

For the Christian Messenger.

PROSPECTUS OF "ACADIA
ATHENÆUM."

The above is the name of a literary periodical about to be published by the students of Acadia College, the necessity and importance of which has long been felt by the members and friends of that institution.

During the past, various papers in this and the neighboring Province, have shown their interest in Acadia by placing before their readers more or less prolonged accounts of matters in connection with her growth and progress. Although we would not depreciate the efforts which, in a great measure, have proved satisfactory; yet we feel that the time has come in the history of this Institution when a more direct channel of communication should be opened between those who are more immediately connected with the Institution and its numerous friends.

It shall be the object of those to whom the care and management of the *Acadia Athenæum* is assigned, to place plainly before the public such matter as will be unobjectionable to all lovers of truth, and pure literature. We shall hold ourselves aloof from all political questions except those which intimately concern Education and the welfare of our Institution.

Our paper will be issued monthly; the first number appearing as early as the middle of the ensuing month—is to contain eight pages—which pages are to be larger than those of the "Harvard Advocate." A limited number of select advertisements will be inserted, and the paper will be sent regularly to each subscriber for *Fifty Cents* during the College year. The management of the paper shall be under the control of the students, four of whom will be chosen monthly as editors.

We have already the names of three hundred subscribers, to whom we tender our thanks, and would solicit patronage from others.

We are fully aware of the responsibility involved, as well as our inexperience, yet, we feel that with attention and care our efforts will be appreciated, and the desired and worthy object attained.

Editors for
first issue.
I. M. LONGLEY.
D. H. SIMPSON.
B. P. SHAFER.
S. WELTON, JR.
Acadia College, Oct. 17, 1874.

THE LATE REVIVALS.

The Church of Christ is never more in danger than when it has been blessed by a revival. There are infirmities and vices that find a genial soil in its excitement, and its very attractions, if unwatched, become the occasion of evil. Enemies know this, and after the intensity of the impressions has passed, they will be at hand to point out the disasters they have prophesied. Those who have been foremost in such scenes should be prepared for these results, and remember that the time of action continues long after the time of great excitement has passed away. The exhaustion produced favours the detractor, and should sustain the resolution of the more thoughtful and responsible, to check these evil tendencies by sedulous watchfulness and care. The halloing scenes of faith, hope, and joy, that accompany a revived state of the Church, seem to contain in themselves the pledges of continuance, and anxiety for the future appears as distrust, but experience proves that the higher the elevation, the greater the probability of a proportionate depression. To keep up the spiritual temperature of the affections to a higher point than before, needs double earnestness and care. The advantage is that prayers have been prevalent, and special grace may be expected. The double dangers imply the greater Divine help, and our peril lies not with God, but with ourselves. Heaven's windows have been opened, and they can only be shut by the guilty neglect of those who have been receiving the blessing. Hence the great responsibilities that every revival leaves behind, and the ready but humiliating explanation of their failure permanently to bless the church of Christ.—*Baptist*.

BLACK DIAMONDS; or the curiosities of coal, by Rev. Sydney Dyer, A. M., \$1.50. Baptist Publication Society, Philadelphia.

Here the whole subject of coal and coal mining is treated in a familiar dialogue style and made most pleasing and attractive.

The Christian Messenger.

HALIFAX, N. S., OCTOBER 21, 1874.

A BAPTIST CENTENARY.

The Philadelphia Baptist Association held on the 6th inst., and following days, was a remarkable session, being its 167th Anniversary.

During its session a committee of four was appointed "to prepare some suitable minute commemorative of the efforts made by the Association and other friends of religious freedom one hundred years ago," in that city. The committee was constituted as follows:—Hon. Horatio Gates Jones, Rev. Wm. Cathcart, D. D., J. Wheaton Smith, D. D., and A. F. Shaufelt; and at a subsequent sitting the following minute was reported:—

"This session of our body completes a century, since we, in conjunction with our brethren from the Warren Association, and with representatives of the Society of Friends, met at Carpenters' Hall, in Oct. 1774, to urge upon the Continental Congress, there assembled, the abolition of all laws touching the support of the Christian religion by general taxation, and also to secure full religious freedom for all persons.

We desire at this time to express our hearty thanks to Almighty God for having advanced so wonderfully the principle of civil liberty and the doctrine of entire separation of church and state, for which we, as churches and as individuals, have ever contended, not only in this country but also in foreign lands.

We rejoice to know that our doctrine of soul freedom, without which civil liberty would be almost in vain, has been incorporated into the Constitution of nearly all the states of our Union, and we here reaffirm the faith which our fathers have transmitted to us unimpaired, that there should be no religious test required to hold any civil office, nor should any person be taxed, directly or indirectly, for the support of any religious establishment.

