

The Christian Messenger.

Halifax, N. S., May 2, 1883.

DR. DOBBS ON NEWSPAPERS IN THE MILLENIUM.—The facetious Dr. Dobbs of the the National Baptist gives his readers the following very suggestive paragraphs on Newspapers in that good time coming. He says:

In the Millennium, everybody will have a newspaper. People will no more think of getting along without a newspaper than of doing without their tobacco. The child of tender years and the tottering centenarian, each will have a newspaper all to himself. Nobody will lend a newspaper; each will have his own.

And everybody will pay for his newspaper. People of wealth will not sit up of nights considering and inventing ways of getting their religious paper for nothing, or at less-than cost. If people want a poor neighbor or the wife of a deceased pastor or a retired and superannuated minister to have the paper, they will not try to get it out of the starving editor. They will not want that poor man to do their charity for them; they will realize that it costs him something to print and edit the paper; and if they want somebody to have the paper, they will e'en put their hands into their own pockets.

In that bright and happy day, people who have met with some small loss, or who are embarrassed because they have so much money lying idle and drawing no interest, will not begin their economy with their religious newspaper. They will try lopping off a few dollars from cigars, operas, feathers, etc.

THE BAPTIST COLLEGE AT WOODSTOCK, ONTARIO, has of late had some very happy experiences in the conversion of its students. The editor of the Canadian Baptist refers to a letter received from one of the ministering brethren, and copies a portion. He tells us the writer speaks of going to the college and meeting with inquirers; of two being brought to Christ; of the whole of the following day spent in converse with anxious souls; of fifteen or sixteen being made happy in the Saviour's love; of a glorious meeting held in the chapel room lasting until ten o'clock, and finally of the almost universal submission of the lady students especially, to the will of Christ. He then says: "You say this is almost too good to be true! I confess it does seem too wonderful for our faith. In all my experience I never saw anything approaching to it in magnitude and power. If the Baptists of Ontario could only see what a grand corps of devoted Christian workers they possess in the teachers at the Woodstock College, I am sure that a mighty song of praise and thanksgiving to God would go up. I think that no such band of able and consecrated teachers can be found in any college. I wish that every Baptist in Canada who is at present indifferent to the claims of our college could be induced to go to Woodstock and spend a few days there. I am certain he would be indifferent no longer. I firmly believe that God has placed Bro. Wolverton where he is. I pray that he may be long spared to do the work for which he seems specially qualified."

Prof. Wolverton writes describing the preaching done by students at different places, and adds:—

The reflex influence of this Christian work has been greater than that of more direct effort could have been. Early in January a quiet but strong work began among the gentlemen; this has continued and increased in power until, during the last fortnight, it has resulted in a Pentecost. Not one is left in the ladies' building, and only some five or six in the main building. Thus the Lord has gloriously crowned the year. The highest joy of my life was reached when I assembled the young ladies in their parlour to speak such words of caution and instruction as the Spirit should dictate, and saw the love of God beaming from every face. GOD IS GOOD.

THE PROVINCE OF ALBERTA belonging to this Dominion, is as yet but little known, and its very existence is thought of as being more on paper, than as the residence of a living, active, thriving people in the North-West. But in a letter to the Baptist the opinion is expressed that the time has arrived for the Baptists to form a Church at Prince Albert, the chief place in that province.

From this we learn that Prince Albert is even now a settlement of

considerable extent, and is rapidly increasing in importance as well as in population. In anticipation of a branch railroad being shortly extended thither, a large number of enterprising and intelligent settlers have made their way into that region, and settled along the banks of the Saskatchewan, and among them some baptized Christians.

The Episcopalians, he states, have six congregations, the Presbyterians four, and ubiquitous Methodists, are also represented there. But the Baptists, as usual, have been waiting for the ice to thaw. The writer of the letter, with commendable and characteristic zeal, and promptitude, has taken steps to secure several lots for a building site in the chief place, and secures his appeal for a missionary, with a liberal subscription. There are enough of Baptists in the settlement to form a small nucleus of a church, and what is not always the case in this North-West, they are live men of the right stamp to lay foundations with, that will not readily crush under the pressure of difficulties unavoidable in pioneer work; and then, there are many not connected with any church, and accessible by the truth in the town and settlement.

