

The Christian Messenger.

Halifax, N. S., October 18, 1882.

ORDINATION OF A MISSIONARY FOR INDIA.

We noticed in our last that a Council is appointed to meet in the North Baptist Church this afternoon at 2 o'clock, to consider the propriety of Ordaining Mr. I. C. Archibald to the work of the Christian Ministry, who is under appointment to go to India next week.

Should the meeting be held as expected, there will be preaching and addresses from several of the ministering brethren present.

Since the above was in type we have received a telegram from Mr. Archibald, stating that he will leave Halifax for London on Tuesday next, the 24th inst., and that his address, while staying in Halifax, will be No. 1 Belle Air Terrace.

THE ST. JOHN BAPTIST SEMINARY.

We learn from the Telegraph that on Monday of last week there was a large gathering of ladies and gentlemen present at the opening of this institution. The presence of the Misses Hart and other musical friends with a prepared programme made it quite attractive.

After singing and prayer the chairman referred to the interest that Baptists had always manifested in education, and what had been done by them in former years at Fredericton. It had been intended to start last year but it was then thought that the Presbyterians would undertake this work.

Rev. Dr. Bill referred to the work done in the past—this was not a new institution but a revival of the old Baptist Seminary. It would not be sectarian but free to all. The pupils would not only be properly educated but taught good manners and the amenities of life.

Rev. Dr. Hopper being called upon, made a statement of the affairs of the institution. To fill up the gap between the Common Schools and the University they had started the Academy, and had started it here tentatively. They did not look to Baptists alone for support, but to all denominations.

Miss McDonald here sang a solo, "There is a river whose name is Death," very effectively.

Rev. Mr. Lodge spoke, and William Elder, Esq., followed, and expressed his warm sympathy in the work of this Seminary.

Hon. John Boyd then addressed the meeting in a cheerful, hopeful spirit. Miss Prudie Hart then sang "The Three Fishers."

Mr. March introduced the Teachers present to the audience—Principal W. M. McVicar, A. M., Misses Freeman and Jones, Mr. Burnett being absent. Mr. McVicar made a few remarks, thanking the friends present for the cordial welcome they had received from all.

Subscribers in arrears will greatly oblige by an early remittance.

From the Witness we learn that on Sunday morning before last, there were circulars of a Patent Medicine distributed in the pews of Trinity Church. They were collected and confiscated before the service began.

VITAL STATISTICS.

CONTRAST BETWEEN NOVA SCOTIA AND ONTARIO.

In the matter of vital statistics, the Maritime Provinces are in a most disreputable condition. Previous to 1877, Nova Scotia had a system that was working well at a comparatively small cost. But the Dominion Government of that day came to the conclusion that what had been in existence from the date of Confederation and what it was provided by the Act of Confederation should be sustained by the Dominion Government.

On the matter of suspending these operations coming before the House of Commons it was affirmed by members on both sides of the House that the suspending of the office in Halifax was a breach of faith with this province and it was supposed it would soon be rectified. Later it was stated that after the Census there would be a Statistical Department organized which would supply this much needed arrangement for taking the Vital Statistics of the province.

The Toronto Globe, of the 5th inst., making a survey of Ontario during the past ten years mentions along with its other public departments that of VITAL STATISTICS and PUBLIC HEALTH as follows:

"The importance of collecting vital statistics is clearly recognized in every civilized community. The first Act, providing for the registration of births, marriages, and deaths in Ontario, went into operation in 1869. It has been improved and very faithfully administered since. During the last ten years 332,025 births, 116,342 marriages, and 145,124 deaths have been registered; or 593,303 registrations have been made. In 1871 about 75 per cent. of the marriages, 50 per cent. of the births and 32 per cent. of the deaths in the Province were estimated to have been registered. In 1880 that had increased to 90 per cent. of marriages, 70 per cent. of births, and 60 per cent. of deaths. Many important questions, such as the regular increase of the population, the average annual mortality rate, the marriage rate, the birth rate, and the prevailing type of disease—all of great value in social science—can only in this way be determined. By this means our Province can for salubrity, be compared with any other country in the world. And we do not fear the comparison."

When will our public men be able to attend to this important governmental duty, that "is clearly recognized in every civilized community." We had it in full force before Confederation, and, consequently, were entitled to provision for the service afterwards.

Those of our friends who have not already sent on their subscription will do us a great favor by sending the amount due without delay.

WM. ACKHURST, Esq., and Mr. Wm. McKernon have been appointed to the Halifax City School Board vice Messrs. Wiswell and Fraser, who retire. The former gentleman has before served a term at said Board, and will doubtless do good service again for the city schools.

