the wonderful story. The simple service of prayer and song and instruction in their own beloved language was very different from the cold and stately service in an unknown tongue to which they had been accustomed. "God so loved the world that he gave his only begotten Son," was the message; and men and women and children flocked in crowds to hear it, saying that nothing so sweet and beautiful had ever been told them before. This was the simple beginning, which in eight years had grown to thirty-seven stations; and still the work is advancing. Evangelists, visitors, tract distributors, both men and women, are employed. Prayer-meetings, mothers'-meetings, classes, are held; and every mode of mission work is used, except open air preaching, which is forbidden by law. The interest spreads from one department to another, and many are asking for meetings and teachers.

A pamphlet by Eugene Reveillaud, a young lawyer and journalist, published in the spring of 1878, had great weight

with the studious and cultivated. In this pamphlet, Reveillaud declares that he "is not a believer, belongs to no sect, is called a 'freethinker,'" that he seeks "freedom of conscience, human progress, and the honor and glory of his country," and therefore gives his adhesion to Protestantism. Four months later, as the pastor of a Protestant church in the city of Troyes was about to dismiss the congregation, a young man arose, and coming toward the pulpit asked if he might "be permitted to bear witness to the Holy Ghost." On receiving permission, he told with emotion the wonderful story of his conversion on the preceding night. It was almost as marked and sudden as that of the apostle Paul, and was the preparation for a wonderful career. From that time, this young man, who was no other than Eugene Reveillaud, has devoted all his strength and talents, by pen and tongue, to the evangelization of France. "In theatres, in ball-rooms, in barns," wherever the people would gather, as well as in his little weekly paper, *The Signal*, he has addressed them in behalf of liberty and the gospel of Christ; and later, in company with Rev. Mr. Dodds, he was sent by the three principal societies of evangelization in France to seek sympathy and help for the cause among the Christians of the United States.

It is undoubtedly true that "the most fruitful mission-field in all the world to-day is France." It has also been well said that "all the achievements of the gospel in this mission are a triumphant assault upon a form of aggressive error that threatens us in our own homes, so that the evangelization of France is the defense of America." We are very glad to feel that in this work of evangelization our own denomination bears a part. The American Baptist Missionary Union began its labors for France in 1833. As the result, nine Baptist churches with their seven hundred and twenty-six members, as reported a year ago, twelve Baptist preachers, a Baptist theological school with five promising students, are helping diffuse the light.

And now from these French pastors comes the request to our Woman's Society to support some French women, who, in the providence of God, are anxious to engage in Bible-work among their people,—a work for which there is now special demand. Dr. Mitchell tells us that the greatest blessing throughout France has seemed to attend the labors of lay-workers, who with warm hearts and simple faith are giving to the common people the bread of life, for which they are unmistakably hungering.

These are cheering indications of a grand development of God's gracious design. The fact of there being so many good christian men in the House of Representatives and in the government shews that there is a discriminating appreciation of character amongst the people in many parts, especially in Paris, that promises well for the future.

**COLLEGE MATTERS.—PAST, PRESENT, AND FUTURE.**

The battle of 1838 gave Nova Scotia Colleges under denominational control.

The Dalhousie surprise of 1863, in which Presbyterians and politicians played all the parts, gave the Province a sham-Provincial University, and a real Presbyterian College under the roof of the old Dalhousie buildings. The Act of 1875, by the creation of the Halifax University, left on our hands, by the sanction of law, all the Colleges, Dalhousie included, labelled "Denominational."

The Legislature is now in session, and further action is necessary, and the enquiry is, What shall we have this time? Let us hope now to have a full measure of justice! In asking what we shall have, it may be well to look into the past, and see what we have! We hesitate to do this seriously. It requires no little courage to call things in this connexion by their right names. Before us there is one of the largest, if not the largest, christian bodies in this Province. Its ministry is large, intelligent, and influential. The rank and file are industrious and thrifty, and possess a large share of the material wealth of the Province; but it is difficult to conceive of a greater calamity in connexion with the matter of Higher Education than has come upon this body; and we will not do them the injustice to state that they do not feel it. All south of Mason and Dixon's line fought from 1861 to 1863 for slavery. Slavery was abolished. In 1872 all south of the said line declared they were glad that slavery was no more. They enjoyed their freedom. If the Presbyterians could summon courage to leave Dalhousie—the public funds of the Province seized in 1863—and go out without her chains, it would be the beginning of a new life to the body in the matter of Higher Education.

Let us look back a little. In 1863

certain leaders among the Presbyterians led that body into Dalhousie. How was it done? Openly, fairly? By no means. Had it been so the Colleges would have assembled, and a decision reached on the matter of a Provincial University to take the place of all of them. Was this done? No! Through the ways of their own choosing the Presbyterians went in alone; and what a noise followed! What came next? Did the Presbyterians put down some professorships on that foundation, rotten as it was, laid in 1863? Not they! No, indeed! Let us see. Sham upon sham! There are, indeed, three Professorships sustained by the Presbyterians, but the purse that sustains them is not in the Dalhousie till, made in 1863. O, no! It is held with a firm grip by the muscular hand of the Presbyterian Synod. Risky business this for a great religious body.

