

to earnest men in country districts. The villages around our large towns may be easily reached, but a cluster such as near Cheddar, far away from city conveniences, can only be provided for by some free and expansive agency, such as our brethren here have happily secured. We hope that this brief statement will lead some competent hand to give us a history worthy of the cause.

For the Christian Messenger.

French Mission.

Mr. Editor,

Bro. M. Normandy, Missionary to the French, has left home to prosecute an agency on behalf of the Mission. He expects to visit Halifax, going through Annapolis and Kings Counties, and returning by the South Shore. He and his work are commended to the favorable regard of the friends of the mission and of Christ.

The object proposed by the Board in sending out Bro. Normandy, is to collect funds for the payment of Mission premises, purchased in Saulnierville, in addition to the ordinary expenses of the Mission. Toward this object the County of Yarmouth has already given about \$600.00, and members of the Board themselves upwards of \$300.00, which may be taken as an expression of the estimation in which those best acquainted and most interested hold the object. The sum required to be raised the present year, to meet all demands, is about \$2000.00; but what will this be among so many. For the labor expended the success of the Mission is satisfactory, and the prospects all that could be expected. But we should attempt greater things for God in this department, and expect greater things from him. The Mission demands an additional laborer, and he must be engaged as soon as possible. Help brethren with your prayers and contributions.

R. D. PORTEE, Secretary of Board.

Hebron, Nov. 13th, 1866.

Christian Messenger.

HALIFAX, NOVEMBER 21, 1866.

THE CHRISTIAN MESSENGER FOR 1867.

We have been reminded by some of our friends, in a very

PLEASANT

manner, that another year will shortly be here. They have begun the

WORK

of gathering up New Subscribers. We take the present opportunity of inviting others to join in similar labors of love.

By way of inducement, and

FOR THE

purpose of preventing the difficulties of adding them all, just at the

COMMENCEMENT OF THE YEAR,

we shall place on our list all new names, as they come in, from the present date, charging them only from the 1st of January,

1867.

We hope therefore that no time will be lost, but that our friends will proceed without delay, to search out amongst their neighbours and acquaintance some who are not at present receiving the paper, and give it a word of commendation.

Although our circulation is in fair proportion to that of our contemporaries, and equal to the best, yet there are still hundreds and probably thousands of families in our land, who entirely accord with us in sentiment, but who have not yet joined the band of intelligent christian men and women, we are proud to call our subscribers.

With regard to the prospects of the future, we know it is the practice of some newspaper publishers to make a flourish of trumpets, and attempt to dazzle their readers with certain clap-trap as to what they purpose doing on their behalf during another year; and then going on about the same as before. Such is not our practice. We prefer giving, week by week, such information as will instruct and satisfy subscribers, and benefit their families; so that we may have a succession of permanent patrons who shall retain their interest in the paper as long as life shall last, and their children then follow in the footsteps of their forefathers, growing in confidence and esteem year by year.

We might mention the names of some who will furnish our pages with literary matter during the year, and might include amongst them, ministers and merchants, professors and poets, teachers and travellers, farmers and fishermen, but in doing so might seem to disparage others not named. Our corps of edu-

cated men and good writers in each of these professions was never so great as at present, and we shall endeavour to enlist the services of the ablest amongst them. Our highest desire is to present our readers with the best supplies that can be procured, from at home and abroad, and provide for them a weekly reprint unsurpassed in British America. We hope, during the coming year, with the aid of our worthy Agents and other friends, to approach nearer to our highest aspirations in these respects than we have ever done before.

The English Baptist Union.

THE recent autumnal session of the Baptist Union, held on Wednesday and Thursday, the 10th and 11th ult., was an occasion of great interest to the denomination in Great Britain. It was held in the spacious Myrtle Street and Pembroke Chapels, of the latter of which Rev. C. M. Birrell has been pastor for more than thirty years. At the commencement several ministers engaged in prayer. After which the Rev. John Aldis, of Reading, chairman of the Union, opened the business by an address, on "The duty and Privilege of Domestic Worship," a subject well adapted to commence a series of such religious exercises as those of the Union. The Hon. and Rev. Baptist Noel then led the assembly in prayer, and all hearts felt "it is good to be here."

