

For the Christian Messenger.

Rev. E. M. Saunders at Lockeport,

LOCKEPORT, August 14, 1877.

Dear Editor,—

I am glad to learn through the MESSENGER that our Institutions at Horton have so many benevolent friends on Prince Edward Island. The response to the appeals of Bro. Wallace is most refreshing.

I can report from another Island, not indeed large in superficial acres, but large in its purposes of trade, enterprise, and benevolence, especially its benevolence towards Acadia College.

The friends of education on the beautiful island of Lockeport, have observed with the deepest interest the work and progress of Acadia College, especially for these last ten years. Men of business here frankly say to me, "We are pleased with the improvement made by our young men and young women who have studied at Horton." In this way the sympathies of all parts of the community are united in the "Child of Providence." This interest in Higher Education is encouraged and fostered by the Rev. Edw. Whitman, the diligent student, the able preacher, and the much beloved pastor of this people.

On Sabbath day a meeting was announced for Monday evening last, to take into consideration the mission and claims of Acadia College. The meeting was one of the deepest interest. An appropriate address was given by the chairman, the Rev. Mr. Whitman. After which the writer was called upon to place the claims of the College before the congregation.

When this had been done, Austin Locke Esq., moved the following resolution which was seconded by Mr. Churchill Locke:—

"Whereas, The introduction and success of Free Common Schools in Nova Scotia, New Brunswick, and Prince Edward Island has rendered it necessary that the efficiency of Institutions for Higher Education should be increased to a degree corresponding with the advancement made by the Public Schools; and

Whereas, The operation of the Halifax University will tend to bring the Colleges of this Province into a closer and praiseworthy competition; and

Whereas, The public grants to all the Colleges of this Province may be withdrawn at no distant day; therefore

Resolved, That in the opinion of this meeting the Baptist Convention, at its session in Sackville, New Brunswick, in 1876, wisely resolved that the friends of Acadia College should undertake to raise an additional endowment of One Hundred Thousand Dollars for Acadia College; and in order to aid in carrying out this undertaking this meeting is of the opinion that the friends of the College at Lockeport should lay the foundation of a Professorship, to be called the LOCKEPORT PROFESSORSHIP, trusting that it may be enlarged from time to time till it shall be raised to at least Twenty Thousand Dollars."

After a brief discussion the resolution passed unanimously.

Mr. Clifford Locke was appointed agent for Lockeport. At the close of the first day after the meetings, the Agent, a former student of the College, was able to report pledges to the Lockeport Professorship, amounting to two thousand dollars, and some hundreds of dollars towards the third thousand.

Mr. Clifford Locke is a worthy son of the late Senator Locke, popular and highly esteemed during his public life, and now much lamented generally, but especially in this community.

His sons, now emerging into public life, have, in common with the young men generally of Lockeport, a future bright with prospects of usefulness and success; and, in their praise it may be said they give promise of being equal to all their duties and responsibilities.

This is not a time of prosperity in the trade of the Island, but all classes unite in the purpose of sustaining our Institutions of learning.

Two young men are making ready to go to Wolfville, to put themselves under the leadership of Professor Tufts in the Academy; and others both young men and young ladies are thinking of following the good example placed before them.

Here, on this beautiful Island, as well as on the main land, the fruits of Acadia are found, as indeed they are found wherever one may go in these provinces.

Previous to the meeting in Lockeport a meeting of a similar character was held in Osborne, where brother Archibald is the active and successful pastor. The meeting held at Osborne, was large and of the most deeply interesting character. Brethren Archibald, Titus, Whitman, and the writer took part in the meeting. Many of

the people are away engaged in their business of catching fish, but at the close of the meeting the pledges amounted to one hundred and sixteen dollars. This will be largely increased. The people are in full sympathy with the College. Their pastor is one of the graduates; and Brother Titus while spending his vacation in the place a few years ago was chiefly instrumental in the erection of the beautiful and commodious house of worship in which we were assembled. According to their means the people of Osborne will not be behind others in giving to support Acadia College.

From the fullness of my heart I might weary you; but I will close by thanking the people for their kindness to myself, and especially do I thank Austin Locke, Esq., and Mrs. Locke for the hospitality enjoyed under their roof during my stay in Lockeport.

Truly yours,  
E. M. SAUNDERS.

The Christian Messenger.

Halifax, N. S., August 22nd, 1877.

CHURCH STATISTICS.

