

The Christian Messenger.

Halifax, N. S., January 25, 1882.

HALIFAX W. M. A. S. ANNIVERSARY.

The twelfth annual meeting of the Women's Missionary Aid Societies connected with the Granville street and North Baptist Churches in this city, was held on last Thursday evening in the Vestry of the latter, at which Mr. R. M. King presided.

Owing to a snow storm which prevailed on Thursday there was not a large attendance; but the exercises were of a very interesting character. Rev. J. W. Manning—the pastor, conducted the devotional exercises and an efficient choir rendered several good anthems during the evening.

The Report of the Granville St. Society was read by the secretary, Miss Sarah Robinson and was of a very encouraging and hopeful tone. The number of members has increased during the year, notwithstanding the prolonged illness and consequent absence of their esteemed and zealous President, Mrs. E. M. Saunders, from their monthly meetings during much of the year. Still the general attendance and interest in these meetings has greatly improved. The weekly meetings of the Mission Band are well attended, and the Band has undertaken to provide means for supporting and educating one heathen child at the Chicacole Mission station. Interesting extracts were also read from letters received during the year from Miss Carrie Hammond, the zealous and indefatigable Missionary in Telugu Land.

Mr. G. H. Fielding read the report for the Secretary of the North Church Society which abounded with facts and suggestions well calculated to stimulate missionary zeal and labour. Their society has also increased its membership well during the past year. The Mission Band is a marked feature in their work. The weekly meetings are largely attended—Upwards of one hundred dollars has been raised by the Band during the past year; and they are supporting and educating a young man in India who, it is hoped, will ere long join the missionary ranks as a native worker. Up to the present time our Missionaries have been very much occupied with building and furnishing suitable accommodation for their schools and their own families. This preliminary work is accomplished; we can now look forward with bright anticipation for better and more glorious results from the active labours of our Missionaries, who will now be able to devote their whole time and strength to preaching and teaching the benighted people about them the way of life and salvation.

Rev. Alex. McArthur in a short address warmly commended the work of women in the great missionary movement, which is the crown and glory of the nineteenth century. His own interest in the work of missions, especially in connection with the Telugu people of India, was very much increased by an intimate acquaintance which it was his privilege to make with that great and good man, Rev. John Clough, the successful missionary and principal pastor of the largest Baptist Church in the world,—that at Ongole, India, which numbered its additions upwards of ten thousand in one year, and was year by year rapidly spreading out its branches and life-giving influence over that sin stricken country. He referred to the wonderful changes in Foreign mission work since the time about eighty years ago, when the devoted Carey, by his zeal aroused the sleeping Christian world to their duty to carry out our Lord's commission to preach the gospel to every creature. Behold what God hath wrought—it might with truth be said that a nation has been born in a day, and still the day is brightening—the success of the past is but a foretaste of the glorious day soon to be ushered in "when the kingdoms of this world shall become the Kingdom of our Lord and His Christ."

Rev. E. J. Grant spoke of some of our discouragements in Foreign Mission work, and urged that we should not allow these to dampen our zeal and efforts in aiding forward this great movement of God's victorious hosts. He was in hearty sympathy with the

work of the W. M. Aid Societies and hoped that during the present year a Branch society would be organized in his church in Dartmouth.

Rev. E. M. Saunders said that he had been intimate with the work of the Aid Societies from their inception, and at no time had he felt more deeply the importance of the great interests involved in their organization and influence in helping to educate the minds of Christians at home as well as in ameliorating the condition of women and children living under the degrading social customs of heathenism. He referred to instances in the lives of those heroic missionaries, Mrs. Judson in India and Mrs. Livingstone in Africa.

The Christian heroism displayed by our own Miss Hammond at Chicacole was worthy of our highest admiration, and merited the warmest support and encouragement which our sisters, in this country, could extend to her. He urged that our earnest prayers and labors should be given, that others might be induced to go and devote their lives to this great work, which God had put upon us, of rescuing the Telugu people from the thralldom of superstition and idolatry.

The exercises of the evening were varied by a reading by Miss Maggie Utley "The death of Josiah Burda, a native preacher at Cocanada;" and recitations by members of the Mission Band. "An original Dialogue" written by Miss Muir, of Montreal, illustrating the social life of the Telugu people in India, was admirably rendered by the young people and made the meeting deeply interesting.

