

The Christian Messenger.

Halifax, N. S., April 19, 1882.

STATISTICS OF RELIGION.

LEADING DENOMINATIONS IN THE DOMINION.

Instructive Comparative Statement.

From the telegrams sent to us, in advance of the printed report, we are able to give the standing of the leading denominations of the several Provinces in the Dominion in 1881, as compared with the Census of 1871:

Table with columns for Denomination, 1871, and 1881. Includes sections for Ontario, Quebec, New Brunswick, and Nova Scotia.

Table with columns for Denomination, 1871, and 1881. Includes section for Prince Edward Island.

The following figures show the rate of increase of the several denominations as far as given, during the ten years ending in 1881:—

Table with columns for Denomination and percentage increase. Includes sections for Ontario, Quebec, New Brunswick, and Nova Scotia.

The returns for the Dominion for 1881 of the leading denominations are:—

Table with columns for Denomination and number of members. Includes section for Herald.

We offer the above Statistics to our readers as we find them in our morning contemporary, but we are not able to give any opinion as to the correctness of the figures until we receive the further details of the Census. The comparisons between 1871 and 1881 of the Baptists and the Free Baptists in Nova Scotia, we believe are far from being correct. We pointed out very carefully, when the Census of 1871 came out, that in some of the counties there had somehow been a reversal of the columns, so that the totals of both bodies were altogether, and palpably inaccurate and unreliable. It may be that the Census for 1881 is correctly taken, but that would not make the large increase of Baptists and the decrease of Free Baptists correct. We asked before for an investigation of this matter, and a correction of these errors, which were so evident, but nothing was done.

The Baptists have not increased during that period from 54,263 to 73,194. Nor do we believe the Free Baptists, so-called, have diminished from 19,167 to 10,612. These figures are just the result of the errors of the 1871 Census. When we receive the complete Census of 1881, we shall be able to say something further as to its reliability.

We learn from Rev. E. M. Keirstead that Rev. Joseph Murray has been laid aside from work by sickness for three weeks, but is recovering. The meetings were of special interest at Falmouth when his illness interrupted them.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Another step has been taken by Parliament in the legislation on this question. The Bill passed its third reading in the Dominion Senate on Friday last, by a vote of 34 to 11.

The Senators who voted against the bill threaten, and have given notice to that effect, that they will appeal to the Governor General not to sign the Bill, and if he does, they will appeal to Her Majesty to disallow said Bill. They had better save themselves the trouble. Their zeal is worthy of a better cause.

An article on this subject in the Church Guardian last week, copied from the London Guardian says: "The Church has with one voice declared that the marriages in question are incestuous and forbidden by the law of God, and for a Churchman that is enough," and yet the Queen, the head of the Church of England, has given her sanction to such marriages. It is at least a piece of impertinence to pronounce such judgment, and very foolish to give it currency in this country. Such marriages we regard as pure, and far more reasonable and proper than many celebrated by the dignitaries of that Church.

We were not aware that Protestant Churchmen took the voice of the Church as decisive in such matters. We prefer Scripture purity to Church morality.

THE MICMAC MISSION.

We have a lengthy communication from Rev. S. T. Rand upon this subject. The principal part of it is devoted to the discussion of a paper read before the "Society of Natural History," upon "The Indians of Nova Scotia," by Dr. J. B. Gilpin, in 1877, and is quite too voluminous for the space we have to spare.

There is, however, reference made to an article we published on the 5th inst., upon the "Indians of the Dominion," in which we noticed the Micmacs, and we are glad to have Mr. Rand's own views upon the subject to place before our readers.

In respect to the cost of the land held in trust for the Micmac Mission Society, we stated upon what we regarded as good authority, that it had cost about \$3000. Mr. Rand however informs us that the "four hundred acres of wild lands cost exactly two hundred and seventy-five pounds" Nova Scotia currency, and that he collected the money and paid it all in gold.

Respecting our statement that 'compared with other missions instituted about the same time this one has had a very discouraging history,' Mr. R. takes most decided exception, and thinks we should have said "it has had a very encouraging history." Mr. R. gives his reasons for thus affirming, somewhat as follows:

1st. The Micmac Mission has not been subjected to such severe and public criticism as some other missions have—its history has in this respect been peaceful and happy.

