

For the Christian Messenger.

The Pulpit as seen from the Pew.

Mr. Editor,—

I think the above is the title of a book published not long since, but I shall not plagiarize anything more than the title, for I have never seen the book, and that is a much better reason than having a "retentive memory." We are so frequently lectured upon our duties as occupiers of the pew, that we have a "talk back" a little, as the boys say. And now I do not want to be misunderstood. In anything which I may say I do not intend any disrespect for the pulpit. I honor it as the trumpet which sounds forth God's message. I respect it as an institution appointed by our Saviour, and honored in itself by some of the noblest specimens of men and Christians which the world has ever seen. And while the pew pleads guilty to the majority of the counts charged against it by the pulpit, it has something to say why "sentence should not be passed upon it." The pew is charged with a lack of interest in the services of God's house. Now I know that as good pews, our interest should not flag, because it is God's house and God's service; but, Mr. Editor, while we are yet burdened with the flesh it is pretty hard to retain one's interest, if you have to sit Sabbath after Sabbath and listen to the same round of platitudes for months consecutively. How often, as the text has been announced, some portion of God's word brimming over with heavenly significance and bristling with divine enthusiasm, have we said to ourselves, "We shall have a feast of rich things to-day;" and then we have listened for five minutes to an introduction taken from the "Helps to the Sunday School lesson," and for thirty minutes longer to a re-stating of the few thoughts and points contained in the last three sermons! The text has come out at the last as good and whole as it went in! It has never been touched! The preacher simply used it as the boys use a "jumping block," he climbed to the top of it, swung his arms, and jumped off! We have looked at the text again, and said "Surely there must be a feast there." Then we have looked at the preacher, and we have seen a man of seeming broad intelligence! And we have been puzzled, until we remember that on Tuesday we saw him at Jones' sale of farm stock; on Wednesday we remember he drove out in the country; Thursday evening was Mrs. Smith's social, and the minister had to do some shopping in the forenoon, and get there of course a little earlier than any one else in the evening; Friday morning he made two or three calls, and in the afternoon went to see how the "Finance Committee" was getting along in the vestry. The slam of the door prevented him from hearing Deacon Brown say, "I do wish he would stay away!" Then Friday evening was that amusing lecture on the "Oddities of Dress." Saturday morning, and we did not wonder at the poor man, his thinking powers were totally demoralized. Eleven o'clock came before he was able to find two texts for to-morrow. An attempt at practical study or deep thought would only be a mockery, barely time sufficient to look over some books and see if he could run across a sermon preached by some one from that text. Then we ceased to wonder. Very few men, under similar circumstances, would have preached any better! But we want to enquire, Mr. Editor, "Is that fair treatment of the pew?" Of course he is a modest man, and does not over-value applause, but is the pew expected to highly prize that kind of thing? The fact is, Sir, that in very many cases the pulpit underrates the pew, supposes that it will be satisfied with anything, and does itself very great injustice. We do not expect every minister to be a "Spurgeon" or a "Dr. Parker," or a "Joseph Cook," but we do expect every minister to make an honest effort to give his hearers the best he can. If that best is small we are satisfied with it. It is not the greatest preacher who always does the best work! And no man can continue to find his texts on Saturday and keep the pew awake on Sunday! What we ask of the pulpit is "That it will believe the pew knows something," and make an honest effort

to satisfy the demand. The honest effort will go a long way towards giving satisfaction, if the sermon does not. Now the pulpit will please remember that we do not call upon it to demolish Huxley and Darwin, to let the light through Herbert Spencer, or dam up the foul stream of Ingersoll. We do not highly prize a seasoning of classic quotations, and we are not sufficiently educated perhaps to appreciate the nice distinctions of tense endings—I think that is what Mr. Sewell calls them,—in the Greek. What we ask is a little more study. Not novelty but common-sense thought. We are tired of two sermons "got up on Saturday." Give us this, and we will try and keep awake!

If the court will please defer judgment a short time, we may, perhaps, think of something else.

Jan. 10, 1882. PEW.

The Christian Messenger.

Halifax, N. S., February 22, 1882.

COUNT CAMPELLO.

