

The Christian Messenger.

Halifax, N. S., March 1, 1882.

Rev. W. B. Boggs has got out another edition of his pamphlet—"The Baptists: who are they? what do they believe?" It was printed at Madras, in good style. In a prefatory note, Mr. Boggs says it is reprinted "at the request of friends in this country" (India).

"It has been revised and considerably enlarged by the addition, among other things, of important testimony recently given by eminent men on some of the subjects here discussed."

In reference to the objection raised by some of the more ignorant Pedobaptists that the baptism of the three thousand converted on the day of Pentecost could not have been by immersion—as it took longer to immerse than to sprinkle—he says:—

At Velumpilly, ten miles north of Ongole, in the Madras Presidency, in the month of July, 1878, two thousand two hundred and twenty-two persons were baptized by immersion in one day. The administration of the ordinance was characterized by due decorum and solemnity. There were six administrators, but only two of them at a time were engaged in baptizing. They relieved each other when necessary. It occupied about nine hours.

At Ongole, the writer baptized one hundred and eighty-seven persons on Sunday evening, April 11, 1880. There was no undue haste. The usual formula was deliberately pronounced at the baptism of each one. Altogether it occupied about an hour and a half.

Since the above was in type we have received the following from Rev. D. A. Steele, in reference to the same publication:

NEW BOOK ON THE BAPTISTS.

Bro. Boggs, of Ramapatam, India, has revised his lecture on the Baptists, delivered in Sydney some years ago, added a good deal of new matter, and now presents a neat little work of 143 duodecimo pages as the result. Mr. Boggs always did his work well, and this book is just what might have been expected. It is plainly written, in good English, the facts are reliable, and marshalled with true historical acumen, and the spirit is fair and honorable, no sneers, no flings at others. The influence of the Master is seen in the work of the student, and nothing would more have delighted our venerated teacher, Dr. Cramp, than to have received this parcel, bearing the Indian post mark, from one of his old scholars.

In the outset the author states why we bear the peculiar name "Baptists," not from John the Baptist, "nor does it mean that we make baptism the central truth in our religious system." "We have no real name but Christians, but since people choose to call us Baptists in order to have some definite distinction, we do not object to it." A very neat way of putting it, is it not?

Bro. B. then proceeds to state the great fundamental principle of Baptists, "that the Word of God is the only all-sufficient and infallible standard in religious things; shews that we hold personal faith to be the indispensable pre-requisite to all church ordinances, and that we have always contended for a regenerated church membership; insists that churches are composed of the people, with their presiding officers and assistants or deacons, that the powers of discipline are lodged with this body, not with any higher court of appeal," (Mosheim). "Baptists call councils from time to time, as occasion seems to require, but no authority is claimed for them." "They are not clerical conclaves, but are composed of private brethren as well as ministers." Bro. B. does not use that nasty Popish word "laymen."

The author devotes four pages to the historical fact that Baptists "have always contended for soul liberty, or freedom of conscience," giving his proofs from John Locke and Bancroft, and dwelling on the ever-memorable case of Roger Williams.

The subject of Baptism is treated very fully, as to its design, method, and subjects. Opinions and statements of scholars are given, ending with Dean Stanley's latest utterances in the famous article, *Nineteenth Century*, 1879. The Scriptures are quoted fully; and the writer's own experience is adduced to show the absurdity of the objections sometimes urged by the ignorant, that

there were no facilities for immersion, and that three thousand could not have been baptized in one day. We subjoin our brother's words:

First, as to the "weak objection that the Jordan was such an insuperable stream that there was not sufficient depth of water for the immersion of the multitudes by John," Bro. B. says: "The author visited the Holy Land in Dec., 1878, and bathed in the Jordan at the traditional place of baptism, east of Jericho. At that time the water was low, and at that particular place was comparatively shallow, and yet it was waist deep at one third of the way across, and to have gone further would have required swimming. Both above and below this place it was much deeper." As to the objection concerning the three thousand, the experience of Bro. Boggs is as important as it is interesting.

(Quoted above).

The communion question is fairly and clearly set forth, so clearly that "a wayfaring man, though a fool, need not err therein."

The remaining chapters, on the antiquity of Baptist principles, and Baptist martyrdom, with a few well-culled statistics on the present position of Baptists numerically, is supplemented by the Articles of Faith and the Covenant generally acknowledged by the Baptists of America.

