

The world's week tempts you to sell your soul to the flesh and the world. "The Lord's day" calls you to remembrance, and begs you rather to sacrifice earth to heaven and time to eternity, than heaven to earth and eternity to time.

The six days not only chain you as captives to the earth, but do their best to keep the prison doors shut, that you may forget the way out. "The Lord's day" sets before you an open door. Samson has carried the gates away. "The Lord's day" summons you to the threshold of bondage, to look forth into immortality, your immortality.

The true Lord's day is the eternal life; but a type of it is given to you on earth that you may be refreshed in the body with the anticipation of the freedom wherewith the Lord will make you free.—*J. Pulsford.*

For the Christian Messenger.

Ordination at North River, P. E. I.

By the unanimous and hearty vote of the entire church invitations were sent to all ministering brethren of our Island, to come and sit in Council upon the propriety of ordaining Bro. Frederick Kidson, as an Evangelist for the Home Mission field.

At 10 o'clock, on Thursday May 16th, the Council entered upon its work. Rev. J. Davis was called to preside, and Rev. E. N. Archibald to act as Secretary.

The names in Council were as follows:—
Ministers: J. Davis, John Miller, Malcolm Ross, M. P. Freeman, and E. N. Archibald. Deacons Jas. Warren and Donald McKinlay. Other members of the inviting church, Allen McKinlay, Alexander McKinlay and Francis Bain.

Bro. Davis then conducted the examination very ably, fatherly and satisfactorily to all present.

Bro. Kidson's deep experience and primitive call to the ministry, and his views of doctrinal truth met with a most hearty response, alike from the stranger as from the brethren with whom he had been recently so successfully and harmoniously laboring.

At 3 o'clock there was assembled an audience unusually large for the busy season of seed time.

Rev. J. Davis made us glad and thankful by his discourse from Luke x. 1.

Questions were most appropriately and succinctly put by Rev. M. P. Freeman.

Ordaining Prayer by Rev. M. Ross.
Right Hand of Fellowship by Rev. E. N. Archibald.

Charge to the Candidate by Rev. J. Miller.
Closing prayer by the Pastor, and Benediction by Rev. Frederick Kidson.

God's cause on this Island is again putting forth the blossoms of hope. He is multiplying both converts and laborers, and increasing the joy. Let us bless His holy name forever and ever. Our dear brother goes forth to his great work with our warmest sympathies. May the seals to his heavenly ordination be as abundant in every spot of his toil as they have been with us at North River. For this we shall earnestly pray.

E. N. A.

The United States Baptist Anniversaries.

CHICAGO, ILLINOIS,
May 25th, 1867.

Dear Brother,—I promised to furnish you with some account of what I might see and hear while on my journey to and from the Baptist Convention at Chicago; and also, some notes of what I might witness while here. But let me tell you, frankly, that, in the midst of all the fearful bustle of this great city, made vastly more populous and confused by the 4 or 5 thousand that have rushed into it during the last day or two. I scarcely dare undertake to write; though I firmly believe in the doctrine of fulfilling all promises.

I left Halifax on the 15th inst., in the "Commerce;" and arrived in Boston on the 17th. We had "a lovely time"—so the well ones said—but many of us found it far otherwise; since we were so affected by the breath of the sea-god and the motions of the sea, that, or our lives, could not hold up our heads day or night. So the arrival in the stirring city which the Yankees have so long and proudly termed, "The Hub of creation" was a matter of great delight, and here let me say that though a perfect stranger in Boston, and from the provinces beside, I soon met with a hearty reception, and was invited to enjoy the kindness and hospitality of a Boston home. And, truly, if the house and family of the Rev. J. D. Fulton is a fair specimen of the New England homes, I do not wonder that their possessors are proud of them.

On Saturday I went to see some of the interesting things of Boston. But of these I

shall not speak since I could not do them any justice; nor do I feel so deeply interested in them as in what I witnessed in connection with the religious services of the Baptist Church worshipping in Tremont Temple.