THE appointment of three members of the Local House of Assembly, as revisors of the Statutes has called forth a remonstrance from the Morning Chronicle.

REV. DR. ISAAC MURRAY, who has taken so prominent a part as a Presbyterian controversialist in Prince Edward Island, has removed to Vale Colliery in Pictou County.

REV. J. W. MANNING wishes to inform his friends and correspondents that he has removed his residence to No. 268 Robie Street.

THE METHODIST CENTENARY.

The Methodists propose to erect a Theological Hall in connection with Mount Allison College this year, in commemoration of the centenary of Methodism in this province. This is a most commendable object, and it will doubtless be a handsome edifice. We regret that it cannot be in Halifax. At the service in Brunswick Street on Sunday last, Rev. Mr. Lathern traced the progress of the body from 1782. He said that that date the population of this country was not supposed to exceed 12,000. Wm. Black then commenced his mission in Nova Scotia. He was a descendent of an English family who came from Huddersfield, Yorkshire, and settled in Cumberland County in 1775. The story of his conversion at the age of 19 was related. It was evident from his many fine parts that he was destined for special work. On the 10th of November, 1781, in the spirit of consecration he went forth as a messenger of salvation to his countrymen.

His first excursion across the broad Tantramar marsh was to settlements between Amherst and the Peteticodiac River. But he looked almost at once to centres whence the light might radiate to the extremities of the land. Windsor attracted his special attention. The Baptists of Cornwallis welcomed him to their pulpit, and on Sunday, May 26, the young evangelist opened his commission in that fine township. Four days later, with freedom and power, he preached at Horton. Windsor was reached on June 5th, and he preached that evening in the house of Mrs. Henry Scott, on the Franklyn farm. Thursday was spent at Newport, and the day following Mr. Black returned to Windsor. A class was formed under the leadership of Mr. John Smith, who before leaving his Yorkshire home had acted as precursor for Wesley. After a visit to Halifax, where he preached three successive days and found the people manifest a spirit of indifference to religion, the preacher returned to Windsor, and on June 16th preached again at Windsor. The house was not large enough to contain the people, and an afternoon service was held in Mr. Chandler's orchard not far from where the church now stands. In regard to the rise of Methodism in Nova Scotia and New Brunswick—then but a county of the former Province—there is some difficulty in determining what was the main source and what are the tributaries. Meetings for prayer and spiritual fellowship were first held in Cumberland, but Windsor was the fountain-head of a definite and permanently organized movement. A second attempt was made upon Halifax, but the prospect was not an encouraging one. There were godly people there at the time. St. Paul's had an influential ministry. The Presbyterians, Quakers, Sandemanians, Swedenborgians, each had small congregations, but, owing to the naval and military position of Halifax during the Revolutionary War, there was great laxity of morals and prevalence of irreligious feeling. Many real hardships had the preacher to contend against, but the pity, patience and power of the preacher triumphed over apathy, unbelief and contumely.

During the second year, taking Halifax as a starting point, he went along the shore, visiting LaHave, Liverpool and Shelburne. At Liverpool the seed fell into good soil, and was fruitful, but in Shelburne the wrath of the adversary was aroused. The Loyalists were then building up the town, and among them was an element of Tory and high ecclesiastical exclusiveness. A stone was thrown at the preacher and vengeance threatened. In addition to the coasting journey the preacher visited the Annapolis Valley and congregations in Cumberland. In the Autumn of 1783 he crossed the Gulf to P. E. Island, then known as the Island of St. John, a visit he repeated with more decided advantage a few years later. The many hardships in the then unbroken country, travelling through dense forests, over wretched roads, were referred to at length.

In May, 1789, after seven years of faithful service, Mr. Black was ordained at Philadelphia. Being ordained he was at once summoned to discharge Episcopal functions. This was in strict accordance with Apostolic action and

injunction. The name of Bishop Black, in this Province, quite beyond the limits of his own denomination, was familiar and greatly revered.

One of the earliest and most laudable aspirations of Wm. Black was to secure a regular and thorough classical and theological training for the sacred work of the Christian ministry. For the revered apostle of Methodism in these lands, and for his honored coadjutors, such a structure as that proposed would constitute an ornament more beautiful and enduring than Parian marble or Corinthian brass.

We shall be glad to hear from our friends at an early date.