There has been quite a stir caused in Rome of late by the withdrawal from the Roman Catholic Church of Count Campello, a nobleman, and a Canon of St. Peter's at Rome, who, it was expected, would shortly be raised to a place in the Sacred College of Cardinals. The London *Nonconformist*, in an article on the recent convert, says:

He was invited to a formal dinner-party at Cardinal Borromeo's (Arch-priest of St. Peter's, and his direct ecclesiastical superior) but a few days before he resigned his post; and the very same day he was visited by the Monsignor, who are the Secretaries respectively of the Vicariate and the Chapter of St. Peter's, in the most friendly way, who begged him not to take the step he thought of. In a work published since the secession, Monsignor Savarese refers to Count Campello as "a Monsignor, a Canon of the Patriarchal Basilica of the Vatican, a nobleman, not wanting in learning, of an unspotted life and reputation. . . . I speak of this from the personal acquaintance that I had with him in Rome, and according to the reputation that he enjoyed there up to the day of his deplorable step. It is natural that now the clerical press should be bound to maintain the contrary."

Count Enrico di Campello was born in Rome, Nov. 15, 1831. At his baptism Prince Henry of Prussia, uncle of the present Emperor, took the place of godfather. At the age of nine, he was sent to the noble College of the Nazarene, the rector of which, Father Checucci, wrote in 1869, stating that the college was proud to have had him among its best students. Under the Roman Republic, in 1849, his father, Count Solon, accepted the office of Postmaster General, his uncle being at the same time Minister of War. On the re-establishment of the temporal rule of the Pope by French intervention, Count Solon's name was cancelled from the roll of Chevaliers of the Pian order, and from the number of the Private Chamberlains of the Sword and Mantle, but eventually restored, through the mediation of Cardinals Amat and Serafini, on the condition that one of the Count's sons should enter the Roman priesthood. Meeting an objection urged by Enrico that he was not prepared to give up so much of his liberty as the entrance into priest's orders was supposed to involve, Cardinal Serafini said to him: "I entered the Church very young, was soon made a prelate and obtained lucrative offices, became Canon of St. Peter's, and am now a Cardinal; yet never did I surrender my liberty, but always lived as I pleased." After studying theology in the Gregorian University or Roman College, a stronghold of the Jesuits, he was chosen to deliver the annual panegyric in the Vatican Basilica, before the Pontiff, the Sacred College, and the prelate, a task in which he was adjudged to have ably acquitted himself.

In 1861, he was made Canon of the Patriarchal Librarian Basilica, where he was coldly received by the ecclesiastical exquisites, the love of preaching, which he had manifested, being adjudged to be "derogatory to the lofty dignity of a prelate." In the teeth of this opposition, he for nine years conducted a night-school for artisans. Although great success attended his efforts, he was harassed into a resignation, and the school was not long afterwards discontinued. The Pope, however, taking a somewhat different view of his work, made him one of the Canons of the Vatican Basilica, universally regarded as "the final stepping-stone to the purple." He exercised the freedom which this position afforded him by restoring and re-opening the church of St. Maria de Vincis as a night oratory, and seeking fellowship with "those few learned, pious priests,

who, neglected by theocratic pride, and despised like mangy sheep, lead solitary lives, surrounded by an elect army of true believers—their cherished books," while they pass through "a constant alternation of hopes and disillusion" as to the reformation of the Church, to be effected through the Papacy. In his letter to Cardinal Borromeo (Sept. 13, 1881), resigning his canonry, he remarks:

I go forth out of the ranks of the Roman clergy to war in those of the pure Gospel of Christ, remaining thus faithful to my vocation, and persuaded that in this course I shall find peace to my soul; for strong in the teaching of the Divine Master, neither adulterated nor counterfeited, it will be given to me, with head erect, to profess myself a Christian without hypocrisy, and an Italian citizen without the mask of a traitor to my country. . . . After ten years of mature reflection, of inward conflict, of hope deceived, I can to-day solemnly aver before God and Jesus Christ, who will judge us all, that I have been led to take this step with no other end in view but peace of conscience. . . . God grant that my example may find many imitators who, deceived like me in their early years, and afterwards terrorized by the worst of systems, are at present dragging the chains of their own servitude.

The clerical press has declared that "the galley and the prison, aye, and even the chokings of a man being hanged," are "the only valid arguments to put to silence such a mind." But Giant Pope is now "toothless" even in Rome, where the Count "can send his manuscript to the presses of the printer, to the Senate, and can publish his book as freely within sound of the bells of St. Peter's as any convert from Protestantism might publish one within sound of those of St. Paul's."

