The Christian Messenger.

HALIFAX, N. S., February 13, 1884.

We publish to-day a "Circular" issued recently by the Finance or Agency Committee of the Board of Governors of Acadia College in connection with their [illegible]. The explanations there given come with authority and give some facts in respect to the new chair of "Education and History," in its financial aspect, that our readers will be glad to know. It is well known that the chair itself has, from the first, been commended by the President and Senate as one that was likely to add greatly to the literary strength of the College, but there were grave *financial* difficulties to be considered in connexion with its establishment. These it seems, have been overcome in a way that is very creditable to the friends who have taken the matter in hand, many of whom are among the very best friends of the College. The chair has been founded and filled on the same unconditional basis as the various other chairs in the University. We have before us a copy of the resolution making the appointment. In the language of the circular, "While the appointment to the new chair has not been hampered or embarrassed by any conditions whatever, yet the fact should be known that some of the friends who have contributed most generously to the "Indebtedness Fund," have also, in view of the fact that the chair was to be filled by Dr. Rand, pledged themselves to additional sums payable annually on "current expenses account." These annual subscriptions extending over a period of five years, directly called forth in consequence of the new appointment, and which it is expected will aggregate, a considerable amount, are payable, it will be seen, to "current expenses account." They will thus effect, for the five years, a substantial increase in the general income of the College, and as they are distinctly made, we understand, "in addition to all other amounts subscribed" will prove to be an important gain to the College Treasury.

We are glad, to be able to present these facts from a source which our readers may regard as reliable.

REV. S. W. deBLOIS, D. D.

In our last we had a line or two noticing the death of Dr. deBlois on Monday evening, Feb. 4th. We have for some time past had an occasional notice of his illness, so that although we were not expecting to hear so soon of his departure, yet his friends were not greatly surprised at his sudden removal.

Dr. deBlois was known either personally or through the press as one of our most useful and successful ministers. His long residence at Wolfville and his connection with Acadia College as its Secretary, made him intimately acquainted with all the students at Acadia College for the past quarter of a century. He was born in Halifax in 1827. He studied at Horton Academy and subsequently at Acadia College. After graduating in the class of 1846 he returned to Halifax and studied law for three years. During this time he became a member of Granville Street Church, having been baptized by Rev. Dr. Crawley, then its pastor.

Mr. deBlois animated with a desire for usefulness in Christian work taught in the Sabbath School, and was for a time clerk of the church. He received a license to preach and returned to Wolfville, where he became one of the teachers in the Academy for two years. He then went to the Theological Seminary at Newton Centre, Mass., and graduated there in 1853. On his return he received a call to the pastorate of the Baptist Church at Chester where he was ordained Feb. 26th, 1854

After the death of the Rev. Theodore S. Harding in 1855, Mr. DeBlois was invited to take charge of the Wolfville church. He responded to that call and began his important work in that village in Dec 1855. He continued pastor of the Wolfville church till his death, a period of over twenty-eight years. Considering the important position this church occupied at the Baptist educational centre, with a congregation including the president and professors of the college, the teachers of the other institutions and some two hundred students, male and female, it will readily be seen that no ordinary man could have preached acceptably to such a congregation during this period of over a quarter of a century. Mr. deBlois was in many respects a model pastor. His sermons were fresh, lucid and always contained essential gospel truths. He probably never preached a sermon without exhibiting, in brief, the way of salvation by faith in the Lord Jesus. He visited his congregation regularly and made himself the friend of all so that at the close of his long pastorate he was more firmly entrenched in the affections of his people than ever before. Some idea of Dr. deBlois' pastoral work may be gathered from the following summary: He had received into the church by baptism 526 persons, made 15,400 pastoral visits, married 369 couples, officiated at 350 funerals, and preached 2968 sermons.

Dr. deBlois has been intimately connected with our Baptist educational institutions. For 25 years he had been the secretary of the board of governors, and during all these years he had assisted in shaping and maturing the Baptist educational policy. His genial presence will be sadly missed by his brethren in their annual gatherings. It is a noteworthy circumstance that the Baptist church at Wolfville has had but two pastors in 88 years. Rev. T. S. Harding being pastor for 60 years, and Rev. S. W. deBlois for 28 years.

