

ing "you shall not baptize my husband," some of the women said, "It is done and cannot be undone." After a while they took her to Mrs. Timpany who talked to her, but apparently to little purpose. There is a little child between seven and eight years of age, no other children. I told Nariah, legally the girl belonged to him, as she was more than seven years old, and to keep her. If he did so he would get the mother. The mother did her best to keep the child, but it was no use. We told her neither husband or child were hers unless she did as a wife should. I told her that we would do nothing to break her caste, that she could cook food and give it to them, and keep her caste as long as she was disposed to do so. I could not but pity the woman, for if she came with her husband she would lose her relatives, and if she kept with her relatives she would lose her husband. This is the attitude of Hinduism towards Christianity at present. A Hindu may live as licentious a life as it is possible for a man to live, he may lie, steal, commit murder, go to jail, in fact do any thing but get baptized, and it is the duty of the wife to cling to him. But as soon as a man becomes a professed Christian by baptism, his wife will be incited to leave him and disown him as if dead. Caste is a devilish system, and, from what I saw of its workings yesterday, I hate it if possible more than ever.

Feb. 28th, 1881.
—Canadian Baptist.

For the Christian Messenger.
Systems and Schemes.

Christianity consists in getting good and doing good; we get good from God and we do good for Him. Every individual is interested in this matter, personally and socially. Societies are infinitely varied and their places are endless. The first question a Baptist should ask is, Does Scripture prescribe, or command any mode of doing good applicable to all cases and practicable everywhere? If it does, it is our duty to adopt it.

We hear much in this country of the "Convention Scheme," and exhortations appear in the papers every week, calling on the churches to adopt it. Every church is expected to raise a sum which will be equivalent to one dollar a year for each member. I am not entirely in harmony with this scheme, and think it may be improved. Let us turn to 1 Cor. xvi. 1-3. We there read as follows: "Now concerning the collection for the saints, as I have given order to the churches of Galatia. So do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

The church in Jerusalem had fallen into poverty. It was judged advisable to make a general collection for the saints in that city. The Apostle Paul propounds or rather prescribes an Apostolic Scheme. It includes three items: Universality, Time, Proportion.

First, *Universality*—"Every one of you." The poor widow who can only give a mite, and the nobleman who can offer a talent are equally members. All are expected to be givers, and care should be taken, that no member be omitted in the list.

Secondly, *Time*—"The first day of the week." This is the Christian's holy day. Then the Saviour left the tomb, and entered into His office as Head of the Church. It is the "beginning of days" to us, and is therefore fitly chosen for the collection in the churches.

Thirdly, *Proportion*—"As God hath prospered him." The word "God" is not in the original, but as all prosperity comes from Him, the insertion of the word is at least allowable, as it reminds us of the duty of acknowledging the source of our mercies and cultivating the grace of gratitude.

It is observable that the Apostle does not mention any particular sum to be aimed at, but relies on the effect of the principle of proportion honestly applied. This will produce variation in the amounts collected, although the general average may remain but little altered unless the number of givers increases. He who gave fifty dollars last year may not be able to give more than twenty dollars this year, while on the other hand he who gives twenty dollars this year, may be led by an increase of prosperity to contribute fifty dollars next year, and the entire sum collected in a church of a hundred members may be expected to be greatly

increased when a revival enlarged the church and quickened its piety.

Our denominational polity is likely to interfere with the practical working of even an Apostolic plan.

The lovers of independence will sometimes refuse to be bound by special rules, and will claim liberty of action.

We must take human nature as we find it, yet it may be hoped that the combined operation of common sense and christian conscience will generally secure an adhesion to the Pauline Scheme, with such modifications in the mode of operation as experience may suggest.

The nearest approximation to this plan in our country was the *Union Society* which if it had been generally worked in the churches, would have supplied all the funds needed, and secured the objects contemplated by the Convention Scheme.

It deserves consideration whether the plans now in operation may not be advantageously reviewed so as to bring them into more complete agreement with the Pauline Scheme and to develop the resources of the churches of the Convention, and the consecration of the property which the Lord has entrusted to his servants, so that it may be used for the purposes which He intended it to accomplish.

There are doubts and difficulties in many minds, and it will be serviceable to the cause if opportunity shall be taken before the next Convention to review the whole subject and endeavor to shape our course so as to bring it as nearly as possible into agreement with the spirit and laws of the Christianity of the New Testament.

I beg to suggest the desirableness of such a review, and to ask the co-operation of all patriotic and truth-loving Baptists.

Much may be done in the four months that will intervene between the present time and the meeting of the Convention to mature some practicable plan of action, which will command general approval and unite all hearts in securing *universality and proportion*.