Mr. Editor,—

In the blanks for Associational Letters issued this year there is under "Increase" a new column headed "By statement." I do not wish to find fault unnecessarily, but this departure from our usual record seems open to some objections:—

1. It is not definite. Its meaning must be explained, and who is authorized to explain it?

2. It is unnecessary. Our statistics, do the best we can, are only an approximation to the exact facts. Each church may keep its own records as minutely as it pleases; but all the public need to know is given by our record without this column.

3. If we have a column for "Increase by statement," must we not have a column for "Decrease by statement"? How then can we avoid that dreaded column "Dropped"?

4. It will encourage irregularity. Both churches and individuals will be less particular than they now are about transferring membership in a regular way.

5. It will prevent uniformity in our published statistics. It is not likely that all our six Associations will, at least for some time, adopt this measure. How then are we to make up the Statistics for the Convention? M.

We are glad our brother has written on this matter. In reply we may say that in the Central and Eastern Associations, in 1876, Committees were appointed "to revise the Blank form of Letter to the Association." The revised copy for said letter was handed us by the Secretary of the Committee, and, as it was regarded improved in many respects, we made the same changes in the form of letter for the churches in the Western Association, thinking that if it were approved that column would be used, and if objected to at the Association it could easily be omitted next year. The column was used in but two or three cases in the Western Association, and it was thought better to put the numbers with those "By Letter, &c."

It appears also that so little use was made of the column "By statement" by the churches in their Letters to the Central Association that the Secretaries of that Association this year in making out the Table of Statistics from the Letters put the numbers in the next column, "Restored," whereas we suppose that if changed at all they should have been put in the preceding column "By Letter."

It appears to us less likely to cause confusion in making the statistical returns in the letters, and in making out the Tables from them, if three columns of Increase only were retained. "By baptism," "By Letter, &c.," and "Restored"; and the three of Decrease: "Dismissed," "Excluded," and "Died," also retained as heretofore. The "&c." would seem to be sufficient to include all other modes or circumstances of reception. Persons who have been previously baptized, whether they had or had not been united to any other church—Baptist or Pedit-baptist—from whom no letter was received, of course they come into the church receiving them, "By Statement," but their reception is the same in effect as if they had come in by letter, and therefore "By Letter, &c." would sufficiently describe their case for all practical purposes of statistics.

Still, we have no wish to interfere with the acts of the Association or the opinion of brethren in this matter.

BAPTIST PROGRESS.

We have occasionally had references to the progress of Baptist principles, which have shown, so far as the United States are concerned, that infant baptism—the pillar of Popery—is crumbling. We seldom see the facts so tersely put as in the following from a correspondent of the National Baptist:

COMPARATIVE ADVANCEMENT.

In 1790 the first Census of the United States was taken, and Aspland's first Register of the Baptists in North America was made the same year. The whole population, that year, was 3,929,214. The regular Baptists numbered 58,398, which was 1 regular Baptist to 67 of whole population. All orders of Baptists numbered 65,233, which was 1 Baptist to 60 of the population.

In 1876 the regular Baptists report 1,932,385 members, which is 1 to 22 of population. Eight other orders of baptized believers report 559,965 members. Total Baptists of all sorts, 2,492,350. That makes 1 Baptist to 17 of population (estimating the latter at 43,000,000.)

1790—1 Baptist to 60 population.

1876—1 " 17 "

These are all adults; or, at least, persons capable of choice. Estimating three members of families, or of congregations, to each communicant member, there were 195,699 persons under Baptist influence in 1790. Now there are 7,470,050—which is more than the whole population in 1810—attached in some form to churches holding that immersion of believers only is Scriptural baptism.

In the United States the Baptists have increased three-fold faster than the population in general.

PENNSYLVANIA.

In 1790 Aspland returned 1,260 Baptists in Pennsylvania, which would be only 1 Baptist to 352 of population, or only 3,700 under Baptist influence in this great state. (He did not include the German Baptists.) Now the regular Baptists number 61,000 and other orders probably 30,000 more—91,000 in all, or 273,000 under the influence of Baptist churches (estimating our population at 3,900,000.)

In 1790—1 regular Baptist to 352 population.

1876—1 " 64 "

Or 1 Baptist of all sorts to 43 of the people—an increase much greater than in the whole Union together. This ratio shows that there is no one of the old thirteen states better adapted to Baptist labors than Pennsylvania.

WHOLE POPULATION—RELIGION.