The Friday night prayer-meeting was truly a model one. I would that in all our Baptist Churches in the province of Nova Scotia, the weekly prayer meetings were equally interesting. And I am not sure but they might be if conducted on the same principle. The interest of a religious meeting does not depend upon the magnificence of the Temple in which it may be held—nor upon the number in attendance,—but upon the manner and spirit in which it is conducted.

Would that I could describe that meeting. But I cannot, I may tell you something about it, however, yet to get a correct idea of such a meeting it must be witnessed.

On entering the hall where it was held, a burst of music which lifted the soul Godward met us from the great congregation. The words were—

"Earth hath no sorrow
That heaven cannot heal."

and, really, I felt, as I have seldom felt, before, that those words were gloriously true. Then came the reading of the Scriptures—a few verses only—followed by about two minutes remarks in reference to the Christian's home: "The Church of Christ is the Christian's Home. Then, let us feel at home this evening. Let us have a good time serving God," said the leader of the meeting. Then came a very short—very fervent prayer—followed by the song—

"There is rest for the weary,"

and thus the meeting continued about an hour, interspersed with prayer and song so fervently engaged in that the hearer was constrained to say, "Truly the Lord is here."

After this the chairman arose and said,—
"Let us all have a moment in silent prayer—as many as can, kneel—and after a moment, two brethren will pray briefly." This was then done with thrilling effect. "Now," said the leader, looking to the clock, "let us see how many will arise and declare themselves on the Lord's side in 15 minutes, this is all the time we have." Then in quick succession some 30 or 40 persons of both sexes—some very small boys and girls arose, and, in different phrases declared their attachment to the Lord Jesus Christ; and all seemed to be happy in the love and service of the Master. "Now" said the chairman, how many are present who have not yet had the opportunity to declare their attachment to Christ? Please rise in this congregation and let us know—and in one instant 150 persons were on their feet.—My very soul was thrilled to see the enthusiasm that great company of God's redeemed ones manifested to declare themselves for Christ.

After this an invitation was given to all who were desirous of an interest in the prayers of God's children to manifest it by coming forward so that all might see them. Twenty-five or thirty moved forward, the most of whom arose and in a very few but thrilling words made known their desires—some had lately found Christ—some were anxiously seeking Him—and all desired to be prayed for. Then came the prayer; and the congregation of 6 or 7 hundred went to their homes—all the better, I believe, for having been to "the House of Prayer."

Now, the question arises—why are not the Prayer meetings in our little churches in Nova Scotia and Cape Breton equally interesting and profitable? Not because they number less—not because their needs are less—but because they lack, in too large measure, the quickening—soulstirring influences of the Spirit of God. Oh! let every member of the Baptist Convention of the three Provinces plead most earnestly with God for the outpouring influences of the Spirit upon us as a body—and make us more spiritually minded. Then will our meetings be more interesting—possess greater energy—and our efforts for God's glory be crowned with greater success.

The next thing to the spirit of the meeting was the brevity of all the exercises. No one occupied more than 5 minutes; and few more than 2 or 3, and yet a great deal was said for Christ.

We have an example here worthy of imitation.

Hoping to send you another line soon,
I am, dear brother,
Yours in Christ,
J. F. KEMPTON.

From the Boston Journal we learn further that the 35th Anniversary of the Home Missionary Society, was held at Chicago, on the 23rd ult.:

The President, Hon. J. M. Hoyt of Ohio, called the society to order, and after the usual religious services, delivered an address of rare merit, in which he rapidly sketched the operations of the society in North America.

The society is enlarging the field of its operations and the churches increasing their Christian liberality. The gross receipts of the year ending March 31, were \$176,899.08. This sum is \$39,088.92 greater than the receipts of the previous year, and \$70,000 greater than those of any previous year except the last.

At the afternoon session a free and animated discussion took place upon the annual reports presented in the forenoon, and which occupied the larger part of the session. The educational training of freedmen, and especially the theological preparation of colored preachers for the gospel ministry, were subjects which called forth the freest expression of thoughts. The claims of this work upon the denomination at large, and to which the society has devoted special effort the past year with signal success, were earnestly presented and enforced.

