

all sincerity to make this inquiry:—Have we in deciding questions of duty, anything to do with consequences? Is not the general principle that "duties are ours and events God's" sound, and worthy of adoption in this case? But waiving this, I for one have not yet seen how Discipline any more than Dissolution tends to create discord and destroy union. And setting aside the consideration that such a supposition seems like a reflection upon the wisdom of Him who instituted the one, but who, so far as we have been informed, has nothing to do with the other, let us inquire into this a little more minutely. The Divine Law of Discipline for all offences as adopted by our churches in their Covenant, and interpreted by Dr. Tupper, is recorded in Matt. xviii. In the case described, those who resolved to disband were doubtless the same individuals who composed the new body and invited others to join them. Now this is the question, Why could they not as well faithfully applied this law in the case of all delinquents, as to pursue the course they did? I admit that the process might have been more tedious and difficult, but in the absence of proof, must maintain that it would have been in every respect far better. "Yea, let God be true, but every man a liar." And the fact that it had been long neglected, instead of being a good reason for setting it aside altogether, might I think very properly have been urged as a powerful motive for delaying it no longer. And instead of creating, it appears to me just the plan of all others to ally and prevent strife and animosity. Even in the case of the incorrigible, would there not be less room for complaint if thus dealt with, than if summarily disposed of as in Dissolution? Or to use the Dr.'s comparison, would it not be about as well for the materials, if the building were to fall of its own accord, as for it to be shattered in pieces by one fell blow? But a church is in Scripture compared to the body. Now in case of diseased limbs, which plan would be most worthy of adoption, to disjoint, dismember, and tear asunder the unhappy victim, or remove the corrupt parts by careful surgery? Or in that of a tree or vine—another Bible similitude—is health more likely to be restored by violent uprooting and re-setting the parts that have remained sound, or by faithful pruning? Dr. Tupper supposes that there is a point beyond which Scriptural Discipline is impossible, and yet a church possess sufficient vitality to render a vote of Dissolution necessary to the removal of the candlestick. In my opinion, when it is capable of intelligently dissolving, it is perfectly competent to enforce Discipline, however long it may have been neglected, or however large a proportion of its members are likely in this way to be cut off. And further, that when discipline has become impossible, dissolution is unnecessary—the church is already extinct. But just here is one other consideration. Let it be admitted that dissolution may in some cases be resorted to, who is to decide when it is expedient, or when discipline should be enforced? Can it be left an open question, and if so, does not the decision involve too great a responsibility for any pastor whether young or old, or for any church whether great or small?

And now, I am ready to admit that the act of dissolution may result in apparent improvement because the new body would evidently be purer than the old, and almost anything is better than entire neglect of discipline in some form. But this does not answer my question, Whether the subsequent history of those churches that have tried it goes to prove that the plan is worthy of general adoption. I am acquainted with one church that through the advice of a judicious and estimable Pastor resorted to this measure as the only available course. On examination of their records, I learn that just two-thirds of the then members, either at the time of dissolution or subsequently, connected themselves with the new body, and that but ten in all were by this act permanently cut off. Some of these I became acquainted with nearly thirty years after, and it is instructive to know that, though, during all that time they had been as consistent in every other respect as most church members, they could never be induced to reconnect themselves, stoutly maintaining that the act was unjustifiable, and that they were still members of the original body. One has since died in the triumphs of faith, and though, over against her name on the Church-book, is the date of her exclusion, corresponding exactly with that on which the new church was organized, she is lovingly remembered as a consistent Christian, and it is confidently believed has been received to the church triumphant. Another, deserving perhaps of equal commendation, still lives, unwavering in her determination. As to the church itself, after numerous additions, and much apparent prosperity, at the time I became acquainted with these individuals, it was thought by leading members to be absolutely necessary to repeat the operation. And certainly there was at least as much occasion for it as in the former instance, some forty—if I am correctly informed—having since been excluded for simple neglect. Perhaps a chapter from the history of those to whom allusion has been made by Dr. Tupper, would be a more satisfactory answer to the question,—have such bodies become healthy, or is it the tendency of the act to render its repetition necessary?

Hoping that I will be pardoned for any apparent want of deference,
I am, respectfully and sincerely,
A YOUNG PASTOR.

For the Christian Messenger
OBITUARY NOTICES.

DEACON ANTHONY WILKINS.

Another conquest over earth's dreaded conqueror; another pledge of final and complete victory. Triumphed over death, at Hanley Mountain, on the 21st of Sept, Deacon Anthony Wilkins, aged 82 years.

