

veney of spirit, and, like another Apollon, with a torrent of eloquence, being mighty in the Scriptures"—died in 1750, in the 48th year of his age. His "Scripture Manual, or a plain representation of the ordinance of baptism," is a useful tract, and by it his memory will be perpetuated.

Dr. Andrew Gifford, whose father and grandfather had been pastors of the Pithay church, Bristol, presided over the church in Eagle Street, London, nearly fifty years. His ministry was remarkably successful. He was a thoroughly learned man, and possessed excellent taste and judgment in regard to coins, manuscripts, and other relics of antiquity. In 1757 he was appointed Assistant Librarian to the British Museum, which situation he held till his death. The following anecdote is worthy of preservation:—"Some gentlemen were inspecting the Museum under the Doctor's guidance, amongst whom was a profane youth, who hardly uttered a sentence without taking the name of the Lord in vain. The Doctor, who had kept his eye upon him, was at length asked by him, 'Whether they had not a very ancient manuscript of the Bible there?' On coming to it, the Doctor asked the youth if he could read it? Being answered in the affirmative, the Doctor wished him to read a paragraph which he pointed out. It was, 'Thou shalt not take the name of the Lord thy God in vain.' The irreverent youth read, and blushed; the countenances of his companions seemed to acknowledge the justness of the reproof, and the polite and christian manner in which it was administered." (Funeral Sermon, by Dr. Rippon, p. 41).

Dr. Gifford died July 19, 1784, in the 84th year of his age, and was buried in Bunhill Field, at an early hour in the morning, in compliance with his own wish, "to testify his faith in the resurrection of Christ, who arose early on the first day of the week, and likewise his hope of the resurrection morning at the last day."

Honourable mention should be made of some other Baptists, not in the ministry, who lived during this period.

Mordecai Abbott Esq., after filling other offices under Government, became Receiver General of the Customs. But he held fast his nonconformity, and refused to qualify for office, as the First Act required, by receiving the Lord's Supper in the Church of England. His high reputation, and the esteem with which he was regarded by the King (William III.), saved him from prosecution. Mr. Abbot remained a consistent Dissenter, and a Baptist, under circumstances of great trial and difficulty. He died Feb 29, 1699—1700, in the 44th year of his age.

Thomas Hollis, Esq. was more than sixty years a member of the same church (Pinner's Hall). He vied with Mr. Abbot in liberality and zeal. Both of them "lavished gold out of the bag" for the support of education and religion. Mr. Hollis, in particular, "denied himself and lived frugal, that he might more extensively express his goodness." He died Sept. 12, 1718. He was blind many years before his death.

His two sons, Thomas and John Hollis, were also members of the same church. Thomas joined the church in the year 1680, and was fifty years a member; he died Jan. 13, 1730, in the 72d. year of his age. His name has been handed down to posterity as one of the most liberal benefactors to Howard College, Massachusetts. "In 1720, Mr. Hollis sent over so much money as to found a professorship of theology in Howard College, with a salary of eighty pounds a year to the professor, and ten pounds per annum to ten scholars of good character, four of whom should be Baptists, if any such were there. Also ten pounds a year to the College treasurer, for his trouble, and ten pounds more to supply accidental losses, or to increase the number of students. And in 1726 he founded in that college a professorship of the mathematics and experimental philosophy, with a salary of eighty pounds a year to the professor; and he sent over an apparatus for the purpose, which cost about one hundred and fifty pounds sterling, besides additions to the college library. No man had ever been so liberal to it before, as was this Baptist gentleman."—(Backus's History of the Baptists in New England, chap. 7.)

Joseph Lovering Esq., A. M. is now "Hollis Professor of Mathematics and Natural Philosophy." There is no "Hollis Professor of Divinity" at present. One of the Halls of the College is called "Hollis Hall."

John Hollis did not attain the renown of his brother Thomas; yet he, too, was a generous upholder of useful institutions, and annually contributed large sums towards their support. He bequeathed £1100

sterling, the interest of which was to be yearly distributed among the poor of several Baptist churches.

You have observed that many excellent hymns sung by us in public worship bear the name of "Steele." The writer was a lady, Miss Anne Steele, daughter of a Baptist minister in Hampshire. She "discovered in early life her love of the muses, and often entertained her friends with the truly poetical and pious productions of her pen." Two volumes were published during her life time; and a third appeared in 1780, after her death. The profits of her works were appropriated to benevolent objects.

Another lady, Mrs. Elizabeth Seward, widow of Benjamin Seward Esq. of Evesham, Worcestershire, bequeathed the sum of £4550, the interest whereof was directed to be annually distributed amongst the ministers or the poor of several Baptist churches, named in the will, in the proportions therein specified. England abounds in voluntary endowments of that kind, among all denominations.

Yours truly,

From my Study,  
Nov. 6, 1858.

