# The Christian Messenger.

Halifax, N. S., May 10, 1882.

### BAPTIST CHURCHES IN BOSTON.

A church census was taken in Boston on Sunday, the 3rd of April, by the staff of the "Daily Advertiser." It was a beautiful day and the attendance was possibly above the average. The population of Boston is about 360,000, and the result shewed that about 120,-000 or one third of the entire population attended at one or the other of the 224 churches in that City on that day. The following table represents the attendance at the principle protestant churches:

Charcage.			
Denomination.	No. Chs.	Attendance.	Ave
Baptists	23	15,775	68
Episcopal		12 040	*60
Congregational		15.003	60
Methodists		11 394	45
Unitarian	24	9 326	38
Presbyterian	7	3,30)	47
Universalists		2,339	25
선생님 이 기계 등에 대한 경험 이 없어서는 지원에 대표하는 경험 전쟁을 받아 시간에 되었다면 하는 것이다. 사람이			

As is fitting the Baptists lead the van in both the numbers and average attendance and we are informed that some of the Baptist churches were omitted or the average would have been still higher. These are suggestive figures. We wonder how a similar census taken in Halifax would compare with the above.

### RELIGIOUS DENOMINATIONS IN MONTREAL.

The recent census discloses some interesting facts concerning the largest city in Canada-Montreal. The population is 140,747, and suburbs which are really a part of the city, about 50,-000 more. In the city proper there are 103.579 Roman Catholics. which only leaves 37,168 for all denominations. These are alotted as follows:

Denomination.	No.	Churches.	Population.
Episcopalians		13	14,338
Presby terians		.15	11,597
Methodists			5,327
Baptists		. 3	1,402
Congregationalists			
Jews			811
Unitarians		. 1	410
Other denomination	ns		1,972

From these statistics it appears that Montreal is provided with forty-seven churches, or one for every 845 of the population-probably the largest supply of church accommodation of any city on the continent. However they are to have at least one more church. This is about being built for Mi-sion.

cent. of the population. It is to be hoped that they do more than onehundredth part of the good that is done.

## BAPTIST CENSUS.

There are 225,236 Baptists in the Dominion of Canada, some of whom are to be found in all the Provinces, even the North West Territories are represented by eleven of them. The greatest number in any one Prevince is in Ontario where there are 88,948. but as compared to population Nova Scotia has the largest proportion, there being 73,149 in a general population 440,572. These are distributed as fellows in

	NOVA	BCOTIA.	
COUNTY.	No.	COUNTY.	No.
Inverness	. 680	Yarmouth	6.119
Victoria	. 66	Digby	6.312
Cape Breton	1,299	Annapolis	11.114
Richmond	. 61	Kings	11 664
Guysboro	3,360	Hants	4.192
Halifax City	2648	Col hester	4.112
". County	.3,614	Pictou	363
Lunenbarg	.4,868	Antigonish	294
Queens	.3,218	Cumberland	6.161
Shelburne			, , , , ,

Thus it appears that there are Baptists in each county in the Province, a mistake which occurred in the Census of 1871 by which the Bapti-ts in Annapolis County were tabulated as Free Will Baptists, and vice versa has this time been entered correctly. By taking this into the account it will be found that the rate of increase has been about 15 per cent. instead of 24 per cent as was stated when we referred to this matter before.

NE	SW BEC	NSWICK.	
COUNTY.	No.	COUNTY.	No
Albert	7,706	Carlton	4.21
St. John City.	2,412	Victoria	82
" County	73,866	Westmoreland.	9,05
Charlotte	3,773	Kent	48
Kings	.4,670	Northumberlan	d1.15
Sunbury	1,212	Gloucester	5
Queens		Restigouche	
Vouls			

Here again the Baptists are found in all the counties. The rate of in- illustration of French skill and enter-

crease in this Province during the past decade has been 15 per cent.

P. E. ISLAND.	
COUNTY.	No.
Prince	.1,629
Queens	
Kings	
Total	.5.588

As P. E. Island was not included in the Census of 1871 we do not have the data at hand, by which to make a comparative statement of Baptist growth. But we have given figures enough to supply material for much thought and reflection.