2nd. The Mic-macs have been taught not only to wear shoes and stockings, and eat at tables, and live in houses, and dress like their white brethren, but they have been taught to send their children to school, and they have parts of the Word of God translated into their language, and many of them can and do read the sacred Scriptures, and spiritual light has dawned upon these benighted sons of the forest.

3rd. Mr. Rand gives an account of at least fifteen of these poor people who have to his personal knowledge been brought out of the darkness and superstition of Romanism, and who have witnessed a good profession of saving knowledge of the Lord Jesus Christ, who lived to adorn the profession they had made by a consistent Christian walk and life, and whose days ended in brightness, whose sun went down without a cloud, as they peacefully rested on the great atonement.

4th. "Perhaps I could name as many or more among the living, were it proper to do so, of whom I have good hope. The Lord be praised!"

"And," says Mr. Rand, "I might mention the great comfort I have had from time to time up to the present in proclaiming the unsearchable riches of

Christ to the Indians, for 'know all men these presents' that the Micmac mission is neither dead nor dying, but going on still with increasing encouragement and success."

THE CHINESE QUESTION.

It seems to us that the praise and the censure which some of our contemporaries are pronouncing on the different branches of the United States government in relation to the Chinese question, is somewhat indiscriminate. By the present treaty between China and the United States, the government of the latter country has the right to regulate, limit or suspend the coming of Chinese laborers to the United States, whenever in their judgment such immigration endangers the good order of certain localities thereof. But this limitation is to be reasonable and such as shall not amount to practical prohibition. The act which the President declined to approve, prohibited the immigration of Chinese laborers for the next twenty years. President Arthur held that this would be in violation of the intent of the treaty between the United States and China. In this opinion all impartial judges will agree. The wonder is that a majority of Congress could have seen it in any other light. Probably many votes were determined by political considerations. The President advises moderation, and directs attention to the great benefits that California has received from free intercourse with China; but he is careful also to affirm his opinion that the immigration of Chinese laborers needs some limitation and regulation. It would appear, therefore, that the only question for the Government of the United States to consider in regard to this subject is, to what extent and in what manner shall this immigration be limited and regulated?

The objections which the Californians make to the Chinese laborers probably are not entirely imaginary. It is urged that these immigrants do not come to remain in the country, but to stay for a time, gather up what money they can and return to their native land,—that they are clanish and live in communities which perpetuate their pernicious habits, that their style of living is such that they can always underbid and drive out American labor. But if the number of Chinese in the United States is correctly reported, there is nothing in their presence there now that raises a question of national importance. The evils incident to their residence in particular localities are the proper subject of municipal regulations. The office of the general government should rather be to see that these ignorant foreigners are not oppressed and injured by local prejudice and opposition.

It is quite probable that our own Dominion Parliament will have to meet this question of Chinese immigration before long, and we trust that when the time comes, our statesmen will deal with it in the exercise of a just and liberal spirit.

HALIFAX.—Rev. S. W. DeBlois, D. D., preached in Granville Street Church on Sunday last. Large congregations assembled and heard two excellent sermons. We were sorry to find him suffering from defective sight which we hope may soon yield to the treatment he is receiving.

The absence of the pastor, Rev. A. MacArthur, is much felt. Kind enquiries are continually being made by the ministers and members of other denominations as well as by those of our own churches. Although the pulpit has been well supplied on Lord's Days, by Rev. T. A. Higgins and Dr. Welton, yet the pastoral work suffers, and all are anxious for the restoration and return of Mr. A. from Jamaica. The Beta may be expected in the first week of May, and it is hoped he may then return and be able to speak with his usual freedom and ability.

Rev. E. J. Grant preached on Sunday morning in the Tabernacle, and Rev. J. F. Avery at Dartmouth. The congregation here is suffering from the removal of several families. The pastor is in labors abundant, and the church is steadily growing.

One of the consequences of the presence of the English in India is a class of European and Eurasian children, whose future is beginning to excite anxiety. Already there are said to be 26,000 of these children who are of school age, and one-half of them are growing up without education. There are 5,000 of this class in the Presidency of Bengal. The price of unskilled labor in India is so low, that white children who grow up in ignorance must become paupers and criminals. The English capital that is taken to India, takes with it European laborers, whose descendants remain in the country, and thus the number of poor whites is steadily increasing.