In the evening meeting an immense audience came together the meeting consisted of brief addresses by Dr. Eddy of Massachusetts, Dr. Dodge of Wisconsin, Rev. Mr. Carpenter of Vermont, Rev. Mr. Kafauer of Tennessee, and Rev. Mr. Carter of Virginia, relative to the work of home evangelization in the different States they represented. In his address Dr. Eddy gracefully complimented the cities of the West as rivaling those of New England in the growth of commerce, development of thought and the expanding interest of Christian sentiment in the building up of the kingdom of Christ. The remarks of Dr. Dodge were replete with the most stirring sentiments. The exercises of the evening closed with an admirable address by Rev. Mr. Stock of England.

Christian Messenger.

HALIFAX, JUNE 5, 1867.

The English Baptists.

Persons unacquainted with Baptist History, both Baptists and Pedobaptists, are often perplexed to explain the circumstance of there being in Great Britain, some churches observing restricted communion whilst others practise mixed, as regards baptism. They imagine that the fact of there being a large portion of our brethren in England who do not restrict their fellowship in this particular to such persons as have made a public profession of faith in Christ by baptism, indicates that they have a low appreciation of Baptist principles. They fancy that a lower standard of value is attached by members of open communion churches to the great truths of the gospel on which we rest, than by those who restrict their communion to Baptists, and that consequently the progress of Baptist Churches there is not a proof of the advance of Baptist principles. Such a conclusion we scarcely think a correct one. Baptist principles we hold are everywhere progressive. There may be an occasional ebb of the wave, but, when that is the case, it is but to gather strength for another onward wave, if not in the same direction, by some change of course. The Baptist Churches in England are every year becoming more and more decidedly Baptist. Formerly fires of persecution sometimes raged and caused an apparent suspension of progress, but they have resulted in bringing out the truth into greater prominence. The early development and progress of these principles in Britain are well noticed in a late number of the *National Baptist*, as follows:—

"We need not go back many generations to find the name Baptist applied more to individuals than churches. At the beginning of the reformation in England, many persons using the liberty which was offered them by the new condition of things, embraced the belief that Christian baptism involves immersion. They were not satisfied with any substitute for immersion so far as they themselves were concerned, and hence sought immersion, although they had been before sprinkled. It was perfectly natural that others believing in the validity of sprinkling should call these baptized persons Anabaptists. But although they adopted this view of baptism, and almost without exception also rejected infant baptism, they did not immediately form a new sect. They retained their connection with churches which practised pedobaptism, while they were themselves personally Baptists. A great many persons were in this condition, including some of the most eminent names in Baptist history. They had broken away from tradition in one great question, but did not see the feasibility or the necessity of founding separate churches of persons who agreed with them on this question.

But it was natural that such persons should recognize a bond of union among themselves, and so it came to pass in many instances that they did unite in churches, not however for the sake or with the purpose of having none but those of their own views in those churches. For many years Baptist churches in the sense in which we use the expression were almost unknown in England, even while the number of Baptists, recognized as such, and calling themselves such, was very considerable. The influence of this state of things remains till now, and is seen in the facts quoted above. But these facts are nothing new. They indicate no diminution of interest in the question of baptism. They prove no lack of vitality and no sign of decay in the Baptist denomination.

They are rather the vestiges of an old state of things from which those churches have not wholly recovered.

But it ought to be borne in mind on the other hand, that the Independent Churches in England contain many Baptists, that is, persons who hold Baptist views on the question of Baptism, but have not thought it desirable to form a separate church organization.

We venture to believe, as we certainly hope, that before long they will see the impropriety of having joined in church-fellowship with those who reject these teachings of Jesus. But we shall certainly not be driven into any lamentation over the degeneracy of the English Baptists, when we remember that some of the men whose memory we cherish with much honor as the most eminent Baptists of a few generations ago, never dissolved their connection with pedobaptist churches, but maintained the doctrine of immersion of believers in opposition to the Christians with whom they remained in church-fellowship until death."