Few, from the ordinary walks of life, have possessed a character and history more deeply interesting for biographical portraiture. Few, with experience so varied and reminiscences so uncommon and abundant, have left less available material for a connected and adequate memoir. Were it not that the leading features of character and history were already imprinted on the memory of so many on earth, and that a perfect record is preserved for common perusal in Heaven, we should feel the loss of so much interesting incident and experience to be even greater. But doubtless the entire record is correctly kept till,

"On that green and flowery mount
Our willing souls shall sit,
And with transporting joy recount
The labors of our feet."

Once an earnest servant of Satan, no sooner did he experience the "new creation" than he at once transferred the firm energy and fearless fervor of his character, into hearty allegiance and service to Christ. Baptized by Bro. I. E. Bill about 38 years ago, his motto from that time has been "Stand up for Jesus." Or, to use his own quaint words, "Let us hold up the pole whether it has the flag or not."

Shortly before his death he said, "In looking back I have one thing to comfort me, I have TRIED to hold up the cause. Yet Paul the Apostle was not more firm to hold or ready to acknowledge, 'Yet not I, but the grace of God which was with me.'"

Holding the fundamental doctrines of the gospel,—justification by faith, the election and final perseverance of the saints, &c.,—with a firm grasp, his renewed life exhibited, to a marked degree, those strong and underlying principles of Christian faith and character.

Prompt to perceive and ready to adopt,—irrespective of prevailing custom or prejudices,—whatever harmonized with the spirit of Christianity, he was among the first adherents and advocates of total abstinence in the country. If among Christian enterprises he was more interested in one than another it was the Foreign Mission. He had seen in India, in his youthful days, the degrading abominations of idolatry, and when by God's grace, he was brought to love and to labor for that "gospel which he once sought to destroy," his soul never ceased to fire toward the Foreign and especially the Burman Mission. He not only gave according to,—and as some would think, beyond—his ability, but he sedulously taught his children by example and precept, to lay themselves out and even to make sacrifices for a cause so glorious. Many a hard-earned, carefully-saved penny has thus gone from that once struggling little family, like seeds dropped on the deserts of idolatry to bloom and bear rich harvests for eternity. Burpe was remembered, in his hard struggles, by the obscure, sympathizing deacon. They have met ere this, it may be, with others saved from heathenism, through their prayers and labor, to blend their notes of adoring praise to their common Saviour.

If there was one institution of the church which he loved more than another, it was the prayer meeting. Whether at home or abroad, he loved to meet and pray with praying souls. Once during a journey he was instrumental in the conversion of at least one sinner, by holding a prayer meeting with two or three other Christians whom he succeeded in gathering together on Sabbath. While his strength lasted he continued, to attend, and labored to uphold this, as well as the other institutions of God's House.

The peril of sinners, and the condition of backsliders, were equally a care and anxiety to him. His trouble concerning them was not so much communicated to others, as it was to them and to the Almighty. Many an unconverted sinner and backsliding Christian will long remember his faithful warnings and entreaties. In the prosperity of religion he seemed to be truly interested. When Zion languished, he seemed like one bowed down with age, infirmities and sorrow. When Zion flourished, his form seemed erect, his step elastic, and his countenance animated as with youth, health and pleasure. As a Deacon, he met well the requirements, and attained well to the position spoken of in Paul's direction to Timothy,—1 Tim. iii. 8-18. In short "he was a good man, and full of the Holy Ghost and of faith." Of him it may be said, "Write, blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Communicated.

JOHN BRODERICK, Esq.

Died on May 15th, of Typhoid Fever, John Broderick, Esq., residing in Five Islands, aged 69 years. Our beloved brother was sick about five weeks. As is usually the case in that fever, his sufferings were very severe. But he was remarkably patient, and resigned to the divine will. By nature he possessed a strong mind and firm nerves. By the grace of God he had also a strong faith in the Lord Jesus Christ and a blessed hope of eternal life. In his sufferings he often repeated a verse of a beautiful hymn: "Jesus died on Calvary's mount, a long time ago," and,

"Salvation's rolling fountain now freely flows."

At one time he requested those who waited on him to sing another hymn:

My heavenly home is bright and fair,
No pain nor death can enter there,
Its glittering towers the sun outshine,
That heavenly mansion shall be mine.
I'm going home to die no more.