### A GIGANTIC UNDERTAKING.

French energy and enterprise is in our day bearing off the palm and placing the world under great obligations toe. When the enthusiastic Frenchman seriously began to construct the Suez Canal, Englishmen holding high positions ridiculed it as impracticable, they were not slow in declaring that if ever completed it would be a failure-it would never pay. When the work was completed, however, the English Government shewed its appreciation by getting control of the canal. To-day we see that the single channel, with sidings at intervals for ships to pass each other, similar to railway crossing-, is not sufficient to accomodate the im mense traffic, and another channel like a double track railway is seriously advocated. It is the same energetic Frenchman who is last bringing the Panama Canal scheme out of the realm of dream and vision into a reality, -an important highway of nations. And now the French Government has sanctioned another undertaking which it accomplished must lead to mo timportant consequences. It has ratified a scheme for cutting a Canal through the great salt marshes which separate Tunis from Tripoli in Northern Africa, from the Mediterranean Sea into an extensive depression of the great desert of Sahara -at an estimated cost of \$13,000 000. The region of sandy waste to be reached by the proposed channel has a number of lakes, and is considerably lower than the Mediterran an, whose wa ers will flow into it and form a large inland

The results of this enterprise will be doubtless very important. Tunis and Algeria will be completely isolated from Tripoli, and they will be protected from the wild tribes whose frequent Rev Mr Laffeur of the Grand Ligne | raids render the development of Algeria in particular slow and difficult. These The Baptists are exactly one per marauding tribes who live in thidesert region have been a great source of trouble to the French, and have been a great drawback to the success of what otherwise might have become a rich and prosperous province. A broad sheet of water will be an effectual barrier to these nomadic depredators.

But the effect of this work will be much greater than the mere securing of the French Provinces against the Bedouins of the desert. It is in fact the beginning of a campaign against the arid desert itself. Sahara covers an area of about 3000 miles in length by 1000 in width. It has great moun tain ridges and plains of boundless extent, a large portion of which has never been explored. Were it possible which has yet to be proved to cover a considerable portion of this vast region with water it is evident that it would materially affect the climate of Northern Africa, and even Southern Europe which now feels the influence of the hot winds from the parched sands of the desert, where it is not unusual for the thermometer to indicate 130 degrees of heat. It would influence the rainfall in all the surrounding countries and make them more productive and healthful, and it would probably be an important agent in opening Africa to civilization and Christianity, and adding to the prosperity of its Northern States It would be a peaceful invasion fraught with greater and more permanent results than any military movement ever

made on that dark continent. Holland has shown the world what can be done to lift a nation out of the ocean. There we have seen great lakes pumped dry and their bottoms converted into gardens and vineyards, and the richest agricultural lands in Europe. Should this great scheme succeed in making Northern Africa rich, fertile, and prosperous by flooding the sandy wastes, it will not only furnish another

prise, but it will add another proof of creative ingenuity and conquering power of man over the material world.

THE WEEK OF PRAYER.-We BO ticed a short time ago a proposal which had been made to change the Week of Prayer from the first week to some other period in the year, and the difficulties there would be found in the way of any such change. The latest suggestion which we have seen is from Dr. H. A. Nelson, Presbyterian. He claims that the Week of Prayer is but a human institution, and that it has fulfilled its mis-ion, and consequently should be discontinued. That the observance of this special season of devotion has been the means of a great blessing to the world cannot be questioned, but that it has quite "fulfilled its mission," is a matter upon which there is, to say the least, a great diversity of opinion.

It is very evident that the Week o Prayer has not been so universally observed the past two years as it was formerly. We have heard of one town even in Nova Scotia, in which there are over 1000 Baptists and not a few of the other evangelical denominations are as well represented there also, where the special services of the week were only partially observed this year. The announcement was that "in consequence of other meetings the prayer meetings on Tuesday evening would be omitted." The special subject for that evening was Humiliation and Contession. The "other meetings" refered to proved to be the performance of the new light opera " Patience," by a local amateur company, for the pur pose of raising funds for the benefit of one of the churches in the town! The papers said that the opera was immensely successful."

Prayer as a fitting way of beginning any considerable portion of our religi- anti-slavery men, he was a pioneer in ous communities so litle regard its observance as to set it aside under such circumstances, we think that the time has arrived when, at least, a discussion of the subject will be in order. But with or without the Week of Prayer, "pray without ceasing," ought none the less to be the rule with Christians, as it is a command laid upon upon us by the Master.