THE QUEEN'S PROCLAMATION.

BY THE QUEEN.—A PROCLAMATION FOR UNITING THE PROVINCES OF CANADA, NOVA SCOTIA, AND NEW BRUNSWICK INTO ONE DOMINION, UNDER THE NAME OF CANADA.

Whereas by an Act of Parliament, passed on the 29th day of March, 1867, in the 30th year of our reign, intituled, an Act for the Union of Canada, Nova Scotia, and New Brunswick, and the Government thereof, and for purposes connected therewith, after divers recitals, it is enacted that "it shall be lawful for the Queen, by and with the advice of her Majesty's most honourable privy council, to declare, by proclamation, that on and after a day therein appointed, not being more than six months after the passing of this Act, the Provinces of Canada, Nova Scotia, and New Brunswick shall form and be one dominion under the name of Canada, and on and after that day those three provinces shall form and be one dominion under that name accordingly," and it is thereby further enacted that such "persons shall be first summoned to the Senate as the Queen by warrant, under her Majesty's royal sign manual, thinks fit to approve; and their names shall be inserted in the Queen's Proclamation of Union:" We, therefore, by and with the advice of our privy council have thought fit to issue this our Royal Proclamation, and we do ordain, declare, and command that on and after the first day of July, 1867, the provinces of Canada, Nova Scotia, and New Brunswick shall form and be one dominion under the name of Canada;

And we do further ordain and declare that the persons whose names are herein inserted and set forth are the persons of whom we have by warrant under our Royal sign manual thought fit to approve as the persons who shall be first summoned to the Senate of Canada:—

FOR THE PROVINCE OF ONTARIO.—John Hamilton, Roderick Matheson, John Ross, Samuel Mills, Benjamin Seymour, Walter Hamilton Dickson, Adam Johnston, Ferguson Blair, Alexander Campbell, David Christie, James Cox Atkins, David Reesor, Elijah Leonard, William Mac Master, Asa Allworth Burnham, John Burnham, John Simpson, James Skead, David Lewis Macpherson, George Crawford, Donald Macdonald, Oliver Blake, Billa Flint, Walter M'Crear, and George William Allan.

FOR THE PROVINCE OF QUEBEC.—James Leslie, Asa Belknap Foster, Joseph Noel Bosse, Louis A. Oliver, Jacques Oliver Bureau, Charles Mathiot, Louis Renaud, Luc Letelier de St. Just, Ulrich Joseph Tessier, John Hamilton, Charles Cormier, Antoine Juchereau Duchesnay, Leandre Dumouchel, Louis Lacoste, Joseph F. Armand, Charles Wilson, William Henry Chaffers, Jean Baptiste Government, James Ferrier, Sir Narcisse Fortunat Belleau, Thomas Ryan, and John Sewell Sanborn, David Edward Price, Elzear H. J. Duchesnay.

FOR THE PROVINCE OF NOVA SCOTIA.—Edward Kenney, Jonathan McCully, Thomas D. Archibald, Robert B. Dickey, John H. Anderson, John Holmes, John W. Ritchie, Benjamin Wier, John Locke, Caleb R. Bill, John Bourinot, and William Miller.

FOR THE PROVINCE OF NEW BRUNSWICK.—Amos Edwin Botsford, Edward Barron Chandler, John Robertson, Robert Leonard Hazen, William Hunter Odell, David Wark, William Henry Steeves, William Todd, John Ferguson, Robert Duncan Wilmot, Abner Reid McClellan, and Peter Mitchell.

Give at our Court at Windsor Castle, this 21st day of May, in the year of our Lord, 1867, and in the thirtieth year of our reign.

GOD SAVE THE QUEEN.

NEWS SUMMARY.

The Mexican Drama, originated in what has always been considered the very doubtful policy of Napoleon the Third, has at last, we suppose, been finally played out. The French Emperor's protégé, Maximilian, has been obliged with the troops under his command to surrender to his rival Juarez, the Chief of the Republican party at Queretaro. Whether the Republican General will dispose of him