This, we believe, will be found to be the best Handbook of our belief extant, and we cannot but express the hope that it may soon be issued by the Baptist Publishing Houses in the Western Hemisphere. It is just the work to hand to any enquirer, and a good thing for our own families.

D. A. STEELE.

Amherst, Feb. 24, 1882.

We, last week referred to the subject of Technology in connexion with the series of letters which recently appeared in the *Morning Herald*, from the pen of Dr. McGregor, of Dalhousie College. In the last letter of this series, published early last month, the statement is made that "the question, Are we to have these Technical Schools? depends on a prior question,—Are we to have Consolidation?" In harmony with his theory Dr. McGregor has propounded a "plan" by which he shews that by "Consolidation of our Colleges," a Technical College, with ten professors and a farm connected with it, can be established with an annual grant from the Legislature of \$9,850, "if Kings, Acadia, and Mount Allison, between them, could hand over to the United College" (*Dalhousie College*, whose College building, Dr. McGregor proposes to enlarge for the purpose by an outlay of \$10,000), "an endowment to the extent of \$4,000 a year."

Mr. E. D. King has reviewed this letter of Dr. McGregor at some length, shewing his "plan" to be utterly impracticable, and points out with great clearness and ability, the means by which a Technical College with seven professors and a farm—every thing in the way of a Technical School required to meet the demands of the Province for a score of years, at least—can be established at once without Consolidation by utilizing Provincial funds. Mr. King's plan is given in the following extract which we have made from his letter, published in the *Herald* of the 7th ult., and is worthy of consideration:

But, I believe, there is "a more excellent way." As has been well said recently by a gentleman holding a prominent place in our higher educational movements, "it seems to be a matter of doubtful propriety and justice to use the public money exacted from all classes of citizens, rich and poor alike, for the purpose of providing that which is available chiefly for the professional classes; and, without attempting to dogmatize upon a subject that does not admit of the application of any cast iron rule, there does certainly seem to be some force in the contention of those who argue that the state has done its whole duty in promoting the intellectual culture of its citizens, when it has provided at the public expense a good academic education for each of its children."

This seems to have been the view entertained by the majority in the "Upper Branch" of our Legislature last year, when they threw out the bill to provide for college grants. The only intelligible policy by which they could have been actuated, although very imperfectly carried into effect, is, evidently, that of encouraging or "enabling our collegiate system to stand in its own strength without the assistance or patronage of the State, thus ending the miserable quarrels and degraded compromises that have marked the history of collegiate institutions in this country."

These honorable gentlemen will remain firm, no doubt, to the policy thus announced; and, if so, it seems to me there can be little difficulty in the way of making ample provision for technical education. This provision can be made, too, without any attempt at the spoliation and robbery of the denominational colleges, or any vain effort to confiscate their endowment funds. We have a Provincial University known as Dalhousie College, whose governors are appointed by Government, and whose public or Provincial revenues can no longer be employed in connexion with Collegiate education if the Legislative Council be consistent with the educational policy propounded by it less than a year ago. Here we have a large and convenient College building, and, in addition, an annual income, of \$3,600 entirely subject to the control of the local Parliament, and, in every respect, as much the property of the Province as the "Province Building" itself. To set a part this valuable and commodious building and large annual revenue to a Technical College is entirely consistent with the original design as announced by the Provincial Government in 1817, that Dalhousie should be "restricted to such branches only as are applicable to our present state, and having power to expand with the growth and improvement of our Society." Let this be done, and the Government and House of Assembly may be assured of the hearty support of the Legislative Council in taking a step so entirely in harmony with the principles and policy proclaimed by that body only a year ago,—and we shall then have a fully equipped Technical College with seven professors and with a model farm connected with it requiring from the Legislature, in addition to the initial outlay of capital, an annual grant of less than \$10,000. The matter will, in that case, taking Prof. McGregor's estimate, stand as follows:

Table with 2 columns: Item and Amount. Includes Farm and Farm Buildings (\$15,000), Annual Expense of College (\$20,000), Salaries of Professors (\$10,500), Farm Expenses (\$2,000), Interest on Capital at 5 p. c. (\$1,000), and Annual income from Provincial funds (\$13,500).