The government supports a system of non-religious schools where, it might be thought, these children might be educated. But it is said that European parents object to sending their children to these schools, because the atmosphere of the place is non-Christian. Probably this is not the strongest reason, but it has been urged in such a way that the Government have considered it worthy of their attention, and are proposing measures to remove it. The Governor-General in Council has accepted the proposition that Christian instruction should be given in all ordinary European schools maintained or aided by the government. This is a departure from the well established policy of the Government of India, the results of which it may not be easy to foresee. If instruction in Christian doctrine is necessary to make the children of poor whites good citizens, it cannot be a bad thing for the children of all the schools. If such instruction can be paid for in one school by public money, a way may be found to pay for it by the same means in all the schools. If the proposition to which the Government of India has committed itself, be carried into effect, a germ may be planted from which some strange fruit may be developed. One difficulty in the way of the new scheme is to find the money needed to carry it out. The natives very naturally object to being taxed to support teachers of a foreign religion. However, the government have authorized the additional expenditure of £10,000 a year upon European education with provision for Christian instruction. The question naturally rises here, whether the missionary societies of Great Britain might not apply a larger portion of their funds for the benefit of this neglected class? It is quite possible that the evils arising from the presence of this class, increasing as it is, may overbalance, in their effects on the people at large, the conversions of heathen consequent upon missionary labor. It is evident that the missionaries in India, as well as the civil authorities, are called to study a problem of no small moment.

Signs of Spring are slowly appearing. The robins have, for two or three weeks, tried to cheer us with their songs, but it is not easy for them to sing when all-out-of-doors is covered with snow. Dartmouth has far more of a spring-like appearance than Halifax. Its streets have dried up, and the dust is flying. An Indian, coming into Dartmouth the other day, accosted a young lady with, "Where you get Spring down here? In woods it all Winter." In many places we hear there are still two or three feet of snow.

Mr. A. C. Bell, M. P. P., of New Glasgow, has become proprietor of the Plain-dealer newspaper.

Another change has been made in the proprietorship of the Christian Visitor of St. John, N. B. Rev. E. M. Saunders is announced as joint editor and proprietor with Rev. J. E. Hopper. Mr. Hopper states that Mr. S. has for some time past been enriching its columns with the able contributions of his pen.

A long article in the Visitor on the "Colored Baptists in Nova Scotia" concludes with the following:—

"The business by which the late Rev. James Thomas supported his family, is now carried on by his sons and son-in-law. It is in a prosperous condition. Thomas & Co. have done much for their coloured brethren; and if God continues to smile upon them, they will be enabled to do much more."

Special attention is invited to the following statement from C. F. Clinch, Esq., Treasurer of the Foreign Mission Board. An accompanying note from the Secretary, John Marsh, Esq., informs us that "The total receipts for the expired portion of the Convention year, is less than three thousand dollars, whilst the expenditures have been nearly five thousand dollars. The treasury is now empty, and in May the regular payments to the Missionaries fall due, and extra liabilities for bringing Missionaries home, have to be met at once."

This is a very serious presentation of the case, and calls for some vigorous and active measures to be taken forthwith. If referring to the past would help to better the condition of things we might do so, and express regret that our repeated request had not been long ago complied with, but doing so would not remedy the present necessities, and we therefore urge every reader to think seriously over these statements of our brethren, and act promptly as if the whole burden rested on himself. We believe there are within the boundaries of our Convention, friends enough of Foreign Missions to meet all required demands. It only needs that information shall be given to all fairly, and such clear statements made of the necessities of the mission to kindle and keep alive the zeal of brethren and sisters in this work:

"Statements showing the receipts and expenditures for Foreign Missions for the months of January, February and March, 1882:—

Table with columns for Receipts and Expenditure. Receipts total \$1,657.46. Expenditure total \$1,764.21. Includes names like P. Everett, J.R. Hutchison, etc.