The London Freeman gives a good report of the several meetings; from which we obtain the following summary:

At twelve o'clock, Mr. Millard, rises to present the message of the committee, which informs us that one-fourth of the Baptist chapels in England, have been erected within the last twenty years, and earnestly calls upon us no longer to linger in the rear of other denominations, but with cordial and simultaneous actions, proceed to provide for populous districts wholly or partially destitute.

After this it is announced from the chair that a paper will be read "On the Deacon's Office in Relation to Church Finance." Mr. James Benham, treasurer of our Baptist Building Fund, deacon for several years of one of the metropolitan churches, reads the paper. Novelty attaches to the order he pursues. He strikes the key-note on expenditure. Maintenance of public worship is first treated, including rental, interest on mortgage, and salaries of officials; then, the temporal support of the minister, which should secure him more than mere existence, be regarded as debt, not charity, be regularly, delicately, and punctually discharged, seasonably increased, and, all the better, if paid in advance; then the relief of the poorer members of the church, the names of the recipients being known only to the officers; and lastly, provision for the religious and benevolent operations of the church. Mr. Benham expatiates on income, which he contends should always rise with the expenditure, instead of the latter being brought down to the former. The cheerful "hear, hear" which is energetically circulating, strikes us as healthy. It temporarily subsides, as Mr. Benham indicates the sources of revenue which are, first, seat-rents, a mode of long standing, and regarded by many as quite legitimate; second, congregational collections; third, weekly offerings, much commended and said to be generally successful; fourth, subscriptions. All the plans are acknowledged to have their respective merits and defects, but whichever is adopted, it is to be worked in a devout spirit. There is to be no waste, no parsimony, no juggling with the funds, but genial manner and happy tact on the part of our diaconal brethren. The paper closes with excellent advice both to richer and poorer members. It is obviously the result of careful observation and valuable experience. Well it merits the welcome it receives. Several points of this address were afterwards made the subject of discussion principally by brethren holding the deacon's office. Considerable sensation and a loud burst of applause is heard as the Rev. C. H. Spurgeon, rises and speaks of elders as well as deacons in the Tabernacle Church, and from grateful experience recommends sister churches to have them too. Many business men are not needed in a church, but elders are. Let them be employed. The result will justify the step. A pastor's support is no gratuity. "The labourer is worthy," not of "what providence sends" or "what can be raised," but "worthy of his hire," and the Master rejoined this. Mr. Hinton mentions the fact that the terms elders and pastor indicate the same office, Mr. H.'s expository power, is brought to bear with some plausibility against "the weekly offering," and he contends that 1 Cor. xvi. 1, 2, does not enjoin that the member of the Corinthian Church shall drop on a Lord's day what he can give into a chapel-box, but commands him "to keep by himself in store" until the travelling Apostle come—a special injunction in a particular case. After Mr. Haycroft had spoken the Rev. Dr. Angus rises, and by a word or two scatters the mist in which Mr. Hinton had sought to mantle the advocates of "elders and deacons," by showing that they simply spoke of the *eldership* as implying, not another order of officers, but a plurality of pastors or helpers. He thinks, however, that ministers generally are too silent on the duty of the people to "those over them in the Lord." In the evening a meeting was held in the Philharmonic Hall.

After prayer the chair is taken by the Rev. C. M. Birrell. He first calls on a brother well known by a Liverpool audience,—throughout

England, and recently in the transatlantic world—the Rev. shall I say "Dr.?" ("No," shouts a determined voice.) Well, then, William Brock, who, on rising, says, "It is my wish, that that title be never prefixed to my name." He rejoices in gatherings like the present, as renewing old friendships, and bringing face to face college chums, some of whom now meet as old men! He greatly enjoyed his visit to America—gives instances of transatlantic fruit from seed sown in England,—eulogizes American laity and ministers for their devotedness to meetings like these,—expatiates on the healthy manifestation he saw of the voluntary principle,—describes the American cemeteries,—speaks with admiration of Madam Feller, of the Grand Ligne Mission,—vindicates the coloured Christians whom it was his privilege to meet,—tells of what deliverance of soul he experienced, when he found himself far away from the trammels of an Established Church, and declares that there "the Liberation Society" would be as a fish out of water. The Rev. C. H. Spurgeon, rises and—looks as a brother amongst brethren, and is received in a manner that testifies the general joy that is felt in his hearty fraternal spirit. He is thankful, and says he ever will be, for the autumnal session at Bradford. It stirred up himself, and all his London ministerial brethren, who know and love each other now, as they had never done before. The London Association recently met for fasting and prayer. The Divine presence was felt. Deep emotion filled every heart. There was wrestling for souls as if the suppliants had resolved to obtain a blessing from God on London, or die on the spot. It was a time never to be forgotten. Similar exercises will be renewed on the 5th of November, when it is hoped brethren in the provinces will be equally importunate for the outpouring of the Holy Spirit. We understood Mr. Spurgeon to say that the church under his care held a prayer-meeting every morning, at seven o'clock, and another every evening at half past seven. What an example! The third hymn for the evening—