Our dear brother was baptized, by that worthy servant of Christ, Rev. John Cogswell in 1844. He was ordained to the office of a deacon, which office he endeavored to discharge until his death. He took a warm interest in the Redeemer's cause in Five Islands. He encouraged his fellow-Christians to hold on their way. In the prayer-meeting he exhorted the young to seek the Saviour. In public on the Sabbath, he would lift up his voice in prayer; and he also led the choir in singing the praises of God. He was always ready to entertain the ministers of Christ and all that entered his hospitable dwelling. He also discharged the office of magistrate with integrity and general satisfaction. He was much respected in the community and greatly lamented, and we hope that he is now uniting with the redeemed before the throne of God, in singing the song of Moses and of the Lamb.—Com. by Rev. James Reid.

Religious Intelligence.

NORTH BAPTIST CHURCH.—The Rev. J. E. Goucher baptized three persons on Sunday evening last. These, together with nine by letter, were afterwards received into fellowship. The brethren are much encouraged by these indications of the Divine favour on the labors of their pastor.

BOSTON.—A new church edifice was recently opened at the corner of Warren Avenue and Canton Street, Boston, for the second Baptist Church of that city, formerly worshipping in Baldwin Place. It is described as follows:—It is built of brick. Its general style is Gothic. The front consists of a small tower on the east side, 75 feet high; a gable 80 feet high, to be surmounted with a cross 5 feet 6 inches in height; and the principal tower, 21 feet square and 60 feet 6 inches high. The whole height of the principal tower and spire is 148 feet above the sidewalk. The length of the building is 118 feet; width 77 feet 10 inches. The main auditorium is 82 feet long, 68 feet wide, and 50 feet high in the centre. The number of pews in the house is 216, and the number of sittings 1150, including the singers' gallery. The pulpit platform is raised four feet above the main audience floor, which inclines one foot in the whole length toward the pulpit. In the rear of the desk or sides of the chancel, are chestnut tablets with the inscription on the left one—"The glory of this latter house shall be greater than of the former, saith the Lord of hosts;" and on the right, "And in this place will I give peace, saith the Lord of hosts." Beneath the apex of the arch is a glory of rays, with a scroll bearing the inscription, "Holiness to the Lord," which was the inscription upon the sounding board of the old church, when originally erected in Baldwin place. The sides of the arch are of glass, and are carved, with paintings of symbolic religious emblems. In the evening they are illuminated from gas burners in the rear. The pulpit and chancel furniture, pews, gallery fronts, organ case, doors and other inside finish are of black walnut and chestnut combined, enriched with panels and moldings. The windows are of stained glass with emblematical designs. All parts of the house are well ventilated, lighted and warmed. In the basement is a fine large vestry, committee rooms, pastor's room, library, sexton's room, &c. The exterior of the church makes a fine impression, while the interior excites admiration by its rare combination of simplicity and ornament, its graceful and impressive architecture, spaciousness and light, cheerful appearance.

WESTERN EXTENSION.—An Association of Baptist Churches was recently organized at Denver, under the title of the "Rocky Mountain Baptist Association of Colorado." The brethren in that far west country appear to be taking the right view respecting Education and Missions. The following are their resolutions on these subjects:

- We believe that while education is the handmaid of virtue, ignorance is the companion of vice. History and experience have taught the church that religion and education should go hand in hand over the world; therefore
- Resolved, That we will, to the extent of our ability, encourage education in this territory; that we will take measures to secure a college or University charter, and carry forward as fast as practicable, the erection of buildings for the purpose of academic and collegiate education.
- Resolved, That we recommend to the churches comprising this association that a united effort be made to raise funds to be placed in the hands of this association in order that the destitute portions of our territory may be more fully supplied with the gospel of Christ.
- Resolved, That we deeply deplore the condition of the heathen world, and that for the furtherance of the missionary cause, we recommend to the churches that a quarterly day be set apart as a day of earnest prayer for the cause of missions, and that upon the first Sunday in each month a contribution be taken for the purpose of sending the gospel to the needy and for the cause of missions generally.
- Other resolutions respecting Foreign Missions and Baptist Publications were adopted. This first session of the Rocky Mountain Baptist Association indicates a healthy christian life in its promoters.