The Christian Leader (Universalist) has a notice of a congregation of that denomination, which decided to celebrate the Lord's Supper without distributing the elements to the people. The bread and wine are, to stand on the table as sacred symbols, to speak through the eye to the heart, the minister interpreting." Dr. Furness, of Philadelphia, is credited with the organization of this "new departure."

The tendency of every step taken in the way of departure from Scripture teaching is to take another step in the same direction. Going off at a tangent soon leaves the original line far in the distance, so one error leads to many others, each one often greater than the one it follows. This is seen, perhaps, in the observance and use of the Christian ordinances more palpably than in many other things. Where they are treated lightly, and our discretion our prudence, or our convenience is consulted rather than the directions of the Master, as given in His Word, sought for and adhered to,—pouring is made to take the place of immersion, and then sprinkling supersedes pouring, and so the very word becomes changed from its original and proper signification, and is made to mean anything else or nothing at all, according to the fancy or choice of men, and thus all the uncertainty and confusion which exists in the minds of Pedobaptists as to who are the proper subjects of the ordinance is produced, and what was designed to be the line of demarcation between the professing church and the world is blurred and made so crooked that it fails to make any distinction. Thus the infidel and the Christian are told that they have received baptism, so-called, in their infancy, and then another line is sought to be substituted to take the place of the one originally appointed. Instead of baptism being the sign of putting on the Lord Jesus before men, the other ordinance—the Lord's Supper—is made to be the indicator of "full membership." By that means what was meant to be a loving remembrance of the Lord who bought us, and the calling to mind the price he paid by His own death, that ordinance is, in some cases, turned into a sort of passport to heaven, and in others to an enclosure that needs "fencing" and protecting by some other restrictions than the one appointed by the Lord who instituted the Supper.

And now we have a further departure, as briefly described in the above paragraph, so that the ordinance which was intended to symbolize a partaking by faith of His body and His blood, and a participating in the blessings procured by His sacrifice, it becomes a show, and the direction "eat ye all of it," must have some other meaning given to it to suit the aesthetic taste of the times.

Let us be thankful that we have the Word of truth to guide us, and earnestly contend for the faith once delivered to the saints, and let each one make the enquiry, "Lord, what wilt thou have me to do?"

The members of the Association for promoting University Consolidation are deciding several important questions. Mr. Russell says that there are very serious difficulties in the way of supporting the contemplated University by public funds. Mr. Longley thinks that the difficulties may be lessened by having a Protestant and a Catholic University, and that each might receive a public grant; but he appears to be in the minority on this question. Mr. Russell's view will be more generally received, that there should be two Universities, and that they should be supported by private funds. The advocates of Consolidation, for the most part, unite in the opinion that their new university shall be so organized and controlled that it shall be free from Materialism and Atheism. The method proposed for effecting this is that the different denominations should build colleges for residence near the new University, where students may reside under the discipline of approved masters, who may be also Professors in the University. The official statement of the Association proposes departments for about twenty professors. The salaries must be paid chiefly from endowment funds, as only a small portion will come from fees. Mr. Longley assures his fellows in the Association that if they are expecting that any money will be taken from the endowments of the denominational colleges to help the new University, they will be disappointed, as all those funds will be retained for theological education. This is correct. The advocates of consolidation urge that the existing colleges cannot be supported by the people. What will collegiate education cost on the plan of Consolidation? The salaries of twenty professors at \$2,000 a year will be \$40,000. The annual incidental expenses may be put at \$5,000 more. Each of the colleges of residence will cost at least \$25,000. The new University Buildings cannot be reckoned at a less sum than \$100,000; for they must be estimated according to the value of real estate in Halifax. It is evident that this brilliant plan for creating a University will require a capital of \$750,000. We are becoming accustomed to large figures and it may be that what the people cannot do on one plan, they are ready to undertake on another. In view of the discussions that have taken place and the decisions that have been reached, we suggest whether the time has not come when subscription-books should be passed around to see how much money is waiting to be invested in this Consolidated University.

