

The Christian Messenger.

Halifax, N. S., April 30, 1884.

CENSUS OF CANADA, 1880-81.

Volume 2 has just come to hand. It is necessary for so much time to be consumed for the purpose of getting the correct statistics in these permanent volumes we have nothing further to say; but we do think it is a pretty slow process, by which the several volumes of the late Census are coming forth from the press.

In this volume we have first in Table VII, the number of Births in each county in the several provinces, and the number of Births in each month of the year immediately preceding the 4th of April, 1881. Then in Table VIII we have the number of people of different ages:

Table with 2 columns: Province/Territory and Population. Includes Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, British Columbia, and The Territories.

Grand total population of Canada, 4,324,810

Of these there were persons over 100 years of age in—

Table with 3 columns: Province/Territory, Males, Females. Lists Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, British Columbia, and The Territories.

Then in Table IX, we have the "Ages of the Married." These are classified according to their ages. The following items gathered from this Table will be of interest:—

Table with 4 columns: Province/Territory, Under 16 years of age, Males, Females, Over 101 yrs. of age, Male, Female. Lists Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, British Columbia, and The Territories.

In like manner the numbers of the "Widowed," are given in classes of 10 years. Of those "Widowed under 16 years of age," there are in—

Table with 3 columns: Province/Territory, Males, Females. Lists Nova Scotia, Quebec, and Ontario.

The number of persons in the several "Occupations of the people" is shown. Then the Deaths in the several months of the year, with the causes of Death, ages, and other particulars respecting the said deaths.

THE TOTAL NUMBER OF CHURCHES (Church Edifices) in the Dominion was 8,652, and are held as follows:—

Table with 2 columns: Denomination and Number of Churches. Lists Roman Catholics, Presbyterians, Church of England, Baptists, Congregational, Lutherans, Disciples, Universalist, and Other churches.

These are divided in the several Provinces, as follows:—

Table with 2 columns: Province and Number of Churches. Lists Ontario, Quebec, and Maritime Provinces.

Table with 2 columns: Province and Number of Churches. Lists Nova Scotia, New Brunswick, and Prince Edward Island.

THE MARITIME PROVINCES have more Baptist Churches than any other denomination.

NOVA SCOTIA has 1055 churches, which are according to denominations, as follows:—

Table with 2 columns: Denomination and Number of Churches. Lists Baptist, Presbyterian, Methodist, Church of England, and Roman Catholic.

NEW BRUNSWICK has 756 churches, divided as follows:

Table with 2 columns: Denomination and Number of Churches. Lists Baptist, Methodist, Church of England, Roman Catholic, and Presbyterian.

PRINCE EDWARD ISLAND has 231 churches:

Table with 2 columns: Denomination and Number of Churches. Lists Presbyterian, Methodist, Roman Catholic, Baptist, and Church of England.

MANITOBA has a total of 89 churches:

Table with 2 columns: Denomination and Number of Churches. Lists Methodist, Church of England, Roman Catholic, Presbyterian, and Baptist.

BRITISH COLUMBIA has 123: Roman Catholic, Church of England, Methodist, Presbyterian, Baptist. Other Baptist Churches, as well as those of other denominations have been built since 1881 in Manitoba and British Columbia:

Table with 2 columns: Denomination and Number of Churches. Lists Roman Catholic, Church of England, Methodist, Presbyterian, and Baptist.

Our modesty would perhaps dictate to us to leave the above figures to tell their own story without calling further attention to them; but it might also be charged upon us if we should do so that we were ungrateful to let the very encouraging fact pass without noticing that in Nova Scotia and New Brunswick the Baptists have the largest number of Houses of Worship of any of the denominations. This fact calls for thanksgiving to God that he has put it into the hearts of his people to do this service for Him. There is nevertheless still much land to be possessed, and the labors of the past do not exempt us from the obligation to continue in the good work. Brethren be encouraged and let the future be as the past and more abundant.