THE RELIGIOUS CONDITION OF FRANCE.

France is evidently making progress in its appreciation of Christian truth, notwithstanding the wretched counterfeit that has so long been driving the people to Infidelity and Atheism. A letter from the Rev. Dr. E. de Pressensé a member of the House of Representatives, dated Paris, March 22nd, to the National Baptist, says:

"I am more and more convinced that as far as our working classes are concerned, infidelity has taken no deep root. In their irritation against Ultramontane clericalism, they have seized without minute scrutiny the first weapon which has been furnished them. They have not forged it; it comes to them from the would-be scientists, who repudiate the idea of God with a levity unknown to true scholars; these do not allow themselves to pass the domain of scientific observation, in order to launch into unproved hypotheses. Atheism in our people, having no hold upon personal convictions, is but superficial. Proof of this comes to us every day.

In addition to the regular assemblies of Mr. McAll, which take more or less the character of a religious service, since my last letter my friends and I have rented large ball-rooms, where we have gathered together the working population from the most democratic quarters,—from the saloons where the evening before they may have listened to the virago Louise Michel, and where some disciple of Blanque developed the formula: Sans Dieu, sans patrie. To these ignorant auditudes, we have spoken of God, of the immortal soul, of Christ, of the Gospel, of true freedom; and we have been heard with sympathy, sometimes with applause. Doubtless the impression was but ephemeral, only the trace, quickly effaced, of the breath of Heaven upon the restless and stormy waters which perhaps a mightier wind might sometimes raise again. But even in the transient ripples, we could see the evidence that after many days we should find again the bread we had cast upon the waters. Such efforts have never failed; and I am assured that there is not a quarter in Paris where they cannot succeed, and, by repetition, do great good.

In support of my assertion regarding the superficiality of popular Atheism in Paris, I will relate an incident worthy of interest. Last winter I was invited, with some of my Christian friends, by the Society of Free Thinkers, to take part in a debate upon the subject of religion. It took place in an immense hall, containing, beside the press reporters, nearly three thousand people. The audience belonged to the most advanced party; the red flag—the odious standard of the Commune—was displayed upon the platform, where were seated some violent demagogues, among others Jules Guesse, one of the most formidable, on account of his tact and eloquence. Naturally, the attack upon religion was vehement, almost furious, and did not fail to elicit applause. But afterwards there was close attention, as well as applause, when the writer of these lines took the floor in order to reply to these attacks, declaring that he did not agree with the opposition which at the first onset, they had decreed against religion and free thought; that, as for him, it was through examination, and not by prejudice, that he had accepted his Christian faith, the true realization of liberty of thought, rare not only upon the battle-field of Atheism, which as well as extreme and mistaken devotion has its blind monks, but upon every other arena; then marking appeal to every conscience, he affirmed that there was not one then present who had not heard the voice of God. We were glad that we had the opportunity to unfurl the gospel banner in the face of these stormy discussions, so that none might reproach us with fear

of our enemies. I am convinced that it is our duty to make a veritable crusade, with all energy, forbearing however, to launch into eccentricities, which, though well intentioned, might not redound to the honor of the Gospel."

THE CITY OF LONDON BAPTIST ASSOCIATION is doing a great work for that great metropolis. Quarterly meetings of the Association are held, commencing in the morning when papers on important subjects are read. In the afternoon, business is attended to, and in the evening addresses from the more prominent men are listened to in a public meeting.

At the Quarterly meeting the first Tuesday in April, Rev. W. Stott read a paper on, "The place and power of the Holy Spirit in our Ministry." The great business of the body is in reference to building one new church edifice each year. Some of these erected in past years have been large and important structures, and to-day very large congregations and churches are using them.