"CASTINE" AND OTHER PUBLIC FUNDS.

The arrangement effected by the Provincial Legislature in 1876 for the bestowal of College grants, terminated, as our readers are aware, a year ago. Since then the Provincial public funds, enjoyed, in connexion with Dalhousie College, chiefly, if not wholly, by the Presbyterian denomination, are the only public moneys in which all alike are entitled to share, employed in connexion with the higher education of the country. The income derived from these funds, including the use of the College building, may be reckoned at between \$5,000 and \$6,000 annually. Practically, this large annual income is made to "subserve the interests" of the Presbyterian body, virtually endowing this denomination to that extent, while all the other denominations supporting the higher education of the country are denied State aid altogether. Is there any substantial reason why this important public trust should be administered for the benefit of one section only of our people? If so, we must be content, and all further agitation should cease, but let justice be done in this matter. *Justitia fiat et ceterum ruit.* The facts of the case are quite familiar to many of our readers, but will bear repetition at the present time.

During the second American war, usually known as the war of 1812, Castine, in the State of Maine, was held by Great Britain, and a large sum of money was levied and collected on goods imported into the place while so occupied. In the

struggle Nova Scotia had rendered gallant services to the British arms, and soon after the close of the war Sir John Cope Sherbrooke, K. G., C. B., then Governor of this Province, received a despatch from Lord Bathurst, then Colonial Secretary, directing "that the duties that had been collected at Castine, while it was occupied by British troops, should be devoted to public improvements in Nova Scotia." The matter was referred to the Provincial Government, who decided to devote the greater portion of this fund to the founding of a College "open to all occupations and to all sects of religion, restricted to such branches only as are applicable to our present state, and having power to expand with the growth and improvements of our Society."—(Minutes of Executive Council, 11th Dec, 1817).

To assist in carrying this purpose into effect the Nova Scotia Legislature in the year 1819 voted £2,000 for a College at Halifax, and on the 22nd of May, 1820, the Earl of Dalhousie, who, in the meantime, had become Governor of the Province, laid the corner stone of Dalhousie College. Subsequently additional grants were made, for the same object, by our legislature. In 1821 a grant of £1,000 was made for the purpose, and in 1823 there being still a large debt due on the College building, the House of Assembly agreed to lend £5000 to Dalhousie College on the security of the funds of the College. No part of this loan has been repaid. These, then, are the public funds invested and held by the governors of Dalhousie College—the "Castine Fund," amounting to £9,750. And sums of money from our local legislature amounting in the aggregate to £8000, making, in all, the large principal sum of £17,750—some \$70,000, Canada currency—of public money devoted by the Government and Legislature of the Province to higher education in connexion with that institution. All who are familiar with the early history of this College know how completely the original design of its founders was frustrated by sectarian bigotry. The Baptists, finding that the doors of Dalhousie were not "open to all occupations and to all sects of religion" founded Acadia College in 1838. A few years later the Methodists established "Mount Allison" institution at Sackville N. B., and the Roman Catholics took their part in the work of higher education in founding St. Francis Xavier at Antigonish, and St. Mary's at Halifax.

After a fierce contest fought out in the legislature and in the country these institutions received chartered rights, and subsequently became largely endowed by the generous benefactions of their friends and supporters. Prior to the year 1863, denominational Colleges had become firmly rooted in the affections of the people, and their work and the principles of public policy to which they were indebted for their existence, had received again and again substantial recognition and approval from the Legislature of the country. In the year 1863, however, a new departure was taken in the matter of Higher Education in this Province. The two Presbyterian Synods were secretly consulted by the Government of the day, and an Act to alter the basis and change the constitution of Dalhousie College, so framed as to "subserve the interests" of the Presbyterians was adopted by the Legislature, and became law. Our readers are already familiar with the provisions of this Act. It gave the Presbyterian body virtually the sole control of the revenues of Dalhousie College, and has never ceased to receive the disapproval and reprobation of the friends of the other Colleges, who, by its provisions, have been made to suffer great and manifest injustice. In 1865, owing to the rancorous agitation consequent upon the resecution of Dalhousie, the Government of the day pledged to the friends of each of the other Colleges a grant of \$400 per annum, in addition to the amount then annually received by them, as a compensation to some extent for the £5,000 loan before referred to, which was then remitted to Dalhousie, but even this small sum has been now swept away, and while one religious body is virtually, as we have shewn, the recipient of some \$6,000 annually of public funds in connexion with higher education of the country, all others are wholly neglected. Surely a continuance of this state of things is not desirable. It is unsatisfactory, unjust, and inequitable; and the Governors of Acadia College, to whom we, as Baptists, are wont to look in all matters of higher education, will doubtless see to it that the grievance is promptly redressed.