SOME of our Baptist exchanges regard the new Congregationalist's Creed in its article on Baptism as repudiating Infant Baptism. It is doubtful if it was really intended to do so and yet it is so difficult to recognize that as a doctrine of scripture that it was not easy for the framers of said creed to treat it in any other manner. Here is article XI, which treats of the ordinances of religion:—

"XI. We believe in the observance of the Lord's Day, as a day of holy rest and worship; in the ministry of the word; and in the two sacraments, which Christ has appointed for his church; Baptism, to be administered to believers and their children as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper, as a symbol of his atoning death, a seal of its efficacy, and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself.

There is in this article so little definiteness as to what the ordinance of Baptism is, or what it means, that it might cover the teaching of high ritualism,—baptismal regeneration and all the dogmas of Romanism. It is not remarkable that Joseph Cook should be dissatisfied with it. The only wonder is that so many men of standing were willing to give it an endorsement. It is evident that they were not very clear upon the subject. It is a little remarkable that this new creed should have made its appearance just now when the newly discovered "Teachings of the Twelve Apostles," has just come to light, and that a manuscript supposed to have been written in the 2nd century makes no mention of Infant Baptism and puts the ordinance in such a position that infants could not be participants with the fastings enjoined, and therefore that it was not their thought of as proper for any but believers to receive.

The testimony of Dr. Meyer, who as a German critical scholar has no superior is highly important and instructive on this point. He, in referring to the Baptism of Lydia's household, says:—"The Baptism of the children of Christians, of which no trace is found in the New Testament, is not to be held as an apostolic ordinance, but it is an institution of the church, which gradually arose in post-apostolic times in connection with the development of ecclesiastical life and of doctrinal teaching, not certainly attested before Tertullian, A. D. 300, and by him still decidedly opposed, and although already de-fused by Cyprian, only becoming general after the time of Augustine, A. D. 400, in virtue of that connection."

KIND words of appreciation often come to hand from valued friends. The following recently received from one of these in King's County may be a stimulus and encouragement to endeavours in the direction indicated:

"Your paper is an old and tried friend I could as soon think of parting with some memento gift of my loved parents who are in the 'better land,' as to part with the Christian Messenger. I sometimes wonder that efforts are not

made by the Denomination to place it in every Baptist family in Nova Scotia. We surely would thus be doing a good Home Missionary work. The pen and the pulpit would then combine to plant and make the Gospel firm in many homes where now much dimness exists as to the faith and practice of the Baptist denomination in general."

If each Subscriber would interest himself to making additions to our list this desirable result might soon be reached or an approach made towards it.

Another one, an octogenarian, in another county writes us—but we must not copy the whole, or we should be chargeable with accepting a large amount of flattery. He says:

"I do, Brother Selden, sincerely tender my thanks to you for your persevering care and good judgment in the selection of material you send out to the Christian community to feed upon, as food (I may dare say) coming down from Heaven. It has for a long time afforded me, as well as my wife much spiritual comfort, &c."

DEATH OF REV. E. B. COREY, OF TRYON, P. E. I.

The Baptist Church of this place has recently been called to pass through one of the saddest experiences in its history, in the removal by death, of a faithful and devoted pastor. Six short weeks ago this dear servant of the Lord appeared to us one of the most likely men in the community to live for many years.

How suggestive is his death of the uncertainty of life, cut down in vigor of manhood at the age of forty-six. The writer has visited many places where God called him to labour and was pleased to note that everywhere he was spoken of in the highest terms. He was pastor of the church in Tryon for almost four years, and had endeared himself to the people of his charge. There are few more genial, kind-hearted and affectionate men than he was. Generous, almost to a fault, he often denied himself that he might minister to the wants of others, in a word he was Christ-like. Where he was best known he was most highly esteemed. Truly his life was worthy of imitation. He had not enjoyed the early educational advantages of many, yet his preaching was of that high order which is always so effectual in leading men to Christ. Many of the years of his ministry show large additions by baptism. In every church with which he laboured additions were reported during his ministry. But we must not anticipate his biographer, who will doubtless give a better analysis of his labour than the writer is capable of doing. He seemed to have a premonition of his approaching end. While delivering his last discourse he attempted to tell his hearers that it would probably be the last time he would address them, when he was so much affected by the thought that he had to resume his seat.