At the public meeting of the late Quarterly Meeting in the evening the Rev. Mr. Chown's address was a grand picture of the rapid progress of that vast city, and the important field of operation it presented for Baptists. He said:—

It is impossible to think of the work in which we are engaged as connected with this association without feeling how great is the need, how manifold are the claims, and how abundant is the encouragement by which we may be cheered. The very name of the city is like a volume in itself, and shows the sphere of our operations as that of which none of us can adequately conceive. It is like a world rather than a city, and shows us what must be felt by the Master who would have spared the cities of the plain if ten righteous men could have been found within their borders; who sent His servant to Nineveh and spared it notwithstanding all its sin; who wept over the doomed city when he was upon earth, and ordered that the Gospel should be preached in all the world but beginning at Jerusalem. Then there is not only its extent but the rapidity of its growth, as a new city is added to it every year such as of itself might be enough to occupy our thoughts and elicit our labours. Then there are the various foras of error that are being circulated by some who profess to have the good of their fellow-men at heart. In some cases preaching another Gospel than that in which alone we glory, and substituting the forms and inventions of men for the truths that alone can fathom the depths of man's depravity, or give him the blessing without which he can never be blessed at all. More than that, too, there are the varied forms of vice that take to themselves the positions in which they may most allure men. And while I rejoice very much in the wave of Gospel temperance that has swept over the land during the past year or two, there is still that which we cannot think of but with indignation and sorrow, and that needs all the power the Church can exercise to resist its progress and still more to sweep away its curse. We cannot look at this either without feeling that there are one or two thoughts about the work that are full of interest. One is that the Lord has laid the work all around us; it is not what needs to be sought. If we are to do the duty that lies nearest to us there need be no doubt about the matter. We read in the early days of the Christian Church that the disciples were scattered, and they went everywhere preaching the Word, and Philip went down to Samaria, and so on. It is not so, but every year a Samaria is brought to Jerusalem, and we have only to receive it and seek to fill it with the Gospel. Another thing is the enormous power God has given us by which the work may be done. Think of the hundred and fifty four churches that are banded together, including such as that of the Tabernacle, and this (the Shoreditch Tabernacle) and others that might be named. Think of all the wonderful staff of preachers, church officers, Sunday-school teachers, and others, constituting an army in itself that, filled with the Divine presence, and clothed with Divine power, shall accomplish wonders of Divine grace, and fill the whole city with the triumphs of the Divine truth. Think of all the influences in existent operation among its forty-two thousand members, and the achievements before Jericho, and the victory of Gideon and his followers, and the triumphs even of Pentecost may be but one indication of His purpose in which He may be saying you shall see greater things than these. There is another thought, and that is, the commanding position in which God has placed us, not for our own city, but for the world. "You do right," it was said the other day to one who was teaching some French evangelists to speak English, "you do right, for it is the English language that, more than any other, shall evangelise the world."

The angel in the midst of the heaven, having the everlasting Gospel to preach, it was added, is an English-speaking angel. I do not know about that, but I do know that if we can only win London for Christ we have done that which, more than anything else, shall win the world. Let us not be found negligent, therefore, in doing what we can. One other thought we should remember, is the blessing God has already granted us. It is less than eighteen years since the London Baptist Association, as it now exists, was formed; and what a contrast there is in many respects to the state of things before then. The dealings of the Master with us are saying, with an emphasis and authority Carey could not claim, "Expect great things from God and attempt great things for God." The blessing has already been one that has filled us with gratitude; let us seek it as we may, and it shall fill us with astonishment and joy. Looking at it, then, as it appears before us, it is that in which we should be working, and working unitedly. Nothing being permitted to separate us from one another, but all the churches making one great church, with one purpose by which we shall be actuated, and one spirit by which we shall be inspired. There shall be this in loving loyalty to all in which we are banded together for the great work—loyalty to the work itself in all its bestowments upon us, and the blessings it gives us for others; loyalty to the dear Master in all He was when upon earth, in all He is on the throne of His glory; remembering that we are redeemed by His blood, that we are called by His name, and that we are in the world to honour His name and extend His glory all around us; loyal to those who are gathered around us who know what our position is, many of whom are longing and looking for the Christian sympathy and blessing they need; loyal to the Divine principles and doctrines that we feel God has made known to us that we may make them known to others. If it is done in this spirit the work will be spiritual and high-toned in its character, and that is what is needed among us, and that without which there never can be the blessing. Think of the brevity of the time in which alone anything can be done at all, and all may well do their utmost.

