

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE.

NEW SERIES.
Vol. X. No. 41.

HALIFAX, N. S., WEDNESDAY, OCTOBER 11, 1865.

WHOLE SERIES.
Vol. XXIX. No. 41.

Religious.

Baptists of "the Provinces."

By request we copy the following communication from the Boston *Watchman & Reflector*. We have made some slight corrections in the names, and would further remark that the Hon. S. L. Tilley is an Episcopalian, not a Baptist, as would almost appear from the connection in which he is spoken of.

We scarcely think the writer has done justice to the men who might be considered by him as "friends of our country." There are others too, whom he might have named in that connection.

The history of Acadia College deserves to be known. It was born in the midst of the throes of sectarianism. The Church of England tried to control the Provinces. None but members of the Establishment were admitted to King's College. The walls of sectarian prejudice were supposed to be safely built and securely held. God, in His providence, sealed them, and took from the lap of that mother a John Pryor, a Dr. Crawley and others, who, planting themselves with Judge Johnson, (Johnston,) once an Episcopalian but now a staunch and an uncompromising Baptist, and with others like him, has built up a power in the Province which has hewn out a path to success, and has made Acadia College a blessing to the East and the West, to the North and the South.

The history of educational movements are similar to our own. We are in advance of them by many years, but with T. H. Rand as superintendent of education, and with a free school system established, the sky reddens with hope and the future is radiant with promise.

The Characteristics of the Ministry.—The ministry are a pious, God-fearing, Christ-preaching company of disciples. As I stood among them, witnessed their fervor, their independence, their love of fair play, their talent, their willingness to make sacrifices for the Master, their contentedness, I felt that it would be a pleasure to gird myself with a towel and imitate my Master in taking a low place in their midst.

There are multitudes of names whose praise is in all the churches. Who can forget Rev. W. W. Garner, of St. John, whose polished periods, whose earnest delivery, whose rich thought and whose masterly plea for "the exercise of the minister's emotional nature as an element of success in the proclamation of the Word of God" found a response in the heart of every experienced pastor. There was Rev. Stephen W. deBlois, an Episcopalian by birth and education, a Baptist by conversion, the Secretary of Acadia College, and a young man, who has laid birth, wealth and family ties upon the altar of God, and hesitates not in his pulpit at Wolfville, and in his labors throughout the State, to contend for the faith once delivered to the saints, and to resist the modern theory that we have outgrown the old Pauline theology, and to assert the truth that the great founder of our faith never left it or any part of it to be changed, enlarged, diminished or altered in accordance with the shifting caprices of the human mind or the whims and fancies of unregenerate men. There in the Board of Governors and prominent in Nova Scotia, is Rev. D. W. Welton, (Rev. D. M. Welton,) of Windsor, an enthusiastic Baptist, a faithful preacher of Christ's Gospel and a talented representative of Sir Newton Theological Seminary. There, too, was Rev. Wm. S. McKenzie, now a pastor of one of our best churches in Providence, R. I., but a provincial by birth and attachment, whose influence is a felt power in St. John and elsewhere. I heard him preach in the old Berwick meeting-house, where the venerable Chipman had so long proclaimed the word of life. In plain and uncorrupted speech he led us to the Rock, Christ Jesus, and by a tender reference to his past life, acquainted us with the fact that it was here, sixteen years ago, he preached his first sermon. He had just come from the study where, when a boy, he had been pained for the Gospel warfare. His story has a charm for the

struggling Christian. No one could begin life poorer. No one can tell more of God's faithfulness. He came to the States, entered Harvard College, passed through Newton, and went forth to preach the Gospel sustained by that hand that feeds the ravens and clothes the lilies of the field.

My letter is attaining too great a length, and I have not mentioned the veteran minister of St. John, Rev. S. Robinson, the indefatigable Cady, the kind and courteous Spurden, of Fredericton, the accomplished editor of the *Christian Messenger*, Halifax, or the popular preacher and editor of the *Christian Visitor*, St. John. I have left untouched the remarkable history of Rev. Charles Tupper, D. D., the Secretary of Foreign Missions, and the father of the distinguished Provincial Secretary of the Provinces. But I must stop, for there are two or three individuals to whom, as Americans, we are under so many obligations, that in justice to ourselves we must learn their names. One is Rev. N. Videto, of Nova Scotia. He is a preacher of the olden school. In the Provinces he is prized for pulpit power, moral worth and uncompromising integrity. Since the rebellion broke out he has been our steadfast and uncompromising friend. Indeed, his exposition of the principles involved, his argument against secession, would do good in the States. It is clear, concise and unanswerable.