He went to his reward on Thursday the 17th inst, after a short but severe illness of only a little more than four weeks, caused by a complication of diseases which the best medical skill available could not counteract. His remains were interred in the public burying ground on Sunday the 20th, to which they were followed by a large concourse of sympathizing friends of all denominations. The occasion was well improved by the Rev. A. H. Laves, preaching from the words, "O death, where is thy sting? O grave, where is thy victory? 1 Cor. xv. 55. A very touching address was also delivered by the pastor of the Methodist Church, Rev. S. T. Teed who has been his constant friend since coming to the place, and especially during his illness. The Christian ministry has lost a faithful collaborer, the church a highly esteemed and devoted pastor, the partner of his life a worthy and affectionate husband, his children an indulgent and loving parent, the sick one who was ever ready to alleviate their sufferings, and the community a kind and good citizen. May God impart sustaining grace in this sad bereavement. J. B. L.

[Brother Corey was ordained at Point de Bute, N. B., in 1868 and has labored more or less in all three of the Maritime Provinces. We have

known him to some extent ever since his ordination. He was one of the most amiable of men, we have no recollection of anything of a different character from him. All that is said by the writer of the above was most heartily endorsed, and we greatly regret his early departure.—Ed. C. M.]

ENTERTAINMENT BY THE LADIES OF ACADIA SEMINARY.

The Pierian Society of Acadia Seminary gave one of their popular entertainments on Friday evening last in College Hall, Wolfville, in the presence of a large and justly appreciative audience. The exercises took place in accordance with the following:

- PROGRAMME. Laura Hart, Pres. Grace Porter, Sec'y, 1.—Processional March, Wedding March, Mendelssohn. Misses Campbell and Potter. 2.—Inst. Duet: Overture to the Bronze Horse, Auber. Misses Holly and Rogers. 3.—Reading: Peter Long-Pocket. Miss Carrie A. Kempton. 4.—Vocal Solo: Where is Heaven, Marti. Miss Eunice Day. 5.—Reading: A Stray Child. Miss Katie Dickie. 6.—Reading: The Newsboy's Debt. Miss Fannie E. Cox. 7.—Vocal Solo: Meeting by the Brookside, Millard. Miss Hattie E. Wallace. 8.—Reading: Relief of Lucknow. Miss Carrie S. Holly. 9.—Inst. Duet: Sonata in D., Diabelli. Misses Rand and Seville. 10.—Reading: The Painter of Seville. Miss Lizzie Rogers. 11.—Vocal Solo: When the Tide Comes in, Millard. Miss Hitchens. 12.—Reading: How the Old Horse won the Bet. Miss Maggie J. Bishop. 13.—Vocal Duet: Trust her not, Balfe. Misses Hitchens and Wallace. 14.—Reading: The Fifer and Drummer of Scituate. Miss Eva A. Andrews. 15.—Vocal Solo: Der Wanderer, Schubert. Mme. Cornu. 16.—Reading: Selection from "David Copperfield." Miss Hattie E. Wallace. 17.—Piano Solo: Cujus Animam. Rossini. Miss Lizzie C. Hill. 18.—Chorus: Cradle Song. Taubert. Misses Gourley, Campbell, Day, Kempton, Hill, Cox, Rand, Bishop, Higgins, Marshall, Rogers, Holly, Wallace. GOD SAVE THE QUEEN.

It would be difficult to commend too highly the self-possession, the grace and the artistic skill that characterized the participants in this very enjoyable programme. These young ladies of Acadia Seminary are evidently enjoying superior advantages in voice culture as was exhibited on this occasion both in the readings and in the vocal solos. Distinct enunciation was especially noticeable which combined with a very considerable compass of voice made their utterances easily audible in all parts of the large Hall. The instrumental music was of the usual high order. With three such instructors in music and elocution as Miss Dodge, Miss Hitchens and Miss Wallace, the students of Acadia Seminary enjoy advantages in the study of these subjects inferior to none in the Maritime Provinces. All departments of this school are, we learn in a state of high efficiency.