THE Canadian Baptist of the 5th inst., has a "Proposed Constitution for the Baptist Union of Canada." It is not stated by whom it is "proposed" but from the recommendation attached "that the next annual meeting be held at Hamilton, in connection with the meeting of the Western Convention for organization." It is presumed that it has been prepared by parties authorized to do so. It will be remembered that the constitution of this body so elaborately prepared, at first was found defective in several particulars when it came to be practically worked. The 2nd, 3rd and 6th articles of the proposed constitution described its character, and are as follows:

2. The objects of this Union shall be: (1) To promote brotherly intercourse; (2) To receive and discuss reports of denominational work; (3) To afford opportunities for conference, for the public declaration of opinion and for joint action on questions affecting the welfare of the churches, and the extension of the denomination, both at home and abroad; and (4) To co-operate with other evangelical bodies in all matters of concern to our common Christianity.

3. This Union shall consist of members of the regular Baptist churches in Canada, as follows:—1st Delegates of churches in the proportion of 2 from each church of 100 members or less, and one additional delegate for every additional 100 or fraction of a hundred; the President, Secretary, and Treasurer of each of our denominational societies; the President, and Professors of Toronto Baptist College; the Presidents of Prairie College and of the Canadian Literary Institute, and the Editor and Business Manager of the Canadian Baptist.

6. Each of the denominational societies shall be desired and expected to present, through its officers, to the Union, an abstract of its annual report.

The Baptist of the 12th has come to hand since the above was in type. From it we learn that the Montreal members of the committee for revising the Constitution propose another Constitution, differing somewhat from the one above referred to.

The Presbyterian Witness does not seem pleased with our quoting the proposal of a Church of England clergyman that a cradle should be provided for the infants when brought to be baptized, and makes the following unkind retort:

"Suppose one were to suggest a prize for the best apparatus for the performance of immersion, it would not be difficult to create a smile. But then, why hurt the feelings of a Baptist who sincerely believed himself in the path of duty, by even turning to ridicule things connected with a solemn religious service?"

Why should our brother editor so impudently and unnecessarily suggest that we meant "turning to ridicule?" We presume the clergyman was in earnest, that he meant what he wrote, and had really felt the inconvenience of which he speaks:

"Standing on a narrow step to make the babe as secure and easy as he can, with one hand, and with the other perform the ceremony, and perhaps turn over the leaf of his book. All this, when accompanied by loud cries from the child, is often very trying, and tends, too, to disturb the solemnity of the service."

Let the editor of the Witness put himself in the same position, and we think he would be glad to have something of "a small fixed cradle" to hold the infant.

Our brother may, perhaps, tell us it is no business of ours, seeing that we do not recognize the rite of Infant Baptism, and yet he cannot deny that we have an interest, as well as himself, in alleviating the sorrows of the little ones, and the troubles of kind-hearted clergymen.

THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND

Commenced its Autumnal Session on the 4th inst. at Liverpool, G.B. Preliminary meetings were held on Monday and Tuesday.

The Monday evening's Reception Meeting was held in St. George's Hall, and was attended by about four thousand persons. The Mayor, in his state robes, stood in the great hall to receive his guests from six to eight o'clock. At that hour the public meeting commenced in the Concert Hall, capable of seating 2,000 persons. On the platform there were Rev. Hugh Stowell Brown, chairman, the Mayor of Liverpool, Rev. Dr. McFayden, Chairman of the Congregational Union, Rev. Charles Garrett, President of the Wesleyan Conference, Rev. J. Jenkyn Brown, President of the Baptist Union, Rev. J. P. Chown, Vice-President, and many others. The meeting was commenced by singing

"Come let us join our cheerful songs." After addresses of welcome from Rev. H. Stowell Brown and the Mayor, an Address was read from "The Evangelical Nonconformist and other congregations in Liverpool and neighbourhood" signed by about seventy ministers of the different denominations. A speech by Rev. R. H. Lundie, Presbyterian, was followed by one from Rev. S. Pearson, Congregationalist, in the course of which he said he welcomed the Baptist Union because the Baptists were a denomination, because they had convictions and spoke them. There was too much undenominationalism in these days, and he believed that the most effectual working of the Christian Church was accomplished when the churches were banded together as on this occasion.

At the Public Missionary Breakfast on Tuesday morning there were some thrilling speeches, and what was better there was raised by donations £1,100 for Foreign Missions. We must reserve a further account of these great meetings till our next.

The Intercolonial deep water terminus is having an immense amount of labor performed upon it. The wharf has two long sheds its whole length, and a covered way in the centre and on the north side besides the sheds there are four or five railways, the fifth on the top of the northern shed for coal trains to come down and discharge without interfering with the haling and unloading of freight.

Missionary Matters.

INDIA IN HOT WEATHER.