This annual expenditure can be fully met without difficulty, as follows: Annual income from Provincial funds now used in connexion with Dalhousie College, \$3,600; Annual Grant from Legislature, \$9,900; Total, \$13,500. It may be taken for granted, I think, that the Province is able to make an annual grant of \$9,900 for an object so important as technical education. The amount is \$5,300 less than was paid from the Provincial Treasury for Higher Education between 1876 and 1881, and only \$1,500 in excess of the amount which the House of Assembly agreed at its last session to divide among the colleges annually. No doubt the Province would be fully repaid in a few years, if not immediately, by the great benefits which would result to the Agricultural and Mining interests alone; but the schemes proposed affording other advantages which must not be overlooked. While it is perfectly practicable and adapted to the wants of the country, it offers a fair and equitable solution of a long-standing difficulty connected with the "College Question in this Province." The Legislature, no doubt, is ready to do its duty, and it rests largely with the present friends and supporters of Dalhousie College to say whether a scheme similar to the one now proposed shall be carried into effect. If through interest and prejudice, or denominational greed, it be rejected, and the old system of college grants be revived, on them must rest the responsibility.

Mr. King's plan indicates what may be done without Consolidation following the line of Dr. McGregor's argument. It is very clear that the City of Halifax is not the best place for an Agricultural School. We shall take an early opportunity of presenting our views on this subject.

DARTMOUTH BAPTIST CHURCH, PRESENTATION.—Mr. Jno. Nalder, Superintendent of the Dartmouth Baptist Sabbath School, is appointed Secretary of the Windsor Cotton Manufacturing Company. A most interesting Sociable was held on Monday evening in the Baptist Vestry, for the purpose of taking leave of Mr. Nalder on his removal to Windsor. The programme was quite elaborate and varied, comprising solos and quartettes, anthems, original papers, readings and recitations, with refreshments. The music was finely rendered, and all was well done. A piece recited by six little children elicited much applause. The farewell address to Mr. Nalder was read by Judge Johnston, who presided over the meeting. It expressed the high estimation in which he, Mr. N., was held as one of the deacons, and Superintendent of the Sabbath School, and the regret felt by all at his leaving them. The address was accompanied by a handsome Ice Pitcher, presented as a memento of the kind regard of the friends in the church, the congregation, and the Sabbath School.

Mr. Nalder was taken by surprise, and made a response in terms which shewed that the affection was mutual. We cannot help congratulating the Windsor Cotton Company on the appointment they have made for their Secretary. We doubt not it will be found that Mr. Nalder's services will be more and more valued as he becomes more fully known.

We insert the following at the request of Mr. A. N. Archibald, the present manager of the Halifax Book and Tract Depository:

REV. C. H. SPURGEON'S "COLPORTAGE ASSOCIATION."

In his history of the Metropolitan Tabernacle, Spurgeon says:—"Although in order of time Colportage was our third work, we are very far from considering it to be of third-rate importance; on the contrary, we believe it to be one of the most efficient and economical agencies in existence, and, as education increases, it will be more and more so. The sale of vicious literature can only be met by the distribution of good books; these can only be scattered in rural districts by carrying the good books to the doors. Scotland has long had a grand staff of colporteurs."

"The work was forced upon us in 1866, by the earnestness of a generous friend at the Tabernacle. Six men were employed during that year and the next, and it was not easy to find the means for their support; this enterprise seemed one plant too many in our garden, and had it not been for the persevering entreaties of the principal promoter of the work, we should have allowed it to die out. In 1872 the work began to grow, and God's good hand was with it, so that thirteen men were employed. In 1874, thirty-five men were employed, and the sales reached £3,000; and in 1876, forty-five men were employed."

"The Society is unsectarian in principle, after the same manner as the London City Mission. Each man costs £80 per annum, but on the receipt of £40 a year from any lovers of a full and free salvation, a colporteur will be appointed to the district which the donor may select. Many churches find such a man to be the best and cheapest worker imaginable."

"The colporteur not only endeavours to sell books, but he visits from door to door, and in doing so converses with the people about their souls, prays with the sick, and leaves a tract at each cottage. He is frequently able to hold prayer meetings, open air services and Bible-readings. He gets a room, if possible, and preaches, founds Bands of Hope, and makes himself generally useful in the cause of religion and temperance. He is in fact at first a missionary, then a preacher, and by-and-by in the truest sense a pastor. We have some noble men. Some have proved slothful; but a man's negligence is soon discovered, since his sales fall off, and the monthly report tells the tale."