The funeral services of Dr. deBlois were held on Thursday afternoon last and were very largely attended. The exercises were most impressive. Prayer was offered at the house by the Rev. S. B. Kempton. At the Church which was appropriately draped in mourning for the occasion, Addresses were delivered by the Rev. T. A. Higgins, Rev. Dr. Sawyer, Rev. Dr. Pryor, and Rev. Dr. Crawley. Rev. Dr. Armstrong and Rev. Mr. Logan, (Presbyterian) also took part in the services. These addresses made many touching and appreciative references to the past life and labors of the deceased. They were a genuine and spontaneous tribute to his gentle unassuming life as a citizen, his piety as a Christian and his devotion and faithfulness as a preacher of the gospel. The memory of the just is blessed. The closing prayer at the cemetery was offered by Rev. J. Williams. The following Ministers were present: Revs. T. A. Higgins, Dr. Crawley, Dr. Pryor, Dr. Sawyer, D. Freeman, S. B. Kempton, Dr. Armstrong, E. M. Kierstead, J. Williams, W. J. Swaffield, Jos. Murray, H. Foshay, S. T. Rand, with Mr. Logan (Presbyterian) and Mr. Buttrick (Methodist.)

BAPTISTS have been misrepresented, maligned and persecuted from the earliest days. They have notably been "the sect everywhere spoken against" from the days of the Apostles. See Acts xxviii. 22. False accusations have been raised against them, and it appears will be, so long as they maintain their testimony against the doctrine of sacramental salvation. But the strangest thing is that they should at this day be accused of this very thing. The following is from the *Christian Mirror*, the organ of the Congregationalists of Maine, published in Portland-Maine:

"The great growth of the Baptist body in America is because they make of baptism a sacrament, implying that no one is safe until he is baptized. If you wish to increase the visible church, you can easily do so by making it essential to salvation to belong to it."

We should hope that our good brother Dr. Burrage, editor of the Baptist paper in that city, will take care of his neighbour, and shew him what a mistake he has made. As to Baptism being a sacrament—an external ordinance essential to salvation—we know that it is a plain command of the Lord Jesus to all believers, and whatever other act of faith and obedience is necessary to salvation, this is no less in the same category and requires obedience where it is possible. Any person who wishes to follow Him will not think lightly of his requirements. This conviction it is, that brings men to array themselves on the side of Baptists, and not the idea that the outward act is essential to salvation. If the *Mirror* had said that it is the fiction of sacramental efficacy on which Infant Baptism rests, he would have been nearer the mark.

LUTHER'S THEOLOGY.

The peans of praise raised over the fourth centenary of Luther have hardly died away before a more careful examination of his Theology calls forth a sort of protest and pronounces it a hindrance to the Reformation. It has long been held that the Reformation was but partial, and needed further reform before it could be fairly entitled to that appellation. Without detracting at all from the greatness of the work accomplished by the bold monk we may easily perceive that he hesitated to carry out all his convictions. The Baptist *Quarterly Review* for January, February and March, 1884, has a good article on this subject by Rev. H. S, Taylor. Wyckliffe's work was more in harmony with the teachings of the great Text book than Luther's, and the hosts of Lollards that soon came forth in testimony of its teaching, and sealed their testimony in many cases with their blood, proved Wyckliffe's teachings to be a genuine work of grace rather than a political revolution. This writer takes a firm stand on the great doctrines taught by Luther but does not hold that they were carried out to their legitimate results. In the discussion he says:

The two great pillars of his creed were, "justification by faith" and "the sole and supreme authority of the Scriptures." On these the Reformation rested, and on these true Christianity must continue to rest so long as it shall endure. Published and believed, these two doctrines alone made the Reformation inevitable. They were the very body of Protestantism; and, carried to their logical conclusion, must have overthrown and destroyed every vestige of the papacy and its pernicious errors. It must be remembered, however, that these doctrines were not the particular property of Luther. On the contrary, there had been no age previous to his that had not witnessed the fidelity of men who had pronounced them with as much clearness and emphasis as did Luther; and, in most cases, had sealed their testimony with their blood.

When the first wild storm of the Reformation had passed, and it became necessary for the great German to construct a new system of theology the oracle of clear conviction seems to have become silent in his soul. He temporizes, compromises, becomes timid. Holding these two major tenets, as he did, it is passing strange that Luther should have stopped at Lutheranism. They ought to have carried him into the camp of the most radical of the Reformers. The doctrine of justification by faith, pursued to its legitimate conclusion, not only sweeps away penances and priestly absolution, but hereditary piety, vicarious faith, and infant baptism, as well. The doctrine of the supremacy of the Scriptures followed to its proper conclusion, not only strikes down the headship of the pope but the union of Church and State, and the authority of all prelates also. Luther never reached these conclusions. Not only so, he persecuted with papal malevolence those of his fellow Protestants who sought to realize in full the true principles of the Reformation.