About 8,000,000 members (over one third of them Baptists) are enumerated among the evangelical Protestant churches. At three persons to one communicant, these would embrace 24,000,000 population more than half the whole. There are six millions, Romanists. Twenty-four and six make thirty millions out of an estimated forty-three millions. That would leave thirteen millions to be divided among the Indians, Heterodox Sects, Infidels, Chinese, Spirit-rappers, Lunatics, Mormons, Nothingarians, etc.

CHRONOLOGY OF THE WEEK.

- Aug. 13. Death of Jeremy Taylor...1667
Battle of Blenheim...1704
14. First printed book...1457
Death of Lord Clyde...1863
Death of Dr. Buckland (Geologist)...1844
15. Death of Rev. R. Cecil...1810
16. Death of Andrew Marvell...1678
Death of Thomas Fuller (historian)...1661
Battle of Belgrade...1717
17. Death of Admiral Blake...1657
Battle of Smolensko...1812
18. Death of Dr. Beattie...1803
Death of Dr. Raffles...1863
19. The Royal George sunk...1782
Death of Bloomfield, Poet...1823

Erratum in last week's "Chronology":—For "Bawn," read "Bacon"

\* Dr. Fuller's writings possess much learning, wit, humour and quaint conceit—a quality highly esteemed at the time he wrote. It appears that Dr. F. was an inveterate punster, and once on attempting to play off a joke upon a gentleman named Sparrowhawk he met with the following retort: "What is the difference," said the Dr. (who was very corpulent) "between an owl and a sparrowhawk?" "It is," replied the other, "fuller in the head, fuller in the body, and fuller all over."

"On Saturday evening last, a public meeting was held at the Hillgrove Church; the Rev. Geo. H. Goudey read an Essay on the Communion Question; or, What kind of wine shall we use at the Lord's Supper? It was an ably written paper and well delivered; and I think the arguments used should convince every Christian as to the kind of wine that was originally intended for this very solemn service. He showed, I think, that the pure juice of the grape, or the fruit of the vine spoken of in four or more places in the New Testament is the article to be used, and not the wine of commerce,—the drunkard's drink. I hope the day is close at hand when no professed Christian will sit at the table of the Lord and partake of the cup of devils. J. M. A.

The above, from a young friend, we publish by request, without, however, wishing to give full approval to every expression it contains. The communion-wine question is doubtless surrounded with much difficulty, and the above is the short cut to a decision of the question, but whether it is the mode by which it may be permanently settled is not so easily determined. The unfermented wine when purchased from the manufacturer or dealer is no less the wine of commerce than that ordinarily sold for common purposes, and it might be a compound with as little grape juice as the strongest of common wine. Perhaps there is no surer way of obtaining the fruit of the vine, and that free from all deleterious admixture than, where grapes cannot be obtained, by using raisins, and getting the juice from them properly expressed and refined into a palatable beverage.

"The cup of devils," we apprehend, as it stands in 1 Cor. x. 21, refers rather to the object of worship in the Gentile feasts, than to the beverage contained in the cup, just the same as in eating of meats, if they had been offered to idols, and known to have been, although not changed at all by the presentation, yet were to be rejected. Intoxicating drinks, doubtless do become "the cup of devils" inasmuch as they most effectually do the work of devils on those who indulge in them.

The Toronto Globe has a good picture of the Canadian Literary Institute at Woodstock, the Collegiate Institution of the Baptists in Ontario and Quebec. Without referring to the series of misfortunes which preceded the erection of the three handsome edifices comprised in the Institute, they may be described as follows: A large handsome structure 142 feet long, by 103 feet deep, in the centre; the building on the right of the main is about 100 feet distant and probably 75 feet in length, but not yet finished. That on the left is the Ladies' College a large handsome building. The lot on which these buildings stand contains thirty-five acres of ground, with a street on each of the four sides. Appended to the notice of the Institute is the following reference to its University standing:

"The Canadian Literary Institute being affiliated with Toronto University, arrangements have now been made by the Senate to conduct examinations in University work at Woodstock, both for males and females, without requiring the candidates to go to Toronto. This, we should think, will be not only a great convenience, and a saving of expense to the pupils who desire a recognized standing for their attainments, but will be an additional stimulus to the authorities of the Institute to proceed in the still further development of their educational plans.

The efficiency and thoroughness of the training imparted at the Institute at Woodstock is sufficiently attested by the standing taken for a number of years by the young men they have sent to the University from year to year.

THE JEWS of the United States have their religious organizations well arranged and equipped. The 4th Annual Council was held in New York July 10-13.