Remembering, as we do, the labors of our fathers in behalf of religious freedom, and that many of them suffered stripes, and imprisonment, and death itself, rather than yield their principles, we do hereby desire to give public expression of our deep gratitude to God for what has been achieved during the century now brought to a close, and we recommend that the delegates to this Association visit, this afternoon, Carpenters' Hall, to see for themselves where the members of this body met in solemn council one hundred years ago.

After appropriate and spirited addresses, the report was adopted and ordered to be entered upon the minutes. The committee being duly selected, with a large number of brethren, they repaired to Carpenters' Hall. Here they were called to order by the chairman, and two stanzas of the hymn

My country 'tis of thee,
were sung. Prayer was offered and Horatio Gates Jones then read from the Life of Isaac Backus, an exceedingly interesting account of a meeting held in this same hall, one hundred years ago, at which meeting the cause of religious liberty was advocated and urged. Other addresses were made and all present arose and sang with fervor

Praise God from whom all blessings flow.

TOBACCO USERS are in high feather over Mr. Spurgeon's shewing his weakness for the weed. Although we would be sorry to take the responsibility of giving any encouragement to the use of tobacco, in any form, by young or old, yet, as our contemporaries have told the story on this subject, we will not withhold it from our readers. Here it is as given in the London papers:—

Mr. Spurgeon, a little while since on a Sunday evening, had been holding forth to his flock upon the way in which "habitual indulgence in small sins leads to the commission of great ones." There was an American clergyman present, Rev. Mr. Pentecost who after the sermon felt moved to say a short say, and apropos of "small sins," to utter an unfilial diatribe against his country's noblest production. He denounced the smoking of tobacco as of the devil devilish, coinciding in this opinion with the late majestic James the First, the well known author of the Counterblast. Finally, the reverend American told the company how he had once been in the gall of smoke and the bond of nicotine; and how, after the most tremendous struggles, he had disenthralled himself and trodden the weed under foot.

Then, with a genial smile upon his countenance, up rose the great Spurgeon. He had been touched upon a tender point, and felt that he must relieve his mind, which he did by saying that he could not permit the meeting to separate without telling the brethren that he "did not consider smoking to be a sin." On the contrary, "by the grace of God, he hoped to enjoy a good cigar before going to bed that night."

"The fact is, I have been speaking to you about giving up real sins, not about listening to mere quibbles and scruples. At the same time, I know that what a man believes to be sin becomes a sin to him,

and he must give it up. Whatsoever is not of faith is sin," and that is the real point of what my brother Pentecost has been saying. Why, a man may think it a sin to have his boots blacked. Well, then, let him give it up, and have them white-washed. I wish to say that I'm not ashamed of anything whatever that I do, and I don't feel that smoking makes me ashamed, and therefore I mean to smoke to the glory of God."

Mr. Spurgeon's avowed partiality for a cigar excited much disgust, and his remarks were distorted, whereupon he wrote to the London *Daily Telegraph* as follows:

I demur altogether, and most positively, to the statement that to smoke tobacco is in itself a sin. It may become so, as any other indifferent action may, but as an action it is no sin. Together with hundreds of thousands of my fellow Christians, I have smoked, and with them I am under the condemnation of living in habitual sin, if certain accusers are to be believed. As I would not knowingly live even in the smallest violation of the law of God, and sin in the transgression of the law, I will not own to sin when I am not conscious of it. There is growing up in society a Pharisaic system which adds to the commands of God the precepts of men; to that system I will not yield for an hour. The preservation of my liberty may bring upon me the uncomplaisances of many of the good, and the sneers of the self-righteous; but I shall endure both with serenity, so long as I feel clear in my conscience before God.

The expression "smoking to the glory of God," standing alone, has an ill sound, and I do not justify it; but in the sense in which I employed it I still stand to it. No Christian should do anything in which he cannot glorify God—and this may be done according to scripture, in eating and drinking and the common actions of life. When I have found intense pain relieved, a weary pain-soothed, and calm, refreshing sleep obtained by a cigar, I have felt grateful to God and have blessed his name; this is what I meant, and by no means did I use sacred words triflingly. If through smoking I had wasted an hour of my time—if I had stunted my gifts to the poor—if I had rendered my mind less vigorous I trust that I should see my fault and turn from it; but he who charges me with these things shall have no answer but my forgiveness.

