

For the Christian Messenger.

Horton Collegiate Academy.

The 2nd quarter of the above institution commenced on Monday, the 10th inst.—Quite a number of young men are in attendance, a large proportion of whom are expecting to enter College next year.

The counties of Yarmouth, Shelburne, Queens, Annapolis, Kings, Halifax, Colchester, Cumberland, and Victoria are represented by young men. And we hope the present term may not close without arrivals from some or all the remaining counties.

A young man need not be deterred from attending the Academy or College because he is not a Baptist. Denominational distinctions are not recognized; but students holding any religious tenets are heartily welcomed, and no effort is withheld on the part of the teachers, that will contribute to their happiness or facilitate their advancement.

The college is ready to receive a large matriculating class next year. The teachers in the Academy are anxious to prepare a large class for matriculation. And, are there not young men in the province expecting to be Teachers, or to be employed in some of the higher occupations, who desire to take the College course, and who, perhaps, by going there immediately, and by close application to their studies, would be able to enter College next Sept. with a creditable standing?

Will not every Baptist minister in Nova Scotia try to induce one person at least, in his church or congregation to attend the Academy? Will not every person who has ever studied there use his influence towards increasing the number of students? The working expenses of the institution are about the same for fifty students as for a hundred. If advantages are to be derived from studying there, why are those advantages not enjoyed by the largest number possible?

To those young men who are looking forward to going there after they have earned sufficient money to defray their expenses for three or four years, we would say:—as soon as you have \$50 in your possession, go and spend that amount, and then go out and earn more. By that means you will make an investment that will yield you compound interest. For if, after studying for a time, you engage in teaching, you will not only be able to command a larger salary, but you will have an increased power over your own mind, and will be enabled thereby, while teaching, to carry forward your own studies to much better advantage.

The young men of the province who are desirous of obtaining an Education, we advise to go and spend a few months in the Academy at Wolfville. If they have an abundance of means at their disposal, where can they spend it more profitably than there? If their finances are limited let them go, and then they will receive the sympathy of those who have struggled with penury before them. Those who have not parents or friends to assist them through College, let them assist themselves and go through College depending upon their own exertions. There is not a young man in Nova Scotia thirsting for an Education, who is so poor that he cannot take a College Course.

Young men, start out with the determination of making a noble destiny for yourselves. Earn a name and reputation by your own independence, and thus do credit to yourselves. Aim high, labor faithfully, implore the blessing of Heaven upon you, and success will surely crown your efforts.

Vox.

For the Christian Messenger.

MR. EDITOR,—

The following extract from a recent publication, Baptist Short Method by Dr. Hiscox, contains one of the best epitomes of the faith and practice of a Baptist Church, that I have hitherto met. It marks with great distinctness the essential difference between our views of the nature and duties of a scriptural church, and those of every other of the numerous sects that assume the title of christian. Its insertion in a corner of your valuable Journal, will oblige,

Yours, J. N.

BAPTIST PROPOSITIONS.

I. The Bible is our only guide, source of knowledge, and standard of authority in matters of religion. Whatever is taught in the Scriptures is to be believed: whatever is there enjoined, is to be obeyed. And what is there

neither enjoined nor taught, is not to be imposed on the faith or conscience of any man as of religious obligation.

2. The right of private judgment in the interpretation of the Scriptures. Every man has the right to read and explain the Bible for himself, being responsible to God alone for the correct interpretation of the sacred word.

3. Freedom of conscience. Every one has the right to hold such religious opinions as he may believe the Bible teaches, without hindrance or dictation from any; so long as he does not intrude upon, or interfere with the rights and privileges of others by so doing.

4. Liberty of speech. All men possess the right, not only to believe, but also to profess and declare openly and without fear or harm, whatever religious opinions they may entertain, provided they are not contrary to common morality.

5. The right of worship. Every man has a right to worship God, according to the dictates of his own conscience, and the word of God, as he understands it, without hindrance or molestation; so long as he does not injure or interfere with the rights of others.

6. Civil governments, rulers, and magistrates, are to be respected, and in all temporal matters, not contrary to conscience and the word of God, are to be obeyed. But they have no jurisdiction in spiritual concerns, and have no right of dictation, control or interference in matters of religious faith and godliness; but are in duty bound to protect all citizens in the uninterrupted enjoyment of their religious privileges.

7. The Christian Church is independent of all human authority, and under law to Christ alone. It neither ought, nor of right can have any organic connection with the State; and for kings, princes, or priests to claim headship over it, is a usurpation of divine prerogatives and treason against God.

8. None but regenerated persons ought to be, or properly can be members of the church of Christ, which is a spiritual body and separate from the world.

9. Pastors are not to be imposed upon churches, nor taken from them, without their consent; but are to be chosen by them without constraint, as by free men in Christ, who have a right to the choice of their religious teachers.