C. F. CLINCH, Treasurer. Clinch Mills, N. B., April 10, 1882.

The Bible Reading on another page, may appear to many readers a dry collection of texts, with about as much interest in them as there is in the multiplication table, and as forbidding as the examination of any other bony skeleton. But if any one will spend a half an hour or an hour over them in a careful effort to turn to the passages of Scripture indicated, and read them aloud, or to oneself, he will find the skeleton, clothed with living flesh and becoming a beautiful symmetrical form. And the lesson when practically carried out will lead to a course of life somewhat resembling that of our Divine Master, who came not to minister unto but to minister, and to give his life a ransom for many.

The article on Foreign Missions on another page, it will be understood, refers to the prospects of the Mission in that portion of the Telugu country, under our United States brethren, and yet our own Missionaries have the same difficulties to encounter at the stations they occupy. Caste is the same old Pharisaical spirit of the Jews, who would not touch or eat with those of another nation, but without any of the modifications derived from coming in contact with the Word of God. Let us labor on and pray for those who are in hand to hand conflict with the powers of darkness, and we may before long have to rejoice over larger numbers brought to the Saviour, and to the freedom from caste prejudice.

ces and heathen impurity, which are the fruits of faithful labor, and into a condition of christian civilization and citizenship.

The Presbyterian Women's Missionary Aid Society held their Annual Public Meeting, on Friday last, in the Y. M. C. A. Hall, Rev. Dr. Burns in the chair. Rev. J. W. McKenzie, of the New Hebrides Mission was present and gave a very graphic description of the field of his labors, the place, the people, their habits, manners and customs; and of the progress of the work of Christianization and civilization amongst them. It is about ten years since Mr. McKenzie and his wife (formerly Miss Bruce of Halifax) went out. They are expecting to return in three or four weeks. Their work is real mission work—descending to the lowest strata of fallen man, and striving to lift him up from that of being a naked savage cannibal, to a man influenced by christian truth and love to go and strive to recover his fellows by the same means. It is truly a noble and God-like enterprise.

In Memoriam.

MRS. OLIVIA ROBBLE. While we are rejoicing in valuable accessions to the ranks of our Zion, our hearts are saddened by the removal by death of excellent members. Again we are called upon to mourn the loss of one justly held in high esteem among us. Mrs. Olivia, wife of Mr. John Robble of Lower Granville, and daughter of the late Alpheus Harris of Cornwallis, departed this life after a lingering illness, on the 30th March, 1882, aged 75 years. This aged sister was converted to God when a youth, under the ministry of the late Rev. Edward Manning, and was baptized, with her husband, by Rev. I. E. Bill into the fellowship of the Baptist Church in Lower Granville, about 55 years ago. She was a guileless and good woman and her daily life was "a written epistle read and known," and commended the religion of Jesus to all who knew her. In her death her aged husband with whom she had lived happily for 58 years, has lost a faithful wife, her 8 children an affectionate mother, and the church, a pious and highly esteemed member. "Blessed are the dead that die in the Lord."—Com. by Rev. Isa. Wallace.

DEACON GEORGE WEST, died at the residence of his son-in-law, George McGregor in Weston, Cornwallis, March 28th, aged 77 years, leaving a widow, two sons and three daughters. The Baptist Church in Aylesford as well as his affectionate and bereaved family have met with a great and heart-felt loss in the death of Deacon West. Some fifty-three years ago he espoused Christ as his Saviour, and was baptised by the late Rev. Handy Chipman. From that time until his death he manifested strong faith in Christ. An ardent zeal and self-denying devotion to the church in which he has been a pillar for so many years. He was chosen deacon at the time the church was organized in 1846. In this department few men have been more faithful, always encouraging and holding up the hands of his pastor, and earnestly engaged for the welfare of the Sabbath School. Thus gaining the confidence and esteem of his brethren and the community generally. His last illness was protracted and painful yet he bore his sufferings with entire resignation and firm trust. To the many friends around him he spoke often of his confidence in Christ, and the bright prospect that cheered him as he neared eternity. And with his mind clear, his sky cloudless, without a struggle he sweetly fell asleep in Jesus. At his funeral a sermon was preached by pastor J. L. Read, from the text, "He was a good man." A large number of mourning relatives and sympathizing friends were present.—Com. by J. L. Read.

BROTHER PRINCE COHOON.

At Cape Bear, P. E. I., on the 6th of March, 1882, brother Prince Cohoon, of precious memory, departed this life at the age of 75. The deceased was born in Argyle, N. S., spent the greater