"The book-hawker stands upon a vantage ground as a house to house missionary. His pack is a passport to every door, the attempt to sell is an opportunity for declaring the Gospel, and the book itself is a ready text. When we think of 300,000 visits paid in one year among a priest-ridden peasantry, we are encouraged, and give God the glory. But we cannot restrain the sigh; 'O that some rich stewards of the Lord would look on this work and help us to increase it.' Will no one employ a man? No money can be more wisely expended, nor used more directly for the benefit of those who most require it."

The U. S. Baptist Anniversaries will be held this year in New York City, in the first Baptist Church. The Jubilee Anniversary of the Home Mission Society, May 24, 25, 26; the Publication Society, May 27, 28, 29, closing with the Missionary Union, 30, 31, altogether eight days. It is stated that President Anderson, of Rochester, will deliver the address at the Home Mission jubilee.

The *Church Guardian* gives an interesting account of a surprise donation visit made to the Rector at Bridgetown. The party spent several pleasant hours in social conversation, games and music, after which over \$40 were presented by P. Chesley, Esq., Church warden.

The Religious Statistics of Glasgow, taken a few Sundays since, simply for the purpose of shewing the attention paid to Public Worship gave the following:

There were, in all, thirty-three districts, and the number of Evangelical churches was 324, with an aggregate attendance of 115,292; there were, besides, twenty Roman Catholic churches, with an aggregate attendance

of 15,871. The population of the city and suburbs included was at the last Census 704,436. It would therefore appear that only about one-fifth of the people were in attendance at Public Worship."

The facts brought forth by these statistics have not been very satisfactory to some parties. In some places they have shewn that the attendance at the Dissenting Chapels have greatly exceeded the number in the Established Churches, in some cases about twice or three times as many, although Dissenters build their own Houses of Worship, and sustain their own ministers, and contribute as well towards the support of the State Church.

We find in the *Canadian Baptist* of the 9th ult., a correction of what we last week copied from the *Toronto Globe*, respecting the Religious Statistics of that city. The *Baptist* says:—

We know of at last two instances in which the enumeration is sadly at fault. At one service by actual count, confirmed by the careful estimate of two prominent members of the congregation, there was an attendance of 60 per cent more than the *Globe* enumerator shows. In another case the seating capacity of the building is fixed at an absurdly high figure. From information we received, we more than doubt the accuracy of the "census" in other particulars.

The Baptist Ministers of Chicago a short time since gave a strong expression of opinion respecting the operations of certain professional revivalists, and have given their reasons for so doing, as follows:

"They cultivate a distracted, one-sided religious life. They give undue prominence to noisy and public efforts for saving souls. They produce the impression that religion is largely a matter of feeling. They savor too much of the burlesque and of buffoonery. They lower the dignity of the most solemn subject which can engage men's attention. They put a premium upon ignorant and crude presentations of Gospel truth. They insult the intelligence of the age by making the unlearned and the unwise its religious teachers."

The last issue of the *Halifax Church Guardian* notices this protest of the Chicago Baptist Pastors, and adds:

"We are glad to see such sound opinions among the Chicago Baptists, and only wish they were the sentiments of their Maritime brethren."

The editor does not refer to any cases expressive of the sentiments of "their Maritime brethren," in proof of his insinuation. We can but regard his invidious comparison as a slanderous suggestion which he dare not put into the form of an affirmation. He might find it inconvenient to do so. Maritime Baptist revivals are, we think less noisy and demonstrative than the processions and recessions practised by some of the Church of England clergy. Our contemporary nevertheless expresses a wish for some sort of a revival, and says:

"We believe that the wise and more frequent use among ourselves of what is termed a "Mission," when the Missioner for eight days makes a serious attempt to arouse the careless, bring back the erring, and instruct in definite Gospel truth, would accomplish the good a "revival" is meant to do."

We hardly think the work of a "Missioner for eight days" would have more than a temporary effect in bringing about the good he suggests. Why should not a clergyman do the work mentioned as well as a professional "Missioner." That is the very thing to which our Chicago brethren object,—bringing in "professional revivalists" or "missioners," if you choose so to call them. Let our pastors regard themselves as permanent revivalists, and a continued revival may possibly be the result.

THE AMERICAN BAPTIST YEAR BOOK, 1882, is just received from the American Baptist Publication Society, Philadelphia. Price 50 cents.

It gives a vast amount of statistical and other information of the Baptist Ministers and Churches in the United States. The following items of comparison will interest our readers:

Table with 2 columns: Year and Statistics. Compares 1880 and 1881 data for Baptist Associations, Churches, Ministers, Baptized, Deaths, and Total membership.