SAILING OF MISSIONARIES.—There was an enlivening missionary service in Charleston, on Wednesday forenoon of last week. A large company of Christian friends were then gathered under the dome of a sunny October sky, on board the ship Bennington, to give the band of farewell to the missionaries who went forth at twelve o'clock of the same day "far hence to the heathen." The services of the occasion were memorable. Rev. Dr. Warren presided. Rev. John Girdwood and Rev. Dr. Mills offered prayer. Rev. Dr. Jeffery made the farewell address. Mr. Stoddard and Mrs. Stoddard go out the second time as missionaries, taking with them their son, a lad, but leaving behind them two daughters, at the ages respectively of fourteen and sixteen years. The other missionaries are, Rev. Messrs. Comfort and Cushing, with their wives; also Miss Gage and Miss Collins, the former a sister of Mrs. Bixby, and having in view assistant missionary labor in educating the Shans and teaching them the "way of salvation." Rev. Messrs. Stoddard, Comfort and Cushing each spoke briefly and feelingly. The hymn, "Yes, my native land, I love thee," was sung, and the impressive service closed by a leave-taking of these missionary friends, who go to re-inforce their co-laborers abroad, attended by the prayers and benedictions of thousands at home.

NEW MISSIONARY SOCIETY.—A new society has been formed in England, called the Palestine Christian Union Mission to the Arabs, among whom a spirit of religious inquiry, it is said, is rapidly spreading. The Arabs, it is believed, will, if converted, make effective missionaries, owing to their nomadic character. It is proposed to send out a native Christian Arab, who has been under training for the ministry in England, as the first missionary, to be accompanied by a skillful physician. His plan is to go to his native town, Sychar, near Jacob's well, and combine house-to-house visitation with teaching and preaching.

DENMARK.

Conference of Churches in Copenhagen.—The Baptists of Denmark held their yearly Conference in Copenhagen June 1 and 2, 1866. Twenty-seven delegates were present besides strangers, including brethren F. O. Nilsson, from Gothenburg, and Lindblom, from Strengness, in Sweden. After organizing, the brethren reported in reference to the churches by which they were sent. From the returns it appears that many of the churches have been blessed by the reception of new members. During the past year, the church in Vandløse received 20; Aalborg, 10; Lolland, 4; Bornholm, 4; Langeland, 2, and Copenhagen, especially since the settlement of bro. Köbner and the commencement of the Sabbath school, which has enjoyed the Divine blessing, several,—particularly young persons. The church in Jøtzmark reported revivals in the district of Hjørring and vicinity, a region formerly the seat of bitter hostility, but now the home of thirteen or fourteen baptized believers.

State of the Churches.—Many of the churches have had an eye to expansion, laboring to diffuse the gospel in the "regions beyond;" others have been weighed down by difficulties, some the want of means, others in consequence of the opposition of the priests and people; and still others as a result of the loss of members who have emigrated to America. But some have been able to send out laborers to extend the kingdom of God. A brother in Jutland has recently distributed 50 Bibles, 500 Testaments and numerous tracts.

From the statistics of 1865, it appears that the 17 churches in Denmark have received an addition of 187 by baptism; subtracting all losses by death, exclusion and emigration, the net increase is only 88. Total number of members at the beginning of 1866, 1702.

The two churches in Copenhagen, during the Conference, were united into one.

MISSION TO THE SHANS.

LETTER FROM MR. BIGBY.

Germ of an Association.—In January a large number of Gekchos, Saukoos, Padoungs, Bghais and other tribes followed me to Toungoo, to attend a meeting of three days, which is likely to become an Association. It was held last year at Shwa-nau-glyeh. There was a dispute among the villagers this year, several claiming the right to have the meeting; and, to settle the matter and unite all, I invited them to hold it with the church in Toungoo. All agreed, and so we avoided a break, or, at least, envious feelings.

Not less than a hundred and fifty came from the mountains. Quala was present and preached faithfully. We had reports from the various preachers respecting their fields of labor.

The reports were listened to by a large congregation, and were full of deep interest.

The meeting closed with a sermon from Mung See-dee in the Gekcho language, at which the Deputy Commissioner and wife, with nearly all the officers and ladies in the place were present.

Neeghyau was present, and expressed a wish to have the meeting next year at his village. I am sorry to say, however, that Neeghyau, is growing in worldliness rather than in godliness. The opening of the road through his territory, and the tax allowed him by government of four annas per head on the thousands of Shan traders, ponies, buffaloes and bullocks that go through there every year, has made him suddenly rich, and he acts just like other men under such circumstances. He is no less friendly to me.

In many instances we have stopped in dense jungles to preach to multitudes of Shans. Who does not see the good hand of our God upon us in opening this road, giving us friends by the