

That "delightful stay" depends on the spirit in which the "churches meet." If the people come together just to attend a service, and go through the accustomed round of duties, unmindful of the Master's presence, it will not be evident that he is there. He may "hide himself." In the days of his flesh the Lord honoured and rewarded faith. "According to your faith, be it unto you," was the prelude to many a miracle. He does so, still. He expects confidence, and he blesses it. But the bestowment of the blessing is sometimes deferred till faith takes its proper place and enters on its proper work.

Probably there are more real Christians in the world now than at any former time. And yet, some of our churches are standing still. Months pass by without the knowledge of a conversion. There may be a reason for it. The responsibilities of the Commission may not be felt;—or the work enjoined by the Commission may be neglected;—or the actual workers may be few, compared with the entire membership;—or the promise of the Lord's presence may fail to be realised;—or the church may be altogether in a drowsy, formal, seemingly lifeless state—and God has said, "I will go and return to my place, till they acknowledge their offence, and seek my face" (Hos. v. 15).

And yet it is possible that the power of God is secretly working among the people, although the development of the effects is for some unknown reason withheld, till a suitable time shall come for the discovery. Some years ago a minister of the gospel lay on his death-bed in a melancholy state of mind. He had seen no sign of usefulness for a long time, and felt that he was dying under a cloud. He died; but he had been in his grave only a few months when thirty persons joined the church, the fruits of his last labours. The Lord was in that place all the time, though men knew it not. In many respects "the kingdom of God cometh not with observation." The church may be comparatively unmindful of her obligations; but the Head of the Church will not forget her. "I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. xlix. 16).

We are living in the nineteenth century of Christianity. More than two thousand years ago it was said, "All the ends of the world shall remember and turn unto the Lord" (Ps. xxii. 27). But "we see not yet all things put under Him." On the contrary, scepticism, superstition, and immorality are widely prevalent, and moral dearth overspreads a large portion of what has been customarily regarded as Christian soil. When will the millennium come? Not till the Lord's Commission is better understood, and more honestly and completely worked out. At length, the Lord's special presence will be manifested. He will "come out of his place." And then there will be great changes in the Church, and great changes accomplished by the Church. It must be so, or population will outrun conversion, and sin get the mastery. That cannot be. The Lord will come. He will wake up the nations, and convince them of sin by tens of thousands. Then—a day will show more progress in Christ's kingdom than ten years at any former period, and the great Captain of our salvation will march on, conquering and still to conquer, till all the people fall before Him. By what peculiar methods souls will then be won for God, and how the process of those times may differ from that of former periods, if at all, we are not able even to conjecture. But this we may be assured of, that the triumphs of the Great Conqueror will infinitely surpass all that have gone before, and at length there will be one universal acclaim—such a shout as has been never yet heard—"THE LORD GOD OMNIPOTENT REIGNETH."

The Lord Jesus will not rest till the last soul is saved, and the harvest fully gathered in. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet" (1 Cor. xv. 24-26). "COME, LORD JESUS, COME QUICKLY."

The Rev. Mr. Milligan, late Missionary to Constantinople, Turkey, has been on a visit to Halifax for the past two or three weeks. He addressed the Women's Foreign Missionary Meeting in the Y. M. C. A. building on Monday afternoon, and last night at St. Matthew's.

Queens County boasts of the first May-flower this year plucked at Mill Village one day last week.

The Christian Messenger.

Halifax, N. S., March 6th, 1878.

Bible Revision is not now regarded as such a dangerous thing as it used to be a few years ago. Great fears were formerly entertained, lest by efforts to give a better translation, we should weaken the hold our authorized version has upon the mass of the people. Such fears now seem to have vanished and there exists great anxiety for the revision being made to be completed. The truth slowly makes its way and it is now more generally conceded that the genuine Scriptures are what was originally written, not the imperfect, "turning into English," we have had in the earlier translations. It is not the words but the thoughts and original statements that are the real mind of the Spirit, and the nearer we get to a clear view of the same truths in our own language, the more shall we know what is the sure word of prophecy to which we do well to take heed. The article on our first page will show what progress is being made in this work of Bible Revision.

BAPTIST MINISTERIAL EDUCATION IN CANADA.

Rev. Dr. Fyfe is giving a series of papers in the *Canadian Baptist* on this subject, showing what efforts have been put forth by Baptists, and what have been the causes of the varied experience of our brethren in Ontario and Quebec. We shall place before our readers the substance of these letters as they appear, as many of our brethren in these provinces feel a warm interest in the cause in the upper provinces and possibly we may derive benefit from their experience. Dr. F. commences by saying:

"There are now comparatively few left who took part in founding the first Theological School; and consequently, few who know anything about the struggles and self-denial connected with that work. The general impression is that as the friends and supporters of Montreal College became embarrassed and had to break it up, they must have mismanaged affairs and could have done little good."