10. Christ is the only lawgiver in his church. Consequently the churches cannot make laws for themselves; but only execute those which he has given. Nor can any man, or body of men, legislate for the church. The New Testament alone is its statute book, by which, without change, the body of Christ is to govern itself.

Christian Messenger.

HALIFAX, OCTOBER 28, 1868.

To our Subscribers every where.

We are constantly losing some of our most valued friends and readers. The great enemy comes and takes them away to the city whose streets are of "pure gold as if were transparent glass," where there is "no night, and they need no candle, neither light of the sun for the Lord God giveth them light." Scarcely a week passes that we do not hear of one or more of such departures, of one, the notice of whose departure we inserted a week or two since, the brother who sent it, said: "Our beloved sister had been a constant reader of the Christian Messenger for more than thirty years." We hope she occasionally received from it a ray of light on her path through this dark world to the glorious land. Our aim is to assist christian pilgrims to the better land, to help them to overcome the difficulties, the trials, and the sorrows of this life. With this object in view we come to our patrons from week to week, freighted with such facts and sentiments as we hope will make them better and happier christians, and cause no sorrow at last when approaching the passage which leads to the eternal world.

In many such cases we find that, instead of the fathers we have the names of their children, to place on our list of Subscribers. But it is not so in every case, and we need continual accessions to keep good our number, and make progress such as we believe the principles we hold are making in the world. Besides, there are some who from poverty or what is worse, a want of due regard for their best interests and the best interests of their families, allow their names to be removed. We want good names instead of these.

With the above objects in view will not our friends endeavour to find some persons who would wish to have the weekly visits of the Messenger to their homes. We believe that many families only need to have the matter placed before them, and be informed of the means of obtaining it, to willingly appropriate the amount required for this object, and who would soon feel very grateful to those who were the means of introducing the paper to their attention. There is, we believe, much literature of a deleterious character, finding its way into families in every neighbourhood which with a few words of kind commendation might be superseded by what is more wholesome and valuable.

A Proposal—Great Inducements.

We hereby offer to send the Messenger WITHOUT CHARGE for the remainder of this year, to New Subscribers for 1869 from the date of receiving their names, with the payment in advance.

We also make the following proposal: We will send a copy of Dr. Cramp's Baptist History to every person who sends us FOUR NEW SUBSCRIBERS as above, before the end of this year.

The Irish Church.

The Election now in progress in Great Britain and Ireland is unquestionably the most important domestic national occurrence that has transpired since the great Reform movement some fifty years ago. Indeed the great moral consequences that would in all probability follow Mr. Gladstone's proposed disestablishment and consequent disendowment of the Church of England in Ireland, can scarcely be over-rated. This is felt by a vast body of English Episcopalians. They naturally and rightly consider it, if successful, to be the first broken link of the chain that connects Church and State. Although a vast deal of the obnoxious and oppressive system which has governed Ireland, as connected with the English Church, has been modified within the last half century, enough of its worst features still remain, to stigmatize it as partial and most unjust. The Ecclesiastical Establishment in Ireland, like that of England, is founded on the assumption that there is but one mode of profession of the Christian faith, and that it is the duty of the State to sustain that and discourage all others. The case may be thus fairly put—suppose that some one denomination in Nova Scotia—say the Baptists, were to possess sufficient power to monopolize the Government and control the legislative powers of the country, and were to parcel out the Province into Ecclesiastical districts, appoint ministers to preside in each, and tax the whole mass of the people to support their churches—what would naturally be felt by every other denomination? or reversing the case by our own also, in such a case? Such, however, has been the policy of the English Government towards Ireland ever since the great Reformation in the time of Henry the Eighth. It is right to say, however, that the members of the English Church in Ireland bear a much smaller proportion to the Roman Catholics and other denominations, than the Baptists do to the whole population of Nova Scotia. Acting on such a policy is surely not doing as we would be done by, and there is small reason to wonder that for centuries past, it has been a fruitful source of heartburning and disaffection to our Roman Catholic fellow subjects, who probably form five-sixths of the population of Ireland. This unjust and evil system Mr. Gladstone's motion in the last House of Commons proposes to deal with and abolish. We heartily wish him success, and although we somewhat fear the result will not be all that could be desired, yet we cannot doubt that at least the evil will be greatly modified. This great question must be virtually passed on at the ensuing Elections in England and Ireland in the coming month. As we have hinted, the question closely touches the future prospects of the Church in England, as regards the social and pecuniary interests of vast numbers of the members of the Establishment; with very large numbers however, of that Church, the honest feeling of British fair play will range them on the side of evenhanded justice.

Week of Prayer.

The English Evangelical Alliance have issued their Circular with a proposal again for observing the first week of 1869 as a Week of Prayer with a list of the subjects as follows; which they propose for each day's meditation and prayer:

Sunday, Jan. 3.—SERMONS. Subject: The intercession of the "High Priest over the House of God," the motive and model of united prayer. Heb. x. 19-22.