We commend the following to the serious consideration of the brethren. The trouble with us, we believe, that so many of the people in our congregations fail to do anything for the benevolent work of the body. Efforts should be made to reach and interest those who are not interested, and do not have the matter presented to them. The means we have of doing this are ample, and should be made use of, instead of theorizing on what is impracticable. If for instance the Convention plan were as familiar to twice as many as it now is, and cherished by them what a gain it would be to the various departments of our work. This, we believe, might and would be the case if proper effort were made by all, and such efforts were always being made.

Home Missions.

A COMPARISON.

A comparison of the following figures shows that the Baptists of the Maritime Provinces are still far behind their brethren of the State of Maine, and also of the Upper Provinces in their appropriations for Home Mission work.

During the year ending June 1st, 1881, the Baptists of Maine, numbering 20,637 members, expended in Home Mission work, \$5,188.53, including salary of Corresponding Secretary, who gives his whole time to the work.

For the year ending Oct. 1881, the Baptists of Ontario and Quebec, numbering 26,376 members, expended about \$7,572.87.

The expenditure of the Maritime Baptists, numbering 38,410 members, for the year ending July 31st, 1881, was \$4,285.93.

Thus while Maine Baptists expend in Home Mission work a sum equal to about 25 cents from each member, and Ontario and Quebec Baptists a sum equal to 28 cents, we only expend a sum equal to 11 cents.

Brethren it is not pleasant to make this comparison, but I do it with the hope that all may see the need of enlarged contributions for our benevolent work.

The Board asked last year for \$7,000, a little less than 20 cents from each member, and you gave them a little upwards of \$4,000, will you not try and double that amount this year?

A. COHOON,

Cor. Secretary.

Hebron, Yar. Co. Feb. 10, 1882.

The excellent Essay by Rev. C. Goodspeed will be read with profit by others as well as ministers. It is well worthy of a second perusal, and will do good to the "pew" as well as the "pulpit." A careful reading will enable the former to sympathize more fully with the latter than is often the case. It is only by this that such harmonious co-operation can be secured as will insure success in church work. Preaching of the gospel is vastly important, but if the work of the church ends there it will be but a slow process.

With many smokers there is a sort of carelessness about who may suffer inconvenience from the fire or smoke of their pipes, cigars or cigarettes, that would lead to the supposition that persons who do not smoke have no right to be considered, and that the latter have only to keep clear of sparks and smoke, if they dislike them. This is probably seen more among thoughtless boys than in men of more mature years. Sparks are allowed to fall in the public streets and other places of resort where ladies and children are walking, and, they are left to take care of themselves, the smokers seeming rather to enjoy the little excitement caused by efforts to avoid the danger instead of immediately extinguishing them. It is too mild a term to characterize such conduct as bad manners, it should be regarded as criminal, just as much as it is criminal to point a deadly weapon at a person.

Any one who lets a spark fall from his pipe or cigar without attempting to put it out should be subjected to a penalty which would at least abate the nuisance. Without any consideration of the right or wrong of using tobacco, we ought to have life and property protected by the laws of the land.

We have been led to these reflections by the following sad case which lately appeared in the Ontario papers:

Patrick Sullivan and his wife have until lately lived in the Burwell Settlement, in the township of Carleton, but during yesterday were engaged in moving a short distance away to a new homestead. They were riding along in a wagon, in the bottom of which was a quantity of straw. The husband was smoking, a coal fell among the inflammable material and, fanned by the wind suddenly burst into a flame. Mrs. Sullivan had smelled the smoke a moment before, and her next sensations were that she was on fire. She became hysterical with fear and screamed so loudly that the horses were frightened beyond the control of her husband. She sprang out and ran along the roadside enveloped in flames, and not until nearly all her clothing had been burned off and her husband had been able to return was the fire extinguished. She was at once taken into a neighboring house, and Dr. Francis, of Delaware, summoned. He found that the flesh on her body had been literally roasted, and her injuries of so serious a character that death resulted. Her sufferings were most agonizing. She had \$65 in bank bills in her pocket, and they were burned to ashes.

DR. MCGREGOR urges that the Government should connect a Technical School with Dalhousie College, because by this arrangement the services of the Professors in the Arts Course would be available for the Technical students. This must mean that the Arts Professors of Dalhousie are able to carry on additional classes, or that the Technical students must take the same courses in certain studies as the Arts students. If the Arts Professors are able to take additional classes without detriment to their College work, then Dr. McGregor should withdraw his charge that the other Colleges must be weak because some of their Professors are employed in two departments. If the meaning of the argument is that the labor of the Dalhousie Professors will not be increased, because the Technical students will attend lectures with the Arts students, then the plea is made for a necessarily weak Technical School. The two classes of students do not have the same wants and are not studying for the same object. A Technical School is not properly a part of a University. It has its own methods of work, and it should have distinct classes and its own staff of instruction.