MENNO.

For the Christian Messenger.

Mr. Editor,—Will you allow me a brief space that I may call the attention of your readers to the "French Institute for young ladies," advertised in your paper of this day. I venture to insert the advertisement without their knowledge from a conviction that the Seminary is worthy of support.

Many parents are desirous that their daughters should speak French fluently but very properly shrink from placing them where their Protestant principles would probably be tampered with. M. Commette has long been connected with the Grand Ligne Mission, and conducts this superior School in accordance with the principles of that mission.

I have two daughters under the care of Mons. and Madame Commette, and they bear the highest testimony to the excellency of the establishment, where every attention is paid to their domestic comfort as well as to their advancement in the various branches taught. Several young ladies from the States have lately returned home able to speak freely that language, which will enable them to feel at home in the social circle in any part of the civilized world, a privilege which all parents should secure, if possible, to their sons and daughters.

A FATHER.

For the Christian Messenger.

#### Funds Wanted.

Yes, funds for the Home Mission. I am instructed by our Missionary Board to appeal to the Churches throughout the land for aid to our treasury. The Chancellor of the Exchequer, our good brother J. Whitman, reported at the meeting on the 4th inst., only about forty pounds in hand. The funds are thus seen to be quite too low for this season of the year. If a run upon our Bank were to take place, the Baptist Board might speedily become bankrupt; and this would be very sad and very disgraceful, and very unnecessary.

Now, ye Baptists of Nova Scotia, we have a work to do, and a work which requires money. Ye, the Lord's people, have money, and money to spare; therefore the money ought to be forthcoming.

We have an unfinished mission on our hands in Hants County. Three or four months labor have lately been performed in Cumberland, and the Board is pledged to sustain an additional laborer in part, in that county for one year. A guarantee of upwards of forty pounds a year for Charlotte Town, P. E. I., is to be met. The Halifax Co. Mission—an increasingly prosperous one we are glad to say—draws largely on the treasury. The Board is pledged to support a valued brother for a year at Antigonish and Merrigomish. Brother Shiels, it is expected will perform a mission of three months in some part of C. Breton. Other drafts upon the funds I need not particularize. Several brethren studying at Acadia College have of late been employed to good purpose, and we desire to engage others. Many of the fields we occupy yield but little support for the present. Cape Breton and P. E. Island especially require a much larger outlay. We are on the look out for more men. Wherefore should the work cease or be curtailed?

Now the Board is unable to procure a collecting agent, and some brethren in the churches are of opinion that such agent is not required. The Board, therefore, in this dilemma, have hit upon the expedient of appointing a large number of Agents, and they do hereby constitute the Baptist Churches of Nova Scotia and P. E. Island,

all and singular, and the individual members thereof, male and female, agents to earn, collect, and transmit to our treasurer the whole amount of funds required for the said work of the Lord.

Hoping that this appeal from your servants of the Home Mission Board will be promptly and liberally responded to, I add no more at this time, but pray the Lord to bless you all.

In behalf of the Board,

Your obedient servant,

S. N. BENTLEY, Sec.

Halifax, Nov. 15th, 1858.

## Christian Messenger.

HALIFAX, NOVEMBER 17, 1858.

### The Life and Times of Isaac Backus.

BY DR. HOVEY.

[Gould & Lincoln, Boston.]

BIOGRAPHY has been called history teaching by experience and example. The biography of prominent leading characters, if faithfully written, is perhaps a better indication of the true spirit of the times than the dry records of the historian. The early history of religion in New England teaches lessons of great importance at the present day. The religious liberty which has been supposed by many to have existed amongst the Puritans, is seen, on close examination, to have been only a fiction, and their so-called Protestant and christian legislation is found to have been but a modification of the bitterest persecution of the dark ages.

The volume before us, by Dr. Hovey, one of the Professors at Newton Theological Institution, was prepared at the request of the councillors of the Backus Historical Society, and shews something of what was endured by those who conscientiously differed with what were commonly called the Orthodox churches in those days.

The prominent position taken by Mr. Backus, in behalf of the Baptists in demanding full religious liberty, deserves for him the lasting remembrance of those holding similar sentiments. This volume is another testimony shewing that the spread of Baptist principles has given us the religious liberty we now enjoy in common with other bodies. Every step taken in the development of these sentiments has been but another concession to the principles for which Baptists have contended and suffered in all ages. The demand for personal piety in those admitted as members of churches is one of the principles of Baptists adopted by those bodies. The recent revivals are an extension of this principle. The practice of infant sprinkling perhaps never had so little importance attached to it as at the present day. Even Pedobaptist ministers have been obliged to practically ignore the baptism of infants by receiving members into their churches on the profession of their faith and by baptism as taught in the New Testament.