Mr. George Munro has professedly put down two Professorships on the Dalhousie foundation. Has he done it? It is a good thing for Mr. Munro to spend money for Higher Education in his native Province, but it would be a better thing if he had given it under circumstances that would not mar the worthiness of the munificent gift. Mr. Munro is not responsible for the state of things in Dalhousie. Did the Presbyterians stand by and see Mr. Munro put his money on the foundation laid in 1863 by the Legislature? We think not. If things are not pleasant and prosperous, then, we have learned, that Mr. Munro's money goes to the Presbyterian Synod! Here then we have it! We see it! Dalhousie College! The old buildings and the original funds by themselves! In her stand five Presbyterian professors, who, by the Synod, may be called away at any day; and then what will be left? The old buildings and one Professor. This is what remains of the State University of Nova Scotia. What is the end of this iniquitous policy? Let us see.

The organ of the Presbyterian body has said that "the Presbyterians do not own a foot of Dalhousie's land, nor a stone in her building, nor a dollar of her funds." We accept that. What then? All belongs to the public. The same paper declares that the Synod will withdraw its Professors as soon as possible from Dalhousie. We hear that too! But what follows? This, simply. Methodists may support their Academies and College at Sackville; the Episcopalians may support their Academy and College at Windsor; the Baptists may support their Academies and College at Horton; the Roman Catholics their Colleges at Halifax and Antigonish; but as for the Presbyterians, they will have their sons prepared for College at the public expense; and they will have their sons carried through a College course at the public expense. Happy Presbyterians! The Roman Catholics, Episcopalians, Methodists, and Baptists may toil and sweat to keep up their respective Colleges and Academies; and after that is done they may unite together in doing the same work for you! But what will you do, O Presbyterians? The reply is, "All our money shall go to make a fat Presbyterian Theological School." But what about conscience and justice? "There's the rub."

We now ask our Legislature to take the Castine and other public Funds of Dalhousie, and any money that may be added to this from the Provincial treasury, and appropriate it for the sustaining of Higher Education. Let all the Colleges be treated justly, openly, and thoroughly. If the legislation of this session should discriminate in favor of Dalhousie as a Provincial University, nothing of good, nothing of rest can follow. The Presbyterians themselves should be forward to get themselves out of this anomalous and false position. It is saying but very little to state that their present attitude is altogether unworthy of them. On the hands of the Presbyterians rests the responsibility of the dissatisfaction that eats like a cancer in the heart of the public in regard to Higher Education. Let us have an end of this business.

**A RUMOUR THAT IS BELIEVED.**  
For several days the rumour circulates that a new move is about to be made in the matter of Higher Education. We are informed by a correspondent of one of the morning papers that the Government has sent enquiries to the denominational Colleges, asking if they will surrender their power to grant degrees, and give this work over to the Halifax University. It is expected the Colleges will refuse to do this; and if they do refuse, then the

Government will have the best of reasons for abolishing that Institution, and perhaps for refusing to renew grants of money to certain Colleges. The withholding of grants, and the death of the University it is rumoured will pave the way for the success of the great plan. And what is that? It is this, the Presbyterians to take away two of their Professors and their sources of salary from Dalhousie, and leave only one behind—the Professor and chair of Mathematics. By this arrangement the Presbyterian Theological Hall would be enriched with two new Professors and their well endowed chairs. This would leave Dalhousie in possession of an yearly income of (\$13,000) thirteen thousand dollars.

Presbyterian Professorships.....	\$1,500
Munro Professorships.....	4,500
Income from Castine Funds.....	4,000
and rents from College buildings.....	3,000
Legislative grants.....	3,000
<b>Total.....</b>	<b>\$13,000</b>

If, in addition to this, Roman Catholics, Baptists, Methodists and Episcopalians would come forward and endow one or two chairs each, then the dream of a Provincial University would be realized! Why not? The thing looks enticing. Let us see. In 1838 the policy, foolish or wise, of denominational Colleges, was adopted in Nova Scotia. This was re-affirmed in 1863 at the time the Presbyterians entered Dalhousie. Five years ago when the Halifax University was created, and the College grants equalized, the policy was again endorsed with emphasis. The new scheme, bruited by busy Rumor, seeks to overturn this work of more than forty years standing, by a resolution of the Legislature, without so much as, "If you please," to the people of the Province.

The denominational Colleges have, during the last forty years, received many large and small gifts from benevolent friends of education. These their several boards have taken in trust. They are bound by these trusts to use this property for educational purposes in connexion with the Colleges to which the donations have been respectively made. Will these trustees prove unfaithful to the sacred trusts committed to them? We think not. Did they attempt such a thing, but they will not, the donors could call them to an account for their stewardship. This would give the lawyers plenty of work, for law-suits would be their heritage.

Unfaithfulness to public trust is not feared however.