We have received a number of large blue books from the Dominion Parliament, and some from our Local Legislature. To examine them carefully would take weeks of close application. We shall doubtless find some valuable information in them, which we shall be glad to place before our readers at an early day.

Rev. Wilton R. Boone, formerly pastor of the African Baptist Church, Cornwallis Street, is now pastor of the Zion Baptist Church of Cincinnati. We learn that he is now having quite a revival under his ministry, and that there are several candidates for baptism.

Mails, a week overdue, arrived at Canoe on Saturday last by a dog-team.

A PLEASANT GATHERING.

We have much pleasure in copying the following from the *Yarmouth Herald* of the 9th inst.

On Tuesday evening last a large number of the friends of Rev. Dr. Day, comprising members of the various Baptist churches and congregations in town, assembled at his residence for the purpose of conveying to the Doctor tokens of their good will and esteem. The First Baptist church, over which Dr. Day was the late pastor, was largely represented, and members of the Milton and Temple churches were present, all actuated by a common impulse to convey their substantial good wishes to one whose labor as a Pastor, and as a prominent worker in the Baptist denomination, is appreciated by his brethren. After two or three hours had passed in a very agreeable manner, in which vocal and instrumental music and social converse were the prominent features, the proceedings terminated with appropriate services conducted by Rev. C. Goodspeed, Pastor of the First Baptist church, Rev. J. Clark, of the Temple, and Rev. J. A. Gordon, of Milton. The company not only enjoyed the hospitality of Dr. Day and family themselves, but did not forget to reciprocate by leaving the Rev. gentleman a number of very valuable presents, among them a superb overcoat, made in Geo. S. Taylor's best manner, together with a purse of money. Such reunions as these are of a most pleasing character, and we trust that the worthy recipient in the present instance may long be spared to enjoy the pleasure of similar gatherings.

CHURCH-GOING STATISTICS.

Efforts have been lately employed in many of the larger towns and cities of England and Scotland to get at what proportion of the population are accustomed to attend public worship. In many of these places there have been discoveries made that a very large proportion of the people are not accustomed to attend any place of worship on the Lord's Day. A similar effort was made in Toronto two or three weeks since by representatives of the *Globe*. Here is the result. It says:

After deducting one-third from the total, which is regarded as a fair allowance for the number of persons who went twice or oftener during the day, it was ascertained that 38,835 of the city's population of 86,445 attended church on Sunday last. This is 44.92 per cent. of all the inhabitants, which is a more creditable showing than the highest average of the best church-going borough of Scotland. The following summary, indicating the number of places of worship belonging to each denomination, the number of sittings provided, and the total and real attendance on Sunday last, will be of general interest:—

DENOMINATION.	Churches.	Capacity.	Total attendance.	Real Attendance.
Church of England.	18	11,220	11,872	7,914
Canada Methodist.	10	10,510	11,159	7,439
Primitive.	4	2,150	1,771	1,180
B. M. Episcopal.	1	200	289	160
Presbyterian.	12	10,330	11,815	7,870
Baptist.	8	3,300	2,971	1,989
Congregational.	4	4,250	4,311	2,874
Reformed Episcopal.	2	500	538	350
Roman Catholic.	5	4,250	12,192	8,128
Catholic Apostolic.	1	250	142	98
Unitarian.	1	300	233	153
Bible Christian.	1	900	282	168
Disciples of Christ.	1	400	140	93
The Brethren.	2	550	394	216
The Friends.	1	150	86	57
Swedenborgian.	1	200	40	25
Jewish.	1	150	60	60
Christadelphian.	2	250	86	56
Grand totals.	75	49,860	58,194	38,835

*The Synagogue was taken on Saturday.

SUMMARY.
Number of churches. 75
Total attendance (seats). 49,860
Total attendance (morning and evening). 58,194
Real attendance. 38,835
Population of Toronto. 86,445
Percentage of church-goers. 44.92
Percentage to accommodation. 77.9

Our friend "Pew" talks to the Pulpit like a book, but not like speaking out in meeting. Intercourse between the two is very desirable, and we hope this may be beneficial to both. He doubtless speaks what he knows and testifies of what he has seen. We have no such experience. We should be sorry to think that such cases as that he describes were at all general. A profitable employment of time and a little judgment exercises in visiting would doubtless give more time for study than is often given to that most essential part of the pulpit's work.

