

The Christian Messenger.

Halifax, N. S., September 27, 1882.

Foreign Missions.

The Finance Committee, in their Appeal published in the "Christian Messenger" on the 13th inst., requested the Pastors and Churches to take collections on behalf of Foreign Missions on some Sabbath in October, at all the services of the Churches. Let the Brethren bear this in mind, and doubtless a blessing will come to them.

THE friends of Acadia College and its surrounding institutions will be pleased to know that the outlook for the current Collegiate and Academic year is very promising. Nearly all of last year's undergraduates are back again, and the Sophomore and Junior classes have each received accessions by the return of other young men who were formerly on the list of College students. The Freshman class that matriculated from the Collegiate Academy last June has since been increased by five.

The attendance at the Horton Academy is large. The new arrangements with respect to boarding are giving great satisfaction.

At the Acadia Seminary there are already about forty boarders, besides day-pupils. It looks now as if the day were not far distant when the accommodation in the Ladies' Department, considerable though they are, will not be adequate for the wants of the school. This rapid increase of attendance is an emphatic testimony to the efficiency and popularity of the present staff of teachers.

Of late, elocution has been receiving more than usual attention. Prof. T. H. Porter—whose system Rev. T. H. Porter taught—has given a course of lessons to a class of young men; and Miss Fannie Davis, who has enjoyed the best advantages of elocutionary training in the neighboring republic, has formed a class of young ladies. It is understood that the course given by her will extend to Christmas.

Who ever heard of the N. Y. Examiner, the Boston Watchman, or the Philadelphia National Baptist suspending for a week, and calling it "the holiday week of newspapers?" To do this would save a nice little sum of money taken out of the pockets of their subscribers, for which they might well ask them to accept thanks!

Because we did not name the above papers, which we had in mind in our brief paragraph, a week or two since, on this matter, one of the "two or three" suspending papers to which we referred, and we had a perfect right to refer to them, seeing that we were thus deprived of what was our just due—we were subjected to an unbrotherly attack last week, which shewed pretty clearly what we might expect from the writer if he but had the power.

THE editor of the Church Guardian does not take as kindly as we intended some remarks we made a week or two ago with reference to the cause of "the lack of spirituality" which he, and his correspondent lamented to find existing in their denomination. His logic is somewhat defective when he expresses himself "at a loss to understand" "what connection there can be between Infant Baptism" . . . and the neglect to open their grief to their spiritual guide when of mature age. For he immediately after affirms that "it is plain that Infant Baptism suggests in after years the duty of living as God's children." There is then, he admits, some connection between the two. If at the baptism there were but a recognition of the obligations it imposes upon the believer in Christ, instead of its being but the performance of a rite in which the child is the most unconcerned of all those who take part in it, the connection would then be real, and a most important one, and arguments might be most powerfully applied as they are in the New Testament by the Apostle Paul: He addresses the Roman believers and says, "Know ye

not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." An appeal of great force. We intended no "sneer" and no "casting of a stone." Nor did we for a moment imagine that "Baptists have no sins to deplore, and no coldness and indifference to lament," far otherwise, we have no reason for anything but humility when looking at ourselves.

PRESBYTERIAN.—Rev. L. H. Jordan has been unanimously called to the pastorate of the St. Andrew's Church in this city.

Rev. W. Maxwell has been called to the pastorate of the Annapolis Presbyterian Church, where he has been preaching for some time.

Mr. William M. Tweedie, of the class of 1882, Mount Allison Wesleyan College, has taken the Gilchrist Scholarship. He stood second in the list of matriculants.

We congratulate the friends of Mount Allison, as well as Mr. Tweedie, on his success in this competition.

THE Pictou News is the very significant title of a new newspaper published in the interest of the Liberal party. It looks well, and is well filled with the passing events and discussions on the questions of the day.

MR. JOHN A. FAULKNER, of Acadia College, 1878, of Drew Theological Seminary, 1881, and now of Andover Theological Seminary, will accept our thanks for a copy of the "Theological Seminary Bulletin." It gives valuable synopses of Lectures and Essays prepared by members of the Advanced Classes.