Reports were received from 174 congregations and 99 institutions, societies and individuals, and from 58 other bodies directly connected with congregations. 11,507 persons are reported as members or seat holders in congregations. 11,341 children are attending religious schools, under charge of 597 teachers. The Jewish census of the United States may be stated at about 240,000.

There are under the exclusive control of Jews fourteen public institutions, some of which are not sectarian in their benefits.

There are fifteen newspapers and magazines devoted to the cause of Judaism published and edited by Jews.

There are four Jewish orders, all secret societies. Their objects are the advancement of Judaism, mutual assistance and charity.

Among the subjects discussed at the meetings were the following:

In what manner the Hebrew Union College Fund can be greatly enlarged, so as to secure for its professors the ablest minds that a very liberal remuneration can procure.

To adopt measures by which congregations in rural districts can be addressed by a Rabbi at least once a month.

To vote a liberal prize for the composition of hymns, to be sung at the opening and closing exercises of the Sabbath-school.

To adopt measures to secure the observance of the Sabbath, and lead young and old to the house of worship on the Sabbath day.

To encourage the exchange of pulpits among our Rabbis.

The Executive Board were authorized to buy 1,000 Bibles to be sold at cost, and to offer a prize of \$50 for a Sabbath-school hymn-book.

The Wesleyan is pleased to copy the following sweet morsel from the Religious Intelligencer: "He (Dr. Fulton) then organized a little church, and is now glad to have anybody, even the devilish open communionists' join it, so anxious is he for members."

Is this perfection? Can our brother's readers relish such food?

We learn from our friend Dr. Honeyman that Professor Baird of the Smithsonian Institution and family are in the city. He expects in a few days his vessel with Messrs Goode and Venell. They left Salem a few days ago and are engaged dredging and catching fish. They expect to be engaged on the way for about a month, when they will dredge the harbour, Bedford Basin, and our coast. A wharf has been secured for their accommodation, and also a room for their microscopic and other examinations. We understand that Prof. B. has generously offered a collection of these treasures of the deep for the Museum, properly named, if the Government will provide bottles and alcohol at an expence of about \$100. A collection of this kind will be of great value to students of Natural History.

The list of names on another page does not probably embrace nearly the whole of those who will be present at the Baptist Convention, which will assemble at Wolfville on Saturday. Many of the delegates will not remain in Wolfville, but will be taken in their own or their friends' carriages to places contiguous. Mr. Timpany, the missionary from the Ontario and Quebec churches to India, it will be seen is expected to be present. This will be a very interesting feature and one that will doubtless awaken a more lively interest in the hearts of the brethren in our own Foreign Mission work to the Telooquoos. Mr. T. is, we believe, of Nova Scotia parentage, and will find many ready to sympathize with him in the work to which he has given his life, and to which he will shortly return.

ANOTHER MISSIONARY FROM HALIFAX—Miss Mary Forrester, daughter of the late Rev. Dr. Forrester is under appointment of the Presbyterian Ch. for Indore, north of the Vindhya Mountains in the Western part of the interior of British India. The climate is salubrious and much less oppressive than the low lands on the coast. Miss Forrester goes out to engage in the Zenana work of the Mission. A farewell meeting of the Ladies Missionary Society, was held on Saturday afternoon, when Miss F. had a handsome Bible presented to her. Miss Forrester left in the Mail steamer yesterday for England on her way to India. Having been acquainted with Miss F. from her early childhood, we shall feel much interest in her contemplated labors in the East, and pray that divine protection and guidance may be given her.

PERSONALS.—B. H. Eaton, Esq., has for several weeks been confined to his bed, from an attack of typhoid fever, taken when at Montreal. His travelling home by railway after four days illness there, nearly cost him his life. His friends will be glad to know that he is now convalescent, although still confined to his room.

EDWIN D. KING, Esq., has for several weeks been unable to put his foot to the ground, arising from an inflamed instep. Mr. K. being the active superintendent of the Granville Street Sabbath School, this misfortune has interfered much with that institution, and has delayed their usual Annual excursion and picnic.

MCALPINE'S HALIFAX DIRECTORY, 1877-78, is one of our modern conveniences, and is now become a real necessity to every business man. This new volume is in all respects equal to its predecessors and is got up in capital style. Thanks to Mr. McAlpine.

"THAT HUSBAND OF MINE." Lee & Shepard, Boston, pp. 227. Dedicated "To all who love happy homes."

A pretty lively domestic story, just suited to while away an hour or two on a vacation, or in the railcars.

To be had of W. Gossip, Halifax.