"More than forty years ago it was deeply felt that the Baptists in Canada could never do their work in this great country, without a native educated ministry. But how was this to be obtained? There were at that time (1836) not more than 5,000 Baptist communicants in Ontario and Quebec. They were poor in worldly goods, and very widely scattered. They were not by any means agreed, specially in regard to their views of communion and church order, and their means of communication in this new country were tedious and insecure in the extreme. How were they to get together? and how were they to unite on plans of co-operation? How were the necessities of one part of the country to be made known to the other?"

The late Rev. John Gilmour, then about resigning his pastorate of St. Helen's St. church, Montreal, proposed to visit England to raise funds. 1. To aid in organizing a college to train native Canadians and others for the ministry among the Baptists in Canada.

2. To aid in carrying on Home Mission work in Ontario and Quebec.

In 1836-7, he visited England, and raised £1,250 stg. for these purposes. I am unable to say just how this money was invested in England. But in the year 1839 I think, when the late Dr. Benj. Davies came out to commence the Baptist Theological College in Montreal, his salary was paid by the Colonial Society in England. There was paid besides a certain proportion of the salary of each Canadian Home Missionary who was appointed by the "Canada Baptist Home Missionary Society." (A society which was founded in connection with Mr. Gilmour's mission to England.) It was not intended at that time to fix the location of the Baptist College at Montreal. They began there simply because they must begin somewhere. Mr. Gilmour's preference was to have made Brockville the location of the College.

It may here be remarked that the plan of the College was drawn after the English model, viz., a simply theological school—where a principal and a tutor do all the teaching, which young ministers require. However well this plan may work in old countries like England where there are greater facilities for early education, it has always been found defective in new countries where the facilities are so unequally divided and so sparsely distributed. * * * * *

In 1843, Dr. Davies was called to the presidency of Stepney College (now Regent's Park College), and our Canadian school which could not yet walk alone, was left without a head. The Rev. Frederick Bosworth, M. A., now of Exeter, England, was Dr. Davies' assistant. In their utter inability to think of any other, the committee turned to me—then having just completed my first year's settlement over a little church I had formed, in the village of Perth. I was first informally asked to take permanent charge of the college. This I refused to do, for two reasons. One was because I doubted my special qualifications for such work, and another was because the Committee could easily find an educated man to come to Canada to be head of a college, when they could not secure such a man to go to a village, or the backwoods, and preach the gospel. I was then formally asked to take charge of the College, till the Committee should procure a suitable successor to Dr. Davies. I made a greater sacrifice of feeling and comfort in meeting the wishes of the Committee than they, or any one else, in those days, gave me credit for. From the autumn of 1843 till the autumn of 1844 I did my best for Montreal College, as its principal. Dr. Cramp came to be the new head and guide of the school in 1844. During the five years of its existence, up to this time, considerable progress had been made in collecting together many excellent books as the foundation of a college library, as well as other facilities of instruction. Still the school languished, what could be done to rise above the obstacles that stood in the way of its success?

It was situated four hundred miles east of where the largest body of the Baptists were; and these did not then care very much for an educated ministry; and least of all, for a ministry educated under the auspices of sympathizers with open communion! The facilities for reaching Montreal were nothing to what they are now. We had no railroads. Then, in and around Montreal for a great distance, there were scarcely any opportunities for the students to preach. These obstacles, taken together, seemed to be, and really were, insurmountable. Never did a body of men labor more faithfully, or struggle harder to succeed. I know that we have no men now among the Baptists, and we never had any—who would work harder, or give as liberally as the Montreal Committee did, according to their means, to make the school succeed. But they were striving to make water run up hill. When Dr. Cramp came it was felt that something must be done to give new life and impulse to the educational work.

It was decided to build a new home for the students, which would decide the question of location, and would perhaps be a pledge and indication of progress. The Committee resolved to build in Montreal, because there was no one place, aside from Montreal, at which there were a sufficient number of business men who were Baptists and interested in the work, who would act as a committee to take care of the school. At that time necessity seemed to be laid upon the Montreal brethren. They could not help themselves. Hence the college building was erected in Montreal.

We shall return to this subject.

Nova Scotia Baptists, although removed thousands of miles away, take a deep interest in Acadia College. The following note from the Rocky Mountains will show that from there some help may be looked for, at no distant day, towards making up some of the loss of the Museum:

SILVERTON, COLORADO, Feb. 7th, 1878.