We learn from the Toronto Globe that the Nova Scotia exhibits, in charge of Dr. Honeyman, at Kingston, Ont., are attracting much attention. The display of minerals—coal, iron ores, building stone, and gold—are greatly admired.

THE Methodist Conference at Hamilton has been under considerable excitement discussing the question of union with the Episcopal Methodist body. This confederation can only be effected, it seems, by concessions being made by one or both. The latter must either give up the Episcopal principle of Bishops appointed for life, or the other—and larger—body must adopt it in a modified form.

A Committee of 27 persons, representing the several Conferences, is recommended to prepare a plan and basis of union, and submit to a future meeting of Conference.

REV. W. H. RICHAN writes in his sorrow as follows:— BARRINGTON, Sept. 22, 1882.

Dear Brother.— Affliction has come upon us. Our family circle is broken for the first time, Susie Maud, the youngest aged 4 years and 4 months has suddenly been called away. She has been ailing for a few days but all the time running about until Tuesday evening, the 19th inst., when she became worse and we called a doctor. Before he could administer anything she sunk into a comatose state which after a few hours was followed by convulsions, and next morning at 8 o'clock terminated in death. 'Tis hard to give up the pet of the household, but God has taken her and confiding in his wisdom and love we will say "Thy will be done."

The following beautiful lines from a correspondent last week seem very appropriate to the above:

On an Infant.

Was that sweet form of mortal birth, And nourished on a mother's breast? Take back thy clay, insatiate earth, Made lovely by thy cherub guest.

S. S. We offer our Brother our kindest sympathy in this grief.

OSCAR WIDE is to lecture in Halifax during the second week in October on "English Renaissance," and probably on "Art Decoration."

OUR English Baptist brethren have an exceedingly interesting mission in Central Africa. After doing the work of introducing the Gospel, establishing churches and educational institutions and securing for the colored race on the Island of Jamaica, civil and religious liberty, they went to Western Africa and established a flourishing mission first at Fernando Po., and then at Cameroons. These are not now neglected, but an advance movement is made towards the heart of the great dark continent. Pioneers were first sent out as soon as Henry Stanley had made his way from Zanzibar on the East Coast, across the continent, and came down by the upper Congo; the desire was enkindled to proceed thence with the Word of Life and give them the message of salvation. In January 1878 two men, the first Protestant missionaries who ever went up the Congo, reached as far as Mussoco and found their expectations of the possibility of establishing a mission there fully realized. The Society took up the cause with great zeal, and "Africa for Christ," became the watchword that found an echo in many English hearts both Baptists and others. Soon one of the missionaries, Mr. Comber returned, and asked for reinforcement and three more men were appointed; and then pushing on further, Stanley Pool was reached in February 1881. Stations were multiplied, and permanent buildings were erected especially for the storing of goods—the only current money of the country. Then came the building of the steamer Plymouth and the obtaining of facilities of travel and such necessities for reaching the more central parts where the large population and more settled parts of the country are to be found. Now another steamer is just being finished, named Peace. We are told in the Missionary Herald for September 1882 that "while the stations along the river are centres from which, we trust, the light of Christian truth will radiate far and wide, they are themselves only a means to an end, that end being the formation of a line of communication between the thinly peopled district of the lower river and the populous region of the Central Congo, where the Society looks for a sphere of much more abundant usefulness. With our Pioneer steamer Peace, seeing that she draws only a foot of water, we are hoping to be able to push our way up river as far as the Equatorial cataracts, although the river in its course widens out among numberless shoals and islands, becoming of necessity very shallow. We are hoping she will be the means of carrying the "glad tidings of peace," not only to the inhabitants on the banks of the main stream, but also far away to the north and south along the many large affluents which flow into the Congo from these directions. As our steamer is seventy feet long, and is furnished with two cabins, it is intended she shall be a floating home for the missionary, enabling him to make long-continued and extensive journeys. She is also being fitted with sufficient engine and boiler power to allow of her being driven at a greater speed than that at which the native canoes can be propelled. As a further precaution against attack, she is being protected by a series of wire network screens of sufficient strength and closeness of mesh to intercept slugs from guns, or any spears and arrows that may be aimed at those on board.

