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Religious.

Baptists in Scotland.

We copy the following from the *Canadian Baptist* under the title "From Recollections of my early days."

The oldest Baptist church in Edinburgh was the one in the Pleasance; it originated with one Robert Carmichael and Archibald McLean. Carmichael had been for some years the minister of an Antiburgher congregation. Archibald McLean was a printer in Glasgow. These men often conversed together in the year 1768 on the subject of infant baptism, but could find nothing for it in the Word of God. Still, not wishing to do anything rashly, they agreed each for himself to search the Scriptures on that subject, and to communicate their thoughts to each other. The result was that both of these men renounced infant baptism. With them were five others of the same mind, among whom was one Walker, a surgeon. As there was no one in Edinburgh at the time to whom they could apply for baptism, Mr. Carmichael went to London, and was baptized by Dr. Gill, in October, 1765, and, returning, administered the ordinance to the others. Mr. Carmichael became the first elder of the church; Mr. McLean was chosen his colleague in June, 1768, the church then consisting of nine members. The church in Edinburgh was highly favored from the first with those who filled the elder's office. Some of them were men of good talents, and held a commanding influence in society. Mr. McLean did much to spread Baptist principles in Scotland by his writings; for, though he had not been taught in the Divinity Hall, he was a man of considerable learning, as his books will show. So much were some of his writings appreciated in America, that he was offered by a certain college a D. D. This he refused, with the remark, that surely they had not read his book, or they would not have offered him such a thing. Among the pastors of this church were such men as Robt. Walker, a surgeon; Wm. Braidwood, and Henry David Inglis, advocate, a grandson of Col. Gardner, who fell at the battle of Preston Pans, when the Royal Army was defeated by Charles Stewart in 1745. This Henry David Inglis was an excellent preacher and a devoted christian. After his conversion he commenced the study of divinity in the University of Edinburgh, with a view to become a minister in the Church of Scotland; but, as his mind was opened to get a clear view of the nature of the gospel and the kingdom of Christ, as taught by Christ and his apostles, he considered it to be his duty to leave the church of Scotland and cast in his lot with the despised Baptists, where he did much to build up the cause of Christ among them. He visited the jails and talked with persons under sentence of death. To one poor man called Wm. Mills he was made the happy instrument of his conversion, the account of which he published, along with letters written to men under sentence of death. Although Baptist sentiments seemed to revive in Scotland, in the time of McLean, we are not to suppose that that was the first time they appeared there. There can be no doubt but that there were Baptists in Scotland at a very early period, though not known by that name. They in that country, like many other countries, had to conceal themselves from their enemies, who thirsted for their blood. There is one thing certain that the early christians in Scotland practised immersion, as the remains of baptisteries and fonts testify. In the days of St. Patrick, who was born in what is now called Killpatrick, on the banks of the Clyde, and among the simple Presbyters of Iona, where dwelt Columba, the grandson of Fergus, sprinkling was unknown, except in cases of sickness. Even the Romish Church practised immersion down to the time of the Reformation, Baptists, or Anabaptists, as they were called, were known as such in the days of Knox, Scotland's great reformer. They must have been numerous in his time—so much so that he both preached and wrote against them, in which he showed much zeal, but little knowledge of the real views of that people. After the death of Charles I., when Cromwell, after the defeat

of the Royalists in England, led his victorious army into Scotland, and defeated the Scots at Dunbar, we find many Baptists. There was a Baptist Church at Leith, and another at Dalkeith, six miles south of Edinburgh. Many of the soldiers, and not a few of the officers of the army were Baptists; and as the army remained in the country nine years, there were no doubt churches formed in different places where parts of the army were stationed. Cromwell, though not a Baptist himself, was an enemy to all State churches, and opposed to persecution for religious opinions. He gave liberty of conscience to all, even to Jews. This, no doubt, led many concealed Baptists to show themselves, and others who were favourable, openly to embrace and profess Baptist views.

The Millennium.

The following, from the *Charlottetown Patriot*, is the notice of a lecture delivered by Rev. John Davis, before the Young Men's Christian Association and Literary Institute, on "The Millennium," to a respectable and appreciative audience. The lecture was one, which was well worthy of the careful attention of an intelligent Christian community.