As for Baptists, never before were they so firm in their adhesion to their policy as they are at present. To them it is a matter of great moment to have the appointing and control of the men who shall fashion and furnish the minds and moral natures of their sons. Here is a safe-guard, now in their hands, and in the use of which God has greatly blessed them, consequently they will be slow to relinquish their hold upon it. They now have good men at Acadia—men who fear God and point young men to an open Bible as the inspired Word of God—men who acknowledge the claims of religion as paramount to all others. This is work with which governments can have nothing to do. They can appoint scholars and gentlemen. Of religion they cannot in the nature of things take any account. Baptists wish to retain in their own hands the appointment of all their Professors.

But the rumoured scheme might suit the Presbyterians if it should succeed. It will enable them to get all their Academic and Collegiate work done for (\$1,500) fifteen hundred dollars. That would certainly be very cheap. The province to furnish them buildings and \$7000, and Mr. Munro \$4,500. But what would the public say to this?

**CHARTERS, GRANTS AND ACCOUNTABILITY.**

Halifax University is not, and will not be acceptable to Acadia College. For this among other reasons: Acadia will not surrender the right to frame her own course of study, and to modify it from time to time according to her ideal of a high standard, and the demands of the time. This, of itself, would keep her from the University in its present state. And more than this, the choice of Text-books cannot be surrendered. The conferring of degrees has come to be a service at Wolfville, and cannot be transferred to Halifax, neither will it do to take students off the ground to be examined.

But will not Acadia admit some indebtedness, and in view of her Charter and the public money received be will-

ing to give account of and receive help in her work? We think this would not be refused; and should the government make a proposal that would be fair and practicable, it might be gladly accepted. Say if the Government would appoint and pay a Board of Examiners to all the Colleges to do their work, something in the following manner, it might be acceptable and helpful to all the Colleges.

As at present, let the Professors of the several Colleges keep marks of work done in class-exercises. In addition to this, let the Government Examiners by deputation, or otherwise, conduct a written examination at the end of each half year. Let the marks of the Professors, and the marks of the Government Examiners be put together by the Professors of the respective Colleges, and the standing and degrees of the Students given from these figures. The conferring of degrees could take place as at the present time. The government would have in this a guarantee that good work was being done in the use of chartered rights, and the reception of money-grants. The Professors would be largely relieved of their present responsibility in judging their own work. The guards would be mutual, and the claims of justice met. This, we venture to suggest is all the University that is now needed in Nova Scotia. Here is a field for our government to give us a successor to the Halifax University—one that will not be treated with the contempt which has been endured by this much abused Institution. The Halifax University has for five years proclaimed from the housetops, the existence of denominational Colleges in Nova Scotia, and perhaps it has served its day. From those whom it has befriended most, it has received the greatest amount of abuse, and now it is ready to die, but filled with charity.

There has been quite a little breeze in the discussion of the Baptismal Question in the *London Baptist*, awakened by a letter from the Rev. Samuel Watson, expressing the opinion that some liberty might be taken as to the mode, under certain circumstances. A host of correspondents have come forward, pronouncing most emphatically what every Baptist should know, that nothing can be substituted for an immersion. Mr. W. referred to an expression of Professor Jones, of Llangollen College, by which he understood him to recommend that the candidate should kneel in the water and the administrator bow the head of the candidate forward under the water. To this Professor Jones replies:

"I neither recommended nor condemned it, but simply referred to it, as the reader may see by re-perusing my letter. As I have the pen in my hand, I may add that I do not believe that that was the 'original form,' though it was formerly for centuries the practice of the Western Church, and now the usual practice of the Greeks, the Armenians, and the Oriental churches in the case of adult baptism. I rather think that burial and resurrection are better represented by our method, in which the candidate is passive, and therefore more likely to have been the apostolic practice.

No one acquainted with church history can seriously maintain that "pouring was employed from primitive times" in baptism, as there is no instance of such a ceremony before the case of Novatian, A. D. 251 who was (*perfundus perichuthis*), or had water poured over and around him, as he lay on his couch. It was the belief in the saving efficacy of the ordinances that gave rise to pouring, as it did also about the same time to infant communion. Novatian's baptism, was objected against as an innovation, and his ordination was opposed on account of the irregularity of his baptism.

The late Dr. Cote, of Rome, who devoted several years to the study of this question, and had free access to the best authorities on the subject, writes thus: "It is" by mistake," says he, quoting Bottari, "that modern artists represent Christ in the Jordan up to His knees only, and John pouring water upon His head.

Speaking of the baptisteries of Ravenna, Dr. Cote writes: "Much stress has been laid by some writers on the fact that in these mosaics, which are of great antiquity, John is represented as pouring water on the Saviour's head; therefore, they conclude that baptism in primitive times was administered both by immersion and affusion. It is well to note, however, that the mosaics of this baptistery have been repeatedly restored, and well-informed critics are of opinion that unwarrantable additions and alterations have been made in this magnificent work by incompetent artists. These restorations have been rendered necessary by the leaky condition of the cupola, a defect which unfortunately still exists. The head, right shoulder, and right arm of the Saviour have been restored; and also the head, right shoulder, right arm, right leg and foot of John the Baptist. Thus we may be indebted to a

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