This volume is not merely a memoir of an individual, but is replete with facts connected with the history of New England, and the religious opinions prevalent in the early part of the past century, and deserves the attentive consideration of all friends of Christian liberty. We shall probably refer again to some of these facts, and occasionally make use of passages from some of its pages.

RECOGNITION SERVICE.—On Lord's-day last at 3 o'clock in the afternoon, a meeting was held in Granville Street Chapel for the purpose of publicly recognizing the Rev. W. H. Humphrey, as Pastor of the Granville Street Baptist Church.

By request the Rev. R. McLearn took the chair on the occasion. After some brief remarks in reference to the object of the meeting, reading the Scriptures, singing and prayer, he requested one of the brethren to relate the circumstances under which the invitation to the pastorate had been given to Mr. Humphrey. The senior Deacon then briefly referred to the visit of Mr. H. and the unanimous desire which had been expressed for his settlement as indicating to the Church the will of God and the path of duty.

The Rev. Mr. Humphrey then gave an interesting account of his Christian experience, his call to the ministry, and the circumstances by which he had been induced to accept the invitation. The chairman then read a letter from the church in Richmond, Maine, commending Mr. and Mrs. Humphrey to the fellowship of the Church at Halifax. The Rev. R. D. Porter then on behalf of the Church gave the right hand of fellowship to Mr. and Mrs. H., and a cordial welcome to the province and to co-operation with the brethren here.

The Rev. S. N. Bentley then gave an excellent Address to Mr. Humphrey, in which he referred to the vast importance of the work and the responsibilities connected with the Christian Ministry. After which the Rev. Mr. Rand addressed the Church and Congregation on the union which had been formed, and the means by which they might aid their pastor in the work to which he had been called.

Mr. McLearn then made a few appropriate observations. Prayer was offered by Rev. Mr. Porter, and the benediction was pronounced by the Rev. Mr. Humphrey.

In our Obituary list will be seen the name of SAMUEL CUNARD WEST, Esq., whose death has caused one general feeling of surprise and regret throughout the community. His amiability and gentlemanly manners have long rendered him a favourite not only with those in the same profession but with all who had any acquaintance with him. With an appearance of healthfulness, and surrounded with prospects in his family and associations every way calculated to induce the anticipation of and desire for a lengthened period of life; yet we find him attending to his business on Saturday, but on the following Wednesday a corpse. How loud is the call made by such dispensations of Divine Providence,—“Be ye also ready, for in such an hour as ye think not the Son of Man cometh.”

Our list of deaths in several recent numbers, as well as in our present issue, have had the names of a large proportion of young persons, many of whom have been occasioned by throat disease. In several families, two, three, or four—sometimes all of the younger members,—have been taken. The suddenness of death ensuing in this complaint, renders it most afflictive and distressing. How glorious is that revelation of Divine Mercy which teaches us that although the objects of our tenderest affections may be removed from our sight, yet in Christ Jesus we may rest assured that the separation is but temporary. A glorious reunion awaits those who have departed with those who having sought an interest in the Redeemer's death, must also soon hear the summons.

The writer of the Obituary Notice of Miss Josephine B. Stevens in our last, omitted to mention that the Rev. D. W. C. Dimock kindly attended and preached a deeply interesting sermon on the occasion of her funeral, from the words:—"To die is gain." The thoughts expressed in the beautiful poetic effusion of a friend on the same solemn event on our first page, will doubtless afford consolation to the sorrowing parents and friends.

There is little to report on the subject of news from abroad in any quarter during the past week.

The crops have now been generally housed, and in our own province have, as far as we can learn, been about an average. Wheat and Potatoes have been a good yield, although the breadth of land sowed with the former has been much less of late years than before the ravages of the fly commenced; and almost throughout the country wheat is now put late into the ground. The competition in the Potato market has become so great, that prices in the United States, although, we believe, remunerative, do not reach those of some years past. Great improvements have taken place of late in the general knowledge of Farming, although very much in this respect remains to be accomplished.

The Fisheries, both sea and shore, have, we understand, been far from successful, and a good deal of suffering among the hardy population who live by this laborious and often uncertain occupation, will, we fear, ensue during our long winter.

Although the great and universal distress in all kinds of commercial business has probably been felt less in this Province, than in most other parts, yet a large amount of difficulty and depression have been experienced in almost every branch of trade, and the public revenues will consequently be very considerably diminished. It is hoped that a change for the better has commenced on both sides the Atlantic.

There seems little hope that the Telegraph Cable will ever be restored to working order, although signals are still exchanged between Newfoundland and Ireland, but so indistinct as to be of no service. A project is now afloat in Boston to lay a Submarine Telegraph from that City to Halifax—from hence to the Straits of Bellisle, which separate Newfoundland from the Labrador Coast, and from thence to Europe. This would considerably shorten the distance between the Continents.