Another friend is Hon. Anson Longley, (Avar Longley Esq.) Commissioner of Railways, and a member of Parliament. For calm, close reasoning, he has few superiors. As a friend of our country he has scarcely an equal. These are Baptists. The leading Baptists of the Provinces attend and give character to the Convention. The forensic ability displayed in the Convention amply repaid one for hundreds of miles of travel.

Hon. S. L. Tilley, the great parliamentary leader of St. John, and late Provincial Secretary, is better known in the States as a popular temperance advocate. In the Provinces they think of him as a statesman, as the advocate of an intercolonial railway, and the champion for confederation. My visit to the Provinces convinced me that in regard to temperance the people are far in advance of us. In matters of education, we are far in advance of them. In regard to internal improvements, to church architecture and the natural products of wealth, they are fifty years behind us. But in Christian worth, in devotion to the cause of Christ and humanity, they are our equals if not our superiors.

As I close this article I am not unmindful of my home in St. John. I do not forget the dying saint, Rev. Pather Reed, (Ring,) nor the attentions of his family. I cannot forget the homes I entered and the hospitality I shared; I the rides took around an in St. John, the public institutions we visited, the magnificent scenery upon which we gazed, nor the public works we examined. But from it all as from a pleasing vision I turn with regret, bearing in my heart many grateful memories of their kindness, and a purpose at some time to return and burden them again.

J. D. F.

Hindrances.

"What various hindrances we meet
In coming to a mercy seat."

A brother, never very loquacious, but always sincere and honest in his utterance, after sitting in silence to very near the close of a warm-hearted prayer-meeting, left his testimony as follows:

"Brethren, it was quite a question in my mind this evening, whether or not I should come to this meeting. I did not feel quite like coming. I did not think I was in a state of mind and heart in which I could do the cause of Christ any service, or receive any benefit myself. The adversary insinuated that I might throw a damper on the meeting, and nothing but a sense of duty brought me here. Things have gone wrong with me all day. Men have not done as they agreed with me, and I have been disturbed, irritated and worried, as their failure has prevented me meeting my own obligations. My business has gone unusually hard to-day, and I indulged in hard thoughts and bitterness of feeling. It was in this condition that I

came to this meeting. But as I have listened to your words and the sweet hymns you sing, and have tried to let my heart join in your prayers—the load of care I brought has left me—it is gone. As I look into my heart I cannot detect one trace of the heavy cloud that enveloped me when I came in. I can scarcely believe it possible, so great is the change; but I say again, I bless God for bringing me to the prayer-meeting."

In some such words, for I have copied the brother's language as nearly as my memory recalled it, was a simple, but eloquent tribute paid to the blessings of a punctual attendance upon the prayer-meeting of the church.

How many a brother weighed down with the annoyance and cares of business, how many a sister, harassed by the demands of her household duties and the claims of her little family, transform into excuses for the neglect of duty the very things which should be reasons for the performance of it.

"Come unto me all ye that are heavy laden and I will give you rest."—*Times*.

Ministerial Education.

It is not singular that the early Baptists of our country had prejudices against ministerial education. These prejudices were a natural reaction against the extravagant estimates of its value held by other denominations. The latter regarded it of greater importance than personal piety. Piety was desirable, but not essential, while a want of education was a fatal bar to ordination. Even the godly Jonathan Edwards, who mourned over the spiritual declension of the churches, and the appointing of unconverted shepherds to the care of the flocks, would not consent to ordain a pious and intelligent man, who was deficient in a classical education.

The Connecticut Legislature passed the following law in 1742:—"And be it further enacted that no person that has not been educated or graduated in Yale College, or Harvard College in Cambridge, or some other allowed foreign Protestant College or University, shall take the benefit of the laws of this government respecting the settlement and support of ministers." The Presbyterians, in the Middle States, held similar views, but did not insist on evidence of the new birth in candidates for the ministry.

The Baptists therefore, in resisting such fatal errors, swung to an opposite extreme. They asserted that personal piety was an indispensable requisite for the sacred office, and that without it talent and learning were of no avail. In their zeal for this great truth, they often disparaged sacred learning, and came to regard it of small importance. In protesting against a great error, they insensibly embraced a smaller one.