I will briefly indicate the thermometric features, say at a central position like Allahabad. In January the indoor temperature will reach its minimum, perhaps standing at fifty-four degrees. The rise is very gradual, and gets into the "eighties" towards the middle of March; when steady at eighty-five degrees, punkahs become necessary. Above ninety degrees the heat is oppressive, and at ninety-five degrees horribly so. This is generally the temperature in doors during the lull between the monsoons. In exceptional years I have known pillows and sheets to be uncomfortably hot, requiring sprinkling with water; and I have similarly retired to rest in drenched night-clothes. But the hot weather is mercifully interrupted by two remarkable meteorological phenomena. First, at its commencement we have almost always violent hail-storms, which beneficially cool the air; and then at its acme we have those very remarkable electrical dust-storms which impress fresh life and vigor all around. Let me describe one. Nature seems subdued under the great heat, and is in absolute repose. Not the faintest breath is there to coax the faintest movement in the leaves. Silence prevails, for even the garrulous crows can't caw because their beaks are wide open to assist respiration. Suddenly the welcome cry is heard, "A storm coming!" and the house-servants rush in to close all doors. Anxious to witness the magnificence of the approaching storm, you remain out to brave it, and soon feel its approaching breath on your cheek. Looking to the windward, you see a black cloud approaching;

and, before it, leaves and sticks, kites and crows, circling in wild confusion. You now hear its roar, and, while rapt in admiration, you are enveloped in its grimy mantle, and have to look at your footing in resisting its fury; and this is no joke, for eyes, nostrils, and ears are clouded with dust. As the blast approaches, you may see a flash of lightning and hear its clap of thunder, and then feel the heavy, cold rain-drops which sparsely fall around. Darkness black as Erebus surrounds you, darkness which literally may be felt, for clouds of dust occasion it; and, if you are within doors, night prevails, requiring the lighting of lamps. The storm passes, light returns, and you find everything begrimed with dust. Every door is now thrown open to admit the cool, bracing, ozone-charged air, which you eagerly inhale with dilated nostrils, and feel that you have secured a fresh lease of existence.—Chambers Journal.

AUSTRIA.—A very important lawsuit has just been decided in Austria. The question was whether parents who had for conscience' sake left the Romish Church should be allowed to bring up their children according to their own religious convictions. The government had decided in the negative, and had ordered under pains and penalties that such children be taken to the Romish priest for baptism and instruction. The Supreme Court of Law has cancelled the government order, and lodges the responsibility and privilege of determining the religious status of children with the parents.—Northern Christian Advocate.

BRAZIL.—The agricultural and mineral resources of this country, having an area larger than the United States, and a coast-line of about four thousand miles, are apparently exhausted; but the people have neither energy nor ambition to develop them. The Presbyterian Church is the most active Protestant force, and since 1862 has organized thirty-one churches in the empire, with a membership of 1,729, and thirteen Sabbath schools. The Southern Methodists have a church in Rio de Janeiro, and there are also two Baptist churches: but fourteen of the twenty large provinces of Brazil are entirely destitute of evangelical teaching. French is spoken quite as generally as Portuguese, and the worst class of French literature is read by the people.—Congregationalist.

CANDOR WORTH IMITATING.—Recently in the city of Kanazawa the Buddhists held a great meeting for the express purpose of attacking Christianity. Among the hearers was a Christian, who took occasion to go to the back of the hall and remonstrate with the priests. He told them that he was a Christian, and that they had misrepresented the religion of Christ. The priests listened to him; and shortly after one of them came on the platform, and said that a man named so-and-so had been to them, and declared that they had misrepresented Christianity; that this man seemed to be well informed, and they would confess that their own knowledge of this new religion was very small, so it might well be that this Christian was right, and they wrong; and he begged the audience not to give too much weight to what had been said by the various speakers, adding that they would take an early opportunity to investigate the subject further.—Foreign Missionary.

SELF-SUPPORT.—Rev. Mr. Howland, missionary of the American Board of Commissioners for Foreign Missions in Madras, South India, has under his care fifty congregations and nearly as many prayer-houses and school-houses. For the expense of this work he drew from the American Board last year \$90.30, or less than two dollars for each of his congregations. Some of the Christians in that region live on less than six dollars a year, and yet they all give something for the furtherance of the gospel. The last American Board of Commissioners for Foreign Missions report of this (Madras) mission says, "The fourteen native pastors in this district are all supported without foreign aid. The contributions of several churches have risen to \$4,500. A significant fact, suggestive to many churches in America, is that more than half of the offerings for various benevolent objects comes from handfuls of grain and tithes."