Mr. Editor.—I have been quite interested of late in looking over the *Christian Messenger* to see how ready every one seems to be to offer their mite to aid in the rebuilding of the Acadia College. It was indeed a heavy blow, but I believe in two years from now that the new Acadia will so far exceed old Acadia for elegance and convenience that the blow will not be felt. In the Spring I will endeavor to send a goodly collection of mineral specimens, of which I can get plenty, and a goodly variety, some of which I have on hand at present.

Yours,
J. W. WESTCOTT.

THE INTERNATIONAL S. SCHOOL CONVENTION will be held in Atlanta Georgia, on April 17th, and following days. Such assemblies are acknowledged to be of very great advantage to Sunday School workers. We hope the Maritime Provinces will send a good delegation. Any persons who purpose being present should correspond immediately with W. B. McNutt, Esq., Halifax.

The editor of the *Wesleyan* has done us an injustice, we hope not intentionally: The person of whom we wrote respecting communion had not been "received by Baptists" nor had he "joined some other communion" so far as we knew. Nor had he, as we knew, "left its (the Baptist Church's) membership." Our brother's captiousness has out run his memory as he will see by looking back a week or two.

"Take away the right of private judgment!" No, brother, our Baptist Convention could never engage in such business as that. There may be two or three individuals who have some other object to serve who may seek to raise a "ghost" to frighten timid ones into helping them. But true Baptists are every where the enemies of tyranny and oppression. Misrepresentation is a mean business. Let those who think they can thrive upon it indulge in it if they choose. Truth, although crushed to the earth, will rise again.

The Report of the Commission for Investigating the affairs of the Asylum for the Insane is before the Assembly. It is a voluminous affair of 366 pages giving it in detail. The examination of Dominic Farrel, Esq. is the most damaging, stating that there was want of attention to the patients, misappropriation of the supplies, insufficient water supply, and the beds in a filthy condition. There was a good deal of indefiniteness as to time and place in these statements. Dr. DeWolf replies to the charges that Mr. Farrel was by some means animated by hostility to himself; and he brings testimony to disprove many of them.

The charges of Mr. Farrel are damaging to the Commissioners of the Asylum, and if true would lead to the conclusion that they are altogether unfit to manage the Institution.

The storm of Sunday last in Halifax offered a very good reason for persons of frail constitution stopping at home. We hope however that all who were absent from Public Worship in the various churches were not so because of feebleness. If so the race has sadly degenerated. Perhaps their umbrellas, over coats, or rubbers were out of order or perhaps they did not venture out thinking it better to preserve their good health. We hope none of the ministers, or members of choirs, or Sabbath School Teachers got any injury from their efforts to be in their places.

Punch's Almanac for 1878, is reprinted by J. C. Clearleigh, No. 317 Broadway, New York, and sold or sent by mail, post free, for 10 cents.

THE SCIENTIFIC AND RELIGIOUS DISCOVERIES IN THE GREAT PYRAMID, recently made by Professor Piazza Smith, Astronomer Royal for Scotland, and by other noted scholars. Compiled by Wm. H. Wilson. Illustrated with several diagrams. Chicago. F. H. Revell, 150 Madison St., 64 pp. sq. 16mo. 25c.

To say that the facts herein set forth are wonderful, is far below the truth. Many are so marvellous, and the deductions from them are so important, that no Christian can afford to pass them by. Many will reject the conclusions of the writers, none can resist the facts, and they should be known.

If half that learned and scientific investigators allege respecting the Great Pyramid of Gizeh be true, it is one of the most interesting objects on earth, and ought to command universal attention. It has been unhesitatingly pronounced "The most important discovery made in our day and generation."

ZELL'S POPULAR ENCYCLOPEDIA.—Four additional numbers are received, coming on to "Rig" having two fine maps, of Scotland and India. The latter with places later than any maps we have yet seen.

FOREIGN MISSIONS.

From Rev. Dr. Cramp we learn that:—

Rev. W. F. Armstrong and family have suffered much from fever. In Mr. Armstrong's case a severe attack of dysentery was added, and his life was in danger. The last accounts were more favourable, though great weakness still remained.

Kimedy has proved so unhealthy, that it has been found necessary to abandon it, and to remove to Chicacoale, by the sea coast, which is a healthy spot, and favourably situated for a missionary station. It was formerly occupied for that purpose by the London Missionary Society. There is a population of about 15,000. An eligible property belonging to a British officer,

being for sale, Mr. Armstrong has been directed to purchase it for the Society, in whose name it will be held, by authority of the Act of Incorporation, passed in 1865.