"Great Lord of all thy churches, hear The ministers' and peoples' prayer,"

is sung with great fervour, and the Rev. J. Martin, of Nottingham, supplicates the Divine throne.

The Chairman here introduces a General Baptist from London. This is the Rev. Thos. Goadby. He has been much engaged in the cholera districts of the metropolis—he bails the October meeting of the Union as an institution and dilates on the delightful influence of the London Association, awakening as it does only regret that it had not been formed long ago. The Rev. R. Glover, of Glasgow, then delivered a fervent address on "The Mission of the Church." The Rev. Albert Williams, who is about to proceed to India as a Missionary, having at the request of the chair briefly spoken, he and his young wife were commended with much affection, to the care of the Lord of missions, by the Rev. W. G. Lewis.

Thursday morning at seven o'clock,—"the hour of prayer,"—there are in Pembroke Chapel between one and two hundred applicants gathered. At ten o'clock the assembly is already large. The Rev. Dr. Paterson, of Glasgow presides. After a Scripture reading, the Rev. T. Gough, of Clifton, prays. Praise and prayer by brethren W. Brock, jun., G. B. Thomas of Leeds, W. C. Lewis, of Calcutta, are delightfully intermingled with the reading of selections from the New Testament, until eleven o'clock. These exercises are felt to be the best preparation of "speaking of the things pertaining to the kingdom." The chairman of the Union, the Rev. John Aldis, speaks in mellow tones and loving strains, and reminds us that as we are brethren, we are to talk to each other as brethren; should anything be said by a brother that is not liked, "answer" the thing, and not the brother who said it. A paper is read on "Public Worship," by the Rev. S. G. Green, B.A., President of Rawdon College. He remarks on the nature of public worship,—discriminates between the worship of the church and that of the congregation,—asks whether the whole of the Lord's-day should be devoted to the congregation,—inquires why we have not weekly communion as the first Christians had,—touches on prayer and praise as the so-called "introductory" part of the service,—gives a reproving glance at late coming into the place of worship and abrupt retiring from it,—admires "the lecture" which the Puritans prized,—dwells on the solemnity of the ministers "speaking to God," as he expresses the desires of united worshippers,—believes that as to forms of prayer there is room for honest difference of opinion,—observes that the call for a liturgy is from ministers among us, not from the people, and signifies his decided preference for "free prayer." He congratulates us on our liberty as a denomination, and concludes a paper of exceeding value, and which, when circulated amongst us, will, we trust, be succeeded by marked improvement in Baptists' public worship. The Rev. J. Martin moves a vote of thanks to Mr. Green, requesting him to place his excellent and eloquent paper at the service of the Union. He denurs to weekly communion being, as he believes it is, assumed. The resolution is cordially seconded by the Rev. J. Penny, of Clifton. It is put and carried.

A paper is read by the Rev. C. Kirtland, on "Home and Irish Missions." Next is a paper on "Jamaica" by Dr. Underhill, the calculated Secretary of the Missionary Society, and gives a lucid statement of facts, which forms a complete and triumphant refutation of charges hurled against himself and those whom he sought to defend. Dr. Angus is gladly received as he rises to move a resolution touching our sorrow at the late events in Jamaica; our joy that none of the members of our churches were in any way involved; our conviction that the re-

port of the Royal Commissioners proves that everything written by Dr. Underhill had been substantiated by official documents, virtually abandoning all calumnies against our missionaries and our secretary; our warmest gratitude to the brethren at home and abroad for bearing so meekly undeserved obloquy and reproach, and for maintaining so nobly the interests of humanity and justice. (Here admiration for Dr. Underhill and the missionaries rises in successive bursts of applause.)