The doctrine of justification by faith alone ought to have led Luther directly to the theory of a converted Church membership. He confesses as much. In the shorter catechism he says: "Is then this visible Church a fellowship of those only who have been born again of the Holy Spirit? Such indeed it ought to be; but as in each individual there is yet much imperfection, so, also, in the visible Church, as a whole, there is much error and sin that remains to be subdued by the Holy Ghost." He then proceeds to define the Visible Church. "The visible Church includes the collection of all those who have been baptized in the name of the triune God and bear the name of Christ. To them grace and life are offered, and their guilt is so much the greater if they remain in the death of sin or backslide.' Simply to be baptized in the name of the triune God was, in his opinion, all that was necessary to Church membership.

His premises were correct. The wise and foolish virgins will mingle together, and unregenerate men will enter the Church; but on this account to sweep away a personal profession of the new life was unscriptural in the extreme, and made his conclusion most lame and impotent.

The truth is that, with the precedents of Rome still unconsciously influencing him, and with the constitution of a state Church before him, he could not insist upon a converted Church without tearing up his own system by the roots. The irresistible logic of the situation drove him to the end he reached.

In his argument in support of infant baptism his desperate emergency is again apparent. Feeling that faith, at all events, is indispensable to salvation, he says: "When the grace of baptism is offered to the child there is as little force or constraint used toward it as when the parents bestow other benefits upon it without first consulting its own will. The will of the parents or guardians is itself the will of the infant child.' In his Table Talks his defense is yet more labored. "Faith comes by the word of God, when this is heard," he says, evidently referring to the language of St. Paul; "little children hear that word when they receive baptism, and therewith they receive, also faith."

It is almost piteous to hear him who had so luminously exposed the sacramentarian and official salvation of Rome resorting to such shifts. The Catholics were consistent, at least. They put the efficacy of baptism in the priest who administered it, and exhibited some texts which seemed to support the doctrine. Luther discovered baptismal efficacy in the sponsor and the baptismal formula muttered in an unconscious infant's ear!

Upon the mode of baptism Luther's tergiversations are equally apparent. "Baptism," he says, "is a sign of both death and the resurrection. Being moved by this reason, I would have those that are to be baptized to be altogether dipped into the water, as the word doth express and the mystery doth signify.' But in the situation in which he was placed the reformer's better opinion could not stand. Having lost sight of the idea of a converted Church-membership, it became easy to sacrifice its symbol. Accordingly we find him who had so often affirmed that "whatever is without the Word of God is by that very fact against God" now saying, in the Shorter Catechism: "The mere water itself is of no consequence; and the mere external mode of application, whether by sprinkling or immersion, is a matter of no consequence."

Luther as a negative theologian was mighty through God to the pulling down of strongholds. Luther as a positive theologian was something worse than a failure—he cumbered and still cumbers the ground.

We copy the following from the *Presbyterian Witness*:

PROVED BY STATISTICS.—A correspondent informs us that a Book Agent is traversing the country in the interest of the Baptist Book and Tract Society, and that his argument in favour of his work is that "the Baptist Church is more honored of God than any other." To prove this he undertakes to show that their Foreign Missions have nine times as many converts for the same amount of money as the Presbyterians and three times as many as the Methodists. He also asserted that the results in Home Missions were similar."—Our correspondent asks if statistics justify these statements.

Our reply is that we hope and pray that the Baptists may have tenfold more success in Heathen lands. They have been highly honored; and their labours have been abundant. May they abound more and more! But no responsible or wise Baptist will indulge in silly boasting If the agent referred to is wise he will see the folly of his interences even if the statistical basis seemed to be correct. The largest number of converts in proportion to cost ever reported from heathen lands were those of the Francis Xavier, but no one would make the inferences that the Jesuits were special favourites of Heaven. The logic of the agent referred to may be left to the nearest Baptist Minister to deal with.

What the "Book Agent" "undertakes to shew" we presume he will shew but, if, not, to his own Master he stands or falls.