Monday, Jan. 4.—CONFESSION OF SIN, and THANKSGIVING for special and general mercies during the past year, to Nations, Churches, and Families.

Tuesday, Jan. 5.—NATIONS; for their temporal and spiritual prosperity; edifying intercourse and the maintenance of Peace; for increased openings for the Gospel; for the removal of social evils; for the better observance of the Lord's Day; and for Kings and all in authority.

Wednesday, Jan. 6.—FAMILIES; for Children of Christian parents; for a blessing on home influence; for all Seminaries of Christian learning—Universities, Colleges, and Schools; for our Youth abroad; and for a blessing on Christian literature.

Thursday, Jan. 7.—THE CHURCH; for more knowledge of God's Word and increase of spiritual life; for sound and faithful preaching

adapted to rich and poor; growing love to Christ; a more earnest love to Christians of varied name and of all Nations; and for the sending forth of more Laborers into the Harvest.

Friday, Jan. 8.—MISSIONS; for the conversion of the Heathen and the Mohammedans; for the growth of missionary zeal; for the removal of hindrances to preaching the Gospel among all Nations; for recent converts; and for all who are suffering persecution for the truth.

Saturday, Jan. 9.—GENERAL: for the conversion of Israel; for the circulation of the Holy Scriptures; for Christian and Philanthropic Societies; and for the outpouring of the Holy Spirit on Christians and Christian Churches throughout the World.

Sunday, Jan. 10.—SERMONS. Subject: the duty of the Christian Church in relation to the religious wants of the World.

THE TREMONT TEMPLE.—The Boston Watchman & Reflector says of this place of Sabbath worship:

"Tremont Temple is an institution. It is unique. There is nothing like it in Europe or America. It contains one of the best public halls in the world, which is filled every Sunday with an audience of two thousand persons, to whom the Gospel is preached without money and without price. On week days this hall is let for secular uses, whereby the unregenerate are made to support the plans of the regenerate. Long use had made it shabby, at which the taste of the trustees revolted. A revolution produced something. In Tremont Temple it has renovated and improved the hall. The old stuff on the walls has been removed—it was a diatemper—and the hall, in its French gray oil and lead, look as inviting as a palace. Ingress and egress have been facilitated, and by a sensible numbering of the seats, the finding of one's 'local habitation' has been made as easy as the discovery of a house. One hundred and sixty sittings have been gained so that now the hall will seat about twenty-two hundred persons."

Some persons entertain strong objection to using for the worship of God a place used for secular purposes during the week. Yet we think there are advantages besides the pecuniary one in having a place of common resort used for worship on the Lord's Day. Under proper regulations our church edifices in many places might be made far more useful than they are at present. We are perhaps scarcely prepared to allow church buildings to be used for common purposes, and perhaps for the inculcation of erroneous sentiments; but we would have the gospel preached in all places, the larger the better, if the people can be gathered to fill them. It is somewhat remarkable that the two largest congregations, assembling in Boston and London, are belonging to the Baptist denomination.

The Rev. J. D. Fulton of Tremont Temple, who has the honor of the congregation in the world to Spurgeon, was recently in London and preached in the Metropolitan Tabernacle.

In addition to the testimony of respecting the late Dr. Bishop, given by Dr. Cramp, on another page we find the following in the Industrial American of Oct. 14, 1868:—

The following extract from a letter written by Rev. A. Judson Furman, Chaplain of the 7th, Regiment Pennsylvania Reserves during the war, now pastor of a Baptist Church in Wyoming County, Pa., furnishes gratifying testimony to the influence which the example of a pious officer exerted in the army:

"I knew Dr. Bishop but to admire and love the nobleness of soul, the gentlemanly deportment that always characterized him, the genial companionship and Christian integrity that always stood out prominently in his every day life.

"He joined my Regiment at Upton's Hill, Va. when I was quite despondent, feeling that my chaplain-life was accomplishing but little for my Master, and nothing for my country, none of our field and staff officers were pious men, I needed encouragement and sympathy from such persons, and Dr. B. supplied the deficiency. He nearly always attended religious service, and his example was felt in the Regiment.

"I was always thankful for his companionship. I presume that, unless necessarily separated, there was not a day from the time we first met till we were mustered out of service, but that I spent at least an hour in his company."

The Baptist Quarterly for October is received. Its contents are

- 1. Philosophy and Religion, by Rev. A. H. Strong.
2. Translation and the Future Life, by Rev. Jas. W. Wilmarth.
3. Comparative Religion, by S. S. Caldwell, D. D.
4. The Blasphemy against the Holy Ghost, by Rev. Geo. W. Clark.
5. The Office of the Divine Law, by Rev. L. R. Tefft.
Editorial Notes, Intelligence.

These are all fresh, first-class articles, expressing advance opinions on the subjects under consideration.

The CONVENTION MINUTES are just come to hand. They are neatly got up. We shall have to make some further reference to them next week.