The growth has not been quite as large in the past year as in some previous years—one new church for every day of the year.

NOVA SCOTIA LEGISLATURE.

The Railway Consolidation Bill passed its second reading in the Legislative Council on Tuesday last, by a vote of 11 to 9. Hon. Mr. Baker did not vote. The names were as follows:

For the Bill.—Hons. Mr. Whitman, Owen, Locke, Cameron, McDonald, Black, Boudrot, Oakes, Parker, Creelman, McKinnon—11.

Against.—Hons. Mr. McCurdy, C. Dickie, Francheville, Butler, Morrison, Cochran, J. B. Dickie, Fraser, Boak—9.

On the vote being announced the Hon. Mr. Butler gave notice of his intention to introduce a bill to abolish the Legislative Council.

On the following day the Railway bill passed in Committee of the whole. The Hon. Mr. Butler explained that in giving notice the day previous of his intention to move for the abolition of the Council he had acted "hastily," and he wished to say that he would not do as he had intimated until he had first consulted a number of his friends.

The *Herald* of Monday says in reference to this bill: "There are good grounds for believing that the bill introduced into the Legislative Council by Hon. Mr. Butler, providing for the abolition of that body, and which, we believe, to be made a Government measure, will become law. There is no doubt but that it will be voted for by the nine Government supporters in the Council; and, if we are not misinformed, by at least three of the Opposition members. This will secure its passage through the Council by three of a majority, and in the House of Assembly, it is almost needless to say, it will meet with no opposition. We may, therefore, we believe congratulate the country in advance on the realization of an important reform—a reform all but universally demanded, by the people of this country, but which many cynically declared, and perhaps some believed, would never be accomplished."

We have no further information on this subject, but shall watch with interest this constitutional change in our legislature. The Lieutenant Governor came down to the Legislative Council Chamber on Monday, and gave his assent to the Railway Consolidation Act, and a number of other Acts passed during the present session.

The Railway company will be able, therefore, to proceed at once in carrying on the work undertaken by them.

DOMINION PARLIAMENT.

The Budget and Estimates for the ensuing year were laid before the House of Commons on Tuesday of last week, and have almost wholly absorbed public attention since. Sir L. Tilley estimated that the revenue for the next year would be:

Table with 2 columns: Category and Amount. Lists Customs, Excise, Post Office, Railways and Canals, Interests on Investments, and Miscellaneous.

Making a total of.....\$30,000,000

Among the appropriations are \$125,000 for wharf and elevator at Halifax; \$21,000 for bunker coal wharf at Halifax; \$1,600, to pay Bentley for land; \$5,600 for land damages, costs, etc. \$2,000 reappears for Sydney quarantine hospital; \$750 is asked for Bunker's Island marine hospital, Yarmouth; the sum of \$4,000 voted last year for public building at New Glasgow is increased to \$6,000 in this year's estimate; \$5,000 is asked for cattle quarantine station at Halifax; \$15,000 for Custom House, Post Office building and Savings' Bank at Truro; \$2,250 for public building at Antigonish.

The harbors and rivers are provided for in the several provinces as follows:—Nova Scotia, \$58,300; Prince Edward Island, \$17,500; New Brunswick, \$49,000; Maritime Provinces generally, \$10,000; Quebec, \$137,900; Ontario, \$159,000; Manitoba, \$13,000; North West territories, \$20,000; British Columbia \$4,500; Generally, \$6,000; Dredging, \$128,000.

The details for Nova Scotia are Cow Bay, C. B.; \$3,000; Benacadie Pond (to complete), \$3,000; South Ingonish, \$8,000; Mabou (to complete), \$4,000; Cheverie (Hants), \$5,000; Arisaig, \$1,500; Great Village Re-vote, \$8,000; Cape St. Mary (to complete), \$2,500; Digby Pier, \$3,500; White Point (repairs), \$500; Parrsboro (to complete), \$2,500; East Bay (locality furnishing \$700), \$1,800; Pier accommodation, Annapolis, \$15,000.

Sir L. Tilley in his speech congratulated the country on the results of the policy pursued by the Government and shewed that there would be a reduction of taxation to the amount of \$1,300,000 whilst it was proposed to give bounties to the fisherman in the lower provinces, amounting to \$150,000 a year—in lieu of the fisheries award, and at the same time meet all the public demands to the extent of \$12,000,000.