BAPTIST EDUCATIONAL WORK IN ONTARIO.

The Trustees of the Woodstock Baptist College (the Board of Governors of the institution), held their semi-annual meeting on Tuesday of last week. They give a report of their proceedings, in the Canadian Baptist. Some of the items will interest our readers, we therefore copy a few of them. 1st.—The cost of heating the College buildings is spoken of as a very large item of expense. The sum of \$2,194.86 has been paid for fuel since last September. It is, however, satisfactory to know that "the income has fully met the ordinary expenses." And yet the Report says, "the Treasurer's report for the past half year is not encouraging." The following are the figures given for the half year ending April 16th, 1884:—

Table with 2 columns: Disbursements, Receipts. Disbursements: \$21,194.63. Receipts: 19,573.22.

Due Treasurer: \$1,621.41

Dr. McVicar, a visitor of the College, gave some important injunctions and counsels as to the position of the College, and its future work, after which a committee was appointed to make suggestions regarding the future educational course of the College. This

committee met, and at a subsequent meeting on the Thursday following reported. The report, after referring to the changes in the educational arrangements of the body, proceeds:—

We therefore recommend that the school be organized as follows: (1) A Preparatory School including a three years' course which shall prepare students for matriculation into Woodstock College or the University of Toronto with honors in all departments; into the Law and Medical Schools and the School of Practical Science; and for II and III class non-professional teachers' certificates.

(2) A Commercial Department furnished with all appliances for securing a practical business education equal to that received in any commercial college in Canada.

(3) A Ladies' Department with a graduating course equal to that of any Ladies College in the Dominion.

(4) A College with four years' course embracing all the subjects laid down for the pass course of Toronto University and such additional work as may make it the full equivalent of the course of Acadia College, together with options equal to half the work of each year.

(5) That Woodstock College remain in affiliation with the University of Toronto, teaching all the pass work required by that university and the honor work of the first year.

(6) That arrangements be made if possible with Acadia College whereby our students may obtain standing in that college on the examinations of our own examiners, so that a student may take his degree from Toronto University or Acadia College as he, or she may prefer.

(7) That from this time the courses of study, and all other matters, be arranged as far as possible with the above ends in view, but that no additional expense be incurred until there be such additions to the endowment as will produce an income sufficient to meet such expenses.

The Executive Board of the Home Missionary Convention of Ontario, held its semi-annual meeting at Woodstock on Wednesday. The accounts show receipts amounting to \$2,821.03, and an expenditure of \$2,108.34, leaving a balance in bank of \$712.69: The Board then passed the following resolution:—

"That the Chairman and Secretary, together with brethren J. W. A. Stewart, M. MacVicar, James Grant, N. Wolverson, and the mover, be a committee to take into consideration the feasibility of some plan by which all the student missionaries laboring within the bounds of this Convention shall be under the direction of this Board."

EPISCOPAL.—The Church Guardian announces in its last week's issue that "the Church Guardian will henceforth be published in Montreal." It has passed into the hands of L. H. Davison, Esq., M. A., D. C. L., of Montreal, who will continue it on the same lines on which it has hitherto been conducted."

The late resolution in the British House of Commons intended to relieve the Bishops of the Church of England from attendance in the House of Lords was a plain indication of what may be expected shortly to be carried into effect. The resolution was to the effect:

"That the legislative power of Bishops in the House of Peers in Parliament is a great hindrance to the discharge of their spiritual functions, prejudicial to the commonwealth, and fit to be taken away by bill." Although Sir W. Harcourt spoke for the Government against the motion, and was seconded by Sir S. Northcote, the leader of the Opposition, yet when the vote was taken, it proved to be 137 in favor, to only 148 against it.

The friends of disestablishment were surprised at the smallness of the majority against the measure. It may be expected that this movement will be soon followed by others intended to free the Church from its thralldom to the State.