J. M. CRAMP.

April 21, 1881.

For the Christian Messenger.
Baptist Church at Wood's Harbor.

Dear Brother,—

At a meeting of parties interested in the Baptist Church at Wood's Harbor, held on the 6th inst., it was resolved to "Rise and build." About \$500 were subscribed, which amount will be considerably increased in the community. A heavy tax will be levied upon the lobsters, mackerel and codfish still in the sea, in order to pay these subscriptions.

The fish are to be caught and converted into cash. These pledges also represent a considerable amount of labor to be performed by willing hands, as soon as the hurry of the fisherman's harvest is past. And I am confident that if the same parties do as well as they did in the erection of the house lately burned, their subscription will be more than paid. Providence smiled upon the enterprise then, sending help from various and unexpected quarters. A passing ship was obliged, for some reason, to throw off her deck load of deals, which floated ashore and furnished a large part of the frame work. If any body lost by this casualty, the meeting-house was a great gainer. In the month of October the lobster fishermen appointed a week in which to fish for the benefit of the house. That week turned out to be one of the most remunerative of the season, turning a few hundred dollars into the building fund. Twice during the erection, both the treasury and the pockets of the people were empty, creditors were dunning for dues, and the work was suspended. Then a friend to the cause said, "I have credit and can borrow money, I will assume the debts, taking your notes for six months as security, if you will go on with the building." The offer was eagerly accepted; in both instances the notes were duly paid with interest and the work progressed. When a railing was needed for the platform, a man hurried away home and brought a walnut plank, which had drifted ashore and narrowly escaped being cut up for firewood. This just answered the purpose. And it is worthy of remark that those who made the greatest sacrifices to accomplish the undertaking, were, without exception, richer at the completion than at the beginning of the enterprise. It is now decided to excavate upon the site of the former house, and construct a basement story. The main building can then be erected and the basement

completed forthwith. This will furnish a shelter for meetings until the superstructure can be finished. I have received encouragement from a few localities, to visit them and solicit aid, and would be glad to hear from others who can welcome messengers on such an errand.

W. H. RICHAN.
Barrington, April 19, 1881.

For the Christian Messenger.
"Correction—P. E. Island"
Corrected.

In your last issue an irresponsible person signing himself "Savonarola," seems to have been in travail over the account of the Baptist cause in Charlotte-town that appeared in *The Missionary*, and has brought forth some figures to prove the statement to be "incorrect," and shows the necessity of obtaining such information from reliable sources. I write to state that I gave Mr. Woodland the following items of information, viz.:—the date of organization—1836; the number of members at that date—9; the membership of the church when I came to labor with it—61; the number added to the roll from that time to the date the information was solicited—(March, not January)—206; the then membership—221; the cost of building and grounds—about \$20,000; and the number recently baptised—14, all of which are correctly reported in *THE MISSIONARY*, and given according to facts. In giving this information I counted from the date of my coming to labor with the church as *missionary*—four months previously to my engagement as *pastor*.

The only particulars wherein the account in the *Missionary* in any way differs from the church records are the following, viz.:—instead of Mr. Foshy commencing his term of labor in *May* he commenced in *June*, and instead of baptising 20 as the result of the meetings held by him and Mr. Hinson he baptized 25. Surely this is not a mistake so serious as to require, in correction, more than a column of your valuable space from the pen of a person bearing so big a name as "Savonarola," certainly this is an instance of "a mountain in labor to bring forth a mouse." We abominate anonymous productions, especially on matters pertaining to the kingdom of Christ which should, above all others, be aboveboard; but if he who terms himself "Savonarola" must write and is ashamed to put his productions over the name by which he is known we would suggest (*Periergos*) as a more befitting one.

Very truly yours,

D. G. MACDONALD.

Charlottetown, April 22, 1881.

P.S.—The present membership of the church is 227 and we expect to receive five or six more at our conference next Thursday. Thus the Lord is in the midst of us to hear the prayers and bless the efforts of His people, and the prayer of the church is "Lord abide with us." May we ever be kept humble at His feet.

D. G. McD.

The Christian Messenger.

Halifax, N. S., April 27, 1881.

LORD BEACONSFIELD.

Benjamin Disraeli, Earl of Beaconsfield passed away on Tuesday, the 19th inst. He was born in London in 1805. His father, Isaac Disraeli was decidedly a literary man, "he passed his life in his library." Benjamin was precocious, his father kept him for some time in an Attorney's office, preparing him for the legal profession. As early as 1826 Benjamin wrote for a newspaper, over the signature, "The Representative," in the Tory interests. The double ambition for literature and politics which characterized him through life, appeared in the beginning of his career. "Vivian Grey" was given to the public in 1828. This work made a decided sensation. From 1829 to 1831 Mr. Disraeli travelled on the Continent and in the East. His Semitic spirit was furnished with the pictures and impressions of oriental life which have appeared in his many writings. During these travels he wrote and published "Coulairi Fleming," and "The Duke of York."