I am told that my open avowal will lessen my influence, and my reply is that if I have gained any influence through being thought different from what I am, I have no wish to retain it. I will do nothing upon the sly, and nothing about which I have a doubt. I am sorry that prominence has been given to what seems so small a matter, and the last thing in my thoughts would have been the mention of it from the pulpit; but I was placed in such a position that I must either by my silence plead guilty to living in sin, or else bring down upon my unfortunate self the fierce rebukes of the anti-tobacco advocates by speaking out honestly. I chose the latter; and although I am now the target for these worthy brethren, I would sooner endure their severest censures than sneakily do what I could not justify, and earn immunity from their criticisms by tamely submitting to be charged with sin in an action which my conscience allows.

We are well satisfied that our readers do not think Mr. Spurgeon infallible. Great men are not always great, or great in everything. Some persons may possibly receive no harm but positive good from smoking. Invalids often have to burn certain weeds and inhale the smoke of them as a medicine, yet this does not show that persons in health do right to accustom themselves to smoking or chewing tobacco. It should be borne in mind, however, by smokers that there is danger in what they do—for how great a matter a little fire kindleth—and that if they choose to indulge in the practice of smoking it should not be where the smoke may be blown into someone's face, or the sparks and ashes into anyone's eyes. Whether smoking in the abstract be a sin we will not presume to decide, but when such results as these follow they become positive sins which need at least a very humble apology. We have no right to make impure the air that others have to breathe.

The Tobacco question has for several weeks been under discussion in the London *Freeman*. Here is the substance of a communication in the last number:

The fearful increase of smoking is to many a public calamity, the habit to our ministers especially is injurious to health, character, and public morals; its tendency is downward; amongst the young men in our Sunday-schools and congregations most detrimental to their best interests. When they begin to smoke, we are almost sure to lose them; it leads to light company, the glass of ale, and the public resorts of the multitude who are panting for exciting recreations. During forty years' active religious and business life, I have had to mourn over a great number whose going down has begun with the cigar and glass; amongst these not a few ministers, and those who were led to it by their example."

The following editorial paragraph from the London *Baptist* although not

exactly on the above subject is nevertheless somewhat connected therewith:

"Beer and bishops—the national beverage and the national church—played, as all our readers are aware, a by no means insignificant part in the general election; and the singular alliance has received a striking illustration in the provinces. It would almost appear, indeed, that the success of the one naturally depends on that of the other—veritable British twins; but let us tell, in all due simplicity, the strange story. At the Warrington Licensing Sessions a few days ago the transfer of the licence was sought, when Mr. Ridgway, on behalf of the trustees of a Methodist chapel, opposed the application on the ground that the public-house would not be conducive to the morality of the neighbourhood. Thereupon Mr. Davies, who appeared for the applicants (a firm of distillers), said he doubted whether the new house would be an annoyance to the congregation of the chapel, and adduced the following touching argument:—"There were a great many parish churches in England, but where would they find one without a public-house near the gates? Why a public-house should be a greater drawback to a church he did not know." Of course the gifted magistrates could not be expected to resist reasons so obviously irresistible, and the Methodists—bless their poor innocent hearts!—lost the day."

Rev. Dr. Cramp writes from Montreal that he had received letters from Rev. W. B. Boggs, dated London, Sept. 22, 1874. As this information concerning his passage is the same as given last week we need not repeat it.

Dr. C. in his closing paragraph says: "We may think of our Brother now as on the Red Sea, and can pray for his safe passage."

I have also heard from Brother Churchill, but must reserve extracts from his letter for my next.

Brother Boggs hopes to reach Rangoon in time for the Burmah Baptist Convention which will meet on the 7th prox."

WHAT IS CLOSE COMMUNION?—At the recent session of the Philadelphia Baptist Association, Rev. Dr. J. Wheaton Smith offered the following, which was unanimously adopted:

WHEREAS, Our views as Baptists are greatly misunderstood to the hindrance of our work and the injury of our good name among the followers of Jesus; therefore, Resolved, That as the representatives of twenty thousand Baptists, we declare,

First, That we are not and never have been "close communionists," but that in common with Christians generally, and the Christian church in all its history, we simply hold to the plain old doctrine that baptism naturally and Scripturally precedes communion at the table of our Lord.

Second, That so far from being close in our communion, we lay claim to a special openness, since all to whom we administer the rite of baptism are freely admitted to the table, a fact which cannot be truthfully avowed of any but the Baptist churches.

Third, That we ask what we have a right to ask, that the scandal be abated, and that our brethren of other denominations, whatsoever they may think of our views of baptism, should at least relinquish their refrain of sad and ceaseless lamentation over Baptist close communion.