Our Congregational brethren in the United States have had a burning theological question upon their hands for some months past. It has now however teen settled, and we are glad to see that the cause of truth has triumphed.

The chair of Systematic Theology in Andover Theological Seminary was lately made vacant by the resignation of Prof. E. A. Park, and the Faculty proceeded to nominate Dr. Newman Smyth to fill the position. In scholarship, undoubted ability and general qualifications Dr. Smyth was acknowledged by all to be a suitable appointment, but it was alleged that his views in relation to the doctrine of eternal punishment were not sound. The question was taken up with much spirit by the press, the, so-called, liberal papers strongly supporting his claims, but the discussion has proved conclusively that Dr. Smyth's published works and teaching-but little knewn before the public-will not square at all with the doctrines hither to maintained upon this important point by this old orthodox institution. The Board of Visitors after carefully considering the whole question and the great interests involved have advised against Dr. Smyth's appointment and the nomination consequently falls to the ground.

In viewing the discussion dispassionately from this distance we fail entirely to see the consistency, we may say the honesty, of persons whe hold and maintain such doctrines as Dr. Smyth is acknowledged to hold, claiming, even persistently struggling, for such a post as this in a Theological Institution where the very opposite doctrine is taught. The result however must count for good. The lines have been clearly defined, and however much advanced liberalism may prate about "eld fogyism," the fact that old " Andover " remains Evangelical, sound and true to her history and to the teachings of God's word is significant. The cause of truth has prevailed, and scepticism and "advanced thought" have been relegated to the place where it peoperly belongs.

## RALPH WALDO EMERSON.

In the death of Ralph Waldo Emerson, another star of American literature has sunk beneath the horizon. The last time he appeared in public was at the funeral of Longfellow, his old and loved friend. One month after he too had gone,-a life-long friendship cem-nted in death. The two men were brothers in intellect, and had much in common, fine culture, generous views of life, a tender sympathy with human ity, and the poetic faculty. Thei methods and influence were however quite dissimilar, Longfellow was the poet of the people, he threw the charm of his learning-and fancy, and imagination around the sentiments which en noble and glority common life, and his name will ever live in the hearts of the people. Emerson wrote more for a distinct class, he was the disciple of culture and refinement, his ideas were new and strange, he ventured into untried fields, making a path for bimself, his words were for thinkers and scholars, his name will live in American literature as one of its most distinguished thinkers and writers.

Emerson was descended from an eminen'ly elerical family, his father was a Congregationalist minister-indeed it is said that for eight genera tions back he had a minister among his ancestry, and a few years after com pleting his college course at Harvard, was ordained a pastor of a Unitarian

Charch in Boston. Unitarianism proved a very uncertain starting point for such an eager and enquiring mind as his. In a tew years he had so far outstripped even the most advanced Unitarian, in idealism as to regard all church ordinances as mere meaningless ceremony, and being an honest man he withdrew from the pastorate. He spent the rest of We have advocated the Week of his days in study, writing what he could not preach, and lecturing as he had opthe New Year, but if it is tound that portunity. He was one of the earliest the cause of woman's emancipation. and during the war he was one of the sturdiest of patriots. He was in the truest sense a popular man. All who came in contact with him were impressed with the truthfulness, sincerity, modesty and beauty of his life. Emerson was always on hand when any great thing wanted somebody to do it. The noble cause invariably borrowed his lips and his pen.

> It must not be forgotten that Emerson was not a Christian. His theological training under Channing was not calculated to develop a sound system of revealed truth. His young days were spent in the midst of intellectual and religious terment, and he came out of it wrong side up. He had, however Christian sentiments and ideas; he acted from Christian principles; he had a lofty reverence for Jesus Christ as one of the immortals of history; but his life and work were outside of the Christian system altogether.

