

Temperance.

For the Christian Messenger.

Sayings and Doings at the Eastern Association.

[No 2.]

I do not wish to be tedious, or dwell unnecessarily upon one subject. But that adverted to, in a former communication, viz. the duty of the churches with reference to intoxicating liquors, is a subject of paramount importance. It is one moreover that has to be met. The sooner we examine the question the better, for it is being a question of discipline. The more the churches think upon the subject the better will they be prepared to deal with it. All prudence, yet all firmness must be manifested; blind zeal almost always injures the cause it would serve.

The discussion of this question, left, without doubt deep impressions on the mind of the Assembled Delegates. If the writer is not mistaken, some who formerly had stood opposed to the measure, now advocate the principle of church action in cases where a member habitually uses, as a beverage, intoxicating liquors. The extent of the evil of such a course was urged with great earnestness, and yet no intemperate zeal.

The object of this Appendix to the former remarks, is to ask of all members of the christian church, a cheerful and prayerful consideration of the subject. Ought a church of Christ to continue in its membership those who so far sanction the sale of intoxicating liquors, as to purchase and drink them as a beverage?

Brethren, is not this an evil of too great magnitude, and of too evil consequences, to be tolerated in the body of Christ?

More especially let me appeal to every professing disciple of the "meek and lowly" Saviour, to every one entertaining hope in the Lord Jesus. Can you sanction the sale of this destroying drink? Do you think it right for a man to sell to his fellow men what has destroyed, and you must be acquainted with such cases—so much domestic peace—so many bright prospects so many lives, and so many souls. Oh think of it—for the drunkard's soul "cannot inherit the kingdom of God!" You may not believe in the expediency of a Prohibitory law, but can you believe the practice of selling a righteous one? If you drink the liquor they sell, you sanction the practice!

Then look at the train of evils. But who can trace these? Christian believer look through the knowledge you have of those evils, and escape all connection with them!

A christian at the "bar room"! the resort of "wine bibbers," and "drunkards"—but you do not go in company with these, you take your glass and depart—but do none see you—who sells you the "glass"? Think you he knows you are a professor of religion? What are his thoughts I wonder? In some cases we may more than guess.

You are an Attorney, and after being perplexed with some difficult case, your mind is wearied; a physician and your rest is broken. A minister of the—Oh no I cannot write that. A farmer and your labor is hard. A teamster and you drive through wet and cold. A mariner and you are often on watch, and you therefore plead each your own peculiar case and necessity. And thus the whole world may plead and practice. And thus alas it has; and the results, what are they? Oh! the ruin—the wretchedness—the river of death, christians believe help to rescue the ruined, help to prevent other cases. And when your peculiar circumstances, and your appetites plead, "take a glass, take a little"—then look at the ruined world, for whose rescue you are to labor, and against all temptations bring this stronger plea, I am a christian.

UNUS.

A Good Hit.—We find the following in an Ohio paper:—

"Yesterday the Senate passed a bill imposing penalties of from five to fifty dollars upon distillers who should permit their hoggens to become so unclean as to be offensive in their vicinity. When the bill was upon its passage, Mr. Brown remarked that he must be permitted to express his surprise that the Legislature should attempt to remove the lesser nuisance, the hog-pens, while they permitted the distillery to remain!"—Boston Telegraph.

Correspondence.

For the Christian Messenger.

The late Rev. William Groser, of London.

DEAR BRETHREN,

Our Denomination in England has sustained a heavy loss in the death of the Rev. William Groser, late Editor of the Baptist Magazine. He joined the glorified on the 6th ult. Having enjoyed the pleasure and benefit of close friendship with him for more than thirty years, I am desirous of bearing testimony to his worth.

Mr. Groser was born on the 12th of August, 1791. His father was a Baptist minister, and a successful teacher of an Academy. The principal burden of the Academy was laid upon his soul at an early period of his life.

His conversion was followed by an earnest desire to preach the gospel, and that desire began to be gratified when he was yet but a youth. He had not quite attained his majority when he became pastor of the Baptist church at Prince's Risborough, Buckinghamshire. After six years' labour in that retired village, followed by a short residence at Battle, he settled at Maidstone, where he remained nineteen years, and where the Lord signally blessed his efforts. The church under his care was greatly increased; a new and larger place of worship was erected, and during the whole period he steadily rose higher and higher in public esteem.

His appointment to the Editorship of the Baptist Magazine gave general satisfaction. He conducted that Periodical from January, 1838, till his death. This was the most important work of his life. It was congenial with his tastes and habits. It gave him an opportunity of exerting a powerful influence on the Denomination. The Magazine was greatly improved under his management, especially in a literary point of view.