SONS OF TEMPERANCE:—The Annual Session of the Grand Division of N. S., will be held in Halifax, commencing Tuesday evening, 27th inst., at 8 o'clock. The authorities of the Intercolonial and Windsor and Annapolis Railways have granted a reduction of fares for the week as follows:—Persons coming to the city by rail and attending the Grand Division can, on presenting a certificate to that effect procure a first-class ticket to return for one-third fare. The Order now numbers about ten thousand members and its deliberations and decisions are held in deservedly high esteem in every part of the Province. Several subjects of great importance will be presented and adjudicated upon this coming Session, and a large attendance is expected of the energetic Temperance workers of the country. It is expected that members of the city divisions will entertain the members from the country during the three days of the Grand Division Session. This is as it should be if protestations of Love, Purity and Fidelity amount to anything more than mere talk.—*Communicated*.

The recent conferences of the "Old Catholics" in Germany give but little prospect of their coming out into clear evangelical truth. The great doctrine of justification by faith is not clearly announced as one of the cardinal truths held by them; nor is the sufficiency of Holy Scripture but Tradition is regarded as of concurrent authority with the Sacred Scriptures. When Dr. Dollinger brought forward the clause, "We acknowledge that the in-

vocation of saints is not commanded as a duty necessary to salvation for every Christian" it was strongly resisted by the representatives of the Greek church, and was subsequently withdrawn. One of our London contemporaries remarks:

"As a fact of political significance, this conference is perhaps important. It gives to Germany a reason for and a help in its policy of resistance against Rome, but to the Church of Christ it gives only additional proof that learning, position, and power are helpless in the Divine service without the simple Gospel of Christ. We do not complain that Dr. Dollinger and his friends do not at once accept the whole truth as it is in Jesus, but we do deeply regret that this conference has given its authority to errors that are fatal to success. They will be clung to with a tenacity that before would have in many cases surrendered them. The invocation of saints, confession to the priesthood, and justification, as now authoritatively interpreted, will be stumbling-blocks in the onward course of the Old Catholics, and impede further advancement in the way of truth. If the Church of the future finds its type in these assemblies, the Gospel has indeed been a failure. But even ecumenism itself will not point to them as shadowing the coming union of Christ's Church."

Rev. I. E. Bill writes from England to the *Visitor*, and gives some account of Rochdale where he has been lecturing on "the resources of Canada, in general, and of New Brunswick in particular." It appears from our contemporary that some of the New Brunswick papers are very anxiously enquiring "as to the mission of the Rev. Mr. Bill to Europe." An editorial in the *Visitor* last week recommends the editors of the *Globe* and *Freeman* to write "a polite letter of enquiry to the proper parties on either side of the Atlantic," for information.

The latest of Mr. Spurgeon's literary works is, *The Interpreter*, or Scripture for Family Worship, now just completed by the publication of part 21. The whole forms a handsome 4to volume, and contains selected passages of Scripture for every morning and evening throughout the year, with brief comments and suitable hymns. The hymns selected for daily singing or reading have also been published in a small volume.

From the *Journal of Education* for October we learn that a School History of Nova Scotia, by Duncan Campbell is to be published on the 15th of November next. The book will be published by John Lovell, Montreal, whose well earned reputation is a guarantee for mechanical excellence. The retail price per copy will be 30 cents—which places it within the reach of all classes.

NORTH BAPTIST CHURCH.—Difficulties have arisen between the brethren of the North church, and we are informed that a number of the members purpose forming another congregation shortly. It is not as yet we believe determined where their meetings will be held. We trust that the wisdom that cometh down from heaven will be given to all parties concerned.

"WORDS OF TRUTH."—We have received a specimen copy and prospectus of a small monthly religious paper under the above title, to be published by Messrs. Sancton & Piper, Bridge-town; Rev. John Clark to be the editor. He proposes "to present the cardinal truths of the Gospel in a readable and attractive form, avoiding as much as possible everything which is controversial in its nature," but does not intend it to be a channel for news either local or religious. If such a paper could be sustained, it would doubtless be a means of doing much good and as such has our best wishes for its success.

THE BAPTIST QUARTERLY for October, fresh and bright, has come to hand. It is, as usual, full of valuable new thought on subjects of interest to all Christians. Its contents are:

"Elements Essential to a True Theory of the Atonement," by L. E. Smith, D. D., New York; "The Diversities of the Apostles," by N. M. Williams, D. D., Wickford, R. I.; "The Catechuminate," by Rev. James M. Taylor, South Norwalk, Conn.; "The Kingdom of the God of Heaven," by Rev. B. F. Woodburn, Alleghany City, Pa.; "A Biographical and Bibliographical Account of Dr. H. A. W. Meyer," by Albert H. Newman, Rochester, N. Y.; "The Mutual Relation of Baptist Churches," by Rev. W. H. H. Marsh, Salem, Mass.; "The Higher Education of the State," by N. S. Button, D. D., Davenport, Iowa; Book Notices; Index.