Here the audience was much delighted by a speech from the Rev. Mr. Holt, minister of St. Elizabeth's, Jamaica. On this gentleman coming forward, the whole assembly rises *en masse*, with tears of gratitude and joy bedewing many a cheek. The coloured minister expressed his thankfulness to all; declares Dr. Underhill had spoken the truth, and he adds, "truth is truth." He was conducted to the baptistry by Mr. Knibb—was sold by public auction, but stands among us now, as the first of missionary labour. There are some black men at college, he says, who could put Sam Holt in the shade, but Sam has experienced the lash. He has sat, too, on the grand jury and associated with the magistrates whose horses he had formerly held. Some there did fear what he would say here, but he told them, "I'll speak the truth." He had known the late lamented Gordon for some thirty years. Though when a slave, not a man of his rank, Mr. Gordon saw he was a man—a man. He had received from him a pulpit Bible, and rejoiced in bearing public testimony to the kindness and gentleness of that murdered gentleman. Mr. Hinton moved a resolution recording our conviction as to the unjustifiable arrest and execution of Mr. Gordon, and of deep condolence and sympathy with Mrs. Gordon. After several votes of thanks &c., &c., the resolution, seconded by the Rev. W. Brock, is cordially and unanimously passed,—but impressively too,—by the whole audience quietly rising, and then, in solemn silence, resuming their seats, the Rev. H. S. Brown intimates that a friend of his has suggested as a crown to the Union meetings, an endeavour to erect a place of worship and sustain it at Morant Bay. Nine or ten gentlemen have together promised £270 towards the building fund, and £40 per annum for five years, towards the support of public worship. He has learned that if £500 could be raised, the Jamaica friends would be encouraged to raise the rest.

The hymn, "May the grace of Christ our Saviour," is sung, the venerable Dr. Hoby engages in prayer, and Mr. Birrell pronounces the benediction.

In the evening the Philharmonic Hall is again soon filled. The hour for commencing service has not yet arrived. A prayer meeting is quietly suggested by our brother, the Rev. W. G. Lewis. It is announced, and the Rev. W. Brock presides. We sing the first hymn, "O Spirit of the living God!" and the Hon. and Rev. Baptist W. Noel leads the great assembly in prayer. Mr. Brock reminds us of the message from the London Association touching the 5th of November, "Pledge me, pastors, deacons and friends you will remember it." More than one response is indicated, and Mr. Brock prays that the preacher we are about to hear, "may come baptized in the Master's grace, pervaded with the Master's power, and be to us the Master's messenger." Mr. Spurgeon soon appears. The vast congregation unite in singing the 100th Psalm. After a short exposition of the 68th Psalm, Mr. Spurgeon prays, and "Amen" not a few are heard. The stirring hymn, "All hail the power of Jesus' name," is announced by Mr. Birrell, and sung to its well-known tune. The effect is inspiring—thrilling. The prayer of the preacher is, "O Lord, make this service a blessing to us!" The text is read, Ephesians v. 14. The sermon succeeds—full of point—unction—power. The appeals are searching and solemn. May good be done! May the future prove that God is now saying to the Union, "From this day I will bless you!" With pathos and feeling the closing hymn is sung.

The benediction follows, and the hallowed festival is at an end!

Now, Lord, we part awhile,
But, still in spirit joined,
Embrace the happy toil
Thou hast to each assigned;
And while we do Thy blessed will
We find an heaven within us still.

An editorial of the same paper gives the following description of the places in which this great denominational gathering held its meetings:

"Pembroke Chapel seemed to have been constructed for such a conference. The galleries were generally crowded, and the delegates exactly filled the area, the seats of which, following the ellipse of the gallery with both sides looking towards each other, and slightly rising, presented the greatest facility for speaking, while the numerous rooms and stalls included in the edifice, supplied every possible requirement. Myrtle-street Chapel, from its larger capacity, was found equally adapted to the immense audiences convened within it at the missionary meetings of Monday and Tuesday, and the great Welsh gathering on Wednesday evening.

But both these places of assembly were surpassed, if not in sacred associations, architectural beauty, by the Philharmonic Hall, which had been spiritedly engaged for two evenings. On the occasion of Mr. Spurgeon's sermon when, by computation, 3,510 persons were seated within it, few spectacles of the kind could have been more impressive. The platform, with accommodation for 500, rises in concentric ascending benches, surmounted by the organ at the highest point. Looking forward from the standing-place of the speaker, the eye is interrupted by neither pillar nor chandelier. The roof seems hung from the sky; and from a line of small gaslights, interwoven with the ornamentation of the cor-