Emerson was an idealist, and dwelt in the realm of speculation. He insisted that the heavens are still open, and that inspiration comes now, as of old, to all who are true and pure enough to receive it. Revelation is a continuous proce-s. Deity has and will manifest itself in every age. He had, how ever, no well-defined system of beliefit would be impossible to exactly define his ideas-in fact, he had not systematized them himself, they are merely a mass of speculations and original suggestions thrown out in a literary way, but often incongruous and unexplainable. It is but right to say that he ocsupied in the realm of literature and metaphysics much the same position that Darwin did in the scientific world. Both lived and acted by methods outside of the Christian system, but both acknowledged the Divine authorship of mind and matter, they kept their faith in the moralities, and condemned everything low and false, and, so far as is disclosed, they believed in the soul and its immortality. The whole spirit and tendency of their teachings were not necessarily antagonistic to religion.

A proposal is now being made to open up a new route from New York to Paris, with a land passage all the distance, excepting only forty miles by water across Behrings Straits. It is supposed that the journey may be accomplished in about 15 days.

The Church Guardian in a vain attempt to repel our statements with regard to the Deceased wite's sister question, ventures to affirm that the Queen "is no more the head of the Church of England than she is the

head of the Presbyterians, or, for that

matter, of the Methodists or Baptists." Being unable to deny our statements with regard to the Queen giving her sanction to marriage with a deceased wife's sister, our contemporary seeks to weaken its force by making the above statement. It may be that our contemporary refers to the fact that as the Church of England in Nova Scotia is not the State church of this Province, therefore the Queen is not the head of the church, but it must be remembered that we were referring to what hau been taken from the London Guardian, and it cannot be truthfully said there that the Queen is not the head of the church. Such petti ogging is unworthy of a respectable church paper. The editor's want of respect for the dignitaries of his church at home will hardly be relished by hi contreres on this side the Atlantic.

OUR FOREIGN MISSIONARY BOARD held a meeting in St. John, N. B., on Friday last, when several communications from the Missionaries were read. The following items from them will deeply interest our readers:

Rev. J. R. Hutchinson writing from Chicacole, Feb 28th, gives an interesting account of a five day's tour on the field, during which he baptized a young man and two women at Akalatampara, and two boys at Teckelly. At the latter place also the teacher was received into the church upon experience, he having been formerly in connection with the Free Baptists. He urgently presses the claims of the mission for

more laborers. baptized a youth of 17 years at Bim-March 20. Bro Sandford again bapfield as ripening, and calls for helpers to go forth to the reaping. He expected to leave Madras with his wife and family on April 5th, and to reach London on May 10th, next Wednesday. His purpose is to return at once to his work, but that may be modified by circumstances after he reaches England. These successes may be regarded as additional trials of our faith such ad ances.

from all sources for April were \$705 .-54, against an expenditure of \$1,239.06 At the present moment the orders drawn on the Treasurer exceed by masonic, and prophetic disclosures, em-

ment, etc, are to be discussed at a specal meeting of the Board to be held on Wednesday, 10th instant.

The Forty-fifth Anniversary of the American and Foreign Bible Society, will be held in the First Baptist Church, New York City, on Tuesday, May 23rd, '82, commencing at 10 A. M., morning, atternoon and evening.

REV. ALEX. MACARTHUR, preached in Granville Street Church, on Sunday last, in the morning. In the evening of India; and Precious Coral; The it was thought better to hold a meeting | Future of English Humor; and Profor prayer and praise.

In the atternoon there was a funeral service of one of the members of the Church - Mrs. George Burgoyne. Rev. J. W. Manning kindly performed the service for the pastor.

We report in another column the decision of the Ottawa parliament to send an address to the Home Government on Irish matters. The recent murder of the new Secretary and Under Secretary will not afford the voters for that address much comfort we should think. The motion in the Canadian Parliament looks very much like a bid for the votes of Irishmen ot the approaching election. It would have been much better for our law makers to let the Government of Great Britain manage their own affairs.

The Lunenburg Progress say : "Persons sending obituary poetry must enclose cash to pay for its insertion. Our charge is 5 cents per line."

After having been dangerously ill of bilious fever, Stanley has recovered sufficiently to go to Mayanga, and from there to Stanley Pool.

## Review of Books.

THE AMERICAN ANTIQUARIAN AND ORI-ENTAL JOURNAL, January 1882, price \$3 00 per annual. Edited by Rev. Stephen D. Peet, published by Jamison & Morse, Chicago.