During the Reform Bill agitation he made several ineffectual attempts to get into Parliament. Although sustained by Mr. O'Connell and Mr. Hume he did not succeed.

He again gave himself up to literature. Then appeared "The Wondrous Tale of Alroy" and "The Rise of Iskander." "The Revolutionary Epic," and "The Crisis Examined"

came next. In 1835 he published a pamphlet entitled "A Vindication of the English Constitution." About this time he had a wrathful correspondence with O'Connell about Disraeli's political consistency. "We shall meet again at Philippi," said Disraeli to O'Connell, and then you shall "repent the insults that you have lavished on Benjamin Disraeli." The prediction was fulfilled. He won a seat in Parliament in 1837. His highflown maiden speech was so ridiculed during its delivery that Disraeli had to take his seat before he had finished. In doing so he said, "I have begun several times many things, and have often succeeded at last, I shall sit down now, but the time will come when you will hear me." That prediction has been fulfilled. The whole world has heard him. In 1839 he began to attract attention in Parliament. In 1841 he was the leader of the "Young England Party." He married in 1839. The wealth brought him by his wife, who was Mrs. Lewis, enabled him to exercise his great talents at great advantage. From 1841 to 1846 his attacks on Sir Robert Peel were unceasing. He became a master of invective. On the retirement of Lord John Russell, in 1852 Mr. Disraeli became Chancellor of the Exchequer under Lord Derby.

This government fell in a few months. Lord Aberdeen and Lord Palmerston became each in turn, leaders of the Government. He, Mr. Disraeli continued to mingle literary work with his political duties, "Alarcos," "Coningsby," "Sibil," "Tancred," and more recently, "Lothair" and "Endymion," have with other works been given to the world. When Lords Aberdeen, Palmerston and Russell passed away from the political stage, Benjamin Disraeli and William Gladstone became the distinguished leaders of the political parties. In 1873 Gladstone's ministry fell, and the Tory Government led by Disraeli came into power. The recent campaign by which Gladstone defeated the late government was one of the most eventful in recent times. Mr. Disraeli was elevated to the House of Lords under the title of Earl of Beaconsfield, and Mr. Gladstone was compelled to take the reins of power.

One great leader has fallen. A great man's career has ended. Political strife will now be laid aside, and all England will pay a tribute of respect and honour to the great Disraeli.

The Baptist Theological College at Toronto is now in course of organization. The Trustees held a series of meetings in the Jarvis Street Church on Tu-day and Wednesday, the 12th and 13th inst., for the purpose. The following are the names of the Trustees present:

Hon. Wm. McMaster, Hon. Alex. Mackenzie, Rev. J. H. Castle, D. D., Rev. A. H. Munro, T. J. Claxton, A. A. Ayer, John Turnbull, Wm. Craig, John Dryden, M. P. E., James Mills, T. S. Shenston, Wm. Buck, Chas. Raymond, Henry Moyle, J. A. Boyd, Q. C., J. B. McArthur, D. E. Thompson, and H. E. Buchan, M. D.

After the appointment of Committees, the subject of finance was introduced. In the course of the discussion of this matter, the chairman—Hon. Wm. McMaster announced his intention to provide permanently for the salary of the President, and to assist in furnishing the College Building—McMaster Hall.

Rev. Dr. Castle was elected President of the Faculty. Dr. C. intimated that he intended to accept the appointment, provided the Jarvis Street Church would release him from the pastorate.

It was subsequently resolved unanimously that Professor Torrance, of Woodstock be appointed second Professor, at a salary of \$2,000 per annum. The appointment of a third Professor was referred to the Instruction Committee to consider and report upon.

"MY DRAPER."—The firm of Wood Bros. & Co. have made a splendid addition to their establishment by taking the next store south, and making the whole into one grand front. This we believe now forms the largest show front in the city, of 41 feet frontage. In these days of contracted business, Messrs. Wood believe in a good time coming. Their business will doubtless expand with, and reward their enterprise.

The Census Enumerators are at work. They find it a tedious business to obtain all the particulars required. We shall expect soon to hear something definite of the results in the different localities in the cities.

A PROPOSAL.

The *Presbyterian Witness* appears shocked and grieved at our views of College matters. We regret this. We want to have the respect and good-will of our brother.