Mr. Davis, at the outset, referred to the two great classes into which nearly all those who have any opinion on this subject are divided, viz: pre-millennialists and post-millennialists. He classed himself among the latter, and then proceeded to discuss the subject, basing his observations, principally, upon the 20th chapter of the Revelation,—a chapter from which both the classes referred to, attempt to adduce arguments in defence of their position. The lecturer briefly viewed the history of the Roman world and the Christian Church, whilst the "mystery of iniquity" was working, until it reached an important crisis in the year 606, when the Emperor Phocas conferred upon Boniface the III., the title of "Universal Bishop." If this be the period at which the *Papacy* takes its rise, then we are left in no doubt as to the date of its termination.—Nothing is clearer in Scripture, than that that power is to be overthrown; and if we can ascertain definitely the date of its origin we cannot err in regard to its close. Its duration is "a time, and times, and the dividing of a time,"—three years and a half—twelve hundred and sixty days—twelve hundred and sixty years. Starting then with the year 606 as the origin of the *Papal Monarchy*, it must now be nearing its termination. Now, if the *Papacy* consist in the union of temporal dominion with spiritual power, passing events indicate that it is virtually overthrown. Mr. Davis referred to the present critical state of the "Holy Father" at Rome, showing that his temporal power, or his power to persecute is now nearly gone, and with it the *Papal power* is tottering to its fall. The inference from this is, that we must now be upon the threshold of the *Millennium*.

The lecturer then passed to a consideration of the knotty question "what is to be understood by the 'first resurrection'?"—the living and the reigning with Christ during a thousand years, of "the souls of those who were beheaded for the witness of Jesus and for the Word of God?" Of course adopting the post-millennial theory, Mr. Davis explained this as referring to the revival and reign of the principles of true religion. These during the *Millennium* having the ascendancy upon the earth, it shall be as if the martyrs and confessors—the most godly men of former times—should again appear upon the earth, and their spirit become the reigning spirit of the entire world. Time prevented a discussion of the state of the church and world in their various aspects during this glorious period, but the lecturer hinted, that if spared, he might enter upon this branch of his subject on some future occasion.

On Teaching

An American writer has made some suggestive remarks on the defects of teaching. Talking, he tells us, is not necessarily teaching. It is no uncommon thing to see teachers who do all the talking in the class. They simply harangue their scholars from the beginning to the end of the hour. They secure, perhaps, a fair degree of attention, and the scholars

listen to them with pleasure and satisfaction. Such teachers are gifted with ready utterance, and they go on pouring out a stream of words somewhat like a man who attempts to fill a narrow-necked bottle by pouring over it large quantities of water from a bucket. Such teachers do not stop often enough to ascertain how much of the knowledge which they pour forth fairly gets into the minds of their listeners. Undoubtedly the teachers should have something to say. But it is a great mistake for him to do all the talking. It is no great exaggeration to say that none of us really know a thing until we have told it to somebody, or in some way given it verbal expression. We may have vague ideas about it, but these ideas are apt to be indefinite, and to fade away from the mind entirely, unless we give them expression in words. The very act of expressing a thought to another fixes it in our own mind. This then enters into the very essence of teaching. Whatever knowledge we give our scholars must be reproduced by them in some shape before it can become really their own. It is this reproducing which makes it theirs. If you see a class in which the teacher does all the talking, you may be sure the scholars are not learning much. They are making no steady growth in real knowledge.

Another specious, but mischievous error of a somewhat opposite kind, is that you are not to give your scholars any ideas, but draw everything out of them by an ingenious process of questioning. The advocates of this method seem to conceive of the mind of a child as though it were a well or fountain, and if you only pump hard enough, you will get from it all your want. This is to mistake entirely the object of the art of questioning. Teaching is causing any one to know, and questioning is one of the means by which we give fixity and clearness to knowledge that has been conveyed to the mind of another. In the case of a lesson in Sabbath-schools, the scholars get in their minds a certain number of ideas about the lesson while preparing it at home. The teacher, by judicious remarks and explanations thrown in here and there, adds to these ideas. Then comes his main function, that of leading the pupils to give back to him, in correct language, the ideas which they have received from him and from the book. The object of the questioning is to bring about this reproduction. The questioning does for the mental food what digestion does for our bodily food. The mental product is thereby assimilated, and becomes truly our own. This process is essentially a living one, a direct intercourse between the soul of the teacher and the soul of the learner, and at such a moment the less a teacher relies upon his Question-book, and the more he looks his scholars straight in the face, the more there will be of that free play and interchange of thought which is necessary to all true teaching, the more his scholars will grow in real knowledge, and the more he will love his work.—*London Freeman*.