We regret to learn that the funds of the English Baptist Missionary Society are so diminished through the general depression of business that a deficit of £6000 is expected at the end of the financial year, which closes the 31st of this month.

Missionary Societies on this Continent will suffer, it is feared, from the same cause. The Canada Baptist Mission is already reported by the Rev. A. V. Timpany to be "in desperate straits."

Notices.

ERRATUM.—In "Notes on the Lord's Commission," C. M. Feb. 20th 1st page 4th column 9th line for "authority and prayer of Jesus Christ," read, authority and power, &c.

QUARTERLY MEETING, P. E. ISLAND.

The Quarterly Meeting of the Baptist Ministers of P. E. Island will take place (D. V.) with the Church at Alexandria, on Tuesday 5th prox. commencing at 7 p. m.

D. G. McDONALD,
Secretary.

Charlottetown Feb. 25 1878.

CORRECTION.—In Messenger of Feb. 27th page 69, 3rd column near the top.

For "It is remarkable that we do not find a word about the Spirit being shed, poured, or falling upon the disciples; when it is spoken of it is called a baptism, and that simply &c." read "It is remarkable that the Saviour speaking of the descent of the Spirit calls it a baptism, and that simply &c." Also at bottom of same column for "fewer still can prove them so," read "fewer still can prove them wrong."

J. B.

Paradise, Feb. 24.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Annapolis.—Miss H. M. Snow....\$ 6 00
Proceeds from Knitting Circle,
Woodville, Cornwallis, Miss A.
R. Kileup..... 12 00
M. R. SELDEN, Sec'y.
Halifax, Feb. 26th, 1878.

RECEIVED FOR HOME MISSIONS.

A friend to Missions.....\$10 00
A friend to French Missions..... 6 00
Mrs. Eunice P. Shaw, Milton, Yarmouth..... 20 00
Mrs. Eunice P. Shaw, for French Missions..... 30 00
C. W. Sanders, 1st Yarmouth Ch. 5 00
Miss Fannie Gardner, Barrington,
per Rev. W. H. Richan..... 1 00
Mrs. Alfred Potter, Temple Ch.
Yarmouth..... 1 00
J. C. ANDERSON,
Treas. H. M. B.
Yarmouth, Feb. 24th, 1878.

RECEIVED FOR FOREIGN MISSIONS.

Per Rev. W. A. Corey—part of
Bequest of the late A. C.
Noble, Springfield K. C. N. B. \$ 8 00
"Walter Burs, Wolfville Baptist
Sunday School..... 30 00
"J. G. Hayes, from Norton
Baptist Church..... 6 00
One half year's interest on mortgage..... 35 00
Per W. H. Richan, from Miss
Fannie Gardner, Villagedale,
Barrington, N. S..... 1 00
Per Rev. C. Tupper, for Indian
Famine Fund from Samuel
Spinney, Senr..... 1 25
From Evelyn E. A. Love, (9 years
old), Clifton, Gloucester, C. N. B. 1 00

Yours truly,
THOS. P. DAVIES,
St. John, N. B., March 1, 1878.

ACADIA COLLEGE.

There will be a meeting of the Board of Governors in the Vestry of the Baptist Meeting House, Wolfville, on Thursday, March 7th, 1878.

STEPHEN W. DEBLOIS, Sec'y.
Wolfville, Feb. 23, 1878.

Treasurers of Baptist Funds.

1. HOME MISSION BOARD—J. C. Anderson, Yarmouth.
2. FOREIGN MISSIONARY BOARD—Thos. P. Davies, St. John, N. B.
3. ACADIA COLLEGE AND HORTON COLLEGIATE ACADEMY—Andrew D. W. Burs, M. D., Wolfville.
4. MINISTERIAL EDUCATION FUND—Jno. W. Burs, Wolfville.
5. NOVA SCOTIA WOMEN'S MISSIONARY AID SOCIETY—Mrs. M. R. Selden, Halifax.
6. WESTERN ASSOCIATION INFIRM MINISTERS' FUND—Rev. Atwood Cohoon, Yarmouth.
7. CENTRAL ASSOCIATION INFIRM MINISTERS' FUND—Charles F. Eaton, Canard, Cornwallis.
8. EASTERN ASSOCIATION INFIRM MINISTERS' FUND—Benj. L. Douglas, Amherst.
9. PRINCE EDWARD ISLAND ASSOCIATION INFIRM MINISTERS' FUND—James Des-Brissay, Charlottetown.