Removal to London was a necessary consequence of this undertaking. The missionary cause also required his presence in the metropolis. Having been placed on the Committee of the Baptist Missionary Society in the year 1826, his aptness for public work was soon discovered, and for thirty years he rendered essential service to the society, sometimes performing the duties of a Secretary, without bearing the title, and always occupying a prominent post among his brethren. As Secretary of the General Body of Protestant Dissenting Ministers in London and its environs, and of the Board of Baptist ministers, he conducted business in such a manner as to secure universal confidence. At the time of his decease he was Secretary of the Baptist Irish Society; which office he had held for several years, greatly to the advantage of the Society.

Mr. Groser's separate publications were necessarily few, his time being so thoroughly engrossed by public and editorial duties. The least known of them was a pamphlet on the prosecution of infidel writings, in which he exposed, forcibly and convincingly, the inconsistency of such prosecutions with the spirit of Christianity. His Memoir of the Rev. J. Stanger, a worthy Baptist minister in Kent was very acceptable to the friends of the deceased and to the Baptists of that county. In his lectures on Romanism, afterwards adopted by the Religious Tract Society, under the title of "Popery Unveiled," he furnished Protestants with a useful Manual on that subject. His contributions to the Baptist Magazine, chiefly in the form of Essays and Reviews, were distinguished for clearness, precision, and point. There was no tinsel, but much solid truth.

This brief notice will suffice to convince your readers that my beloved friend was truly a man of mark. Without claiming for him originality and brilliant genius, I may safely affirm that his mental powers were of no common order. He evinced great keenness of perception and patience of inquiry. He would look all round a subject before he gave a decision, and the soundness of the decision was generally confessed. Although there was more judgement than imagination in his intellectual temperament, and some might have been disposed to think that one so calm and cool was insusceptible of emotion, there were seasons when the quivering lip and the impassioned tone betrayed the deep feelings of his soul. Those who were favoured with his friendship found that they held converse as with impersonation of tenderness,

fervour, and constancy. He was ever transparent and sincere,—incapable of intrigue,—true and trustworthy.

As a public speaker Mr. Groser aimed at instruction rather than effect. The thinking heard him with pleasure. Those who preferred sound sense deemed him dull. His religious views were eminently evangelical, but he did not choose to clothe them always in the technicalities of conventional orthodoxy. The lovers of scriptural theology were the better pleased with him on that account.

My friend was a devout and conscientious servant of the Lord Jesus. He habitually realised the presence, the love, and the authority of the Saviour. It was his constant desire to please Christ. That was his religion. He practised it still.

Thus God takes his loved ones to himself. The church on earth is in a state of continual change, some coming in, some going out. The church in heaven is ever gaining. There, society never loses a member, and friends part no more.

Yours truly,

J. M. CRAN, Acadia College, Sept. 5th, 1856.

Scripture Exposition.

"He that believeth on the Son of God hath the witness in himself."—1 John x. 10.

In the word of God one plain designation of the Holy Spirit is that of "the spirit of adoption." In this mode of expression we conceive it to be implied that the knowledge of our adoption is communicated by him alone—that it is his special work—that it is an office of the Holy Spirit, for instance he is called the Teacher, Sanctifier, and Guide of God's people. The knowledge of our acceptance with God is in no other way to be obtained by us except through his Divine testimony.

A very common mode of adverting to this privilege of believers, is somewhat like the following: "The Spirit bears witness (it is said) in the word or through the medium of the word." Such an interpretation of the scriptural mode of speaking will hardly be thought satisfactory by those who consider Paul's mode of expressing himself in Romans viii. 16, and Gal. iv. 6. In the former he says, "The Spirit itself beareth witness with our spirits"—an expression which will by no means agree with the notion, that all the testimony of the Spirit that the believer is to have, is his belief in, or consent to the truths of the inspired penman. If I say a man himself testifies to me I mean surely by that, something more than that he has written various things from which when viewed I infer that such is his mind, besides, those who say that the Spirit testifies in the scriptures alone should observe that not only does the apostle himself not assert this, but he says where the Holy Spirit bears witness. It is in our spirit—it is to our spirit—it is with our spirit. And no interpretation which excludes this idea can be said to express the full force and meaning of the apostle's language.