Ministers' Catechism.

A catechism is made up of questions and answers. The catechist asks the questions, and it is the place of the catechumen, to give the answers. We ask the questions below, and we leave it to our ministers to occupy the place of the catechumen, and make out answers to the questions proposed. We doubt not that all can and will answer properly.—We are quite sure, moreover, that the thought and reflection required in order to make out proper answers, will be alike profitable to ministers and to their congregations. We thus judge, because ministers are generally willing to see their failures, and are anxious to correct them. Many do not neglect in the matter in question.

Question 1.—Do you believe that the circulation of a religious weekly newspaper is adapted to promote the cause of truth and godliness among the people of your charge?
Q. 2. Is there not a great difference in the knowledge and usefulness of the people who do and who do not take a religious newspaper?
Q. 3. Can a minister be a faithful shepherd of the flock who neglects to promote the circulation of the religious press?
Q. 4. Will not every minister be required to answer at his last account, for failing to employ the religious press as a means of pro-

moting piety and knowledge among his people?

Q. 5. Does a minister who is indifferent in regard to whether his parishioners take a religious newspaper or not, feel a proper concern for them?

Q. 6. Have you been as faithful and diligent in promoting the growth of your people in religious knowledge by the press as you should have been, and could have been?

Q. 7. Don't you believe that you can by a little effort, introduce a religious paper into every family of your flock?

Q. 8. Do you not believe that the elders of your church would aid you in the circulation of the religious press, if you would urge this duty upon them?

Q. 9. Is it not as really a failure to do your duty, to neglect to circulate the religious press, as to omit the circulation of the Bible, or the establishment of a Sabbath school, or a prayer-meeting?

Q. 10. If you have failed in the past, in any degree, are you disposed to continue to neglect this duty?

Q. 11. Can any minister afford to do without the religious press, as a co-laborer in discussing the doctrines of grace, in promoting personal godliness, in urging the people to benevolent effort, and in communicating religious intelligence?

Q. 12. If you have a duty to do in this matter, how soon ought you to attend to it? How soon will you do it?

Q. 13. Have not the conductors of the religious press the same claim upon you for co-operation that you have upon your people to aid you in your plans for the advancement of the kingdom of Christ?

Q. 14. Can you consistently expect or urge others to discharge duty; if you are negligent in regard to your own?—*Exchange*.

CURIOSITY LEADING A CHINAMAN TO CHRIST.
—A missionary correspondent of the *Intelligencer*, speaking of a boatman living near Chioh-be, says:—Some time ago, happening there, and strolling about the streets, he came by the chapel; and curious to hear what was said, he stepped inside. There he heard the gospel for the first time, and went away troubled. He returned to his home, and told his wife what he had heard. They both gave up their idols, and ever since have worshiped the true God in the best way they knew, and also tried to publish amongst their acquaintances what they had heard; in doing which, the man says, "his wife is more zealous than he." The captain on whose boat he worked refused to pay him his wages while he worshipped God, and for three months he received nothing; but the christians of Chioh-be hearing of his case, obtained employment for him on a boat owned by a christian.

Go to CHRIST.—Jesus Christ is always near you. Go to him as your Master, for grace to study, to love and to follow his instructions.

Go to him as your Lord, that you may love and serve him faithfully, and fulfil all his commands.

Go to him as your Pattern, that you may follow his example, and imitate his virtues.

Go to him as your Saviour that he may cleanse your heart from sin, and make you pure in his blood.

Go to him as your King, that he may give laws to your soul, and that you may obey his laws, and never rebel against his authority.

Go to him as your Shepherd, for you are one of the lost sheep he came to seek that you may be kept from straying from his blessed fold.

BACKSLIDING.—The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters;

1. To hear as little as possible what is to the prejudice of others.

2. To believe nothing of the kind until I am absolutely forced to.

3. Never to drink in the spirit of one who circulates an ill report.

4. Always to moderate, as far as I can, the unkindness which is expressed toward others.

5. Always to believe that, if the other side were heard, very different accounts would be given to the matter.