One great difficulty in the building of our boat has been encountered in so arranging the weight of each separate part as not to exceed 64 lbs., that being the limit of a carrier's load. After she has run the trial trip, she will be sent back to Messrs. Thornycroft's yard at Chiswick, and there be taken to pieces, and made ready for transport on men's heads. After the 700 loads involved by the steamer, and its belongings have surmounted the difficulties of the cataract region, and have safely reached Stanley Pool, then the work of reconstruction will commence—a work, considering the limited resources available, that will of necessity extend over a very considerable period of time. The Peace is fast approaching completion, and we are hoping she will be ready for her trial trip in a fortnight's time. The cost of the steamer has been defrayed by a single gift; and this gift has been supplemented by the

same generous donor by a further sum of £3,000 for investment as a maintenance fund. But there are still before us the expenses of ocean and river transport, and the still greater expense involved in carrying some 700 loads over 200 miles of mountain road. Although it is a great enterprise both in the matter of labor and cost, yet it is also a work from which we are hoping for great results; great results in the way of opening new markets, and of extended trade, matters of no small importance to a country which has so much unemployed and poorly paid labor as our own; matters which our Continental neighbors keenly appreciate, and which by themselves are a sufficient inducement for the sending of expeditions into new lands. But we have a far more potent argument than that of an extended trade, or an advanced civilization, in the fact that by our going forth we are obeying our loving Lord's last command. We scrupulously obey the dying behests of beloved friends; let us be equally loyal to our Lord, to Him who is our only hope.

Engaged in this work there are eleven brethren—seven on the spot, two on their way, and two to follow with the steamer. But with two brethren to each station—Christ sent His disciples forth two and two—there will only be one really free to push forward and to do pioneering work, and there will be one ready to stop a gap, a very possible contingency in such a work.

We must be content to find our reward in the keeping of Christ's command, and must trustfully look for the harvest, which shall surely come, in God's own time.

The Missionary Herald contains an excellent map of the Congo River with the stations from the Atlantic to Stanley Pool. This is a work well worthy of our brethren who have so noble a history in pioneer missionary work.

OUR English exchanges give lengthy accounts of the late Lady Hannah S. Havelock who died at Kensington, on the 25th ult., at the age of 73 years. She was the daughter of the Rev. Dr. Marshman—one of the Baptist missionaries in India, who has been justly described as "the pioneer of Christian civilization in the north of India." When married in 1829 Sir Henry was Lieutenant Havelock. General Havelock was most heartily seconded and supported in all his goodness by his wife, who was equally ready to give his self-denying resolve a practical shape, and who continued after his death, up to the very day of her own, to manifest the same uniform kindness of spirit, the same generosity of disposition. He is said to have consistently carried out, during his brilliant career, the resolution which he formed on his arrival in India—viz., to devote a tenth of his income to objects of piety and benevolence.

Rev. J. Tuckwell delivered a solemn address at her funeral in the course of which he said:

"As the daughter of one of our first and most honored missionaries who went forth from this country as a pioneer of missionary work in India, she never to her last day lost her interest in that work, and though honors were bestowed upon her, exaltation did not lead her to forget the time when she was herself personally associated with the toils and hardships of the servants of God who labored for their Master's glory there. And as the wife of one of the most heroic Christian soldiers that ever suffered for his country, her heroism was second only to his own. Not long before her departure, when her eldest son consulted her concerning his thought of going out to Egypt, her reply to him was, "Go, it is the duty of a soldier to serve his country." It is no secret that the time of separating from her youngest son accelerated the blow which removed her from our side. Though ever loyal to her own denomination, to the faith which she believed and to that which she held dear upon the basis of Divine revelation, her hand and heart were open to aid in every good work, and those who have sought her aid and enjoyed it will best know how readily, how sympathetically, and how liberally that aid was always given. As a Christian, we shall miss her in this church. We shall all miss her here. The simplicity of her character, the strength of her faith, the heartiness of her devotion, and the purity of her life make her an example for us all. Once more amongst those who now, through faith and patience, inherit the promises.