We will drop the discussion just here, for the time; and submit a hypothetical case to the *Witness*, with the request, that it shall receive a thorough discussion in its columns.

Here is the supposed case:—In 1863, the principal members of the Government being Roman Catholics, the Archbishop and Bishops of that Church, having received an intimation that a Scheme to revive Dalhousie College would be entertained, approached the Government and perfected an arrangement to give up their two Schools, one at Antigonish and the other at Halifax, and enter Dalhousie College. The two Colleges were given up and Dalhousie was entered according to agreement. The Roman Catholics knew no other body could enter, or would enter with them. The Presbyterians at Truro, the Episcopalians at Windsor, the Baptists at Wolfville, and the Methodists at Sackville, kept on their way fostering their respective Colleges. Now, there are five Roman Catholic priests, professors, in Dalhousie. Roman Catholics prevail at the Board of Trustees. The *Roman Catholic Witness*—a paper of great ability—is the only paper that sustains the arrangement. The Baptists, Presbyterians, Episcopalians and Methodists are united in denouncing the arrangement as unjust.

There is a pressing need for a School for Law, Medicine and Technology, but the Roman Catholics affirm that they got into Dalhousie by law and it is too late to leave. They press the Legislature to withhold all government help from the other Colleges, and give all that can be spared from the Treasury to Dalhousie. Having \$6000 a year of public money, they clamour for more.

The *Witness* will please discuss this case, and justify or condemn it before the Presbyterian body of Nova Scotia.

We regret to learn that the Rev. Wilton R. Boone has removed from Halifax to the Southern States. Mr. B. is a colored young man of fine abilities and superior cultivation, and has exercised a very beneficial influence on the African Baptist Church in this city since he has been their pastor.

SUMMER SCHOOL OF CHRISTIAN PHILOSOPHY.—Several gentlemen have been interested in forming a School of Christian Philosophy, which shall consist of lectures and conversations on topics that touch the relations of religion and science. They have so far made their plans, that the place selected is Warwick Woodlands, Greenwood Lake; the time of beginning is Tuesday, 12th of July; the Dean of the Faculty is the Rev. Dr. Deems, of the Church of the Strangers; the Secretary is the Rev. A. H. Bradford of Montclair, N. J.; and the lecturers already engaged are President Porter of Yale College, Chancellor Crosby of the New York University, President Bascom of Wisconsin University, Professor Bowne of Boston University, and Professor Winchell of Michigan University. A layman has guaranteed the financial success of the undertaking.

CHRISTIAN BAPTISM, THE PROFESSION OF THE FAITH OF THE GOSPEL, by J. R. Graves, LL. D. Memphis, Tennessee, pp. 36, price 10 cents.

Brother Graves is of the strictest sect of the Baptists, and contends, that any who are baptized (immersed) without the required qualification, or by an unqualified administrator, their baptism is null and void. His argument is directed against the Campbellites (so-called) as well as against Pedobaptists contending that if they are baptized in order to the remission of sins—"came to Christ through the water," their baptism is a nullity as much as if baptized in infancy; and no church of Christ can properly receive them on the grounds of this baptism. An extract or two will shew the style of Dr. Graves' vigorous writing. He says:—

"We know Christ was not baptized 'in order to the remission' of his sins—"to wash away" his sins—for he was "holy, harmless, undefiled, and separate from sinners;" nor are we come to the water for any such purpose, for we are not warranted to come until we have been washed in his blood, which cleanseth from all sin. Therefore we have no sins for water to cleanse, if it had cleansing power. We come not to the water for pardon, but with pardon—with the sweet consciousness of pardon in our hearts. Nor did Christ receive

the "seal" of God the Father "sealed." The covenant of Spirit distinct "sealed by the we believe, whom, after sealed by the i: 13.

1. The law transgressor, sink under the The penalty first Adam, "the Lord" mere human manifest death, not death, t. withdrawing Physical de but the inse favor with that separ "But your between you sins have h will not be alone was our sins v made sin f we might b God in him Father hid it was the heaven, no in which suffered the Christ, before the —the grou declared

tian bapti the crucif nessing b seen Chri tians! w ye should whose ev evidently sented i iii: 1. The rea fixion ha eyes, not must have by words baptism fi tion of forth bef "Chris his own which co ness" he "all rig mands u our bap faith of did for east for eousness to say, know w feel that ness; at "My Then I dare But w On Ch All o I ask sister, v baptism tion of for Chur died to of his o their o ous sal church by his it, dea world. grand preb of repi world Savior and th to all This which baptis he for any o This distin other in eve put w preac salvat to bag To tized neve fesse and serio thing own. Chri tams Chri prof do it hope any tiam grac bec the vine not hop den the soul