The comparison our contemporary draws between the missionary work of Baptists and that of "the Francis Xavier' will not stand, seeing that the Jesuits counted the number of infants sprinkled with their converts, whereas Baptists demand conversion and a profession of faith in the Lord Jesus before Baptism of *their* converts. It was quite natural for our contemporary to forget this. Perhaps he did.

The Rev. J. D. Fulton, of New York, said in a late sermon: "To-day Romanism is more an enemy in America than in any other country. The Cardinal has supreme control of this city. The Pope can do more with the Romanist in New York than with those in Rome. Every Romanist converted, every rum shop closed, every school opened, every child brought into the Sabbath-School weakens Romanism in America. A priest said to me the other day: "Either the Republic must die that Rome may live or vice versa." The religion of Rome is largely man made. You can hate Romanism, but love Romanists with all your might. The manner in which they claim the right to read the Bible is full of encouragement. I feel that in this great city the battle will be fought by praying, not by fighting people."

W. M. A. Societies.

THE NOVA SCOTIA CENTRAL BOARD W. M. A. SOCIETIES held its Quarterly meeting on Wednesday 6th inst., in the Vestry of the North Baptist Church.

After the usual devotional exercises the Treasurer's account was presented which shewed that $331.35 had been received during the past quarter. The expenditure amounted to $2.85.

Four new societies were reported—at Mahone Bay, Chester, Chester Basin and Bridgewater.

Mrs. C. H. Martell was appointed Missionary agent for Colchester County.

Letters from John March, Esq., were read, together with a copy of Estimates prepared by him. Owing to the probability of the funds being all required further action on the same was deferred.

The Secretary informed the Board that an application had been received from a young lady a member of Granville Street Church desirous of engaging in Foreign Missionary work. Her application was read and recommendations from Rev. Dr. Saunders, and Rev. Alex. MacArthur, commendatory of her Christian character and standing.

The young lady referred to, Miss H. Wright was then brought before the Board and introduced by the Secretary and was invited to state her wishes in this matter, which she did fully and freely and then retired to another room.

Subsequently after mature deliberation, it was moved by Mrs. J. W. Manning and seconded by Mrs. Allison Smith. That we recommend Miss Wright to the favorable notice of the Foreign Missionary Board, believing her to be a suitable person to fill the important position now made vacant by the marriage of Miss Hammond.

Miss Wright was then called in and informed of the action of the Board.

To the Sisters of the W. M. A. Societies:

It is unnecessary for me to add a word to the same. Whatever may result from the above, we may feel encouraged that at least one Sister has responded to the call from India, and has had it in her heart to go to those who need the faithful service of a Missionary to tell the glad tidings.

MISSION BANDS, and those interested in them, will please take notice of the Constitution for Mission Bands below. This has been prepared with great care and revised from one which is working well in one of the largest Mission Bands in the Province.

12 Copies of the Constitution may be had postage free on receipt of six cents, in postage stamps.

M. R SELDEN, *Sec'y.*

Constitution for Mission Bands.

THE following Rules provided for Mission Bands have been prepared and and published to aid the Managers, and to save the trouble of each one making its own rules.

Art. 1st. That this Society shall be known as the Mission Band, called

Art. 2nd. The object of this Society shall be to plant and foster a missionary spirit in the hearts of the young, and to aid in the extension of the Redeemer's kingdom at home or abroad.

Art. 3rd. The meetings of this Society shall be held once every on Special meetings may be called at any time by order of the President and Secretary.

Art. 4th. Any one may become a member of this Society by paying the sum of A collection shall be taken at each meeting.

Art. 5th. The officers of this Society shall be a President, Vice-Presidents, Secretary and Treasurer. Also a Committee of Management, consisting of six ladies. These officers to be elected once a year—any or all of whom may be re elected.

Art. 6th. Any Article of this Constitution may be altered or amended by a two-thirds vote at any regular meeting of the Society. Notice being given of the same, at least two weeks before action is taken

MISSIONARY INTELLIGENCE.

From India.

Mrs. Hutchinson writes from Chicacole to the Secretary of the Nova Scotia W. M. A. Societies, dated Dec. 24th, A few items from her letter will be of interest to the friends of missions. We extract the following:

"We have secured the London Mission Chapel subject to the approval of their Board of Directors in London We will hear their decision about Feb. after which we will write home on what terms we have secured it. The Board have sanctioned the money, but I think a donation from the Nova Scotia ladies would be very gratefully accepted.