A few days ago a caribou coming out of the woods on the lot of Albert J. Hart, at Margaree, mixed with a flock of sheep. Thomas Cranton, who happened to be passing, drove the flock in a corner and caught the caribou in his arms. —Eastern Beacon.

Quite a breeze has sprung up in political circles since Saturday last. That our readers may be enabled to understand how it has been brought about, we copy the following paragraph from the Morning Chronicle of that day: "AN UNFOUNDED REPORT.

Members and supporters of the Local Government have put in circulation a report that Mr. J. B. Duffus, of this city, is a member of the Syndicate. As we pointed out a day or two ago, the names of Mr. Plunket's associates are of comparatively little importance, as the strength of the Syndicate is to be judged, not by the names or means of the parties in it, but by the amount of the capital which they actually put into it, or make themselves liable for. In the case of Mr. Duffus, however, we are in a position to say that the report is unfounded. Mr. Duffus has nothing to do with the Syndicate. We know his opinions on the subject, and can assure the public that he regards the scheme as a gigantic swindle."

On the evening of the same day the following letter from James B. Duffus, Esq., appeared in the Mail: To the Editor of the Mail:

Sir,—The paragraph in the "Morning Chronicle" referring to me is totally unauthorized. The "Morning Chronicle" does not know whether I am connected with the Syndicate or not, and they can only know my opinions from hearsay. For my opinions on this, or any other public matter, I am quite capable of pronouncing them myself. I am generally out spoken and about as fearless in such matters as most of my neighbors, so that I do not feel that I require the assistance of a weak, half hearted party newspaper, backed by a broken down lot of politicians without either a Leader or a Tail.

I am sir, etc., JAS. B. DUFFUS. Halifax, January 21st, 1882.

To this the Chronicle replies: "If Mr. J. B. Duffus had written: 'The CHRONICLE's statement that I regard the Syndicate scheme as a gigantic swindle is not true—I have never said such a thing;' his letter would have had a point that would have afforded some justification of its publication. But as he failed to discuss this the only point that was of interest to the public, we fear his letter will be regarded as somewhat deficient.

The Sermon on another page is eminently timely. Perhaps there is no way that a believer can serve Christ or His cause more effectually than by bearing testimony before the church and the world, as to what one has seen and experienced of the power of the gospel and the blessedness of following Christ. Bearing witness for the truth is so evidently a Christian duty that it is marvellous that those whose hopes for this world and the next depend wholly on what they have learned of Christ, should not be always ready to bear testimony. Whenever this is done freely and intelligently, and at all generally in a Christian Community then a revival has begun, and the church may look for further times of refreshing. The churches need revival. This may be largely secured by bringing of these tithes and contributions into the Lord's house according to the promise given in Malachi iii. 10.

The City of Portland, Maine, recently proposed to have a public celebration of the 75th birthday of the poet Longfellow, but Mr. L. wrote to the Mayor the following letter:— CAMBRIDGE, Jan. 12, 1882.

My Dear Sir:—I have had the pleasure of receiving your letter with its enclosed copy of the resolutions of the city authorities of Portland in reference to my seventy-fifth birthday. I hasten to thank you and them for the honor conferred upon me. I hardly need assure you, my dear sir, that this mark of consideration from my native city is very gratifying to me, and regret extremely that on account of ill health I am forced to decline the public reception offered me. My physician prescribed absolute rest, and I do not see any chance of my being able to go to Portland in February, so slow is recovery from nervous prostration. I am, my dear sir, with great regard, Yours faithfully, HENRY W. LONGFELLOW.

News of the World.