It is strange how continually Baptists are being misapprehended—or shall we say misrepresented?—even by those who or other matters are able intelligent men.

The N. Y. Evangelist ventures to affirm that "The Teaching of the Twelve Apostles," so called, has destroyed one of the pillars of the Baptist denomination, namely 'Immersion (submersion) is the only mode of Baptism.' But some of our Baptist contemporaries are congratulating themselves that their other pillar, namely, adult baptism only, has been greatly strengthened. The doctrine of adult baptism only, is a worse doctrine than

baptism by immersion (submersion) only. They are both doomed, and will soon disappear among the shades,—those ancient dead which have disturbed the Christian Church in the successive epochs of history for a little while, and have then passed away into forgetfulness."

The Boston Watchman very justly remarks with reference to this absurd expression of opinion:

"The denomination does not rest upon pillars, but upon a 'sure foundation.' And yet we have pillars; the two after which our friend is groping, and misnaming, are: Faith in Jesus Christ; and obedience to Him as the Great Head of the church. Faith in Him argues sufficient age to believe, and belief in Him insists upon obedience to Him. Faith and obedience then, not 'immersion' and 'adult baptism,' are the two pillars that rest upon the foundation of prophets, apostles and Christ. We do not anticipate any immediate destruction of these pillars, nor yet of the capitals that crown them. But now grant for a moment that 'immersion' and 'adult baptism' are the two pillars of the Baptist denomination. Whence came they? from what quarry were they hewn? who shaped and set them?"

ONE of our Halifax contemporaries of last week has a notice of a book, "Baptism, in a nutshell," Southern Methodist Publishing House.

That must be a very infantile affair!

THAT popular little book, Christie's Old Organ, which so much interested the readers of the CHRISTIAN MESSENGER a few months since, has been translated into twelve different languages.

MR. SPURGEON has been charged with many things which he denies—one of these is some offensive words with regard to close communion Baptists. He gives a specific denial of having ever done so, by saying:—

WESTWOOD, March 26th, 1884.

Dear Sir:—I do not know who "the sainted gentleman" may be, but he did not speak the truth if he reported me as saying that I hated a close communion Baptist as I hate the devil. I never even thought of such a thing, and assuredly it is not and never was true. The saint must have dreamed it, or have mistaken the person. The most unaccountable statements are sometimes made by men of known integrity, and they can only be accounted for by misunderstanding or forgetfulness. I know my own mind and views, and I can say without reserve that the expression could not have been used by me. As compared with the bulk of English Baptists I am a strict communionist myself, as my Church fellowship is strictly of the baptized.

Yours heartily, C. H. SPURGEON.

OUR brethren of the Upper Provinces have an encouraging view given them of their Foreign Missionary work:

In a letter dated Feb. 14, 1884, Rev. John McLaurin says: "Three days ago we completed our fourteenth year since we landed in India. What changes since then!... The three mission stations have swelled into eighteen, and the four missionaries into twenty-six in both missions. The seven hundred Christians, are now about twenty-five to thirty hundred. Before I left for India, my wildest dreams of what I should see never came near this blessed reality. It will be ten years on the 12th of March, since we landed in Canada all alone. The old foundations had to be dug up and relaid. The Society at home had to be got into shape, and it required a great deal of weary, waiting, disappointing work, but the few crooked Christians of that dark day have become the 1440 of to-day. It is worth living to see. I am glad I was born and born when I was."

We presume Brother McLaurin includes the missions belonging to the Maritime Baptists when he uses the term "both missions." It would have been better perhaps for our brother to have taken only those belonging to the Upper Provinces.

THE Mayor of Birmingham was in his place at the Sunday School the first Sunday after his election; and the new Governor of Massachusetts, on the Sunday following his inauguration, was at his post as superintendent of his Sabbath School. These are examples worthy of being copied by others when they are promoted to positions of trust and responsibility. Such promotion should not lead them to abandon their Christian work and engagements.