Our Lord commands his followers to be baptized, and so to commence their life of discipleship. We cannot innocently despise this, or any command of Him who has redeemed us by His own precious blood. Nor can we call in question his reasons for giving us such a command. It was for some good and important purpose he placed this command at the entrance to his church. The ordinance is not only an act of obedience, but it is full of symbolic meaning. It is a most striking symbol of His death, burial and resurrection. Our esteemed brother of the Wesleyan does not seem to appreciate our position in this matter. In a short article last week under the enquiry "Is it necessary?" he remarks:—

"We observe that our contemporary, the Christian Messenger, is haughtily after one of those periodical discussions on baptism which help to fill his columns, but in which the great majority of our readers have little interest."

He suggests that "All candid inquirers can easily have any doubts removed by a call upon the nearest Methodist or Presbyterian pastor, or by a perusal of some one of the numerous books and pamphlets on the topic."

Would it not be better to advise such persons to go to the New Testament? Our brother illustrates his estimate of this matter as follows:—

"At the close of some such discussions we have been reminded of the half-grown lad who was being taught the alphabet. 'That's A,' said the teacher. 'How do you know it's A?' said the scholar. 'So and so taught me so,' was the reply. 'But, how did he know?' was only one of the final questions with which the half-satisfied fellow closed the inquiry as to whether the first letter of the alphabet was really 'A.' And in the majority of cases discussions on baptism result in much the same way."

This is a very summary way of answering anxious inquirers. It seems very much like telling them to shut their eyes and ears, instead of saying 'What shall we do?'

So long as we find good Christian people, whom we have reason to esteem highly for their works' sake, publicly encouraging such an estimate of what our Lord went a long journey to receive at the hands of His forerunner, who was sent specially to herald Him to the world, and who did so herald him at his baptism, so long must we offer our remonstrance. We dare not keep silence.

Christ's own word should be sufficient

to prevent our thinking lightly of any of his commands. He said, "Whosoever therefore shall break one of these least commandments, and shall teach men so he shall be called least in the kingdom of heaven: but whosoever shall do and teach them the same shall be called great in the kingdom of heaven."

The coal trade between Cape Breton and Montreal during the approaching summer, will probably far exceed that of any of the past years. Eight or nine steamers have already been chartered to run in the coal trade between Montreal and Cape Breton ports.

The Anniversary exercises in connexion with Dalhousie College for the present year terminated with a public dinner given by the Alumni Society on Wednesday evening, the 25th inst. at the Halifax Hotel. From the accounts which have appeared in the morning papers the occasion seems to have been one of considerable interest to the friends of that Institution. Among the after dinner toasts given, those to "Alma Mater" and to "Our benefactors" were informed, were received with the utmost enthusiasm, and this is but natural considering the great financial prosperity with which Dalhousie has been favored during the past year. A remark reported to have been made by Mr. Sedgewick, the Vice-Chairman, strikingly illustrates the truth of the proverb that "circumstances alter cases," and read in the light of the past history of that College is not a little interesting. In proposing the toast to the "Dominion and Local Legislatures" he announced, with evident satisfaction, it is said, that Dalhousie wanted no favors from the Legislature "but the privilege of being severely let alone!"

This is a sound educational policy and one for which the friends of Acadia have contended for many years past. The "permanent settlement of the claim for five thousand pounds, (\$20,000) loaned by the Province many years ago to Dalhousie College" made by the Legislature in the year 1865, allowed Dalhousie to retain the \$20,000, and gave to each of the other Colleges \$400 annually as an equivalent. If this can be fairly so re-adjusted as that all the Colleges may for the future be "severely let alone" by the Legislature, we will be more than gratified. Surely, a wealthy corporation should be able and willing to repay an honest loan.