SOUDAN AND ITS FALSE PROPHET.

At this distance we cannot fully appreciate the grave difficulties that surround the Egyptian question. It seems that among the more ignorant of the Mohammedans, it is believed that the fates are shortly to reveal some great leader who will conduct the faithful followers of their great prophet to a grand triumph over all unbelievers. False prophets have consequently arisen and secured a large following.

The following is extracted from an interesting narrative which recently appeared in the Christian Union, from the pen of the Rev. H. M. Ladd, D. D., who has just returned from Egypt:—

"Mohammed Achmet, the False Prophet of the Soudan, is the product of an intense religious fanaticism and an oppressive system of government. His aim is thus religious and political, while his religious pretensions are probably assumed only as a means to gain a political end. He has posed as a saviour of the people at a time when Moslem fanaticism has become greatly revived, and when the country was ripe for an insurrection. The worst elements of a discontented and naturally turbulent population have gathered around him. Circumstances have favored him in the Soudan such as they have favored Arabi Pacha in Egypt. He is now at the head of a revolution which for the Egyptian Soudan is as great, if not greater, than that which is ruining Egypt itself. What connection he may have, if any, with the party of revolution in Egypt it is difficult to say. After again and again defeating the troops sent against him he is at last complete master of the situation.

The Soudan is a general term applied to that vast and vaguely defined region of Central Africa lying between the equator on the south and the Great Desert on the north, and stretching from east to west nearly across the continent. The Egyptian Soudan was not conquered by the Egyptians all at once, but has been annexed piece by piece. It was first entered by Mohammed Ali and his conquering hosts, but the region then annexed was small compared with what the Egyptian Government has recently claimed. Successive governors and repeated expeditions have extended the limits. Expeditions under Colonel Gordon, Sir Samuel Baker, Colonel Long, and others, and more recently under Emin Bey, have extended the territorial limits. Nor have the Governors General, if we except Colonel Gordon, whose pure and unselfish administration was the greatest blessing the Soudan ever knew, been above motives of self-interest. The great complaint of the people against the Government was of excessive taxation, and the very oppressive method of collecting the same. The Government of Cairo was continually short of funds. Its chief interest in the Soudan seemed to be to see how much it could squeeze out of the people for the present necessity. Contracts were sublet to the farmers of taxes; each agent made a handsome profit for himself. It is not to be wondered at that there was a very general spirit of discontent; but never had there appeared a leader who for any length of time could maintain a successful opposition to the Egyptian Government till Mohammed Achmet proclaimed himself the Mahdi, or successor of the Great Prophet, the expected teacher and saviour of the people. This claim was suggested by the general belief existing among the Moslems that towards the end of the world a successor and expounder of the prophet and a fuller revealer of the will of God was to appear. This belief is founded on various passages and intimations in the Koran. Several such pretenders have already appeared, one in the City of Tunis, another in Southern Arabia, but none of them have succeeded like Mohammed Achmet.

"This man was born in the region of Dongola, on the western bank of the Nile, where it makes its great bend. He was a poor man; a carpenter and boat-builder by trade. He first came into notoriety on the large island of Abbas, situated about two hundred miles south of Khartoum. Here, after the fashion of the fakirs and holy men, he withdrew from society and devoted himself to prayer and meditation. He soon had a large following, and proclaimed himself the expected prophet and deliverer of the people. He wrote letters all over the country announcing himself and his mission. He was recognized at once as a leader. While many of the more intelligent Moslems repudiated him, others, moved both by religious and political motives, and who, above all, hoped that he would show them some way to escape the payment of their taxes, flocked around his standard. He was secretly encouraged and abetted by enemies of the

Government residing at Khartoum. His presence in so commanding a position on the Nile soon became obnoxious to the authorities at Khartoum, and an expedition was organized to dislodge him. A detachment of one hundred and twenty men of the regular army was sent against him on the island. These men were badly managed, and were killed one after the other as fast as they landed, till not one of the one hundred and twenty was left. The steamer with its crew and one or two of the officers escaped back to Khartoum with the sad news.