Their influence has been powerful in correcting public sentiment. As their fundamental principles of religious liberty have become the law of the land, so their views of the need of piety in the ministry have been adopted by all evangelical churches. On the other hand they have outgrown their prejudices against an educated clergy, and are convinced that whatever gifts and culture will add to the personal power of the minister, is so much gained to the cause of Christ. With these enlightened views they are laying broad foundations for seminaries of learning and are taking a high rank among the educators of the land.—*Nat. Rep.*

The little grain and its perils.

A grain of corn lay with thousands of its fellows in the farmer's granary, exposed daily to perils from a host of sleek-coated little thieves who came to dine. Many a little grain-germ which looked as promising as itself was destroyed in this early stage of its history. But it was spared, and in due time was taken out by the farmer and cast into a black hollow of mould. If it had been in danger before in the sheltered storehouse, still more was its life imperilled now. For scarcely had the farmer left his field before a troop of black marauders came tramping over the sod, and sadly damaged his harvest prospects. But again the little grain escaped, and after a time, a tender blade shot

up from the moist earth, rejoicing in the bright warm sunshine. But with that sunshine came a swarm of greedy insects, which its beams had warmed to life, and again the little grain's life was in danger of perishing. A fierce hail-storm, too, beat to the earth many sturdier stalks, but still it was preserved, and in process of time appeared the ear, and then the full corn in the ear. The blight and mildew had rendered worthless many of its companions, but its shocks of corn were full and beautiful. What a miracle such an escape seems, when we trace the history of a handful of ripened grain down to its first beginning. Yet how faint a type of the perils which beset an immortal soul from its twilight dawn until the life-light sets forever in eternity.

For the Christian Messenger.

NOTES. No. 2.

THE FEMALE ACADEMY.

Christianity teaches man the proper position of woman. Heathenism degrades her, but christianity elevates her, not above man, but side-by-side with man to be his helpmeet—his loving companion, and sharer of his joys and sorrows. Woman has capacities, these may be ascertained by the study of her Physical, Intellectual, and Moral Constitution. It is not my intention to say anything on these points but to refer especially to the influence of woman. An excellent writer justly observes that "whatever may be the customs and laws of a country, woman always give the tone to morals." The influence of woman on the intellectual condition of the world is by no means small, or unimportant. But should this position be questioned, none can doubt that in one sphere the intellectual influence of women can hardly be exaggerated. We refer to that of the Mother; "What is wanting," said Napoleon one day, to Madam Campan, "in order that the youth of France be well educated?" "Good Mothers," was her reply. The Emperor was forcibly struck with this answer, "Here," said he, "is a system of education in one word." Let the mind of this parent be imbued with knowledge, and she will impart to her children the love of knowledge, let her heart become filled with the affection of good, and her children will imbibe from her the love of virtue and of noble deeds. It is related of Alfred the Great that "when twelve years of age, he could neither read nor write, and the development of his rare intellectual powers was mainly attributable to his step-mother Judith, the Queen of Ethelwolf who having promised a finely illuminated book of Saxon poems—to which Alfred had been listening with enthusiasm—to such of her sons as should the soonest be able to read them,—the young prince took the book, found out an instructor, and learned to read. When his modesty had crowned his wishes with success, he recited its contents to her. The innate energy of his dormant talents was roused, and the foundation was laid of that learning which produced the greatest benefit to his country. Bacon, Cuvier, Sir William Jones, and many other prodigies of learning received their first impulse in the path of study from their mothers. Who is that mother that thinks lightly of her influence on the minds of her children? Let her know that on her it may now be depending, whether a son is to pass through life ignorant of this world, of his duties as a man, a citizen and a christian; or to be so educated as to adorn the station he may hereafter fill, to be a blessing to his country, an honour to his race and heir to a glorious immortality. To fit the future mothers for their position of responsibility they must be trained. And emies must be built in which shall be gathered the youthful females, and surround them with the ennobling influences of Christianity and give them a discipline which shall with God's blessing fit them for their future position. Let all those that desire to see the future generations wiser and nobler than the present aid in the important undertaking of training the female mind that her future influence may be governed by intelligence. Parents you have a great work to do for the present and future. Do it speedily and wisely.

R. J. L.

October, 1865.