The exercises of the evening included the toast "our Sister Colleges." This is by no means unusual on such occasions and would be invested with no particular significance were it not for one fact which may be understood by a letter which appeared in the Herald on Saturday from E. D. King, Esq., the President of the Alumni of Acadia College. Mr. King says:—

Sir,—I observe that in giving an account of the annual dinner of the Alumni Society of Dalhousie College, held last evening, you mention my name among those who responded to the toast "Our Sister Colleges." This is a mistake which, under the circumstances, should be corrected. I attended the dinner on special invitation as the "President of the Alumni Society of Acadia College," but, at the dinner, my name was not mentioned in connection with the toast referred to. The only response made on behalf of Acadia was that of Professor Jones who was called upon when the toast was proposed, and spoke with his usual ability. He was careful to explain, however, as I was glad to notice, that he spoke only for himself.

As a matter of fraternal courtesy we think Mr. King, as President of the Alumni Association, would be the proper person to respond for Acadia College on such an occasion, but it seems that although he was present, his name was not associated with the toast. Why Professor Jones, whose status on such an occasion would be that of an ordinary member of his Alumni Society, was preferred to the President, and why the learned Professor was so "careful to explain that he spoke only for himself," are mysteries which we do not pretend to understand. The friends of Acadia have a right to expect from one whom they have trusted and who has so long continued to enjoy their confidence nothing but the most unwavering loyalty when

called upon to respond to the health and prosperity of Acadia; but such sentiments would require neither explanation nor apology. If the learned Professor holds other views he was certainly most unfortunate in his selection both of the place and occasion to express them.

T. H. RAND, D. C. L., Chief Superintendent of Education for New Brunswick, has favoured us with a copy of his Report upon Education for the past year. From it we learn that the Public Schools in that Province are in a healthy and prosperous condition. Dr. Rand says: "The great body of the schools have performed their work regularly, quietly, and with unusual efficiency."

A comparison of some of the items noted in this Report with similar items from the Education Report for Nova Scotia, discloses some interesting facts, and also gives us a basis for judging of the comparative educational status:

Table comparing educational statistics between N. B. and N. S. including public grants for schools, pupils in schools, number of schools, teachers in schools, and average salaries for men and women.

The average salaries of 2nd and 3rd class teachers, both men and women, are larger in N. B. than the same classes with us, in about the same proportion as the above. The average salary for men in St. John is \$773, while the same class in Halifax only receive \$669 a year.

When we remember that the Census gives us about one-third more population than our sister Province, it will be seen that while the number of pupils in the schools are relatively about the same, the public grant is proportionately larger in N. B. than with us. There are also a larger number of teachers compared with the number of schools in N. B. than in our own Province, and by giving better salaries to their teachers, both men and women of all grades, they are able to secure teachers possessed of superior qualifications, and keep them in the profession for a longer period of service than we can hope to do in Nova Scotia. When we bear these facts in mind we are not surprised to find among the list of teachers published in this Report, the names of several who formerly stood high in the profession in this Province.

As a remedy for illiteracy Dr. Rand advises legislation making attendance at school of all educable children in cities and towns compulsory. He would not, however, make attendance compulsory in the country districts until it is adopted by the ratepayers at their annual school meeting by at least a two-third vote.

WHILST the Methodist body seem pretty generally in favor of a Union with the Episcopal Methodists they are not as yet a unit on the subject. The latest report is that the votes of the Quarterly Boards up to the 12th inst. give the following figures:

Toronto Conference—Yeas, 215; nays, 17; ties, 3. London Conference—Yeas, 207; nays, 22; tie, 1. Montreal Conference—Yeas, 107; nays, 27; ties, 4. Nova Scotia Conference—Yeas, 43; nays, 17; tie, 1. New Brunswick Conference—Yeas, 50; nays, 2; tie, 1. Newfoundland Conference—Yeas, 5; nays, 2. Totals—Yeas, 627; nays, 87; ties, 10.

REV. J. A. DURKEE is slowly improving, but still weak.

Rev. H. N. Parry, we are glad to learn is making good progress at Lockport.

THE DARTMOUTH REFORM CLUB are purposing at an early day to hold a County Convention to consider the advisability of the Scott Act for this County. There is no reason why Halifax county should not enjoy all the advantages of the legislation we have in favor of Temperance and sobriety.

THE time for holding the Baptist Union, which was to have met in Brantford, Ont., on the 12th of May, has been changed, and the Union will now meet in Jarvis-street Baptist Church, Toronto, in connection with the closing exercises at McMaster Hall.