The evidence is communicated by the Spirit to God to the spirit of man. It is given in the inner sanctuary of the heart by the Holy Spirit speaking peace to our souls. It is subsequently confirmed by our own spirit's testimony, "And in that day thou shalt say, O Lord, I will praise thee though thou wast angry with me, thine anger is turned away and thou comfortest me." "Behold God is my salvation, I will trust and not be afraid for the Lord Jehovah is my strength and my song," "he also is become my salvation." "Therefore with joy will ye draw waters out of the wells of salvation."

J. H. DOUGLAS.

St. Margaret's Bay, Aug. 24th, 1856.

For the Christian Messenger.

Extract of Letter from Milton, Queen's Co.

DEAR BROTHER, I have begun my labours in this interesting field and am pleased with the present appearance of things.

The potatoe blight was late before it made its appearance here, but it has made great progress since its commencement. The attack seems to have been nearly simultaneous upon the stalk and root. If the disease continues its present progress, in a few weeks there will be but few potatoes in this place fit for use. I hope however that in other parts of the Province they will escape with less injury.

I am, as usual, yours truly,

A. MARTELL, Milton, Queen's Co., Sept. 4th, 1856.

For the Christian Messenger.

Obituary Notices.

Died, at Cornwallis, very suddenly, on the morning of the 25th ult., Mr. THOMAS ELDER, in the 38th year of his age. Our departed Brother was extensively known among the Baptist Churches of this Province, and universally esteemed for his decided and uniform Christian deportment. He united with the Baptist Church in Bridgetown more than twenty years since. For the last twelve years he was a member of the church in Canard. In the Sabbath School he expended a large amount of labour and christian affection, indeed in all departments of christian interest he took a deep and profitable interest. His health had failed since the death of his Brother the Rev. Samuel Elder—but with declining health there was a ripening for Heaven; and while we mourn his loss to the church and the community generally, we have to rejoice that by the grace of God he was faithful unto death, and has, we doubt not, received the Crown of Life.—Com. for the C. M.

MRS. ABAGAIL FORD, Died, at Milton, Queen's County, on the 20th of August, 1856, aged 71 years. Mrs. Abigail Ford, widow of the late Theodorus Ford. Her sickness was severe, her death was protracted, but resigned to the Divine will, she died as the believing christian dieth;—in peace and hope.

Mrs. Ford was a professor of Religion for many years, and her example was in accordance with her profession. She was highly esteemed by the church of Christ and by all who knew her worth. She has left a large connection of brothers, sisters, and children; to lament the loss of her counsels and prayers. It was her delight to contemplate the goodness of God in her conversion, and to hear of the work of salvation in others. She strictly made religion the business of life; and as her dissolution approached, her faith in her Redeemer strengthened, and finally triumphed. "Blessed are the dead who die in the Lord." Milton, Sept. 5th, 1856.

DEACON THOMAS BISHOP

Professed faith in the Lord and Saviour Jesus Christ, and was baptised by the Revd. T. H. Chipman, of cherished memory, some 30 years ago, and united with the church in Nictaux.

His christian character and zeal in the cause of his master, led the church to make choice of him to fill the office of Deacon, which he maintained with credit, to himself and profit to the church.

In the life of our departed brother we can recognize the power of religion in forming his christian character, in fighting the fight of faith, and laying hold on eternal life, and in spending a life of usefulness in the world.

Some professors live in the world without doing any good, but not so with our lamented brother. The world is the better for Deacon Bishop having lived in it. He was a man of prayer, at home and abroad. The prayer meeting will miss him, for there he delighted to be; the conference meeting will feel a great loss, there he would speak words of comfort to the aged and the young; sinners have lost a friend, for them he prayed and them he invited to the Saviour. His minister felt that in him he had a friend in whom he could repose confidence. The neighbourhood has lost a peace-maker; the children have been called to part with a loving and praying father. But why dwell upon losses? He has gained a deliverance from sin, he has gained Heaven,—his long sought for home—he has received the crown for which he fought, he waves the palm indicating the victory obtained, he has entered the city of the blessed to be forever with the Lord. Shall we ask him back, to tread life's rugged path? Faith says, No. Rest there blest saint from all thy sorrows, we hope to meet thee there.

Our brother was released from all his sufferings, October 12th, 1855, in the 56th year of his age. His mortal remains were committed to the dust at Nictaux, when a very appropriate discourse was delivered by the Rev. N. Vidito, from the words of the Saviour, in Matt. xxv. 34.—Communicated by Rev. W. G. Parker.

The tree overthrown by the wind has more branches than roots.

Great souls have wills, others only feeble wishes.