

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.

Table with 4 columns: Denomination, No. Chs., Attendance, Ave. Attendance. Rows include Baptist, Episcopal, Congregational, Methodist, Unitarian, Presbyterian, and Universalists.

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.

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.

Table with 4 columns: Denomination, No. Churches, Population. Rows include Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, Jews, Unitarians, and Other denominations.

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.

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.

Table with 4 columns: County, No. County, No. County, No. Rows include Inverness, Victoria, Cape Breton, Richmond, Guysboro, Halifax City, County, Lunenburg, Queens, and 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 Baptists in Annapolis County were tabulated as Free Will Baptists, and vice versa has this time been entered correctly.

Table with 4 columns: County, No. County, No. County, No. Rows include Albert, St. John's, County, Charlotte, Kings, Sunbury, Queens, and York.

Here again the Baptists are found in all the counties. The rate of in-

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

Table with 2 columns: County, No. Rows include Prince, Queens, Kings, and Total.

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 too.

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 it ever completed it would be a failure—it would never pay.

It is the same energetic Frenchman who is fast bringing the Panama Canal scheme out of the realm of dream and vision into a reality, an important highway of nations.

The region of sandy waste to be reached by the proposed channel has a number of lakas, and is considerably lower than the Mediterranean, whose waters will flow into it and form a large inland sea.

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 raids render the development of Algeria in particular slow and difficult.

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.

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 illustration of French skill and enter-

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

THE WEEK OF PRAYER.—We noticed 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.

It is very evident that the Week of 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.

We have advocated the Week of Prayer as a fitting way of beginning the New Year, but if it is found that any considerable portion of our religious communities so little regard its observance as to set it aside under such circumstances, we think that the time has arrived when, at last, a discussion of the subject will be in order.

Our Congregational brethren in the United States have had a burning theological question upon their hands for some months past. It has now however been 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.

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.

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 Behring's Straits.

It is supposed that the journey may be accomplished in about 15 days.

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 friend-ship cemented in death.

Emerson was descended from an eminently clerical family, his father was a Congregationalist minister—indeed it is said that for eight generations back he had a minister among his ancestry, and a few years after completing his college course at Harvard, he was ordained a pastor of a Unitarian Church in Boston.

Unitarianism proved a very uncertain starting point for such an eager and enquiring mind as his. In a few 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.

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.

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, afternoon and evening.

REV. ALEX. MACARTHUR, preached in Granville Street Church, on Sunday last, in the morning. In the evening it was thought better to hold a meeting for prayer and praise.

We report in another column the decision of the Ottawa parliament to send an address to the Home Government on Irish matters.

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.

The Church Guardian in a vain attempt to repel our statements with regard to the Deceased wife'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 had been taken from the London Guardian, and it cannot be truthfully said there that the Queen is not the head of the church.

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 Chicocool, 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 Teckely.

On March 12th, Rev. R. Sanford baptized a youth of 17 years at Bimilimim who had left his home and family, cutting himself loose from every tie that he might serve Christ.

The receipts for Foreign Missions from all sources for April were \$705.51, against an expenditure of \$1,239.06. At the present moment the orders drawn on the Treasurer exceed by \$1,314.83, the amount in the treasury.

The question of finance, reinforcement, etc. are to be discussed at a special meeting of the Board to be held on Wednesday, 10th instant.

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Review of Books.

THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL, JANUARY 1882, price \$3.00 per annum. 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 information possible concerning 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.

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 enthusiastic Hebraist.

REV. S. H. FORD, D. D., LL. D., of St. Louis, in response to the many requests that have come from friends of all denominations, from ministers of the gospel, and professors of colleges, and representatives of all classes who have heard his "LECTURES" is preparing for the press a work on "THE GREAT PYRAMID" of Gizeh which will embody the scientific, historic, masonic, and prophetic disclosures, embracing all recent investigations and discoveries of this wonder of the ages, which seems to have been designed to confront the scientific atheism of the present day.

LITTELL'S LIVING AGE. The numbers of The Living Age for April 29th and May 6th contain Mohammedanism and the Ottoman Turk; Elizabeth Stuart, Queen of Bohemia; A New Theory of the Sun; Queen Elizabeth at Hatfield, and Traditional and Personal Memorials of James and John Stuart Mill; The State Trials and Talk and Talkers; Out of the Bagin Track in Madagascar; Economic Geology of India; and Precious Coral; The Future of English Humor; and Prophecy 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 Hanisport, 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 aooloojoolit oochekajumijooow iktook; mada wasok ootelegawagim wedalegmooteedijn.

The two former editions of this poem were published in 1858 and 1870