I think it will cost about four dollars ($4) a year to clothe a little girl. This would include a sheet for the cold weather. I have one little girl on the compound whom I clothe. Her brother, who is a member of our church, provides her food.

It costs about forty dollars ($40) a year to keep a boy* at the Theological Seminary. That is what we put it down at in our yearly estimates.

You are now paying one hundred dollars ($100) a year for the Chicacole Schools. The teacher's salaries are paid out of that. Bible women get about twenty-five dollars ($25) a year.

This is our cool season, and it is quite cold enough sometimes in these houses which are built to keep out the heat of the sun. In cold weather there is no way of heating them. But we are very thankful for the cold weather which gives us strength to endure another hot season.

We are all well. My husband came in last Saturday after spending 16 days on the field, tired and a good deal sun burnt.

There is much work just now that requires my husband's attention both here and in Akattampara where they are making preparations to build a small chapel.

Yours very sincerely,

LOTTIE HUTCHINSON.

[*"A boy" is the name used for the native young man, we believe, until he becomes the head of the family.—ED. C. M]

Literary.

The Historical Books of the Old Testament: Joshua, Ruth, 1st Samuel, 2nd Samuel, 1st Kings, 2nd Kings. The Common Version revised with an Introduction and occasional notes by Thomas J. Conant, Philadelphia, American Baptist Publication Society, pp. 358. Price $2 00.

Every effort to give the clearest and most correct version of the Word of Life should be hailed with pleasure and welcomed as the rays of light are welcomed which come from the sun after the cloudy day or the darkness of night. The story of the great nation appointed by God to bring in the corrective principles of His government for the removal of wickedness from the earth, and for developing in the fullness of time His gracious designs in making His Son the great Sovereign of his spiritual Kingdom, and so saving those who believe in and obey Him, must be intensely interesting to all thoughtful men. Dr. Conant's Revisions of Scripture give a peculiar freshness to the books which he revises. Years ago Dr. C's revision of Job was read by thousands with much pleasure, and now these historical books will also be read with new interest and satisfaction. This volume has a sort of completeness in itself so far as the history is concerned, although composed of the several books given in its title. But in reading the notes it is evident that it is part of a general revision of the Old Testament, seeing that they refer to notes on passages in other books of the Sacred volume, Genesis for instance, and so it makes the reader wish to see such notes also, without being able to do so. The book is got up in the Society's finest style, type and paper are beautiful.

STORY OF THE MERV, by Edmond O'Donovan. Funk & Wagnalls Standard Library, Series No 1 1884.

A journey through Central Asia is not an easy task and the narrative of such journey is not likely to be a monotonous book. As a story of travel, this is one of the most thrilling of recent years. As a work of description, its importance and faithfulness have been promptly conceded. The countries described have been, one may say, re-discovered by the writer, and his powers of observation and his literary skill acquired by many years' service as correspondent of an influential London journal give the work an interest and finish seldom found. The dashing, animated style is characteristic of the author's life so full of adventure and exploit. If still alive, he is now in the Soudan. He was with Hicks Pasha when that officer's command was annihilated by the false prophet El Mahdi, several months ago. Those who know him, will hope he will turn up alive with a new book. Paper, 25 cts.; cloth, $1.00 Funk & Wagnalls, 10 and 12 Dey St., N. Y. General Agent for the Maritime Provinces S. F. Huestis, 141 Granville Street, Halifax, N. S.

FORD'S CHRISTIAN REPOSITORY AND HOME CIRCLE for February is received. Edited by Rev. S. H. Ford.

Paul's Testimony to the Athenians, S. H. F. Succession—Roman, Greek, and Baptist, S. H. F. Rare Fruit, Rev. C. H. Spurgeon. The Christian Rite of Immersion, Hon W. P. Boyd. Relation of Baptism to Remission, W. W. Gardner. Object of Baptism S. H. F. Lydia, the First Convert in Europe. Lydia's Household Baptized, S. H. F. The Conversion of the Jailer—The Old Theology, S. H. F. The first Baptism in Europe, S. H. F. &c &c.

Seventy pages monthly, $2,50 a year. Address FORD'S CHRISTIAN REPOSITORY, St, Louis, Mo.

GOOD.—The Convention Baptist Book Room Capital Fund has been increased by $265 in Hillsboro and Hopewell churches of Albert Co., N. B.