Earl Grey has indicated his disapproval of Gladstone's Land policy and is operating against the government in the Yorkshire election.

The Anchor Line Company have suffered a loss of £20,000 by a fire at their works at Glasgow, Scotland.

Russia is enduring anti-German riots at Riga, and anti-Jewish disturbances at St. Petersburg. They are very jealous of English interference.

The French Cabinet have had the Anglo-French treaty of Commerce under consideration.

There was a tremendous panic on the Bourse on Thursday, which produced ruin to some of the speculators.

A treaty of peace has been concluded between Bolivia and Chili. The conditions are reported to be that Bolivia shall surrender her territory along the coast and break off relations with Peru.

The Senate at Washington was occupied several days last week on the Arrears of Pensions Act. On Thursday a bill was passed allowing the retirement of Justice Ward Hunt.

Guiteau in his address before the court on Tuesday last, asserted that he had acted by Divine authority in removing President Garfield. Scoville subsequently declared that such men as Grant and Conkling and Arthur are morally and intellectually responsible for this crime by sharing in the disgraceful scramble for office that led to a conflict with the chosen ruler of this great nation, and led this poor insane man to compass what they would have hailed with satisfaction if it could occur other than through assassination, the removal of Garfield, who stood in the way of their unrighteous and disgraceful struggles for offices. Scoville's denunciation of Conkling and Arthur created a profound sensation.

During recess Scoville received a telegram saying: "The New York Court of Appeal has just decided that the prosecution, where some evidence of insanity is produced for defence, must make out case of sanity beyond reasonable doubt." Scoville continued his address in defence of Guiteau on Wednesday and Thursday, and appealed to the jury to stand as a bulwark between this poor miserable being and an unreflecting, unreasoning mob seeking revenge in his blood.

On last Tuesday a mob forced their way into the court room, overpowered the officers, seized two prisoners charged with murder and hanged them to a tree. Subsequently they proceeded to the jail, took another prisoner therefrom and treated him in like manner.

A clerk was dismissed from the Western Union Telegraph Co.'s employ at New York last week for writing a sympathetic letter to Guiteau on the official blanks of the company, in order to get the assassin's autograph.

Bernhard Mullen, the desperado who committed a series of daring insults and highway robberies upon ladies in Elizabeth N. J. last fall, was on Thursday sentenced to fifteen years in State Prison on one indictment and ten years each on three others.

Santa Fe advises state that last week Lieut. McDonald and twenty men were scouting for the trail of Apache Indians, crossed the border and were arrested by Mexican authorities for invasion. The facts have been reported to the War Department.

NOVA SCOTIA LEGISLATURE.

On Thursday last the Local Legislature was opened with the usual formalities, in the Legislative Council Chamber, by His Honor the Lieutenant Governor.

The Legislative Council had previously assembled and the new member, Hon. Geo. Whitman, was sworn in.

OPENING OF THE SESSION. On the arrival of His Honor, the House of Assembly was summoned, and he read the following

OPENING SPEECH.

Mr. President and Honorable Gentlemen of the Legislative Council: Mr. Speaker and Gentlemen of the House of Assembly:

1. In calling you together before the usual season, I have been actuated by the consideration that important measures required your early attention.

2. You must be gratified to know that not only have the ordinary industries of our people been quickened into greater activity during the past year, but that many new enterprises have been brought into successful operation.

3. The labors of the husbandman have been rewarded by a generous harvest, our hardy fishermen have been blessed with a fair return for their perilous toil; the business of the lumberman has been fairly prosperous; and the great shipping interests of the Province have shewn signs of improvement.

4. The Art Exhibition which took place in the City of Halifax last Summer under the patronage and in the presence of His Excellency the Governor General illustrated to a fair extent, the progress which has been made within the last few years in the highly interesting and important branch of culture, which was the more immediate subject of display, and it will no doubt be productive of good result in the development of taste and refinement among our people. The Dominion Exhibition of Agriculture and industrial products, which followed in the Autumn, furnished gratifying evidence that in the more practical pursuits of life, our farmers, manufacturers and mechanics, have made marked and creditable progress.

5. The foreign markets opening up for our domestic productions have called into existence improved facilities for send-