FACTS AND FICTIONS OF ZOOLOGY: by Andrew Wilson, Ph. D.

This is No. 29 of the Humboldt Library, a new republication in pamphlet form of a valuable contribution to Science. The fictions of former times—from the crocodile's tears to the serpent and the frogs in rocks—are examined with much care. The curious facts of coral formations and the marvels of intelligence and order in ant life with the various forms of parasitical animal existence are treated of in a popular and readable form. The book may be had of D. McGregor, 145 Hollis Street, for 18 cents.

NOVA SCOTIA LEGISLATURE.

Our Legislature have been engaged with Local and City of Halifax Bills. The Assessment Bill is a very lengthy affair. It is doubtful if it will be adopted.

The Railway Bill is before the Legislative Council. In the course of the discussion of the Bill on Thursday last, the Hon. Mr. Cochran moved a lengthy amendment closing as follows:

That this House believes that it is not necessary nor expedient to impose on the Province the enormous responsibility proposed by the bill, and that for the reasons herein set forth the further consideration of the bill now before the House be deferred to this day six months.

Hon. Mr. Butler seconded the motion, Dr. Cameron spoke in favor of it, and it was then agreed to adjourn to Monday.

On MONDAY morning speeches were made by the Hon. Messrs. Dickey, Fraser, McCurdy, and Morrison, against the Railway bill; and by Hon. Messrs. Whitman, Owen, and J. S. MacDonald in favor. It was expected that the Council would come to a decision yesterday afternoon.

DOMINION PARLIAMENT.

In the House of Commons the time has been largely occupied in receiving petitions, and in members asking questions and getting replies as to what the Government intend to do.

Mr. Daly asked whether it is the intention of the Government to provide for telegraphic communication with Sable Island by means of a submarine cable.

Sir H. Langevin replied that the matter was still under the consideration of the Government, and Parliament would probably be asked to vote a sum for that purpose.

Mr. Wheeler asked whether it is the intention of the Government, during the present year, to increase the salaries of postmasters outside of towns and cities, in accordance with the increased revenue of that department.

Mr. O'Connor replied that postmasters' salaries were made up of a percentage of business in proportion as the business at the offices increased.

The correspondence passing through the Post Office last year was fifty per cent. in excess of 1880.

On THURSDAY, a bill was introduced by Mr. Girouard, entitled "An Act concerning marriage with a deceased wife's sister."

Mr. Blake asked if the latter was the same as one introduced last year. Mr. Girouard replied that it was not. The portion respecting marriage with a deceased's brother-in-law had been eliminated. There was nothing in the bill that would interfere with vested rights (laughter).

A large number of Returns and Reports have been laid upon the table.

Mr. O'Connor in reply to a question from Mr. Trow said the Government had under consideration, the abolishing of the postage on newspapers in the counties of publication.

Mr. Pope in reply to Mr. DeCosmos said approximate population of British Columbia was 49,459. The total number of Chinese was 4,320, and the total of Indians 25,901.

The following Nova Scotians have been elected officers of the Dominion Temperance Alliance:—Hon. A. W. McLelan, Senator McLennan, Hon. Sam. Creelman, Silas T. R. Bill, M. P., Thos. Robertson, M. P., J. E. Butler, Dr. Burns, P. Monaghan, T. M. King, and J. Parsons.

News of the Churches.

The following extract of a letter from Rev. F. Beattie will interest our readers:

KINGSTON, Feb. 10, 1882.

"I am just about closing my first year here and some time ago engaged for a second. The past has been a pleasant year, yet one of incessant labour. The field embraces about 180 families, and as it was virtually about one year pastorate, it required some waking up.

My relations with Rev. E. O. Reid have been of the pleasantest character. He is a brother whom I highly respect and love. His health has improved, but there is no sensible improvement of voice.

We have held some special meetings during the winter and are still so engaged, but compelled to suspend a short time on account of roads, which at date are impassable.

Some have professed conversion and a number are looking Zionwards. About entering our second year we can only say the outlook is more encouraging than at the first."

On Sunday night, the house of James Johnston, colored, on the Guysboro Road was totally destroyed by fire. His parents, being helpless, from old age, perished in the flames. The son in his endeavors to rescue them was badly burned.