"Of course, after this exploit Mohammed Achmet knew it would not do for him with his present forces to remain where he was. He therefore gathered together all his following, men, women, and children, cattle, and provisions, crossed the Nile to the west bank, and fled to a wild mountain called Gebel Gedir. Here in an easily defended and almost inaccessible mountain he took up his abode. The Baggara Arabs now began to flock to his standard in great numbers. This large tribe is noted for its restless, lawless, unruly spirit. The Baggaras were the former slave hunters of the White Nile, and no doubt dreams of the return of the old times of plunder and bloodshed were not wanting. The present, at least, was an opportunity that suited them, and they determined to take advantage of it. It was the policy of the Government to let the rebels alone. But a new governor of Fashoda considered it his duty to signalize his loyalty by organizing another expedition against the rebels. Contrary to orders from Khartoum, he gathered military forces, in all eight hundred men. With these he marched six days across the desert by forced marches. On the seventh day, when the men were all tired out from the long march, and utterly unfit for action, they met the enemy. Mohammed Achmet was again victorious. The fight was turned into a slaughter. Sixty men were taken prisoners by the rebels; only seventy escaped by running for it; and all the rest were slain.

A third expedition being sent against him, he cut off and wholly destroyed a detachment, and falling upon the main body, killed 2,000 out of 3,000 and captured 3,000 rifles and four cannon. Then he was heard of near the First Cataract of the Nile, 800 miles to the northward of Khartoum, and within 1,000 miles of Cairo. The prophet's onward march everywhere arouses a popular uprising, and the strength of his army at present can only be conjectured. It is not improbable that the Sultan has some information of his movements, and that is one reason why he fears coming into contact with Arabi Pacha. Mohammed Achmet is called El Medhi, the guide, and his followers assert that he has all the signs marked out in certain unfulfilled prophecies accepted by the Arabs. In case of the Egyptian imbroglio growing into a fanatical war there may be fighting enough before the bad business is brought to a close.

THE PROPOSAL TO CLOSE THE STRAITS OF BELLE ISLE.

The possibility of securing a modification of the cold weather of Spring in these eastern portions of the North American Continent, has for a long time occupied the minds of bold scientific men. It has been supposed that if the Island of Newfoundland could be united with the main land on the north by filling up the Straits of Belle Isle, that this would prevent the Arctic ice from passing through the Straits into the Gulf of St. Lawrence, as it now does, and so we should have an immediate change of climate. A series of papers recently appeared in the New Era on this subject. The writer came to the following conclusions:

- 1. Towards the eastern coast of British America the isothermal lines are deflected southward about 6 degrees: the mean temperature of London is 51 degrees, and of Victoria, B. C., is 49 degrees, being somewhat higher than that of Halifax in 45 degrees, of north latitude.
- 2. This abnormal coldness of our climate is due to a vast Arctic current which continually flows down upon us bearing with it, from May till August large quantities of ice.
- 3. No inconsiderable portion of this current finds its way through the Straits of Belle Isle, filling the Gulf of St. Lawrence with cold water and ice.
- 4. This keeps the temperature of the Gulf down; the ice especially being from two to three months before finding an exit past the north coast of Cape Breton.
- 5. This Arctic water is from 12 to 22 degrees lower in temperature than the native waters of the Gulf, and this is the primary cause of our abnormally cold weather and late springs.
- 6. The cold currents of water flowing to our shores are the chief agents in reducing the temperature of our climate, and not the northerly winds, as some have contended. The northerly winds