The title of this quarterly is very significant, as it aims to collect all infermation possible co cerning the antiquities of this continent, as well as those of Europe and Asia. There has been some delay in bringing out this number, occasioned by a change of publisher. It contains several interesting articles, the principal of which are. "Ancient Temple Architecture," "a find of Ceremonial axes in a Florida Mound," "The Dakotan Languages and their relation to other languages.

"Were the Mound Builders Indians?" "Some superstitions of the live Indians." The topics discussed embrace not only Archæology but Ethnology, Philology and Mythology. The correspondence of this periodical is very extensive, embracing the United States, Europe, China. Japan, India and Africa

THE HEBREW STUDENT. This is the title of a small monthly journal published at Chicago, in the interests of Old Testament Literature and Interpretation. Its Editor is Professor W. R. Harper of the Baptist Theological Seminary, well known to some of your readers at least, as a most thorough and enthuisastic Hebraist. If any man can awaken an interest in the study of the Old Testament, that man is Prof. Harper. With him to lead the enterprise cannot but succeed. To Biblical students such a journal must be invaluable, especially to those who wish to keep up their studies in the Hebrew. The bill of fare as found in this 1st vol., now lying before me is sufficient to tempt the daintiest appetite, and if the idea as foreshadowed in the prospectus is carried out, we may expect an awakened interest in the study of this too much neglected portion of the Word of God. The article on the first page is a translation by Dr. Curtiss of Delitzch, on the Pentateuch from his On March 12th, Rev. R. Sanford | manu-cript notes as given to his own students. It is scholarly as might be lipatem who had left his home and expected. Then follows an article on family, cutting himself loose from every 'Primitive Literature' by J. A. Smith, tie that he might serve Christ. On D. D, editor of the Chicago Standard, which will well repay perusal. A tized two persons. He represents the fragment by H. C. Mabie Editorial notes. The Pushito by J C Edgren, D. D., &., &c. I have given sufficient from the contents to convince those of your readers who love Bible study in the original to avail themselves of this aid for one dollar a month

" REV. S. H. FORD, D. D., LL. D., of St. Louis, in re-pon-e to the many requests that have come from friends of Let it not be said that there is no sign all denominations, from ministers of of encouragement when we hear of the gospel, and professors of colleges, and representatives of all classes who The recipts for Foreign Missions have heard his "LECTURES" is preparing for the press a work on "THE GREAT PYRAMID" of Gizeh which will embody the scientific, historic, \$1,314.83, the amount in the treasury. bracing all recent investigations and The question of finance, reinforce- discoveries of this wonder of the ages, which seems to have been designed to contront the scientific atheism of the present day. The work will soon be issued from the press. It will be fully illustrated with accurate engravings."

> LITTELL'S LIVING AGE. The numbers of The Living Age for April 29th and May 6th contain Mohammedanism the Ottoman Turk-; Elizabeth Suart, Queen of Bohemia; A New Theory of the Sun; Queen Elizabeth at Harfield, and Traditional and Personal Memorials of James and John Stuart Mill; The State Trials and Talk and Talkers; Out of the Beaten Track in Madagascar; Economic Geology phetic Misanthropy, Odd Notices, and Amber, Country Lawyers, and The Last Encyclical, &c., &c. \$8 a year. Littell & Co., Boston.

> THE DYING INDIAN'S DREAM: by Silas Tertius Rand of Hantsport, N. S. Third Edition with some additional Latin Poems. C. W. Knowles, Windsor, for sale at Buckley & Allens',

> Halifax. Price 10 cents. The Indians of this Province, (the Mic-macs) are in general a quiet inoffensive people intensely Roman Catholic. Mr. Rand's labors amongst them and his acquiring their language, and translating the Scriptures into it has given him a greater knowledge of the people than probably any other person

> has ever had. This poem is evidence of his intense sympathy with them. How far his translation of the New Testament may be available for the use of future missionaries is very uncertain. Any man with less facility in acquiring languages would hardly bend down to the task. For instance we may give a translation of Matthew v. 3, "Blessed are the poor in spirit for their's is the Kingdom of Heaven."

Welkivijaloojik tanik aoolajooltijik oochejakumijooow iktook; mudu wasok ootelegawagim wedalegemoolteediju. The two former editions of this poem

were published in 1858 and 1870